

been burned down, and travellers are obliged to go round them upon a make-shift construction which supplies their place. Shortly after leaving Noble's, the Bishop passed from the District of Gaspé (where so much kind hospitality had been extended both to himself and to the gentlemen who, in different portions of his journey, had accompanied him) into that of Quebec. At Brochu's, which was reached before sun-set, there is a good farm and a saw-mill. The country is very capable of improvement and would be soon settled if about £1,000 (according to the estimate of plain practical men) were now laid out upon the road, which, if left much longer, will have become irrecoverably bad, except by a very much larger outlay. Burr stones of the first quality, and said to be equal to those of France, are found in this neighbourhood.

On the morning of Thursday, 1st August, Mr. Mountain left Brochu's, for Metis, distant twenty-four miles, before three o'clock, and was shortly after followed by the Bishop. A late but plentiful and well-served breakfast was procured at Metis, for which the mistress of the house, though in the habit of entertaining travellers for pay, refused to receive any compensation. Metis is chiefly a Protestant settlement: the Bishop when passing through, as Archdeacon, in 1824, spent a Sunday with the people, and baptized a number of children, at the services which he held with them; and in the time of the late Bishop Stewart a Catechist of the Church of England was maintained here: but the increasing predominance in numbers of the Scotch population led naturally to measures for the introduction, at intervals, of some Presbyterian ministrations, and the Catechist was removed to another field of labour. The Bishop's hostess just mentioned, and a very few others who remain, are members of the Church of England, and some tracts were left for their use.

Leaving Metis, which is about 209 miles from Quebec, the Bishop now fell in with the long and continuous line of French Parishes which occupy the southern bank of the St. Lawrence, and came up in canoes, sleeping the first night at St. Simon, which he reached at two a.m., on the 2nd August—and the second at St. Anne, which was reached about ten p.m. By travelling early and late he arrived, with his companion, in Quebec, where they were particularly anxious to pass the Sunday, at nine o'clock p.m. on Saturday the 3rd August, having accomplished the distance from N. Carlisle, in six days, notwithstanding delays which collectively amounted to more than half a day, in procuring conveyances—a distance in the performance of which Her Majesty's mail regularly occupies nine. In all this distance there is but one Protestant place of worship—the small Church of the Anglican Establishment at Rivière du Loup, where the resident population frequenting it is so considerable that, upon two successive Visitations, there have been no candidates for Confirmation to be presented. The Bishop, however, had an interview with the Missionary, Rev. E. G. Ross, in passing through, and some arrangement were made for affording a Sunday afternoon service at Cacona, during the stay of certain summer visitants from the cities above, who come down for salt-water bathing, as well as for visiting Malbaie, on the north shore. The only other place after Metis, in which any Protestants came in the way of the Bishop, was Rimouski, where a few religious publications were left, and where, as at Metis, the proprietor of the inn refused to receive any compensation for the entertainment afforded.

VISIT TO THE MISSIONS OF E. AND W. FRAMPTON.

The Bishop, accompanied by the Rev. A. W. Mountain again left Quebec on the 24th August, (Festival of St. Bartholomew) after Divine Service in all Saints' Chapel (at which his Lordship had preached) for the Missions of East and West Frampton. His Lordship was driven from Pointe Lévi by the Rev. J. Torrance, Missionary of that place, twelve miles to St. Henry, where his own horse was waiting, and from whence Mr. Mountain drove him on to the house of the Rev. W. C. Merrick, at East Frampton, which was reached about eight o'clock. On Sunday 25th, Divine Service was performed in Mr. Merrick's house, (the Church having unfortunately been burned down last spring.) Mr. Merrick has fitted up two rooms in his house for Divine Worship, by a very neat and commodious arrangement, which elicited his Lordship's approbation. His neighbours lent willing hands to the work, and the material was furnished gratuitously by Mr. Crawford, the proprietor of a saw mill in the neighbourhood. After service the Bishop addressed the congregation upon the subject of the rebuilding of their Church, a work which it is proposed to enter upon immediately, and in aid of which contributions were requested in the last number of the *Ecclesiastical Gazette*.

Twenty-three persons were confirmed, and the Bishop preached, combining with his sermon an address to the recipients of the ordinance.

After service, the Bishop took leave of his kind hostess, Mrs. Merrick, and accompanied by Mr. Mountain and Mr. Merrick, set out for the Mission of the Rev. J. Van Linge, the confirmation for which was to be held at West Frampton Church in the afternoon.—About three miles from Mr. Merrick's, the vehicle was left behind and the Bishop and Mr. Mountain mounted horses sent over by Mr. Van Linge to meet them. Having first forded the Etchemin, they proceeded, through a wood-road, to the Parsonage at West Frampton, which they reached about three o'clock. Some delay was rendered necessary before service, as the rain had fallen in torrents and the whole party were wet through. From the same cause some of the candidates from Cranbourne (15 miles distant) were prevented from reaching the Church, the roads (which are about the worst in Canada) having been rendered almost impassible. Thirty-four persons, however, came forward, whom the Bishop addressed, as at East Frampton, in the course of his sermon. The rain continued to descend heavily, it was pronounced necessary for his Lordship to re-cross the Etchemin without delay, the swollen state of which river on the following morning fully proved the expediency of doing so. There was a very perceptible difference, in fact, in its height when the Bishop reached it about five hours after he had first crossed it. Having safely forded it again, the horses were sent back, and the vehicle was again put in requisition. Parting from Mr. Merrick, the Bishop and Mr. Mountain proceeded to the first house at which they could obtain accommodation, distant about four miles from the ford. This was the residence of Mr. Crawford, mentioned above, by whose mother they were kindly received and hospitably entertained, as well as provided with such articles of clothing as their imperfect protection from the weather, and their separation from their baggage, called for. Mr. Crawford had gone to Divine Service at Mr. Merrick's in the forenoon, but had been detained by the state of the weather from coming on as far as his own house.

On Monday morning the Bishop left for Quebec, which was reached in the afternoon of the same day.

The whole number confirmed in the District of Gaspé was 111—in the Missions of East and West Frampton 57—making a total for the triennial Visitation of the Diocese (now concluded) of 1692.

DIOCESE OF NEW ZEALAND.

Thanks be to God I much, very much has been done; ten years ago, in this very district (Tauranga), sixty human bodies were cooked in one night. It is a sickening story—but as true as it is horrid. Now there is not a man, even of the heathen party, who is not ashamed of the practice, and I believe—or, what is more to the purpose—the Missionaries believe, that if there were war now anywhere, the bodies of the slain would be respected. It was so in the late war at Waikata. The Archdeacon told me some pleasing facts about the people in Rua Tabuna district; this is the very heart of the country beyond Motorua; he pays them every year a visit, and is welcomed warmly by his rough converts. He described to me his congregation at one place; there were two or three hundred people assembled—not one of them with any kind of English clothing—their heads all ornamented with white sea birds' feathers: they were all most attentive and reverent in manner, and sang the hymns to their own native tunes—*tune* rather, for they have but one, a sort of monotonous, rather mournful chant: which would sound well, however, from many voices together. On his last journey, he was told that an old woman (too lame to travel to the place where he was baptizing converts) greatly desired to be baptized. She lived a day's journey off among the hills. Her acquaintance spoke so earnestly of her desire for the holy rite, that the Archdeacon determined to turn aside to visit her. He got to her place the next evening—a lonely, desolate-looking spot, with two or three scattered huts. After a while, a deformed, squalid old woman crawled out, dressed in an old dirty mat, her grizzled hair tangled and unkempt. She sat unwilling to answer any of his questions for a while. As she became less shy, the Archdeacon catechised her and found her very intelligent, and that she seemed really to embrace, with the understanding as well as with the heart, the main doctrines of our holy faith. She told him that, the year before, she had heard that the Bishop was intending to baptize some of her people at Taupo (I think); she had started to go to him, her people carrying her in a litter, but she was obliged to give up the attempt, the distance was too great in her diseased state. This woman had no Missionary to teach her, save from among her own people. The next morning Archdeacon B. baptized this our Maori Sister! Is not this a touching, humbling story? When we think of our coldness amid so many blessed helps and privileges from childhood, and this poor old heathen woman's earnestness of heart.—*Bishop Selwin.*

ENGLAND.

DEATH OF THE BISHOP OF MEATH.—The Right Rev. Dr. Stopford, Lord Bishop of Meath, expired at the Palace, Ardracran, late on Tuesday night the 17th Sept. The deceased Prelate was elevated from the Archbishopric of Armagh to the See of Meath during the Viceroyalty of Earl De Gray. Dr. Stopford had been long labouring under the effects of disease of the heart, but had recently—considering his time of life—been in the enjoyment of tolerable health. His Lordship was a member of the Privy Council in Ireland.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The quarterly general meeting of the Lambeth Branch for the Propagation of the Gospel in Foreign Parts, was held last evening in parochial school-rooms, and the opportunity was taken of inviting the Bishop-Designate of Lyttelton to be present. The circumstance having become generally known throughout the parish, a large number of persons assembled for the double purpose of making their respect for the excellent gentleman who is about to become the first Bishop of the new Diocese of Lyttelton, and to aid in furthering the designs of the venerable Society in propagating the Gospel throughout the colonies and dependencies of the British Crown.

The Rev. C. B. Dalton, the Rector of Lambeth, presided, and in opening the proceedings, adverted to the happy arrangements that had been made at various times for the erection and subdivision of the colonial dioceses, and introduced Mr. Jackson to the meeting.

The Bishop-Designate said, he hardly knew what course he ought to take; whether to draw their attention to the principles and plans of the Canterbury Association, and the designs of its founders, or whether he ought to confine himself to facts relative to the new Diocese of Lyttelton, over which he was to preside. Perhaps it would be best for him to give the meeting some account of the new settlement of Canterbury, and the views of those who were most active in supporting it. He must express his opinion that England had, for a long time past, lost the great principle of colonisation. Thousands of persons had been expatriated for offences against the laws of the country; and thousands of others had gone out of their own accord, but without any means having been taken to induce them to reproduce the likeness of old England in the new country whither they were going. The Canterbury Association endeavoured to improve the system that prevailed, and went upon the principle that colonisation, without the religious element, wanted that which was most likely to give it permanent success. (Cheers.) The association discovered that the great art of colonisation had not been lost in the 17th century. The Pilgrim Fathers had true notions of colonisation. They went out with no inconsiderable sums of money, with religious principles which impelled them to do great and glorious deeds, and with the representatives of the best families, and not with the waifs and strays of those families. He would not advert to the Crusades; but he would allude to one scheme of the present times, namely, Mormonism, the doctrines of the Latter day Saints. Vast numbers of persons in this country had gone to find an earthly paradise somewhere between Texas and California. Many of those persons had neglected their religious duties during their past lives, and now they were about to end their days in joining the most sensual, and the most stupid, of all material attempts to put heaven upon earth, and to substitute the seen for the unseen. (Hear, hear.) The Canterbury Association, in establishing its colony, went upon a very different principle, that of re-educating the country in the land to which the colonists were going. On looking to the map of the world they would find that civilization had, in times past, centered itself in those countries which had been watered by the Mediterranean Sea. Now, he would venture to assert that what the Mediterranean had been to the civilization of the past, the Pacific would be to the civilization of the future. The reverend gentleman went at considerable length into the subject of the progress of civilisation westward, and adverted to the extraordinary circumstances connected with California. The immense quantity of gold found in that district was one of the happiest circumstances that could have occurred for New Zealand for all the produce that could be raised in New

Zealand would grow gradually richer, while California would grow gradually poorer. He believed that Gibbon was right when he said that New Zealand would be the Britain of the Pacific. For these and other reasons the Canterbury Association determined on founding their settlement in the middle island of New Zealand. The ship which was to convey him and other colonists to their new home would sail tomorrow (Wednesday), and he hoped that, if his life were spared, he should embark next Tuesday morning, and then, after he and his fellow voyagers had embarked, they would leave the shores of England, and see land no more, except a ist which they would be told was Madeira, until they found themselves between the bold and broad headlands that bounded the Port of Lyttelton. The Bishop-Designate gave the meeting a full account of the educational arrangements which had been made for the advantage of the youthful emigrants, and remarked that the four noble vessels which had left England with their band of colonists had been blessed with most propitious weather. One of the vessels had been spoken six days after it left Plymouth, and it was clearly shown that they had been travelling two hundred and fifty miles a-day. He promised that Canterbury would never be unfaithful and disloyal to old England, and that amongst their ranks, would never be heard such fantastic nonsense as that which had lately proceeded from Dr. Lang and his Presbyterian friends. The reverend gentleman concluded by requesting the Rector of Lambeth to ask, on Sunday next, the prayers of the congregation in behalf of the six vessels which would at that time be on the wide waters.

The Rev. Rector readily assented to this proposition and pledged himself and his parishioners to remember the reverend gentleman and his diocese, both in their prayers and by pecuniary contributions. He remarked that the schools connected with the parish of Lambeth were under deep obligation to Mr. Jackson for the sound education their masters had received from him whilst Principal of the Training College at Battersea. As the Bishop-Designate had promised to attend a meeting in Lambeth on his return to England, he (the Rev. Rector) would gladly take charge of any money either his parishioners or other persons might entrust to him for the service of the Church in Lyttelton diocese; and when on the Bishop's appearance at the proposed meeting, on his return to England at the close of next year, he (the Rector) would lay the amount he might receive on the table, and present it to the Bishop. He trusted that a large number of persons would subscribe, and he would be glad to receive any sums however small, that might be transmitted to him.

The blessing was pronounced by the Rev. C. B. Dalton, and the meeting which was of a highly interesting character, then separated.—*Guardian Sept., 25.*

The first meeting of the Society for Promoting Christian Knowledge since the long vacation was held on the 1st inst., at their rooms in Lincoln's-inn-fields. The Standing Committee, in accordance with a notice given at their last meeting, recommended that the sum £3000 should be granted and placed at the disposal of a College of a permanent character, in connexion with the Church in his diocese. A letter was read from Lord Lyttelton, requesting, in behalf of the New Canterbury Association, a grant in aid of the endowment of the Bishopric about to be established in that settlement. His Lordship stated that the association was pledged to the appointment of a Bishop (the Rev. Thomas Jackson), who would take the spiritual charge of the settlement, and to provide for him an adequate endowment out of the produce of the land sales. It was stated that a considerable portion of the new diocese would extend beyond the Canterbury Settlement. The Standing Committee proposed, and it was unanimously agreed to, that a grant of £1000 should be made in aid of the objects mentioned in Lord Lyttelton's letter.

THE UNIVERSITY COMMISSION.—It is noticed as a significant fact, that the chief of the Commissioners appointed to visit Cambridge University, is Dr. Graham, the Bishop of Chester, who was notorious in the University for having made a resolute attempt to eliminate the services of the Church of England from his College, proposing at first to have prayers on the "comprehensive" system in the Chapel, and when this was objected to, to have them in the hall. Of the results of the inquiries of the Commissioners, the *Oxford University Herald* gives a feigned report, which is exceedingly pungent, and which includes the following quaint advertisement:—

Wanted by Her Majesty's Commissioners for managing the University of Oxford, a Regius Professor of General Religion, to superintend and take the lead in the Faculty of Undoctinal Theology. He will be required to give lectures and instruction to the younger members on all points connected with religious studies. But it will be necessary that he should abstain from anything which may prejudice or bias the minds of those whom he is hired to teach; and, in particular, that he should be able to suppress any expression or intimation whatever of his own opinion or feeling in regard to any theological controversies which may agitate the University. Some command of countenance will therefore be required, and considerable proficiency in the art of silence. The salary is large, and there is a spacious and convenient house, with the prospect of future preferment, if the Professor gives satisfaction to his employers. For further particulars apply to the Secretary of the University Commission, Delegates' Room.

Testimonials from friends of their intimate familiarity with the candidate, and at the same time of their entire ignorance what definite opinions as to the leading questions of the day are entertained by him, will carry great weight in the appointment.

It unfortunately turns out to be true that the Rev. H. W. Wilberforce, of East Farleigh, has joined the Roman Communion. The *Tablet's* announcement that the Bishop of Brechin had been guilty of the same sin, is flatly contradicted, his Lordship being now engaged in the usual duties of his Diocese.

THE BISHOP-DESIGNATE OF LYTTELTON.—Dr. Jackson preached on Sunday evening the 15th September, his last sermon, prior to his departure from England, at St. Peter's Church, Stepney, of which, before his appointment as Principal of Battersea College, he was the Incumbent. In the course of his address, he corrected some misstatements which have appeared in the public prints, relative to his future course of proceeding. Some technical difficulties, he said, had prevented the immediate erection of the new diocese, and as the colonists felt some disappointment that their Bishop arranged that he should proceed at once to lay the foundation of the nascent colony, in connexion with which his future life was to be passed, and to consult with the Bishop of New Zealand as to the mode of their

future operations. At the close of twelve months he should return to England, to report on the state of the Canterbury settlement and to receive consecration as the first Bishop of Lyttelton. Dr. Jackson intends to sail on Wednesday the 24th ult.

EXAGGERATED RUMOURS OF SECESSIONS TO ROME.—The *Morning Post* remarks that "the Ultra-Protestant journals are just ministers, by propagating false rumours of secessions from her communion now doing much mischief to the Church, and great injustice to certain of her and perversions to that of Rome. They have been taking grave liberties, for instance, with the name of the Rev. Mr. Bennett, of St. Paul's, Knightsbridge, than whom no minister of the Church of England has done more, upon right principles, to prevent such secessions. There are strange rumours (says the *Herald*, of Saturday) about Mr. Bennet and others.—It is certain that that gentleman has not been to his church for a considerable time." And another and obscure journal, in announcing the secession of Mr. H. Wilberforce, states that "the Rev. W. J. E. Bennet is at present in retreat, preparing to take the same step." Now just at the very time when these slanders were being published, Mr. Bennet was actually preaching at one of his Churches (St. Barnabas) in strains of Church of England orthodoxy completely opposed, as all such preachings ever must be, both in letter and spirit, to all sympathy with those distinctive errors of Romanism to which the perverts in question undoubtedly commit themselves. Mr. Bennet preached at St. Barnabas both on the eve of the festival of St. Matthew and on the festival itself—that is, on Friday night and Saturday morning; he also preached on Sunday morning at St. Paul's, and on every occasion he was as anti-Romish as he could properly be in such discourses.—The text of his sermon at St. Paul's was from the Epistle of the former day—Therefore, seeing we have this ministry, as we have received mercy we faint not; and, alluding directly to the present unhappy state of things in the English Church, and to the "desertions" (his very expression) which are so deplorably taking place, he gave his hearers distinctly to understand that he could not for a moment reconcile such a step with his sense of duty, but was determined in so trying a conjuncture to 'faint not,' God being his helper. Neither is it true that Mr. Bennet 'has not been in his church for a considerable time.' He always at this season takes an excursion, for the recreation of which so laborious and indefatigable a pastor must stand much in need; but we understand that his absence for that purpose this year has been shorter than usual. It is deeply to be regretted that such a man as Mr. Bennet should be thus misrepresented; for no clergyman of our Church is doing more to strengthen her foundations by gaining for her the respect of the people—no one is more faithfully preaching her doctrine—no one more effectually carrying out her system. If we are to judge of the other rumours by those respecting Mr. Bennett, we may not unreasonably hope that they are equally unfounded.

PERVERSIONS.—Mr. Allies was received into the Romish Church on Wednesday week, by Dr. Newman, at St. Wilfred's, near Chaddle. He announced his resignation on the previous Sunday afternoon to his congregation from the pulpit.—*John Bull.*

It is reported in clerical circles that the Very Rev. Dr. Kennedy, Dean of Clonfert, is the "favourite" for the vacant Bishopric. The Rev. gentleman is an out-and-out supporter of the national education system.—*John Bull.*

QUESTIONS IN THE ROMISH CHURCH.—There are certain questions which are almost conclusive as to the character of the religious society which agitates them; and surely among these must be ranked the disputes regarding the dictating Madonna, and upon ecclesiastical jurisprudence in the Middle Ages. When such controversies are practical causes of division, the perfection and rapidity of the mechanism for resolving them, merely augment the peril which they create.—In a month or two, the Holy See must decide for or against the Archbishop of Turin; and such is the state of imbecility to which Pius has been reduced by his late misfortunes, that there is an actual prospect of its becoming heresy for a Roman Catholic to doubt that the limbs of Françoise Petiot were supernaturally elongated, to denounce the enormities of the Inquisition, or to deny that the carbine of Charles IX. may lawfully be compared with the dagger of Ehud, and with the hammer of Jael. Even should the prudence of acute advisers avert these grosser scandals, the Papal recognition of the moving eyes in a Byzantine picture at Rimini is a *fait accompli*. Yet, if the reader will take down his Paley, and refer to the chapter in the "Evidences of Christianity" which states the criteria of a genuine miracle, he will find that absolutely not a single one of them is satisfied by this piece of ignoble jugglery. There are persons of course, who will profess belief in it without pain or shock; but where is the mind trained under English influences, that will patiently resign itself to an article of faith which outrages its primary instincts of truth, and degrades the Author of Creation—we speak with all reverence—into a vulgar and second-rate Thaumaturge.—*Morning Chronicle.*

UNITED STATES.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

Cincinnati, Wednesday, Oct. 2, 1850.

This being the day appointed for the triennial meeting of the General Convention of the Protestant Episcopal Church in the United States, the Right Rev. Bishops Chase, of Ill., Brownell, Meade, B. B. Smith, McIlvane, Doane, Otey, Kemper, McCoskry, Lee, Johns, Whittingham, Henshaw, Elliott, Cobb, Polk, DeLancey, Hawks, Chase of N. H., Potter, Freeman, Uphold, and Green, and a number of Clerical and Lay Deputies, assembled in Christ Church.

Morning Prayer was read by Rev. Dr. Proal, assisted in the lessons by the Rev. Dr. Bull, of Pennsylvania.

The ante-communion service was read by the Right Rev. the presiding Bishop, the Epistle by the Right Rev. Bishop Meade, and the Gospel by the Right Rev. Brownell. The Sermon was preached by the Right Rev. Bishop Smith, of Kentucky, from Ephesians 3d chapter, 10th verse—"To the intent that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."

The preacher, after alluding to the grander, but more familiar topics which the texts suggested in connexion with the great work thus assigned to the Church, selected for his theme, "The peculiar work and vocation of the Protestant Episcopal Church in the United States." This he defined to be—

I. To reassert the doctrines of Grace, apart from the arbitrary definitions and dogmatic formulas by