

is opposed by those who object to all transfers of Church property; by the chapters, who consider their vested rights infringed upon; and in some measure by many who, wishing well to Church reform, still think—and we cannot but say justly—that this bill deals rigidly, commences too rapidly, and bears hard upon those of the clergy who, having toiled during their best days in the uncompensated services of the Church, till disabled for laborious parochial duties, might yet serve God and benefit their generation within the precincts of a cathedral. But the bill is also opposed by those who think that it does not go far enough; and that more might be taken from cathedrals in aid of scantily endowed benefices. But the class of objectors who have so greatly alarmed his majesty's ministers are the Radicals and infidels, who, combining with dissenters of various classes, have urged that a portion of cathedral revenues, as well as of episcopal, shall be diverted in aid of poor's rates. The sums thus diverted would afford scarcely a visible fraction of parish relief, while the loss would be severe upon the poorer clergy. But the chief objection to such a measure is, that it would be mischievous in principle; and it is for the sake of the principle that Mr. Hume and his friends press it—just as the corresponding instance of the Irish tithes misappropriation clause. The whole policy of these assailants is to get rid of the broad principle of a national Church establishment; and that once yielded, and the Church told she must maintain herself by robbing her clergy, the remaining steps of subversion are easy and rapid. Population increases, but old endowments do not increase in proportion. How then is a national Church to be kept up but by parish rates, or some other source of periodical revenue? Yet to satisfy these spoliators Lord John Russell consents to postpone this bill.

The Church discipline bill is passing through the House of Lords; but as Lord John Russell intends to stop it in the Commons, we will not at present discuss its enactments.

Our remaining notices of parliamentary proceedings must be brief. The registration bill, in some of its provisions, is absurd and inquisitorial; unjust to the Church of England, and likely, in innumerable cases, to set aside the sacrament of baptism. Parents are obliged, under heavy penalties, to send to the registrar some hypothetical name for their children, before they have time to determine what shall be the real name; with power indeed to have a postscript to the register, if the sham John turns out to be Harry; though even then with so many forms and difficulties that Harry will probably continue to be his registered name, though in baptism he be called John; if indeed baptism, after registration, come in the end to be considered generally necessary. If dissenters approve of the arbitrary powers of this bill let them enjoy them; but why is the Church of England to be insulted, and her members deprived of their right to their own accustomed forms of registry in baptism?

The marriage bill wears the same sinister aspect, and in professing to do justice to dissenters inflicts injustice upon Churchmen, who only asks to be let alone, while they yield the same liberty to their neighbour. Marriage is at present publicly accounted a religious ceremony, but we doubt whether it will be so under the provisions of this bill, when once a popular taste is acquired for being married "short." The facilities given to clandestine marriages must inevitably render some new law necessary before many years have passed away.

Mr. Plumptre, much to his honor, has made another legislative effort, though in vain, to prevent our soldiery being obliged to do honor to the idolatrous ceremonies of heathenism, or if Protestants, to those of the Church of Rome; and Mr. Poynder is calling public attention to the revenue derived in India from the heathen temples; the regulations which had soothed the nation upon this subject appearing to be non-effective.

Mr. Bellamy has presented a petition to Parliament, stating that our authorized version of the Scriptures is not a direct translation, but only an infusion of an infusion; and praying for a new translation—meaning, of course his own.

Mr. Buckingham is said to have ascertained that the fourteen large gin shops in the metropolis were visited in one week by 142,453 men, 108,593 women, 18,391 children—in all, by 269,437 persons.

CHURCH STATISTICS IN ENGLAND.

The total number of congregations in England, separate from the established church, at the present time, stands thus:—

Roman Catholics	416
Presbyterians	107
Independents	1840
Baptists	1201
Calvinistic Methodists	327
Wesleyan Methodists	2818
Other Methodists	666
Quakers	396
Home Miss. and other stations	453

Total of Nonconformist Congregations in England alone,.....8414

Now it appears from the best authorities, that the number of Episcopalian churches and chapels in England is 11,825, giving to the established denomination 3411 more places of worship than are possessed by all the other denominations united. [Lon. Cong. Mag.]

MORALITY OF LONDON.

From a letter addressed to the Lord Bishop of London, by Rev. Mr. Noel, he gives the following facts respecting the morality of London. There are in the city and suburbs 500,000 Sabbath breakers, habitually without Sabbath-day instruction. Of these 10,000 are confirmed gamblers; 20,000 are by trade, beggars; 30,000 are thieves, and swindlers; more than 100,000 habitual gin drinkers, and 20,000 of them in the course of the last year have been picked up drunken in the streets;—100,000 are given up to systematic profligacy. London has a population of a million and a half, and thus it seems one third are entirely immoral. The following description of one district of London, was given at one of their late anniversaries. It is called the Barbican district.

"This section includes 1915 houses 5557 children, and 6804 adults; in all, 11,361 souls. Of the 6804 adults, only 629 are accustomed to attend any place of worship with any degree of regularity, and more than 6000 seldom, if ever, go to any church. Only 1258 children attend Sabbath or day schools, and 1600, of an age to go, do not frequent any school; 681 families were without a copy of the Bible, and of 846 shops and public houses, 402 were open for business on the morning of the Lord's-day." Our cities are rapidly springing up, and will grow to the same rank of wickedness unless we anticipate evil by good institutions.

CURIOUS MANUSCRIPT.

In the library of the late Dr. Williams, at Redcross street, there is a curious manuscript containing the whole book of Psalms and all the New Testament except the Revelation, in fifteen volumes, folio. The whole is written in characters an inch long with a white composition on a black paper, manufactured on purpose. This perfectly unique copy was written in 1745 at the cost of Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold, yea than much fine gold."

INSTITUTION AT ISLINGTON.

In his Annual Report of the state of the Institution to the Committee of Visitors, the Principal expresses his thankfulness to Almighty God, that he can speak favourably of its internal state. During the year, seventeen students have been received into the Institution, in addition to the number reported at the last Anniversary. Fifteen students—ten ordained, and five catechists—have departed to their respective stations; one has been removed by death; one is studying at Trinity College, Dublin; and twenty-four are still resident at the Institution.—*Ch. Miss. Rec.*

The Rev. Thos. Carr, D. D. late archdeacon of Bombay, has been nominated to the Bishopric of that diocese.—*Record.*

Archdeacon Robinson having retired from Madras, the bishop of that presidency has nominated the Rev. Henry Harper to the archdeaconry.—*Ibid.*

The subscriptions for the relief of the distressed Irish Clergy now amount to nearly £138,000.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 20, 1836.

KING'S COLLEGE.—We find that the ENCÆNIA of this University is to be celebrated at Windsor, on Thursday and Friday, the 4th and 5th of November, when all graduates interested in the prosperity of the institution, are invited to attend. The following extract from the statutes, will shew what was intended to be the nature of this celebration:—

A Feast, to be called the Encænna, shall be celebrated annually upon such day as the Governors shall from year to year direct, in commemoration of the foundation of the University by his most gracious Majesty King George the Third.

On this day the Governors, with the President, Professors, and Fellows, Scholars, and all other members of the University, in their proper habits, shall proceed to the College Chapel, or the Parish Church of Windsor, where they shall hear Divine service, and a sermon shall be preached by the Professor of Divinity.

After divine service they shall repair to the College Hall, where shall be held the public Academical Act.

An oration, in praise of the institution, and in commemoration of the Founder, and other benefactors, shall be delivered by the President, or such other member of the University as he shall appoint.

The candidates, for degrees, shall speak their declamations, and perform such other parts of their exercises, as the Governors shall think proper.

Degrees shall then be conferred, as at other times, in the regular manner, according to the statutes.

Whether this order is to be observed on the approaching occasion, we cannot say; but we trust, at all events, the opportunity will not be lost, of making some new and vigorous efforts for the benefit of the institution. It will be a favourable time for organizing the "Society of the Alumni," which we have several times recommended, and which we are persuaded, might be of essential benefit, in cherishing an interest in the welfare of the College, and creating the means of supporting several students within its walls.—A small yearly subscription from each Alumnus, or a donation on the plan of our correspondent to-day, would do much in this way, and would unquestionably be an excellent appropriation of money. We hope that those who intend being present at the Encænna will come prepared to assist in the formation of such a Society.—

The new President, the Rev. Dr. McCawley, entered upon the duties of his office about the beginning of this month, and we are happy to hear of some additions to the number of students this term, and of more expected in the next.—The unsettled prospects of the College for some time past, and the agitation of the question of an ill-omened and ill-assorted commixture with the Institution that is to be in Dalhousie College, have, no doubt, contributed to prevent any great influx of students. But now, we think we may assure the public, that the old source from which so much sound education has been diffused throughout the land, will not be abandoned,—but will, with the blessing of God, be still maintained: and the spot, endeared to us by so many interesting recollections, will, we trust, be trodden by our children's children, who shall there still find open to them the streams of sound and useful knowledge, in accordance with those pure principles of the Church, on which King's College at first was founded.

BISHOP OF QUEBEC.—We are sorry, truly sorry, to hear that this venerable Prelate's health is so infirm, that his physicians have recommended a voyage to England, which we presume, he has already undertaken. Sure we are that many a prayer will go up on high for his recovery, and his safe return to his Diocese. The administration of Church affairs in both the Canadas, now devolves upon the Bishop of Montreal.

Letters received from—Rev. H. N. Arnold, Rev. F. Uniacke, Rev. Geo. Jarvis, Rev. T. C. Leaver.

Several communications are deferred until our next.