# Church.

## "Ger Foundations are upon the holy hills."

" Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

# TORONTO, CANADA, OCTOBER 20, 1853.

#### VOL. XVII.]

## A CHARGE, DELIVERED TO THE CLERGY OF THE DIOCESE OF TORONTO,

At the Visitation, on Wednesday, October 12th, 1852 By JOHN, LORD BISHOP OF TORONTO.

## MY BRETHREN OF THE CLERGY AND LAITY :---

In my circular calling this meeting I mentioned that it had been postponed to a late period of the season in the hope that the Bill introduced into Parliament by his grace the Archbishop of Canterbury would have passed, and required immediate action, but as it has been thrown over to the next session, our deliberations must be confined, as in May 1851, to those local matters, which, in the present critical position of our ecclesiastical affairs, demand our immediate attention.

But before we proceed further it is my duty to give a brief history of the Diocese since our last visitation. And here it becomes us all to bless and praise our Heavenly Father with devout thankfulness for the measure of success which he has vouchsafed our feeble endeavours to disseminate the gospel truth in this great country, and to pray for the continuance of his watchful care and protection on our present and future labours to increase the limits of our Lord's Kingdom.

The beginning of May 1851 may be deemed an important era in the history of the Church in this Diocese. On the first, I delivered my visitation charge to the Clergy, and on the second, I opened our first Diocesan Conference, or Synod; and I rejoice to say, its proceedings were conducted throughout in the greatest harmony. The meeting of the Clergy and Laity, under their Bishop, presented the Church in a venerable and commanding aspect, and in all her fullness. She spoke with authority, and her words have made a deep, and we trust a lasting impression. Already the timid are become bold, and the indifferent, warm and resolute ; and all are encouraged to press with redoubled earnestness for synodal liberty.

On the 13th of May 1851, I commenced my confirmation journey through the Niagara District, and was employed seventeen days in traversing that beautiful portion of the Diocese. Confirmations were held in twenty parishes or missions, and the result in numbers, 331. This would appear rather a falling off, but I had anticipated one year, which will account for the seeming decrease.

I found from experience that the division I had made of the Diocese for the purpose of confirmation was unequal, the Eastern being much the larger; and to bring the two nearer an equality, I added the District of Niagara to the Western division. The consequence was, that my confirmations in that District were sooner than usual by one year, and this accounts for the smaller number confirmed, for, had I waited the usual time, there would have been at least 400.

We must, nevertheless, admit that the extension of the Church in the Niagara District has not equalled that of many other portions of the Diocese. It was settled at a very early day, and the people left long from necessity, without the ministrations of the Church. Before they could be made available to any extent dissent had made considerable progress, and not a little apathy and carelessness among professing Churchmen had been engendered. We are now, however, daily gaining upon these impediments and have no reason to

This was on the whole a very agreeable journey, and the more so, as several interesting friends, desirous of seeing our inland seas, favoured me with their company. We got back to Toronto on the 1st of September.

After a brief interval, I made a second journey westward to visit eighteen or twenty missionary stations, which occupied a fortnight.

The result of my summer's confirmations was 2088. Believing that I had travelled enough for one season, I thought of settling myself quietly at home for the winter, but I found a letter on my return inviting me to a meeting of Bishops which had been projected in the spring, and which after a little time seemed to drop; it had however been revived, and as I had been a consenting party when it was first mentioned, it was incumbent on me to attend. It took place at Quebec. Five Bishops met on 23rd of Sept., being those of Quebec, Toronto, Newfoundland, Frederickton, and Montreal.

We deliberated on various matters regarding the colonial Church, and with the most cordial harmony. Our minutes were transmitted to his grace the Archbishop of Canterbury. They have since been printed, and favourably received.

I had scarcely got home from Quebec when I was persuaded to go to Buffalo to assist at the consecration of a magnificent Church, just erected in that flourishing city. The Bishop of Newfoundland, who had kindly accompanied me from Quebec, agreed to extend his journey to Buffalo. Here we met the Right Reverend the Bishops of Western New York and Michigan, with a great number of presbyters and deacons, and eight or ten of my own Clergy.

The consecration of the church was conducted with great solemnity and in the most becoming manner. We felt that we were truly brethren of the same Holy Catholic Church, and though of different nations, more closely united through our Lord Jesus Christ than by the nearest family ties.

On my return from Buffalo, I engaged with my chaplains in the examination of candidates for holy orders, and on Sunday the 26th ordained seven Priests and five Deacons.

I have dwelt so long on the several incidents connected with the diocese in 1851, that I must be very brief on those of 1852.

I left Toronto to visit its eastern portion on the 4th of June, immediately after the annual meeting of the Church Society, and having traversed the Home and Simcoe districts, I found it necessary to stop at home a few days to answer letters and take up such matters of importance as required early attention before proceeding eastward.

On the 7th of September, I returned for the season, having completed my round of confirmations in rather more than three months. The result was very encouraging. The candidates confirmed amounted to 4,058, nearly one-half more than at my former visit.

Many things worthy of notice occurred in this protracted journey, but time permits me to select one only-the confirmation at Kingston on Sunday the 5th of September, 1852as it had more than common interest.

At nine o'clock precisely, I attended at the Provincial Penitentiary. Being limited as to time by the regulations of the institution, I directed the Litany to be read by one of my attending clergy. I then baptized twenty-two of the convicts and confirmed one hundred and one. There was no time for a sermon, but I addressed them affectionately and encouragingly as long as the time allowed. Great credit and praise are due to the Rev. H. Mulkins, Chaplain to the Penitentiary, for the extraordinary pains and labor he had taken in preparing these candidates for confirmation and baptism. They seemed willing and intelligent, and I trust many were serious and well prepared. As connected with the history of the diocese, I might go on to notice the lengthened and important proceedings which the difficulties of the Church Society and the settlement of the rectory question have occasioned; but, as full reports on these subjects have been drawn up and published, I willingly forbear. In pursuing the narrative portion of my address, I am sadly reminded that since we last met three of our brethren have been taken from us by the hand of death. The Rev. Samuel Armour, Rector of Cavan; the Rev. J. C. Taylor, M.A., Rector of Peterborough; and the Rev. George Bourne, Missionary of Orillia. The last was still young in his master's service, but of good promise, from his singleness of purpose, piety and devotion to his ministry. His heart was in his work, and we naturally looked for fruit in due time. But God, in his inscrutable Providence, has withdrawn him early. The Rev. J. C. Taylor was called home in the vigor of life, but his departure had been preceded by a severe and protracted illness, which he bore with much Christian patience, fortitude and resignation. His disposition was habitually frank, generous and kind, which not only surrounded him with friends, but endeared him to his people. How affectionately they remembered his good and amiable qualities appears from the praiseworthy fact, that on his excellent wife's sudden death, a few days after his own, his parishioners contended affectionately with one another, who should adopt his children, now wholly destitute. They are all comfortably provided for by their father's friends, who are bringing them up on a footing with their own children. As regards my long-tried friend and Presbyter, the Rev. Samuel Armour, a short notice of his active and useful life, and his devotedness to his sacred profession, poured out by filial affection, has already been made public, and renders it unnecessary for me to add anything to the faithful record there given.

viction which a pure minded and admirable member of our Church at the close of a long life spent in an age of great vicissitudes and trials caused to be engraven on his tomb:—" That all is vanity that is not honest, and that there is no real happiness but in solid purity."

And here, it is hoped that a few remarks on the quality of instruction, the mode of discipline, and the Divine Spirit which we desire to cherish in the breasts of the pupils, although once spoken, may bear a repetition on this great occasion.

Our desire has been to establish a Seminary of no Laodicean or uncertain sound, but one which rests on the Rock of Ages and recognizes the two great Books from which all knowledge and wisdom must be drawn,-the Book of God's Revelation, from which no man can take away, neither can add thereunto,and the Book of the world's experience, or, as it is commonly called, the Book of Nature. We acknowledge both as the gift of God, because both are essential to our well being, and we seek to place them in their relative and true position.

The great distinction between them is this :- The Book of Revelation, or the Bible, stretches to another world; the Book of Nature is confined to this. The latter 1s mortal, finite, and the child of time-the former is immortal, infinite and eternal. The one may be considered the body ; the other, the soul; and because the body and soul must be united to make the perfect man, so must secular or human knowledge be united to divine, to constitute a sound and complete education.

Hence, divine knowledge (or religion) being infinitely the more precious, is our first and greatest object. But we neglect not secular knowledge and the arts and sciences, which cherish and extend the subordinate ends of our being, and accelerate, under a wise discipline, our moral and religious progress. Nor do we neglect those accomplishments and habits of the body and the mind which are indispensable to all who wish to be truly cultivated and educated men in the present advanced age of the world.

It is true, all that can be done in the most perfect seminaries is to lay the foundation of sound knowledge, temporal and spiritual, and to impart the power of acquisition.

Our discipline is of the mildest form, consistent with those limitations which are absolutely necessary to the companionship and intimate association of so many young and ardent spirits, living in the same family. We are solicitous to place them, as our forefathers did (from whom we are not ashamed to learn), under the purest influences during the time that they are acquiring a moral and religious education; and, while we are disposed to give them credit for honour and conscience, we do not think that good example, affectionate advice, and paternal admonition, can, without danger, be dispensed with.

For such reasons, our discipline partakes much of domestic control. We feel, and we wish our young men to feel, the beautiful and affecting influence of the pure example of little children, the favorite lesson of holy Scripture : and, indeed, every youth who has opened his heart to divine grace will be refreshed by our Saviour with his sweetness; and, after mixing in the world, and perhaps deserving the name of great and learned, as well as Christian, will only so far feel himself truly the child of God, as he has returned to that simple and confiding piety which he relished and practised in his earliest infancy. And it is in this sense that we ought to understand the memorable words of our Lord, "Unless ye become as little children, ye shall not enter into the kingdom of God."

This University is already surrounded with interesting and

the great impediment. Were these forthcoming, there seemed to be no indisposition on the part of the Government to give the nomination of the new Bishops to the diocese. Since then, the Bishop of London, (the warm and tried friend of the Colonial Church, and the first mover of sending Bishops to the Foreign dependencies of Great Britain, and who continues to take the lead in this the greatest forward step ever taken by the Church of England), has come forward at a public meeting, and demanded £45,000 for the additional Bishops at present required.

Now, although from various causes only a small portion of this amount has been yet subscribed, it will in a few years be' completed; for the Bishop of London never fails to bring to a successful result every enterprise for the good of the Church which he feels it right to undertake.

In the meantime, the Bishop of Capetown has with great diligence and perseverance been collecting throughout England subscriptions towards the endowment of two additional Bishops, which he requires for his extensive diocese; and His Lordship has made so great progress towards the attainment of his meritorous object, and recommended himself so strongly by his zeal and diligence, that the council have consented to assist him to some extent in completing the two endowments.

We are not however forgotten, for Kingston is named as the next to be provided for, after the wants of the diocese of Capetown are satisfied; and although this throws us back, perhaps some years, yet ought we to rejoice in the extension of our Church in a quarter where the necessity appears in some degree greater than our own?

I believe that each of the two great societies have, with their accustomed liberality, voted a considerable sum as a beginning towards the endowment of Kingston. In this state the matter at present rests; and if nothing be done in the diocese, several years may pass before a reasonable endowment can be raised.

Allow me then to repeat the suggestion which I made in my last charge-namely, the wisdom of taking steps to estab-lish an Episcopal Fund within the diocese. It is desirable that our Bishops should in future, as a general rule, be selected from among our Colonial Clergy. But there will be difficulty in effecting this, so long as the endowments for their support are wholly furnished from England. And to this fact, I would earnestly solicit the attention of our Lay brethren.

#### EDUCATION.

At our Conference in May 1851, the voice of the Church in this Diocese, in regard to Education, was declared by the following Resolution, unanimously adopted :--

" That this meeting desires to express its sense of the paramount duty of connecting Religion with Secular E lucation, and in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of separate Church Schools; and that the assessments paid by Churchmen for the sup-port of Common Schools be applied to the maintenance of such as are in connection with the Church, wherever such appropriation is practicable and desired."

Agreeably to this resolution, a petition was presented to the different branches of the Legislature, praying that such an alteration of the School laws might be made as would permit the establishment of separate Common Schools for the use of the children of the members of the Church of England, and that the assessments ordinarily paid by mcmbers of the said Church of England be applied to the mainte-

despond.

Remaining a few days at home to bring up my correspondence, I began my second journey on the 28th of June. This lasted forty-two days, during which I visited sixty missions, or Parishes and stations, commonly two every day; and occasionally three. Travelling on an average, daily, about thirty, and sometimes forty miles.

At each station I preached, confirmed and addressed the Candidates. Towards the termination of the tour, I felt now and then a little jaded from incessant travelling day by day in a carriage strongly made to suit the bad roads, but for that reason less easy, requiring at times early rising to keep appointments, and at other times journeying very late to reach comfortable quarters for the night.

On the 14th of August, I left Toronto for the Upper Lakes, an expedition comparatively easy, as it was (excepting 80 miles) travelled by water. The romance of canoes and encamping on the islands for the night has passed away; and now comfortable steamboats ply upon lakes Huron and Superior. By the help of one of these, we reached the Manitoulin Island on Sunday the 17th, at 9 A. M., and, as the steamer could only stop a very few hours, we made immediate preparations for Divine Service.

Owing to the necessity of addressing the Indians after the confirmation through an interpreter, and the great number of baptisms, the service was somewhat long, but it was nevertheless singularly interesting. Many of the Indians could read the Rev. Dr. O'Meara their worthy Missionary's translation of our invaluable Prayer-Book in their own language. This translation is said by good judges to be excellent, and in great request with the American Missionaries serving among the Ojibwa Indians.

Thirteen adults were baptised, and ten confirmed. The devout appearance of the Indians was very edifying. The solemnity of their responses, the thrilling effect of the plaintive music, and indeed the whole worship was deeply affecting, and not be witnessed by any one without spiritual profit. On Monday we called at the Bruce Copper Mines and

examined the pits and machinery. Great labour has been done, and much expense incurred, and the prospects are beginning to be cheering; yet our missionary has received very little encouragement to multiply his visits, owing rather, I believe, to the course taken by one of the directors, who is a Dissenter, than by the company.

We touched at the island of St. Joseph, and arranged with the people to have a full service on our return, and made the Sault Ste. Marie, or the strait between the lakes Huron and Superior, in the evening.

Here we had to remain eight days, as the steamer makes only one voyage per week, and there is no other mode of travelling.

During this time we made two visits to the Indian village at the mouth of Garden River, one on Sunday the 24th, when we had a full service equally interesting with that at the Manitouahning except that the Indians were less numerous and there was only one baptism, and six confirmed.

The weather became very stormy during divine worship, and on our way back the rain fell so heavily that it threatened to fill our canoe, and compelled us to take shelter in an Indian wigwam for upwards of an hour. Having dried ourselves and bailed our canoe, we pursued our journey, and reached our inn sometime after dark.

While waiting for the return of the steamer we took excursions to view the prominent parts of the surrounding country, one of 15 miles up the strait, connecting the two lakes, where we could behold the opening of the broad sheet of lake Superior. Two headlands, like the pillars of Hercules, about twenty miles asunder give a magnificent termination to the strait, and beyond them Superior presents its immense vastness.

#### TRINITY COLLEGE.

It gives me great pleasure to announce that this Institution has proceeded so far in the most satisfactory and prosperous manner. The remarkable way in which it has, with unexampled rapidity, been brought into existence, may well call forth our thankful acknowledgments for putting it in our hearts to attempt it and for blessing our labours in bringing it to a successful issue. It will now, I think, be impossible for the enemies of our Holy Church to destroy her, as they appear to have contemplated, by endeavouring to cut off the succession to her ministry; since this Institution will from henceforth furnish, from year to year, a regular supply to fill up vacancies in the Church and extend her borders.

More than forty young gentlemen are residing within the building, exclusive of medical and law students, drinking the purest instruction from our learned Provost and able professors. The present times, said the Honourable the Chancellor at his Installation on the Third of June last, are full of hope and promise.

"The rapid expansion of enterprise in this country, so wonderful to witness, is opening new fields to the application of science, and of the arts, and creating new avenues of employment, by which youth, with principles well established and minds well cultivated, cannot fail to profit. May they have the wisdom to appreciate duly the opportunities of sound instruction, which are here provided for them ; may they patiently submit to the necessary restraints of discipline, and may it be their happiness to bring themselves early to the con-

endearing associations. It is the offspring of a suffering Church; it has been watered with her tears, and may be justly named the child of her adversity. But, "though weeping may endure for a night, joy cometh in the morning." And accordingly, she now presents a noble and living proof of the Catholicity of the Anglican Church. In Great Britain and Ireland-in the United States-within this Diocese-and scattered all over the world, our supplication for help was met with the kindest sympathies and the most generous gifts.

We appealed first to our own people, and they came forward as one man to replace the Seminary of which we had been unjustly deprived. We went to England and Ireland, and the same Christian spirit of liberality met and encouraged us. We sent our messenger to our brethren in the United States, and his journey was one of triumph through that mighty land-a jubilee of Christian love and exultation. He was everywhere met with the kindest greetings; gifts and donations were poured into his lap with joy and gladness and with prayers and blessings, that the privilege had been given them of showing their Christian affection.

Hence, this University, now restored to a more holy and perfect form, is the charitable work of the whole Anglican Church, and stands before us this day as a bright and lasting monument of her Catholicity. It is also a living illustration of the communion of Saints. It has been built by the gift of hundreds of Church members, scattered through many regions, and all influenced by the same holy motives. Few of them can ever see or comprehend in this world the extent of the good they have done and are still accomplishing :-for Trinity University will, we trust, continue for ages to sanctify this land, by sending forth from time to time hun-dreds, nay thousands of well qualified ministers of the gospel, to cultivate the Lord's vineyard; and these again will gather together congregations of devout worshippers; and this holy process, under the divine blessing, may be permitted to proceed from century to century, like the Universities of our Fatherland, preparing and moulding the baptised, generation after generation, for the Kingdom of Heaven-and all this, long after the contributors to the structure itself and its endowments, the Professors, the Scholars, and all who are at present connectd with it, are mingled in the dust.

But the glorious effect of their works shall never die; and, although unknown on earth, because they are too vast to be known, yet all shall again appear at the last day; and then, the benefactors and builders up and cherishers of Trinity College will be astonished to behold the infinite good in all its fulness, which they have, through the blessing of God, brought about, by their humble contributions, donations and prayers; because, flowing from the love of God, they have been sanctified to His glory, and produced fruits which will, on that great day, call forth the joy of the Hosts of Heaven.

It is thus that such pious works, like Trinity College, connect the Saints who have gone before with those who are yet to come, even to the consummation of all things.

### DIVISION OF THE DIOCESE.

Last spring I deemed it my duty to bring the necessity of the division of this diocese a second time under the notice of the council appointed to arrange measures in concert with Her Majesty's Government for the creation and endowment of additional Bishoprics in the Colonies and dependencies of Great Britain. A copy of my letter to the council was for-warded to His Grace the Duke of Newcastle, Her Majesty's Principal Secretary of State for the Colonies, inviting his favorable consideration to the great importance and urgency of the case.

His Grace replied in a very kind and courteous manner, but the want of funds for moderate endowments appeared nance of such schools as are in connexion with the Church. when such appropriations may be practicable, and in cases where it may be desired by the parties paying such school assessment.

The Session passed without any proceeding on this important subject, and thus the reasonable prayer of more than one-fourth of the population of Upper Canada was passed

The subject, however, was of too great importance to the well-being of the Church and the peace of society, to be allowed to rest. I therefore considered it my duty to bring it again under the consideration of the Legislature, during its last Session, and for a time, it was hoped, with more effect. The subject of separate schools was taken under consideration, and a Statute was passed on the 14th June 1853, supplementary to the Common School Act of Upper Canada, in which the principle of separate schools is fully recognized.

While this measure was in progress, we were congratulating ourselves that our petition, so just and equitable, would at length be granted, but in this expectation we have been grievously disappointed.

Section 4 of the Supplementary Act does indeed speak of separate schools, but instead of rendering their establishment more easy and convenient, the difficulties are increased by new restrictions : for it is provided,-

1st, That no such schools can be established, otherwise than on the conditions and under the circumstances specified in the 19th section of the School Act of 1850.

2nd, That no part of any municipal assessments can be applied, and no municipal authority or officer can be employed to collect rates, for the support of any separate schools.

(And this intolerant and unjust provision is sarcastically pronounced a great restriction and improvement in the Schoollaw, as it has hitherto existed on this subject.)

3rd, That if any persons, whether Roman Catholic or Protestants, demand a separate school, in the circumstances under which it may be allowed, they must tax themselves for its support; and they must make returns of the sums they raised, and the children they teach. (A regulation which has not hitherto been required; but which is alleged to be necessary, in order to make out the School Assessment Bill, and to determine the School Collector's duties).

4th, That separate schools are subject to the same inspections and visits, as well as all common schools.

5th, We are ironically told that all ground and semblance of complaint of injustice is taken away from the supporters of a separate school, while they can no longer employ municipal authority and municipal assessments for sustaining their schools.

6th, That the supporters of separate schools cannot interfere in the affairs of the public schools.

Now, on the provisions of these two Statutes, 13 & 14 Victoria, section 19, and 16 Victoria, chapter 185, section 4, I remark :---

1st. That by the 19th section of the first mentioned Act the establishment of separate schools, to any extent, is altogether impossible. As regards Protestants, no separate school is allowed in any School Division, except when the Teacher of the common school is a Roman Catholic; nor shall any Roman Catholic separate school be allowed, except where the teacher of the common school is a Protestant.

Now, this condition is a mere contingency, and secures no permanence; for, in a few weeks or months, the master of the common school may be changed to Roman Catholic or Protestant, as the case may be, and the separate school disallowed by the operation of the Act. It is therefore insidious in its working, since it offers an advantage one day which may be taken away the next.

(Continued on 4th Page.