

may be regarded as almost one homogenous mass. In the Danubian provinces also, and in the kingdom of Greece, the 'Orthodox' form the great bulk of the population. In Georgia and European Turkey, the 'Orthodox' Christians are as two thirds of the whole, the remaining third being Mahometan.—In Austrian Scavia they are mixed with Uniate and other Roman Catholics. In Asiatic Turkey they are a small minority: while in Egypt and Syria they hardly exist as a native population, being outnumbered not only by the Monophysites, but also in many places even by the Uniate, or others of the Roman Catholic communion.

Such being the present state of the 'Orthodox' communion, its destinies may be said to be practically wrapped up with those of the Slavonic race, and so again with those of the Russian Empire; and we may affirm it to be probable that, in the course of time it will through the Russian power, regain the whole of the country which formerly constituted the Greco-Eastern Empire; and not only so but that it will cover the whole of Asia, to the uttermost shores of the eastern and southern ocean; while North America, Australia, and the vast and numerous islands, scattered between New Holland and China, will be filled by a people, or race, partly Protestant or Infidel, and partly Roman Catholics, of Anglo-British origin.

It is also highly probable that the ignorance and want of learning now complained of among the 'Orthodox' Clergy of the Levant will gradually disappear under more favourable circumstances, and that they, no less than their brethren, the Russian clergy, will become worthy of being compared with the most enlightened Clergy of the West.

Whether "the future prospects" of the Oriental Church are such as here described, and how far they may have been affected by late political events in the East, we need not determine. Even in its present state, a communion containing "seventy million souls," "three hundred Bishops," and "five Patriarchates," is well worthy of our most serious attention. We proceed, then, to a consideration of its doctrines.

L.—We need not linger over that division of our subject which has reference to the doctrines held by the Eastern Church, in common with the rest of Christendom. Enough to say that the Eastern symbol of faith is the Nicene, or rather Constantinopolitan, Creed, as it was previous to the Western interpolation of the word *Aliquis*.

(To be Continued.)

### News Department.

From Papers by Steamer *Iagara*, Sept'r 27.

#### ENGLAND.

On Thursday last it was announced that the Bishop of Ripon would be translated to Durham, and Dr. Tait, Dean of Carlisle, raised to the Episcopal throne of London. The *Times* states that a division of the See of London is contemplated, and that this was the reason why the vacant bishopric was not filled by translation. The See of Durham will also be ultimately divided, but at present it was thought more desirable to fill it by translation rather than by a new appointment; and adds that, except in the case of the Archbishoprics, the principle of "translation" has been definitively abandoned. Dr. Chas. Thos. Longley, the new Bishop of Durham, was educated at Christ Church, Oxford, where he graduated in 1815, taking a first class in classics. He is a younger son of Mr. John Longley, formerly Recorder of Rochester, and for some time one of the magistrates at the Thames Police court. He was born at Rochester in 1804, and having gone through the usual course at Westminster School, removed to Oxford. In 1829 he was presented to the rectory of West Tytherley, near Stockbridge, Hampshire, and in 1831 resigned that benefice on being elected to the head mastership of Harrow School. On the formation of the See of Ripon in 1836, he was appointed by Lord Melbourne to be its first Bishop, and has presided over that diocese up to the present time. The Very Revd. Archibald Campbell Tait, D. C. L., is claimed as a countryman by the *Scotsman*.—"He is a brother of our townsman, Mr. John Tait, advocate, Sheriff of Clackmannanshire, and Mr. J. C. Tait, W.S.; but, nevertheless, is a man of liberal politics and progressive tendencies." Dr. Tait first distinguished himself at the Academy of Edinburgh. In 1827, 1828, and 1829 he attended the University of Glasgow, where he carried off the highest prizes in the Humanity, Greek, and Logic classes. Dr. Tait was subsequently educated at Balliol College, Oxford, in which University he graduated in 1833, when he took a first class in classics. He became a fellow and tutor of his college, and a select preacher of the Uni-

versity. Upon the death of Dr. Arnold, who so long and so ably presided over Rugby School, Dr. Tait was elected his successor. Of Dr. Tait's pupils who offered at the Universities, forty-nine gained University honours at Oxford and thirty-three at Cambridge. In 1849, on the death of Dr. Cramer, he was nominated by Lord John Russell to the Deanery of Carlisle, and has been in possession of that dignity up to the present time.

It is remarkable that all the four principal Secretaries of State are at this moment in Scotland, where the Sovereign, and consequently the seat of Government, is located. Sir George Grey is in attendance on the Queen at Balmoral. The Earl of Clarendon is at Taymouth, on a visit to the Marquis of Breadalbane. Lord Panmure is at Brechin, his own residence. Mr. Labouchere is at Dunrobin, on a visit to the Duke of Sutherland.—*Observer*.

#### THE "TWENTY-NINTH ARTICLE."

The opinion seems to gain ground that the prosecution against Archdeacon Denison will be vitiated once more by the wrong proceedings of its opponents. He had been previously led from court to court by the eager blundering of Mr. Ditcher's Counsel; and now it is alleged that the measures taken against him under the statute of Elizabeth xiii. c. 12, will be invalidated by the discovery that that act cannot apply to the impugned "Article XXIX," which had no legal existence when the said statute received the royal sanction May 3rd, 1571.

Of course there is no question that the Twenty-ninth Article is binding on the Church, and specially on the clergy, at the present; but there is the greatest doubt whether the Act of Elizabeth, which expressly refers to the "imprinted" articles of 1562, and them only, can be made to apply to the infringement (supposing it so) of an Article which was inserted shortly after the Act had received the reluctant assent of the Crown. In this case, if the dates are correctly stated, Mr. Ditcher will have to find some other way of prosecuting Archdeacon Denison.

The reference to the "imprinted" Articles is very emphatic; and the more so, because Article XXIX. is found in a MS. copy preserved in Benet College Library at Cambridge, and is not found in the Articles, only thirty-eight in number, "Regis autoritate in lucem editi," published by Reginald Wolf, a copy of which may be seen in the Bodleian Library. It seems certain that the Act would not have passed, or the Queen would not have signed it (as she had once refused), if the 29th had been among the Articles. Assuredly, if the clergy are to be prosecuted, for their interpretations of the Articles, under the statute of Elizabeth—a fact which the authors of the "Church Discipline Act" hardly seem to have recognised—it does become very important to fix the text of the Articles, and ascertain the mode of interpreting them truly. In any case, it is not surprising that the Archdeacon is resolved not to submit to any illegal decision, such as now apparently threatens him.—*Literary Churchman*.

#### MORALS OF THE POPULACE.

The efforts which are made at this time to disseminate immoral publications cannot be regarded as less than alarming. The "Marriage Reform Association," led on by a sham clergyman of Bethnal green, is disseminating very profusely its unclean trash, and has lately received a fearful conjutor. The London Mormons are largely issuing (with a cool circular to all the clergy) a tract in vindication of polygamy, so artfully done as to be likely to be only too successful in debauching the minds of the poor and non-religious classes. The late attempts to reach and benefit these classes by outdoor preaching can hardly be regarded as successful in the least degree; infidels also had preachments in the parks, as well as all sorts of religionists; and Sir B. Hall has, by his authority, put an end to such exhibitions there. Ought not some "authorities" to interfere also with the profane indecencies of the Mormon tracts?

There is no use in denying that the populace has an appetite for grossness, both in morals and religion. A preacher at the present time at Exeter Hall, on Sunday evenings, who mingles low buffoonery with high Calvinism, is the "great attraction" in London. He wants a chapel capable of holding 15,000!—*Ibid*.

Extensive alterations are in progress in Chatham for carrying out an order issued by the Secretary of State for War that the whole of the married noncommissioned officers and private soldiers belonging to regiments and depots at the provisional battalion shall be supplied with separate rooms from the unmarried soldiers.

\* Archbishop Parker inserted Article XXIX. on the 11th of May, i. e. eight days after the Act had passed.

Three hundred and ninety men of the British German Legion embarked last week for Canada, in which colony grants of land have been made to them.

A squadron under the command of Rear Admiral, the Hon. R. Dundas, K. C. B., consisting of the *Duke of Wellington*, *Conqueror*, and despatch vessels *Wanderer* and *Oppey*, left Plymouth on Tuesday for Cadiz. The squadron is stored and victualled for six months.

#### PROTESTANTISM IN AUSTRIA.

The Austrian Government has published at last a "project of law" for the administration of the ecclesiastical affairs of the two Evangelical confessions in Hungary. The "Evangelical community" is divided into parishes, arrondissements, and superintendencies, having for their respective organs, presbyteries, and lower and upper consistories, which united form a general conference. Each confession has also a superior ecclesiastical council, (the Government having supreme surveillance of all;) and may hold a general synod every six years. Every act of the synod must, however, receive the sanction of the Emperor. Every commune shall choose its own minister and schoolmaster; the minister shall be chairman of the presbytery; and the presbytery shall consist of fathers of families above thirty years of age. The arrondissements, composed of a dean, all the pastors of the communes, and an equal number of laymen and members of consistory, are to meet twice a year. Every "superintendency," composed of many arrondissements, is represented equally by an assembly of lay, clerical, and educational deputies; its acts are to be ratified by the ecclesiastical council, and submitted to the Emperor.

The superintendents of the Augsburg confession have their office at Pesth, Presbourg, Glenbourg, Eperies, Szarvas, and Verbass; those of the Helvetic at Pesth, Comorn, Paps, Sarospatak, Debreczin, Zai-vacz. The general conference, composed of clergy and laity, is to meet on the first Sunday after Trinity; to have the care of the property of the Church, (under the ecclesiastical council); to have surveillance of religious books which shall all be approved by the Minister of State. The general synod is to be supreme over all, subject in all things to the Emperor.

Such seems to be the long expected "Protestant Concordat"—the true expression of Austrian ideas of liberty of worship.—*Literary Churchman*.

#### JESUITISM IN AUSTRIA.

The Jesuits have received authority from the Government to institute at Katchabourg, in the immediate neighborhood of Vienna, a very large establishment for education, in addition to that recently given by the Emperor at Feldkirch. After finishing their course here, the youths are to go through a special curriculum appointed for them in the universities. The Emperor has given a donation of 35,000 florins to this work, and the Archduke Maximilian is said to surpass the Emperor in the interest he manifests respecting it, having given no less than 100,000 florins, besides an estate near Linz.

Lintz seems likely to become a kind of headquarters: the general assembly of Catholic associations in Germany will be held there on the 23d and 24th of September. This reunion was to have been held at Cologne in 1854, but could not obtain the permission of the Prussian Government. It was hindered from taking place at Lintz last year by the cholera. It is intended to use this opportunity of revising the statutes of these associations.—*Ibid*.

#### PRUSSIA.

It appears that the late attempt at insurrection in Neuchâtel was Protestant, and that it failed for want of political support. Neuchâtel has adhered, on conservative principles, to the cause of the seven Catholic cantons. Prussia taught her to do so in 1847, and if disappointed at the present results, Prussia has to thank herself. She reaps now what she sowed when she made Neuchâtel stand neutral in the strife of the Sonderbund.

A considerable gathering of German bishops has taken place recently at Foulde, for the purely spiritual purpose of retreat, and contemplation of the sacred duties of their calling, and the mysteries of the faith.—Nine prelates took part in the exercises, directed by Father Ambroise, from Prague. The reunion will be an annual one, and Foulde is selected as the locality because it was the town of Boniface, "the Apostle of Germany."—*Ibid*.

#### ITALY.

The Bishops of Piedmont addressed divers questions to Rome, some few months ago, relative to their duties in the midst of the new state of things in Sardinia.—On the 5th of July they received directions, in reply, from the "Sacred Penitentiary." The first question—