

accompanied by his ancestor, Colonel Heathcote, at a time when it was a matter of exposure to undertake a mission, and his name was still preserved in their legends. They now numbered 120 parishes, and an equal number of clergy; and the first, he it said to the credit of this society, was established by one of its members. With regard to the church of which the bishops had deputed him to be present on this occasion it also recognized this principle. His diocese was the child of missions. With the exception of a few parishes—in the larger cities, all the parishes were the result of missionary labours. He then traced the rise and progress of the missionaries, both diocesan and general. At the present time he had nearly fifty missionaries under him, who were diligently, and in a self-sacrificing spirit, labouring for the glory of God and the salvation of man. The whole number employed by the diocesan societies alone he set down at two hundred. In order that they might perceive from what materials the increase of their numbers was to be derived, he begged leave to state that he had kept a correct account of all the persons he had confirmed, and fully one-half were converts from the errors of Rome, and from various denominations of Protestants; they had learnt that, in the apostolic days, Paul rebuked Peter, and that the latter did not preside in the apostolic council at Jerusalem—they had learnt that the Pope was not then in existence, and did not preside at the council of Nice. From these undeniable facts they considered that the papacy was not known until after the year 325. Hence they were Protestants by name. The increase of the church in their country was to be calculated from the character of the floating population as it was called. It was a sad thing to have to speak of a floating population. In some of the parishes there were as many as twelve different denominations. If they took the instance of a place with a population for which two churches, or four clergymen, to say the least, were amply sufficient to supply all the necessities of the people in communicating the knowledge of religion and the character of its principles, they must have ten clergymen according to the prevailing system; and he looked upon it as an invasion of the rights of the laity, who had to provide for the increase [hear, hear]. They were met in their country with the assertion that this was a happy state of things; where each man could please himself. It was hard to say where this was to terminate. They regard their church as a beacon light, to which this discordant body of men might look. He would not have them entertain the idea for a moment that there were not many able and pious men amongst them. For there were many who were labouring earnestly and zealously. If the question were, which denomination were they to join amongst the ten or twelve, were they to say "Go where you will, go where you will find the best accommodation or the kindest treatment?" No; they felt bound to say walk in the commandments of God. It was impossible for his brethren here to understand the difficult position in which they were placed. It was no pleasant task to have to point out their errors to others, but they had done so, and would always endeavour to do so, in the spirit of the religion of their Lord Jesus Christ. They did not the less maintain the church of Christ as a matter of duty; for from this they held that they could not shrink. He then cited the instance of a Presbyterian minister, who had had his opinions unsettled about Presbyterianism, but could not make up his mind to come over to the Protestant Episcopal church. Others in America might be named. More instances might be named. The inference which he drew from this state of things was, that there was an obligation on the part of all, from the success which had at present attended them, to engage more actively, zealously, and diligently, in the work, to promote the glory of God and the salvation of mankind. In conclusion, the right reverend prelate forcibly described the blessings afforded in the gospel of Jesus Christ, and called upon all to labour zealously in the cause.

Dr. Wainwright then addressed the meeting. He described the pains which the Bishops of Michigan had taken to come over to this country, who was anxious to attend in Westminster Abbey, even if he should have to leave by the train the same evening for Liverpool, and had telegraphed to him (Dr. Wainwright) to inquire whether there was any packet which would take him back in time for the trial. There was none; and the bishop travelled more than one thousand miles, at great inconvenience, to procure the postponement of the trial of the Bishop of New Jersey, which, not being, as the two bishops were, about to sit as judge in it, he could express his conviction that the result would be favourable [hear, hear]. He described the manner in which the episcopate had been granted to America, and considered the assemblage of the bishops of the Protestant Church in all countries at Westminster Abbey as the dawning of better days. He looked on it as the Union of the whole Catholic Church. He then read extracts from a letter he had received from the Bishop of Maryland, as follows:—

"For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches:—1. For an assemblage of the whole episcopate, either absolutely or representatively, in council, for organization as one branch of the Church Catholic. 2. For further organization, a representative assemblage, in order to such revision of the 'ancient' and English canon, as might fit them for recognition as a body of general canon law by the whole of the Churches of the two communions. 3. For recognition, as under such a general code, of the distinct and probably always very different organizations of the several Churches of England, Ireland, the colonies and dependencies, Scotland, the United States, and the United States Mission Churches (for these last will, sooner or later, hold the same relation to us that the colonial Churches do now to the English). Immediately the attention of the English Church might be directed to the 12th article of the Minute of Conference of the North American Colonial Bishops, at Quebec, in September, 1851, (which minute, by the way seems to me replete with sound wisdom and practical good sense). And, 2. To the great urgency of taking more care than is now taken of emigrants to the United States, furnishing them with letters commendatory [hear, hear]. To the consideration of the practicability of printing cheap and large editions of sound books for circulation among us. Late Oxford editions of Ball and Wheat might be instanced as the kind we want; the Leeds and J. H. Parker's cheap books also. Connected with this, the feasibility of extending the operations of the Society for the Promoting of Christian Knowledge into the United States by an American Subordinate committee or otherwise [hear, hear]. Of course, our dear interest in the noble work that our mother is doing in these days of her rejuvenescence can never be forgotten as a prominent theme. We know, we mark, we love her for it all, in its many, many varieties; and hundreds of thousands daily pray for blessings on it." [Great applause.]

The Rev. T. B. MURRAY, Secretary for the Society for Promoting Christian Knowledge, assured the meeting, with reference to the suggestion about the books, that it would be brought favourably before the standing committee of the Society.

The Archbishop of Canterbury returned the thanks of the meeting to the Bishops of Michigan and Western New York, for their kindness in addressing them. The ordinary business of the Society was then proceeded with, during which

The Treasurer reported that the actual receipts on account of the jubilee fund had reached £47,537, to which were to be added various sums expected to be received to the extent of £2,523, making a total of £50,000, exclusive of any sums which might come in from various dioceses which had not yet sent in returns.

A vote of thanks to his Grace the Archbishop of Canterbury closed the proceedings.

THE BISHOP OF BATH AND WELLS.

Mr. Gladstone stated that the Bishop of Bath and Wells had moreover, examined Mr. Bennett on his doctrine as it related to matters which were points of difference between the Churches of England and Rome, and had been satisfied.

It will be gratifying to all to find that the Rev. Mr. Bennett has not been carelessly admitted into the Vicarage of Frome. We rejoice at this because it assures us of Mr. Bennett's continuance in the fold, and that his mind is settled in the Faith, and we hope that in all cases a stringent examination will be exacted and the acceptors of livings required to comply with the canons and publicly in Church subscribe the articles.

ROMAN CATHOLIC PROCESSIONS.

We mentioned last week the reply of Mr. Walpole to a question from Mr. Keogh, as to the publication in the *Dublin Gazette*? My answer to that is, that two months ago the Government heard of a procession of the Roman Catholics in Ireland in which a Roman Catholic Bishop took part. The moment we heard of the procession—which I believe was an entirely new thing—we sent an intimation, I may call it a friendly intimation, to that Bishop, pointing out to him the provisions of the statute of George IV., and expressing a hope that he had taken part in that procession in his ecclesiastical dress inadvertently, and without any intention of violating the law, and stating that under these circumstances we should take no further notice of the proceeding; but we, at the same time, expressed a hope that the law would not be violated in future; because, if it were, we should feel it our duty to put it in force. (Cheers.) Since that time the Government had not heard of any offence having been committed against this law in Ireland; and not having heard of any such offence, we do not wish to give a more special warning in Ireland than that which has been expressed to all her Majesty's subjects generally in the proclamation already published. No notice, therefore, will be given in the *Dublin Gazette*, unless a similar occurrence to that I have just mentioned should take place, after the private warning which has already been given or suggested to the Roman Catholic ecclesiastics in Ireland. With regard to the second question of the hon. and learned gentleman, namely, whether we are going to enforce the law, which he says has lain dormant since 1829, I first of all beg leave to state that the law has not lain dormant. But a fact had come to the knowledge of the Government of a very peculiar nature, namely, that the Roman Catholics were going to renew those religious processions along the public highways which had been done away with for 300 years;—these were the very words as taken down in evidence; and it was further stated that they were going to do this by marching from village to village with banners and emblems of their faith in honour and celebration of the mass of the Virgin Mary. The very procession to which this proclamation more particularly relates moved for four miles along the high road. It consisted of 150 people, some carrying banners with emblems of the Roman Catholic faith inscribed on them, others carried images of the Virgin and the infant Jesus. Now, I have no hesitation in saying that such a procession as that must and did give much annoyance to many of her Majesty's Protestant subjects—(loud cheers)—and the Government, therefore, did think it right, and do think it right, to prevent the violation of the law by any such processions in future. (Cheers.) Further than this, I must go on to state that, in the instance to which I have alluded, actual danger did exist of a breach of the peace. I am therefore sure that both the house and the country will approve of the course which the Government has taken, and will concur with them in declaring, in the words of the proclamation, that while we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences; by seeing that the law shall be observed; for if it be not, it must necessarily draw down punishment upon those who, after this warning, shall willingly infringe it. It must be obvious that these processions, if they were allowed to continue, instead of allaying religious differences, would very materially increase them, and would, I fear, frequently terminate in very serious breaches of the peace. (Cheers.)

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A vote of thanks to his Grace the Archbishop of Canterbury closed the proceedings.

We shall be glad if the visit of their American brother induces them to take a leaf out of his book, in this by no means unimportant matter. There was a large congregation present, and we are glad of the opportunity of testifying to the very decorous, orderly, and reverent conduct of the Choir of the Church. If we must find any fault, we should complain that the Chants for the Canticles are too often changed, and that the organ is too loud—a very general error. As regards the Versicles and "Amens," we had much rather the organ was silent, in most Churches.

In the House of Commons, on the 23rd ultimo, Mr. Gladstone, in a long speech, moved for leave to introduce, *pro forma*, an amended form of his Colonial Church Bill, merely in order that it might be printed, and sent out to the several Colonies, for consideration, previous to its being discussed in the House, when the new Parliament assemblies. Some strong personal feeling was shewn between Mr. Gladstone and Sir John Pakington, during the debate, and the former, at the conclusion, expressed his regret, and apologized to the latter, who made a suitable acknowledgement. Leave was given to bring in the Bill.

[We shall give *aresene* of the bill in our next.—Ed. Ch.]

The Grand Commemoration at Oxford took place on the 23rd ult., and was exceedingly well attended. The presence of the American Bishops has given great eclat to the usual proceedings of the week. On Tuesday the members of the University presented a grand salver to the American Bishops—how such a present is to be disposed of it is difficult to say—and there was a grand dinner on the occasion, at Exeter College, at which speeches were made by them, and by the Bishops of Exeter, (Visitor of the College,) London, and Oxford, and the Rev. W. Sewell, Rev. Ernest Hawkins, and Mr. Justice Coleridge.

UNITED STATES.

EMIGRATION AND THE PAROCHIAL CLERGY.

To the Editor of the Guardian.
Sir, I am an American clergyman, and have just returned home from a most agreeable visit to the Old World. England, especially with its grateful hospitality and cheerful, intelligent piety, I remember with deepest interest. A friend in London gave me a valuable pocket communion service just as I was leaving your shores; and almost as soon as I reached home I was called upon to administer the Holy Sacrament to a dying parishioner, on which occasion the valuable gift of my English friend was used. It is the only one I possess, and its consecration in this instance is worthy of note, as the dying wife and mother was an English woman. I regret to say that she had not received the communion since she left her parish church of Bedfordshire, about four years since, when she came to this country with her husband and five children, and she was at last brought to the performance of her duty by her sickness and near approach to death. This leads me to the object of this communication, which is to offer a suggestion to those clerical brethren in England, from whose parishes so many are continually going forth to all parts of the world. It was only on Sunday last that, in coming out of church, I saw three men leaning against the church enclosure, and as they looked like Englishmen, I accosted them. They told me they were from Kent, and in answer to my inquiries I learned that not one of them had brought a note or line of any kind from their respective clergymen. I took occasion to invite them to church, and to impress upon them always to make the clergy of the Church their friends, assuring them of kind reception and advice. Now would it not be well for the Church of England clergy always to give their parishioners who go forth to the Colonies or to the United States, either a recommendation, or simply a certificate of baptism, or confirmation, or that they had been admitted to the holy communion? I am sure that it would in most cases be greatly valued even by the careless emigrant, and would be kept along with the Prayer-book and the Bible. I can speak for all my brethren. Judging from my own feelings that the humblest persons coming from the fonts and altars of our dear Mother Church have a certain passport to their hearts, and their tenderest sympathies and prayers. The emigrants are still coming upon our shores by thousands daily.—Yours, &c.,
AN AMERICAN RECTOR.
New Jersey.

From New York Churchman.

In our issue of the 19th ult., we noticed an admirable tract which has lately been published in England, by the Rev. Mr. Sadler, on the "Testimony of Scripture to the teaching of the Church on Holy Baptism; with special reference to the case of Infants, and answers to objections." We mentioned that very favourable testimonies to it had been borne by many of the sound and well known Bishops and Clergy of the English Church, and suggested that its republication in this country would be highly useful. We were not aware at the time that its merits were known here, but have since been delighted to learn that as long ago as last October, it was read by one of our most distinguished Bishops at a meeting of the clergy of his diocese, (including a few from other dioceses;) and that it received their unanimous approval, as in their judgment the best tract on the subject, and worthy of the widest possible circulation. We are still more pleased to announce that it is now being stereotyped in New York, and that an edition of two thousand copies will shortly be ready. It will make 72 pages, 12mo., and may be procured by orders addressed to Mr. Daniel Dana, Jr., Agent of the S. S. Union, 29 John St., N. Y. Clergymen and others purchasing any quantity above a dozen, will receive it at cost.

ENGLAND.

DOMESTIC.
INFLUENCE OF RELIGION.
The annual meeting of the Tithe Redemption Trust was held on Friday, at the Society's rooms, No. 1, Lancaster-place, Waterloo-bridge; Edmund Batten, Esq., in the chair. Letters were read from Lord John Manners and Lord Robert Grosvenor, expressing their regret at not being able to attend, and W. T. Young, Esq., the Secretary, made a report.
The principle feature of which was a statement of several cases which had come to the knowledge of the board of the voluntary restoration of tithes in the parishes of Cookham Dean, Lingfield, Langley, Shipley, and Arlington, and an anonymous case stated by Mr. Skrine, in which the proprietor had restored tithes to the parish of £200 a-year. The report stated that means adopted by the board to make its

objects known had not been by the holding of public meetings, but simply by circulating printed statements of the objects and rules of the Society, by advertising and by corresponding with persons interested in the object of the trust, and pointing out to them the means of accomplishing it. The total amount of donations and subscriptions received since the publication of the board's last report had been £462 11s. 4d.; the total expenditure during the same period £355 16s. 4d.; leaving a balance of £106 15s., which, when added to the balance in hand upon the presentation of the last report of £159 18s. 8d., left in the hands of the Treasurer a balance in favour of the trust of £266 13s. 8d., in addition to which sum £24 had since been received from the Liverpool Branch Society, £19 6s. at the offertory at the morning service at the Savoy Chapel, and several other subscriptions.

Its adoption, and resolutions pledging the clergy and laity to active support of the Society, were unanimously carried; urgent appeals on the Society's behalf being made by the Revs. W. W. Malet J. D. Wheeler, J. Davies, J. Raine, J. Fendall, — Molyneux, C. Miller, J. S. Coles, and H. Skrine; Messrs. C. Dingwall, E. B. Wheatley, and G. H. Drew.

IRELAND.

DOMESTIC.
THE OPENING OF THE CORK EXHIBITION.—Our space will only admit of a brief outline of this imposing ceremony, which took place on Thursday in presence of a vast concourse of persons, including many English and Scotch visitors attracted thither by the cheap fares of the Chester and Holyhead Railway Company. Their Excellencies the Lord Lieutenant and the Countess of Eglinton arrived from Lord Bandon's seat at half past one o'clock, and were received by the authorities with the same state and ceremony as they had been on their arrival from Dublin on the previous day, and were greeted with the same enthusiastic demonstrations of welcome by the assembled multitude. On being conducted to a platform erected in the building, in front of the orchestra, the business of the day commenced with the "Hallelujah Chorus" by the assembled performers. Mr. Shea, the Secretary of the Cork Committee, then read an appropriate address from the Mayor and the Executive Committee to his Excellency, who returned a suitable reply; and his Excellency having acknowledged a similar address from the Corporation, rose again and said:—"In the name of her Most Gracious Majesty, Queen Victoria, and on behalf of the Executive committee, I now declare this Exhibition open, (cheers) and I sincerely trust and hope that it may meet all the success which an object so laudable and useful merits, and may the result be such as the best friend of Ireland could desire." The choral societies then performed an appropriate inauguration ode. At its conclusion several gentlemen were presented to his Excellency, who shortly afterwards retired amidst the loudest applause. A grand inaugural banquet took place in the evening.

THE GREAT MARTIN ESTATE.—In the office of the Chief Commissioner of the Encumbered Court, yesterday, in the case of Arthur G. B. Martin, a proposal was made, whereby a sum of £186,000 was offered for the purchase of the whole of the property in this matter, being the extensive and valuable estates of the late Thomas Barnewell Martin, which, it is well-known, abound in mineral and agricultural resources, as also fisheries and abundant water-power, that have never been fully developed. Baron Richards declined to decide finally upon the proposal at present, and postponed his decision until Monday, the 21st inst., stating that, if no other proposal came in, in the meantime, he would, upon that day, finally decide whether he would accept the offer of £186,000, or not. This property is advertised to be sold on Wednesday, July 14, in case a private offer should not be accepted before that date.

Foreign Countries.

THE BIBLE VERSUS ROME.

ITALY.—The correspondents of the daily papers confirm a letter received by the uncle of Mr. Murray, the prisoner at Ancona, from Mr. Moore, our Consul, expressing the opinion that Mr. Murray's life is now perfectly safe. The *Semaphore*, of Marseilles, states that a letter from Rome had reached that port announcing that three British men-of-war had arrived at Ancona, to protect Mr. Murray! A letter from Florence relates the particulars of a trial lasting four days, of Francois Madaia and Rosa his wife, for the crime of turning Protestants:—
"At the commencement of the trial Francois was asked if he was born in the bosom of the Holy Mother Roman Catholic Church. 'Yes,' was his reply, 'but now I am a Christian according to the Gospel.' 'Who made you so, and have you taken an act of abjuration in the presence of those with whom you are now connected?' My convictions are of many years' standing, but they have acquired greater force by my study of God's Word; but what has passed between God and myself in secret I have publicly testified by my communion in the Swiss Church.' In reply to the questions put to her, Rosa answered that she had not lightly changed her religion, and not merely to please men; that having been resident in England for sixteen years she had read much of God's Word, and compared it with the doctrines of the Romish Church; that, becoming convinced of the error of that Church, she had left it, and had at the Communion of the Lord's Supper made a public profession of her abjuration at the time when the laws of the country allowed and protected full liberty of religion to the citizens. The audience were much struck with the simplicity and sincerity of Madaia. During the two following days witnesses were examined, and the Procurator-General concluded, demanding their conviction. On the fourth day the court remained in deliberation for a considerable time, the opinions being divided—two were in favour of an acquittal and three for condemnation. Madaia and his wife heard the sentence with firmness and dignity. The voice of the President trembled as he read the sentence. The public were indignant at the sentence, and against the judges, full of sympathy and esteem for the Madaia. Madaia has been advised to appeal to the Court of Cassation, and perhaps the superior court, more free to act, will reverse the sentence. Landucci, the Minister of the Interior, having been applied to, has advised an application to be made for a commutation of their sentence into banishment.
ONE OF THE RESULTS OF UNAUTHORIZED ASSUMPTION OF THE PRIESTLY OFFICE.—Some of the preachers in the eastern part of the county (Clarke) say that they are inspired by the spirits, and that their sermons delivered out of the pulpit are not their own, but that they are the instruments through which the