

and Edwardsburg; the Rev. G. A. Bull, for St. Catharines; the Rev. Charles B. Pettitt, for the Wellington District; the Rev. Francis Tremayne, for Owen Sound; the Rev. H. Hayward, Curate in London; the Rev. T. Blackman, for Hamilton; the Rev. W. A. Johnson, for Cobourg; and the Rev. J. G. Armstrong, unsettled.

SEPARATE CHURCH SCHOOLS.

The following most important Petition to the Legislature from the Lord Bishop of Toronto, on the subject of separate Schools for the education of the children of his Church in the Province, has just appeared in the *Canadian Churchman*:—

To the Honourable the Legislative Assembly of the Province of Canada:

The Memorial of John, by Divine permission, Bishop of Toronto, in behalf of himself and people,

RESPECTFULLY SHEWETH:—

That, on the first and second of May, 1851, the Clergy of the United Church of England and Ireland of the Diocese of Toronto, and Delegates of the Laity within the same being assembled in Conference in the City of Toronto, to take into consideration the state of their Ecclesiastical affairs, and express their opinions thereon, among other things, *Resolved*,

“That this meeting desires to express its sense of the paramount duty of connecting religion with secular education, 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 support of Common Schools be applied to the maintenance of such as are in connexion with the Church, whenever such appropriation is practicable and desired.”

That this resolution was passed unanimously, upwards of one hundred and twenty Clergymen, and a like number of the most respectable Lay Delegates, being present, and representing, as it appears from the last census, a population of two hundred and twenty-three thousand nine hundred and twenty-eight (223,928).

That, in consequence of this resolution, a petition was presented to your Honourable House (a copy of which is herewith annexed) during your last Session, but without any favorable result, although a concession was made in favor of our fellow-subjects, the Roman Catholics—with whom we have surely an equal right—and which, there is reason to believe, will be rendered more complete during the present Session.

That the members of the United Church of England and Ireland are as anxious to have Separate Schools for the education of their children as their brethren, the Roman Catholics, because they cannot recognize any system for such a purpose which does not make Christianity the basis, and in which careful moral and religious training does not form the most prominent, as it is the most essential, portion.

That, with those who separate religion from education, we have no common ground of controversy: it is light against darkness; nor can we have any sympathy with those who speak in their profound ignorance of the non-essentials of religion, because there is nothing unessential either in the doctrines or precepts of the Gospel, nor ought any of them to be kept back in the instruction of our children.

That the School Act virtually excludes religious instruction from the Common Schools, and affords no opportunity to the parents of our Communion to bring up their children in the doctrines and duties of their faith.

That in the system which it establishes there is no direct reference to man as an immortal, accountable, guilty, and redeemed being; but all is secular, and noxious, because unsanctified; hence it is silently, but effectually undermining every sacred and moral principle; and while thus promoting infidelity and socialism through the Province, it is sending forth thousands every year into the ocean of life with no compass to guide and direct them; it is a scheme in which the Bible is disregarded, and the chief purpose of God, the salvation of mankind, is altogether ignored.

That even the regulation of the Council of Public Instruction, which the friends of the School Act pretend to be so admirably calculated to satisfy the conscientious scruples of the religious, is a miserable snare and mockery. It ordains—“that the public religious exercises of each School shall be a matter of mutual voluntary arrangement between the Trustees and Teachers; and it shall be a matter of mutual voluntary arrangement between the Teacher, and the Parent, or Guardian, of the pupil, as to whether he shall hear such pupil recite from the Scripture, or Catechism, or other summary of religious doctrine and duty, or the persuasion of such Parent or Guardian: such recitations, however, are not to interfere with the regular exercises of the School.” Now, this seeming approach to religious instruction is most offensive and derisive. It appears to be drawn up by persons who are ashamed of religion. First, the Trustee and School-master must agree; then the Parents and Teacher must arrange—and at the option of the Trustee or Teacher—if so inclined, a verse of Scripture,

or question of a Catechism may be asked, provided, nevertheless, the business of the School does not interfere.

Under the mockery of such a regulation, there is no guarantee that so much as the Lord's Prayer is ever heard in any one School, or the Holy Bible ever reverently introduced, or the children taught not to take God's holy name in vain, nor have we any assurance that either Trustees or Teachers are God-fearing men, or have any regard for holy things. Hence, whatever may be asserted by the promoters of the School system, it is evident that it contains no available provision for religious instruction; nor can it be effectually introduced without Separate Schools, as in England.

To prove the great injustice of the Common School system, your Memorialist need only represent to your Honourable House one simple fact, which is—that, although the members of the United Church of England and Ireland in Toronto are upwards of eleven thousand out of thirty thousand, the whole population of the City, and pay more than one-third of the educational rates, perhaps one-half, consisting, I believe, of some thousand pounds annually, they have not the power of establishing, out of all they pay, one single School. Hence, they are being compelled to establish Parochial Schools for each of their congregations, by private contribution, to protect their children from the growing evils of the present irreligious plan of education, in which nothing is attempted to be taught but worldly knowledge; while that knowledge to which all others should be subservient, is entirely neglected.

In conclusion, your Memorialist would most respectfully represent, for himself and his people, that they feel the established system of education oppressive; and that in operation it is enchainning the mind, and outraging the conscience; and ought no longer to be tolerated in a Colony of British subjects; that they have an undoubted right to be placed on an equal footing with their Roman Catholic brethren, by such a modification of the existing School Law as shall enable them to have Separate Schools, and the control of the education of the children that God has given them—a control which is recognized even in the most despotic Governments—and which their brethren enjoy, to the utmost extent, in their fatherland. In the hope that so reasonable a boon will be granted,

You Petitioner, as in duty bound, will ever pray.

JOHN TORONTO.

DIOCESE OF NOVA SCOTIA.

The Lord Bishop of this Diocese has been engaged for some months past in a tour of visitation, of which very full accounts are furnished in the “Church Times,” from which we extract the following:—

The proceedings on Sunday 19th, at Antigonish, were of a most interesting, impressive and solemn character, and will long be remembered by the inhabitants of all denominations who thronged the Church. Morning prayers were said by the Rector, Rev. Mr. Millidge, after which the Bishop preached a most effective sermon on the authority of the Episcopacy, from our Saviour's commission to the Apostles down to the present time. Rev. Mr. Cochran then presented Mr. William Rupert Cochran, B. A., of King's College, Windsor, and Mr. John Griffiths, of St. Augustine's College, Canterbury, for ordination, to whom his Lordship administered the sacred rite, and then read the Communion service, assisted by the Rector of the Parish, the Gospel being read by Rev. W. R. Cochran. A collection was then taken, after which the congregation separated, and his Lordship proceeded to administer the Holy Communion to about twenty communicants, exclusive of the Clergy present. Afternoon service at 3 o'clock. Prayers said by Rev. J. C. Cochran, after which six candidates for Confirmation presented themselves, to whom the Bishop's address was most solemn and pathetic. His Lordship then ascended the pulpit, and from the text “Prepare to meet thy God!” preached a sermon as solemn and deeply affecting as any in that crowded congregation had ever listened to.

From the same paper (9th October) we gladly make room for the subjoined account of proceedings in Halifax:—

It is with much satisfaction that we are enabled to announce the complete extinction of all debt on the Parish of St. Paul's Halifax. From a variety of causes, that debt had accumulated (including the liabilities incurred for the Chapel of Ease), to the fearful amount of £1,000. To attempt the liquidation of this formidable sum, required no small degree of courage. But the result shows what may be accomplished by stout hearts and willing hands, in grappling energetically with even the most discouraging difficulties. The Churchwardens, P. C. Hill and James Tremain, Esqrs., a few weeks ago, undertook an appeal to the Parishioners, for a general subscription, which prepared the way for the exertions of Henry Boggs and W. Hare, Esqrs., who, in a very short time, succeeded in raising enough to wipe off the whole debt, thus relieving their Parish from an incubus, which has long depressed its energies, and paralyzed every effort at those various improvements, which are desirable in every Parish from time to time.

A satisfactory meeting took place at the National School on Tuesday