

The *York Herald* states that the Rev. H. J. Duncombe has addressed a letter to Archdeacon Churton, calling upon him either to take his name from the Defence Association of St. George's-in-the-East, or to resign his Archdeaconry.

The Bishop of Exeter has conferred the vacant Sub-deaconry in his Cathedral, on the Right Rev. Walter John Trower, (late Bishop of Glasgow.)

The *London Globe* says a negotiation has been going on for three or four weeks, to enable the Rev. Bryan King to exchange his living with a clergyman near Gloucester. This however cannot be true, as Mr. King would scarcely draw out of the contest in this manner.

THE RELIGIOUS CENSUS.—The disputed clause in the Census Bill was withdrawn on Wednesday, after a long speech from Sir G. Cornwall Lewis, showing why it ought to be persisted in. Why, then, did the Government give way? Sir George entertains hopes that the House may be inclined on a future occasion to mitigate their hostility to religious enumeration, and consider the proposition not on grounds of mere sentiment, but on argumentative grounds. He took special pains to intimate they submitted not to reason, but to political power, that the original provision was a sensible and unobjectionable one, that the return he desired was made in all other European countries, he added that even the Mahomedans in India had been brought to see the propriety of Statistics, which he hoped the dissenters of England would one day be sufficiently enlightened to supply. Lord Palmerston also concluded his speech by saying that though the Government deferred to the feeling, they could not assent to the reasoning.

NORFOLK.—**THE LATE ATTEMPTED PROSELYTISM.**—Master Vanattart, who recently appeared so prominently before the public, in connection with an attempt to effect his conversion to Roman Catholicism, has been remitted to the care of the Rev. F. H. S. Hodgson, rector of Blackheath, from whose house it will be remembered he ran away to Norwich. Canon Dalton has threatened one of the local papers with an action for alleged defamation of character. Father Cobb, a Roman Catholic priest at Norwich, has come out with a defence of Canon Dalton's conduct, and has scattered unsparring abuse on his assailants.

The Queen has appointed the Rev. F. D. Maurice, chaplain of Lincoln's-inn, to the district church of Vere-street, Marylebone, on the recommendation of the Right Hon. W. H. Cowper, Chief Commissioner of Woods and Forests, to which department the advowson belongs. It is worth £450 per annum.

A meeting was held on the 30th ult. at London House, to hear a statement by the Bishop of Argyle and the Isles, regarding the position of the Church in his Diocese. There were present the Archbishops of Canterbury, York and Armagh. The Bishops of London, Chichester, Bangor, Sodor and Man, and a number of the most influential Clergy and Laity. The Bishop of Argyle pleaded for assistance for his diocese, which comprehended a large number of native Episcopalians, who might be called the Vaudois of Episcopacy, inasmuch as they had maintained the primitive faith and discipline, and adhered to the usages of the Church of Scotland from the earliest time. His diocese was 230 miles in length, 120 in breadth, the land of the labours of St. Columba the early Scotch Missionary, containing the Islands of Iona and the ancient seats of the Bishops of Sodor and Argyle. After a detailed account of the necessities of his diocese and the obstacles which prevented their being removed in Scotland, he appealed to the Church at large. The Archbishop of Canterbury suggested the formation of a fund which should embrace the various objects the Bishop had in view. A committee was at once nominated to carry this out, including the names of the three Archbishops, several Bishops, and a number of clergy, noblemen and gentry, who were likely to take a special interest in the matter.

All churchmen, however widely they may differ in theoretical doctrines seem now to be agreed on this point, that a more systematic and extended system of clerical action is absolutely necessary to the well-being of the Church. The new Bishop of Rochester has issued circulars to all the Rural Deans in his diocese requiring them to call together the clergy in their several Deaneries, and ascertain their opinions on the following questions.—1st, As to the best mode of rendering the intercourse between the Bishop and Clergy at the general visitation more profitable. 2nd, As to the diocesan inspection of schools. 3rd, As to the re-adjustment of the Rural deaneries. 4th, As to the promotion and extension of lay agency in the work of the Church. 5th, As to the relief of destitute clergymen and their families. 6th, As to the fees payable to the several diocesan officers. Armed with the opinions of the clergy of their several deaneries they are to meet his Lordship and discuss the several matters referred to. These are all practical points of vast importance, and the mode of proposing them seems to show that Dr. Wigram intends to be the Bishop, not of a clique, but of his whole diocese. Some men are improved by promotion to office. We hope he will prove one of them.—*Guardian*.

IRELAND.—The *Irish Ecclesiastical Gazette* asks.—“Is the Irish Convocation to assemble? The Queen has given her sanction to the Convocations of Canterbury and York to meet and alter the Canon relating to sponsors. Such alteration will not take effect in Ireland. We have a similar Canon, which has been found equally inoperative, and requires amendment. When the Church of Ireland accepted the English Liturgy, it was proposed in Convocation that we should also accept the English Canons. This was objected to on the ground

that being an independent Church, we should frame Canons for ourselves, which was accordingly done. No power can alter the Irish Canons but the Irish Convocation, with the sanction of the Sovereign for the time being. I ask again: Is the Irish Convocation to assemble?”

FOREIGN AND COLONIAL.

AUSTRALIA.—The Bishop of Sydney delivered his first Metropolitan Charge at Hobartown. The continued delay of the arrival of the Bishop of Brisbane is looked upon by all thoughtful churchmen as a great mistake. He ought to have taken possession of his See concurrently with the formation of the new colony. All the arrangements for the management of religious, charitable, and educational matters have been made at a time when there was no one to represent church interests. The great festival of the Ascension has been observed for the first time in Sydney, by full services in the churches on the evenings of the Rogation days, and by the administration of the Communion on Holy Thursday. The stipend fund of the Sydney Church Society for 1859 reached nearly £7000 and the total income of the Society was about £9000.

NEW ZEALAND.—An Auckland paper, the *New Zealander*, reports that on Sunday morning, the 4th March, a ceremony of a very interesting nature took place at St. Paul's Church. The Right Rev. the Bishop of New Zealand, assisted by the Ven. Archdeacon Kissling and the Rev. B. Ashwell, consecrated three natives as deacons in the Church, viz:—Pirimona (Philemon) Karari, who had worked under Bishop Selwyn and Archdeacon Kissling for sixteen years at St. John's College at the Native Institution; Hota (Seth) Tarawhiti, Mr. Ashwell's head teacher, who had laboured for twelve years; and Hoha (Joshua), who had been under Archdeacon Mansell for about the same length of time. The Bishop delivered a most impressive sermon. The native who had been appointed to read the Epistle did so with a distinctness and correctness of utterance that evinced his careful training, and afforded much encouragement as to the capability of the New Zealander for acquiring the English pronunciation. At the Offertory a considerable sum was collected. The church was well filled, and extra benches and chairs were required to accommodate all.

NATAL.—At a recent meeting of the Society for Promoting Christian Knowledge, a letter was read from the Bishop of Natal, in which his Lordship expressed his desire to proceed at the head of the Zulu Mission to Zulu Land. He was prepared should it be found necessary, to relinquish the See of Natal and live in the Zulu country. With regard to means, the Secretaries stated that the S. P. G. Society had lately granted £500 a year for three years to the Bishop, £1000 a year for missionary work for three years, and £1000 for buildings. The Standing Committee are going to recommend that £1000 be placed at the Bishop's disposal for general purposes in Zulu, if his Lordship carries out his plan.

THE BISHOP OF HURON'S PASTORAL.

TO THE CLERGY AND LAITY OF THE DIOCESE OF HURON.

MY REVEREND BROTHERS AND BROTHERS.—

A document, emanating from the Corporation of Trinity College, Toronto, has appeared in an extra of the *Ecclesiastical Gazette*, and has been circulated amongst the Clergy and Laity of this Diocese. This document contains so many mis-statements concerning matters in which I am concerned, that I feel myself called upon to address you, and to state the circumstances therein referred to, as they really did occur.

I shall treat the subjects mentioned in this document, in the same order in which they are discussed in the extra. I am sorry that I am thus placed under the necessity of publicly contradicting statements put forth by a body of such high respectability as the Corporation of Trinity College; but no other course remains to me; justice to myself, and a regard for the interests of truth, compel me to do so.

With reference to the fourth paragraph of the extra, the following statement of what really did occur, previous to, and at the meeting of the 24th of February, 1859, will show how careless the Corporation of Trinity College has been, in preparing the document to which I refer.

I received from the Bursar of Trinity College, a circular informing me that a meeting of the Corporation would be held on the 24th of February, at which important measures would be brought forward; but no report of resolutions of committee was transmitted to me, and I had no intimation what these measures were. I had never attended any meetings at Trinity College up to that time. I went to Toronto, and on the morning of the 24th of February, being desirous to know what the important business was which was to be brought before the meeting, I inquired of the Rev. H. J. Grasett, what the business was. He showed me a paper, on which were some resolutions; but the statute which was afterwards passed at the meeting, was not one of them. I accompanied not the Bishop, but Mr. Grasett, to the College; I saw the Bishop of Toronto only for a few minutes that morning, and when the statute referred to in the extra was read by the Provost, I objected to it, and it will be remembered by the gentlemen who were present, that what I objected to was, that when a requisition for the removal of the Provost or Professor was signed by five members of the Corporation, and placed in the hands of the Chancellor, the option was left to him of bringing the complaint before the Corporation or not, as he thought fit. I urged that when a requisition thus signed, was presented to the Chancellor, it should be imperative on him to bring it before the governing body. I even suggested that the number of signatures necessary to the requisition should be increased to ten; but that the Chancellor ought not to have the