

The annual celebration of the Bishop of Oxford's College at Cuddesdon was this year very successful. The Bishop of St. David's preached, and both in the sermon and in his speech at the subsequent collation, he expressed his hearty approval of the College. Some of the Archdeacons who were present, gave it as the result of their practical experience that there were no candidates for Holy Orders trained so well as those that came to them from Cuddesdon.

The *Guardian* says: "No one can defend, and we know not whether any one has attempted to defend, the translation of Bishop Villiers to Durham. No man can pretend that it is a nomination dictated by any regard for the fitness of the nominee. It is simply a rise in life for a man of good family, no acquirements, and inferior capacity, whose short career as a Bishop has in no respect justified his election to the Episcopate—whose whole merits, in short, consist in an aristocratic name and influential friends."

As we stated last week, the Hon. and Rev. S. Waldegrave has been appointed Bishop of Carlisle. He entered Balliol College at Oxford in 1836, and took first-class honors in 1839. His attainments in mathematics were such that the examiners felt obliged to place him by himself in the first-class in that branch. He was Public Examiner to the University in 1847. He entered holy orders in 1842, and was ordained to the curacy of St. Ebbe's, in Oxford, the Rev. C. Baring (now Bishop of Gloucester and Bristol) being the then incumbent. In 1854 he preached the *Bampton Lectures* before the University, in which he took a very sound and moderate view of Apocalyptic interpretation. In 1857 he was appointed by the Lord Chancellor to a canonry in Salisbury Cathedral. In 1859, at the desire of the Archbishop of Canterbury, he preached the Latin sermon in St. Paul's Cathedral to the assembled convocation.

A *conversations* was recently given by some prominent members of the Evangelical party in London, which is thus described by the *Clerical Journal*:—"Mr. R. C. L. Bevan presided, and a great many names of clergy and laity are given as his supporters. Among the former we find one dignitary, the Dean of Tuam; among the latter one church-warden is mentioned, Mr. Thompson, of St. George's-in-the-East. We will produce the opinions and suggestions of the speakers in due order. The Rev. W. Curling spoke of the dangers arising from "traitors within the pale of the Church of England"—an expression which brought to our mind the expressive classical satire, "Quis tulerit Gracchos de seditious querentes." He spoke of those traitors as being "a powerful and well-organized body of men, who made no secret of what their object was, viz., the subversion of the Protestant faith." He approved of Lord Shaftesbury's Bill for the regulation of rites and ceremonies, though it did not go far enough. A Mr. Isaac Braithwaite brought up the subject of Liturgical revision, and especially urged the omission of Apocryphal lessons and of the form of absolution in the Visitation of the Sick. He also referred to the sign of the cross in baptism, kneeling at the communion, and the requirement of sponsors, as difficulties which ought to be considered. Some modification of the Act of Uniformity was also desirable, and the terms of subscription might be relaxed for the clergy with respect to the Liturgy, though they could keep them as stringent as they liked with reference to the Articles. If this were done, they would greatly strengthen the Protestant element in the Church of England. The Rev. Robert M'Ghee declared that it was "utterly impossible for any man who introduced the system of Tractarianism to know or understand the Gospel." He recommended bold controversy in the subject in dispute, and he thought that Tractarians would be invariably silenced if they could be brought to public discussion."

The Bishop of London recently intimated in the House of Lords that "a clergyman may, even now, omit any part of the services—the much-discussed clauses in the Burial or Baptismal services for examples—with the sanction of his bishop. This is a new view of the matter, but we believe it will be found correct. It is an unforeseen consequence of a late Act, which forbids the law to be put in action against a clergyman without his bishop's consent. So that, of course, the bishop can, at any time, shelter him if he thinks proper. But we doubt whether this ought to satisfy the conscience of the clergy. It certainly was not the intention of the Act; which we have always considered to be, on this and some other points, crude and objectionable."—*Christian Observer*.

A fine stained glass window is being fixed at the east end of St. Thomas' Church, Newport, immediately over the monument placed there by Her Majesty in remembrance of the Princess Elizabeth. The centre compartment exhibits Mary at the foot of the Saviour, and in the side compartments are depicted the wise and foolish virgins. The whole has been provided by a ladies' subscription, and is called "The Maidens' Window."

A Home has recently been opened in London, to serve as lodging and boarding house for needle-women and others residing near Regent Street. The greater number of these women are left without friends to find lodging and companions for themselves, and are consequently exposed to many dangers and temptations. The Home is able to accommodate thirty lodgers, and provides comfortable common rooms for meals, for society, or for work. A Chapel has been also fitted up, in which a service was held on the day of opening by the Bishop of London. The Home has been established by the Sisters of Mercy at Clewer, with the sanction of the Bishop of London, and under the patronage of Dean Trench, Sir W. P. Wood and others.

Waltham Abbey Church has just been re-opened after its partial restoration: The present edifice is said by eminent archaeologists to be the identical one which was built by King Harold in 1060.

The following handbill will show the temper of the English mob, and the sort of Protestantism which reigns dominant in the east of London, among the opponents of Mr. Bryan King:—

"THE ARTICLES AND PUSEYISM.

"Protestants of England! There are men trying to delude you by saying that Puseyism can be crushed by altering a few passages in the Prayer Book. This is not true. It is not merely a word here and a word there which is Romish, but the whole book from beginning to end is leavened with Popery.

"No less than sixty objects are taken, word for word, from Popish Mass Books!!

"To put down Puseyism you must have an entirely new Prayer Book and what is more,

"NEW ARTICLES OF RELIGION!!

"The Thirty-nine Articles are not sufficiently Protestant. Look here and judge for yourselves:—

"Article viii defends the Athanasian Creed, which says that none but Catholics can be saved!!

"Article xx attacks the glorious Right of Private Judgment, for it asserts that the Church has Authority in controversies of Faith!!

"Article xxix is to be found, word for word, in the office for Corpus Christi Day in the Popish Breviary.

"Article xxxii advises excommunication, and speaks of reconciling men to the Church by penance.

"Article xxxiv says that whoever breaks the Traditions and Ceremonies of the Church (bowings, kneeling, vestments, and such like,) is to be openly rebuked!!

"Article xxxv says that the Homilies contain godly and wholesome doctrine, and yet in it the Homilies speak of the "Sacrament (!) of Marriage" and calls the Apocrypha "Holy Scripture"!!

"Article xxxvi says that the Ordination Service has nothing superstitious or ungodly in it; and yet in it the Bishop professes to give to all who are ordained priests, the power of forgiving sins!!!

"Until all this has been purged out, the Articles must continue a stumbling block to every earnest Protestant, and a stronghold for the Puseyites and their friends.

"Let your Cry then be—

"REFORM FOR THE THIRTY-NINE ARTICLES!! AND NO POPERY!!!"

FOREIGN AND COLONIAL.

The conflict between the Sardinian Government and the Bishops of its new provinces has now fairly begun. The Cardinal Archbishop of Pisa has been brought to Turin by a military escort, in order to answer for his conduct in prohibiting a "Te Deum" for the establishment of the Sardinian constitution in Tuscany. Several other Bishops have been arrested in the Romagna, and the Archbishop of Piacenza is said to have fled into the Austrian territory.

AUSTRALIA.—In the Legislative Assembly at Melbourne, the State Aid to Religion Abolition Bill, introduced by the Government, and the second reading of which was preceded by a call of the House, has been read a third time and passed, with almost perfect unanimity. Not a voice was raised against the measure, and, in a house of fifty-four members, only five voted against the second reading. The bill provides that the grant shall exist as at present till the close of 1861 and shall then cease. Jews are now, for the first time, to share in the grant while it exists.

General Intelligence.

UPPER CANADA.

The crops in the Ottawa district are reported magnificent. For thirty years past no better prospect of plenty has been vouchsafed.

A meeting of the survivors of the war of 1812-14, was held at St. Catharines, on the 23rd of June, to draw up an Address to the Prince of Wales.

Forty vessels, says the *Detroit Advertiser*, passed on Saturday, bound down. Twenty-nine were larger class grain laden vessels, having on board, in the aggregate, over 450,000 bushels. Eleven were laden with lumber, and their cargoes amounted to one million nine hundred thousand feet.

A very important proposition has been set on foot, for uniting Lake Huron by a ship canal, with the Ottawa river, thence to Montreal, and down the St. Lawrence. Such a canal would carry off all the shipping from the Upper Lakes connecting the great North-West, as it would obviate the long navigation of Lake Ontario. The route of the ship canal has been surveyed, and the route declared practicable at no very great expense.

At the Synod of the Presbyterian Church at Kingston, the vexed question of instrumental music came under discussion. Extracts from the Presbyterian records were read, together with a memorial by John Robertson, stating his conscientious objections to the use of a melodeon in the services of St. Andrew's Church, Toronto, resulting in his discontinuance of attendance at the church; also a deliverance by the Kirk session of Toronto, stating that the melodeon had been in use eight years, and that its removal would be a matter of dissatisfaction. The matter was referred to the Presbytery of Toronto, who declined to exclude the instrument in consideration of its having been so long in use. An appeal to the Synod from the decision of the Presbytery was now heard. By a vote of 86 to 7 the Synod enjoined the melodeon in St. Andrew's Church, Toronto, to be removed without unnecessary delay.