

CRIME IN IRELAND.—The following statistical facts, brought forward by the Rev. Alexander Dallas, in reply to Dr. Cullen, may be quoted for the edification of the Tablet, as showing the extent to which Roman Catholicism is responsible for crime in Ireland:—"Where there are sixteen people in Great Britain, there are five in Ireland. This being the proportion of the population, if the moral condition of the two countries were precisely the same, the parliamentary returns of crime, would show that, for every sixteen offenders in Great Britain, there are five offenders in Ireland. What do these returns actually show? This question may be easily answered by any person who refers to an important document in *Thom's Directory* for 1856, page 135. It gives the facts relating to crime for the year 1853, and they present the following results: The number of persons committed for all offences in Great Britain was 80,813. The proper proportion for Ireland at the rate of the population, that is five for sixteen, would be 25,259; but the actual number was 16,144. When we look a little closer in order to ascertain the degree of evil, as well as the number of evil-doers, we find that the number of graver offenders against the person or against property with violence in Great Britain was 5,293, being 3,796 in England and Wales, and 1,500 in Scotland. The proper proportion for Ireland, according to the population, would be 1,655; but the actual number was 3,826, which is more than the whole number of such criminals in England and Wales. Yet one step further will make the matter still clearer. The law is rarely allowed to proceed to the extremity of capital punishment. There were eight executions in England and one in Scotland in the year referred to, making a total of nine. The proportion for Ireland would be three to maintain an equality in moral condition. But the number of executions that actually took place in Ireland in the same year was nine, the same number that had taken place in the whole of Great Britain."

PATAGONIAN MISSIONARY SOCIETY.—We are rejoiced to hear once more, that Divine goodness grants success to the efforts of this Society. Their mission vessel has visited the spot hallowed by the death of Captain Gardiner and his companions, Spaniard Harbour, from thence proceeded to Pictou Island, and there established the most friendly footing with the natives in a stay of a week. Afterwards the vessel went to Button Island down the Beagle Channel, and there found Jemmy Button, his family and tribe. The joy on board was ecstatic, on hearing not only James Button (as he is called there), but his friends, speaking *English*, though it is more than twenty years since they were visited by any vessel. The gallant little yacht Allen Gardiner then, through heavy seas and high winds, sailed round the redoubtable Cape Horn, and returned, all sound and well, to the Falklands. We are happy to learn likewise that the land party are progressing very comfortably with their work, at Cranmer.

BARNUM, the celebrated showman, appeared last week as an involunt in the courts of New York, and made some remarkable disclosures, which go to confirm the old proverb as to the way wealth is apt to vanish when acquired by other means than those of honorable industry. He stated that in June last he considered himself worth half a million of dollars, the principal part of his estate being in Bridgeport, Conn. He was induced, however, "upon certain conditions," to endorse the paper of the Jerome Clock Company to the amount of a little over \$100,000; he signed several other notes, which he considered renewals, and now finds to his surprise that the company is bankrupt, and that his name is on their paper to the amount of \$164,000. If his account may be credited (few have the generosity to believe him,) he is now all but penniless: and states that he lives now in a furnished house in New York city, and keeps boarders, that being his only means of support.

THE POWER OF COMFORT.—In the Priory of Ramsey there dwelt a prior who was very liberal, and who caused these lines to be written over his door:

"Be open evermore, O thou my door,
To none be shut, to honest or to poor."

But after his death, there succeeded him another, whose name was Raynhard, as greedy and covetous as the other was beautiful and liberal, who kept the same lines there still, changing nothing therein but one point, which made them run after this manner:

"Be open evermore, O thou my door,
To none, be shut to honest or to poor."

Afterwards, being driven from thence for his extreme niggardness, it grew into a proverb, that for one point, Raynhard lost his Priory.

CORRESPONDENCE.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,

WE request the publication of the enclosed Resolution of the Parishioners and our Replies made to them, to remove all misunderstanding and misrepresentation as to the grounds upon which we have received the notice of objection from the Curacies of St. Paul's. To have acted otherwise than we have determined to act, would in our conscience have compromised the order of the Church and violated the oath of our ordination. We are grieved for the scandal, but we have no words of anger or reprimand for those who have occasioned it. We are willing to believe they thought themselves right; we know and are fully persuaded they have done wrong,—and comforted with the feeling, that if it be the will of God it is better to suffer for well doing than for evil doing, we can patiently abide the result.

WILLIAM BULLOCK.
EDMUND MATURIN.

RESOLUTION AND REPLIES.

Moved by P. Lynch, Esq., seconded by James C. Cozwell, Esq.

Resolved.—That application be made to the Clergy-men officiating in the Parish of St. Paul's, to ascertain whether it is their intention to attend the Synod as members of that body, while so officiating, and if so, whether it is their intention to carry out, or assist in carrying out within this Parish, the resolutions or canons, or any of the regulations passed at any of the meetings of the Synod.

[True extract from the Minutes of the Parish Register of the Parish of St. Paul's.]

DANIEL GALLAGHER,
Vestry Clerk.

March 24th, 1856.

Halifax, 20th March.

DEAR SIR:

To the Resolution enclosed to me this day, I desire to give an immediate and most unequivocal reply.

As a Christian Pastor I cheerfully admit the obligation to do every thing in my power for the welfare of the Church, and of the Parish of St. Paul in particular. With this obligation in remembrance, I have promoted the invitation of the Diocesan Assembly, and assisted in framing its constitution.

Under the same influence I intend (God willing) to exercise my right as a Presbyter of Nova Scotia to take part in its future deliberations, and to record my vote as my conscience shall dictate, and with the hope, by God's help, to serve the cause of Christ and his Church.

And further, it is my decided purpose to observe and carry out all the canons and ordinances of the said Assembly, always saving the undoubted rule of Christianity, to "obey God rather than man."

Yours, very truly,

WILLIAM BULLOCK.

To Mr. Daniel Gallagher, Vestry Clerk.

Copy of a letter from the Rev. E. MATURIN to the Church Wardens of St. Paul's:

Halifax, N. S., March 26th, 1856.

GENTLEMEN:

I have received a copy of the Resolution passed at the Meeting of the Parishioners of St. Paul's with reference to the intentions of the Clergy of this Parish, as to the proposed Synod or "Diocesan Assembly of Nova Scotia."

I perceive that the first subject of inquiry is, "whether it is our intention to attend the Synod as members of that body," and I beg to say in reply, that as that Assembly is convened by the highest Ecclesiastical authority, I feel myself bound, in conformity with the vows of my ordination, to obey the call of my Diocesan,—by attending those meetings,—and if it please God to spare me in life and health, I shall be happy to devote my humble abilities to the promotion of the best interests of the Church, by assisting in all its deliberations. But there is a further inquiry, as to "whether it is our intention to carry out, or assist in carrying out, within this Parish, the Resolutions, or Canons, or any of the regulations passed at any of the meetings" of the Assembly. Now, on this point, it seems to me impossible to give a satisfactory answer to this inquiry, as it would depend entirely on the nature of the regulations that may be made, and as I am totally ignorant of the subjects which may occupy the attention of the Assembly, I wish it to be distinctly understood, however, that I do not consider myself pledged to support the Resolutions which may be adopted at such meetings, and I must decline to compromise myself by any prospective engagement of this kind. I can only say that I have sufficient confidence in the wisdom and piety of its members to entertain a strong hope that nothing will be carried by the decision of that body which may require me to offer any opposition to the result, especially as it is a fundamental principle in the constitution of the Assembly, that none of its regulations can by any means interfere with the doctrine or discipline, the Articles or Liturgy of the Church of England. Still, however, I must observe that I do not commit myself to any particular course of action by attending the

proceedings of the Assembly; and I trust that I shall ever be enabled, by the grace of God, faithfully to oppose every attempt that may be made from whatever source, to injure the true Evangelical character of our Church, or to impair the religious liberties of the Laity or Clergy of her communion.

Without entering into any discussion of the general principles involved in the question, I must be allowed to express my deep regret that the Diocesan Assembly will be deprived of the benefit of the counsel and advice of the four Representatives of this Parish, who might have been expected, from their superiority of intellectual and moral qualifications to have rendered the most valuable services to the Church by their cordial co-operation. I need scarcely say that I feel the highest degree of respect and affection for my Christian brethren of the laity, who have conscientiously taken a different view of this subject. I am sure that I am fully disposed to make all due allowances for their prejudices, and I sincerely trust that no difference of opinion on this point will ever be permitted to break the bond of brotherly love that exists between us, as members of the mystical body of Christ. At the same time, however, I must observe, that it appears to me premature to decide against a plan which has not yet been carried into operation; and I cannot but think that the better course would be, to give the proposed system a fair trial, and thus to judge of its merits by actual experience of its practical working, which would afford the best opportunity of testing the expedience and propriety of such periodical meetings. But, after all, I must say, that not having been present at the Parish meeting, I am not aware of the nature of the objections that were urged against the system; and I must confess that I have never read or heard of any such arguments, which seemed to be entitled to serious consideration. It has always been my impression that it would be attended with the most beneficial results for the Bishop, Clergy, and Laity to meet together for friendly consultation on affairs relating to the common interests of the Church, and to adopt such regulations as might be agreed upon with the deliberate and unanimous concurrence of these three orders, by which it might be expected that perfect unity and harmony would be fully secured. Still, however, if I am mistaken in this impression, I trust I am open to candid conviction; and if these meetings fail of producing these results, if, through the influence of human passions and party feelings, they tend to excite discord and contention among the members of the same Church, I should much prefer to sacrifice any probable advantages that might be derived from them to the preservation of peace and unity in the Church of Christ.

I remain, gentlemen, your faithful servant, in Christ,
EDMUND MATURIN.

Moved by John Ritchie, Esq., seconded by Peter Lynch, Esq.

On hearing the letters of the Rev. Mr. Bullock and the Rev. Mr. Maturin, in which they intimate to the parish that they will attend the Synod or Diocesan Meeting of Nova Scotia, and that they will feel themselves authorised to carry out the canons and regulations of that body within this Parish, notwithstanding that the Parish has thrice resolved that they would not recognize that Assembly, or send delegates, or be bound by its acts.

Resolved.—That this Parish cannot allow the canons or ordinances of the Synod to be carried out within it against the consent of the parishioners; and therefore should the Curates adhere to their present determination, it becomes necessary for the parishioners, however painful to their feelings, to decide that the connection which has hitherto existed between the Rev. Mr. Bullock, the Rev. Mr. Maturin and the Parish, shall cease at the expiration of the present year, ending Easter, 1857.

[A true extract of the Resolution from the Minutes of the Parish of St. Paul's.]

D. GALLAGHER,
Vestry Clerk.

March 31st, 1856.

In order to make the matter more plain to our readers and the members of the Church, we subjoin the Ninth Regulation of the Diocesan Assembly, the vow made by Priests and Deacons at their Ordination, and the Oath taken at their institution:

CANONICAL OATH.

I, A. B., do promise faithful and canonical obedience to the Bishop of Nova Scotia and his successors, in all things lawful and honest.

TO THE EDITOR OF THE CHURCH TIMES.

EPISCOPAL TEA-MEETING AT WESTPORT.

MR. EDITOR,—Having frequently observed in the public journals, notices of various "Meetings" and "Societies" for the promotion of benevolent purposes, I consider it my duty to send you this communication for publication, being convinced that the inhabitants of this community appreciate every undertaking which has for its object the improvement of society.

A Tea Meeting was held at Westport on Tuesday the 18th inst. in the commodious Hall occupied by B. P. Ladd, Esq. In order to raise funds towards painting and repairing the Episcopal Church erected on this Island in 1841. Every thing necessary for the