

## ENGLAND.

The Venerable Dr. Thorpe, Archdeacon of Durham, in a charge delivered in the course of his visitation last week, makes the following remarks upon Convocation:—"You are aware," he says, "of the effort lately made to restore the synodical action of the Church, arising in that Diocese which considered itself aggrieved by the very doubtful interposition of the Civil Courts in matters ecclesiastical; and probably you are not unprepared for the coldness and resistance of those who are disposed to treat the Church as a machine and creature of the State. For my own part as a sincere friend to the union of Church and State, yet believing the Church to have an independent existence derived from another source; jealous also of her right of self-direction; and feeling strongly the policy of conceding it, I have ever advocated the revival of Convocation, and I ventured some years ago, in 1838, to call your attention to the subject. I see no reason to abandon the opinion I then entertained. The objections to this course seem to me to be founded in fear, or in something less excusable; in fear of the freedom of debate, of the collision of intellect and opinion, the loss of power and authority; or in a desire, perchance, neglectful of her divine mission, to keep the Church in the degraded position of a mere instrument of discipline at the bidding of the civil power, in bondage alike inconsistent with her place, her prosperity, her usefulness and her peace. And what are the consequences, but the loss of that influence which has ever been beneficially exercised in the way of peace and order and advancement; and the prevalence of divisions which threaten the disruption of the body itself; divisions which might have been restrained or healed by timely or free discussion, or by Church authority legitimately exercised in Convocation. Be this as it may, the general feeling is against us; nor are we yet agreed among ourselves; and though I firmly believe that without this concession the separation we deprecate will, of necessity, ensue, I would not ask at present what will be refused or gained only by an unseemly struggle. I would not hasten matters, but await patiently the advance of better sentiments and sounder views; assured, that as all other religious communities of which we have ever heard enjoy their deliberative assemblies, so also to this branch of the Church, whether in happy and useful connection with the State, or sundered, independent and in poverty, time will give the Convocation. Synods may be brought into earlier action. Visitations such as this, though not in their nature Synods, may be easily made to act as Synods, for business with free discussion. It is felt that the work we ought to do together is ill done in sections and apart, on platforms and in committee rooms. Men of sober minds are impatient of the ebullition of party violence and the other irregularities they engender. They desire the opportunities of free, quiet, and regulated debate; and the effect will be to moderate extreme opinions, and to produce an union of hearts and purpose and action, to which we are at present strangers, and which under no other system we can expect to enjoy. It has been said that the sitting of Convocation would be a signal for a revision of the Liturgy, and that a motion would immediately be made to that object. It might be so; for there are those who are unwise enough to desire it (and with the best intentions, acting unconsciously with persons who pursue it with the worst); but of this I am sure, that such a proposal would be met by an overwhelming majority against it; for the great body of Churchmen know and feel that in tampering with the Prayer-book, which holds us all together, and to which our people are unfeignedly attached, we touch the integrity and life of our church itself, of whose principles it is the true exponent. Supposing such an agitation—I myself might wish that our services were shorter; some desire the omission of obsolete expressions, others would erase the enunciation of doctrines, thinking by such exclusion to extend the bounds of the Church, and promote a comprehension: many, again, have been betrayed by private application, without discussion, into the expression of an adverse opinion to the Burial Service, in my mind the most beautiful, consoling, and satisfactory of our offices—and, if these several whims were gratified, our glorious ritual, with its blessed services, bearing upon the Christian life in all its exigencies, from baptism to the grave, would be destroyed. But God, who in his great goodness has bestowed this gift, will yet preserve it to us; and let us not seem to undervalue such a blessing by the desire of change, by the careless use, or by the neglect of it. Neither let us who love the Liturgy, and would preserve it, sanction in any way the fashionable opinion that a vicious usage supersedes the obligations of the Rubric.

*Saunders's News Letter* gives an interesting account of an entertainment given by the incumbent of Grange-gorman glebe, to some 200 of his flock. The proceedings were opened by evening prayer in the Church, when, we are told, it was not the least gratifying part of the spectacle to see a church well attended on a week evening, without the attraction of a sermon, and a congregation engaged in fulfilling the admonition, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." After the service, the scene that presented itself was most brilliant and animating. The assembled guests now broke up into various groups, and wandered around the shrubbery; the younger members enjoying themselves in all manner of active sports and games, no doubt winning a claim to, and making preparation for, the viands so temptingly spread out before them. Nor, indeed, were these active exercises entirely confined to the more juvenile portion of the company. Some grave seniors too, were to be seen entering with more than youthful cheerfulness and buoyancy into the merry scene—now rivaling nimble and athletic boys in the rough exercises of leaping and running, and anon disporting among an infant group, and giving new impulse to their child-like merriment. The preliminary diversissement over, then came on the business of the evening. When the children were ranged along the tables, and a grace was sung, then was there, spurring in hot haste, light footed handmaids and ladies fair (among whom those of the Glebe were most actively conspicuous), aided well by gallant knights and gentlemen, vied in supplying the youthful guest with the abundant delicacies before them. Quick as lightning, disappeared plates of gooseberry-fool, strawberries, sandwiches, and cakes without end of all kinds and dimensions, well accompanied by copious supplies of coffee and tea. Meanwhile, the tent received within its ample circuit to similar dainties successive relays of the elder company. After this, a general move was made to the school-house, in a large room of which the assembled visitors were agreeably surprised to find a most attractive entertainment prepared for them—conjuring tricks, dissolving views, &c. Finally the guests having returned to the lawn, the entertainments of the

evening were concluded by a brilliant exhibition of fire-works, conducted by Mr. Robinson; and at length about eleven o'clock, the party separated, highly gratified with their evening, and entirely grateful to their esteemed incumbent. The parish of Grange-gorman owes much to its present gifted incumbent. Though placed in charge of one of the poorest districts of the city, he has succeeded in making the church, which he found a mere white washed barn, almost a specimen of what a church ought to be. Much, indeed, is still wanting to render the improvement complete, which, one cannot but hope the liberality of their more affluent brethren elsewhere will yet supply to the deficiencies of the inhabitants of this parish. A large school-house, too, built on the scanty glebe ground, has also grown under his care, where the neglected children of the neighbourhood have been brought under the pastoral care and teaching of their appointed ministers, with how much advantage to themselves let those testify who on Tuesday evening witnessed their decorous and orderly behaviour, and especially their intelligent participation in the service of the Church.

## SCOTLAND.

**DUNBAR v. SKINNER.**—This case, involving important matters connected with the discipline of the Episcopal Church in Scotland, was set down to be tried before a jury on Thursday next, in the First Division of the Court of Session. It has, however, been compromised within the last few days and withdrawn from the roll. It was, as will be recollected, an action for defamation, in which the Rev. Sir William Dunbar claimed damages to the extent of £5,000 from Bishop Skinner, for having, at a meeting of the Synod of the Clergy within the Diocese of Aberdeen, pronounced a sentence not only excommunicating the Rev. Baronet as a Presbyter of the Church, but declaring that "all his ministerial acts are without authority, as being performed apart from Christ's mystical body," and solemnly warning "all faithful people to avoid all communion with the said Sir William Dunbar, in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatenings denounced against those who cause divisions in the Church." The claim for damages has been settled, we believe, on the payment of £1,300 with £200 towards the legal expenses connected with an appeal to the House of Lords on the question as to the right of the Civil Court to interfere in the case at all.—*Scotsman.*

## From our English Files.

## PAPAL AGGRESSION BILL.

Two Protests against the Bill have already been recorded upon the journals of the House of Lords. In one of them, signed by Lords Lyttelton, Canning, and others, we observe the following language:—

## DISSENTIENT.

1. Because no such measure as the present is consistent either with justice or expediency.
2. Because the bill appears to have been mainly dictated by the excitement which has recently prevailed, an excitement which it was the duty of the Government and the Legislature rather to allay than to encourage. Any attempt to interfere with doctrines by Act of Parliament is not only likely to fail, but may even promote what it is intended to repress.
3. Because it is most unreasonable and inconsistent to profess to grant full toleration to the Roman Catholic religion, and at the same time to prohibit that species of communication with the see of Rome which is indispensable for its perfect discipline and government.
4. Because the undue assumption of power involved in the terms of the Papal rescript of the 20th Sept., 1850, and of other documents connected therewith, however justly open to exception, can supply no reason for depriving her Majesty's Roman Catholic subjects of a regular and ordinary part of their Ecclesiastical organization.
5. Because the appointment of Ecclesiastical officers is essentially a matter of religious concern; and although it may be expedient, in particular cases, that such appointment should be under the control or influence of the civil power, and although it is the undoubted duty of the Legislature to provide that no temporal rights be impaired, under the pretext of Ecclesiastical regulations, yet to restrain a religious community not established by law in the management of its religious concerns, otherwise than by confining them within the sphere of religion, is inconsistent with the spirit of all our recent legislation. Such restraint involves the principle, and may lead to the practice of religious persecution.

Without underrating the confusing tendency of recent legislation, we must at the same time confess our sorrow at seeing such Churchmen as these, apparently, giving up all idea or hope of preserving any of the rights, privileges, or distinctive features of the Church of England as the National Church.—Because some serious holes have been made in the walls, the walls themselves are to be all thrown down; and there is to be a general scramble for our ancient names, titles, and See; anybody may have any of them or all of them; any Schism, any Church, any Englishman and any Foreigner, may take the old ones, or may make new ones, just as they please; possession, so far from being nine points of the law, is to be no point at all: the Lord of Misrule is to be the only Sovereign and no Englishman, much less any English Churchman is to be object, or attempt to prevent it.

Our own opinion or rather conviction is, that we have not arrived at this state of things, and that we never shall arrive at it unless through the most gross and extensive neglect and unfaithfulness. We firmly believe that God's good Providence, and Catholic authority and precedent, enabled and enjoined the Church of England to cast off and resist the un-Catholic usurpation of the Bishop of Rome, and that the same duty is incumbent upon us now, and that the same Arm will aid us if we as faithfully perform that duty now.

If the Church of Rome cannot save the souls of those who trust themselves to her, without seizing upon things which plainly belong to other Christian people, she must relinquish her trust, especially as she must, in that case, have been deceiving them for centuries. What she has been, she may be, but what she would be, she must not be, unless we are prepared to abandon the Truth of God, and the ancient Catholic Church of Christ in this land.

We dwell the more earnestly and solemnly upon this, because, by a most suspicious, significant, and alarming coincidence, we observe that concurrently with political annihilation of the boundary lines

between the English Church and the Roman Schism, there is a manifest tendency among Churchmen of influence to conceal or remove the ancient landmarks, and the "old paths," by which the two bodies are distinguished from each other. Something might be pleaded for this course if it led Rome to reject her errors; but it has not only a notorious tendency the other way—it absolutely lads men to forsake the Truth of the Church of England for the error of the Church of Rome, upon the lightest temptation, after their minds have been brought under this confusing and obliterating process. Not one man or woman who has left the English Church for the Roman Schism has ever attempted to prove that the Claims, Doctrines and practices of the latter were more Scriptural and Primitive than those of the former. Something has offended them in the one, and they have impatiently and recklessly gone to the other; and such persons, in such moods, would have gone to Rome had she been even more un-Scriptural and un-Catholic; for having lost sight of, or never known the real and naked truth of the matter, and having been mainly desirous of leaving the Church of England, they were not over anxious to look very closely at the Errors of the system into which they were about to throw themselves.—They retreated gazing upon the difficulties and defects of the Church of England, and fell backwards into the arms of Rome.—*English Churchman.*

## CANTERBURY SETTLEMENT.

The publication of passengers logs out to Port Lyttelton in the *Lyttelton Times*, affords one or two hints that may be useful to future emigrants to this hopeful colony. In respect to the best course or ships going out, we are told it is—

"Highly injudicious for emigrant vessels to run so far to the southward as the latitude in which the Charlotte Jane made her east course. The temptation of thus gaining a rapid passage is doubtless very great, but the utmost speed cannot compensate to poor emigrants for the miseries thereby inflicted on them. It is almost impossible on board ship to escape from cold, and from rain and spray; the only refuge is by huddling under hatches in dirt and darkness. The beds can never be properly aired on deck; and this single consideration should be sufficient to induce the authorities at home to prescribe a rule on the subject. A grievous loss to the colony was, in this instance, caused by the extreme cold to which the ship was exposed; out of six couple of partridges and four couple of pheasants, which had up to that time continued healthy and lively, only one couple of pheasants and one partridge survived the damp and dreary climate of Desoate Island. Our excellent captain, in this instance, tied the southern passage, having a comfortable and no over-crowded vessel, and succeeded in accomplishing a rapid passage; but in his own opinion, the preferable course for emigrant ships bound for Lyttelton would be along the latitude of Bass's Straits, through Cook's Straits, and down the coast with the prevailing north-east wind."

On one ship the emigrants and crew amused themselves with theatricals, performing Sheridan's *Rivals* with great *déclat*, gentlemen playing the female characters. A passenger by the Sir George Seymour tells us of their attention to their religious duties:—

"On Sunday, September the 15th, the passengers assembled, for the first time, for divine worship, which was celebrated on the poop. 'All hands aft to rig the church' was a new sound to landsmen, but what church could be grander than that which had the sky for its roof, the ocean for its floor, and God himself for its Architect. Great was the thankfulness of most, who, after a week of sickness and discomfort, were thus assembled together for the first time, to adore and praise Him, who 'sitteth above the waterflood.' From that day forward, the morning and evening services of the Church were celebrated, with few occasional interruptions, throughout the voyage, and the holy communion was thrice administered, first, on Sunday, September 22nd, again on Sunday, October 20th, and lastly on Advent Sunday."

Perhaps, however, the original night-watch song of the Charlotte Jane will find as ready a response "at home" as anything our colonists did whilst on the broad sea. Those who knew the passengers on board the good ship will readily name its author:—

'Tis the first watch of the night, brothers,  
And the strong wind rides the deep,  
And the cold stars shining bright, brothers,  
Their mystic courses keep.  
Whilst our ship her path is cleaving,  
The flashing waters through,  
Here's a health to the land we're leaving,  
And the land we're going to.

First sadly bow the head, brothers,  
In silence o'er the wine.  
To the memory of the dead, brothers,  
The fathers of our line.  
Though their tombs may not receive us,  
Far o'er the ocean blue,  
Their spirits ne'er shall leave us,  
In the land we're going to.

Whilst yet sad memories move us,  
A second cup we'll drain,  
To the many hearts that love us,  
In our old homes o'er the main.  
Fond arms which used to cress us,  
Sweet smiles from eyes of blue,  
Lips which no money may bless us,  
In the land we're going to.

But away with sorrow now, brothers,  
Fill the wine cup to the brim;  
Here's to all who'll swear the vow, brothers,  
Of this our midnight hymn—  
That each man shall be a brother,  
Who has joined our gallant crew;  
That we'll stand by one another  
In the land we're going to.

Fill again, before we part, brothers,  
Fill the deepest draught of all,  
To the loved ones of our hearts, brothers,  
Who reward and share our toil.  
From husbands and from brothers,  
All honour be their due,  
The noble maids and mothers  
Of the land we're going to.

The wine is at an end, brothers,  
But ere we close our eyes,  
Let a silent prayer ascend, brothers,  
For our gallant enterprise.  
Should our toil be all unblest, brothers,  
Should ill winds of fortune blow,  
May we find God's haven of rest, brothers,  
The land we are going to.

Charlotte Jane, November 2, 1850.

The people of Dumfarghy Bay, on the coast of Derry, have had a rich capture of whales. Seventy or eighty of the monsters crossed the bar at flood-tide, amused them-

selves for a time in the bay, and then found they could not return from want of water. The *Derry Standard* relates the particulars with much gusto:—

"On perceiving the 'fix' in which the animals had placed themselves, the country people assembled, armed with guns, pitchforks, hatchets, and every description of weapon which the emergency of the occasion seemed to demand. Boats and carriages were launched and manned, and numbers of the people, anxious to participate in the capture, rushed into the water. One daring fellow seized hold of one of them by its tail, while it was attempting to go seaward, and did not relax his grasp, although taken out beyond his depth, until he actually landed it on the beach, and, in several instances, the people were seen leaping from their boats on to the monsters backs with hatchets in hand. Broad-sides of musketry were poured in, and weapons of all kinds embedded in their huge sides, until their destruction became completed, when the waters, now commingled with blood, bore ample proofs of the carnage that had been going on. The scene, which lasted above three hours, was as exciting as it was rare, and it was not deficient at times in provoking the greatest mirth in the lookers-on, for it must be remembered that the animals did not surrender at discretion, but in self-defence they used their tails in the most effective manner against all who had the temerity to come within their reach, sometimes with a single blow knocking their assailants ashore, and at others overwhelming them in the water, from which they emerged 'blowing,' in imitation of the creatures they were endeavouring to vanquish. We are happy to learn that, during the protracted encounter, not a single accident occurred. All the whales, which proved to be of the bottle-nosed species, and numbering from seventy to eighty, and averaging in length from fourteen to twenty-two feet, were safely landed on the beach."

**INDIA.**—The Overland Mail brings no news of stirring interest, but some items that may afford subject for thought. The western frontier of the Punjab is quiet, because the natives are much engaged in fighting amongst themselves. The Indian railways are making rapid advances, 28 miles of the Calcutta line, and about the same extent of that at Bombay, are now in the hands of the contractors, and there is little doubt that next year will see the first sections of both lines completed. The principal news from Bombay is of shipwreck:—

"On the 11th of June the Atiet Rohoman, a ship having on board 350 pilgrims returning from Mecca, was wrecked on the island of Kenney, while attempting to make the harbour in thick weather. Nearly 200 of her crew perished. On the same day the bark Charlotte struck on a reef at Jingoora, to the south of Bombay harbour, and became a total wreck, her crew, with two exceptions, saving themselves on rafts. The Charles Forbes, of Bombay, was also lost on the 28th of April in the Straits of Malacca. Owing to the cases of shipburning, underwriters at Calcutta and Bombay now decline taking risks on ships manned by Lascar seamen. This has occasioned much inconvenience, as there are not sufficient European seamen for manning the ships that were about to sail. Five of the crew of the late Ariel have been committed for trial for incendiarism.

"Colonel Ogilvie, the Judge-Advocate-General of the Bombay army, died at Poonah on the 18th instant. Colonel Ogilvie has served in India for half a century, and no officer had ever a higher character, or was more universally liked and respected. Major Townshend, of her Majesty's 83rd Foot, died at Kurrachee on the 2d of June, and Lieutenant Doune, of the Engineers, at Poonah, on the 19th."

The item that will, however, most interest our readers is contained in the following paragraph of the *Times* Bombay correspondent:—

"The suspension of States allowance to the temple of Juggernaut, and some cases which have been decided in accordance with the recently passed Toleration Act (No. 21 of 1850), have given rise to an anti-missionary movement among the orthodox Hindoos of Calcutta. At all three Presidencies of English education is considered by all classes of natives as the shortest road to wealth, and the only cheap English education obtainable is that afforded by the mission schools. Many thousands of native children are accordingly educated at these institutions, and now and then (though such an occurrence is wonderfully rare) a Hindoo youth is converted, much to the scandal of the native community. Many of these outcasts, on arriving at years of discretion, are desirous of returning to the religion of their fathers, but they have hitherto been prevented from so doing by the impossible severity of the mode of expiating loss of caste (wandering forty-eight years as an ascetic) hitherto insisted on. A great meeting of orthodox Hindoos has accordingly been held at Calcutta, for the purpose of substituting a milder form of expiation. It was stated at the meeting that there were fifty Christian converts at Calcutta who would return to the Hindoo creed as soon as the milder form of penance was assented to. There is little doubt that it will be so eventually. [A fine is in future to be imposed.]

"All things considered, the number of converts to Christianity made in Bengal and Western India is astonishingly small. In the Bombay Presidencies there are (according to the almanack) about fifty missionaries of various denominations, yet a conversion is very seldom heard of. The island of Bombay itself contains an insulated native population of about 500,000, who are remarkably free from caste prejudices, and have lived under an English Government for nearly two centuries, yet there are not half a dozen native communicants to be found in Bombay. The result is very discouraging when contrasted with the rapid, extended, and permanent success obtained by the Jesuit missionaries of the European Power that preceded us in Western India."

On the 22nd of May an extraordinary fall of ice occurred near Bangalore, during a storm of thunder, lightning and rain; the hail-stones which at first made their appearance were about the size of limes and oranges, but broke through the tiles and roofs of houses, and destroyed gardens and fruit trees. Some of the hail-stones found next morning were as large as goose eggs, some as big as pumpkins; one block, found in a dry well, measured four feet and a half in length, and three in breadth, and one and a half in thickness.

**HOW THEY VIEW MATTERS AT ROME.**—The *Osservatore Romano* has the following instructive article on the "Papal aggression," which we borrow from our contemporary, the *Morning Post*:—

The efforts of Pius IX. for the spread of the Catholic religion, and his endeavours to give the final blow to the counterfeit (*adullera*) reformation, produced by the pride of the 16th century, are known to all. The memorable bull for the restoration of the Episcopal hierarchy in England affords us a very evident proof of this; and, although a tyrannical Bill of intolerance is now under discussion, and may perhaps be carried against us in the House, in the very liberal London, yet we are of opinion that the continued triumph of conversions to Catholicism will put a stop to any law of