

4 CORRESPONDENCE ON COLONIAL CHURCH AFFAIRS

CANADA.

II. The bishops, clergy, and laity, members of the United Church of England and Ireland in this province, may meet in General Assembly within this province, by such representatives as shall be determined and declared by them in their several dioceses; and in such General Assembly frame a constitution and regulations for the general management and good government of the said Church in this province: Provided always, that nothing in this Act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine, or penalty upon any person, other than his suspension or removal from an office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods: And provided also, nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

I hereby certify the above to be a true copy of the Bill passed by the Legislative Council and Legislative Assembly of Canada in the second session of the fifth Provincial Parliament, and reserved for the signification of Her Majesty's pleasure thereon by his Excellency the Governor General, on Thursday the 19th day of June 1856.

J. F. TAYLOR, Clerk, Legislative Council.

No. 2.

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COPY of a LETTER from J. H. CAMERON, Esq., to the
Right Hon. H. LABOUCHERE.

SIR, 10, Charles Street, St. James's, July 9, 1856.

THE Canadian Church Bill having been reserved for Her Majesty's assent, after having passed both Houses of the Provincial Legislature by an unanimous vote, at the request of the Bishop of Toronto, and on behalf of the church people of the Province, I beg leave respectfully but earnestly to call your attention thereto.

You are aware that, by the Bill which converted the clergy reserve lands in Canada to secular purposes, the Legislature of the province declared their desire that there should be an entire separation between Church and State in the colony, and that soon afterwards the churchmen of the province obtained from both Houses, from the Upper House unanimously, and from the Lower by a majority of two to one, an address to Her Majesty, praying for the passage of an Act by the Imperial Parliament, to enable the members of the Church to meet in Synod, and to elect their future bishops, as vacancies might occur. To that address you sent an answer during the spring of this year, and soon after your Despatch was received the Bill was brought into the Assembly, which the Governor General has reserved for the signification of Her Majesty's pleasure.

That Bill is concurred in by all the Canadian bishops, and has received the unanimous approval of the Diocesan Assembly of Toronto, composed of nearly all the clergy, and of representatives from every church in the diocese, except three, and its passage through the Legislature was so favoured that it passed through its second and third readings in the Assembly in the same day.

The churchmen of the diocese of Toronto have been long expecting the division of that diocese into three, and the necessary endowments for the new sees are so nearly provided, that it is hoped they may be erected this summer under this Bill, and, therefore, it is the earnest desire of the people of the Church that Her Majesty's assent may be given to the measure at an early day.

I have given you this short statement of the facts connected with the Bill, as I thought you might desire to have them before you, and I can state them with authority, as I brought the subject, in the address to Her Majesty, before the Canadian Legislature last session, submitted and carried the draft of the Bill unanimously through the Diocesan Assembly, and introduced it into the Lower House.

The churchmen of Canada have no desire to separate from the Church of England, no wish to erect an independent church, but they require some better system for the management of their temporalities, and the regulation of the preferment and discipline of the Church than they now have; they have demanded no power over matters of doctrine nor forms of prayer; they ask simply that as in all questions of political rights the wishes of the Canadian people, as expressed through their representatives, are allowed to prevail, so in