

ST. PHILIP'S CHURCH.

Table with 2 columns: Item, Amount. Clergyman's Salary £30 0 0, Building seats in Church, &c. 11 0 0.

Total for special purposes..... £73 11 3 For general purposes..... 4 15 0

Thus, the Parochial Committee say—that though Marysburgh is able to contribute only £4 15s. 0d. to the District Funds, yet, with less means, perhaps, than any other Mission in the Diocese, the sum raised for local purposes may be honourably compared with that contributed by more wealthy communities.

HILLIER—LIST OF SUBSCRIBERS.

Table with 2 columns: Name, Amount. Capt. W. Young 10 0, J. Jones, sen. 10 0, Hy. Babbitt 10 0, Geo. Jones 7 6, D. Y. Leslie 5 0, John Gerow 5 0, Isaac Gerow 5 0, Seth Thorn 5 0, Samuel Jones 5 0, Samuel Babbitt 5 0, Mrs. Sheridan 1 3.

MARYSBURGH—LIST OF SUBSCRIBERS.

Table with 2 columns: Name, Amount. Allen Mrs. 2 6, B. S. P. 1 3, Bongard C. 2 6, Chambers Capt. 10 0, Creighton T. sen. 5 0, Creighton Miss. 1 3, Creighton Robert 5 0, David J. 2 6, David C. 0 7 1/2, Friend A. 2 6, Fitzgerald 2 6, Frost G. 2 6.

ST. PHILIP'S CHURCH.

Table with 2 columns: Name, Amount. McDonnell W. 1 3, Maybee Peter 2 6, Tooke Rev. J. H. 25 0.

DIOCESE OF NOVA SCOTIA.

THE BISHOP OF NOVA SCOTIA.

The Rev. Hibbert Binney, Fellow and Tutor of Worcester College, Oxford, has been appointed Bishop of Nova Scotia.

UNITED STATES.

The Bishop of New Jersey will commence the Southern visitation of his Diocese on the 29th instant. Bishop Lee's visitation in Delaware is in progress. The Bishop of North Carolina has also commenced his spring visitation.

The Bishop of Indiana has completed the visitation of his Diocese.

The Rev. W. C. H. Robertson, Minister of St. John's, Dresden, was admitted to the Holy Order of Priests on the 26th ult.

The Rev. Mr. Clark has entered on his duties as Rector of Christ Church, Hartford.

ENGLAND.

CONVOCATION OF THE CLERGY.

Wednesday having been appointed for the meeting of the two houses of Convocation, a large number of the elected members attended at the Jerusalem Chamber adjacent to Westminster Abbey, although no writ had been issued, for "the despatch of general business." The public meeting which was recently held in the metropolis imparted something of interest to the usual routine proceedings; and many gentlemen, who, under other circumstances, would not have attended, presented themselves for the purpose of taking part in any discussion that might ensue. Many other clergymen presented themselves, under the impression that it was an "open meeting" for the general discussion of ecclesiastical matters. Some of these gentlemen made their way into the council chamber, only, however, to be summarily removed. As many as 150 years have elapsed since Convocation was allowed to meet for the exercise of its legally recognised powers; and although many attempts have recently been made for a revival of the synodical action of the Church, another Session has now passed away without that object having been attained. Shortly after twelve o'clock his Grace the Archbishop of Canterbury arrived at the Jerusalem Chamber, Westminster Abbey. The members of the Upper House present were the Bishop of Exeter, the Bishop of Oxford, the Bishop of Salisbury, the Bishop of Chichester, and the Bishop of Bath and Wells. The Lower House assembled at the same time. There were present—The Venerable Thomas Thorp, D.D., Archdeacon of Bristol and Rector of Kemerton, Gloucestershire; the Venerable Archdeacon Harrison (Canterbury), the very Rev. William Rowe Lyall, D.D., Dean of Canterbury and Prolocutor of Canterbury; the Rev. William Hodge Hill, D.D., Regius Professor of Hebrew in the University of Canterbury, and Canon of Ely; the Rev. Gabriel Edwards Gillett, M.A., Rector of Waltham, Leicestershire, and Rural Dean, &c. The Lord Archbishop having taken his seat, the usual preliminaries were gone through, when the Bishop of Chichester rose, and said he had to present a petition from the clergy and laity of the province of Canterbury, of which the following is a copy:—"To the Most Reverend the Archbishop and the Right Reverend the Bishops of the Province of Canterbury, in Synod assembled. The humble Petition of the undersigned Clergy and Laity of the said Province, Sheweth—That for upwards of 130 years past this Church of England—the oversight of which is, by Divine Providence and permission, committed to your lordships—has suffered grievous injuries and inconveniences through the continued suppression of her synodical action, whereby she has been prevented from exercising her proper authority for the maintenance of her doctrine in purity and integrity, for the regulation and wholesome exercise of her discipline, and for the development of her internal resources. That the result has been the weakening of the bonds of love and unity among Churchmen, the growth of unsound doctrine, great diversity of rites and ceremonies, and a lamentable deficiency of provision for ministering the Word and Sacraments and other means of grace to the people of this land, whereby it has come to pass that error and superstition, heresy and schism, ungodliness and immorality, have greatly increased, to the injury of Christ's people, and to the reproach of the Church.

That in consequence of the recent aggressive measures of the Pope, the attention of the Queen and people has been forcibly directed to the religious position of the country; and that if, at this time, the real cause of the decay of true religion, as well as of the growth of Popery, and other grievous errors, and of infidelity itself, were represented to her Majesty by the bishops of the Church, to whom it especially belongs to advise the Kings of the earth in regard to spiritual matters, there is great reason to hope that by their representations and entreaties her Majesty might be moved to restore to the Church the freedom of her synodical action, as in ancient times. Upon which considerations, the undersigned petitioners, having approached her Majesty in an humble address for the revival of the active functions of convocation, humbly implore you, most reverend and right reverend fathers in God, that you will again urge the prayer, urged by the two houses of convocation of the province of Canterbury in the year 1847, for license to deliberate, and, with the Royal assent, to do all such things as concern the settled continuance of the doctrine and discipline of the Church of England, to the end that, in concert with the Lower House of Convocation, you may be enabled to take such measures as may conduce to unity within the Church, and to her efficiency as the Church of the nation; and that so the salvation of souls may be promoted, and the mists of ignorance, error, and superstition be dispelled by the bright beams of God's Holy Gospel." The petition was then read by the Registrar, and ordered to lie on the table.—While these proceedings were going on in the Upper House of Convocation, the Lower House had assembled in an adjacent chamber, under the presidency of the Dean of Canterbury. Archdeacon Thorpe presented a petition similar to that submitted to the Upper House. A long discussion arose as to whether the Lower House was sufficiently constituted to receive the petition. Upon a wish being expressed through the Prolocutor that the Archbishop's opinion should be ascertained prior to any further proceeding, the Lower House was summoned to an interview with the Upper House. Upon being admitted, the Archbishop of Canterbury said that the Lower House was legally constituted, and was in a position to receive the document alluded to. The members of the Lower House then withdrew, and, on re-assembling in their chamber, the petition was received, and an order for recording it was made. The Lower House was about proceeding to the consideration of other business, when the members were again summoned to the Upper House, and, on being admitted into the chamber, the Archbishop of Canterbury directed the Registrar, Mr. Dyke to read the following document:—"In the name of God, amen.—We, John Bird, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan President of the present Provincial Synod or Convocation of the Bishops and Clergy of the Province of Canterbury, do by this present writing continue and prorogue the said Sacred Provincial Synod or Convocation, lately to and until this day and place, and continued and prorogued, all and singular the certificates or returns already made and delivered, in the same state in which they are now until Thursday, the 28th day of August ensuing, to a certain upper chamber, commonly called 'The Jerusalem Chamber,' situate in the deanery belonging to the collegiate church of St. Peter, Westminster, with further continuation and prorogation of days then following and places, if it shall be necessary to be done in this behalf. (Signed) J. B. CANTUAR." The reading of this document created considerable surprise and interest. It was, however, not permitted to be discussed. There was, of course, no alternative, and both Houses were then formally adjourned.

The New Vicar of Sheffield (the Rev. Thomas Sale) has refused to allow the Rev. Canon Trevor to officiate in the parish church. A meeting of Mr. Trevor's friends has been held, at which it was unanimously resolved to take proceedings at law against the church burgesses for payment of Mr. Trevor's salary. Sir Fitzroy Kelly, it is understood, is to be retained for Mr. Trevor.—Bradford Observer.

PREFERRMENTS.—The Rev. W. Carrett, M.A., to the Chaplaincy of Combe Longa, Oxon; patron, the Rector of Lincoln College.—The Rev. F. S. Bolton, to the Perpetual Curacy of Salt, Stafford; patron, Earl Talbot.—The Rev. J. Colridge, to the Perpetual Curacy of Trinity Chapel, Waltham Cross, Hertfordshire; patron, the Vicar of Cheshunt.—The Rev. J. A. Ewing, Assistant Minister of St. Mary's, Herwich, to the Rectory of Westmill, Herts.—The Rev. W. B. Gale, to the Curacy of Stoke-Mandevill, Bucks.—The Rev. J. H. Grandy, B.A., to the Vicarage of Old Cleeve, Somerset; patron, the Rev. A. F. Luttrell.—The Rev. G. J. Garton, to the Curacy of Beighton, Derbyshire.—The Rev. G. M. Gould, to the Perpetual Curacy of Chillington (patron, Earl of Powlett); and to the Mastership of Chard Grammar School, Somerset.—The Rev. T. A. L. Creaves, to the Vicarage of Mayfield, Staffordshire.—The Rev. V. G. Guise, to the Rectories of Little Birch, and of Aconbury, Herefordshire; patrons, Guy's Hospital, London.—The Rev. J. G. E. Haslock, to the Rectory of Little Sodbury, Gloucestershire; patron, W. H. Hartley, Esq.—The Rev. Henry Hughes, to the Rectory of Hodgeston, Pembrokeshire; patron, for this time, the Bishop of St. David's (by lapse).—The Rev. H. Landon, to the Perpetual Curacy of Slebech, Pembrokeshire; patron, Baron de Ruten.—The Rev. Reginald J. Mapleton, to the Vicarage of Great Glenn, Leicestershire; patron, Charles William Packe, Esq.—The Rev. R. Nicholson, to the Perpetual Curacy of St. Paul's, Lanebridge, Whalley, Lancashire; patron, the Bishop of Manchester.—The Rev. J. Richards, M.A., to the Incumbency of Dunwick, Bishop Auckland; patron, the Bishop of Durham.—The Rev. R. Roe, to the Curacies of Broadway and Bincombe, near Weymouth.—The Rev. A. Sedgwick, to the Stipendiary Curacy of St. George's Church, Chorley, Lancashire.—The Rev. H. Swaby, B.A., of Pembroke, Oxford, to the Rectory of St. Aldate's in that city; patrons, Pembroke College.

ANOTHER PERVERT.—The Rev. Mr. Bedford, late Curate of Christ-church Hoxton, was received into the Church of Rome by baptism on Friday week.

From our English Files.

FATHER GAVAZZI'S LECTURES.

[From the Daily News.]

"THE CANON LAW AND PAPAL USURPATIONS." The usual course of exiles and patriots has received a graceful embellishment in the presence of ladies, attracted not less by the sympathy for brave men, than by the exquisite beauty of Italy's language, set forth by the splendid delivery of the speaker. The House of Commons was in great force, and we recognised the members for Dublin, for West Surrey, and from North-

amptonshire, among the auditors. The enthusiasm which for two hours pervaded the assembly, and which the vigorous declamation of the orator never suffered to flag for a moment, found frequent utterance in the most clamorous explosions of applause. Though the notes of our reporter are as copious and faithful as the rapid elocution of the father would permit of, we despair of conveying anything adequate to the effect of his marvellous outpourings. It would require a regular staff of stenographers to put the public in possession of what may be considered a continuation of the pending debates in our legislature, with the exception that the key note of the strain is far loftier, and the eloquence of a much higher order than what the "gallery" has to deal with.

The opening was a sketch of the humble attitude of the Roman bishops under the Roman Emperors, when Felix, Victor, and Leo, wore their modest mitres, and fraternized with Tertullian in glorifying the exemplary docility of contemporary Christians, under the rude rule of the temporal authorities. "Even the imperial mandate, by which multitudes of monks were enrolled as soldiers and sent to guard the frontier against barbarian inroads, met with faint murmur, but full submission. The public interests were paramount. The Church was a community within the general control of the state and was nothing more; but the enemy of mankind tried on the mystic body of Christ the experiment which had failed so signally in the desert. The tempter came over the Alps with the Gallic Pepin; he showed him from a pinnacle of earthly power and aggrandisement the kingdoms of this world, and pledged himself to secure their homage if, falling prostrate before God's adversary, 'Christ's vicar' should adore him. The sacrilegious bargain was struck; the ark of the Lord was placed in the temple of Dagon; the bishops of Rome, who had over and over again suffered death rather than offer incense to Pagan idols, fell into the palpable snare of Satan; and the hand that bore on its finger the brightest of sacerdotal gems in the 'ring of the fisherman,' was outstretched with scandalous avidity to burn a fatal frankincense on the altar of secular ambition. A visible change fell on the papacy. The gory crown of martyrdom was exchanged for the glittering tiara. Swelling with the pride and pomp of satanic inflation, Boniface VIII. having foully dethroned his still living predecessor, Celestine V., burst on the world with his blasphemous bull, 'Unam Sanctam,' and laid his monstrous mandate on mankind, involving the human race in sacerdotal serfdom. By one fell swoop he abrogated the authority of kings within their dominions, of magistrates within the circle of their attributions, of fathers within the sacred precincts of their household. Popes became the arbiters of universal sovereignty, bishops bearded monarchs, and priests lorded it over the domestic hearth. Legislation quailed before the newborn code of clerical command, which, in the slang of the dark ages, was called canon law. The arbitrary compound of fraud and forgery assumed the title of decretals, and was first compiled by Ildorus Mercator, enlarged by Anselmus of Luca, and finally licked into shape by a Bolognese monk, Gratian, whose name it henceforth bore, and whom I, as a citizen of Bologna, I devote to the merited execration of Europe. The principle which pollutes every page of his nefarious imposture is that every human right, claim, property, franchise, or feeling at variance with the pre-eminence of the popedom, was ipso facto mimical to heaven and the God of eternal justice. In virtue of this preposterous prerogative, universal manhood became a priest's footstool, this planet a huge game preserve for the Pope's individual shooting. The finger of Borgia, fresh from the poison cup, could trace a meridian on the globe, and partition America between the rival bribery of Portugal and Spain; nor was it only the untutored Indian who was thus handed over to slavery or slaughter, but in the midst of European monarchies the same insolent principle was haughtily asserted. The adversary of the temporal tiara was cursed in all the maledictory moods of the Vatican's virulent vocabulary. The Almighty Ruler of the universe was dragged into ignoble co-partnership with the besotted administration of a paltry principality; disgust at its brutal misgovernment, hostility to its hideous misrule, honest antagonism to its abhorred tyranny is ranged in the category of crimes; you, gallant men, who through this hall, are the criminals of canon law; you dared to have a country—(cheers)—kindred, home, and native land—you dared to dream of the damnable delusions, forgetting canon law! Do I not glory in being your co-transgressor? Does not the mother who bore me in the bosom of Bologna bless God for her exiled son, bless God that she gave birth to no renegade from Italy, no accomplice or approver in her degradation, no sacerdotal trader in her downfall, no priestly plunderer grown bloated on her wrongs?" (Thunders of applause.)

The Father went into the details of canonical legislation, showed how the Pandects and Codex of Justinian were superseded by clerical bye-laws; how Lancelotto and the famous Clementine code set aside the jurisprudence of mediæval tribunals; how the right of asylum in churches and monasteries, at first a refuge from feudal tyranny, became perverted into a shield for common robbers and murderers, and a source of priestly speculation; how the clergy claimed exemption from the ordinary judicature of the land, and ran riot in the impunity of consecrated delinquency—all under the sanction of canon law. How, as light dawned on the various countries of Europe, the atrocities of this debasing system were by the laity indignantly scouted, and the nuisance everywhere abated save in the fag end of the Italian peninsula and in the stereotyped stupidity of Rome. The speaker thereupon made a ludicrous exposure of the ignorance of Mr. John O'Connell when meddling with the Piedmontese question in the House of Commons, showed the utter imbecility of that juvenile lawyer's appreciation of international rights, and demonstrated the inalienable character of legislative sovereignty which the court of Rome had the absurd pretension to regulate within the precincts of an independent foreign country. The plea of a convention put forth by this enlightened lay brother was either a mere secular agreement between two despotic powers, and ceased to bind when the absolute monarch who bargained away his people's privileges had vanished, while the people who had been thus sold into bondage repudiated the unnatural transfer, and in free parliament made laws under a constitutional king, or else the convention was a purely spiritual transaction, and then it fell to pieces from its intrinsic rottenness. Lord John Russell had taken a statesman's view as well as a lawyer's of the papal interference in the legislative functions of Piedmont, and rightly stigmatised Franzoni's conduct to the dying Count Rosa as a ferocious absurdity; but churchmen of that stamp will mingle mischief with their mummeries, and the machinery of canon law in their hands can be made to work miracles of malignity. With what delight did this unfeeling bigot witness the pangs of the pious partner of the dying minister who, with his four children, surrounded his bed of agony; but his machinations have been visited on his own head—

the kingdom has spewed him forth; and the widow of Count Rosa sees secured to her children the rich inheritance of a nation's gratitude (cheers).

"It is not merely at the bedside of the dying that clerical meddlers come to curse or to 'convey.' It is not merely in public politics they presume; but intrude in the household business of every-day life, and invade the privacy of every man's home with loathsomeness and pestilential pertinacity. They will dictate to a father of a family what school he is to select for his sons, and quote canon law for the infraction of the simplest laws of human society and of God, the common Father of all, and founder of the sacred rights of paternity. What else is this canon law but an attempt to invalidate all human legislation, and to confound Christianity, in its relation to secular communities, with the exploded and superseded theocracy of the Jews? Are not the doctrines of Christ compatible in the views of the Divine Redeemer with every form of government; is not that the essence and boast of Catholicity? Whence, then, is the Vatican at war with every free country, with Belgium, with Sardinia, with England? At peace with the despotisms of the Kaiser and the Czar, Catholic Poland is manacled by the encycloes of old Gregory, and ruthlessly delivered up to his brother Pope of Petersburg, while the Kaiser on his own heavenly land is offered in holocaust of treacherous and ignominious homage to papal felony (felonioso Mastai.) Truly canon law reigns at Rome; a model land for prize legislation; where terror walks the streets, and the spy lurks at every key-hole; where social intercourse is a snare, and the domestic out-bosomings of the family circle so much grist for the mill of the confessional; where the greeting in the market place are noted down by the noonday devils of the police, and the shafts of venomous denunciation are shot at random in every man's pathway; the luxury of hidden woe and indulgence in the deepest die, and a clandestine press the only outlet of the national despair. One channel alone was open for the energies of the country to find issue; the public robber was abroad; the brigand, like the owl of Sultan Mahmoud, blessed the clerical government for unprotected villages, and the utter dissolution of society. The bonded plunders of Passatore have established a formidable competition with the sacerdotal speculators of capital, and set up a rival canon law equally disastrous, but not more at variance with the rights and immunities of the public. For, after all, what consolation is it to the dispossessed and defrauded citizens that the brigand who makes free with their chattels and personal liberty wears a head-gear of conical shape, with a jaunty feather and perhaps an image of the winking Madonna, for luck, or robs and plunders in a hat shaped like a bee-hive with a cross on the top of it, and calls it a tiara (cheers and laughter). A pair of apostolic quills thrust under the nose of the victim are found quite as efficacious as a brace of pistols to make the folks stand and deliver. What matters it that the bands of Passatore are only native outlaws, driven to the sad trade of robbery by the forcible stoppage of every honest industry, and the crushing and withering effects of priestly dominion; while the bands which the other brigand has brought to act on the country, and are transalpine violators of international law, and regimental aliens who rob in uniform? The French gang with the gallantry of their nation, are content to work as amateurs, but the Austrian footpads insist on their share of the spoil, and go halves with the priestly tax-gatherer, the Friar Tuck of Italy. Can this atrocious farce go on in the eyes of civilized mankind? No; by the God of justice! The end is at hand. The doom of the house of Hapsburg and of Popedom hastens to its final catastrophe with swift and precipitate caducity. Broken and bankrupt both, they have outlived the means of their respective livelihood, and as they were equally lovely in their lives, so in their death they shall not be divided. The crash is inevitable. The whole human race is preparing to clap hands on their joint and associated downfall. Hear ye not the ill-suppressed throes of their agony and the death-rattle in their throats? Are not the symptoms of their dissolution, the moribund groan of their decrepit senility, visible and audible to mankind? The funeral toll of St. Stephen's belfry is re-echoed by every steeple in broad Bohemia, in Hungary, in the cathedrals of Lombardy, and the great bell of the Capitol begins to swing in sympathetic vibration. The Bayonets and bankrupts, bayonets and bigotry, the changes have been rung to the disgust and abhorrence of the whole family of man. Prussia, for very shame, must shake off the pestilential connexion; even Turkey, tired of being the common gaoler of Christendom, asserts the high manliness of Mahometanism, and lion-taunts us with the lost glories of Godfrey and America had heeded Richard. Free and independent America had by the majestic organ of Daniel Webster expressed the full scorn of the western hemisphere for that wretched Russian flunkey, Joseph of Hapsburg, the Romuleus Augustulus of the holy Roman empire (cheers). To live and reign by the grace of God and Cossocks is a contemptible line of livelihood, but the kindred existence of the popedom is reduced to expedients of still more despicable turpitude. The quackeries of miraculous imposture are the fitting concomitants and appendices of a system of which the rotten crutches are the crapulous Franzoni in Turin, the traitor Marilleu in Switzerland, and (that transparent Tartuffe) Montalembert, in France (cheers)."

The Father expressed his hearty concurrence in what had fallen from Roman Catholic lips in the British Legislature as to the wide and palpable distinction between the universal church of Christ and the corrupt court of Rome. He would enforce and proclaim aloud the disseverance. The gospel of forgiveness was not more at variance with the Draconian decrements of the late Gregory or the inquisitorial oppressions of the felon who has succeeded him. The Vatican Palace was the Court of Caiaphas the high priest, in the precincts of which Peter had no sooner got entrance than he denied his master. It is from that court, and not from the Church of God that insolent and offensive bulls issue, as did the words of blasphemy from the mouth of the great beast of Revelations. It is from that court that has emanated the late usurping document which England tramples under foot, and blessings on her for such scornful defiance of the common sense and of Christendom! But perhaps it was, after all, but a trading speculation. We all know that rosaries, and pardons, and briefs, and rescripts, a few cameos, and plenty of indulgences, are the sole financial resources and produce of the territory cursed by papal misgovernment. It sends a specimen of its wares to your official exhibition, a rampant and rabid specimen, and accompanies the invoice with samples of native handicraft in the manufacture not only of mock Roman pearls equal to the genuine, but of thirteen live bishops, hoping the specimen may tempt ulterior demand for such ingenious fabrications (laughter and cheers).