

ENGLAND.

On the fifth instant the Anniversary Meeting of the British and Foreign Bible Society was held at Exeter Hall, the Earl of Shaftesbury in the Chair. Letters were received from his Grace the Archbishop of Canterbury, the Bishop of Chester, the Earl of Carlisle, the Marquis of Blandford and Sir Geo. Grey expressive of their regret at being unable to attend, and their general interest in the welfare of the Society.

An Abstract of the Report was then read by the Rev. G. J. Collinson, assisted by the Rev. T. W. Meller, Editorial Superintendent; from which it appeared that the entire receipts of the year ending March 31, 1852, amounted to £108,449. 0. 10., being an increase on the previous year of £5118. 18s. 2d. The Receipts applicable to the General Purposes of the Society have amounted to £56,983. 8s. 1d. including £34,100. 19s. Free Contributions from Auxiliary Societies. The amount received for Bibles and Testaments is £51,765. 12s. 9d. being an increase of £2230. 17s. 11d. on this item.

The Issues of the Society during the year are as follows:—

From the Depository at home... 805,181
From the Dépôts abroad... 349,341

Total.....1,154,522 copies.

The Total Issues of the Society now amount to 25,462,309 copies.

The expenditure during the past year has amounted to £103,931. 9s. 10d. being £386. 19s. over the previous year. The Society is under Engagements to the extent of £52,341. 2s. 7d.

The BISHOP of WINCHESTER in seconding the first resolution, among other passages spoke as follows:—

"My Lord, I have been young, but now am old; and there are some younger here, to whom I may venture to say this word, the result of my own experience; When creature comforts are crumbling away; when we get more and more impressed, as we advance in the vale of years, with the vanity and nothingness of all earthly things; when we find these truths in that Book, of which we are the Bibliolaters, that the things of this world pass away, that the flower fades, and the leaf withers, and that all is passing from this changing scene; that "all is vanity and vexation of spirit" here below; then let us remember that we have the Book, the Book of books, which is able to sustain us, and which only can sustain us, through God's grace, and through His Spirit acting upon our hearts. When all things fail—when time flies, and we are entering upon eternity—then let us remember that it is this Book which God has vouchsafed to us, for our comfort, our consolation, our stay, and our joy; and then I am sure that not one of us will regret of having been the privileged instrument, under God's blessing, of having put a single page of that Book into the hands of some one of our poor, and miserable, and sinning fellow-creatures."

The CHIVALIER BREUSAV gave the following review of the efforts of the Society in Foreign Countries: I was struck most forcibly by the conclusion of the Report of last year, and particularly with two remarks which have turned out to be prophetically true. One was, your Committee said to the Christian friends whom it addressed, that we had to expect greater and more fierce resistance to the Bible and to its propagation than ever; and the other was, that the impious and blasphemous contempt of the word of God, which, in many parts of the Continent, during past years has burst out from the revolutionary party, was producing, and would produce, a most salutary Christian reaction upon the great mass of the people, and that this would be proved by a continued demand for the Bible, and by an increased issue of Old and New Testaments, among the Germans in particular. If I look back at those two expectations, I am reminded of what I had the honour to say thirteen years ago, when I first came to this country, and had the privilege and the happiness of addressing an assembly like the present, and upon a similar occasion. I then offered some observations of the very same import; and we have certainly lived to see them fulfilled. It is somewhat singular, that whereas the successor of Mahomet, the Sultan of Turkey, not only issued last year a general regulation for religious toleration, encouraging the distribution of the Scriptures, and protecting your agents,—and I was very glad to find this Society among the first to bring this great fact, which does so much honour to the reigning Sultan before the Christian world,—whereas, I say, the Sultan not only enacted this law, but has recently in Palestine and in other parts of his empire, done every thing in order to maintain the great general principle of religious liberty, and especially in favour of Protestants; whereas we see this happy consummation in one part of the world, does it not appear as if in other Governments there was no idea but that the Book of God is their greatest enemy, and that the doctrine it contains is the most dangerous poison for their subject? I cannot help hoping, that wherever German Governments are concerned this may be merely a momentary aberration; and I will say here publicly, that I trust that before the next Anniversary of this Society we shall hear words and facts confirmatory of his hope, which, as a German, I cannot but entertain. What I will say is this, and I have the full conviction that I am so, and will be confirmed by what we shall hear next year, that this is not the case with Protestant Germany, and least of all with Prussia. Prussia will not forget its Government; Prussia will not, and cannot, forget that the basis of its own existence is religious liberty—that it owes to the Bible, to Christianity, to the Reformation which took place in the very heart of the Prussian monarchy three hundred years ago, the principles of that Reformation, which are, after all, the principles of religious liberty. These must be maintained; and they will be maintained, My Lord. Not only—as many of those present know as well as I—not only are a great number of our influential men, in the Government, and in Parliament, and in all classes of society, at the head of the Bible Societies of my native land, and have been for many years active supporters of the great mother Bible Society; but I have no hesitation in saying, that the King himself is second to none in his zeal for the Gospel, and in his desire to see the Bible spread, not only over his own kingdom, but wherever there are hearts to feel and ears to hear. My Lord, what I say respecting my nation is this: Do not believe that your Missionaries and Agents are not well received and are not welcome in Germany wherever they go; but let me mention one blessed Institution, which I recommended from what I have myself seen on the Continent, which is worthy your Christian attention, particularly in reference to Germany—I mean the Institution of Colporteurs. I have seen in the Report

of last year, and I have heard it to-day, that there are but few comparatively employed in Germany. I hope next year their number will be increased, because I know the German Christian wishes the Bible to be brought to his home, not by the bookseller, or the bookbinder, or by men whom he does not know, but by native men—Colporteurs—men who can give a reason for the hope that is in them, and can look on them and say, "This is the Book on which I placed my faith for this life, and for that which is to come: read that Book, which has made me happy, and many others, and will also make you happy." Such men you will find the Bible Society, and in that most excellent and blessed Institution of the Moravian Brethren, to whom not only my country, but the world, is so much indebted. My Lord, I would say, in conclusion we shall have to encounter many dangers; and I will tell you why that is certain, because the enemies of religion and the Bible know more than they did in the last century, that the Bible is a fire which consumes iniquity. There is a life and a power in it which nobody can quench. I have seen, in a country where I have spent a great part of my life, people who lived when Italy was overrun, sixty years ago, by the French revolutionary armies; and I have seen the books which then were asked for, and which came in shoals over the Alps, the infidel books of the Encyclopedists of France in the eighteenth century, the worst books that were ever written. The people were sick of the Christianity they saw before them; they thought that there must be comfort in the works of those who were opposed to it. But before I left that country I saw myself the applications which were made by thousands, when, by the revolutionary events of 1830, political changes took place, not for Voltaire and Diderot, but for the Bible. They took it, they hid it, and they perused it. My Lord, is not there hope for us?

The BISHOP of CASHEL in reviewing the effect of conversion from the Romish Church, especially among the Irish in America said:—

"I have here "The Annals of the Faith," the great Roman Catholic Book for the details and statistics of the Romish Church. This work contains, amongst other things, the statistics of that Church in the United States; and it appears that the sum total of Roman Catholics in the whole of the United States is 1,663,500. They did not much like the sum, it appears, when they had made it out, for in a note it is added that "the real total far exceeds this amount; and it is added that the Roman Catholic population of the United States is generally estimated at 2,000,000. For my purpose I would just use soon call it 2,000,000 as 1,663,500. A lecture was given at the end of last year by a Mr. Robinson, at a place near New York, on the statistics of the United States. That gentleman states the population of the United States at 23,000,000. He further states that there are in the United States 3,000,000 of born Irish, and 4,500,000 of the descendants of the Irish; so that there are in all 7,500,000 Irish, or 1,000,000 more than are now supposed to be in Ireland. Yet not 2,000,000 of the whole population, which came out of a Popish country, now belong to Romanism! I have another authority on this subject. Here is a letter from a Priest at New Orleans, dated February 1852, to the Priests of Ireland, on the subject of the dreadful falling-off in the Roman Catholic Church in the United States. The writer says that, considering the number who came over, there ought to be 3,970,000 Roman Catholics in the United States, whereas there are only 1,300,000. He is a little under the 2,000,000. I do not quarrel with him about the excess over the other Romish statements, where he says the number lost to the Roman Catholic Church is 1,992,000, so that, in round numbers, 2,000,000 are lost to the unscriptural Church of Rome, even according to this statement. What this Priest acknowledges is, doubtless, vastly under the reality; yet it is a startling revelation, especially when it is remembered that these 2,000,000 of Irish Roman Catholics have been lost to the Romish Church in less than a quarter of a century. When I first saw these statements my eyes were certainly opened to the truth of what many little things had led me to believe, namely, that, of the emigrants who were flying from Ireland to America, a large proportion were not merely going from poverty and distress, but were going also from spiritual despotism and persecution. I do not think the statement of such facts can be out of place at a Meeting of the British and Foreign Bible Society, for we have reason to believe that it is the circulation of the Holy Scriptures which is at the bottom of all this. Not only is the diffusion of God's word at the bottom of that movement which is taking place in Ireland, but it is also, we trust, of the great falling-off in the Romish Church which has taken place in the United States; and we are here so much citizens of the world in its length and breadth, that we rejoice in the spread of the truth equally whether it takes place in Ireland, in England, or in America."

The Rev. Dr. DYER of Philadelphia gave the following statement of facts, also confirmatory of the foregoing:—

"My Lord, let me now call attention to a few of our principal statistics. Our Society has at this moment about 1400 Auxiliaries in co-operation with the Parent Society located in the city of New York. The receipts for the year preceding the present were, in our currency, 284,614 dollars. I left my country just as the Committee were making up their annual statements, and therefore I have not the exact statistics of the year which was just closing; but I was assured by the Secretary that the receipts had been greatly augmented during the past year, and perhaps I ought to say in this connection, that this is true also with regard to all our great national Institutions. And while our national Institutions have been gaining ground, all our denominational Institutions have also had increased receipts; so that the operations of the national Societies have not interfered with the prosperity and success of Institutions belonging to the several denominations. The number of books printed during the year preceding the present was as follows: Bibles, 270,000; Testaments, 402,800; making a total of 672,800 copies. The number for the present year is much larger. Since the formation of the Society, the aggregate number of Bibles printed has been 2,925,468; of Testaments, 4,647,499; making a total of 7,572,967. Thus, My Lord, you perceive that we have not been altogether idle. Nor have our labours been confined to our own country; but, following the noble example which has been set by this Society, we have extended our operations, as far as we have had the ability and the opportunity, to the other nations of the earth that needed our assistance. Our work has been steadily carried on in Canada, in Mexico, in many parts of South America, in many of the countries of Europe, in Africa, and in Asia. But, My Lord, we have peculiar difficulties to contend with in America, and I hope I shall be pardoned if I speak plainly with regard to some of those difficulties. One difficulty is, the rapid increase of our population over such a vast extent of territory. In 1800 the population of the United States

was about 5,000,000, and of that population only about 4,000,000 resided west of the Alleghany Mountains. In 1852 our aggregate population is about 24,000,000, and of that number at least 12,000,000 are beyond the Alleghany Mountains. Now it is to be borne in mind—and it is a fact which is very significant in its bearings—that what we term our great West, the country beyond the Alleghany Mountains, is capable of sustaining millions on millions of human beings; and though 12,000,000 of people have spread themselves over the country, only a portion of them can be found in the towns, the great mass being stationed along the rivers and in the valleys and prairies of that vast domain. But where does this population come from? This is one point of difficulty—and it is a point which may, I conceive, very properly be brought before a British audience—a large amount of our annual increase arises from emigration, and the greater proportion of the emigrants is composed of British subjects. I will state a very few facts bearing on this point. The Sunday before I left New York there arrived in that single port more than 3000 emigrants; on the following day, Monday, 2000 came into port; on Tuesday, 5000; on Wednesday, 2000; making in four days more than 12,000 souls, most of them were friendless and penniless. Such is the stream of humanity which is steadily pouring itself in upon young America. Now, amidst the population which is thus coming amongst us there is a vast amount of real destitution—destitution which reaches not the poor body alone, but the very depths of the human soul. Yes, there is a degree of destitution which we, amongst our entire population, know nothing at all about. Now, in order to give these people the word of life, the blessed Bible, the American Bible Society is obliged to employ, and to keep steadily in the field, Bible distributors; and to show you what are the results of the labours of these persons, I will give you a single fact. During this last year one individual, who has been long in the service of the Society, visited, in the city of New York, 18,207 families, of which 2296 were wholly destitute of the Bible, and almost all those families consisted of foreigners. There is something encouraging, amidst all our difficulties, in the fact that one person was enabled to pay so many visits—This emigrant population is, for the most part, professedly Roman Catholic, and a very large proportion of it comes from Ireland. If you could transport yourselves to the city of New York, you would see its roads and its narrow streets teeming with human beings, many of whom had recently landed on our shores. We have a system in operation by which these people are immediately attended to, as far, at least, as that is practicable. We have our Bible distributors, and our Tract distributors, and our Missionaries, whose duty it is to lead them, if possible, to proper quarters, and to send them, as soon as it is practicable, into the country. Our great hope for this mass lies in getting them into the country. Why? Because if we can only get such poor families into the agricultural districts, from that moment they are emancipated beings; the power of Rome cannot reach them: and here lies the secret of that influence which is at work, and which has produced the result to which your attention has been directed this morning. We have our Missionaries scattered all over this wild domain. There they establish the simple Sunday School, and the children are collected and taught to read the Bible. You will find a family from Norway, and a family from Prussia, and a family from Sweden, and a family from Ireland, and less, frequently, a family from England. You will find all these in the same neighbourhood. All are taught to read the Bible; and the result is, that all these people will have the Bible. Now, My Lord, we sometimes hear in America of persons going over from Protestantism to Romanism; but I presume that this arises, in a great measure, from a circumstance to which I alluded yesterday in an address before the Church Missionary Society. Somehow or other, we in America are very apt to copy what we hear has taken place in England. We are very loud, and, I am sorry to say, sometimes very blustering in our talk; but, after all, we sit down very quietly, and adopt what has been already adopted in England; and if I mistake not, there was the example set us over here of some men going over to Rome, and we had among us some men who were foolish enough to follow a very foolish example. But, My Lord, while this is true with regard to a very few persons, it is also true, that thousands and thousands of Romanists in our country are coming over to Protestantism; and the bright and glorious feature of it all is, that God has provided a land big enough for people to settle in it by millions, and still to be so scattered and mixed up, that no powers of spiritual despotism will ever be able to fasten upon them. People in my country are in the habit of thinking and talking very freely; they say very much what they feel; and there it is no uncommon thing—I have heard it with my own ears—it is no uncommon thing to hear Roman Catholics say, that they would long ago, have thrown up their religion if they had dared to do so. They are not afraid when they get there. The Priest is 100, 150, or 200 miles off, and they know very well that he cannot touch them.

Before I sit down I will state one little fact, which afforded great pleasure to myself, and which appears not unsuitable to be mentioned here. Allusion has been made to the operations in Ireland. Just before I left my city I visited one or two Sunday Schools, and it happened—I did not know then that I should be here on this occasion—that I discovered in a Sunday School-room a little box. I asked the superintendent what it meant. "Why," said he, "one of our Judges has received a letter from the Rev. A. Dallas in Ireland, giving an account of his work; and we were so much interested in the statement, that we mentioned the matter to the children; and the result is, that we have put up a box for contributions to be sent to Mr. Dallas, to assist him in the work which he is carrying on."

The REVEREND J. KENADEY from Benares, the Rev. P. PERVAL from Ceylon, and the Rev. W. KEANE from Calcutta, also gave some very interesting details from their respective places.

THE CONVOCATION AT YORK.—The motion of Lord Redesdale in the House of Lords produced the novel sight of a Metropolitan formally disclaiming the functions of his high office. The Archbishop of York thought it a sufficient answer to the inquiries made of him respecting his refusal to open the session of his Provincial Synod, to say that he had acted under the directions of his deputy-registrar. Is there no one in the Archdiocese that could assist his Grace with the loan of a volume, tract, or pamphlet on the subject of Synods, and the functions of Metropolitan in the same? On the floor of the House, where forms and precedents have great weight, the validity of the Archbishop's plea was to some extent, at least admitted; but we imagine the public out of doors will hardly acquiesce in the proposition that the Church's highest powers are to be held in abeyance because some "old file" of a red-tapist, who, with his father, has been a somnolent abettor of legal fictions for the space of a century, cannot comprehend the necessity of their being exer-

cised. Archbishops had better beware how they proclaim themselves mere cyphers, dependent on registrars and deputy-registrars for a sense of their duties. The ecclesiastical economists of the day might draw awkward conclusions from such an admission. Most sincerely do we hope that His Grace will bear in mind his promise to give his best consideration to the suggestion offered to him by Lord Redesdale, in order that the Primate himself and the Church may be spared the repetition of so pitiable and so humiliating a spectacle.

PROTESTANT ASSOCIATION.—The annual meeting of the Protestant Association was held on Wednesday in the large room of the Exeter Hall, the Right Hon. the Earl of Roden in the chair. There was a numerous attendance of lay and clerical gentlemen connected with the Association. The proceedings were opened with prayer by the Rev. Mr. Thelwall. The Earl of Roden, Sir J. Paul, the Rev. T. Nolan, the Rev. Dr. M'Neill, and other gentlemen addressed the meeting in support of the several resolutions brought forward, all of which were carried unanimously.

MELANCHOLY DEATH OF A CLERGYMAN.—Accounts from Exeter, under date of Thursday, mention the melancholy death from drowning of the Rev. J. H. S. Burr, who was a Priest Vicar of Exeter Cathedral. It appears that on Saturday morning Mr. Burr proceeded from Exeter to Porthleven, near Helston, in Cornwall, to supply the place of Mr. Williams, the incumbent, who was in bad health. Mr. Burr did duty on Sunday, and on Tuesday morning he left the house in which he was lodging to indulge in sea bathing. Alarm was immediately excited in the minds of his friends, who knew the dangerous character of the coast, and on their proceeding towards the spot where he had been last seen, they found his clothes upon the beach, and his faithful dog—a small Skye terrier—guarding them. Nothing could be seen of the unfortunate gentleman, and the sea was so rough that the boatmen could not put out in any small boats. However, search was prosecuted with as little delay as possible, and at a late hour in the afternoon the body was discovered, carried a distance of two miles from the spot where the clothes and dog were found. The melancholy intelligence was communicated to his friends at Exeter. What aggravates the distressing character of the event, is the circumstance that Mrs. Burr was absent, visiting her friends in France, when the arrangement was made for the deceased's visit to Porthleven. Mrs. Burr returned unexpectedly to Exeter on Saturday morning, after her husband had left for Cornwall.

On Friday week, at the Holy Trinity Church, Hulme, after the second lesson, at evening, a middle aged Jew was admitted a member of the Holy Catholic Church by baptism, by the Rev. T. Todd, the incumbent.—Manchester Courier.

The Rev. Dr. McNeill, at the meeting of the Protestant Association in London, on Wednesday, said he had read an instance in which a woman, who hesitated about using her influence to get her husband to vote for the priest's nominee against a candidate favoured by his heretical landlord, was told by the priest that, if she did not comply, her next child would be born with a tail like a monkey.

THE REV. MR. BENNETT.

To the Editor of the Evening Journal.

SIR,—Mr. Disraeli stated to the House of Commons on the 20th instant, on the part of the Government, that there would be a "friendly inquiry" into other member qualified as a "friendly inquiry"—into the circumstances of the case then brought forward against the late incumbent of St. Paul's, Knightsbridge, by Mr. Horsman. From last night's parliamentary report we find that the said inquiry on Mr. Bennett's conduct is actually *sub judice*.

There seems to be no reason why an inquiry of the former description should not be conducted in a "friendly" manner, without ceasing to be a real inquiry. With that view I am induced to address you on that part of the allegations of the honourable member which refers to Mr. Bennett's supposed conduct at Kissingen, during his stay at that Spa last summer.

That conduct, which was gravely dwelt upon by more than one speaker, seemed to have made a strong impression on the House, chiefly in consequence of certain conclusions drawn from it by the mover, and by him put forward as "notorious facts."

Without pretending or presuming to gainsay what that honourable member has advanced on that part of his subject, I am bound to declare, as one more likely than any one else in this country to know a "notorious fact" among the English patients who visit Kissingen, that there were no other facts of that nature connected with Mr. Bennett's conduct whilst there than the one, that he did not attend at our usual house of prayer. I say "house of prayer," inasmuch as no consecrated church or chapel whatever for the performance of the English service exists at Kissingen, besides the temporary room in the Government-house described in my volume on Kissingen.

It was not "a notorious fact" that, during his stay at Kissingen, Mr. Bennett was a constant and habitual attendant at a Roman Catholic church. It could not be "a notorious fact" that during his residence at that place his inseparable companion was a Capuchin friar.

In the first case, because, although a certain vague rumour had been circulated in two or three quarters (probably from his not being seen among the English congregation in the room in question) that Mr. Bennett attended the Romish parochial church instead, I never met with an English resident who knew that as a fact of his or her own knowledge, or who could vouch for it; and also because, had such a constant attendance at that church, as alleged, really taken place, the parish priest, whom I used frequently to converse with on intimate terms, would have naturally alluded to the fact in his conversation with me—nay, possibly have boasted of such a convert to his faith; whereas I never heard a hint from him on the subject.

And, in the second case, because there are no resident Capuchin friars in Kissingen; and it so happened that the only one who last season made his appearance there remained but a few days, for the purpose of collecting contributions towards some benevolent institution. Likewise, because, although I had occasion to see Mr. Bennett every day, during the two hours of the morning and the two hours of the evening promenade to drink the famed Ragozi, in common with the rest of the several hundred patients at the Spa, I never beheld him accompanied by a Capuchin friar. I know, moreover, from experience that a Capuchin in that part of Germany is not of that class of monks whose learning or instruction Mr. Bennett could either profit by or desire in his supposed progress to Romanism, even were he ever so conversant with the *patois* German which those monks generally speak.

The story which seems to have given rise to the rumour alluded to above is, that Mr. Bennett, having in lieu of a regular altar, desk, and pulpit in their right places, an elevated inclosed desk only, fastened to the