

Provincial Synod) in which the ratification of the Bishops is required, but we are proceeding to act as a Diocese singly and independently; and we have no right to assume as a prospective certainty, the formation of a Provincial Synod in which we shall be comprehended. And therefore it may safely be averred that, if the supposition of such a case could possibly be admitted as that of the disallowance of the episcopal privileges here in question, we should be doing what is unsustained by any single fair and full precedent in the whole world.

It is further to be observed,—although at first sight we may receive exactly the opposite impression,—that in point of fact, any innovating surrender or diminution of the standing authority of the Church within our Communion, may with much less apprehension of dangerous consequences, be ventured upon in the American republic, than in our own Colonies. For as there is in that country, no Church-Establishment or national Religion, and nothing therefore in the way of prestige or association with the love of Country or acquiescence in the transmitted system of privileged institutions, to bias or prepossess the minds of men in their adoption of one system of religion rather than another,—the attachment of episcopals to their own Church may generally be presumed to be founded upon their distinct and intelligent preference for the system of Episcopacy and the usages connected with that system. It is well known that the class of mind in that country which has a love for order, reverence, and stability, and which encounters a shock in the religious fluctuations and distractions and the many unwholesome excitements prevailing on this side and on that, is seen continually to fall in, as with something satisfactory and congenial, with the Episcopal Church, to which there are very large and frequent accessions both of Ministers and people from this very cause. And the self-evident consequence of all this, is a powerful infusion of what is called the *Conservative element* into the system. Whereas, among ourselves, it is a thing familiarly observable, that a vast portion of our people throughout the Empire, are Churchmen, not properly from holding Episcopal principles, but simply from an inherited and too often an unexamined conformity to the received institutions of their Country; and having so many loose adherents, we are as a body, less prepared than our neighbours to admit with safety any sudden removal of checks of standing authority in the Church, and to open the door for the agitation of questions, without any such balancing weight, in which the distinctive principles of the Church may be compromised.

I might say a vast deal more upon many points which have been agitated among us. But I have said already more than I originally intended, and have felt it thrown upon me by circumstances to touch upon points,—those especially connected with my own office,—which it would have been far more agreeable to me to pass in silence. I do not want to bar the way, in any point, against freedom of argument here, but it never can be improper that in presiding over an assembly met to frame a constitution for its future proceedings, I should indicate the necessity of our not violating the constitution of the very Church itself, of which that assembly avows that it is a part. It must be my duty to do what in melies—I believe I have done too little,—surmounting all reserve on account of considerations personally affecting myself, to make the real principles of the Church understood upon points to which the attention of her members is apt to be only called by some extraordinary occasion, such as the present, and which in a multitude of instances are new to the habit of their thoughts. All which I have said then, I

commend to the candid acceptance and the serious consideration of minds—and I hope they are not few among us—which are accessible to arguments happening to jar against their own pre-conceived and perhaps very favourite impressions. Let it be seen that in entering upon the grave and important functions which are now before us, we “do nothing against the truth but for the truth.” And let us be content if among the principles to be now adopted for our guidance, we find one place reserved for the maxim of the wise King, REMOVE NOT THE ANCIENT LAND-MARK WHICH THY FATHERS HAVE SET.—*Quebec Mercury.*

### Foreign Ecclesiastical Intelligence.

#### MONTHLY REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS.

Tuesday, July 5th, 1859.

The Lord Bishop of Montreal, in a letter dated See House, Montreal, June 11th, 1859, wrote as follows:—

“Our Cathedral is now very nearly completed; and we confidently expect to have it ready for use in October. I have also to report to the Society that the books granted us for Parochial Lending Libraries have been distributed as follows:—

“For Rougement, Granby, Sutton, Gore, Pottton, Edwardstown, Russeltown.

“The gift, not unfrequently, has been the cause of the establishment of a library, to which, when once established, contributions are willingly made by the people.

“Service Books also have been given to the following places where churches have been recently completed:—

“North Shefford, Cowansville, Pottton, Hinchinbrooke, Brome.

“But the most important event that has occurred here lately has been the organization of our Diocesan Synod; the meeting of the Clergy and Lay Delegates took place this week, and every thing passed off with great good feeling, and very satisfactorily. There were forty-eight clergymen present, and upwards of ninety delegates. On the other side I send you an abridged statement of what took place, with ‘The Constitution’ of the Synod as finally agreed upon; and I feel a very great hope that having begun in good temper, it will be productive of much benefit to the Church.

“I leave home on Monday, 13th, to complete the translation.” Mr. Wolters concluded my Confirmations, and hope to return to Montreal by the end of the month, after the Convocation at Bishop's College, Lennoxville, which is fixed for the 29th.”

The Foreign Translation Committee reported last year that they had requested the Rev. Dr. O'Meara to complete the revision, on which he had been long employed, of his translation of the New Testament into the language of the Ojibwa Indians, so that it might be ready for press whenever a new edition of it was required. They have since heard from Dr. O'Meara, that he has been for some time engaged, in conjunction with the Rev. Peter Jacobs, Missionary to the Indians in Manitoulin Island, on a translation of the Pentateuch into the Ojibwa language. “The only want,” he wrote, “with reference to the completeness of the Indian Services, in the different dioceses where this and kindred dialects are understood, is that of the Old Testament, in consequence of no translation of which, being in

existence, the first lessons at morning and evening services can never be used, and the converts are therefore shut out, in a great degree, from acquiring the knowledge which that important portion of the Divine word communicates.” It was in order to remedy this defect, that Dr. O'Meara had been labouring, with the assistance of Mr. Jacobs; and it appeared that they had nearly completed the Pentateuch. Dr. O'Meara added that he had, at various times, himself translated large portions of Isaiah; so that it would now be a comparatively easy task to complete the book, and both these important portions of the Old Testament would be ready for printing, as he said in writing last February, “early in the coming summer.” “I am desirous,” he added, “that the honour of giving the Old, as well as the New Testament, to the Indian tribes of this continent, shall belong exclusively to our beloved Church.” The Foreign Translation Committee gladly encouraged Dr. O'Meara to complete these translations and have them printed, on account of the Society, under his own superintendance, at Toronto.

The Rev. William Mason, Missionary of the Church Missionary Society at York Factory in Rupert's Land, and reported by the Bishop of Rupert's Land as one of the most competent Cree scholars in his Diocese, having come to England last winter, applied to the Foreign Translation Committee, with a strong recommendation from the Rev. Henry Venn, Secretary to the Church Missionary Society, to print a second edition of the Cree Prayer Book in the syllabic character. The first edition, which he had formerly prepared for press, was all but exhausted, and he was then employed in revising it. He also begged the Committee to print a Cree Hymn Book containing, in the Cree language, the hymns which Dr. O'Meara had formerly been allowed to append, in the Ojibwa language, to his Ojibwa Prayer Book, printed at Toronto. The Committee readily assented to Mr. Mason's request, and a supply of 3000 copies each of those books, of which specimens are now presented to the Board, were shipped for Rupert's Land a month ago.

In March last, the Committee of the Church Missionary Society applied to the Foreign Translation Committee to assist them carrying through the press, in the same syllabic character, a version of the Prayer Book in another dialect of the Cree language, prepared by their Missionary, the Rev. James Horden of Moose Fort, for the use of the Red Indians of that locality, and of the tribes that skirt the shores of James's Bay, the southeastern arm of Hudson's Bay.

The dialect, called the East Main spoken over the circuit of those shores, more than 500 miles in extent, from point to point of the bay, differs it seems, so materially from the Cree of the Red River, 1500 miles to the west, as to necessitate a distinct translation; and as three sounds occur in it not found in the western branch of the language, viz., *h*, *r*, and *sh*, some additional syllabic symbols were required to print it. The Bishop of Rupert's Land, it appeared, had visited Mr. Horden, and very highly approved of his work. The extent and success of his labours may be inferred, from the fact of his requiring an edition of 3000 copies of his version of the Liturgy, “to supply these wandering tribes with what must be, for some time to come, their only book,” and which, it was added, “would need a strong and durable binding, to stand the wear and tear to which it would be exposed.” Mr. Mason, who originally introduced the syllabic character into the schools for the Indians, and suggested its adoption in printing for their use, being quite competent to carry this version also through the press, the Committee readily agreed to undertake the work.