

Festival of the Sons of the Clergy, (5)	1,375
Church Missionary Society.	120,932
Charity for the Relief of Clergymen and their Families.	14,399
Additional Curates' Society.	22,521
Church Pastoral Aid Society, (6)	40,328
Dr. Bray's Associates, (7)	577
Association for promoting the Relief of Destitution in the Metropolis, &c..	7,500
Church Education Society for Ireland.	5,303
Church of England Scripture Readers' Association, (8)	8,618
Church of England Sunday School Institute.	1,440
Church Education Aid Fund.	1,004
Colonial Bishopric's Fund, (nine years, 1841 to 1849, £165,127) average per annum.	18,347
Colonial Church and School Society.	10,886
Metropolis School Fund.	1,248
Metropolis Churches' Fund, (9) (annual receipts not stated.) Ten other Societies for various objects, received, (10)	17,758
The Fund known as "Queen Ann's Bounty," for the purchase of houses and lands, for loans to build glass houses, for appropriations additional to the livings of Clergy, for lands conveyed to the Church Building Commissioners, &c. &c. disbursed in the year 1851.	204,129
The Ecclesiastical Commissioners, for the purposes under their control, paid during the year 1851.	269,063

1. The Society issued in the year: Bibles, 153,759; Testaments, 70,483; Prayer Books, 324,928; other books, 1,154,253; Tracts, 2,571,847.

2. The object of this Society is to assist Schools in which education is given in the principles laid down in the Catechism of the Church, the use of that office being obligatory. The total number of schools in union with the Society is 9,331.

3. Educates 70 boys, and 70 girls. Its name designates the class to whom the benefit is extended.

4. The whole number of places assisted last year, 1853-54, is 141; the sum granted, £15,915; the number of additional seats to be obtained is 32,570, of which 27,365 are to be free.

5. The object of this Society, which was founded in 1659, is to apprentice the children of poor Clergymen, and to assist them in their education at schools and colleges.

6. This Society pays for 314 additional curates, 4 chaplains, for boatmen and mariners, 23 incumbents, and 132 lay assistants.

7. "For founding clerical libraries, and supporting free schools."

8. The Society maintains 126 Scripture readers in the Diocese of London and Winchester.

9. Since July, 1830, this fund has built, or assisted building, seventy-eight churches, the total cost of which will be upwards of £530,000. Ten additional ones have been obtained by gift or purchase, and churches will be built upon them as soon as the requisite funds are supplied. In the parish of Bepton alone, the sum of £110,000 has been expended.

10. This includes "Metropolitan Committee, for the management of evening classes for young men," "Naval and Military Bible Society," "Prayer Book and Homily Society," "Scottish Episcopal Church Society," "Additional Curates' Fund Society for Ireland," "The Scripture Readers," and "Sunday School Societies for Ireland."

A WEATHER CYCLE of nine years seems to be established by observations continued through a series of years. Thus, the years 1621-2, remarkable for a frost intense that the Venetian fleet was frozen up in the bays of the Adriatic, and the Hellespont and Zuyder Zee were covered with ice, was followed in four periods (thirty-six years) by the years 1658, 1659, and 1660, all remarkable for intense frost. In 1658, Charles X. of Sweden crossed the Belt on the ice with a whole army, artillery, and baggage. The price of wheat was doubled during these years; and this it is thought, contributed with other circumstances, to the dearth. In four periods more we reach 1695, another famous year for cold: in five periods we come to 1730, when the Zuyder Zee was again frozen over, and the thermometer fell to 10 deg. Fahr.; three periods more carry us to another sequence of three cold years—1766, 1767, and 1768—corresponding to 1658 and following years. Twelve periods, therefore, elapse between these sequences of cold years. If we go sixteen years more, we come to another sequence itself, 1432, 1433, and 1434; twelve periods further back than this brings us to 1323, when the Little Ice again frozen; and twenty-four periods (from 1299 to 1323), when the Pe-froze fifteen fells deep, and melted the earth. Returning to modern dates, one from 1767, a very cold year, and another to

1783, which as well as 1784, was equally severe; three periods from 1783 bring us to 1812, a very cold year. These were not by any means the only cold winters; many others are chronicled. As, for instance, that of 1709, which appears to have been the most severe and destructive on record. Twelve periods (or one hundred and eight years) ago, a sequence of five cold years began with 1744; in one period after (1749) a sequence of two cold years occurred; and in five periods from thence, another sequence of two cold years—namely, 1770, 1800. Of the hot years occurring in periods of nine years, the chronicles mention 1616, 1632, and 1697; then, 1701, 1718, 1745, 1751, and 1763. The years 1784, 1793, 1802, and 1811, were also hot years at intervals of nine years.

WHAT IS THE HARDEST MODE TO DIE?—To be shot dead is one of the easiest modes of terminating life; yet, rapid as it is, the body has leisure to feel and reflect. On the first attempt by one of the fanatic adherents of Spain to assassinate William, Prince of Orange, who took the lead in the revolt of the Netherlands, the ball passed through the bones of the face and brought him to the ground. In the instant that preceded stupefaction, he was able to frame the notion that the ceiling of the room had fallen and crushed him.

The cannon shot which plunged into the brain of Charles XII. did not prevent him from seizing his sword by the hilt. The idea of an attack, the necessity for defence, was impressed on him by a blow which we should have supposed too tremendous to leave an interval for thought. But it by no means follows that the inflicting of fatal violence is accompanied by a pang. From what is known of the first effect of gunshot wounds, it is probable that the impression is rather stunning than acute. Unless death be immediate, the pain is as varied as the nature of the injuries, and there are past counting up.

But there is nothing singular in the dying sensation, though Lord Byron remarked the physiological peculiarity, that the expression is invariably that of languor: while in death from a stab, the countenance reflects the traits of natural character, of gentleness or ferocity, to the last breath.

Some of these cases are of interest, to show with what slight disturbance life may go on under a mortal wound, till it really comes to a sudden stop. A foot soldier, at Waterloo, pierced by a musket ball in the hip, begged water of a trooper, who chanced to possess a canteen of beer. The wounded man drank, returned his heartiest thanks, mentioned that his regiment was nearly exterminated, and having proceeded a dozen yards on his way to the rear, fell to the earth, and with one convulsive movement of his limbs, concluded his career. "Yet his voice," says the trooper, who himself tells the story, "gave scarcely the smallest sign of weakness."

Captain Basil Hall, who in his early youth was present at the battle of Corunna, has singled out, from the confusion which consigns to oblivion the woes and gallantry of war, another instance, extremely similar, which occurred on that occasion. An old officer, who was shot in the head, arrived pale and faint at the temporary hospital, and begged the surgeon to look at his wound, which was pronounced mortal. "Indeed, I feared so," he responded with impeded utterance, "and yet I should like very much to live a little longer, if it were possible." He laid his sword upon a stone, at his side, "as gently," says Hall, "as if its steel had been turned to glass," and almost immediately sank dead upon the turf.—Quarterly Review.

A WORD TO WINE-BIBBERS.

O MADNESS; to think the use of strongest wines and strongest drinks our chief support of health, When God, with these forbidden, made choice to rear His mighty champion, strong above compare, Whose drink was only from the liquid brook.

—Samson Agonistes.

WITH WHOM WALK YOU?—"Though I change my place" said one when dying, whose life had been that of prayer and Christian watchfulness, "I shall not change my company; for I have walked with God on earth while living, and after death I shall walk with him in heaven."

With whom, oh reader, have you walked on earth? With the idle—the thoughtless—the giddy—the covetous—the worldly, or the sensual? Recollect that in death you change not your company. But your place.

EXTRAORDINARY FACT.—It is said that the American missionaries have full liberty to preach in all New-Testament churches in the Oromiah district. All the churches have been divested of their pictures, crosses, &c.; and all the objectionable portions of their liturgy, such as prayers or intercessions to the Virgin, Saints, &c. have been marked out, and are omitted in their devotions.

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