

The British Resident has lately purchased a house in the village, in which he allows the clergyman to reside rent free. I am sure the Society will make a grant of books for a lending library for the troops and civilians. There are about 250 soldiers there, who are wholly dependent upon Mr. Steabler's voluntary ministrations. Government has made no provision for them. I grieve to say, that in consequence of the war, one or two of our churches are left in an incomplete state; and I fear that the ruin and desolation which have spread over so vast a portion of the country will throw back our work for several years. The war does not appear to be any nearer to its termination than when I last wrote to you, and the rebellion is spreading amongst the coloured classes within the colony. It is impossible, indeed, to say to what extent the disaffection may proceed. During the last month, the Hottentots, at another of the London Society's institutions have broken out into open rebellion, and there is much reason to fear for other places. I am thankful to say that none of my brethren of the clergy have as yet suffered any personal injury. They have all remained at their posts, and our heavenly Father has cast his protecting arm around them. One or two have been ordered into Graham's Town by the Archdeacon, but they have been unwilling to leave the encampments in which they have been residing. He does not issue any summons till the women and children are sent out of the district. I grieve to say that there is a great deal of distress amongst many of the settlers in Albany. Some whom I have known in affluent circumstances, owning large tracts of country, are reduced to receive alms from the clergy. You ask to see my journal. I sent it home shortly after my return to my brother-in-law and commissary. But you will probably have seen it before this reaches you.

"To-morrow is the fourth anniversary of my consecration. I preach on the occasion in behalf of the missions of the diocese. My return home will not take place before next year."

It was agreed to grant books to the value of £8., partly from the fund of Clericus, on Mr. Steabler's application.

In a subsequent letter, dated Cape Town, July 20th, 1851, the Bishop reported the manner in which he had appropriated the sums voted by the Society towards the efforts making in the diocese for the promotion of Church Education. His Lordship's statement was perfectly satisfactory to the Society.

A letter was read from the Lord Bishop of Victoria dated Hong Kong, June 20, 1851, saying that he had drawn a bill of this date for £500, on the Treasurers towards St. Paul's College Building; being the third sum of £500 drawn on the Society out of the grant of £2000. He added:—"I hope that in less than three months the College will be completed, so as to enable us to remove to it. Our Building Committee will prepare a report on its completion, of which a copy will be forwarded to you."

The Secretary laid before the meeting "A Treatise on the Geography and History of Foreign Nations," by the Governor of the Fokeen province; this large and curious work having been forwarded by the Bishop of Victoria.

It was agreed to return thanks to the Bishop for this present.

The Rev. John Hobson, in a letter dated Shanghai, China, 27th May, 1851, inclosed £5 as the proceeds of sale of Common Prayer Books granted by the Society last year, and requested a fresh supply, some in large print, with a Prayer Book for the performance of Divine Service, and a few books from the Permanent Catalogue.

It was agreed that these to the value of £5 be granted.

The Bishop of Toronto, in a letter dated Toronto, Canada, June 20, 1851, wrote as follows:—

"I have to thank you for your very welcome letter of the 8th of May; and I am requested by the clergymen and congregations of Walpole and Burford to present their grateful acknowledgments to the Society for its generous grants of £25 to the former, and £30 to the latter. Permit me to request you to convey to the venerable Society my warmest gratitude for their continued and untiring beneficence to this great diocese; to their constant readiness to strengthen our hands, and encourage our efforts. Fears, however, will sometimes arise, lest we become too importunate and unreasonable in our solicitation; for I never write without finding myself called upon to make new requests.

"The Rev. Mr. Palmer, of Guelph, presents his request, and marshals facts so clearly and strongly, and I will add, honestly and truly, that I need add nothing. I will merely say, that the undertaking is magnificent when the means of the people are considered, and should not be discouraged. Many of these consist of half-pay officers from the army and navy, who, though gentlemen by birth, and every way worthy, are yet far from rich. They are, nevertheless, most deserving, as well as their able and eloquent pastor, who is one of my right-handed men, and merit all that can be done for them and him. This is no common case. Guelph is the mouth as it were, of a great country opening from the forest; and a fine church raised there will have a most beneficial effect on many congregations.

"Trinity College buildings are rapidly advancing, and begin already to draw attention.

"My present summer will be laborious. I have already had one confirmation journey, and to-morrow I commence another of six weeks. I then go to Lakes Huron and Superior; and when I come back, I have a third confirmation journey; and this takes in less than half my diocese, and leaves a larger division for next summer, if I am spared. In truth, I have been so hard worked since my return from England, that my confirmation journeys, laborious as they are considered, now become to me a sort of recreation."

The Rev. A. Palmer's application for aid towards St. George's Church, in the town of Guelph, Canada West, was considered by the Board; and it was agreed that £100 be granted in aid of this object.

(To be continued in our next.)

**THE DIACONATE RESTORED IN EXETER DIOCESE.**—At the recent Ordination in the Diocese of Exeter, two literates were ordained as "permanent Deacons," or "assistant Deacons," to whom as a rule, no license to preach is to be granted; this arrangement being in accordance with the following intimation given by the Bishop of the late Diocesan Synod:—"I have accepted and licensed, and I shall continue to accept, as a title to holy orders, the nomination of a non-academic person, to be the Deacon of the minister who nominates him, not in the ordinary form, as his assistant. Of course such Deacon will be his assistant; but I feel it right that there should be a broad distinction drawn between that class of persons to whom we are looking

here, and those who are academics. It must be understood that such Deacons are not to claim to be admitted to the priesthood until they have acquired an academic degree, which the ordinary rule of the Diocese demands. Yet, mindful of the Apostolic rule, that those who use the office of a Deacon well, purchase to themselves a good degree; and mindful also of the prayers that our Church makes over them at their ordination, viz., that they may deserve to be admitted to the higher ministries of the Church—I cannot consider the priesthood as not open also to such persons as shall by great merit prove themselves, after long probation, worthy to be admitted to that higher order."

At Ordinations held during the month of September the following numbers have been admitted to the sacred office of the ministry:—By the Bishop of Exeter 7 Deacons, 2 Permanent Deacons, and 11 Priests; by the Bishop of Worcester 27 Deacons and 31 Priests; by the Bishop of Lichfield 14 Deacons and 11 Priests; by the Bishop of Chester 11 Deacons and 14 Priests; by the Bishop of Lincoln 5 Deacons and 12 Priests; by the Bishop of Ripon 12 Deacons and 7 Priests; by the Bishop of Durham 4 Deacons; by the Bishop of Carlisle 4 Priests; and by the Bishop of St. Asaph, 2 Deacons and 2 Priests.

On the 8th ult., the public consultation meeting formerly announced, for the purpose of promoting the revival of the Diocesan Synods was held at Derby. It was attended by full three hundred clergy and laity, and the utmost harmony prevailed. The report of the committee stated, that they had been engaged in collecting and diffusing information, and holding intercourse on the subject with many of the ecclesiastical authorities; it recommended the holding of quarterly adjourned meetings, (the first on the 22nd January, in London,) the appointment of a finance committee and the diffusion of information regarding the nature of Synods; and it concluded thus:—

"Your committee, as a last word, crave to be permitted to impress upon the minds of their friends what has been forcibly brought before their own minds in the correspondence they have held during the last four months—viz., that the question of synodal action can be successfully treated only by much patience, prudence, moderation, and perseverance. The strangeness and novelty of such assemblies amongst ourselves may be expected to present obstacles in the minds of Churchmen which it may require some length of time to overcome; but that time will probably be longer or shorter, according to the tone and spirit shown by those who advocate the question; longer, if the nation and Church of England have reason to suppose, from our conduct and dispositions, that we seek vain glory and self-applause rather than the blessing and the benefit of Christ's holy body, the Church; shorter, if mutual love temper our ardent zeal, and it is plainly visible that we are seeking not to exalt ourselves, but to promote hereby the glory of God and the good of His Church."

The report was received *ven. con.*; the Rev. Mr. Abney stating that he and the Dean of Derby came to listen and inform their minds, but did not wish to be committed to the proceedings. The chief speakers were Archdeacon Denison, Canon Trevor, the Revs. Messrs. Teale, Merryweather, Carter, and Pound, Captain Moorson, and Mr. F. H. Dickinson. The Rev. Thomas Collins occupied the chair. The speeches of Archdeacon Denison, Canon Trevor, and Mr. Dickinson, were especially worthy of notice, and we regret we have not space for their insertion. The following resolutions were agreed to:—"That this meeting pledges itself to earnest and renewed prayer to Almighty God, and perseverance among the members of His Church, on the behalf of the revival of synodical action, considering it to be essential to the completeness of the constitution, and to the efficiency of the practical working of the Church. That the encouragement which the committee have already received from nearly all persons in official situations with whom they have held communication, is an additional motive for their continuing to press upon the minds of Churchmen the necessity of diocesan synods, with the same respect and deference for ecclesiastical order and authority, which they have hitherto exhibited."

Her Majesty has intimated her willingness to become Patron of the Colonial Church and School Society.

## IRELAND.

### CONVERSIONS IN GALWAY.

The success which has attended the Irish Church Missions, in various districts of Ireland, has been in the highest degree gratifying, and in the county of Galway their efficacy has been most signal and cheering, as will appear from the subjoined attestation of witnesses whose credibility is beyond the reach of cavil or suspicion. It appears in the *Times*:—

"We, the undersigned, having visited West Galway for the purpose of personally testing the progress of conversions from Romanism to the Established Church of England and Ireland, which have been made through the agency of the Society for Irish Church Missions, are anxious to bear our testimony that the published statements which have been put forth respecting its successful efforts, both as regards the Scriptural education of the young, and the number of converts from Romanism, are fully borne out by our personal inspection.

"We have had the privilege of attending the Bishop of Tuam on a tour for the confirmation of converts from Romanism, being the second confirmation held for the same purpose in this district within the last two years; 712 converts at seven different places have on this occasion received the rite of confirmation, in addition to the 401 converts confirmed in the same district in October, 1849.

"We can also bear our testimony that the missionary clergymen employed by the Society, so far from desiring to swell the number of their candidates, have exercised the greatest caution in admitting them to confirmation, refusing numbers whom they did not consider qualified, or who had not given sufficient notice of their intention.

"Having also examined the children in the schools of the Society which we visited—and in Connemara alone about 2,000 are being instructed—we can bear our testimony to the Scriptural knowledge of the children, which far exceeds what might have been expected in the short period of the establishment of the schools, and which we have no hesitation in saying will bear comparison with the best conducted schools in England.

"The marked change in the habits and demeanour of the people in those districts where the Society's operations have been carried on, is most plainly evidenced.

"The readiness which the Romanists are now showing through the country to receive Scriptural instruction, and the influence which the priests formerly exercised over their minds being now, from various circumstances, greatly impaired, an opportunity is afforded which, if not immediately taken advantage of may never again recur, and calls for public support to enable the Society both to continue the work already so successfully commenced, as well as to extend it in other districts which are earnestly calling for its aid.

"The success of the experiments made by this Society in this dark and priest-ridden district, where, with scarcely a single exception, no preparatory means had been used or any attempt made to enlighten the minds of the Romanists—it is an encouragement to persevere in these laudable efforts for the evangelization of all Ireland, to the extension of which the want of funds is at present the only obstacle.

"CHRIST. R. LIGHTON, Bart. Vicar of Ellastone, Staffordshire.

"C. C. FREWEN, M. P., East Sussex.

"ANTHONY LEEFROY.

"J. LEEFROY, Rector of Longbrickland.

"A. B. HILL, Vicar of Morebath and Rural Dean of Tiverton.

"F. P. SEYMOUR, Curate of Hautsham."

## From our English Files.

London, Saturday, October 4, 1851.

It is now ten years since the Church of England engaged upon a really very important work. On the 7th of November, 1841, a Mr. ALEXANDER was consecrated "Bishop of the Anglican Church in Jerusalem." The whole thing wore a very composite aspect. In itself it did not seem to amount to much; but, though many hesitated and doubted about either the principle or the propriety of the measure, it was brought forward under such taking aspects that not a few consented, and resolved to hope for the best. To religious minds of many classes, indeed, the scheme made ample proffers. Students of prophecy were attracted by the opportunity of doing something substantial for the conversion of the Jews. Those who sighed for unity were assured—and this "by authority"—that it was hoped that this scheme "would lead the way to an essential unity of discipline, as well as of doctrine, between our own Church and the less perfectly constituted of the Protestant Churches of Europe," especially as the bishopric itself was a joint foundation of England and Prussia. Patriotism would naturally wish England and its Church to be represented in the very birth-place of the Gospel; and the idea of the Church of England service being said on Mount Moriah might reasonably attract feelings deeper and truer than those of a graceful sentimentalism.

Still, amidst these general signs of approval or acquiescence, there were thinkers, on more sides than one, who viewed the Jerusalem Bishopric with far different feelings. Considering the very momentous interests of all sorts, as well as the novel principles which the scheme embodied, some viewed it as a most fatal step on the part of the Church of England. Its direct identification of ourselves with Prussia—its supposed tendency to draw some distinction between Gentile and Hebrew Christianity, as though converted Jews, in some respects, had "the more excellent way"—and, above all, the arrogant intrusion of ourselves into the vineyard of others—led not a few of our divines and canonists to look at the matter with deeper sentiments than regret and suspicion. It is a simple historical fact, that the most eminent of those who have quitted the communion of the Church of England in late years first doubted of the Catholic character of our Church from the establishment of this very Bishopric. That event was to them a sign. Mr. Newman, Mr. James Hope, and others, may date their "conversion" from the consecration of Bishop Alexander. We have, substantially, Mr. Newman's own acknowledgment of the fact.

Besides the religious elements involved in the establishment of the Jerusalem Bishopric, there were some who looked at the affair with a scrutiny quite as keen, but from another point of view. To them it appeared that the Church of England had simply been made a tool of in the business. It was held that the vast interest which was displayed by the Government in a matter so much out of the way of our ordinary policy, had a political object. Jerusalem had long been the centre of other rivalries than those of the Latin and Greek Churches. Syria is on the road to India, and a net-work of political polemics has long entangled conflicting national and secular interests on the spot which displays the fiercest antagonism of religious dissensions. Russia is the accredited defender of the Christians of the Greek rite; and France, in the days of the Monarchy, assumed to be the patron of the Latins. But Protestantism was unrepresented. It occurred to England and Prussia—or rather to Lord Palmerston—that he might reasonably take advantage of a religious enthusiasm which could not fail to be excited by any institution which had Jerusalem for its centre. It has always been a favourite scheme of Lord Palmerston to counter-work Russia by a religious mine. An Oriental Protestantism is his object—not because it is Protestant or religious in any shape or way, but because it may be made to subservise a political intrigue. If any are desirous to know more of these matters, we commend to them a certain Parliamentary paper, "ordered to be printed 27th March, 1851," under the title "Protestants in Turkey." That document sufficiently develops the politico-religious views of the Foreign office—views in furtherance of which the Anglo-Prussian Bishopric was founded and which were the cause of the countenance which it received in Downing-street.

Among the apologies which were made at the time for the establishment of the Jerusalem Bishopric, it was asserted that one of its objects was "to establish relations of amity between the Church of England and the ancient Churches of the East." And a distinct pledge was given, "by authority," that "the Anglican Bishop at Jerusalem is specially charged not to entrench upon the spiritual rights and liberties of the Eastern Churches, but to confine himself to the care of those over whom they [sic] cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices" ["Statement by Authority," &c., 1841, p. 6.] And again, "The Bishop is to establish and maintain relations of Christian charity . . . in particular with the Orthodox Greek Church, taking special care to convince them that the Church of England does not wish to disturb, or divide, or interfere with them."—Certainly, plainer words could not be devised than these to forestall the objection that our object in establishing a bishopric in Jerusalem was mere proselytism, so far as the Greek Christians are concerned. That object—so we were assured—was to convert the Jews, whilst cementing a fraternization with Prussia; it was to obtain a recognized status among the motley group of

Christians, who throng what must ever be "the Holy City." It was *not* to create schism among the Greeks—not to attract converts from other Christian bodies—not to recognize and adopt their schismatics—but simply to make the best show that we could for the Church of England in the earliest home of Christianity itself.

So the Bishopric was founded on this distinct understanding. Commendatory letters, embodying these sentiments, were despatched by the late Archbishop of Canterbury, introducing Bishop Alexander to the Oriental Christians. But a worm was at the heart of the scheme from the outset. The first bishop—a singularly illiterate person—was notoriously unfit for this, or any other, office in the Church. Every conceivable mistake of taste and propriety was committed in connection with the mission; and it did but languish during the whole of Dr. Alexander's life. A few converts from the lowest ranks of Judaism were gained; and, by dint of weekly payments, most of them were kept. German candidates for the orders of the new composite Church were few and shabby. Protestants did not join—Catholics, whether Greek or Roman, stood cautiously aloof. Even the heterodox Oriental communities exhibited no very ardent desire to fraternize. Bishop Alexander died; and in 1846 a M. Gobat—a Swiss gentleman, who had received Anglican orders—was consecrated as his successor. On that occasion—partly on account of reasons personally affecting the new Bishop, and partly on other grounds—considerable dissatisfaction was felt; and the Bishop of Exeter formally protested against M. Gobat's consecration.

Since that time our accounts of the Prusso-Anglican Episcopate are scanty. Bishop Gobat is respectable—but, as to fruits, his episcopate is about as barren as that of his predecessor. The Jews will still not be converted in anything like creditable numbers. The Bishop's flock consists of some score of English residents, chiefly attached to the mission itself, to the hospital, and, of course, to the Consulate. A few low-caste Jews also attend the English Services. The Prussian portion of the scheme is a total and unequivocal failure. As a step towards extending the Episcopate of Canterbury to Prussia, the Chevalier Bunsen has called God to witness that, even at an angel's hands, he would have none of it. There only remained one resource to give the Jerusalem Bishopric something to do. At length proselytism is openly proclaimed. A schismatical campaign is announced. A body of Oriental Protestants is to be got up, and refugees from the Eastern Churches are invited. Direct attacks are now to be made upon those very Bishops and flocks with whom the Episcopate is solemnly pledged not to interfere. The new work of Bishop Gobat is, to attract and superintend converts from the settled and peaceable Churches of Syria. "Special care not to disturb, or divide, or interfere with," is construed as a pledge only to be understood in a temporary and limited sense—"not to interfere," till they could do it effectually, and "not to divide" till they could get a good division. The friends of the Jerusalem Bishopric think that, as their scheme has failed in every other way, it may at least form a nucleus of schism. The Church Missionary Society—a body under the auspices of the Archbishop of Canterbury and the Bishop of London—has, as we stated yesterday, appointed an agent at Jerusalem, Mr. Klein, to be under the orders of Bishop Gobat, specifically to get up a schism, and to receive schismatics from the Oriental communions. His instructions are—"Whenever a sufficient number of individuals may have left the Greek Church to form a separate congregation, for the Bishop of Jerusalem to regard them as a distinct reformed congregation of the Greek Church—not as a congregation of the Church of England—and to assist them in the compilation of a Liturgy; and in this work Mr. Klein is to 'have the full countenance and support of the Anglican Bishop.' That this is a distinct and complete violation of the pledge given by Archbishop Howley—that the movement is, in fact, simply schismatical—that it is fatal to the position of the Church of England, both theoretically, as regards other places of Catholic communion, and practically, as relates to our avowed purpose of furthering Christian unity by cultivating friendly relations with the Oriental communities—requires no proof. It is enough to state the fact, in the words of those who, further this new phase of Protestantism. As we have, on the present occasion, only attempted an historical conspectus of the case, we waive all further comment.

**EMIGRATION.**—The Dublin correspondent of the *Times* gives the following account of the progress of emigration from Ireland:—"The Celtic exodus continues to be the marvel of the day. From morning to night, from the arrival of the first trains before day-break to the last which reach in the evening, nothing scarcely is to be seen along the line of splendid quays which adorn Dublin, but the never-ending stream of emigrants flying, as if from a pestilence, to seek the means of existence which their own inhospitable land denies to labour, and the modest ambition to live and die beyond the gloomy precincts of the Irish workhouse. Numbers of those adventurers are of the better class of farmers, and appear to lack none of the appliances requisite towards the bettering of their condition at the other side of the Atlantic—a healthy and more comely progeny, a good supply of the most requisite articles of furniture and clothing, with some small capital to commence operation. The majority, however, have no such advantages to boast of, for a more miserable, sickly-looking, and poverty-stricken set of creatures it would be impossible to imagine even hundreds of them—men, women, and children—being unprovided with shoes to their feet, and the females with no better covering for their heads than the coarsest cotton handkerchiefs in lieu of bonnets, while not one in 50 could lay claim to the luxury of a cloak as a protection against the inclemency of the coming winter. All hardships appear as nothing so that the one great end may be achieved—flight from the Irish shores, no matter what risk, or with what amount of danger and privation in perspective. Day after day vessels leave this port freighted with their human cargoes, without any diminution being perceptible in the throngs of peasantry which swarm the streets in the neighbourhood of the quays. Three sailed at the close of last week with their full complements on board; three more have just come into dock, and it is expected that they, too, will clear out before Saturday next, if not sooner. Judging from present appearances, it is more than probable that the severest months of the season will have little or no effect in checking the prevailing and altogether unparalleled mania. The rush from the southern ports, too, is rather on a more extensive scale than we in the metropolis have any idea. On Saturday a steamer left Waterford for Liverpool with nearly 400 emigrants on board. The ultimate destination is the free land of the west. The day was intensely severe, but wind and weather, they say they may, have no terrors for these voluntary exiles. The average numbers which sail from the port of Waterford alone since the season set in, appear