

The Canadian Ecclesiastical Gazette;

OR

MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, TORONTO, AND MONTREAL.

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TORONTO, JULY, 1854.

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The publisher of the *Gazette* has received complaints from several subscribers, that their papers do not reach them regularly. From the nature of the complaints made, he fears that gross neglect must in some instances be chargeable on the postmasters. He will feel obliged if the subscribers to the *Gazette* or the *Church* would write to him whenever they miss their paper, in order that he may institute an immediate enquiry as to the cause of the disappointment. The *Gazette* is published about the 15th of every month.

Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

PETITION TO THE HONORABLE THE LEGISLATIVE COUNCIL OF CANADA, IN PROVINCIAL PARLIAMENT ASSEMBLED.

The Petition of the Bishop, Clergy and Laity of the Diocese of Quebec, met together in Conference, the twelfth day of January, one thousand eight hundred and fifty-four.

HUMBLY SHEWETH,

That your petitioners entertain the most solemn conviction of its being alike the duty and the interest of all Governments to uphold the teaching of Religion, as the means of bringing down the Divine Blessing upon a people, as well as of forming good governors, faithful subjects, and exemplary and useful citizens.

That in order to these ends, they believe it to be a plain obligation lying upon the State, to provide for the maintenance, extension and perpetuation of Religion, and not to leave it dependent upon the caprices and the fluctuations of opinion which prevail among mankind, or (to the open dereliction of the principle of preaching the Gospel to the poor,) upon the support of that portion of the community who can afford to pay for their religious privileges.

That upon these principles, they consider it to be the sacred duty of the State, at least to maintain and protect religious endowments already made, unless it can be shown that such endowments have been abused or turned to other account than the direct promotion of religion.

That in the case of the endowments made for the benefit of the Church of England in this Province, no such abuse or perversion has been imputed, nor could the imputation, if it were made, be possibly sustained.

That the alienation of these endowments for secular uses cannot, in the apprehension of your petitioners, be regarded otherwise than as a public wrong, calculated to provoke the divine judgments, and to produce by its direct and natural operation, multiplied social evils in the country.

That the distinct and formal recognition by all the parties concerned, of the Act 7 Vict. cap. 78 as a FINAL settlement of the Clergy Reserves question; the confidence thence inspired in the mind of the Church of England within the Province; the full expectations expressed last year by the British Government and Parliament, that the Province would deal generously by that Church upon becoming invested with the control of the Clergy Reserves; the recollection that, in the *United States of America*, the endowments of the Church of England were held sacred through all the convulsions of the Revolutionary War, and are enjoyed by the same communion in that country, up to the present day,—the plain and undeniable fact being added, that *Canada* is covered with increasing settlements in which there exist an imperative need of such a provision,—present, altogether, with reference to the demand of the Church of England to be left undisturbed in her share of the benefits derived from the Clergy Reserves, an amount and accumulation of claim, the disallowance of which by the Legislature of a country forming part of such an Empire as that of *Great Britain*, could scarcely find a parallel in history:

That your petitioners, looking to the justice of your honorable House for the preservation of their rights in this behalf, humbly pray your honorable House also, at this time, for the redress of two actually existing grievances under which they labour:

That the former of these grievances consists in the unfair provisions and injurious operation of the Common School Act of the Province, inasmuch as it confers privileges upon one religious body exclusively, to which all have an equal claim; and also practicably has the effect (besides other hardships and anomalies which might be specified) of leaving very large numbers of children in this rapidly rising country without any education at all, as well as of subjecting Protestant parents, in many instances, to taxation for the support of schools from which their families derive no benefit whatever, and which are in no need whatever of the contributions thus exacted from such parents:

That your petitioners humbly conceive it to be essential to the equalization of rights and privileges among different classes of the community, that taxes should not be levied upon Protestants under such circumstances and for such objects as these; and further, that provision should be made whereby the Church of England, or any other religious body acting either singly or unitedly, should be enabled, where it so desired, to establish separate schools:

That the other grievance which your petitioners desire to represent, is that which concerns the issue of Marriage Licenses for the members of the Church of England, contrarily to the known practice and principles of that Church, by the hands of the civil power—a practice which had its origin in the necessity of the case, when the Colony became a British possession and was nevertheless without a resident Bishop of the Church of England, but which your petitioners cannot but regard now as an intolerable hardship, when it is remembered that the prelates of

the Church of Rome enjoy the unrestricted and independent privilege of issuing their *dispense de bans*; and the case is rendered the more flagrant by the fact that the Mitre, being the emblem of episcopal authority, is stamped upon the seal of the license issued for the celebration of Protestant marriages:

That your petitioners conceive it unnecessary to disclaim any idea of demanding this privilege for the Bishops of the Church of England with the view of its being exercised beyond the pale of their own communion: but they humbly desire at the same time to represent, that there are social and moral evils connected with the administration of the Law of Marriage in the Province, which call loudly for remedial legislation.

Wherefore your petitioners most humbly pray that your honorable House would be pleased to take the premises into your favorable consideration and to provide such remedy for the several subjects of complaint which have been herein exhibited, as to the wisdom of your honorable House shall seem best.

And your petitioners as in duty bound will ever pray.

Signed in the name and on the behalf of the meeting of the Bishop, Clergy and Laity of the Diocese of Quebec.

G. J. QUEBEC.

The following circular from the Lord Bishop of Quebec, and accompanying form of prayer, have been handed to us for insertion:

Quebec, 19th June, 1854.

Rev. Sir—I have received, by the last English mail, the subjoined forms of prayer, which I commend accordingly to your adoption, for the purposes and upon the occasions specified by his Grace the Archbishop of Canterbury, in the notice prefixed to the prayers.

The duty which is here indicated to us is one which lies upon all the members of the Church; and I am persuaded that I need not urge upon your attention the additional and peculiar call for its observance, which lies upon Churchmen in the Colonial Dioceses, and upon few more conspicuously than those of the Diocese of Quebec.

I am, Rev. Sir,
Your faithful and affectionate brother.
G. J. QUEBEC.

The following Prayers have been drawn up in pursuance of a Resolution of the Society for the Propagation of the Gospel, suggesting that suitable forms of prayer for an increase of laborers in the Lord's Vineyard, and for the blessing of Almighty God upon their labors, were much needed, and would be extensively used in families, schools, and missionary meetings.

I shall be glad to find that the wishes of the Society have been satisfactorily answered by the accompanying forms.

J. B. CANTUAR.

Lambeth, May 17, 1854.