

This, with our accessions from other Dioceses, enabled me to supply all existing vacancies, and to open two new missions.

During the past year I have held confirmations at eighty-five places, and admitted to that rite 671 males, and 1,122 females; in all 1,793. The whole number confirmed since my entrance upon the Episcopal office, is 13,301. The general interest in this Apostolic ordinance I have found to be unabated; drawing on many occasions even on week days large congregations. In many places persons previously attached to other religious bodies have presented themselves for this rite. Two churches have been consecrated during the past year, and I have attended at the opening or enlargement of several others.

The separation of six counties from us to form the new Diocese of Niagara has been effected since I last addressed you. All the particulars connected with its formation are sufficiently familiar to you, and do not require recapitulation. Through this arrangement we part with nearly 50,000 members of our communion, and with fifty six clergymen. Amongst the latter are many who will be long missed in this Synod, from the value of their counsel and the energy and activity they evinced in its deliberations and work; but what we so much regret to lose will be a corresponding gain to the Church in the newly organized Diocese. We have still left to us a Church population of nearly 100,000 souls, and 105 clergymen. By the separation from us last year of the Diocese of Algoma, our number was reduced by seven. The benefit of the recent division will be the opportunity of more frequent Episcopal visits to the several parishes, and a closer, and, we trust, more effectual supervision.

Apprehensions have been entertained of some check to the progress of our missionary work in this Diocese, and even to the efficient support of our present staff of labourers, through the organization of what will naturally be considered a rival institution for the sustentation of the clergy. I confess to sharing very deeply these apprehensions, reasonable as at first sight we may consider it to be that agencies should be employed for educating and sustaining clergymen of a different phase of religious thought from that which generally prevails. Precedents exist in the mother country for such a course, and viewing them in their general aspect and purpose, it would seem reasonable to concede a privilege here which has been recognized and acted upon there.

Such were my own first impressions; but, on further consideration of the subject, reasons presented themselves for regarding the two cases as essentially different. In the mother country, societies or associations independent of the direct control of the Church in her corporate capacity, are voluntary institutions for training and employing men who shall become missionaries in *foreign parts*; and for effecting this purpose funds are voluntarily bestowed. But here the missionary branch of our work is incorporated with other designs of the Synod of the Diocese, and is meant to be a means, not for the propagation of the Gospel beyond our own bounds, but for sustaining to a considerable extent our ordinary and necessary parochial work.

Again, when the scheme of a separate organization for supporting ministers in this Diocese was first communicated to me, I had not the opportunity of examining the printed report which set forth the plan in detail, and consequently I was ignorant of the alleged grounds, in their full extent, for the adoption of that organization. Had the startling declaration contained in the appeal to the Diocese appearing in that report been then known to me, it is easy to understand how very materially it would have changed in my view the whole complexion of the case. An acceptance or approbation of the scheme would have implied on my part concurrence in the affirmation that the young men who have offered and are offering themselves for the ministry in this Diocese, "are carefully trained to look with aversion on our Church as a Church of the Reformation, and abhor the name Protestant," and that "the present mission funds of this Diocese go to support teaching at variance with that of the Church, and which, while building up the Church of Rome and filling the churches of other denominations, disgusts and alienates the vast majority of the members of our Church."

Declarations so rash and unsupported as these must, from their natural influence, unless recalled, seriously affect the peace and prosperity of the Church in this Diocese. They are calculated to lessen the means of providing for the ade-