

of the Bishop and Clergy; but the greater number are common to us all. I should probably have brought this subject under your notice before now, had it not been for the practical difficulties which surround it, especially in a diocese of such vast extent as this, whose parishes are not yet completely formed. The matter, however, is one of so much importance, and I anticipate so much advantage from our mutual consultations, that I shall hope, if God spare me to return to the diocese, to take measures for the formation of a Synod, or convention, in whose deliberations both Clergy and laity may take their respective parts.

The Bishop of Barbadoes held an Ordination at Bridgetown on the 28th October, when one gentleman was ordained Priest, and two, Deacons.

ENGLAND.

DIOCESAN SYNODS.

At the meeting held at the Hanover-square rooms, noticed by us in our last number, the Rev. J. Collins B. D., Rural Dean of the Diocese of Ripon, took the chair; and the Rev. W. Pound officiated as Secretary—after prayers were said the Reverend Chairman opened the business of the meeting, congratulated his fellow-Churchmen present on the quiet and steady progress of the cause which had brought them together. Since the last meeting had been held at Derby, the Bishop of Ripon, to whose Diocese he belonged, had signified to him that although he could not preside at any meeting where controversial subjects were discussed, he was quite ready, if it were the wish of his Clergy, to hold Diocesan Synods for all practical purposes, as he was of opinion that such Synods would be of much use to the Church. He hoped and believed that the same spirit operated in the minds of other Bishops of the Church of England, and he indulged the hope that before long many of those who belonged to the Right Rev. Bench would coincide with them. It would ever be a source of gratifying reflection to those who supported the present movement if their efforts should be instrumental in restoring to the Church a return of her ancient Synodical action. (Hear hear.)

The Rev. W. Pound then read the following Report, describing the operations of the Committee since the meeting in Derby of the 8th of October last:—

REPORT.

"In presenting a brief report of what has been done by your appointed Committee in behalf of the question of Diocesan Synods, since the last quarterly meeting held at Derby on the 8th of October, we would congratulate you on the increasing interest which is manifestly felt by both Laity and Clergy in the subject which has drawn us here to-day.

Through the intercourse, both by word and letter, which your Committee have been permitted to hold with their fellow-Churchmen since that period, and through the circulation of such papers as have been published on this subject, as well as by the arguments and statements presented to the public at the Derby meeting, the benefit of Diocesan Synods has been brought before the minds of many thoughtful Churchmen, and a conviction of their utility and necessity has been strengthened and confirmed, and in some cases created.

Your Committee are more and more persuaded that the periodical holding of such meetings as the present and that at Derby, where this important matter is quietly and earnestly discussed, will tend to draw the minds of their fellow-Churchmen to this subject, and so eventually lead to such a wide-spread desire for the restoration of Diocesan Synods as may induce the Right Rev. the Bishops to assemble them in their respective Dioceses.

Your Committee have endeavoured, in compliance with a resolution passed at Derby, to arrange a list of corresponding friends in each Diocese, who, looking beyond the present imperfect system of Church government, would co-operate with them in the same spirit of gentle faith and quiet perseverance, by which your Committee desire and endeavour themselves to be actuated, and would aid them in disseminating information on, and drawing attention to, the Synodical action of the Church. To a certain extent they have been enabled to do this, but not so completely as they would desire, in consequence of being themselves unacquainted with some Dioceses. They would, therefore, beg the favour of those who are willing thus to assist them, or who know of any likely to do so, to signify their names, or those of such persons, either to-day personally or at another time by letter, in order that such list may be filled up, and that the subject of Diocesan Synods may be thus brought before the consideration of each Diocese. While doing this we would sincerely disclaim all intention of dictating to, or intermeddling with, any Diocese, only hereby desiring and hoping that what we humbly conceive to be a matter of great spiritual importance and benefit to Churchmen may receive a patient and respectful attention from our brethren in the Ministry and in the Household of Christ.

Four pamphlets have been printed by your Committee, for the opinions contained in which the writers alone are responsible.

1. The Practice of Synods, by the Rev. W. Pound.
2. The Synodical Action of the Episcopal Church in America, by the Rev. Henry Caswall.
3. A Speech at Derby on Diocesan Synods, by the Rev. G. Trevor.
4. Papal Aggression to be repelled by the Revival of Diocesan Synods, by the Rev. W. Pound.

Several other pamphlets are in an advanced state of preparation. Without pledging ourselves to every statement put forward in these papers, your Committee believe that they contain nothing opposed to the principles of that Church to which it is their privilege to belong, and that by thus bringing the subject before the minds of Churchmen, they may tend to elicit such interest and discussion as cannot but promote the good cause we have at heart. We may be excused if we remind you that, to carry forward these operations, pecuniary assistance is to some extent required, and that, while endeavouring to be economical in expenditure, we find that the donations hitherto kindly given, have not enabled us to meet all the expenses we have already incurred, and that further contributions will be needed to carry on our work in the manner in which it should be done.

Not binding ourselves on principle to any details as to the working of Diocesan Synods (points which must be left to each Bishop to arrange, as he sees fit and right, and to which reference to our present stage of proceedings might appear premature, or even impertinent), nor feeling any antagonism, or jealousy of, any societies or bodies of persons which have for their object the due and proper extending, strengthening, or defending the Church of England in her ministrations,

discipline, and doctrine, we would invite all Churchmen, of all shades of opinion, to unite with us in respectfully requesting our Diocesan Synods to call together such assemblies, which would rightfully and undoubtedly represent the views of all parties amongst us.

We cannot, however, conclude the report without stating that, in advocating the revival of Diocesan Synods, we are neither desirous, nor are we, we believe, doing anything which interferes with the connection of the Church with the State. There is no law nor enactment of the State which is contravened by such Synods, nor are they opposed to any principle or institution in the Church. They are as much part of the order settled in our Reformed Church as the Visitations of the Bishop or Archdeacon. They were in existence and exercise at a time when the connection between Church and State was closer and more intimate than it is at present; in fact, when every Statesman was also a Churchman. How, then, can it be said with reason that they are opposed to such union? Why, is it not seen that Synodical action is now only the more necessary on this very account, because unhappily the people of this land and the members of our Legislature are not all now of our communion. The connection between Church and State, so far from being weakened, would, we believe, be strengthened and rendered more consistent with principles of justice and reason by the Church consulting together from time to time, as a spiritual body, with respect to those spiritual subjects which are connected with her well-being—a work with which members of that body should alone be connected, and which cannot be either safely or properly committed either to private individuals or to the Episcopate solely, whose undoubted exclusive functions are rather of an administrative and judicial character."

The Hon. J. Chetwynde Talbot proposed the first resolution:—

"That this meeting, in receiving the report now read, desires to repeat its serious and deliberate conviction that Diocesan Synods are necessary for the well-being of the Church, and of the spiritual interests with which it is connected, and to express its earnest and respectful hope that the spiritual overseers of the flock of Christ may speedily call together such assemblies of the faithful, for the edification of their respective Dioceses."

The resolution which he had proposed called upon the meeting to adopt the report which had been just read. There could be no doubt of the importance of bringing this subject under the consideration of the public, but the more judiciously and discreetly that object was set about, the greater and more numerous would be the obstacles thrown in the way. The movement had begun but recently; but, looking to its object, its present position, and to the wide change of opinion that existed, a great deal had been done—(hear, hear.)—and he tendered his thanks to those who had borne the heat and burden of the day up to the present moment. One of the most essential things to ascertain in arguing the question was, what were the objections which were raised to the movement? If one knew what the objections to that restoration really were, they might meet them and deal with them, but as he did not know them he scarcely knew how to prove that the restoration of that action was good, right, and expedient. (Hear, hear.) The real question to be determined was as to the manner in which the affairs of a Christian society, whose administrations was of vital interest, could be properly administered with a view to its greater efficiency in the saving of souls. In other objects the principle of association was indispensable, and the individual efforts of persons were used to bring about great results. If then, the principle applied to other associations, why should it not apply in equal force to this great Society of the Church?—(Hear, hear.) If they looked at the Free Church of Scotland, there they would find a deliberative assembly. If they looked to the Synod of Tharles—if they looked to the Episcopal Church of Scotland—if they traversed the Atlantic, and looked at the great Church there, they would find the Clergy and Bishops consulting together for practical purposes, and to use a common expression, putting their heads together to attain a common end. The divisions and differences which took place in the Church were a source of great regret to all true Churchmen, but they arose, in great part, from misconceptions with regard to the opinions of Churchmen on this subject, and if there were no other reason to be urged in favour of Diocesan Synods than that they would give an opportunity for the Clergy to meet and discuss, and conciliate each other on matters of practice alone, it would be sufficiently ample to warrant their establishment. (Hear, hear.) The intention to hold the present meeting had not been opposed by the Bishop of the Diocese, and he did not understand that there was any objection on the part of the Clergy or Laity to take part in the proceedings. He apprehended the Laity had a right to intervene, because it was the duty of every layman to endeavour to make the Clergy as efficient as possible in their vocation. The object which he, in common with all present, wanted to attain, was greater spiritual efficiency in the Clergy. He had no apprehension that the church would ever be open to the accusation of being Priest-ridden. There was liberty and determination enough in the Church to prevent that, and therefore he said, "Bring the Bishops and the Clergy together, and don't let so great an anomaly continue, that a Society like the Church should conduct its business in a manner which no other Society would think of doing."

Mr. F. H. Dickenson seconded the resolution.

Lord Lytton proposed the next resolution. He felt it impossible to refuse to take part in the proceedings of the day, for if there was one thing above others to which he wished to be pledged, it was to support the principle of the revival and development of the free organic action of the Church in every proper form and shape. (Hear, hear, and cheers.) Undoubtedly they were met by obstacles in the attainment of their end; but the object which he had himself in view was, collective meeting of the Church of England by representation, including the element of the Laity. (Hear, hear.) If he might be permitted to allude to the debate which took place last Session in the House of Lords on the revival of Convocation, he took care on that occasion to say that, while he was not satisfied with anything short of Convocation, that no doubt an essential part of it would be the meeting of the Clergy as a class having important functions within that body. He took care also to say that, with the example which they had at Exeter, Australasia, and Toronto, these Synods might be revived previously to any general action in the Church. (Hear.) Unquestionably, Bishops might revive their Synods, but he had regard to the state of feeling in the country, and on that account, he desired that they should do so. (Hear.) With regard to the duties thrown upon laymen, he would only wish to say they hardly ever would wish to suggest to

particular Bishops to hold these meetings. What they wished to say was, that they saw no harm in them, and that they did not believe that evil would follow, as their consequence. (Hear, hear.) That he apprehended was the object of the present meeting, and fully coinciding in its objects, he begged to propose the resolution entrusted to him to the following effect:—

"That this meeting cannot refrain from recording its humble judgment that the spiritual rights of both Clergy and laity demand that Diocesan Synods should be collected together from time to time, to consult with their Bishop in solemn assembly as to what is needed for the benefit of their respective Dioceses, and that the present mode of Diocesan Government, by the sole and unimpeded mind of the Diocesan, is inconvenient and injurious to the Church itself, inconsistent with the true principle of Episcopal authority, and opposed alike to Scripture precedents and the practice of the Primitive Church in the best and earliest ages." (Hear.)

The Rev. Canon Trevor seconded the resolution with an eloquent address, entering into the historical consideration of the question. This able address is too long to transfer to our columns, and it would only spoil its effect to abbreviate it.

Sir Walter James, Bart., proposed the third resolution:—

"That a Diocesan Synod would be a source of great help and assistance to a Bishop, in suggesting plans of usefulness, in supplying details of Diocesan information, in maintaining his own rightful authority and in supporting by its united co-operation such local and Diocesan plans and arrangements as he may deem necessary for the welfare of his people."

The Hon. and Rev. Mr. Howard seconded the resolution. He was of opinion that Diocesan Synods would be of great assistance to the Bishops. In the early Church, whenever any subject calling for dispute arose, such as the circumcision of Christians, or the admission of Gentiles into the Christian Church, a Synod of the faithful was always held, and surely that which took place in the Apostles' time would apply equally well in our own.

The Rev. W. Scott proposed the following resolution:—

"That this meeting invites all Churchmen to unite with them in promoting the revival of Diocesan Synods, and for this purpose, would suggest to them to circulate the papers and pamphlets published on the subject in their own neighbourhoods and Dioceses—to converse with friends and neighbours upon the subject—to communicate with the Committee on what may be useful in furthering this matter—and to give or collect pecuniary donations towards the necessary expenses of printing, and of meetings such as the present."

He has this advantage over previous speakers, that they had theorized upon what he had been privileged to witness: he could, as present at the Synod of Exeter, bear that witness to it which its members could not with delicacy report. The best argument in favour of Synodical action was the experiment of its recent revival. At Exeter was seen the spectacle of a body of Clergy of different opinions, all agreeing to lay prejudices and suspicions aside as an offering on the altar of common duty and responsibility.

The Rev. W. Ganner briefly seconded the resolution, which met with the cordial acquiescence of the meeting.

The Rev. Mr. Carter proposed—

"That this meeting do adjourn on Thursday, the 29th day of April, 1852, to be held at Gloucester, with the power of further adjournment if the Committee see cause."

The Rev. Mr. Smith seconded the resolution which was also carried.

THE EXETER CHURCH UNION.—The following resolutions have been adopted at a recent meeting of the Exeter Church Union:—"That the most respectful thanks of this Union be presented to the Right Hon. Lord Redesdale, for the able and judicious manner in which his Lordship brought the subject of Convocation under discussion in the Upper House of Parliament on the 11th of July last, by a motion for a copy of the petitions presented to the two Houses of Convocation at their last meeting on the 5th of February last.

"That this meeting desires to acknowledge with thankfulness the efforts made by our colonial Bishops for the maintenance of the purity of the faith, and for the promotion of due order and discipline within their dioceses, and especially their endeavours to establish synodical action therein, which appear to demand all possible aid and encouragement from Churchmen at home. That this meeting, also hails with hope a promised Bill of Mr. Gladstone's on the subject of the colonial Dioceses, and trusts that its provisions may be such as to merit their hearty support.

"That this meeting views, with feelings of devout thankfulness, the truly Catholic suggestion, made by the Bishop of Vermont to his Grace the Archbishop of Canterbury, for the assembling of a council of the Bishops of all the Churches in communion with the Church of England, as the best means of composing existing controversies and divisions, and of maintaining the primitive faith and constitution of the Church against the errors and pretensions of Rome; and that this meeting, therefore, commends this subject to the attention of the committee, for their consideration, as to any practical measures which might be adopted in furtherance of the said suggestion."

LECTURES ON THE CHURCH IN ST. PAUL'S FINESBURY.—Last Wednesday evening's lectures were preached by the Rev. Canon Trevor on the subject of Church Synods, which he proved to be of divine institution, and expressed the hope that synodical powers of the Church of England will ere long be recognized, and their exercise restored.

SCOTLAND.

Turning our glance to the narrower sphere of the Scottish Church, which is our own more peculiar province,—the year presents the following numerical results:—

One venerable Bishop, the Right Rev. Dr. Low, of Moray and Ross, has resigned his diocesan charge, after thirty-two years of labour in the Episcopate; and the Right Rev. Dr. Eden has been consecrated as his successor.

There have been admitted into Holy Orders, seven Priests and four Deacons; of whom three of the former, and the whole of the latter, were alumni of Trinity College, Glenalmond.

Eight Churches have been consecrated: four in the Diocese of Aberdeen, two in the Diocese of St. Andrews, one in the Diocese of Argyll, and one in the Diocese of Glasgow. Of these, four may be considered as forming new congregations; the remainder as new buildings for existing congregations.

Buildings have been opened, by licence, for Divine service, in six places:—one in the Diocese of Argyll, and five in the Diocese of Glasgow. The whole may be considered as forming new congregations.

Eight new Schools have been opened:—one in the Diocese of Edinburgh, one in the Diocese of Argyll, one in the Diocese of Brechin, and five in the Diocese of Glasgow.

Twenty Confirmations have been held, at which 686 persons were admitted to the Sacred Rite—viz., four in the Diocese of St. Andrews, at which 74 persons were confirmed; two in the Diocese of Edinburgh, at which 172 persons were confirmed; three in the Diocese of Argyll, at which 90 persons were confirmed; and eleven in the Diocese of Glasgow, at which 350 persons were confirmed.

IRELAND.

MINISTERS' MONEY.—The *Dublin Telegraph* announces the proposed introduction of a Bill to abolish Ministers' money in Ireland, the incomes to be provided out of the Ecclesiastical Commissioners' funds; of a Bill to regulate the corn averages in Ireland, upon the British principle, and to convert tithes rent-charge into a redeemable land tax; lastly, of a Bill for the registration of births, deaths, and marriages.

POSITION OF THE POPISH PRIESTHOOD.—The *Telegraph*, the new Popish organ set on foot by the Defence Association, describes the Priests in the rural districts of Ireland as "used up" with hard work and bad pay, owing to the decrease of the population, and the extensive reformation movement. "Emigration," says the *Telegraph*, "will not leave them without congregations; for labourers, poor farmers, and artisans, cannot all fly; but it will leave them without congregations that can support them." The *Telegraph* sees no means for relieving the Priests except by an appeal to the "Universal Church."

ENGLAND.

DOMESTIC.

THE IRON TRADE.—The tendency of prices in this trade is still declining, and it is reported that considerable underselling has been resorted to among the lesser manufacturers since the conclusion of the quarterly meetings. This appears consequent upon a falling-off of orders in the nail and chain trades of the district, and other branches of hardware generally, all which seem to have become exceedingly quiet. In Manchester, business, as may be expected, is in a complete state of atrophy, on account of the engineers' strike; and the same is the case in that portion of the London trade which chiefly found a consumption for Staffordshire make. For foreign orders the demand continues brisk, and prices rule unaltered. Indeed at the present moment our principal dependence is upon the export trade; and while the larger houses are finding fair employment, at those works where the produce is confined to our own country use, but little business is doing. An effort is being made on the part of the manufacturers to induce a reduction in the make of iron, by refusing to take their usual supplies of pigs except upon lower terms, well knowing that the prices at which they have latterly been purchasing are already unremunerative. This, it is thought, will compel several of those furnaces least favourably situated to be put out of blast, and thus reduce the aggregate amount of make; but how far the attempt will be proceeded with is a matter of speculation, since it is a fact that at very few of the works unconnected with blast furnaces is there more than a month's stock of metal on hand, and at many not that quantity. Statements have appeared within the last few days of great expectations entertained by some from the finding of ironstone in Northamptonshire, which, it is said, will materially assist the Staffordshire ironmasters in competing the Welsh and other districts. At present the nature and quality of the stone, its contents of iron, &c., its fluxing and working, together with the cost of raising and transport, are too imperfectly known to form any estimate of its value here.—*Birmingham Gazette*.

LOUIS NAPOLEON was in London, on a flying visit, on Monday last. We have good authority for stating the fact, incredible as it may appear. He went back as he came, in disguise; his business being of a strictly private nature. We can only conjecture,—from the romantic attachment known to subsist between the Prince President and the Marquis of Normanby,—that the recent desertion of that Nobleman has deeply affected the heart of his bosom-friend, and that he found the impulse to follow him irresistible. Whether Pylades and Orestes met, and if so, how they met, and how they parted, "this deponent saith not."—*John Bull*.

STEAMERS TO AFRICA.—The Government contract for a monthly line of screw steamers to and from England and the West Coast of Africa, has been awarded to Mr. Macgregor Laird for nine years, at an average payment of £21,000 per annum. The total distance out and home will be 9,000 miles, which will be performed in from 58 to 60 days, at an average speed of eight knots per hour, by vessels of about 700 tons, to be constructed of iron.

DISCOVERY OF AN ETHIOPIAN MS. OF ST. JOHN'S GOSPEL.—Amongst the rewards of the present curator of Archbishop Tenison's library exertions, the discovery of the MS. version of St. John's Gospel, mentioned above, is not the least. Till recently its existence was unknown, and Mr. Hale's first care was to have it put in order, so far as its decayed condition allowed. This has been very skillfully done by Mr. Gough, of the British Museum. It is probably of the twelfth or thirteenth century, and is said to vary from the received version. It is a small volume, about six inches by five. At present its history is not known.

THE NEW STEAM-SHIP ORINOCO.—This magnificent steam-ship, which has recently been built for the Royal Mail Steam Packet Company, and is of the same size and class as the ill-fated *Amazon*, sailed from Blackwall yesterday afternoon, on a trial trip in the English Channel, for the purpose of testing her engines previous to taking her passage between Southampton and the West Indies, where she will be employed in the conveyance of passengers and the mails. The life-boats of the *Orinoco* are all complete and their fittings and arrangements insure their being ready for lowering at all times.

REVIEW OF THE GRAIN TRADE.—By the official return just published, it appears that the importations into the United Kingdom during the month ending 5th instant, consisted of—Wheat, 178,839 qrs.; barley, 33,757 qrs.; oats, 42,869 qrs.; beans, 31,539 qrs.; peas, 10,442 qrs.; maize, 126,183 qrs.; flour, 366,750 cwt. These arrivals, though much below the receipts of preceding months, are not unimportant, and far exceed the exports, about which so much is just now being said: indeed the total quantity of wheat and flour taken for shipment for the Continent since the first