

DIOCESE OF NOVA SCOTIA.

FOURTEENTH ANNUAL REPORT OF THE DIOCESAN CHURCH SOCIETY.

In the last *Church Times* we noticed the Report read by the Revd. Secretary, at the Annual Meeting of the D. C. S. The published report will embrace besides, a large amount of general and statistical information connected with the operations of the Society. Under the head of Expenditure we find that

"During the past year the Society has expended in books from the Depository £44 10s 11d. Of this amount £24 15s 2d has been returned to several of the Local Committees, as the one-fourth of their contributions to the Society. Grants to the amount of £19 15s 9d. have been made in books toward the formation of Parochial Libraries, and for distribution."

For Travelling Missionaries during the past year £150 has been expended. The Rev. J. Breeding, travelling missionary along the eastern shore, has been appointed resident minister at Beaver Harbour. The Rev. W. Stuart, has been appointed to the south-western shore of the Province. There has been expended during the past year, in carrying out this object of the Society £150.

Two students at Windsor have received assistance to the amount of £15. Thirty-three pounds have been paid during the past year towards the completion of churches. Sixty-two pounds ten shillings have been expended in the erect on of parsonage houses.

The most prominent object of the Society, the maintenance of Assistant Missionaries, has received that attention which its importance demands, and the funds of the Society will warrant. £359 13s. 4d. has been expended upon it during the past year. The annual responsibility of the Society, on account of its Missionaries, is £625, a large item out of the gross amount of collection, but not at all adequate to meet the growing spiritual necessities of the country. The following observations occur, in connection with this topic of the Report:

"Although much difficulty is met with in the endeavor to call forth the exertions of the people for the support of their Ministers, yet your committee have great reason to be encouraged in the effort. The Churchmen in many places are scarcely able to make up in money the sum required by the S. P. G. and this Society; and in some instances where they seem able, they have not yet learned how to exert themselves, yet the Missionary character of the Society is always understood and well appreciated, and there is no expenditure of its funds so generally pleasing, as that which is caused by the support of Laborers in Christ's vineyard."

The labours of all these Missionaries appear to be very acceptable in the stations allotted to them, and will it may be hoped conduce to the extension of the Church and the eternal salvation of many who conform to her ministrations. The extracts of letters written by their Rectors speak highly of their zeal and usefulness, and encouragingly of their ability to relieve to a large extent the spiritual destitution which prevails around them.

The sum of £212 18s 8d. has been placed in the hands of the Endowment Sub-Committee, derived from special donations and from one-fourths returned.

The incidental expenses, including a grant to Missionaries at Sydney Mines, amount to £150 4s. 0d. leaving a balance due the Treasurer at the end of 1851, of £53 16s 11d.

The Appendix contains the second Report of the Endowment Sub-Committee and the Report of the Book Committee. The former states that

"If the plan already adopted for obtaining an Endowment Fund be strictly adhered to and systematically carried out, there can be no doubt but that in the course of a few years every Mission in the Province will have a permanent although moderate income toward the support of its Minister."

We find also that

"The amount transferred to the care of the Endowment Committee, during 1850, was £104 2s 2d. During 1851 it amounted, together with interest on the money already received, to £218 13s. One hundred pounds of this is the magnificent donation of Miss Totten to the Parish of Digby. Of these sums £21 12s 6d. has been returned to the Local Committees under the rules of the Society, to be invested for the support of the Missionary alone."

The foregoing notices of the Fourteenth Annual Report will serve to show the present condition of this Society, as well as its future prospects. Its operations exemplify how much good may be effected by the application of limited means, wisely directed. The usefulness of the D. C. S. is capable, under judicious management, of a wide expansion. This would be almost immediately apparent, were the pecuniary means at its disposal adequate to the pressing calls for assistance which are made upon its Executive Committee, and which they find it impossible from its straitened circumstances to respond to. It will be seen that during the past year these means have fallen rather short of the expenditure. Here is at once an incentive to every member to increase his zeal on behalf of the Society, to be earnest and active in its service, that it may not only be sufficient for the work which it has to do, but enabled to become to the Church what its originators probably contemplated, the chief means of her support in all her growing exigencies.

CAPE TOWN.—The Right Rev. Dr. Grey, Bishop of Cape Town, arrived in England. The object of his visit is to obtain a division of his extensive diocese. The proposed new diocese is to consist of the Archdeaconry of Graham's Town, from which it will receive its name; the western district and the Archdeaconry of George constituting the remaining diocese of Cape Town.

THE CANTERBURY SETTLEMENT.—A Bishop is to be sent forth with to the Canterbury Settlement, the sanction of Bishop Selwyn to the division of his diocese having been received. The new Prelate will bear the title of "Bishop of Christ Church," instead of "Bishop of Lyttelton," as previously proposed.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The total receipts of this society, from all sources, general and special, during the year 1851, amount to £147,476. On Friday 16, the monthly meeting of the society was held at 79, Pall-mall, when it was stated that the Jubilee Fund has now reached the amount of £43,000, and the following sums were granted from that fund:—

1. For the extension of the episcopate, £15,000, of which £3,000 are to be applied towards the endowment

of a bishopric in the island of Mauritius; £5,000 towards a new see in the eastern part of the present diocese of Cape Town; and £5,000 towards the endowment of a bishopric, which shall include the island of Borneo. A conditional grant was also made towards the endowment of the bishopric of Sierra Leone, the fund for which is now nearly if not quite completed.

2. For the education of missionary candidates, the amount of £8,500 was granted in the following sums, viz., £2,500 for the foundation of four Oriental scholarships at St. Augustin's Missionary College, Canterbury; and £1,000 each to six colonial colleges, viz., St. John's and Poirirura, in New Zealand; Trinity College, Toronto; Bishop's College, Lennoxville, in Canada; Woodlands, at the Cape of Good Hope; and St. Thomas's College, Ceylon.

3. The sum of £2,000 was directed to be applied to the spiritual aid of emigrants.

The sum of £1,000 was granted in aid of the projected mission to West Africa from the West Indies. A large sum was set apart for missionary purposes in the East Indies.

The announcement of the above appropriation of the Jubilee Fund was received with much satisfaction by a large body of clergy and laity who were present at the meeting; and there appeared to be an unanimous feeling that fresh efforts should be made before the expiration of the jubilee year on June 15, to raise the amount of the Jubilee fund to £50,000. It is expected that some bishops of our sister Church in the United States will be delegated to take part in the closing services of the jubilee year.

The Bishop of Cape Town, who was present at the meeting, made some deeply interesting statements respecting the present condition of his vast diocese, and his plans for the conversion of the heathens who are included within its bounds.—*Evening Journal.*

GENERAL ELECTION OF PROCTORS TO SERVE IN CONVOCATION.

It has been formally announced by the Noble Earl at the head of Her Majesty's Government, that within six or eight months, at the latest, a dissolution of Parliament must take place; and a factious coalition may, —if it can muster strength sufficient, which is improbable,—force it on at a still earlier period. The dissolution of Parliament, and the general election of representatives to serve in the new House of Commons will be accompanied by a dissolution of the Church's Synod, and by a general election of Proctors to serve in the new Convocation. This is a prospect which claims the serious consideration of Churchmen, and especially of the beneficed parochial Clergy who form the constituency of the most important section of the representative element in Convocation. Upon former occasions of a like kind it was perhaps not unnatural, that little attention or interest should have been awakened. Convocation had silently taken its place among the painful legal fictions by which our Church is encumbered, and her action crippled. It signified little, who were the persons designated, whether by a real or a sham election, for an office the erstwhile function of which was to do nothing; even attendance at the opening ceremony on the first day of the first Session being in the nature of a work of supererogation rather than of a practical duty.

But the case is widely different now. For two years past the Convocation of one, and that the more important, Province has proved itself a living reality. Instead of directing his registrar to go through the process of adjournment and prorogation in the presence of the spiders and cobwebs of the Jerusalem Chamber, the Lord Primate has met face to face with an assembly of Suffragans and Presbyters of his Province. Instead of the formal note of official proclamation, the living voice of our National Church has made itself heard within those ancient walls, from which the decree for the cleansing and restoration of her sanctuary went forth of old. The instrument used for extinguishing the action of her Sacred Synod has twice been postponed to the earnest petitions of her Clergy and Laity for the restoration of that action. When the next Convocation shall assemble for the first time, these petitions will, in multiplied array, demand admission, and solicit a favourable hearing; and not only so, but they will be supported by other and mightier petitions, petitions to the Throne of Grace for the aid and blessing of the Spirit of the living God.

The solemn prayer to the "FATHER OF LIGHTS AND FOUNTAIN OF ALL WISDOM, that He would grant HIS HOLY SPIRIT to descend upon that Council, even as of old upon the Council of the Apostles, to guide it into all truth, and to enable it, in conformity with our Holy Reformation, steadfastly and constantly to maintain the Apostolic and truly Catholic Faith," will no longer be a profane mockery of Heaven. It will be an apposite and a devout preliminary to the deliberations which are to follow. These deliberations will, in any event, turn upon the question whether the necessary license of the Crown to proceed to the business of ecclesiastical legislation, shall be solicited,—either in general terms and for general purposes,—or for certain specific objects, and among them for such a revision of the constitution of Convocation itself, as may render it better adapted to the altered circumstances of the times. Any arbitrary, despotic interference with the discussion of this question is not to be apprehended. Even the doors of the Chapter House of York Minster will have to be unbarred. In the Jerusalem Chamber at Westminster the Archbishop of Canterbury will no longer be unprepared to discharge his proper functions as President of the Synod of his Province. The experience of the last two years, reflection on the common sense and equity of the case, and the assistance of competent advisers, will, we doubt not, have led his Grace to perceive that it were unmeet to stretch the rights incident to that high function to excess for the purpose of evading its essential and imperative duties. Nor is there any reason to apprehend that when the Convocation shall next approach Her Most Gracious Majesty with a prayer for the necessary license of the Crown, the Queen will be advised to deny to the Church a right which is inherent in her Constitution, and which the Sovereign is, by the Corporation oath, pledged to maintain inviolate. For, happily, Her Majesty's constant favour and good will towards the Church of which she is, by the Grace of God, the Temporal Chief Ruler, and the Defender of her Faith, will no longer be intercepted by a spiteful persecutor, but will be seconded by a Statesman who acknowledges the Church as a Divine Ordinance, and sees in her efficiency the best safeguard of the Throne.

With such a prospect opening before the Convocation which will assemble after the approaching dissolution, and with a number of important measures for the increase of the Church's efficiency awaiting its action, it is evidently a matter of no slight importance that the elections should be regularly conducted, and that fit and proper men should be chosen to represent the

parochial Clergy. By fit and proper men we mean men of sound Catholic principles, and of Christian temper and sobriety,—not men of extreme views, still less men whose sympathies are alien from, or hostile to, the Church; not men who would desecrate the Church's sacred synod by turning it into an arena for faction fights, but men who, under a solemn sense of the responsibility of their office, will seek for no other Peace than that which is based on the Rock of Truth, nor contend for the Truth otherwise than in the Bond of Peace and Charity.

We deeply regret to find that the organ of one of the extreme parties in the Church has already sounded the note of party strife, either through a real apprehension—for which we have as yet seen no cause—of the machinations of an opposite extreme party, or through wilful misrepresentation of those whose soundness and sincerity of attachment to the Church is an offence to her less sound and less sincere members. That factious clamour will be raised, is, indeed, to be expected in this day of religious self-will and confusion. Nevertheless we have no fear for the result. We place our reliance, under the Divine Blessing, upon the sound and honest Church feeling of the great majority of the Clergy of our Church. In this hopeful view which we have taken of the subject, we are not a little encouraged by the fact that the first impulse to preparation for the coming election of Proctors has been given, not by any party chargeable with extreme views on either side, but by the Society for the Revival of Convocation; a Society whose energy as well as influence was attested by the proceedings of the Convocation of Canterbury at the beginning of this session, and whose sound Churchmanship is placed beyond the reach of suspicion, both by the declaration of attachment to the English Church, as a branch of the One Holy Catholic and Apostolic Church, and by the explicit repudiation of all Romanizing as well as Rationalistic error, embodied in its constitution.

THE RUGBY CONVERTS.—Some further correspondence has been published between the Rector of Rugby and Mr. H. W. Wilberforce, which ended in the rejection on the part of the former of the magisterial investigation proposed by the latter: the proposal having been rendered unsatisfactory by the refusal of Mr. Wilberforce to give any clue to the residence of the converts in Rugby, and their competency to form an intelligent opinion on the subject of the controversy between the Churches of England and Rome. The Rev. T. Page, the incumbent of St. Matthew's, Rugby, has since published the following result of an investigation set on foot by the Rector and himself: In the parish church district 14 adults have been discovered who have avowedly joined the Romish communion. In St. Matthew's district, where the aggression was most actively carried on, six families have been received into the Papal Church, consisting of 35 persons of all ages. Amongst the number are several children of tender age; two babies born since their parents became Romanists; and three children sent to the Romish school by their parents, though nominally Protestants, and baptized with their sanction at the solicitation of some members of "the mission." Of the whole number scarcely one is in the slightest degree acquainted with the controversy, or able to understand it. In some pique, in consequence of being refused parochial gifts. In others it has been followed from being hired to sing at the Chapel. Two of the converts had previously been married to Roman Catholics.—*John Bull.*

The Bishop of Manchester, at a recent meeting of the friends of King Edward's School at Birmingham, actually proposed the health of "the Dissenting Ministers of the Diocese." We shall have them divided into Deaneries soon, we suppose, and the Bishop nominating a co-adjutor Bishop over them. When it is borne in mind that there is a large proportion of Socinian Ministers in "the Diocese," the offence is still greater.

CONVERSION AND RECANTATION OF A ROMAN CATHOLIC PRIEST.—An interesting ceremony was witnessed on the morning of Easter Sunday, in the French Protestant Church of London, situate in St. Martin's-le-Grand. This was the public recantation of a French Roman Catholic priest (the name of the party being, for obvious reasons, suppressed), who, having formally renounced the errors, heresies, corruptions, and superstitions of the Church of Rome, and embraced the pure faith of the Gospel of Christ, was admitted a member of the French Protestant Church, and afterwards partook of the sacrament of the Lord's Supper together with the rest of the congregation. The ceremony of admission took place at the close of the morning service, the Rev. G. G. Dangers officiating on the occasion.

ROMAN CATHOLIC BISHOPS IN THE COLONIES.—A correspondence between the Earl of Derby and the Bishop of Manchester on the subject of the titles to Roman Catholic Bishops in the colonies, has been published in the *Manchester Guardian*. At a collation, previous to a late meeting of the Church Missionary Society, in Manchester, the Bishop addressed his auditory recommending moderation, and referring to, though not openly naming, the Maynooth Bill, reminded them that "the Colonial Secretary who had first assigned titles to Roman Catholic prelates in the colonies was now her Majesty's First Minister;" at the same time adding a caution against adopting or sanctioning measures proposed by those of opposite principles, which might be followed by a reaction. The substance of the Bishop's remarks having been communicated, rather incorrectly, to the noble earl, his lordship wrote to the Bishop, intimating his opinion that the former had spoken in error as to the matter of fact; and requesting to be informed of the name of the prelate and diocese referred to, and also the date of the dispatch. The Bishop of Manchester, in his reply, states that his reference was intended to be made to the correspondence in 1843 (printed in 1850) between the Premier (then Colonial Secretary) and Sir George Gipps, Governor of New South Wales. The Bishop of Australia had forwarded a protest, witnessed by six of his clergy, against the assumption of the title of Archbishop of Sydney, by Dr. Polding, a Roman Catholic Bishop; the protest being corroborated by a letter from the Governor, stating the assumption of the title "Most Reverend" by Dr. Polding. The Colonial Secretary acknowledged the receipt of these communications, but declined discussing the question raised by the protest, "thus tacitly, at least, allowing, if not sanctioning, as far the assumption of the title and erection of the see." The Premier, in his answer to the Bishop of Manchester's letter, says:—"Your lordship acknowledges that I was not the first Colonial Secretary who assigned titles to Roman Catholic prelates in the colonies; the fact being that, not to mention Canada, or other colonies similarly circumstanced, I found the very Dr. Polding, to whom your lordship refers, authorised by my predecessor to exercise episcopal authority in New South Wales; with regard to which I neither made, nor had the power

to make, any alteration. Your lordship admits that I did not 'assign' to him any titles, as stated by your lordship, though I 'allowed him to assume' it. The two cases are widely different; but again, I must say that I declined to discuss a question I had no power to adjudicate. If Dr. Polding chose to call himself Bishop of Sydney, or Archbishop of Sydney, there was no law to prevent his doing so; but so far was I from either assigning to him the title, or allowing him to assume it, that the Governor was prohibited from recognizing the claim, and during the whole of my colonial administration, Dr. Polding was officially addressed, first, as the Right Rev. (and when he became an archbishop, as he most Rev.) Mr. Polding. The fact of his being a bishop, or an archbishop, was one which I could not gainsay; but his assumption of a title derived from any portion of the Queen's territory, never was recognized, or even tacitly all-wed by me, but on the contrary, was always officially repudiated." The premier concludes his letter by remarking that as the statements made upon so high an authority as that of the Bishop are calculated to create an erroneous impression, he requested his Lordship to do him the justice of correcting that impression in as public a manner as it was conveyed; intimating at the same time that he would have no objection to the insertion of the correspondence in local papers. The Bishop's final reply commences by stating that he is not prepared to acknowledge that the Premier was not the first Colonial Secretary who "allowed," as such, titles to be assumed by the Roman Catholic Prelates in the Colonies. The case of Canada was irrelevant. A Roman Catholic Bishopric was allowed to remain established there by the peace of Paris, and was confirmed by special Act of Parliament. Mr. Polding's authority was only that of a Vicar Apostolic, or Bishop of Huri-Casarea, in *partibus infidelium*; and his lordship had the same power as his predecessor (Earl Grey), who forbade the recognition of territorial titles in New South Wales and the Mauritius in 1848-9. The Act of Supremacy, and that against Papal Bulls were not repealed until 1846, so that power did exist for action in the matter, as these laws extended to the whole of the Queen's dominions. His Lordship expresses his opinion that when a Bishop, ordained and consecrated under the established religion, solemnly protests against the assumption, by another ecclesiastic of another Church, of a title derived from the principality within his diocese, and finds the high functionary who is his official superior in matters civil at least, stand aloof; that that official tacitly allows the evil complained of to continue. The correspondence concludes by an expression of regret on the part of his Lordship that the case should have appeared to assume a personal or political character, than which nothing was further from his intention.

IRELAND.

ENDOWMENT OF MAYNOOTH.

In answer to the Earl of ALBEMARLE, who introduced in a speech of considerable length the following question—"Whether Her Majesty's Government contemplate any change of policy with regard to the maintenance of the college of Maynooth?"

The Earl of DERBY said,—the noble earl will excuse me if I do not follow him in all the reasons which he has assigned to your lordships for putting the question; if I confine myself simply to answering that question, and in stating to your lordships that Her Majesty's Government has no present intention of proposing to Parliament any interference with the Act which was passed for the endowment of the college of Maynooth in the year 1845. But the noble earl must allow me to add, and I do it with great regret, that the course which has been pursued by a large body of the people, and by a large body of the Roman Catholic clergy of Ireland, and the aggressive attitude which that Church has of late years assumed, has added materially to the difficulty of defending an endowment which was intended for the purpose of maintaining peace and good-will, and for the purpose of binding the clergy of the Church of Rome to the State by the ties of gratitude for material assistance afforded, gratitude for goodwill shown, and binding them by the ties of loyalty, contentment, and peacefulness.

The Archbishop of CANTERBURY (April 5th) laid upon the table a Bill—which was read the first time—for the purpose of enabling Colonial and other Bishops to perform certain functions under a commission of English and Irish Bishops.

Imperial Parliament.

ENGLAND.

HOUSE OF LORDS.

MAYNOOTH—THE IRISH CHURCH.

The Marquis of CLANRICARDE, in a speech of considerable length, asked what the Government intended to do about the Maynooth Grant. He quoted passages from Sir Fitzroy Kelly's recent election speeches.

The Earl of DERBY replied that at present the Government had no intention of interfering with the Grant. He protested against being made responsible for newspaper reports of hustings speeches, &c. If Sir F. Kelly had stated that the Grant had not produced the good fruit which it was expected and intended to produce, that was an opinion held by a very large number of Her Majesty's loyal subjects.

Earl GREY thought the noble earl's answer was by no means satisfactory. The noble earl stood in a peculiar position with respect to this question; for he was a member of the Government which passed the Act of 1845, and had then appealed to their lordships, as Christians and Statesmen, to adopt the measure.

The Marquis of CLANRICARDE wished to know whether he had correctly understood the noble earl at the head of the Government to intimate that his course on this subject was dependent on the result of an inquiry to which he had referred?

The Earl of DERBY said that he had referred to what the noble marquis had himself referred, and he added that he was aware, from the votes of the House of Commons, that an inquiry into the College of Maynooth was to be moved for by an independent member of Parliament [Mr. Spooner, May 4] not by the Government. Further than that he had said nothing, and further than that he would say nothing. (Cheers and laughter.)

Earl GREY.—Does the noble lord adhere to the opinions he expressed in 1845?