THE CHURCH.

TORONTO, SATURDAY, OCTOBER 16, 1841.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto on Sunday, the 24th of October. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 20th October, at 9 o'clock, A.M.

While we readily admit that divisions exist among members of the Church of England on certain points of doctrine, they are however of a much less aggravated nature than Sectarians represent, and would willingly believe. Amidst all the discussions and controversies carried on by the divines of the day, one great duty is universally recognized, and more and more effectually practised. That duty is UNITY. From this there springs a closer adherence to the principles of the Church, and a practical confession that UNITY can only be obtained by adhering to that form of Government which the Apostles instituted, which our Articles distinctly uphold, and which was the only polity known in the universal Christian Church for the first sixteen centuries. Indeed this UNITY has mainly been produced by an awakening of the public mind to the nature of the One Catholic and Apostolic Church, and the exceeding sinfulness of Schism: so that, to speak with precision, it is an effect, rather than a cause.

The greatest triumph that has lately been achieved by the reviving influence of sound Catholic principles, is the circumstance of the CHURCH MISSIONARY SOCIETY placing itself under the controul and superintendence of the heads of the United Church of England and Ireland. So important an occurrence, involving a distinct recognition of the necessity of Episcopal superintendence, ought to be generally known, and we therefore borrow from the London *Ecclesiastical Gazette*, for August, a clear and comprehensive outline of the whole proceedings:—

CHURCH MISSIONARY SOCIETY.

SPECIAL GENERAL MEETING.

Modification of some of the Laws.

At the meeting at Willis's Rooms, on the 27th of April last, to raise a fund in aid of the "Endowment of Additional Colonial Bishopries," the Bishop of London referred to the Church of England as a missionary church, and to the fact that its missionary operations are at present conducted by two Societies in connexion with the Church; and expressed his hope that a plan might be devised, by which both Societies might be induced to carry on their operations under the superintendence and controul of the heads of the United Church.

This intimation of the views of his lordship was cordially responded to, at the time, by the Right Hon. the President of the Church Missionary Society; and was alluded to at the close of the Committee's report, delivered at the General Meeting of the Society, on May 4th following.

Communications subsequently took place between the Bishop of London and the Earl of Chichester, with the sanction of his Grace the Archbishop of Canterbury; which issued in a proposition from the Bishop of London, with the understanding, that, if agreed to by the Committee and adopted as a law by the Society, the Society would be joined by the Archbishop and himself.

The Bishop's proposition was as follows:—

"That all questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereupon shall be final."

This proposition was immediately taken into consideration by the Committee. To preclude misunderstanding on the general terms in which the Bishop of London's proposition was conceived, it appeared to the Committee requisite that it should be accompanied by a further regulation, explanatory of the sense in which it was agreed to by them. The Bishop of London having assented to the principle of such a proceeding, a regulation, of the description contemplated by the Committee, was drawn up; which, after mature deliberation, and further communication with the Bishop, was adopted, in the terms hereafter stated, as the thirty-third law of the Society.

In pursuance of the arrangements thus entered into between the Bishop of London and the Committee, a special general meeting of the Society was held at Exeter Hall, on the 16th of July, in accordance with the eighth and ninth laws of the Society; the Right Hon. the President of the Society in the chair.

In the course of the communications between the Bishop of London and the Earl of Chichester, the situation in which it would be suitable to place the Primate of all England, in the event of his Grace's joining the Society, was considered. By the second law of the Society, the office of Patron is reserved "for such members of the Royal Family as may honour it with their protection." It was, under these circumstances, deemed advisable to limit the office of vice-patron to one individual, and to reserve it for the Primate of all England; and to designate the present vice-patrons as vice-presidents, should they be found willing to concur in this proceeding. To this, on being made acquainted with the views of the Committee, they cordially agreed. A resolution was therefore submitted to the special general meeting, altering the first, second, and nineteenth laws of the Society, in conformity with this arrangement.

On taking the chair, the President explained, at large, the communications which had taken place between his lordship and the Bishop of London, in reference to the contemplated arrangements.

On the first resolution, an amendment was moved and seconded, to the effect that the proposed reference should be, not to the Archbishops and Bishops of the United Church of England and Ireland generally, but to such of them as should be, at the time, members of the Society. This proposal gave occasion to a more full developement of the grounds and reasons of the resolution; and ended in the withdrawal of the amendment, and the unanimous adoption of the resolution.

The resolutions, and movers and seconders, were as follow:—

Moved by the Rt. Hon. Lord Ashley, M.P.

Seconded by the Rev. Josiah Pratt—

"That the following be the thirty-second and thirty-third laws of the Society; and that the present thirty-second law be the thirty-fourth—

"*Law* XXXII.—That all questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereupon shall be final.

"*Law* XXXIII.—That the object of the preceding law being only to provide a mode of settling questions relating to Ecclesiastical Order and Discipline, as to which no provision has yet been made by the Society, it is not to be so construed, as, in any other respect, to alter the principles and practice of the Society, as they are contained in its laws and regulations, and explained in Appendix II. to the thirty-ninth report."

The proposed reference shall be made, through his Grace the Primate, by the Committee, accompanied by such explanations and statements as the Committee may deem advisable; and the Committee will be bound so to refer all questions, falling within the scope of the rule so understood as aforesaid, which the Colonial Bishop shall require them to refer.

While all decisions of the bench of bishops on questions so referred will be considered by the Committee as binding on them and their agents or representatives, the Colonial Bishops or other ecclesiastical authorities, unless concurring in the reference, cannot properly be considered as so bound.

Moved by the Right Hon. Lord Teignmouth,

Seconded by the Hon. and Rev. B. W. Noel—

"That Laws I. II. and XIX. be altered, and stand as follows:—

"I. This institution shall be designated 'The Church Missionary Society for Africa and the East;' and shall be conducted by a patron or patrons, a vice-patron, a president, vice-presidents, a committee, and such officers as may be deemed necessary, all being members of the Established Church.

"II. The office of patron of the Society shall be reserved for such members of the royal family as may honour it with their protection; and that of vice-patron for his Grace the Primate of all England, if, being a member of the Society, he shall accept the office. The president shall be such temporal peer or commoner as may be appointed to that office; and vice-presidents shall consist of all Archbishops and Bishops of the United Church of England and Ireland, who being members of the Society, shall accept the office; and of such temporal peers and commoners, as, being also members, shall be appointed thereto.

"XIX. The patrons, vice-patron, and president, vice-presidents, treasurer, and secretaries, shall be considered, *ex officio*, members of all Committees."

Moved by the Rev. John William Cunningham,

Seconded by the Rev. Edward Bickersteth—

"That this meeting gratefully records its sense of obligation to the Right Rev. the Lord Bishop of London and to the Right Hon. the President of the Society, for those kind exertions on their part, by which the communications consequent on the Bishop of London's proposal have been brought to a successful termination."

Moved by the Rev. George Seth Bull,

Seconded by John William Sherer, Esq.—

"That the most cordial thanks of this Special Meeting be given to the General Committee of this Society, for the patient, prayerful, and anxious attention which they have given to the very important subject of this day's proceedings.

Since the meeting the following letter, addressed to the Secretary by his Grace the Archbishop of Canterbury has been received:—

"This communication has given me sincere pleasure. I look forward with great satisfaction to a connexion with the Society; and shall accept the office of Vice-patron, which they have done me the honour of reserving for me as Primate, in humble reliance on the good Providence of God, to realize all the advantages which may be anticipated from the united exertions of the members of our National Church, in diffusing the blessings of our holy religion among the benighted heathen.

"July 24, 1841." "W. CANTUAR."

A communication also has been received from the Lord Bishop of London, expressive of his gratification at the result of the meeting, and his wish that his name should be recorded as a subscriber to the Church Missionary Society—"The good Providence of God," his lordship remarks, "seems to have removed all difficulties, and to have opened a great door for the free course of his Gospel."

From another source we learn that the Bishops of Bath and Wells, Peterborough and Lincoln, have also become members of the Society, and that the Archbishop of Canterbury is expected to preside at the next Anniversary Meeting in Exeter Hall.

Most fervently do we trust that this Society, thus improved in its organization, may be rendered a blessed instrument in restoring pure Christianity to regions once brightly illuminated with Gospel rays,—and that, at the same time, it may impart EVANGELICAL TRUTH to the heathen, through those channels by which it was first made known to mankind, namely those of APOSTOLIC ORDER. Bishops were the first to plant Christianity, and to water it with their blood.

As our own Diocesan forcibly remarked, in his late eloquent and zeal-inspiring Charge, that "a departure from Apostolic usages and principles is the prolific cause of all the heresies and divisions which deform and disgrace the Christian world,"—so may we venture to add that, in our attempts to evangelize the heathen, it is presumptuous to depart from those laws and institutions for the guidance of the Church, which were established by the first Apostles and Martyrs, and which are still to be found, in a greater or lesser degree of purity, in every Christian community throughout the East. The advantage that a Missionary, Episcopally ordained and recognizing sound Church principles, has over a Presbyterian or any Dissenter, is thus very mildly, but cogently, exhibited by the London *Christian Observer*, a religious periodical of a very moderate character:—

"The Asiatic Christians, however corrupt in doctrine or practice, adhere, like ourselves, to Scriptural episcopacy, so that we have great facilities for hopeful labour among them. When the American missionaries, Mr. Smyth and Mr. Dwight, visited, in 1831, the Nestorian Christians in the West of Persia, among whom Dr. Grant has extended the valuable researches described in the volume before us, the people with whom they conversed were greatly scandalised in those deviations from primitive church order which their pious and benevolent visiters accounted a restoration of the Gospel to its Scriptural purity. We find Mr. Dwight and his companion admitting this. Thus for example, they say that one Nestorian bishop, 'on learning that we acknowledge only priests and deacons, was unable to imagine how they could be ordained without bishops;' and of another it is remarked, 'Our consecrating the elements in unconsecrated places, seemed also to stumble him;'—as, indeed, it might 'stumble him' that these writers employ, without scruple, the word 'consecrated,' that is, set apart to holy use, in reference to the elements of bread and wine, in the very same sentence in which they 'stumble' at the consecration, or setting apart, of churches. In regard, also, to fasting, the use of the cross, and various other things, the prejudices of these worthy American missionaries were serious stumbling-blocks to the people. The apostolic doctrine of the Church of England respecting episcopacy, and its primitive rites and customs, would have been bonds of union, instead of causes of difference. Upon the report of Smyth and Dwight to the American board of missions, by whom they had been employed to make researches with the view to the establishment of missionary stations in the East, that excellent society sent several missionaries, among whom was Dr. Grant, to Oormiah, in Persia, to labour among the Nestorian Christians. It was an arduous and untried field of exertion, but it was fraught with hopeful promise. We have freely expressed our opinion that a brotherhood of Episcopalian missionaries would have enjoyed more common points of sympathy, and had fewer difficulties to contend with, than a Congregational or Presbyterian body; and we cannot even now but state our apprehension that serious inconveniences may arise from the introduction into the Nestorian Churches, in which episcopacy and many primitive and edifying observances are still retained, of a body of modern dissenters, (we do not mean dissenters from an established church, but dissenters as respects the points just alluded to,) whose piety, zeal, learning, and pecuniary resources, will give them great power, which cannot be confined to the furtherance of the common objects upon which all the faithful are agreed, but must necessarily bear upon matters of church government and ecclesiastical regulation. The great majority of the people will naturally regard the religion of the missionaries as a whole and their own as a whole. They will not understand how they can throw off Nestorianism without also rejecting episcopacy; for they see their new teachers do both; and their example will speak, even though they refrain from words. If the missionaries did not obtain influence, error would not be corrected, or piety revived; but in proportion to their influence, valuable and primitive institutions will be endangered, and a foundation will be laid for schism and secession. This must almost inevitably be the result where a revival in a corrupted and degraded church, is promoted through the instrumentality of those who differ from that church not only where it is wrong but sometimes where it is right; thus causing an injurious blending of truth and error."

The subjoined extract is from the London *Publishers' Circular*, of the 1st September. It may be added to those instances, which we adduced the other day, of the vigorous inroads which are being made upon Popery in different parts of the world:—

"The controversy between Romanism and Protestantism is carried on in Germany with great vivacity, One of the most interesting works on the subject is from the pen of BALITZKI, a Protestant clergyman in Prussia, and formerly a Romish priest. His book is entitled, WODURCH WIRD DER RÖMISCHE KATHOLICISMUS BIS JETZT GEHALTEN?—(*What is the support of Popery?*) He shows that it is the Pope, celibacy, and auricular confession. In the pursuit of his argument, he makes many valuable disclosures from his former experience, but with that moderation and decency which are the chief supporters of truth."

The Report of the Quebec S. P. C. K., the Rev. J. Reid's Discourse on Infant Baptism, Cubbeer Burr, the Rev. W. Staunton's Church Dictionary, the American Church Almanack, and other publications, shall receive attention at our earliest opportunity. We regret that the interesting document from Perth reached us too late for insertion this week.

The greater part of the *Supplement* which we printed last week, appears again in this number, as it was not sent to all our subscribers.

The appointment of SIR CHARLES BAGOT would seem almost certain, for he had had interviews with Lord Stanley, the Colonial minister, and his name is included in the London Lists of the New Ministry. To the brief notice of His Excellency, contained in our Supplement, we can now add the following from the *New York Albion:*

"This, like most of the late selections, is a very good one, as Sir Charles is a man of ability, great experience, and conciliatory manners. He was quite popular in this country, although he arrived at a moment when the passions of the people had not had time to coo after the excitement of the war—he being the first minister from Great Britain after the peace of 1814. On his departure the citizens of Washington honoured him with a public dinner. The appointment of such a person to such an important command in proximity to the United States, must be taken as earnest of a desire to preserve the friendly relations with this country."

Dodd's Peerage furnishes a few additional particulars:

"BAGOT, G. C. B., Creation 1820.—Charles Bagot, P. C., 2nd son of the 1st Lord Bagot, by the dau. of the 2nd Viset. Bolingbroke. Born 1781; mar. 1806, eldest dau. of Lord Maryborough; was under Secretary of State for Foreign Affairs, 1807; Minister Plenipotentiary at Paris, 1814; Envoy Extraordinary and Minister Plenipotentiary to the United States, 1815; Ambassador to the Court of Russia, 1820; Ambassador at the Hague, 1824; was created a Privy Councillor on proceeding to Washington, and received the order of the Bath on his return. Residence—82, Eaton Square, London."

The Provincial Journals, with but very few exceptions, have hailed the appointment with great satisfaction.

The *Kingston Chronicle* of the 13th states that a letter had been received in Kingston on that morning, conveying intelligence of the acquittal of M'Leod: but we believe this announcement to be premature.

The Assizes are now being held throughout the Province, and it is gratifying to know that the calendars generally exhibit a very small amount of crime.

Grogan has been set at liberty by the Provincial Government, without any demand having been previously made by the American authorities.

We have received a copy of *Johnson's Dictionary abridged for the use of Schools, with the addition of Walker's pronunciation &c.*, printed and published by Messrs. Armour & Ramsay of Montreal and Kingston, at the very moderate price, we believe, of 2s. 6d. We strongly commend this excellent and very neatly printed edition of so indispensable a book to general use, and hope that it will be adopted in every school throughout the Province. It is altogether a very great credit to the Canadian press. We have only one suggestion to make in reference to it, and that is that all the American vulgarisms and innovations should be omitted from the *Appendix*, when a second edition is called for: care being taken, however, to retain most scrupulously every word of Indian origin. Such words as *squiggle*, *missionate*, and *redemptioner*, and others of the same tribe, are better consigned to oblivion, than introduced to the notice of young Britons.

We have glanced at the *Pronunciation of Greek and Latin proper names*, and, on a hasty survey, find them extremely correct.

We should be very glad if Messrs. Armour & Ramsay would compile a Reading Book suitable for children from 7 to 14 years of age, which should contain Lessons, selected from the best English authors, calculated to inspire British feelings and principles into the young Canadian mind. Such a work is very much wanted in this Province, and if judiciously executed would, we should think, prove a profitable undertaking. The character of George III., the execution of Charles I., the death of Wolfe, the capture of the Chesapeake by the Shannon, the conduct of England when threatened with invasion by Bonaparte, and similar themes, could be selected from standard writers, and would foster patriotism and virtue, while furnishing instruction and amusement.

Canadian Ecclesiastical Intelligence.

ETOBICOKE.—On Sunday, the 19th September, the Rev. Dr. Phillips, the Rector, had the annual collection, after the Sermon, at St. Philip's Church, on behalf of the Sunday School,—when the sum of 1*l.* 12s. 6d. was contributed, for the purchase of prize books for the scholars. On the following Sunday, Dr. Phillips performed service at Mr. Coulter's School-house, in the same township, a station which he occasionally visits, and received a collection amounting to 1*l.* 10s., to be expended in similar rewards to Mr. Coulter's Sunday scholars. The reverend and much-respected Doctor is in the habit of affixing to the Church doors a short statement of the monies which he thus receives from his congregation, and of the manner in which they have been expended. The general adoption of this plan would give great satisfaction, and probably swell the amount of contributions.

MONTREAL.—We are requested to give notice that the class in connexion with the Church of England, established for the purpose of giving plain and familiar expositions of the sacred Scriptures, will be resumed by the Rev. D. Robertson, Assistant Minister, on Thursday evening, the 7th October, at seven o'clock, in the Lecture Room of the building belonging to the Natural History Society, Little St. James-street.—*Montreal Messenger.*

ROMISH CEREMONIES.—A grand religious ceremony took place yesterday at St. Hilaire de Rouville, on the occasion of the erection of a large cross on the summit of the mountain of that parish. A great crowd of persons was attracted by the ceremony, which, from the beauty of the scenery in the neighbourhood and the pageantry which was brought to aid it, was very imposing.—*Montreal Courier, October 7.*

METHODIST ACADEMY AT COBOURG.—This institution has obtained a charter empowering it to confer degrees, and a grant of 500*l.* from the Provincial Parliament.—The Rev. Egerton Ryerson has been appointed Principal, and enters upon the office next spring.

English Ecclesiastical Intelligence.

NEW EPISCOPAL CHAPEL IN SCOTLAND.—On Tuesday last the foundation stone of the Episcopal Chapel was laid with Masonic honours by Right Worshipful Brother David Birrell, Master of the St. John's Lodge, in presence of the Hon. Lord Bruce, Sir John Halkett, Mr. Colville, of Ochiltree, Mr. Robertson Barclay, of Keavil, and other gentlemen connected with the vestry and committee of management. In a bottle, hermetically sealed, were deposited a number of coins of Queen Victoria, with the *Courant*, *Advertiser*, and *Scotsman*, newspapers, and likewise, though last, not least, Miller and Son's *Monthly Advertiser*, and Clark's *Dunfermline Journal*. A plentiful supply of corn, oil, and wine being poured on the stone, R. W. Master shortly addressed the members of vestry and committee of management, and was replied to by Lord Bruce in a neat and appropriate speech. The ceremony was conducted altogether with good taste.—*Dunfermline Advertiser.* [We understand that the Veto controversy, which has so long distracted the Church of Scotland, gave rise to the above chapel; it originated, in fact, in the disgust excited by the violence of the two contending parties. It is thus that good frequently springs out of evil. We rejoice to find that the episcopacy in Scotland is beginning to assume a bolder front, and is rallying around its standard an increasing number of friends and supporters.—*Blackburn Standard.*]

The Birmingham Church Building Society held the anniversary last week, when the result of its past labours was reported. It appears two churches have been completed, and a third commenced, and the sum of 25,000*l.* has been raised.

CONVOCATION.—On Friday, the 20th of August last, the Convocation met in St. Paul's Cathedral, according to the summons received from the Queen. Prayers were read by the Bishop of London, and an eloquent sermon delivered by the Venerable Archdeacon Wilberforce. The clergy then proceeded to elect a prolocutor, when their choice fell on the Very Rev. the Dean of Ely, who was presented to the Archbishop of Canterbury, and the Convocation was adjourned to the Friday following, then to meet at Westminster, to consider the Queen's Speech, and to form an address upon it. An unanimous wish, however, that the time might come when Convocation might sit for deliberation on Church affairs, was found to pervade the lower house; and, in obedience to this feeling, a clause was drawn up at the residence of the Venerable the Archdeacon of London, in order to convey this sentiment into the address about to be presented to her Majesty.—On Friday, the 27th, owing to the unavoidable absence of all the bishops from town, the Convocation was again adjourned till the Monday following. On that day both houses met, and the address was amended in the lower house by the proposition above noticed, to the purport, namely, that grave matters, deeply affecting the interests of the Church, were now frequently in agitation, and that, therefore, the clergy assembled in Convocation, expressed the hope that the time might come when her Majesty may be advised to permit Convocation to meet for deliberation. The amendment passed unanimously through the lower house, and was adopted by the prelates in the upper house, and so the address passed. Owing to the unsettled state of the ministers of the Crown, the Queen had not appointed a time to receive the address when our informant left town. The Convocation stands adjourned to September 21st.—*Gloucestershire Chronicle.*

THE DISSENTING-RADICAL CONFERENCE.—Mr. Oastler, in a note, in the last number of his "Fleet Papers," says, "The refusal of the Dissenting Ministers to offer up a prayer before they entered upon the proceedings of the day, reminded me of a circumstance which, on the showing of one of the best men I ever knew, proves that their meeting is *sinful*. When I was a very little boy, I asked the late Rev. Thomas Langdon, Baptist Minister, of Leeds, 'What is *Sin?*' That holy and devout servant of God replied, 'Richard, when you are about to say or do any thing *upon which you cannot ask God's blessing, you may be sure that that is Sin.*' These prayerless men have proved that they will despise the blessing of God, rather than forsake the Whigs and the Anti-Corn Law Factory tyrants! They call themselves *Christian* Ministers, and reject the *Lord's* Prayer!"

THE POLITICAL PREACHERS.—The *Patriot*, a Radical Dissenting paper, furnishes the following analysis of the motley group of "denominations" that figured away at the "Anti-Corn-Law Conference," at Manchester. It is quite a curiosity in its way:—

	LIST.		LIST.
Independent Ministers.. ..	274	Methodist	1
Baptists	182	Scotch Relief	12
Scotch Seceders	30	Roman Catholics	10
Unitarians	23	Presbyterians	8
Methodist New Connexion..	21	Countess of Huntingdon's ..	4
Wesleyan Association.. ..	18	Swedenborgians	4
Primitive Methodists	9	Inghamites	3
Wesleyan ditto	2	Church of England	2
Calvinistic ditto	2	Church of Scotland	2
Bible Christians	2	Congregational Churches ..	2
Congregational Methodist ..	1	Nazarene Church	1
Calvinist	1	Christian Congregation ..	1
New Church	1		
Oldham Street Society ..	1	Total	620
Independent Methodist ..	1		

The two "Church of England" clergy, said to have been at the Conference, are entered as "Bostock, H., Establishment, Aylesbury;" and "Spencer, Thomas, A.M., Establishment, Hinton, near Bath." To name these two reverend gentlemen is only due to the rest of the clergy. [They disgrace the Church.]

SUNDAY ANTI-CORN-LAW AGITATOR.—One of the Baptist ministers at Bradford, who had been delegated to attend the Anti-Corn-law league at Manchester, got so filled with ——— that on Sunday morning last he delivered an Anti-Corn-law lecture in the pulpit instead of a sermon. We are informed that the more sensible part of his hearers were so disgusted with this awful profanation of the Sabbath, that many of them took their hats and left the chapel, and the affair is likely to end in a regular dissenting schism.—*Halifax Guardian.*

The political Dissenters of Poole had another Anti-Corn-law gathering at the Independent Meeting House, on Monday evening, under the name of a "Humiliation and Prayer Meeting." The disgusting hypocrisy of this attempt to intermingle religion with the worst features of political agitation will, however, prove a signal failure.—*Dorset Chronicle.*

DISSENT FALLING.—The Dissenters continually assert that the support which Dissenters afford to "the cause of missions" is a certain evidence of the state of dissent at home, which we believe to be the case. Listen then to the *Patriot*, which tells, after mentioning the falling off in the income of the Wesleyan Missionary Society, that "The Directors of the London Missionary Society have just issued an appeal containing the following most alarming announcement:—The average monthly outlay of the society is about 7000*l.*, while its average monthly receipts from the various auxiliaries during the first nine months of the financial year does not exceed 4000*l.*—Hence arises *a deficiency within that period of little less than* 20,000*l.*; and to meet this the directors will not only be *under the necessity, during the present year, of selling out the whole of the society's funded property, but of providing from* 8000*l. to* 10,000*l. additional*, unless early remittances from the auxiliaries avert that evil."

APPROACHING EXTINCTION OF THE SOCIALISTS.—The following report, taken from the *Anti-Socialist Circular*, will be read with much interest, as it shows Socialism to be rapidly on the decline:—The *New Moral World*, of June 12, contains a long statement of monetary affairs, by which it appears that in addition to the sum of 498*l.* 14s. 9d. now owing, there has been expended on the Hampshire community experiment since October, 1839, 6081*l.* 12s. 9d. making in all an outlay of 6580*l.* 7s. 6d. while the present assets amount only to 3876*l.* 1s. 5d. The report further states, that, estimating the crops at the same value as those of last year, there will be a loss of 816*l.* on the present proceedings. The same number of the *New Moral World* announces "a levy of 2s. 6d. for each member of the society throughout the branches, for the purpose of meeting the deficiency in the general fund for the payment of Missionaries." The levy was to have been sent in by the 24th of June. Up to this day (July 20) only three of the Reading branch have responded to the call. The *New Moral World*, their weekly organ, formerly contained sixteen pages, the size of *Chambers' Journal*, it is now cut down to eight pages. While the leaders are quarrelling in the camp, the members in the branches are also disagreeing among themselves. The general secretary has publicly called Mr. Owen to account, and required him, in the presence of the delegates in congress assembled, to explain the cause of the treatment he has latterly met with at the hands of Mr. Owen; while the *New Moral World*, of the 3d of July, deeply deplores the internal dissensions among the branches, calling upon those who cannot agree with the general plan to secede at once: and the *New Moral World*, of the 17th of July, attributes chiefly to these dissensions their present fallen and falling condition. In the same number is the address of the central board, declaring they cannot proceed further without additional funds, and acknowledging that the payments of the members "have fallen off during the past year, from the want of confidence that has grown up among them," &c. They also admit that some of their earliest disciples have left them, that the society has not increased the number of its branches during the last two years, and that many have been deterred from joining them on account of the public obloquy to which those are subjected who unite themselves with the society.

CHURCH-RATE MARTYRS.—Martyrdom now-a-days is fashionable, and, like the influenza, catching. It is the sentimental measles of the age—the putrid fever of society in this nineteenth century. A little bandy-legged fellow of Duck-lane has a conscientious scruple about paying a church-rate, holds out manfully against two shillings and three farthings; goes to a meeting of an anti-pay-anything-to-anybody club, and to bed afterwards rather drunk; rises the next morning too seedy to work, and so determines on letting the "vile minion of a bloated and despotic prelacy seize the three-legged table on which his frugal meal had often gladdened the craving appetites of his numerous and intelligent offspring;" and, in return for all these sufferings, receives a genteel annuity from the incorporated friends of Protestantism, and is handed down by the weeklies as a church-rate martyr.—*Metropolitan.*

The committee appointed at a numerously attended meeting of the inhabitants of Windsor, held a short time ago, to carry into effect the wishes of the subscribers to pay a tribute of respect to the Rev. J. A. Selwyn, the recently-created Bishop of New Zealand, have determined to present the Rev. Mr. Selwyn with a magnificent service of communion plate for his cathedral in that colony.

Bishop Coleridge has taken his final leave of his diocese, which for more than sixteen years he has presided over with remarkable ability and untiring zeal for the promotion of the holy cause of Christianity. His lordship sailed from Barbadoes in the Fanny, for Bristol, accompanied by the Rev. Mr. Barker, and the Rev. Mr. Sealy. Archdeacon Parry has been left Vicar General in the interim.—*Jamaica Paper.*

The Duke of Rutland has built this summer a new school room at Muston, a village in the Vale of Belvoir, at his own expense.

A legacy of 1000*l.* has been recently bequeathed to the Church Pastoral Aid Society by the late Thomas Meyrick, of Lesant, Cornwall, Esq., for the special benefit of the principality of Wales.

PROTESTANT SISTERS OF CHARITY.—This society, of recent origin, has lately had the high honour conferred on them of the patronage of the Queen Dowager, who has kindly consented to become a subscriber, and to allow her name to appear as patroness of the institution, which is now supported by a great number of ladies and gentlemen of distinction. The present station of the society is in Raven-row, Mile-end, where a home is provided for the sisters when unemployed as nurses, after they have passed through a probationary course at the public hospitals and their moral and religious character approved of by a committee of ladies. The objects of this society are to provide experienced nurses for the sick of trustworthy reputation; and, when unengaged by those who can pay for their services, they are engaged in visiting the sick poor in their neighbourhood, under the superintendence of the Rev. Mr. Champneys, the Rector of Whitechapel. They are engaged by the society for a term of three or five years, and are paid weekly, whether employed or not, as well as provided with suitable clothing. It is intended to erect a building for them to retire to in their old age, when no longer able to perform the arduous duties of their profession, where they are to be supported at the expense of the society.

The old baptismal font of Llanfigael Church, long used as a pig-trough, has been restored by the Bishop of Bangor to its original proper purpose.

The Irish Representative Bishops who sit in Parliament for this Session are—Lord John De La Poer Beresford, Archbishop of Armagh: Hon. Doctor Ludlow Tonson, Bishop of Killaloe and Clonfert; Doctor George De La Poer Beresford, Bishop of Kilmore; and Lord Robert P. Tottenham, Bishop of Clogher.

THE LATE DEAN OF ARMAGH.—We last week recorded the death of the Very Reverend Joses Edward Jackson, Dean of Armagh. He retired to rest at Lawson's Hotel, Rue St. Honoré, Paris, on the 10th ult., apparently in usual health; at an early hour on the following morning, finding himself unwell, he sent in haste for medical assistance, but before it could be procured a blood-vessel had given way, and in a few seconds life was extinct. The late Dean passed several years of his early life in this town; in 1802 he obtained, at Oxford, the University prize for the English essay, and a Michel Fellowship at Queen's College. He began his professional career at Fankersley, near Rotheram, and was some time an officiating minister at Curzon-street Chapel, May Fair, London. Taking advantage of the peace of Amiens to visit France, he was one of those who suffered from the arbitrary decree of Napoleon, and was detained for five years at Verdun, where he exercised the sacred duties of his calling for the benefit of his fellow prisoners. He became subsequently connected with the Diocese of Armagh, in which, by the force of his character and abilities, he rose to considerable distinction. He was the author of several publications upon theological subjects addressed to the exigency of the times, and written in vindication of the principles and general system of the Established Church of England and Ireland. He was appointed by the Crown to the Deanery of Armagh, upon the death of Viscount Lifford, in the year 1830.—*Doncaster Chronicle.*

THE LAST GRASP AT PATRONAGE.—The Deanery of Armagh, vacant by the demise in Paris of the Rev. Dr. Jackson, has been conferred by the (late) lord lieutenant on one of his Excellency's chaplains, the Rev. Edward Hudson. Of the newly-appointed Dean's political principles it is sufficient to say, that his promotion is hailed with rapture by the Whig and Radical press, one of the latter organs pathetically lamenting the smallness of the income attached to the living.

MAYNOOTH COLLEGE.—The vacation at Maynooth College this summer extends to two months, for want of sufficient funds to support the students.—*Ministerial Paper.*

REV. HUGH M'NEILE.—Our readers will not esteem it amiss if we inform them that the Rev. Hugh M'Neile is son of the late eminent banker of that name in Ballycastle, in the county Antrim, and is married to the fourth daughter of the late Archbishop Magee, of Dublin; he has been long celebrated as a very powerful orator, and in England is known by the name of the Irish Lion amongst the polemic debaters. He is in height about six feet; his hair, which was black, is now, it may be said, prematurely grey; no whiskers; a face without a wrinkle; mild, manly, and dignified in his aspect; his voice is clear, musical, and distinct, capable of great power of expansion and compression.—*Limerick Chronicle.*

The Rev. W. Morgan, of Egloskerry, near Launceston, was the only clergyman in the Launceston district who voted for Mr. Trelawney, the Whig-Radical candidate, in the late contest for East Cornwall.—*Western Times.*—[We rejoice to hear it.]

AN ANTI-REPEALER PRIEST.—There is to be a great "demonstration" in favour of repeal held on the commons of Carney, in the county of Tipperary, in the course of eight or ten days. The parish priest of Borrisokane, the Rev. Mr. Bermingham, was waited on by his parishioners to attach his signature to the requisition for getting up the affair. The reply of the rev. gentleman was creditable in the highest degree, at the same time affording a melancholy proof of the unsoundness of that voluntary system of paying the Roman Catholic clergy, which, in effect, leaves them little better than mere pensioners on the bounty of a capricious and uneducated peasantry, to whose worst passions they are often compelled to minister. Mr. Bermingham's answer is reported to have been as follows: "I do not think," said he, "it is quite certain that the repeal of the union, if carried, would be productive of all the advantages you speak of; but, allowing it would, the measure is impracticable. It never can be carried but by one means—the sword; and this is a means I could not approve, as it would involve your ruin. Besides," added the rev. gentleman, "the Tories are just coming into power; they promise pretty fairly, and they may do even more for Ireland than the Whigs; at all events, they should get a fair trial. Acting on my private opinions, I would rather decline signing the requisition; but as I am your public and paid servant, if you persist in wishing me to sign it, I cannot refuse doing so."

CLOSING A CHAPEL AGAINST THE PRIEST.—The parish of Ballintubber, about six miles from this town, was on Sunday last thrown into a state of great agitation. On the curate reaching the chapel, where he was appointed to celebrate mass, he found the doors closed against him; he was, of course, surprised at this, asked the reason, and was told that the congregation would not allow the door to be opened or mass to be said there, because of the removal of the Rev. Mr. ——. Father Whelan, late of Islandeady, the "cursing" parish, and appointed to Ballintubber in the room of the curate removed, remonstrated and threatened the thunders of the church; but it was of no use, the people would not give way, nor quail before the angry father, but, on the contrary, spoke to him in a way not very complimentary to Islandeady. They said they wanted no Islandeady priests there—no priests from the parish where people were cursed from the altar, abused and called nicknames, "burnt shins," "bracked shins," &c. the epithets sworn to have been bestowed by Father Mike Gallagher from the altar on some of his flock. In short, it was evident that the congregation at Ballintubber were in such a state of insurrection, from having been deprived of their favourite clergyman, that they would not be appeased. They refused to open the chapel or hear Father Whelan, who was obliged to go away and leave mass unsaid.—*Mayo Constitution.*

PRIESTLY DENUNCIATIONS.—On Sunday last, Mr. John Fenlon, a respectable Roman Catholic, was denounced from the altar by a priest in the neighbourhood of Newtownbarry, for voting for Colonel Bruen. This scion of Maynooth stated, "he had no rascal in the parish, but there was one in Myshall parish that no one should deal with, speak to, or hold any communication with, either in buying or selling. He did not wish to mention his name, but they all knew he was a road-maker." He