

from him repeatedly by both clergymen and laymen, and he saw there was a need of some such organisation. Rev. Mr. Campbell said he had his cathedral chapter as a Council. But he (the Bishop) asked if it was not notorious, that the greatest jealousy and ill-feeling would prevail if that body, of his own appointment, were given to the government of the Diocese. He had had but one wish in this proceeding, as in the remodelling of the Church Society, to call in to aid and counsel him in the government of his Diocese, the Clergy and representatives of the Laity. Those who had acted with him in that society knew that he had sought to place the representation of the Laity upon the broadest basis, and when the Rectories had been given up to that society to manage, he had himself suggested their being handed over to the Vestries as most interested in their proper management. In all his proceedings since he came into the Diocese, this had been a principle on which he acted. In taking steps for assembling a Synod he was not of opinion he had shown himself disloyal to his Queen, he felt no one could justly lay that to his charge. He was bound by his consecration oath, and trusted he should always feel the full force of that obligation. He recognised the supremacy of the Queen and of the law, here as in England: here as there, all writs run in the Queen's name. But other bodies met under the authority of the Queen and of the law, why should not they? He did not feel that in meeting thus they would be contravening any law. With regard to the objection raised to the meeting of convocation in England, that it would give rise to unseemly contentions, they knew that when last assembled for the dispatch of business that body did break up in a disorderly manner. But there the disputes were about doctrinal questions. Such questions could not come before their Synod. There, too, it might be, and was urged that they had no need of Convocation or Synods for the settlement of any but doctrinal questions. Parliament gave them the necessary legislation, and through the ecclesiastical courts discipline was maintained. But here the church was not represented or recognised in Parliament, nor had we ecclesiastical courts. In this country the practical good sense of the members of every other religious body had given them some such organisation as this, and enabled them to work its machinery to their benefit. He did not believe the practical good sense of the members of the Church of England was any less, or that it would fail them in any effort to carry on the affairs of their church. With regard to the remarks of Sir Geo. Stephens (whom he recognised as a great authority in Colonial affairs) contained in a letter addressed, he believed to Lord Harrowby, he thought it had no bearing on their case here. It probably arose out of a project to confer powers upon churchmen in a colony.

For instance, when the first act for the enfranchisement of the church in these colonies was introduced, he being in England sent out a copy of the bill to the Dean, who replied, after taking legal advice, that it would confer full power on them as if passed by the Provincial Parliament. It was against the conferring of powers by the Imperial Parliament, thus infringing on the recognized authority of the Provincial Legislatures, and that alone, that Sir G. Stephens declares. It was no question with us of passing rules by a Synod to have the force of law. It had given him great satisfaction to mark the admirable tone and temper in which the discussion of the subject had been conducted on both sides. He was sure the delegates would go back with a vast deal of information acquired here respecting the constitution and probable working of a Synod, and he looked forward to the time when they would regularly assemble at periodical intervals. Everything tended in that direction. The increased facilities of transit, and the recent Municipal Act, tending to draw out the capacity of the people for self-government would make such meetings easy and desired. The laity of the Church would soon feel they had the same right to, and same ability for self-government in Church matters as other bodies. The meeting very fully and fairly represented the intelligence and respectability of the Church people of the Diocese; out of 53 clergymen 41 were present, only 12 absent. Only three of these were not heard from. They probably intended to come, but had been kept back by the storm; the other nine had sent him letters explaining the reasons of their absence. Eight out of the nine Rectories were represented, and all the city Churches fully represented, 49 lay delegates had been in attendance. Only nine missions were entirely unrepresented. He had heard of no refusal to elect delegates. Those who supported Mr. Campbell in his opposition to the Synod had exerted themselves to the utmost he believed,—

and he by no means blamed them for doing so, yet, notwithstanding these exertions, a vast majority had declared themselves favourable to a Synod. He did not wish to hurry the matter unfairly. He had thought it best to send out the draft of constitution and rules framed by the Sub-Committee for their consideration. Had he not done so, he did not believe they would have had a fifth of the interesting discussion of the matter which had now been drawn out. But he had communicated to several of his clergy the fact that he hardly expected to carry anything into execution now, and he was quite willing to adjourn to give more time to those who desired it. He desired, as their Bishop, to thank those brethren of the laity who had come to the meeting at so much trouble and expense, he doubted not to many of them, for their assistance and advice; and to express his gratification that the subject had been discussed in that full, frank, free manner, and in such a tone that they need not be ashamed to have their debates go forth to the world.

INDIA.—The following extract from a private letter showing the state of feeling in our now Eastern possessions, may interest some of our readers:—

"I am now, as you will see by the heading of my letter, up the Irawaddy, some forty or fifty miles above Prome. We brought up the Bishop of Calcutta to consecrate a graveyard, church grounds, &c., and to lay a foundation-stone for an iron church here, and hold Confirmation. . . . The Burmese all prefer their present state to what it was under their own King; they are much more happy, have a great deal more time to themselves, and do not live in constant fear of death. Their deaths were fearful. The first time, I am told, a Burmese saw a man hung, he was asked how he would like to die that death. He replied that it would be a pleasure to die like that—no pain, so easy. They are put to death by torture: there is in one of the stations here a pagoda containing some pictures showing the deaths they die, some having melted lead and brass poured down their throats, others flayed alive and left to die. I have not seen them yet, but I will give you more particulars if you wish it."

An act of heroism, duly qualified by romance, is mentioned as having occurred at Malta. A Mr. and Mrs. Evans, with their son, a fine boy about eight years old, staying there, on their return from Upper Egypt, were crossing in a boat from Valetta to Vittoriosa, when the little fellow, in endeavoring to catch hold of a piece of stick, overbalanced himself, and instantly sank before the eyes of his parents. The Rev. Mr. Robinson, Chaplain to the Forces, who was following in another boat, immediately jumped into the sea, and succeeded in bringing him, apparently dead, into it. Mr. Evans, the father of the boy, feeling much gratified for what the rev. gentleman had done, sent him a cheque for £500, which was at once returned. But what makes the romance of the story is, the two gentlemen who have so unexpectedly become acquainted with each other are relatives and members of branches of the same family, but, in consequence of differences which took place many years ago, they had not seen each other since their boyhood, and each was ignorant of the other's residence in the island until this singular introduction.

A lady, the daughter of the late Mr. Samuel Blackwell, of Bristol, has just completed her medical studies in Paris, and obtained a diploma to practice as a physician. She has a sister who pursued her studies also in Paris, and is acting in a similar capacity in New York, under the title of Dr. Elizabeth Blackwell.

A PASHA IN A PKW.—The following is an extract from a letter dated Jerusalem, Jan. 7:—"Yesterday was Epiphany day, and his Excellency Kiamil Pasha came to the English Church service, attended by his Turkish business secretary and his French secretary (the train of servants stayed near the door.) Who would have thought, a few years ago, that upon our small English premises, there should have been the Church-bell ringing, the British flag flying, and the Pasha walking reverently to Church? It was an Epiphany, indeed, to see the Pasha in a pew, standing up, with our Prayer-book in Turkish, at the glorious chant of the *Te Deum*, facing the Ten Commandments, the Lord's Prayer, and the Creed, in Hebrew writing, in Jerusalem. His Excellency had on a former occasion visited the Great Resurrection church of Jerusalem on occasion of the visits of the Royal and Imperial Princes, and for keeping the peace between contending factions at Easter; but yesterday he came at his own proposal, and without the claim of public duty,

The lady who presided at the organ, I need not say, played with spirit, after the sermon, 'The people that walked in darkness,' &c."

Does the reader know what a "muffin" is? We should guess not:—

THIS IS A "MUFFIN."

"There are some notions which must be unlearned in Canada, or temporarily laid aside. At the beginning of winter, which is the gay season in this Paris of the New World, every unmarried gentleman, who chooses to do so, selects a young lady to be his companion in the numerous amusements of the time. It does not seem that anything more is needed than the consent of the maiden—ho, when she acquiesces in the arrangement, is called a 'muffin'—for the mammas were 'muffins' themselves in their day, and cannot refuse their daughters the same privilege. The gentleman is privileged to take the young lady about in his sleigh, to ride with her, to walk with her, to dance with her a whole evening without any remark, to escort her to parties, and be her attendant on all occasions. When the spring arrives, the arrangement is at an end; and I did not hear that an engagement is frequently the result, or that the same couple enter into this agreement for two successive winters. Probably the reason may be that they see too much of each other." This most agreeable arrangement is soon appreciated by visitors:—"A gentleman, who had just arrived from England, declared that 'Quebec was a horrid place, not fit to live in.' A few days after he met the same individual, and confided to him that he thought Quebec 'the most delightful place in the whole world; for, do you know,' he said, 'I have got a muffin.'"

Correspondence.

FOR THE CHURCH TIMES.

The most interesting and numerous attended meeting of the D. C. Society ever held in this Parish, (viz. Trinity, Cape Braton,) took place on Wednesday evening last. The Rector of the Parish took the chair, and introduced the business of the evening, which was ably followed up by the several speakers, who moved and supported the following series of resolutions.

1. Moved by Rev. Mr. Uniacke and seconded by R. Bridge, Esq.

That we regard the Diocesan Church Society as the medium through which Churchmen, acting on the principle that "all things should be done decently and in order," may most efficiently aid in the spread of the Gospel in this Diocese.

2. Moved by R. Brown, Esq., and seconded by D. G. Rigby, Esq.

That while we regard the D. C. Society as intended and well calculated to unite the sympathies and co-operation of all Churchmen, we regret that its annual meeting should be held at a time when members from this portion of the Diocese are practically debarred from taking part in its proceedings; and therefore we would express a hope that such annual meeting may be held in June instead of October, as at present.

3. Moved by Rev. W. Porter, seconded by Y. Barrington, Esq.—

We rejoice to think that some provision has at length been made for the Widows and Orphans of the Clergy, but think that the graciousness of the act is much impaired by the provisions of the 10th and 11th rules, which rules, in the opinion of this meeting, should undergo revision.

4. Moved by Hon. Justice Dodd, seconded by J. P. Ward, Esq.,

That the following Officers be appointed for the ensuing year:—Vice President—Richard Brown, Esq. Collector and Secretary—D. G. Rigby, Esq. Treasurer—Robt. Bridge, Esq. Standing Committee—John Barrington, Edward Robson, Ambrose Folliott, Christopher Langwaith, and George Barchell.

The above Resolutions were spoken to with great earnestness and ability, and the customary collection taken up at the close of the proceedings, afforded gratifying proof that the remarks made were not thrown away on the audience, amounting as it did to the respectable sum of £4 4 1.

The meeting was much indebted to Messrs. Uniacke and Porter, for their ready and able advocacy of the good cause, and to Judge Dodd and family, who with many other friends from Sydney showed their sympathy and good will, by countenancing the meeting with their presence. Our special thanks are also due to J. P. Ward, Esq., Proprietor of the "Cape Braton News," who at some inconvenience came over from Sydney, and in the last issue of his Paper has given a succinct account of the proceedings of the evening.

The Society is evidently gaining ground here, and if the unnecessary restrictions alluded to in the 3rd of the above resolutions were removed, and the time of meeting as referred to in 2d resolution changed to 20th of June, so that we could be present at the annual meetings in Halifax, a still deeper interest would be created in its favour.

Sydney Mines, Feb. 25, 1856.