

The first of August last being "Emancipation Day," was celebrated with great spirit by the coloured citizens of Toronto. As usual they attended service at the Cathedral, where an appropriate sermon was preached by the Rev. H. J. Gracet, the Rector.

PORT TRENT. — On the 6th ultimo, the anniversary festival and picnic of the Sunday Schools of St. George's Church, Trenton, was held according to the established usage. Those schools, consisting of the original one of St. George's and that of the Mission School of St. John the Evangelist, opened on Advent Sunday last, on the west side of the river, met at the school of the latter, and then with appropriate flags and banners, and headed by the Rev. Wm. Bleasdel and the active superintendent of St. John's Sunday School, to whom it owes principally its present flourishing state, (Mr. R. Morrow, proceeded to the beautiful grave on the east side of the river. Here under the active management of J. F. Flindale, Esq., Churchwarden, the ladies of the congregation had made sumptuous preparation for their entertainment as is their wont. The children having regaled themselves to their hearts' content, spent the remainder of the day in various sports, and in which they were joined by the elder members of the assemblage with right good will. Amongst their visitors were the Rev. G. A. Anderson and Miss Anderson of the Mohawk Parsonage.

GREAT BRITAIN.

Lord Palmerston and Sir George Cornwall Lewis, have perhaps done wisely in withdrawing the religious clause of the Census Bill. It was desirable that correct statistics of religious belief should be substituted for the illusory returns of 1851, but an unscrupulous party might have defeated this object in the working out of the measure, and one great object at least has been attained by the ventilation of the subject. The returns of 1851 have been thoroughly discredited. Mr. Baines, in defending their accuracy, admitted that the numbers of the Roman Catholics had somehow been given to the Latter Day Saints! But even if the details had been accurately worked out, the method, as Lord Palmerston observed, was radically vicious. The noble Lord fairly clenched the arguments when he said that that opposition was founded upon sentiment, rather than upon any reason that could be stated. Every one felt that there was a reason believed, which could not be stated—namely, that the Dissenters had succeeded in obtaining false statistics, which were favorable to them, and that they were determined to resist any attempt to obtain correct statistics which would be favourable to the Church. In Ireland, where the Established Church is confessedly in the minority, the clause is to be retained. It is to be noted in passing, that the Government accepted without remonstrance, the assertion that they are kept in power by the Dissenters.—*Guardian*.

We are glad to see that Pugin is to have a monument, that justice is to be done to the memory of a man who not only taught us to prize and appreciate the exquisite remains of mediæval art, which meet us in every thorp and hamlet of our beautiful country, but who has also revived many a good old English feeling which was growing cold. But we are still more glad that this monument is to be worthy of its subject. Pugin's life was spent in endeavoring, in no sordid or mercenary spirit, to spread the principles of the art he loved. The proposed monument will perpetuate his labours. It is to consist of a Travelling Studentship, to enable the holder to visit and draw the models of ancient architecture, which are so profusely scattered over the United Kingdom.

The mission to Central Africa, which, up to a short time ago, was known by the name of the Oxford and Cambridge Mission, has lately as our readers are aware, added the name of Dublin, to those of the two English Universities. It has now received a further reinforcement from Durham, the name of which University is in like manner to be incorporated into the title. Thus Archdeacon Mackenzie is now the head of the Oxford, Cambridge, Dublin, and Durham Mission to Central Africa; the arrangements necessary for the home management of the mission being modified so as to give each of the four Universities a precisely similar share of importance. It is hoped not only that a great accession of funds may flow in to the mission purse in consequence of this change, but that the two newly added Universities may be able to supply that which the older ones have as yet failed in supplying, at least to a sufficient degree. The facts still remain as stated by Archdeacon Mackenzie in a late letter published in this Journal. One clergyman, and one only, has as yet taken his own in his lot with the adventurous chief. Is this all the four Universities can do?

The venerable and blind Dean of Bangor, who is now on a visit at Aberdare, South Wales, is actively engaged in preaching, examining schools, &c., and has taken a class at the Sunday-school, during his stay at the place.

The Archbishop of York preached his farewell sermon to his neighbours at Bishop Auckland, in St. Anne's Chapel, last Sunday. The ceremony of enthroning the new Archbishop, will take place in York Minster, on Friday.

ST. GEORGE'S IN-THE-EAST.—There at length appears to be some hope that the unhappy disturbances in the parish of St. George's-in-the-East, will be brought to a satisfactory termination. Mr. Bryan King has obtained leave of absence for twelve months. His place will be taken by the Rev. Septimus Hansard, who has been long employed as a hard-working curate, in one of the districts of Marylebone.

The venerable Bishop of Exeter has lately arrived at the College, Durham, from his seat near Torquay, for the purpose of keeping his term of residence, as Canon in the Cathedral. His Lordship is in the enjoyment of his customary good health, and attends service daily, at the Cathedral.

The Rev. Dr. Miller has resumed open-air services at Birmingham, with very good effect. "Nearly all the listeners," says a local paper, "are men of the artisan and labouring class, who remain, with scarcely an exception, to the close, and manifest not only interest, but in some cases strong inward feelings. During the concluding prayer, the greatest decorum has prevailed. The preacher stands on the pulpit presented to him by the working men." A series of special services, five in number, was concluded on Sunday, at King's Norton, and have been well attended by the working classes.

A Lay Memorial on the increase of the Episcopate has been published; it is addressed to Lord Palmerston. It is a carefully-written document, and shows much practical acquaintance with the working of the Church, and the nature of her wants. It alludes to the elastic character of the Episcopate in America and the British Colonies, where Bishops can be increased according to the wants of the population; and it urges the great benefit which must arise from a more close and frequent intercourse than is now practicable between a Bishop and the Clergy and Laity. "It has been found by experience, both at home and abroad, that whenever a new episcopal see has been established the number of parochial Clergy has been much increased, and the efficiency of the parochial system proportionately augmented, and pious and charitable institutions have been greatly multiplied." The memorialists do not contemplate any increase of the number of Bishops in Parliament, and they are of opinion that an income of £3000 per annum would suffice for any new episcopal see, as long as its Bishop was not called on to engage in Parliamentary duties. They encourage the hope of extensive voluntary contributions. They then point out some dioceses which specially need subdivision, as London, Exeter, and Durham. St. Albans and Bristol are referred to as being desirable centres of new bishoprics. The memorial concludes as follows: "Other dioceses might be mentioned which need subdivision. We consider, however, that the inhabitants of those dioceses are parties most competent to express an opinion on this subject; and that, if they are desirous of such a subdivision, local contributions would not be wanting, when once the necessary powers may have been given by Parliament for the erection of additional sees. With this view her Majesty's Commissioners for inquiring into the state of cathedral and collegiate churches recommended, in the year 1855, "That a permissive Bill should be framed and introduced into Parliament (similar to the Act 31 Hen. 8, c. 9), empowering her Majesty and her Majesty's successors to divide any diocese, under certain conditions of territory and population; and with the consent of the Bishop, where it proposed to effect the division before the avoidance of the see." This recommendation of her Majesty's Commissioners, among whom were the two Archbishops and the late Bishop of London, and the present Bishops of Durham and Oxford, appear to your memorialists to deserve attentive consideration; and since, as they understand, your Lordship on a recent occasion expressed an opinion, in which they entirely concur, that any question of episcopal extension ought to be considered with reference to the country at large, they would earnestly entreat your Lordship either to introduce into Parliament or to support such a legislative measure as may enable her Majesty's subjects, who desire an extension of the Episcopate, to profit by such an exercise of the Royal supremacy in constituting additional sees at home, as has already been called into action, and is now in operation with very beneficial results, secular and spiritual, in the colonial dependencies of the British Crown."

FOREIGN AND COLONIAL.

The *Niede* complains that the French Bishops have arrogated to themselves the power of dismissing a *curé* from his cure, without assigning a cause, contrary to the canons and liberties of the Gallican Church. The *modus operandi*, we believe, is this:—The Bishop will not institute a clerk, without having first received his resignation of the benefice in writing. This document is kept as a rod in pickle, for the back of the Incumbent, should he afterwards presume to differ from the Episcopal opinions. Might not the Bishop of London adopt the plan of his right reverend brethren over the water? It would supersede the necessity for his proposed bill for substituting his own *dictum* for the law of the Church.

The Reformed Church of France, so far as the city of Paris is concerned, has just come under an important regulation. Paris has been divided into three parishes, that of the Oratoire, that of Pentemont, and that of Ste. Marie. To each of these, two pastors are attached (not including suffragans), and each of them is divided into two sections. As we understand it, each pastor will be responsible for the cure of souls within his own section, but if requested, he may perform any function in any other of the sections. The whole of Paris proper is included in these parishes; those portions of the city which have been recently annexed, are divided into two parishes, to each of which a chapel of ease is attached. What effect this step towards a more complete organisation may have upon the establishment or development of the Reformed faith in Paris remains to be seen. But it is by no means unlikely that, if it is satisfactory, the principle may be extended and applied to some of the provinces.