

The Bishop then proposes to appoint the Rev. Dr. Musson, rector of St. Catharine's, Ecclesiastical Commissary, to act for the Archdeacon so long as the latter fills the office of coadjutor Bishop, and to receive £400 a year out of the Archdeaconal salary, as proposed, to all of which Mr. Labouchere signifies his assent.

The correspondence closes with the following list of Suffragans consecrated since the Reformation:—

1533—September 13, Thomas Wolff, Lacedemon, London.

1535—March 10, John Salisbury, Thetford, Norwich.

1535—Thomas Sparke, died 1572, Berwick, Durham; October 20, William More, assisted at the consecration of Finch of Taunton 1538, Cefchester, Ely.

1537—June 28, John Bird, afterwards Bishop of Bangor and Chester, Penrith, Carlisle; June 29, Lewis Thomas, assisted at the consecration of Kitchen of Llandaff, Shrewsbury, St. Asaph; November 6, Thomas Morley, assisted at the consecration of Bradley of Shaftesbury, Marlborough, Sarum; December 9, Richard Yongworth, assisted at the consecration of Knight of Bath and Wells, Dover, Canterbury; John Hodgkins, assisted at fourteen consecrations, Bedford, Ely; Henry Holboock, afterwards Bishop of Rochester and Lincoln, Bristol, Worcester.

1538—April 7, William Finch, Taunton, Bath and Wells.

1537—March 25, John Bradley, Shaftesbury, Sarum; Robert King, afterwards Bishop of Oxford, Roan, Sarum; March 15, Robert Sylvester, Hull, York.

1558—Robert Purpoye, died 1570, Hull, York.

1566—March 9, Richard Barnes, afterwards Bishop of Carlisle and Durham, Nottingham, Lincoln.

1569—May 15, Richard Rogers, Dover, Canterbury.

1592—November 12, John Stearne, Colchester, Ely. In no case on record did a Suffragan succeed to the diocese in which he had acted as coadjutor.

1836—G. Josaphat Mountain, at present Bishop of Quebec, having succeeded to the possession of the diocese by appointment of the Crown on the decease of Bishop Stewart in 1837, Montreal, Quebec.

An Act of Parliament was passed in 1812, 52 Geo. III., c. 62, relating to the appointment of coadjutor Bishops in Ireland, but it appears, since the passing of that Act, no coadjutor Bishops have hitherto been appointed in that country

A PLEA

FOR THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

It is a cause of devout thankfulness to Almighty God, that He has, for so many years, vouchsafed His blessings to this Society, and permitted it to accomplish so large a measure of good. Ever since March, 1698-9, the Society has continued, with various degrees of activity and usefulness, to advance the great designs which its five founders had at heart.

The Christian exertions of these excellent persons deserve a record in every account of the Society. They filled considerable stations in their day; but the chief honor which now distinguishes the name and memory of each consists in his having laboured to advance the kingdom of Christ upon earth, and to promote the present and eternal happiness of mankind. Of the small body of men who originated this great Society, the first was a Peer of the realm, Francis, Lord Guilford; 2. A Welsh Knight, an eminent Lawyer, of ancient family, Sir Humphrey Mackworth; 3. Another distinguished Lawyer, Serjeant Hook; 4. A devout Soldier, Colonel Colchester; 5. A Clergyman of generous disposition, much learning, and unbounded zeal, but of small possessions and preferments, the Rev. Dr. Thomas Bray. Dr. Bray, though last on the list, appears, from the Society's early minutes, to have taken a leading part in this work of charity, which was to commence a system of National education, by means of schools in England and Wales, to assist the Church in the colonies; and to procure and distribute religious publications.

But we will proceed to state the more recent efforts and wants of the Society. Whilst its proceedings in behalf of home objects have been of late more than usually abundant, the work commended to it in behalf of the Colonial Church has not been neglected. Colleges have been built and endowed; Schools set on foot and Churches erected, in distant spots, mainly by the aid of this Society; and its prompt and timely services have drawn forth many energetic efforts on the part of natives and colonists, in the cause of Christian instruction, and the supply of the means of grace. Of the thirty Colonial Dioceses, there is not one that has not partaken of the assistance rendered by the Board; and the instances are not few, in which the Society's pound, towards an object calculated permanently to promote Christian Knowledge, has gained ten pounds.

The Society has distributed, at greatly reduced prices, Bibles, New Testaments, Common Prayer Books,

and religious publications among the poor of our own country, and the colonies; and has supplied educational books to schools in large numbers. The outlay thus occasioned to the Society averages about £10,000 per annum. In the last year, ending in April, 1855, owing to the advanced price of paper, and other unavoidable causes of expense, the loss has been £14,081.

The published lists of those parishes and districts in England and Wales, which have been assisted by gratuitous grants of Bibles, Prayer Books, and Books and Tracts, for Schools, Reading Libraries, and Distribution, bear witness to the extent of service rendered by the Board. Large Bibles and Common Prayer Books have also been granted for the performance of Divine Service in new churches and chapels, erected by private subscriptions.

The total number of Bibles, Prayer Books, Books and Tracts, issued between April, 1854, and April, 1855, amounted to Four Millions, and Forty-seven Thousand, Three Hundred and Fourteen,—

Bibles	133,254	
New Testaments	73,041	
Prayer Books	344,529	4,047,814
Other Books and Tracts	3,497,490	

The issue between April, 1855, and April, 1856, will be found yet larger.

The Society has, from time to time, set apart large sums for the spiritual wants of emigrants, and has voted Bibles, New Testaments, Common Prayer Books, and Books of religious and general instruction, for gratuitous distribution among the numerous emigrants on their quitting our shores. It moreover assists in providing the services of Clergymen at Plymouth, Southampton, and Liverpool, who visit the emigrant ships, afford instruction and advice to the people on board, and distribute Books and Tracts. These Clergymen have had the satisfaction of observing the salutary effect of the administration on the hearts and minds of those for whose temporal and eternal well-being so much care is shown in the time of need.

Besides these objects of the Society's interest and concern, may be mentioned railroad laborers, sailors, boatmen on canals, inmates of hospitals, and union-brothers, convicts on quitting prison, and many other classes of persons who have had Bibles, Prayerbooks, and suitable Books and Tracts bestowed upon them, after due enquiry.

The two Catalogues show that the Tract Committee, and the Committee of General Literature and Education have been actively engaged in the performance of the duties required of them by the Board. Many of the Tracts recently adopted by the former Committee have a very large circulation. The members of the latter Committee are employed in superintending a new series of reading books for schools.

The Foreign Translation Committee have also transacted much business in their department of labor. They have issued translations of the Bible in French, Italian, Dutch, German, and Spanish. The Arabic Bible is in the course of printing. The New Testament has been published in Maltese, Polish, Arabic, and Ogywa. The Gospel according to St. Matthew has been printed in the language of New Zealand; the Gospels of St. Matthew and St. John, in the language of the Arawak Indians has been published; and the Gospels of St. Mark and St. Luke, in the same language, are now in the press. The New Testament in Coptic and Arabic has been published. The Prayer Book has been produced in French, Dutch, German, Danish, Italian, Spanish, Portuguese, Modern Greek, Modern Armenian, Maltese, Arabic, Turkish, Amharic, New Zealand, Ogywa, Muncéy, and Cree (North American Indian).

For upwards of 150 years the religious welfare of soldiers has been a subject of the Society's attention. This appears by communications which have passed between the Board and some of the most eminent military officers of their times. During the war, now happily terminated, one of the most important transactions of the Board was to render spiritual aid to the troops engaged in the defence of their country in the East, and to the brave men suffering from wounds or sickness. The consideration of their case excited the sympathy of the country at large, and called forth the earnest endeavors of this Society. The supply of Army Chaplains at the seat of war afforded a suitable opening for the efforts of the Society by the gratuitous circulation of its publications in the Crimea. On the departure of Miss Nightingale and her band of Nurses for Scutari, Bibles and Prayer Books, Books and Tracts, were dispatched, with offers of additional supplies. Since the commencement of the war, there have been furnished gratuitously to the regiments in the camp, and to the wounded and invalided inmates of the Hospitals of Scutari, Kululie, Smyrna, &c., 2,000 Bibles; 1,800 New Testaments; 21,000 Common-Prayer Books; 56,000 Tracts and works of general information and instruction; making a total of 81,000 publications. Some of the copies were printed in large type.

Amongst the Clergymen who left their homes to minister to the sick and wounded soldiers, the Rev. George Proctor and the Rev. Robert Freeman, corresponded with the Society, and received at its hands the books which they specified as needful for their duties among the sick and dying. Both these self-denying Ministers of Christ sank beneath the weight of their labors, and the influence of the climate. Before departing upon their work they had expressed their pleasure at the readiness with which the Society cooperated with them in the object of their Mission.

The small Prayer Book, prepared under the Society's directions, for soldiers, and covered with limp calf binding, proved an especial favorite with the men.

The Rev. H. P. Wright, Principal Chaplain in the Crimea, who was present at the general monthly meeting in February, 1856, thanked the Society for the aid offered by it to the army in the East. He said, "It is impossible for me to tell you how much the Society's books are valued in the Crimea; especially the beautiful copies of the Prayer Book, which, while clear in print, are thoroughly portable. The soldiers sought them with avidity, and often read them in the trenches. To one of the Chaplains the small Prayer Book was, by God's mercy, a shield indeed. Mr. Robinson having lately arrived, went with an Officer to the front, and inadvertently strolled towards the very advanced post. There a Russian rifleman perceived him, and sent a ball into his coat; through half the leaves of the Prayer Book. The ball bruised the skin immediately over the heart. The volume had been requested from me during the morning, so peculiarly calculated for camp use. But a merciful Providence allowed it to be a defence little thought of by its bearer when he entered upon his walk through the trenches."

Troops in garrison in England, Ireland, Scotland, and the Colonies, as well as regiments of Militia, have also received books.

Although the late Archdeacon Owen's fund of "Claricus" has furnished a considerable portion of these gratuitous supplies for soldiers; yet, as that charity is restricted, as to the description of the books, and tracts derived from it, no small burden has fallen upon the general resources of the Society.

It can scarcely be a matter of surprise, after all that has been done, that the Society stands in need of additional means. At the last audit, the account exhibited an excess of expenditure over income, during the year, of £6,002 11s. 6d.

The long and zealous services of the Society in the dissemination of the Word of God, and the maintenance of revealed truth, constitute a powerful ground of appeal to Christians to come forward and help it with their contributions and prayers.

This short notice of its services is laid before the Members and the Public, in the full assurance that the spirit of piety in which the Institution was commenced by its five devoted founders, nearly 160 years since, will be cheerfully displayed in enabling it to carry its benevolent designs into full effect, in the trying and remarkable times in which our lot is cast.

Amongst the ways in which the support now required by the Society may be obtained, the enlistment of new Members, according to the *forma* of recommendation submitted, would be found highly valuable. It is also hoped that the good old custom of bringing forward the principles and proceedings of the Society by means of sermons and Parochial collections, may be generally adopted.

One word more. The restoration of the blessing of Peace may suggest to some Members and Friends the suitability of devoting a portion of their offerings on the use of Thanksgiving, towards increasing the efficiency of a Society which has especially labored in the promotion of Christian knowledge in the East, during two eventful years of war just ended.

Society's House, No. 67 Lincoln's Inn Fields, April 9, 1856.

News Department.

From Papers by Steamer Canada, June 21

The Seventeenth Annual Report of the Registrar General of Births, Deaths and Marriages in England supplies the following statistical information in a series of tabular statements:—The population of England in 1851 being estimated at 17,929,609, it is found that the total number of marriages registered in that part of the United Kingdom during the year 1854 amounted to 159,727, including 25,928 in the London district. Of these 15 were solemnized by special license, 21,948 by common license, 105,050 by banns, 3,811 by (?? after) Superintendent-Registrars' Certificates, and 3,185 "not stated," making the total number celebrated according to the rites of the Church of England, 134,109. There were 7,183 Roman Catholic marriages, 9,873 marriages between Dissenters, 7,593 marriages by the Superintendent-Registrar, (not according to the rites of the Church), 52 marriages of Quakers, and 287 of Jews. The number of marriages registered in the first quarter of the year was 33,234; in the second, 40,618; in the third, 38,112; and in the fourth, 47,793. No less than 47,843 men, and 68,175 women signed the Register with marks. Of 92,382 couples married in 1854, 1 man and 28 women were 15 years of age, 7 men and 187 women 16 years 35 men and 847 women 17 years, 370 men and 831 women 18 years, 1,800 men and 6,738 women 19 years, 42,682 men and 45,077 women 20 years, 23,767 men and 18,820 women 25 years, 9,050 men and 7,468 women 30 years, 4,850 men and 3,735 women 35 years, 2,081 men and 2,468 women 40 years, 1,819 men and 3,329 women 45 years, 1,493 men and 763 women 50 years, 756 men and 348 women 55 years, 492 men and 188 women 60 years, 192 men and 42 women 65 years, 101 men and 18 women 70 years, 50 men and 41 women 75 years, and 9 men 80 years and upwards. Of 76,704 spinners, 27 were aged 15, 154 16, 882 17.