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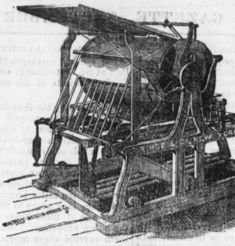

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ARCHDEACON DENNISON'S CASE.

Tuesday having been fixed by the Archbishop of Canterbury for delivering judgment in the case, Ditcher v. Denison, the Sessions court of the Guildhall, at Bath, was thronged. The Primate, accompanied by Dr. Lushington, and the other assessors, took their seats upon the bench.—Dr. Lushington then said: His Grace is of opinion, that the 9th. 10th, 11th, 13th, and 14th, articles filed in these proceedings on behalf of the Rev. Joseph Dticher, and the charges therein made, are established so far as hereinafter mentioned. Whereas it is pleaded in the said 9th article, that the said Archdeacon, in a sermon preached by him in the Cathedral of Wells, on the 7th of August 1853, did advisedly maintain and affirm doctrines contrary and repugnant to the 25th, 28th, 29th, and 35th articles of the Church of England, and amongst other things did therein advisedly maintain, that the body and blood of Christ being present after an immaterial and spiritual manner in the consecrated bread and wine are given to all, and received by all that come to the Lord's table—and that to all that come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily the body and blood of Christ are given; and by all who come to the Lord's table,—by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received. His Grace, with the assistance and unanimous concurrence of his assessors, has determined, that the doctrine contained in the said passages are directly contrary and repugnant to the 28th and 29th articles, mentioned in the statute. His Grace desires me further to state, that he will allow time to the Venerable Archdeacon to revoke his errors, until Wednesday the 1st of October next. If no such revocation shall be made by that time, he will pronounce sentence.—The court was then formaly adjourned until Tuesday, the 21st of October.

The Roman Catholic Synod in Dublin and Dr. Cullen.—The *Nation* purports this week to give us a correct version of some of the proceedings at the Roman Catholic synod held in Dublin during last June. It says—"Early in that month, we understand a summons was sent by the primate or Archbishop of Dublin, to each of the Irish Bishops. His Grace the Archbishop had, it was understood, received copious instructions from Cardinal Barnabo, counselling a policy with reference to the College of Maynooth which would subvert the whole constitution of the establishment, as established for now upwards of sixty years and for that time maintaining a character equal to that of any seminary in the world. These projects have been frustrated by an almost unanimous and vehement opposition of the Irish bishops. On the question that Maynooth should be placed under the control of the Propaganda, we are informed, that the only prelates who sustained the views of his Grace were the Primate, Dr. Dixon; the Bishop of Ossory, Dr. Walsh; the Bishop of Ardagh, Dr Kilduff; and one or two more." The *Nation* concludes with the following open charge against Dr. Cullen:—"Every scrap of news or document that can be turned to account to further those who advocate a certain policy, to damage those who do not, is regularly translated, edited, and sent forward (to Rome). It is industriously circulated at Rome, that under the delegation of Dr. Cullen, the Church of Ireland has become far more closely bound to the Holy See. But two facts have been studiously kept back, which are as notorious as the daylight in Ireland. The first is simply this—that no Bishop or other ecclesiastic within the memory of man has so rapidly become so deeply unpopular in ever part of the kingdom as his Grace. And the second is, that a feeling of distrust and uneasiness against the Roman tribunals has grown up in this country within the last few years such as was never known here before. With due sincerity we hope and pray, that measures may be taken of a nature to rectify those evils, and the greater evils and scandals to which they are likely to lead."

Louis Napoleon in Prison.—Marshal Vaillant has delivered a remarkable address to the pupils of the Sorbonne at their annual distribution of prizes. In Marshal Vaillant's speech, frequent allusion was made to the Emperor Louis Napoleon; and it was dwelt upon with much force that, by his studies when a prisoner at Ham, he had prepared himself for future empire. In the course of an apparently hopeless captivity, he devoted his time to studies fit for one whom a conscious destiny had marked out for the ruler of men. Marshal Vaillant thus describes the fact;—Follow me into that fortress—draw those vaults—pass through that dark vault! Look at that young man with a pensive look, who, leaning over a table meditates in the calm of solitude. For many years he has been a captive, and his education commenced on the steps of the first throne of the world and continued amidst the misfortunes of exile, is being completed in the interior of a prison. Military art, political economy, the science of governing men, are the subjects of his studies. His genius increases and rises in the midst of his incessant labours. One day, when the hour marked by the designs of Providence shall have arrived, the gates of the fortress will fall before him, and he will go forth into the world ripened by the meditations of captivity, with the head sufficiently high, the heart sufficiently firm to save a great people from an abyss, and with the arm sufficiently robust to hold the sword to France, and to secure victory to her flag.

Theologians of Humble Origin.—The reformer, Zwingle, emerged from a shepherd's hut among the Alps. Melancthon was a workman in an armorer's shop. Martin Luther was the child of a poor miner. Dr. Adam Clarke was the child of an Irish cotter. John Foster was a weaver. Andrew Fuller was a farm servant. Dr. Morrison, translator of the Bible into Chinese, was a laste maker. Dr. Milne was a herd boy.