

brief account of the Monday's proceedings, where-in we stated that "Mr. Ritchie introduced a Resolution that the Meeting first ascertain from the Clergy of St. Paul's, if it be their intention to take part in the proceedings, or to be bound by its canons and regulations, or to carry them out in the Parish," was in substance the questions forwarded to them. The Meeting of Friday passed a Resolution to have all the Minutes published, and we expected to have seen them in the papers of Monday at latest, and all that we thought it incumbent to do in the meantime, was to give the substance, as well as we could recollect, and as concisely as possible. Having thus explained what our intentions were, we trust that it will be soon that a desire to mislead or misrepresent in the matter, was very far from our thoughts, and that in fact a comparison of our brief account with the published minutes, will not at all justify such an idea.

We think however, that Mr. Uniacke, we do not say intentionally, departs from a fair course of argument when he bases his responsibility upon a portion of the reply of the Rev. Mr. Bullock; and we are confirmed in the thought, when he asserts, that the Rev. Mr. Maturin's reply expresses the same "determination" as that of his brother curate. It is not upon their replies that any one of the majority can base his responsibility. Does he believe that the Curates, or either of them, would have said a word about "carrying out all the canons and ordinances" &c. except as categorical replies to questions in which these words were propounded to them? Had they been asked merely, in order to get at their intentions—"Do you intend to attend and take part in the business of the Synod?"—would they have replied that "they intended to carry out its canons and regulations?" We believe not, for it would have puzzled them to have discovered what they were to carry out, or how they were to do it. May we not therefore suppose, that, with no real desire to mislead, for we will not charge that upon them, the framers of that Resolution introduced a mischievous feature, about which their own ideas must be exceedingly obscure and imperfect, and which has led to much subsequent mischief. And it is upon this mischievous feature, embraced in Mr. Ritchie's Resolution of Monday, and not upon the replies thereto of the Clergy, that the responsibility rests of those who committed themselves to its support.

We come now to another part of Mr. Uniacke's article, in which he seems to imply that the majority did not intend to hinder the Curates from attending the Synod, and taking part in the business while in Session—but that they did intend to hinder them from carrying out "the rules and ordinances enacted by the Synod." We certainly did not so consider it. We were fully impressed with the conviction, that Mr. Uniacke, and the majority with whom he acted, adopted this decided view, viz.—that if the Curates attended the Synod, and took part in its business, it was intended to enforce the penalty of the Resolution, and dissolve the connection. All parties certainly, at the meeting, so understood it. The Resolution takes cognizance of their attendance as well as their intention to be bound by its acts, and in its first clause lies its force and effect, while the last is of no practical importance, as we believe it will puzzle the most prolific imagination to define any canons, rules, or regulations, which, in the face of the parochial authorities, could be carried out in any way injurious to parochial interests.

If then the intention of the majority has been misconceived in this matter, we hope that they will do something to make it plainer and more intelligible; for if they intend to throw away the first part of the Resolution, a common sense view of the subject will lead them to allow the whole to fall to the ground. We should rejoice at such a disposition to heal existing differences, which in our opinion are in many respects the offspring of prurient imaginations, and however conscientious may be the feeling they excite, are a scandal to the Church. The framers of the Resolution certainly did so in ignorance of the functions of a Synod, when they made the Clergy of St. Paul's executive officers, to carry out its canons. Opposers of the Synod would do well always to recollect, as when it suits their purposes they do sometimes assert, that it has not an executive power, temporal or spiritual. A Synod may make rules and regulations that by their wisdom and applicability may be recommended to the Parishioners, but has no authority to enforce them against their consent. We can estimate the advantage of an expression of opinion by the Synod, and of its action in the case, if any attack from without were made upon the Church lands of the Parish, but we know that a Synod would be powerless to interfere in their management against the will of the Churchwardens and vestry. The opposers of a Synod will scarcely go the length of asserting, that its

canons could interfere with the do. or change the mode of public worship, as established by the canons and articles and liturgy of the Church of England, against any infringement of which its Constitution amply provides. The temporalities therefore, and the spiritualities, are well secured, and are safe from invasion. What then is it, we ask, that the Curates can carry out? What is it that the majority of the Parishioners of St. Paul's are afraid of?

We are not at all disposed to interfere with the privilege that Mr. Uniacke claims, and which is the natural right of every freeman, of advocating his own views of doctrine, or contending against any innovation he may conceive to be injurious. In the exercise of the same right we simply believe, that no phase of doctrine has been or is likely to be interfered with, and we are perhaps unfortunate in believing that the Synodical action of the Church, which will come out all her parts, and give her laity a full share in her government, if it be an innovation, is one that is well calculated to strengthen her against all her enemies, and by uniting her friends in sentiment and action, to be beneficial and not injurious to her best interests, spiritual and temporal.

It is men like Mr. Uniacke, among the laity, and we hope still to see him in his proper place in this matter, who ought to take the lead in carrying out instead of opposing these views, tending as they do to the enlargement of the Church and to increase her communion. At present, in this diocese, the Church is a disjointed mass—no community of interests—no interchange of opinion—no consultation for the general good—no proper concentration of effort—powerless to resist encroachment—and encroached upon in various ways. All this is to be remedied by Synodical action. May we hope that all her children will yet take a right view of this matter, and be unanimous in their desire to bring it to a successful accomplishment. And it is our earnest prayer, that laying aside ungenerous and unworthy suspicion, they may be all led to a hearty cooperation with their Chief Pastor to perfect the good work, guiding him by their counsels, and strengthening his hands by their influence, in every thing that may impress his mind as tending to the glory of God, and the advancement of pure and undefiled religion.

The Constitution of the Synod, as decided upon at its last meeting ought to be in the hands of every Churchman in the Province. It can be had, price 2s, at W. Gossip's Book store, 34 Grayville street.

ADJOURNED PARISH MEETING OF ST. PAUL'S.

The adjourned meeting took place on Friday week. There was a very large attendance for a parish meeting—over 70 persons being present. Before proceeding the Rector made some remarks relative to his position as Chairman, stating that he had obtained the advice of two eminent legal gentlemen upon the question, and that he repudiated the right of the parishioners to appoint a Chairman at any parish meeting at which he might be present, and offered to read the opinion. After a lengthy discussion the business was proceeded with, the respective rights of the Rector and Parishioners remaining in abeyance.

Replies of the Rector and Curates of St. Paul's, to the Resolution of the Meeting of Monday, were read, asserting their right to take part in the business of the Synod—and a Resolution was proposed, that in the event thereof their engagement with the parish be terminated at Easter 1857. An amendment expressive of confidence in the Clergy of the Parish, was lost 44 to 28. The Resolution was carried by the same majority.

Other parish business was transacted and the meeting adjourned.—*Last Saturday's Ch. Times.*

ATHENS.—The literary entertainments at the Temperance Hall, in behalf of this Institution, closed for the season on Tuesday evening last. Robt. Haliburton Esq. delivered an amusing and clever address on ancient customs and their influence in the present age, which was listened to with much pleasure. The Hon. Joseph Howe closed the Session with an impromptu address, in which he eulogized the performances of the Band of the 76th, which was in attendance, as a chief attraction of the evening—commended the exertions of the officers of the Temperance body, as calculated not only to benefit the Institution, but to cultivate a literary taste in the community—suggested a course for future sessions—and hoped that many more than those who had lent their assistance during the present, would next year prepare themselves to sustain the effort. We may add a hope that this will be the case, and opine that the cause of temperance and moral improvement, cannot be better promoted than by cultivating in this way the resources of intellectual enjoyment.

We publish in this place the Ninth Regulation of the Diocesan Assembly, and the Ordination Vow made by Priests, which are referred to under the Replies of the Curates of St. Paul's, but were inadvertently not subjoined, as therein stated; and the Canonical Oath.

NINTH REGULATION OF THE DIOCESAN ASSEMBLY.

9th. The vote of each order shall be taken separately, such vote being determined by the majority of the members present and voting in each order. And no act or resolution of the Diocesan Assembly shall be valid which shall not have received the concurrent assent of the Bishop, the Clergy, and the Laity.

ORDINATION VOW.

The Bishop.—Will you reverently obey your Ordinary and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer.—I will so do, the Lord being my helper.

CANONICAL OATH.

I, A. B., do promise and swear faithful and canonical obedience to the Bishop of Nova Scotia and his successors, in all things lawful and honest. So help me God.

THE LEGISLATURE.

A necessary attention to other matters more immediately connected with the objects of this paper, has prevented that full account of Legislative and other intelligence which we had intended to give. We have only room for the following summary of the more interesting part of last week's proceedings.

His Excellency the Lieut. Governor came down to the Legislative Council on Monday last, and gave his assent to the Revenue and other bills, thirty-eight in all. In the same body the Centreville Hall Co. bill, and the bill to increase the deposits in the Savings Bank, passed in Committee, and finally passed on Tuesday. Also a bill to provide for the further issue of treasury notes. Under this Bill there can be no doubt that we shall soon have £150,000 of paper money, unredeemable in specie, afloat in the country.—Will five pounds of this money be as valuable as a five pound bank note redeemable in gold—and if not can it be kept afloat without depreciation? A bill concerning the division of the School Districts in the County of Lunenburg, was referred to select committee. On Wednesday several important bills were read a third time and passed—among them the bill to alter fees of Harbor Master at Sydney—the militia bill. The bill to empower the Corporation of Halifax to make side walks, was reported from select committee. The Erasmus Hall Co. bill was read a first time.

Hon. Mr. Almon presented a petition from the Rector, Churchwardens and Vestry of St. John's Parish, Truro, praying the House to dismiss a petition presented this session, for the appointment of Trustees, &c. of globe lands in Onslow.

Hon. Mr. Almon on presenting this petition spoke as follows—It will be in the remembrance of this House, that a petition was presented early in the session, by a hon. gentleman on the other side of the House, praying that Trustees should be appointed for certain Church lands in Onslow, and that an enquiry should be made by what authority such lands had been applied to private uses.

I am instructed to say that these lands have been held by the Church of England under a grant from the crown since 1767, that in faith of that grant, Missionaries and School Masters were sent out from England, by the Society for propagating christian knowledge, that these lands have been held by the Rector, Church Warden, and Vestry of Truro for the last 35 years, that they have regularly paid taxes on such lands, being called upon so to do, by the Collectors of Poor and County Rates, who recognised their title to the lands in question. I am further instructed to say that if any lands have been sold, the proceeds have been applied for the benefit of the Church; and no portion of said proceeds to any private use.

It will be observed that the petitioners object to any Trustees being appointed, and that they state that they are not aware that any adverse possession has been hold of the lands. The lands yield a very small rent which is paid to the Rector of the Parish.

Hon. Mr. McCully—Of what parish, Truro or Onslow?

Hon. Mr. Almon—Truro.

Hon. Mr. McCully—Is Onslow in that Parish?

Hon. Mr. Almon—Yes, although the Church is in Truro. The hon. gentleman must be aware that the Church of England hold lands in different parts of the country often at a considerable distance from the locality in which the Church is situated, although such lands are always held, and their proceeds applied, for the benefit of the Church.

The petition was then read by the clerk.

(The substance of the petition appears in the above remarks of the Hon. Mr. Almon.)

The only remaining particulars worthy of notice are that the petitioners state that diving service according to the rites of the Church of England has been regularly held at Onslow where the said lands are situated.)

On Wednesday several changes in appropriating the Provincial funds, were agreed to. Dr. Brown reported in favor of the usual grant to Halifax Dispensaries. Mr. McLellan resumed his motion against the Inland Navigation Co. which was again lost, and the report affirmed. Hon. Provincial Secretary gave notice of a motion to authorize the Government to appoint a Commission to enquire as to the importation of public bodied labourers.

The House voted 20s. per day, during all the session, by acclamation to each of the Members.—£25 extra was voted to the Sergeant-at-arms, and £10 to the Deputy.