

serve that their predecessors have almost wholly confined such lists to contributions towards objects pointed out by the Constitution of the Parent Society. They may, indeed, in apology for a seeming deficiency of exertion on behalf of the Society, allude to the home-necessities of their parish, but they purposely refrain, as far as they well may, from making the lists of this Church Society Association the channel of parochial contributions for this parish's own local benefit, such, for instance, as those that have been raised for the enlargement of this Church, and the erection of a new parsonage within this Mission.

Your Committee are happy to have it in their power to state that funds sufficient, or nearly so, to complete the Church improvements being in hand, as also sufficient means (thanks to the industry, energy, and laudable perseverance of the female portion of the congregation) to complete the Parsonage. The friends of the Church Society may begin to feel more at liberty to promote its objects with a more liberal hand than they have done for some time past.

The action of this Parochial Association, during the three years previous to the last year, was confined to making an annual provision of £20 for the Travelling Missionaries labouring within this district. This provision was made according to the terms of a pledge to that effect, given to the District Association at one of its meetings held in Brockville. Your Committee, after an examination of the subscription lists for those three years, are compelled to affirm, that that pledge (even admitting that some persons may have considered it more zealous than discreet) was not fulfilled in a satisfactory manner, a circumstance to be deplored, as neither creditable to the Association, nor advantageous to the Travelling Missionaries. Let us venture to hope better for the future.

A more desirable state of things is visible, indeed, already, upon the list of the year past, 1851. Not only is the full sum of £20 subscribed and paid in towards the support of the Travelling Missionaries, but other objects, embraced in the Constitution of the Society, receive a share of attention, especially the *Widow and Orphan Fund*, as also the *General Purpose Fund of the Parent Society*.

While your Committee are glad to see contributions made to the latter Fund especially at the present time, they cannot refrain from expressing their regret that any thing should, or rather *could*, have occurred of so painful and seemingly reprehensible a character touching the oversight of the funds committed to the care of the Parent Society, as to make necessary an appeal to the Committees of Parochial Associations to devote an extraordinary portion of their means to the General Purpose Fund of the Parent Society, in order that certain recently-discovered defalcations may thus be made up for. Your Committee does not presume to say whether in their opinion any such deplorable defalcations would be likely to occur if all accounts relative to the Temporalities of the Church, now under the surveillance of a lawful convention or convocation, whose committees would be at all times empowered of right, to require information relative to the Trusts of the Church Society, as also of all other trusts monitory or otherwise properly belonging to, or accruing to, the Church of the Diocese.

In addition to the subscriptions appropriated by the donors for the Widow and Orphan Fund, and those for the General Purpose Fund, your Committee are happy to observe that the very needful provision for the erection and maintenance of a Parochial School has not been lost sight of. Most heartily do they concur in principle with a Resolution (number eight) unanimously passed at the Convocational Assembly of the Diocese, held by the Right Rev. the Bishop in May last, to wit:—"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education; and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools, and that the assessments ordinarily paid by the Churchmen for the support of Common Schools, be applied to the maintenance of such, as one in connection with the Church, when such appropriation is practicable and desired; and that the committee aforesaid be empowered to draft the same."

Whether the contemplated petition prove effectual or not, it is highly desirable that Churchmen should act in this important matter as though everything depended on their individual effort, and sacrifice of private consideration.

The subject of taxation referred to in the convocational resolution calls to mind a fact well deserving of the most serious Christian reflection. The taxation of individual income readily affords a tolerably accurate knowledge of the pecuniary capabilities of a congregation. Now it is undeniable that in olden times Christians were ever wont to devote one-tenth of all that God gave them to the promotion of his own glory. Let it, therefore, be supposed that here, for example, in this Mission, and within the bounds of this Church Association, they "who named the name of Christ," should rise superior to the selfish degeneracy of modern Christianity, and should quit themselves like men—like the men of the earlier days of our most holy faith. How vast beyond all calculation would be the amount of good effected within our borders, yea, and beyond them! Again let it be supposed that ALL the children of the Church did give to God this practical testimony of their humble Christian gratitude; then, indeed, might she "lengthen her cords and strengthen her stakes." Yes, the Church being under the Godly influence of that voluntarism, alone worthy to be associated with the religion of the cross. The voluntarism that will not only conscientiously and cheerfully render to God his appointed tenth, but will, moreover, give alms for his sake to the poor, made in His image; the Church, so happily circumstanced, could then afford to be stripped of the remnant of temporal property still spared to her by the State; and the blessing of her God would rest upon her.

But to return to the particular subject of this report. For too long a time was the Book and Tract Depository of this Mission, from various causes either closed or nearly inoperative, your Committee have now, however, the satisfaction of reporting that it has been restored to an efficient state, having been transferred to the shop of our esteemed brother, Mr. John Taylor. The liabilities upon the old stock in the Depository (£13 0s. 9d.) have been discharged, and a fresh supply, amounting to £23 10s. 11d. procured. On account of this latter sum £15 have been forwarded to Toronto, and duly credited. The remaining charge (£8 10d 11d) to be met, will, it is most probable, be liquidated before long. There remains a fair supply of Bibles, Prayer Books, Hymn Books, and various other religious works still on the shelves of the Depository.

The offertory collections on behalf of the Church Society during the Society's past year are the following: 6th Sunday after Trinity Jubilee collection, devoted to Travelling Missionaries, £15 8s. 9d. 15th after Trinity, Widow and Orphan Fund, £7 5s. 6d. 1st after Epi-

phany, collection for Theological Students, £5 5s. 4d. Total £27 8s. 9d. Special appropriations on list of subscription for 1851 may be classified as follows: The General Purpose Fund of Parent Society, £18. The Travelling Missionaries within this district, £20. The Widow and Orphan Fund, £8 15s. 6d. Parochial School, £3. One-fourth of unappropriated fund to be forwarded to Toronto, £1 1s. 10½d. Three-fourth of ditto, appropriated to repairs and enlargement of Parish Library, £3 5s. 7½d. The total of these subscriptions, £54 2s. 6d., added to the offertory collection, £27 19s. 7d., amount for the past year to £82 2s. 1d. It may here be satisfactory to state that the foregoing offertory collection and annual subscriptions do not seem to have infringed upon the usual amount of offerings for the poor (especially them of the congregation). On inspection of the Parochial Treasurer's account, a balance of £121 5s. 10d. appears to be in his hands, as specially appropriated at various times by the subscribers. These funds it may be remarked are bearing interest. Your Committee, in closing their report, have to lament the unavoidable absence from this meeting of one of our District Travelling Missionaries, in consequence of a severe affliction which, in God's inscrutable providence, befallen him while engaged travelling in the way of his duty. The Rev. Mr. Trimayne is now suffering under the effects of a fractured leg but is reported to be in a fair way of recovery from the injury sustained.

Earnestly hoping that the members of Christ's Mystical Body throughout this land, especially those of them within this Mission, may exert themselves on behalf of their Divine Head with a degree of earnestness more commensurate than hitherto with the capabilities undoubtedly vouchsafed them, and with the various talents entrusted to their care, your Committee beg to submit, with all due fraternal consideration, this, their report of the affairs of your Association.

Moved by the Rev. Mr. Watkins, seconded by Mr. J. L. Schofield.

"That the report now read be adopted."

Moved by Mr. Sidney Jones, seconded by Mr. George Sherwood.

"That Messrs. Samuel Ross, D. B. O. Ford, James Jessup, William Fitzsimmons, John Weatherhead, John Reynolds, R. F. Stule, James Crawford, and Anthony Dixon, together with the *ex-officio* members be the committee of this Parochial Association for the current year, and that G. Crawford, Esq., continue Treasurer, and W. B. McClean, Esq., Secretary for the same period."

Moved by Dr. Reynolds, seconded by W. B. McClean.

"That this Parochial Association pledges itself to raise during the years 1852-53 and 54 the sum of ten pounds currency per annum for each Travelling Missionary within the district of Johnston to the extent of three Missionaries; and, in order to further the collection of funds for the support of said Missionaries from the congregations directly benefitted by their ministrations, it is hereby respectfully suggested that the Clergy of Parishes contributing their aid in supporting the Missionaries aforesaid might, perhaps, with good effect, make arrangements with them to visit various stations for the purpose of urging the propriety of the several congregations doing what may be within their own power toward the maintenance of their respective Ministers."

Moved by Mr. George Crawford, seconded by Mr. Charles J. Campbell.

"That this Church Society Association, regarding Diocesan Church Societies as well intentioned temporary expedients, but yet very inefficient substitutes for Diocesan Convocations or Conventions, legally empowered to act on behalf of the Church duties to express its gratification that the Right Rev. the Lord Bishop thought fit to assemble in May last at Toronto an initiative Convocation composed of Clergy and Lay Delegates; and that it gladly avails itself of this opportunity to record an earnest hope that his Lordship will be pleased, as far as in him lies, to prosecute with his usual untiring zeal an object auspiciously commenced and very widely approved, both by the Home and the Colonial Church."

Moved by W. B. McClean, seconded by Mr. George Crawford.

"That this Association is decidedly of opinion that the Clergy and Laity of the Church of Upper Canada cannot help, from the very circumstances of residence, being better qualified to decide on the best mode of expending their own Clergy Reserve Fund than any Society in the mother country, however desirous it may be to act honorably and for the best. It is, therefore, happy to observe that a Prelate of well known kindly feeling towards the Society for the Propagation of the Gospel in Foreign Parts, a Society towards which this Association desires to express its gratitude, referring to the Clergy Reserve Funds entrusted to its administration regards the transfer of the management of such funds to the hands of a local authority of our own as a thing naturally to be looked for, and to which there was no reason to apprehend any opposition on the part of the Society. This opinion was delivered by the excellent Bishop of our Colonial Metropolitan Diocesan at the celebration of the Venerable the Society's third Jubilee held in Quebec."

Moved by the Rev. Mr. Boswell, seconded by Mr. John Weatherhead.

"That this Church Society Association is fully convinced that as the Clergy and Laity of this Diocese feel no slight interest in the administration of the existing temporalities of the Church within its bounds and deem themselves entitled by courtesy if not by right to every information concerning the same. The Treasurer or Treasurers for Upper Canada, of the Society for Propagating the Gospel in Foreign Parts, would cause a very general satisfaction by publishing half yearly an account setting forth details of disbursements of the Clergy Reserve Fund appropriated to the United Church of England and Ireland in Upper Canada ministered under the direction of the venerable Society and drawn from the Treasurer or Treasurers aforesaid. And it is further resolved that a copy of this Resolution be respectfully forwarded to said officer or officers in order to immediate action thereon at their earliest convenience."

Moved by Dr. Reynolds, seconded by Mr. Sherwood.

"That this Society desires with regret to record its protest against the disposal of the Books of the Church Society at Toronto, feeling satisfied that if in proper hands a Depository would be of advantage to the members of the Church of the Diocese and the furtherance of the interests of the Church."

Moved by Mr. W. B. McClean, seconded by Mr. Sidney Jones.

"That a copy of the Report and of the Resolutions adopted and passed at this meeting be sent to the proprietor of the *Church* paper with a request to give them a publication."

## ENGLAND.

## ROMAN CATHOLIC CHAPLAINS.—AYLESBURY, MARCH 2.

The commission for the county of Bucks was opened yesterday afternoon by Mr. Justice Crompton, who was met by the high sheriff, Mr. Scott Murray, of Danesfield, at the station, and thence escorted to the town-hall, which is now connected with the judge's lodgings, built on the site of the old gaol.

It may be remembered that a few years ago Mr. Murray relinquished the faith of his ancestors, and was received into the Church of Rome at a time when he represented the county. As a consequence of this change the hon. gentleman retired from Parliament at the ensuing election. The high sheriff always appoints a Chaplain, whose privilege and duty it is to accompany the sheriff and judges of assize on all occasions, and to preach the assize Sermon. It appears that Mr. Murray appointed a Roman Catholic Chaplain, selecting Mr. Morris, who, like himself, had seceded from the Church of England, and this Rev. gentleman would seem to have accompanied the sheriff and Mr. Justice Crompton yesterday to the door of the Church of the hamlet of Walton, whence, having there deposited the learned judge, the high sheriff and his Chaplain proceeded to the Roman Catholic Chapel, and afterwards took up his Lordship. When both the courts were opened today, at ten o'clock, for the despatch of business, the high sheriff was again attended by Mr. Morris, as his Chaplain.

The grand jury having been duly sworn, Lord Campbell proceeded to deliver his Charge to them, and as his lordship adverted to the presence of the Chaplain, we think it right to subjoin the chief portions of that Charge, which were to the following effect:—

"Gentlemen of the Grand Jury.—It gives me great satisfaction to find so numerous and so respectable an attendance of the gentlemen of this county on the present occasion, and I may mention that the number would have been increased by the addition of Mr. Disraeli, but that that gentleman has been prevented from attending by those other public duties which now devolve on him." His Lordship then referred to the state of the calendar, and having done so, thus proceeded:—"Gentlemen, I should have dismissed you at once were it not for a circumstance which has caused some surprise, and no little uneasiness. You have, gentlemen, for your high sheriff, a gentleman most benevolent, most accessible, and altogether an honour to your county. He is of the Roman Catholic persuasion, and I rejoice to think that that is no objection to his performing the duties of that high office. A message was sent to me from him respecting the attendance of the judges at Church, and I communicated to him that I by no means expected he should do anything in the slightest degree contrary to his conscience or hurtful to his feelings. I rejoice that in this country religious opinions are no barriers in the way of performing civil duties, and there is nothing to be performed by a high sheriff that may not be well executed, although that individual should be of a form of religion different from that of the Established Church. But, gentlemen, something has occurred which I think requires explanation. The high sheriff, without meaning in the slightest degree to be guilty of an impropriety, and, indeed, being informed it had been done in other counties, has appointed a Chaplain of his own religion and that Chaplain has appeared in the garb of his order in accompanying the high sheriff and Her Majesty's judges coming from the place where the sheriff meets them to the place where we now are. Gentlemen, that I do not approve of; and I think it my duty to say that I hope such an occurrence will not be repeated. Gentlemen, I hope that no one will suppose I am actuated by any illiberal motive. I have always most strenuously supported the Roman Catholics in their claims for freedom of opinion, in order that that they should be admitted to all the privileges of all other of Her Majesty's subjects; and I may say, gentlemen, that having lately been sojourning in Italy, I had the honour of an audience with the head of that religion, and from that interview I had every reason to believe he is a most excellent and most praiseworthy person; and no one must suppose, from the course I take, I am actuated by any improper motive. But, gentlemen, the sheriff appoints a Chaplain who is to appear as a Chaplain of the judges, and sit beside the judges in the Court. That Chaplain, therefore, becomes the Chaplain of the judges, and the Protestant religion is the religion of the judges of this country; and it is not because I have any disrespect or bad feelings towards the Roman Catholic faith which induces me to make these remarks, for I must say that I respect the feelings of the Catholics, and that sacred order which they have created; and I hope that I shall meet with your approbation in these remarks. I do not wish in the slightest degree to wound the feelings of my friend whom I see here this day (turning to the sheriff,) and when I ask that it shall not be repeated I am sure it will be felt that it is as much for the benefit of the Roman Catholic subjects as for those who belong to the Established Church; for we should not encourage anything which would create unnecessary alarm, or be the means of exciting those bad feelings which should never exist among Christians. With these remarks, gentlemen, I dismiss you."

The Hon. G. J. Irby, the foreman of the grand jury, begged to thank his lordship for his Charge on behalf of himself and fellow jurymen, assuring him that they fully reciprocated his observations.

The grand jury at the close of the day made the following presentment on the subject:—"In making our presentment, the grand jury desire to express their respectful thanks to your lordship for your observations on the subject of the attendance of a Chaplain of the Roman Catholic persuasion, and to assure your lordship of their unanimous and entire concurrence in the sentiments addressed to them by your lordship."

Lord Campbell.—Gentlemen of the grand jury: I am happy to discharge you, with the thanks of the country for your able discharge of your duties. With regard to the presentment (which had been read aloud,) I can only say that in making those observations I was actuated by the most kindly feelings towards my friend the high sheriff (who was sitting by his lordship's side) and towards all my Roman Catholic brethren. I did feel, however, that it was my duty to make them, and I hope that such a thing will not happen in future.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—It is intended to conclude the Jubilee Year by a service in Westminster Abbey on Tuesday, June 15. The amount of the Jubilee fund, up to the present date, exceeds £41,000. At the annual general meeting of the Society for the Propagation of the Gospel, held on Friday week, it was resolved—"That the Society desires to acknowledge the cordiality with which the Bishops and Clergy of the American Church received and acted on the invitation of his Grace the Archbishop of Canterbury to join with their brethren of the Mother Church in celebrating the Society's Third Jubilee; and

that, with a view to a fuller and more complete inter-communion between the distant portions of the Church, his Grace the President be requested to address a communication to the Bishops of the United States, inviting them to delegate two or more of their number to take part in the concluding services of the Society's Third Jubilee Year, which will end on June 15, 1852," and "That his Grace be requested in transmitting the invitation to intimate to the House of Bishops the desire of the Society that it may be permitted to bear the expenses of the delegation."

NUNNERIES.—A petition to the Queen from the women of Cumberland upon this subject is now in course of signature, and many hundreds of names have already been subscribed to it. The petition sets forth that the female inhabitants of the County of Cumberland, deeply sensible of the blessings of civil and religious liberty enjoyed under her Majesty's Government observe with regret that from one class of their fellow subjects those blessings are withheld, in consequence of the conventual system, as practised in Great Britain and Ireland; a system altogether opposed to the pure and benevolent character of our holy religion, and by which young and inexperienced females, when immersed in nunneries, are stripped of their property, placed under unnatural restraint, deprived of free intercourse with relatives and friends and of the pleasures of social life, exposed to concealed dangers, and from which, if they repent of vows taken in ignorance or rashness, or under the influence of designing persons, escape is nearly impossible. The fair petitioners therefore humbly and respectfully beseech her Majesty to take such steps as are consistent with the constitution of these lands, for dissipating the mystery which enshrouds these conventual institutions; for opening them to the full inspection of the civil magistrates, so that no individual may be received into, or detained, or dismissed from them, without his knowledge; and for depriving them of that character of constraint, and concealment, and compulsion, which they at present possess, and which contrasts so painfully with the precepts of the Christian religion, and with the liberty enjoyed by all other classes in her Majesty's happy dominion.—*Carlisle Paper*.

"ET TU BRUTE!"—We noticed in our last report that our excellent friend, the Rev. Dr. Hugh M'Neile of Liverpool, had invited Lord John Manners to stand as the Protectionist candidate for Liverpool. We confess that we spurned at this rumour with something approaching to scorn, as we never could have imagined that this noble champion of Protestant doctrine could have been so far misled as to invite into the ranks of Protestantism a nobleman who, for a long course of years, has distinguished himself by his consistent support of that subtle system of Anglican Popery which originated with Dr. Pusey, which is practised by Mr. Bennett, and which is sanctioned by Bishop Phillpotts.

We regret to say, on the authority of a valued Clerical correspondent, that the incredible report was too true, and in proof of it he sends us, "with deep sorrow," the printed letter of Dr. M'Neile, vindicating the course he has pursued in inviting Lord John Manners and Sir Stratford Canning to stand for Liverpool. "I had hoped," says our Reverend correspondent, "better things of Dr. M'Neile. His letter is being circulated in Colchester, and will assist greatly in securing the reelection of Lord J. Manners. I am assured that there is a section of the Conservative party at Liverpool that will not follow the Doctor in his eccentric course. But how lamentable that such a standard-bearer should have fainted!"—*Record*.

ANGLICAN PERVERTS AT ROME.—Accounts from Rome state that Lords Campden and Fielding are making themselves very conspicuous in the observance of Popish ceremonies. On the occasion of a young Roman lady of the noble family of Giustiniani taking the veil, Lady Campden accepted the office of godmother, and presented her to the Pope for his blessing; and being too unwell to take part in the actual ceremony, deputed Lady Fielding to represent her. Lords Fielding and Campden sat within the altar rails, dressed very finely in Deputy Lieutenants' uniforms; whilst Lady Fielding, in velvet and diamonds, led her depty goddaughter up the church, and crowned her with a silver diadem. Crowds of English attended the ceremony, and subsequently repaired to stare at the nun at the door of the *parlatorio*, where they were regaled by the Abbess with sweatmeats and ices.

We understand that the office of Dean of the Archdeaconry, vacant by the death of Sir Herbert Jenner Fust, has been conferred on Sir John Dodson, Queen's Advocate. Dr. Twiss has been nominated Queen's Advocate.

ALLEGED PERVERSION.—A paragraph having gone the round of the papers, stating that the Rev. J. Pollen, Fellow of Merton, and Senior Proctor of the University of Oxford, had been received last week into the Church of Rome. Mr. Pollen has written to the *Times* to contradict the report. The *Times*, in a note to Mr. Pollen's letter, says that the statement was forwarded to the *Times* "by Mr. Oakeley, who is commonly supposed to be well informed in such matters."

CLANDESTINE MARRIAGES.—The Vicar of Brotherton applied to the Leeds magistrates on Tuesday, for advice and assistance in putting a check upon the increasing evil of clandestine marriages in his neighbourhood. He stated that it was a very general practice, not only in his own parish, but in very many others, for parties to go to Leeds and elsewhere to get married, falsely representing themselves as resident in the parish in the church of which they wished the ceremony to be performed; that several young women to his knowledge, without the knowledge of their parents, and some too were under age—had been taken from their homes and clandestinely married in other churches.

## ENGLAND.

## DOMESTIC.

COST OF THE ENGINEERS' STRIKE.—The pecuniary sacrifice consequent upon the strike up to the present time appears to have been enormous. Upon the part of the men it is computed that, on an average, including skilled workmen and labourers, not fewer than 20,000 have been out of work since the shops were first closed, on the 10th of January. Taking the average earnings of these 20,000 men at 25s. per week, the amount lost in wages by them up to the present time amounts to no less a sum than £175,000, to this must be added about £2,000 weekly, which it has cost different trade societies to maintain the strike, including the day's pay per week contributed by the skilled engineers remaining at work—but independent of public subscriptions—amounting to a further sum of £14,000; thus making a total of £189,000. In addition, some considerable loss must have resulted to employers from the inactivity of their machinery, &c.; and, altogether, it is thought that, up to the end of the present week,