

Theophilus Cary, priest of the Eastern Church, native of Andros, a man of great learning and exemplary morals, had, after the Greek revolution, travelled over all the cities of Europe, where there were any Christians of his rite, and to a rich collection for establishing, in Greece, a school destined for the education of the orphan and indigent children of that nation. He founded it at Andros in 1834, under the name of the *Institution for Orphans*. The order, good morals, and progress which the pupils made in this school attracted thither a great number of young people from Greece and Turkey. Cary, either from unmeasured ambition, or for some political or other motive, then undertook to introduce into the East a new religion, under the name of Cairism, which was nothing else but the system of the Deists, modified by some innovations of his own. In short, he succeeded in attracting to this religion, not only all the pupils of his school, but also almost all the inhabitants of Andros, and even a great part of the curates, of the villages, and a large number of the inhabitants of the neighboring islands. The pupils of this school, going to pass their holidays with their parents, on returning to their country after having finished their studies, propagated everywhere the new religion, and in less than six years Cairism extended immensely in Turkey and Greece. The Government in Greece, on the one side, and the Patriarchates in Turkey, on the other, put everything into motion to prevent its propagation. But, notwithstanding their persevering efforts, the committees of Cairism exist to the present day in the East, and work, although in secret, with the greatest activity. Cary was arrested for the last time in Greece, in 1851, for teaching religious principles forbidden by the laws of the country. Notwithstanding the powerful opposition of his partisans, the government caused him to be tried! He was condemned by the tribunal to seven years' imprisonment. He died in prison, at the age of eighty-two years, some years after his condemnation.

M. Pitzipios does not relate—perhaps because it would not have strengthened his position—the sublime manner in which this deist was compelled to unmask himself. Called before an assembly of the prelates of Greece, he had prepared a long and sophisticated speech, in which he had endeavoured to blind the eyes of his judges to his real designs. 'We are perfectly ready,' said the President of the assembly, 'to hear anything which you can allege on your own behalf, and to give you every advantage which you may fairly claim. But we are Bishops, and you are a priest of the holy Eastern Church. Before, therefore, we proceed further, we should wish you to repeat to us the Creed of Nicæa.' 'With all my heart,' said Cary; and he was about to begin when the president again stopped him. 'Stay,' he said; 'that which you are now about to repeat with your lips you of course believe with your heart, and in that sense only my brethren and myself will hear you.' 'Why,' returned Cary, 'in that case—I—in that case—perhaps it would be better that you should hear my apology, and then I am ready to repeat anything that you may desire.' 'You will repeat the Creed of Nicæa,' returned the president, 'as that which you yourself hold, or you will not be heard at all.' 'I cannot do that,' replied Cary; but I will defend myself, if you will allow me.' And on his refusal to take this watch word of the Church in his own lips, this unhappy man was condemned without further ceremony.—*Christian Remembrancer.*

News Department.

Extracts from Papers by R. M. Steamer Europa.

ENGLAND.

THE APPROACHING DISSOLUTION.

The *Times* reports with much unction various meetings, at which addresses have been voted to the Premier, expressing sympathy and confidence with Lord Palmerston in the hour of his defeat. At first Manchester, Liverpool, and other places of note were said to contest with London the honour of obtaining the noble lord for a representative. The latter, however, appears only to have made any real move in the matter, and it is understood that Lord Palmerston at once declined, stating his positive intention to remain member for Tiverton. On Monday the corporation of London voted an address of confidence in his lordship by 39 to 13. Some twenty mercantile firms in the City have also voted an address, as also a portion of the mercantile bodies of Liverpool, Manchester and some few other places. On the other hand, the *Star* gives the following list of places where resolutions, "condemnatory of our histerious proceedings at Canton, have been carried

unanimously and enthusiastically, at public assemblies summoned by general advertisement":—

Birmingham, Shrewsbury, Dudley, Oswestry, Willenhall, Bilston, Walsall, Hanley, Stoke-upon-Trent, Burslem, Longton, Tunstall, Newcastle-under-Lyno, Stafford, Wolverhampton, Coventry, Derby, Kidderminster, Towksbury, Droitwich, Gloucester, Stroud, Cheltenham, Hereford, Leominster, Worcester, Evesham, Ross, Cardiff, Bristol, Bath, Newport, Cirencester, Mowmouth, Leamington, Tamworth, Stourdridge, Cosely, Stratford-on-Avon, Preston, Bolton, Bradford, Lancaster, Huddersfield, Darlington, Sunderland, Newcastle-on-Tyno, Carlisle, Edinburgh, and Glasgow.

The dissolution is announced for the 25th inst., and of course at present all is mere speculation as to the result. It is understood that at the Reform Club the simple question of whether you are a supporter of Lord Palmerston or not is to be decisive of its patronage. Indeed, "Lord Palmerston for Premier" is the sole recognised cry for the party of the Premier and the Reform Club. In several places strenuous efforts are being made to eject any Liberal who voted independently on the China question. At present newspaper reports are little to be depended upon as to what is taking place in the various localities.

On Thursday several members of the Wesleyan Education Committee, and a deputation of members of the Committee of the British and Foreign School Society, had an interview with Earl Granville. The Wesleyans have adopted resolutions in reference to the Manchester Compromise Education Bill, affirming the importance of maintaining the standard of religious teaching in schools receiving public aid.

We learn from the *Manchester Courier* that at a numerous meeting of the Manchester Church Society (late Church Union, Manchester diocese) held on Wednesday, the Hon. Colin Lindsay in the chair, the following resolutions were unanimously adopted:—

I. That Churchmen cannot consent to any scheme of national education which would fetter the teaching in Church schools of those distinctive religious formularies, to the teaching of which the clergy are bound by their ordination vows, and which the laity, equally with the clergy, are bound to insist on.

II. That it is a palpable unfairness to allow those religious sects, who never have taught "distinctive religious formularies," still to enforce their special religious teaching, without any change of system, upon all children attending their schools; whilst those religious denominations who have always taught religion by distinctive formularies are not permitted to enjoy the same advantage of imparting religious instruction in their usual way to all alike.

III. The imposition of compulsory rates upon members of the Church and other religious denominations, for the express purpose of supporting schools in which the most various and opposite doctrines are to be taught, is a plain violation of the consciences of individuals, and of the principles of civil and religious liberty.

IV. That the proposed taxation for educational purposes of one class only, namely, of occupiers of rateable property, who are already taxed for municipal and local purposes, is highly unjust and oppressive.

V. That the proposed choice of electoral boards on the present plan of electing Poor-law Guardians, judged by all experience of its working, is likely to degenerate either into a party struggle for supremacy between Churchmen and Dissenters, or into a system of nomination by cliques or individuals, with little or no interference by the ratepayers at large.

VI. That Sir J. Pakington's bill, whilst open to the above and other fatal objections, entirely fails to meet the main difficulties of the educational question. (1) That of providing and supporting new schools in districts too poor to contribute to the expense, and (2) That of compelling the attendance of the children of the poorer and least favored portion of society, whose industrial occupations, poverty, or indifference to instruction would otherwise still operate to deprive them of the benefits of education.

VII. That a more liberal application by the educational committee of the Privy Council of the funds for the erection and support of schools, appears to the meeting better calculated to effect the adequate extension of popular education than any new and untried scheme of the kind proposed.

VIII. That the co-operation of Churchmen is therefore earnestly invited, in order to defeat the proposed measure, and that a committee be formed for this purpose with power to add to their number.

Impertinence in a servant, the Judge of the Westminster County has decided, is valid cause for instant

dismissal, without a month's wages. A parlor-maid, named Daley, sued Sir Frank Nicholson for a month's wages, from the time of her abrupt dismissal. The woman admitted that she had objected to laying the cloth for twelve people, and had told Lady Nicholson not to be importunate. When dismissed and offered a fortnight's wages, Mr. Williams, the tutor, said to her quietly, "Pocket it;" when she replied, "Do that yourself, and buy a shirt with it." His Honour upon this observed that he should require no defence, as the plaintiff, by her own admission, had been guilty of extraordinary insolence, and was very properly treated by sudden dismissal.

A jury, at the Devon Intermediate Sessions, held at Exeter last week, in finding a baker's man guilty of robbing his master's till, recommended him to mercy on account of his age, and "his having been transported before." The Judge, taking into consideration the first ground of the recommendation, let the delinquent off with six months' hard labour.

IRELAND.

The progress of the Irish social revolution is shown in an account given of an entertainment by the Tipperary tenantry of Captain Robert Jecelyn Otway, B. N. to their landlord, on the occasion of the gallant officer's return from service in the Black Sea. The company comprised all creeds and classes—religious and political—parsons and priests fraternizing with each other in a spirit of charity and good will. The Rev. Mr. Jordan, the Protestant Rector of Temple-derry, filled the chair, and in the course of the evening proposed as a toast, "the health of Father Kenyon." The name of the renowned priest of Temple-derry, the able clerical firebrand of the troublous year 1848, has not yet, perhaps, wholly escaped public recollection, and if it has, his identity will scarcely be recognized as the promulgator of the sentiments embodied in the Rev. gentleman's brief response to the compliment thus paid to him and to his order:—

"The Rev. Mr. Kenyon said that he had a difficult duty to discharge—to propose the health of the Rev. Mr. McDonnell and of the Protestant clergy of this and the surrounding districts, and indeed of the country—he might go further and say the entire country. With respect to the object of the toast, he labored under the disadvantage of not having the pleasure of his acquaintance, so that he could not say anything of his private qualities or virtues; all he could say was, he had never heard anything bad of him, and that was saying a good deal. He (the Rev. Mr. Kenyon) would rather treat him as the representative of his order, and for the purpose of exemplifying the subject. As long as he (the Rev. speaker) had the power of reasoning, and before it—at all events, as long as he could recollect, he had been at a loss to understand why a Catholic clergyman could not rejoice in the health of a Protestant minister. He did not know the reason why they should be sparring and boxing instead of living in amity and good will. If it were a Jewish or a Turkish priest, he could see no cause for their going to loggerheads. So far as he recollected what he had read, even the heathen could afford to live on terms of friendship, and why should those who had all the benefits of Christianity be violating the principles of Christian charity, forbearance, and love? Though this state of things might go on for a time, it must ultimately come to an end, for mutual toleration must prevail. Bigotry was too revolting to the feelings of the human heart to be perpetuated. They lived there in a retired region, no doubt, but it was a beautiful region, and though small, yet being central, from that meeting would go forth east, west, north and south, the wholesome principles of toleration and good feeling—and others, seeing the happy effects, might go and do likewise."

The *Cross*, Berlin newspaper, states on authentic information that the ceremony of betrothal of her Royal Highness the Princess Royal to Prince Frederic William, will take place at London during the month of May, and that the Prince and Princess of Prussia will accompany their popular and respected son to England for that purpose.

The marriage (adds the *Cross*) is definitely fixed for the 21st of November, or as soon after as possible. The new married couple, it is believed, will remain in England a month or more, and there pass the Christmas holidays, after which they will commence their journey to the Prussian dominions and make their entry in state into Berlin immediately after the new year, by which time the palace now fitting up for their residence will be fully completed and properly aired.

ITALY.

The retirement of Radezky is at length confirmed.