

in regard to this matter. The bill now introduced by the Attorney General recognizes the necessity of separate schools for Roman Catholics. The Attorney General knows of no other distinction than that of Roman Catholics and Protestants. Now, none of us would be willing to entrust the education of our children either to Roman Catholics or Protestant Dissenters. If we are sincere and honest in our belief, we wish to have them trained in the faith we ourselves adhere to. (Applause.) He trusted he would live to see the day when they would be able to carry the Resolution into full operation. He did not fear. If they got any thing like their just rights from the government of this country, they would, by God's blessing, be able to educate their children religiously. (Applause.)

Rev. Mr. McKENZIE said in rising to second the resolution, he would take the liberty of making a few remarks on that portion of it which relates to the circulation of the books and tracts of the Church Society. This was a very important part of the Society's operations, but one which is not so much spoken of nor so zealously supported and extended as it deserves. This is not properly the business of the meeting, and therefore it would be unsuitable as well as unnecessary to enter into the details of any arrangement in regard to it. But he thought it would be highly beneficial if the recommendation given in the Report could be carried out, and he thought, that in connexion with Mr. Rowsell, who is a zealous and faithful co-operator with the Society, something could be done to meet the applications made for the circulation of books and tracts in the destitute parts of the diocese. He would venture to express an opinion, that this Society, as it was certainly and peculiarly our own Church Society—should receive—more particularly as a book and tract Society—not only our cordial, but our undivided support. (Hear hear.) If there were no objections even on principle to participate in the support of promiscuous associations, established for a similar object, he must protest that after all that has been done by this Society, its great claims have not been met with that zeal and liberality and that concentration of effort commensurate with the functions of this Society, which are to extend the ministrations of the Gospel even to the 200,000 immortal souls in this bosom of the Church of this diocese. He thought they should feel thankful that the Church has not left one of them to do his own work in his own way. The Church has provided in this Society a visible organization to do all their work. This must relieve them from a painful anxiety, for had the Church not done this they would have found themselves in great doubts as to a proper course of proceeding, and should have been compelled to act upon plans of their own, affording no satisfaction or comfort, and by no means coming up either to their expectations or to the necessity of the case. But in working in the bosom of this Society, they had every security that they would be walking with safety, and this to say the least could hardly be assented, were they to venture beyond what is strictly the Church's organization as a Bible Society. It would be well to consider our Society in a very great degree, a branch of the Christian Knowledge Society, inasmuch as that Society not only circulates the Book of Life, but the book of Common Prayer, and is truly an evangelical institution. It helps to build our Churches, it gives us money, it spreads its bounty far and wide throughout the Church. These considerations impress upon his mind that they should give their undivided support to this Society, as a branch of the Society for the propagation of Christian knowledge. As to its books for circulation have we not a fund of treasures of literature, precious alike for literary excellence, Gospel truth and practical piety within the bosom of our Church? With their permission he would on this point read an extract from the Report of the Toronto Church of England Tract Society in existence some years ago.

"If the enemies of truth and good order are actively engaged, surely Churchmen are particularly called upon to use their utmost endeavours,—by the circulation of publications which set forth the principles of our Apostolic Church in their true and proper light, and which afford an antidote to false doctrine, heresy and schism, to counteract in some measure the injurious effects which must necessarily follow from the unchecked dissemination of erroneous principles. The vast amount of good which these little monitors are calculated to produce, can scarcely be estimated. In all of them the great truths of our holy religion are inculcated in connection with the doctrines and discipline of our beloved Church. In each of them the authorized Minister of God is represented as the wise and judicious adviser and affectionate comforter and friend. They are suited to all occasions, and adapted to every circumstance of life. Are any parents about to bring their children to be presented at the baptismal font,—there are the Tracts on Baptism, and that excellent Tract No. 13. *The Parochial Minister's Affectionate Address to Godfathers and Godmothers*, all of them full of sound and edifying instruction. Are any about to renew for themselves the pledges which were given in their name at baptism—there are the suitable Tracts on Confirmation. Or do any purpose to join in that most solemn ordinance of our religion, the Sacrament of the Lord's Supper, how much instruction and benediction may they derive from the many excellent treatises to be met with on that subject among the publications of the Society! Many of the Clergy make a practice of presenting the Tract entitled *The Parochial Minister's Affectionate Address to a newly married Couple*, to the bride and their friends, who enter into that holy state. For persons afflicted with sickness, how many excellent Tracts are there abounding with com-

fort and instruction; such as *The Churchman on a sick bed*,—*The Churchman's Devotional Exercises in time of sickness &c.*; and if any have suffered affliction, through the loss of friends or relatives, what can be more suitable to minister comfort than such Tracts as *The Country Parson's Visit to the House of Mourning*, or *The Pious Churchman comforted under the pressure of Afflictions*?"

This was written and conceived in a spirit which they would all feel ought to actuate a Society in the bosom of the Church, and give a faithful, just and affectionate appreciation of the measures with which divine providence has enriched our Church. He would mention in all frankness some of the reasons which he thought ought to deter them from alienating their resources—which appear to be required by their own wants, for other purposes, more particularly, to promiscuous religious associations. In saying this he did not feel the faintest shadow of uncharitable, impatient, or vexed feeling towards those who were without the bosom of the visible Church. He knew many of those. There were many individuals who were in every respect patterns of excellence, saving their being in a state of separation from the Church. But he did think that to imagine at the present moment that the acknowledged excellence of these pious individuals sweetened in any material degree the bitter waters of separation, would be imprudent; it would be imprudent because in our present time of trials and distress, and when he regretted to say our mother land, to whom we have rendered so long, so faithful and affectionate fealty had deserted us, it would be imprudent to trust with credulity. But it ought to be considered that the very possibility of wandering beyond what is strictly the Church's organization has the effect of endangering our own unity, at a time when it is peculiarly important that we should be as a band of brothers. And this Society in giving us a work to do in which we can all join, must have a tendency to produce this band of union and make us feel as a band of brothers. This is one of the chief grounds of faith in it; its tendency to strengthen our feelings of union. (Applause.) He was not a party man. He was not one of those who pronounced the shibboleth of party. He did not desire to see it exclusive in any of its departments, but would carry out the great principle of embracing all in carrying out a common work. Many years had elapsed since he had read the character given of Bishop Bull, that no man ever more wisely or more successfully than he, avoided religious extremes, his heart was full of the Church of England, he had found in everything to satisfy in life and make him happy in death. The impression of that character remained upon his mind; was as distinct as fresh now as it was when he first read it, and as he was sure he should find it in his last hour coincident with a simple and a saving faith in the cross of Christ, he had no doubt it would be as distinct and as fresh at the time when he came to die. (Applause.)

The Resolution was put to the meeting and unanimously agreed to.

A. N. Bethune, the Venerable Archdeacon of York, said that he anticipated a general and cordial concurrence in the Resolution, which had been intrusted to him, so that he would be relieved from any extended advocacy of the sentiment which it embodied. It is to this effect:

Resolved 4.—That the best thanks of this Society are due, and are hereby warmly expressed to our fellow Churchmen of Great Britain, and in the United States, for the sympathy they have manifested toward the Church in this Diocese in their recent valuable and liberal contributions in aid of our Church University Trinity College. He said he should be wanting in duty to himself, he should be wanting in duty to those benefactors to whom this resolution refers; he should be wanting in duty to this respectable meeting were he not to express as succinctly and as comprehensively as he possibly could, the grounds upon which our fellow Churchmen in another country at least, from their many services towards us, are entitled to our respectful and cordial acknowledgments. Joined, with purposes of recreation to which after many years of professional toil we sometimes feel ourselves constrained to have recourse, he was honoured with a commission from this Society to Great Britain, to make such efforts as might be in his power to make; to embrace such opportunities as might be afforded him to enlist the sympathies of our fellow Churchmen there in the behalf of our cause here, and as far as his exertions could produce that effect, to procure additional funds towards that Institution, the Church University of Trinity College. (Applause.) Immediately, therefore, upon his arrival in England, he applied himself to what he would call the pleasing—though it proved to be a most laborious—task of fulfilling that high and important trust. One of the first steps he felt himself called upon to take was to procure a meeting of those Noblemen and Gentlemen who had associated themselves but two years before at the suggestions of his Lordship to promote and carry out this good work. They met in St. Martin-in-the-Fields, and among the individuals who kindly gave their attendance were the Rev. Thomas Hartwell Horne, Charles Linnier, Esq., and Lord Selkirk, formerly Governor here. (Hear, hear.) Before this assembly of Noblemen and Gentlemen, he laid a report of the present state of Trinity College and of its claims to public consideration, both at home and abroad. The result of this, after some discussion, was that the statements he had thus placed before the Committee were embodied in a letter addressed to them and circulated as their report to their fellow members throughout the Mother country. A great deal of delay was

experienced in securing the signatures of all the members of this Committee, for it was deemed better to have the names of them all as suspicion and misapprehension might have arisen where want of confidence in some quarters was felt towards it. During the delay which occurred he undertook a journey to Canterbury, in order to attend the annual commemoration of St. Augustine's College. There he had an opportunity of bringing the interests of our Canadian Church before the English people, and of witnessing the warm sympathy they felt towards us, and the hearty indignation they felt at the wrongs attempted upon us. From Canterbury he went to Bath, where he called upon the Clergy and principal men of the city, wherever an opportunity was afforded to enlist their sympathies in our behalf, and to dispatch our circulars as widely as possible. Upon his return to London he immediately started upon a tour throughout the United Kingdom, embracing most parts of England and Ireland. In all these places he called upon the Clergymen, and endeavoured to effect such arrangements as would secure our subsequent success. From this, after making a tour through Scotland for private gratification,—for it would have been unreasonable to ask anything from the Church in that country, as they have greater struggles to contend against than we have ourselves.—After spending some days in Belfast with the Archdeacon of Armagh, he called upon the Reverend Primate of Ireland, who received him most cordially. Afterwards, making a visit to Dublin and other parts of Ireland, he returned to England. Visited Liverpool, where he met with the Rev. John Keble, to whom he stated the position of our Colonial Church, and roused the feelings of warmest sympathy. He afterwards visited various other places, making use of all efforts to enlist the people in our behalf, calling upon them, and in all quarters distributing our circulars as widely as possible. Having determined upon a journey to the Continent, he prepared to do something there, and having an introduction to Chaplain at Rome, he stated to him his desire to have a congregation there, and asked his permission to have a collection there in aid of the funds of our University. This would have been readily acceded to, had it not proved to be the season in which Rome was empty of English residents; the idea was abandoned. However, a leading member in that city, in order to testify his interest in our University, made such a donation from his private funds as probably equalled what would have been realized by a collection there; so that we have from ancient and imperial Rome, sympathy and support for our cause. (Applause.) Referring to England, he would content himself with saying, that after making every possible arrangement, entering into a voluminous correspondence, attending public meetings, and procuring sermons in aid of the great object, he had in view by travelling through nearly every county in England, and by visiting nearly all the principal towns, by travelling over 7000 miles by water and rail, he was enabled, by scores of meetings, many sermons and personal solicitations, to effect an addition to our funds, which—looking at all the difficulties in the way—looking at all the claims in the mother country on their benevolence, and looking at the vast number of claims, and appeals, and calls, from every colonial diocese in the wide world, we ought not to express or feel disappointed with. He was always glad of having an opportunity of attending a public meeting and always felt it a peculiar privilege, when the Clergyman of the parish allowed him that opportunity; for invariably the statements there made, regarding the condition and prospects of our Church, in this colony, awake a degree of interest, which it was most cheering to see, and ever evoked a desire to come back again, and tell them all about their brethren in Canada. (Applause.) In these meetings, he had many opportunities afforded him to make known our claims upon the Church. He did not confine himself merely to statements regarding the objects and progress of Trinity College; but he took care to direct their attention to the measure which was then before government, for what we fear will prove to be the alienation of the little remnant of property left for the maintenance of our Church in this colony. Often in these meetings he had seen many an eye glisten with indignation at the wrongs, at the sacrilegious injuries which we, as a Church, were made here to experience; and often had he seen cheeks made to flush with shame, that the clergy and sacrifice uttered here, had there received the highest sanction; and it may be, that this application, this sacrilege has now become, as far as the imperial mandate is concerned, the law of the land. But although Parliament has thus deliberately given its sanction in the mother country to this act, most positively and unequivocally would he affirm, that the sentiments thus expressed and endorsed, are not the sentiments of the British people. (Great Applause.) Now, a vast, an overwhelming majority of Churchmen in our motherland, men, women, and children, have uniformly declared it as their opinion, when the statements relating to this matter were set before them, that a more unjustifiable, a more sacrilegious measure of spoliation never was before recorded in the national history. He trusted he would speak with charity when he did say that, even with those who had passed this measure it had been not the result of conviction, but it had been brought about by political combinations, by political ambition, by political expediency, and by the pride of political party (hear hear). And if we look at the debates which have come before the work—the result of the discussion on this question, we must be struck with the total absence of argument on the side of those who

have ventured to impugn our rights, and give their verdict in favour of the confiscation of our land. To all that has been advanced on the side in answer to the cogent appeals, and unanswered and unanswerable reasoning on our side, there has been only some cry about a theory of self government, which none of them seemed to understand or to be able to comprehend, and some fear that an attempt at separation from the Crown might be the result of a refusal; a timidity which threw the burden of our protection upon the weak, when it should have been left upon the strong. Our energies may be crippled but they are not destroyed; the foundation of God's Church has been laid amongst us, and there are warm hearts and energetic hearts to uphold it. Our laity now in the day of the Church's trial, will warmly and energetically co-operate with those whom they acknowledge to be their spiritual guides, and in our struggles we shall have warm hearts pouring forth their prayers beyond the seas for our prosperity and success, and we shall have open hands to aid us, and when the cry "come over and help us" shall be made, we shall have an expression of warm and substantial sympathy from our fellow churchmen in the mighty republic on our borders. (Great applause.) He could not conclude better than by quoting the following remarks of an excellent writer:—

"Behold your Church! There she stands, such as God intended his Church to be. For three hundred years she has been to you the inspirer of your holiest thoughts and noblest enterprises; she has taught you the Gospel in its purity, its loveliness, and its power; she has taught you to love liberty, and to seek it in the path of obedience and duty; she has shown you the true secret of happiness, in a heart-fearing God and loving man; she has made home the darling word of the English tongue; and mother its inspiring idea; and all this she has done by teaching you to read, and to understand aright the Holy Scriptures, which are able to make you wise unto salvation. Even he then who dissents from that Church; but especially he who betrays it; and above all, the man who wars against its spirit by a life of selfishness or of irreligion; such a man is, in that degree, the enemy of the human race; the breeder and propagator of Vandalism; the forerunner of the barbarians."

Rev. Dr. McMURRAY regretted that the seconding of the resolution had not been confided to able hands. But having been honoured with a commission from this Society to the United States, he could not do better than read the memoranda of his tour. The Dr. then read as follows:

MY LORD.—Having had the honour of being appointed by your Lordship as the agent of Trinity College for the purpose of soliciting aid from our brethren in the United States, towards the erection of that Institution, it affords me a very great pleasure to be enabled to make the following detailed, but I trust otherwise satisfactory Report. Agreeably to the instructions received from your Lordship, I left my parish on the 13th of May, 1852, which was as early as my health would permit, having previously had a severe attack of illness, and reached New York on Saturday, the 16th.

I lost no time in delivering the letters with which I was supplied by your Lordship, and in the absence of an acting Bishop, I called upon the members of the standing Committee, not only to obtain their permission to solicit contributions in that diocese, but also to ask their advice as to the best method of proceeding. Permission, I am happy to say, was readily granted, and there seemed to be but one opinion as to the course I should pursue, namely, to call a public meeting of the Clergy and Laity at an early day, to be held in some central place, and to lay before them as full a statement of our case as possible.

During the week, I called upon several of the Clergy of the city, and was pleased to find that they all concurred in opinion with regard to the public meeting, which relieved me from further anxiety as to the preliminary step to be taken, and plainly indicated the course I should pursue. I immediately prepared a circular letter, and addressed a copy of it to many of the Clergy and Laity. The day fixed for the meeting, the 27th, unfortunately proved very stormy and wet, and consequently the attendance was but small. I was not thought advisable to organize the meeting, and it was, therefore, proposed to appoint another day and a more convenient hour. Monday, the 31st, was named, at one o'clock, P. M., in the Sunday School room of St. Paul's Church, which was cheerfully granted for that purpose.

On Sunday, the 30th, I attended divine service, and assisted in the Church of the Ascension, the attendance on the 31st being much larger than on the former occasion. The meeting was organized, and the Chairman called the agent of Trinity College to lay before them the object of his mission to the United States.

I then read a brief statement of the origin, progress, and necessities of Trinity College, at the conclusion of which, the following resolutions were moved and passed unanimously:—

Resolved 1.—That the meeting has heard with deep interest the statement of the Rev. Mr. McMurray, respecting the origin, progress, and present prospects of Trinity College, Toronto, and that the Bishop, Clergy and Laity of Upper Canada, be assured of our warm sympathy in their efforts to found a Seminary of learning, in which the principles and doctrines of the Gospel of Christ shall have their legitimate influence.

Resolved 2.—That as American Churchmen we acknowledge the heavy debt of gratitude which we owe to the Church of England for the manifold benefits derived in past days from her venerable