

NEWCASTLE DISTRICT BRANCH.
(Concluded from our last.)
DARLINGTON AND CLARKE.

Owing to the late absence of the Rector in England, the Committee in these townships have not effected as much as might be expected from parishes of such magnitude, and so thickly populated. For the reason just mentioned the Stations in rear of the Townships, which the Rector was in the habit of attending periodically on week days, had not been kept up, and in consequence he feared, that we should have but few subscribers from those places. The subscriptions of the congregation of St. John's Church in Bowmanville, will be found, however, to exceed those of last year. Much good had been effected by holding periodical meetings. The people had begun to take a greater interest in the affairs of the Church, and to see that its temporal prosperity mainly depended on the exertions of the laity; as he could testify by the readiness with which they came forward to carry out all local objects. The had augmented their Sunday-school Library, paid their share of the sum required by the District Association for Missionary purposes, and they now had taken active measures towards enlarging if not wholly rebuilding their church. At the Annual Meeting, resolutions were adopted pledging the congregation to renewed and increasing efforts in support of the Church Society. Your Committee appointed an Annual Meeting at the village of Newton in the township of Clarke, but owing to the very unfavourable state of the weather it was postponed.

GRAFTON.

The Parochial Committee in this interesting Parish, is, as usual, remarkable for its exertions in the good cause. Through the zeal and exertions of several ladies of the congregation a large amount, for that locality, has been raised; and this has been done in addition to the various improvements connected with the church and parsonage, which have been effected during the past year. Amongst these encouraging signs of rapid onward progress, it may be mentioned, that an excellent Organ has been purchased at an expense of nearly seventy pounds, which has been obtained by the unceasing exertions of the ladies of this congregation. Seventeen pounds one shilling and six-pence have been contributed by the members of this Committee in the year just ended.

COLBORNE.

Here, also, the same unremitting Pastoral care evinces itself in like fruits as those which gratified your Committee in Grafton. In both Parishes, in addition to the fourth transmitted to the Parent Society, the Travelling Mission has been aided. The Sunday-school, also, has been assisted in Colborne, by the purchase of an excellent Lending Library. Here, also, within the last few months, an excellent Organ has been procured at a cost of nearly seventy pounds. The donations and subscriptions necessary to effect this most desirable object, were procured by the zealous and unremitting efforts of the same lady who so efficiently conducts the Sunday-school. The reports from these Committees conclude with the following significant words: "Your Committee beg to exhort the various members of the Church to unity, peace, and concord; for at a time when our Church is assailed by enemies without, and lukewarm friends within, it behoves every faithful member to give her his hearty and most zealous support. If ever there was a day when the church required the best exertions of all her children for her peace and prosperity, that day is the present." This Parochial Committee has collected the sum of thirteen pounds, twelve shillings and six-pence during the past year. It must be a great satisfaction to the Incumbent of these two Churches to find so large an annual contribution as £30 14s., testifying to his exertions in behalf of the Church Society; and exhibiting so marked an example to other rural parishes.

SEYMOUR AND PERCY.

Owing to the untoward state of the weather, the more distant Clergy were unable to give their attendance at these places at the time appointed for meetings. Your Committee do not feel disposed to press any large or general contributions there, on behalf of the Society, until the Church in those townships can be more fully organized, and they have had time to recover from the expenses incident upon the erection of Churches, and other similar enterprises. Connected with these, not the least is the charge of bearing one-half the expense of the Clergyman's salary.

CARTWRIGHT AND MANVERS.

The same reasons have operated with the Clergy of the District in not pressing the claims of the Church Society in these townships, which now also enjoy the ministrations of a settled Clergyman, and are bound, by the recently established regulations, to contribute one-half the expense of the maintenance of their Clergyman. Besides this, they are actively engaged in Cartwright in completing their Church, and arrangements are in progress for the erection of a Church in Manvers.

TRAVELLING MISSION.

The happy circumstance of resident Ministers being placed in Seymour and Percy, at the eastern part of the bounds of our Association, and in Cartwright and Manvers at the west, have narrowed considerably the extent of the Travelling Mission in this District. In consequence of this, the inestimable benefit of the ministrations of the Gospel is now afforded to places which it was before impossible to include in appointments so frequent and stated; and stations, formerly served by Clergymen whose entire time is now demanded in their own immediate localities, by the increasing requirements of growing towns, have, by the late arrangement, the advantage of services of a more settled and satisfactory nature than they ever enjoyed before.

The charge of the Travelling Missionary includes the Church at Gore's Landing; Saint Paul's Church, Perrytown; two new and very promising stations in the north-west of Hope, and at the village of Bewdly on Rice Lake, where measures are in progress towards the erection of a Church. It may be here mentioned, as shewing the importance of this mission, that the western portion of it, including the rear concessions of Hope, contain by the last census members of our Church numbering one hundred and twenty-two families, containing altogether six hundred and eighty-three souls. Besides the places already mentioned, the Travelling Missionary attends occasionally a station in Monaghan long served by the indefatigable exertions of the Rector of Cavan, though at a great distance from his residence. He has it also in charge to visit the Township of Alnwick.

It says a great deal for the growing interest manifested in the Church, and the beneficial effects of the

Church Society, which has in great measure originated the call for these multiplied ministrations, as it contributes to support them, that in the case of the welcome additions lately made to the clerical body in this District, a large amount of their stipends is made up by the members of the Church who enjoy the advantage of their services.

The Treasurer's Report is as follows:—

Newcastle District Committee of Diocesan Church Society in account with the Treasurer.		Dr.	
1850.	July 1. To paid District's quota Travelling Missionary duty, to date	£	6 18 10
	Nov. 18. To paid do. do		3 9 9
1851.	January 15. To paid Rev. Dr. MacNab District's quota Travelling Missionary duty, to Dec. 31, 1850, to be remitted to Parent Society		2 10 0
	March 26. To remitted to Parent Society:		
	Cobourg Comtee one-fourth	£	2 5
	Port Hope do do		7 13 2
	do do special		2 12 6
	Colborne do one-fourth		3 8 2
	Grafton do do		4 5 4
			41 0 7
	To repaid Cobourg Committee	£	7 5
	Port Hope do		17 16 6
	Colborne do		9 4 4
	Grafton do		11 16 2
			107 4 5
	To balance		18 18 11
		£	183 2 6
1850.	March 30. By balance	£	14 17 6
1851.	March 24. By Cobourg Parochial Committee		104 9 10
	By Port Hope do do		33 1 2
	By Colborne do do		13 12 6
	By Grafton do do		17 1 6
			171 6
		£	183 2 6

Your Committee beg to renew a recommendation which has been made before, and which has in some cases been acted on with encouraging success. It appears desirable that some object of permanent interest and benefits should result from the local action of this Society in its Parochial Branches. For instance, amongst other plans which might be thought of, the sum which remains at the disposal of each Committee, after the remittance of "the fourth" to the Parent Society, and after the claims of the District Association have been attended to, though perhaps in most instances comparatively small, yet, if well invested, might form by its yearly accumulation and increasing interest a respectable addition to any endowment existing for the support of the ministrations of the Church in each parish.

Before concluding their Report, your Committee cannot omit this opportunity of inviting your attention to a point of weighty interest, which, they think, calls for special consideration at the present moment. The times are rapidly progressive, and require no slight exertion to keep up with their daily developments. The advances that are constantly made in applying to the ordinary purposes of life scientific facts, the discovery of whose existence dates from a period by no means remote—the spread of intelligence—and the growth in everything by which mankind's condition is improved morally, socially, and politically; these advantages increase our responsibility, and call upon us to make commensurate efforts in the religious education, by whose influences alone the onward movement may be directed in such channels as may cause it to be a blessing and not a curse. In this great and important work, the carrying on of secular education in strict and close connection with religious training and discipline, your Committee would that the Church Society affords fit and proper instrumentality in accordance with its constitution.

And here it would be highly unbecoming, if your Committee neglected to render an humble but sincere and hearty tribute of gratitude and thanks to our indefatigable Diocesan, the Lord Bishop of Toronto, for his zealous exertions on behalf of the Church University; praying that his valuable life may be prolonged to see the cause for which he has suffered and done so much completely triumphant, and the Church University the Alma Mater of the generation yet unborn.

JONATHAN SHORTT, Secretary.

ENGLAND.

"We, the undersigned Archbishops and Bishops of the provinces of Canterbury and York, do most earnestly and affectionately commend the following Address to the serious consideration of the Clergy of our respective Dioceses.—J. B. Cantuar, T. Ebor, C. J. London, E. Dunelm, C. R. Winton, J. Lincoln, C. Bangor, H. Carlisle, G. Rochester, J. H. Gloucester and Bristol, C. T. Ripon, E. Sarum, G. Peterborough, C. St. Davids, H. Worcester, A. T. Chichester, J. Lichfield, T. Ely, S. Oxen, T. V. S. Asaph, J. Chester, S. Norwich, A. Llandaff, Auckland, Sodor and Man."

"Beloved Brethren,—We have viewed with the deepest anxiety the troubles, suspicions, and discontents which have of late, in some parishes, accompanied the introduction of ritual observances exceeding those in common amongst us.

"We long indulged the hope that, under the influence of charity, forbearance, and a calm estimate of the small importance of such external forms, compared with the blessing of united action in the great spiritual work which is before our Church, these heats and jealousies might by mutual concessions be allayed. But since the evil still exists, and in one most important feature has assumed a new and more dangerous character, we feel that it is our duty to try whether an earnest and united Address on our part may tend, under the blessing of God, to promote the restoration of peace and harmony in the Church.

"The principal point in dispute is this—whether, where the letter of the Rubric seems to warrant a measure of ritual observance which yet, by long and possibly by unbroken practice, has not been carried out, the Clergy are either in conscience required, or absolutely at liberty, to act each upon his own view of the letter of the precept rather than by the rule of common practice. Now, as to this question we would urge upon you the following considerations.—First, that any change of usages with which the religious feelings of a congregation have become associated is in itself so likely to do harm that it is not to be introduced without the greatest caution; secondly, that, beyond this, any change which makes it difficult for the congregation at large to join in the service is still more to be avoided; thirdly, that any change which suggests the fear of still further alterations is most injurious; and fourthly, that according to the rule laid down in the Book of Common Prayer, where anything is doubted or diversely taken concerning the manner how to understand, do, and execute the things contained in that Book, the parties that so doubt, or diversely take anything, shall resort to the Bishop of the Diocese, who by his discretion shall take order for the

quieting and appeasing of the same, so that the same order be not contrary to anything contained in that Book."

"The fair application of these principles would, we believe, solve most of the difficulties which have arisen. It would prevent all sudden and startling alterations; and it would facilitate the reception of any change which was really lawful and desirable. We would therefore, first, urge upon our Rev. brethren with affectionate earnestness the adoption of such a rule of conduct. We would beseech all who, whether by excess or defect, have broken in upon the uniformity and contributed to relax the authority of our ritual observances, to consider the importance of unity and order, and by common consent to avoid whatever might tend to violate them. In recommending this course as the best, under present circumstances, we do not shut our eyes to the evil of even the appearance of any discrepancy existing between the written law and the practice of the Church. But there are many cases where the law may be variously interpreted; and we believe that we are best carrying out her own principles in urging you to have recourse, in all such cases, to the advice of her chief Pastors.

"But beyond mere attempts to restore an unusual strictness of ritual observance, we have to deal with a distinct and serious evil. A principle has of late been avowed and acted on which, if admitted, would justify far greater and more uncertain changes. It is this—that as the Church of England is the ancient Catholic Church settled in this land before the Reformation, and was then reformed only by the casting away of certain strictly defined corruptions; therefore, whatever form or usage existed in the Church before its reformation may now be freely introduced and observed, unless there can be alleged against it, the distinct letter of some formal prohibition.

"Now, against any such inference from the undoubted identity of the Church before and after the Reformation, we feel bound to enter our clear and unhesitating Protest. We believe that at the Reformation the English Church not only rejected certain corruptions, but without in any degree serving the connexion with the ancient Catholic Church, intended to establish one uniform ritual, according to which her public services should be conducted. But it is manifest that a license such as is contended for is wholly incompatible with any uniformity of worship whatsoever, and at variance with the universal practice of the Catholic Church, which has never given to the officiating Ministers of separate congregations any such large discretion in the selection of ritual observances.

"We therefore beseech any who may have proposed to themselves the restoration of what, under sanction of this principle, they deemed a lawful system to consider the dangers which it involves; to see it in its true light, and to take a more just and sober view of the real position of our Church; whilst with equal earnestness, we beseech others, who, either by intentional omission or by neglect and laxity, may have disturbed the uniformity and weakened the authority of our prescribed ritual, to strengthen the side of order by avoiding all unnecessary deviations from the Church's rule.

"Such harmony of action we are persuaded would, under God's blessing go far towards restoring the peace of the Church. This happy result would more clearly exhibit her spiritual character. The mutual relations of her various members would be more distinctly perceived; and our lay brethren would more readily acknowledge the special trust committed to us, as stewards of the mysteries of God, for the edifying of the body of Christ. They would join with us in asserting, and, if need be, defending for themselves, as much as for us, the true spiritual freedom of the Church. They would unite with us in a more trustful, spirit, and therefore with a more ready will, in enlarging her means and strengthening her powers for the great work she has to do amongst the swarming multitudes of our towns at home and of our vast dominions abroad; and that Church which has so long received from the hands of God such unequalled blessings might continue to be, and become more and more, 'a praise in the earth.' "March 29, 1851."

UNITED STATES.

THE OXFORD PROTEST AGAINST PAPAL INTRUSION.

The Bishop of Oxford has forwarded to the Bishop of the Diocese, a copy of the solemn protest, made and recorded by himself and his clergy, on the twenty-second of November last, against the schismatical intrusion of the Bishop of Rome, into the Dioceses of the Church of England. From a statement which he has sent with the protest, it appears, that of 768 clergymen, 632 having signed it; a majority of those not having done so being accounted for, on grounds other than any supposed favor for Romish error. These documents have been sent to all Archbishops and Bishops, in recognized communion with the see of Oxford, desiring their approval and concurrence. The response of the Diocese of New Jersey will be unanimous and hearty, protesting as it does, and so, God please, ever will, against the corrupt doctrine and idolatrous practices, as well as the insolent usurpation of the Bishop of Rome.

From our English Files.

Imperial Parliament.

HOUSE OF COMMONS—TUESDAY, MARCH 25.

SIR R. INGLIS wished to put a question to the hon. gentlemen, the Under Secretary for the Colonies: and in order to make it intelligible, he hoped the House would allow him to make a few observations. [Hear, hear.] The House would remember that three or four years ago, in consequence of either a whisper or a private note from the Lord Lieutenant of Ireland, the Secretary of State for the Colonies had felt it consistent with his duty to give directions to the Governors of Her Majesty's colonies that the Bishops of the Church of Rome should be treated with that distinction which Her Majesty's own Bishops received. In consequence of a despatch, conveying such instructions from the Secretary of State for the Colonies, the Governor of one of Her Majesty's colonies received a communication in reply from the Bishop of Sydney deprecating the course of proceeding to which he was thus subject. In consequence of that, another communication was received from the Secretary of State modifying the original instructions, and giving to the Bishop of Sydney a precedence which was denied to his office, it being held that he was to be called, not Bishop of Sydney, but Metropolitan. In consequence of that, the Bishop of Sydney, feeling that however gratifying that might be to himself, it left untouched the great question of the right of another potentate, not the Sovereign of this country, to give by his authority a situation to which precedence was attached to Her Majesty's dominions, addressed a letter

to the Governor General of the Australian provinces on the subject. His first question, therefore, was, "whether any answer had been returned to the despatch (with an enclosure) addressed by His Excellency Sir Charles Fitzroy on the 30th of July, 1850, to Her Majesty's Principal Secretary of State for the Colonies [endorsed as received in Downing-street on the 3rd of January, 1851]; and, if no answer should have been sent, to explain the cause of the delay?" But there was another question—in the despatch of which he held a copy in his hand—there were two or three most remarkable passages. "The present occupants of all sees, and their successors therein, hold and will hold the precedence which their own lawful Sovereign assigned them, not subject to the will of a foreign potentate."

He was quoting a passage in which there was a remarkable error, an error almost unprecedented, whereas the Bishop of Sydney said, that "hereafter, under Earl Grey's despatch, all Bishops appointed by the Queen will hold their precedence subject to the will of a foreign potentate." Her Majesty's Secretary of State for the Colonies had laid on the table of that house, a copy of that despatch, in which, in the sentence to which he had just referred, the word "not" was inserted, directly altering the whole meaning of the despatch. He therefore begged to ask his hon. friend whether, in the original despatch of the Australian colonies, the passage was not originally written in the sense required, without the word "not," and whether there were no other inaccuracies in the first and last paragraphs of the copy of the despatch laid on the table.

MR. HAWES said the despatch referred to by the hon. baronet was received on the 4th January, 1851. No answer had yet been returned to that despatch. He might say that the word "not" had been inserted by an error on the part of the printer. He was not aware of the circumstance until the hon. baronet pointed it out.

Friday, April 4.

FOREIGNERS IN LONDON.

MR. S. WORTLEY gave notice that, on Tuesday next, he should call the attention of Her Majesty's Government to the nature, numbers, and character, of the foreigners at present residing in this city, and should inquire whether they had taken, or proposed to take, any steps for keeping the peace of this city, and for preventing any disturbance of our relations with foreign and friendly powers? (Cheers.)

MR. B. COCHRANE wished to ask the right hon. gentleman the Secretary for the Home Department whether any communication, through the proper channel, had been made to foreign Governments of the inconvenience that might arise from large bodies of foreigners coming to this country in their uniforms, with firearms, during the period of the approaching Exhibition? (Hear, hear.) Also, whether Her Majesty's Government intended taking any steps to prevent foreign agitators, coming to this country during the approaching Exhibition, from collecting together bodies of their countrymen, and making speeches calculated to excite anarchy and sedition in the kingdoms of our allies? (Hear, hear.)

SIR G. GREY was not aware that any representations had been made to foreign Governments remonstrating against foreigners visiting us with uniforms and side-arms. With regard to the other question, the assembling of large numbers of foreigners, he could only state that Her Majesty's Government would not fail to take the necessary steps to prevent any breach of the law arising from collections of foreigners in this city.

PARLIAMENTARY USURPATION OF SYNODICAL FUNCTIONS.

MR. HORSMAN gave notice that after Easter he should call the attention of the House to the present condition of the Church of England, both as to its temporal and spiritual condition.—(Hear, hear.)

MR. MOORE gave notice that, at the request of a large meeting of Irish members, he had consented to postpone a motion on the temporalities of the Irish Church, which stood on the paper for Tuesday next. Those hon. gentlemen conceived that in the present temper of the House, it was inexpedient to moot that question. He did not agree with them in any respect; on the contrary, he thought no time so fitting as the present; but he felt himself compelled to bow to their opinion, and would postpone his motion.

Monday, April 7.

ROMAN BISHOPS IN ENGLISH COLONIES.

LORD J. MANNERS said that in 1847 Earl Grey, on the recommendation, it was said, of the Lord-Lieutenant of Ireland, issued a circular to the Governors of Colonies relative to the rank of Roman Catholic Prelates, by which precedence was given to Colonial Archbishops of that Church over Suffragans of the Established Church, although such Prelates were appointed by the Pope of Rome. He wished to ask whether these instructions were still in force, and, if so, whether it was the intention of the Government to recall or modify them.

LORD J. RUSSELL was understood to say that the instructions were still in force, and that it was not the intention of the Government to alter them.

The Committee on the Papal Aggression Bill was fixed for May 2.

Tuesday, April 8.

THE CHURCH.

SIR BENJAMIN HALL gave notice that on Friday next he would ask the Prime Minister, whether, within the last six weeks, he had had any communication with the Archbishops and Bishops of the Established Church in reference to the continuance of certain forms which had been introduced in our Churches by certain Clergymen, and against which certain Bishops had charged their Clergy; and whether it was the intention of the Archbishops and Bishops to take effectual steps for preventing such proceedings.

London, Friday Evening, April 11.

THE SPEAKER took the chair at four o'clock. MR. GORE LANGTON took the oaths and his seat for West Somerset.

In answer to a question from Colonel Chatterton, Sir F. Baring stated that he had no objection to lay upon the table a return of the proportions in which salt meat for the navy had been obtained from foreign countries.

LORD J. MANNERS wished to know whether the Government had received any despatch respecting the recent proposed alterations in the tariff of the United States.

MR. LABOUCHERE said that the last despatches received by the Government were dated on the 25th February, and they stated that a bill had passed the House of Representatives amending the law, which was very faulty in imports, but the bill had not become a law.

JEWISH DISABILITIES BILL.

In answer to a question by Mr. Aglionby, Lord John Russell said that he proposed to take the second reading of this bill on Monday, 12th May.