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PROCEEDINGS
OF
THE^d SYNOD
OF THE
UNITED CHURCH OF ENGLAND AND IRELAND
IN THE
DIOCESE OF TORONTO,
HELD
October 25, 26 & 27, 1854.

ORIGINALLY REPORTED AND COMPILED FOR THE CHURCH NEWSPAPER.

TORONTO:
HENRY ROWSELL, KING STREET.
1845.

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DIOCESE OF TORONTO.

FIRST DAY'S SESSION.

On Wednesday, the 25th of October, the Synod met at the Parochial School-house; morning prayers having been previously read in St. James' Church by the Rev. Rural Dean Fuller, and the lessons by the Rev. Rural Dean Grier.

The Lord Bishop took the chair.

The opening prayers were read by the Venerable the Archdeacon of York.

The names of the Clergy attending the last Synod were then read over by one of the clerical secretaries, and those present answered to their names.

The names of the Lay Representatives were read by one of the lay secretaries, and those present answered to their names.

The names of such of the Clergy as were not at the late Synod but were now present were added to the list.

The certificates of the new representatives were then called for and received.

The minutes of the last meeting were read and signed by the chairman.

The Lord Bishop read the following address:

Reverend Gentlemen and Gentlemen:

In my circular of the 7th instant I mentioned that the meeting of this adjourned Synod had been postponed, in the hope that the Imperial Government would redeem its pledge and pass a measure to remove the disabilities, which are by some supposed to exist in regard to Colonial Church Assemblies.

This hope has not been realized; but we do not require to wait any longer for such an enactment, because the best legal authorities, and among them I believe the Solicitor General of England, have arrived at the conclusion, that whatever difficulties may stand in the way of national and provincial convocations of the clergy, they do not extend to Diocesan Synods.

Before the fate of the measure proposed by Her Majesty's Solicitor General to the Imperial Parliament could be known here, it became incumbent on me to commence the usual confirmation visits to my parishes, missions and stations, and accordingly I proceeded to those in the Niagara District on the 12th of May. In this portion of the Diocese, I was employed nineteen days, and am happy to say that I found the Church in a healthy state and gradually gaining ground. Our people are principally farmers, and in a prosperous condition; and they are learning by degrees their duty to contribute towards the support of the church and her ministry. From causes incident to the first settlement of this beautiful portion of the Diocese, and in some degree peculiar to the more early inhabitants, the feeling that all christians should be liberal and active in the maintenance of their clergy, and in furnishing all things necessary for the proper celebration of public worship, is not yet so lively as it ought to be; but we have a fair promise that it will in a short time become all we could wish. During the nineteen days that this journey lasted, I held twenty-two confirmations, at each of which I preached and addressed the candidates, and the result was the admission of 435 young persons to the full membership of the church, being about one hundred more than at my former visitation in 1851.

On my returning to Toronto on the 30th of May, I found it necessary to tarry a few days that I might preside, as usual, at the annual meeting of the Church Society, and bring up my correspondence, which has become heavy, and likewise attend to the numerous

references on church matters—some of which required careful examination and deliberation.

These being all disposed of, I left Toronto for that extensive division of my Diocese which lies west of Hamilton on the 19th of June, in which I was employed fifty days—driving daily, on an average, from twenty-five to thirty miles, in a strong carriage suitable to the roads. During this long journey I held confirmations at 69 places, and at each preached and addressed the candidates; with the exception of sixteen days, when I had the pleasure of the Rev. Dr. Beaven's company, who preached alternately. The weather proved intensely warm, more so than our summers commonly are,—or perhaps I felt the heat more than when younger. I had however great reason to be thankful to Almighty God; for though we generally held two full services per day, at considerable distance from one another, I never felt the fatigue less, and rose every morning fresh for renewed labors. The number confirmed during this journey, amounted to 1728, and the miles travelled to one thousand and nine.

I reached Toronto on the 5th of August; and after despatching as quickly as I was able the mass of business which had accumulated during so long an absence, I proceeded on the 17th, by railroad and steamboat, to Lakes Huron and Superior. This was a very easy excursion, and seemed one rather of pleasure than of business. It was attended with no fatigue, though the distance was great—in going and returning perhaps nine hundred miles. In all my other journeys, I had to travel by land; but, with the exception of about forty miles in a rough coach, over a tolerable road, between Barrie and Penetanguishene, there was nothing of wearisome exertion. I was desirous of stopping to confirm at Owen Sound, on my way up Lake Huron, because it would have saved me a rough and tedious journey by land; but, although Captain Thompson, who treated me and my companion, the Rev. the Provost of Trinity

College, with the greatest kindness and respect, was also equally anxious to meet my wishes in this matter, it could not be accomplished—the strength of the wind impeding the steamer so much that she arrived too late in the afternoon. My congregation and candidates had been waiting some hours, but dispersed as darkness was approaching. On Sunday, the 20th of August, we reached the Great Manitouwahning Island, about 12 o'clock, and were cordially received by the Rev. Dr. O'Meara and family, the Indian Superintendent, George Ironsides, Esq., and other gentlemen of the village.

The Church bell was ordered to be rung, to assemble the Indians and other inhabitants for public worship. The service was conducted with great solemnity, and was found by all very impressive. Only five Indians were confirmed; and, indeed, the attendance of the aborigines, compared to former occasions, was very limited. Their crops had in a great measure failed, and most of them had removed to other places more favorable for fishing. There are also other circumstances, not necessary on this occasion to mention, which have kept back this settlement, and in a great degree frustrated the meritorious object which the late Sir Peregrine Maitland, and more recently Lord Seaton, had in view; namely, to assemble in one place all the Indians scattered in small bands, or single families, around Lake Huron, into one village, and give them a clergyman of the Church, a good school, and houses and implements of husbandry. The situation of the village, overlooked by its handsome church, is very beautiful, but not, it is said, favorable for fishing; and, as the natives very much depend on fish for their food, this seems to have proved the first serious drawback to the success of the scheme. We left the Manitouwahning Island at half-past three, for the Sault Ste. Marie, at which we arrived on Monday the 21st, about 1 p. m. Here I expected to meet my friend, the Right Rev. Dr. McCroskey, Bishop of Michigan; but the sickness which prevailed in his Diocese, and especi-

ally at Detroit, no doubt detained him at home. As we have few or rather no Indians at the Sault Ste. Marie, I made an appointment to meet those residing at the Garden River next morning at 10 o'clock, and spent the remainder of Monday in examining the capabilities of the place on both sides of the Strait, and especially the magnificent Canal building to join Lakes Huron and Superior, which considering the great distance from the sea, is a work of great interest and value.

We had a full meeting of the Indians of Garden River on the 22nd, at the time appointed. The service was very impressive—two Indian children were baptized, thirteen young persons were confirmed, and fourteen, some of them advanced in life, came forward to the holy communion. The situation of the village is attractive, the land is good, and the Indians appear in rather a prosperous condition. Under the Rev. Dr. O'Meara's superintendence, a school for boys, and one for girls, have been established for the instruction of the Indian children. The teachers are both from England, and so far the undertaking is doing well. In the meantime the Rev. Dr. O'Meara has gone to England to solicit aid in carrying on our Indian Missions in this quarter, and it is hoped that we shall be able to establish one or two clergymen to assist him in his Mission, and relieve him from some portion of his arduous labours, which are beginning to impair his constitution. The Rev. Dr. O'Meara merits the thanks of all Christians, and friends of Missions, not only for his untiring personal labours, but more especially for his translations of the Prayer Book, and large portions of the Holy Scriptures, into the Indian tongue, which will make the labours of future missionaries comparatively easy. The value of these translations has been proved beyond dispute by the eagerness with which they are sought after by the Missionaries of the United States, for their Indians, and their introduction with advantage into his Diocese by the Bishop of Rupert's land. As soon as the services were completed, we em-

barked on board the steamer on her way to Penetanguishene, and reached Toronto on Friday, the 25th, at 11 o'clock, A. M.

On Friday, the 8th of September, I commenced my fourth and last journey of Confirmation for the season. It likewise occupied me 19 days. A large portion of the country through which we had to pass was comparatively of recent settlement; the roads were consequently in many places very rough, but the results were encouraging, and sufficient to render of no account occasional discomforts, as to quarters and entertainment. The stations visited were only fifteen, at which 455 candidates were confirmed, but as some of them were at a great distance from any other, 470 miles had to be driven over to accomplish the work.

I conclude this portion of my address with noting the general result of my summer's operations:—

Persons Confirmed.....	2635
Confirmations held.....	108
Sermons and Addresses.....	216
Days occupied	98
Miles travelled	2705

On a view of these total results from the visitation of the Western Division of the Diocese, we have great reason to offer our devout prayers to Almighty God, for the measure of success which he has vouchsafed to these our exertions in extending the Kingdom of His own Dear Son.

Having, for the information of the Synod, submitted this very brief view of the state of the Church in the Western half of the Diocese, and in the full confidence that the Eastern half, which it will be my duty to visit next summer, should God spare me so long, will furnish equal encouragement, I now approach the more special objects for which the Synod is at this time called together, and it appears to me that they may be reduced to four:

1st. To frame a constitution and such rules and regulations as may appear necessary for the future guidance of this Synod.

2d. To consider what steps can be taken at this time for commencing and establishing a Clerical Sustentation Fund.

3d. What further steps can the Synod adopt towards obtaining separate Schools.

4th. What course is it expedient for the Synod to take in this crisis of the Church property?

On each of these points, it appears my duty to make some remarks:

1st. A simple attempt towards a Constitution with such rules and regulations as are required to insure order and despatch in the management of business, has been drawn up and will be laid before you for your deliberation. It is rather offered as a ground upon which to proceed than as presenting anything complete—such completeness can only be arrived at by much care and serious reflection. In reference to this important object, I would respectfully suggest, that it be not finally adopted at this meeting of the Synod. Let each of its provisions be considered and drawn up with the utmost attention, and when the draft is completed, let it lie over to another Synod. In the meantime let it be printed and placed in the hands of the members of the Synod, Clerical and Lay, that it may have the benefit of their thoughtful deliberation, and be adopted at some future meeting, with or without alterations or amendments, as the case may be. I would further respectfully suggest, that during the time that this draft is waiting for future action, copies be forwarded to the Bishops of the British North American Colonies, for their consideration, and, if they think proper, to be laid before their clergy; promising that we will be happy to give our best attention to any alterations or amendments that they might feel disposed to offer. To promote unity in the Church is most desirable, and could we bring about the adoption of the

same Constitution, rules and regulations for conducting our business in the different Synods, while we yet retained severally our distinct powers and freedom of action, a vast advantage will have been obtained by the Colonial Church, as well as a great addition to her strength and harmony. Were it to go no further at present than to unite more cordially the other two Dioceses of this Province, it would be of no small benefit to the Church. Even at this moment were the three Bishops, with their Synods, to remonstrate in a compact body against the meditated confiscation of our property, such remonstrances would carry greater weight than when acting singly.

2nd. To consider what steps can be taken at this time towards commencing and establishing a Clerical Sustainment Fund.

I very much fear, that all we can at present do towards the attainment of this important object, will be to appoint a small Committee of zealous and really working men, to collect facts and materials, and report on the subject to the next Synod—adding such remedies and suggestions as may appear to them the most likely to produce favorable results. Some energetic movement in this direction is daily becoming more and more necessary. Many of our clergy are already suffering severely from the neglect of their congregations in not strictly keeping their engagements, and allowing them to fall in arrear. Not that in perhaps any case they desire to put their Minister to serious inconveniences, but they do not regard their debt to him in the same light as a debt to other people; they think it may wait a little. Now, all such engagements should be considered sacred, and to come before all common engagements. If, indeed, we truly feel that we are bound to worship God and to serve him with all our heart, soul, and mind, we shall not hesitate to give a reasonable portion of our substance to support Divine worship, or bestow it grudgingly, or with great reluctance.

3d. What further steps can the Synod adopt towards obtaining separate schools?

Ever since the pernicious system of education which prevails in this province has been adopted, the Church has not ceased to remonstrate against it. She pays, through her members, a larger share of the school tax than any other denomination, and yet obstructions are wilfully, and I believe, advisedly thrown in her way, which in a great measure prevent her from using the common schools for the instruction of her children.— Nay, it is notorious that in many populous cities, towns and villages, the members of the church, in a manner, educate the great portion of the inhabitants from the taxes they are compelled to pay by the provisions of an iniquitous law; while they are unable, from the absence of all religion, to educate their children, except they go to the additional expense of supporting separate schools, which many of them are enable to do. Thus, so far as public schools are concerned, the great mass of our population are brought up in total ignorance of christianity. Under these circumstances we should repeat our remonstrance from time to time, till redress shall be obtained.

4. What course is it expedient to take in the present crisis of the church property?

As I have elsewhere given my sentiments at some length on this important question, I should have in all probability passed it over in silence on this occasion, had it not been desirable to set myself right with my brethren, on a step which I had recently very willingly taken at the suggestion of the Bishops of Quebec and Montreal, who have adopted the like proceeding, but which some of the clergy seem to have misapprehended.

It was not my intention to peril in the slightest degree the guarantee given by the 16th Vic. ch. 21st, to the present incumbents, but to make this provision permanent and the income which pays it the property of the church for ever; and I further require an additional fund, moderate it may be in amount, but nevertheless sufficient to enable us to extend the church in a reasonable degree.

These two points may be completely secured in the same arrangement; for instance, the expenses of the church are at present about £20,000 per annum. Now were the government to offer us a capital which when invested would yield £30,000 per annum, and make the present incumbents as secure as by the 16th Victoria, cap. 21, by ordaining them to be the first charge, we should have the residue, or ten thousand per annum, for the extension of the church. Yet even this proposition, which would no doubt secure all present interests and enable us to increase our Missions, I could only accept under protest. Nor can I in any other manner receive offers, however advantageous they may seem, which take away any portion of our property, guaranteed under the provisions of the 3rd and 4th Victoria, cap. 78. At the same time I am quite aware that the church would suffer most grievously were the bill before the House to become law in its present shape, and therefore I should acquiesce in what might appear to the clergy and laity at large a generous commutation, and while not infringing on the present incumbents, would leave us some means of extension. For myself, I proceed upon the principle, that we have no right to give up any part of the Endowment which has been conferred lawfully upon the church. At the same time the Government, by the exercise of unlawful and oppressive power, may compel us to submit to any terms which it may choose to offer.

What the Bishops desired by the Circular, was simply yes or no, as to entertaining or rejecting a reasonable commutation for the property of the Church. As the matter was pressing, they thought it would be desirable to be authorised by the Clergy at large, to receive merely for consideration any such offer, but it was no part of their plan to permit the rights of the present incumbents or receivers of pensions, allowances, &c., &c., to be touched, or to accept such offer without further reference to their people.

In the different schemes which I have suggested for arranging with the Church (except that of the Earl of Derby) I have adhered to the principle of claiming all conferred upon her by the 3rd and 4th Victoria, or a fair equivalent; but, confiding so much on his Lordship's honor and sagacity, I should feel disposed to accept the compromise he proposed, though attended with very considerable loss to the Church, and this for the sake of future peace and tranquillity, which are of greater value than the loss sustained.

All of you must have seen by this time the measure before Parliament for confiscating the Clergy Reserves. It leaves nothing that unrestrained power can take away, nor do its promoters give even a solitary indication of fair adjustment:—Nevertheless it appears to be a solemn duty on our parts to remonstrate against a proceeding which disregards all vested rights and all just and honorable dealing, and by every lawful exertion in our power to prevent its adoption.

The history of the Clergy Reserves is not without great moral value. A message from the Crown to the Commons was sent to Parliament in 1791, stating the desire of His Majesty George III. to form a provision in the Province of Canada for the support of a Protestant Clergy, and to make the provision perpetual out of the Crown Lands—lands which by right, by law, and the constitution, belonged as much to the Crown as any property of an individual belongs to himself. This provision was called Clergy Reserves: and in order to give an additional guarantee to that of the king and Parliament, the Church accepted the Reserves in lieu of tythes, and consented to an Act passed in February, 1823, to that effect; a proceeding which embraces in its nature a regular purchase. Was then all this recognition, says Lord St. Leonards in the House of Lords on Friday, 22nd April, 1852, by the Crown, the Parliament, and by the colony, of no avail in settling a title? How could one stand more secure? If it were the title of a private

individual and not the church, it would be considered so monstrous a violation of right, that no man would endure it, and a full remedy would be given at common law.

In 1840, Lord Sydenham protested against bringing forward the Union measure, till the question of the Clergy Reserves was finally settled. And if there ever was a solemn compact in any nation with the Protestant Church it was the compact of 1840 on this subject.

There was an anxiety on the part of the Government to meet the wishes of the Canadian Legislature, even by sacrificing a part of the rights of the Church. The then Archbishop of Canterbury was a party to the arrangement, and all the great men of the day were called upon for counsel, and they agreed to carry a measure as near as the law laid down by the judges would permit; and upon the consent of the Church, given by the Archbishop, it was passed; and the Church in Canada, though losing 7-12ths of her property, for the sake of peace and harmony gave her consent, thinking that she would receive a full equivalent in putting away all dissention and controversy. And indeed there was peace and quietness for ten years, till our political incendiaries wanted a subject for agitation, and with the assistance of the Roman Catholics revived the question of the Reserves. And we now behold the result.

If the Legislature pass the Bill before them secularizing the Clergy Reserves, and they cannot do so without the votes of the Roman Catholic members, they will violate the principles of justice and morality, and set a precedent for subverting at any time the rights of property, and this in direct opposition to Lord Denman's opinion, one of the most able constitutional lawyers of the age, who declared that no Legislature had power to take away any man's property or that of any public body without giving in compensation a full equivalent.

I had proceeded thus far, when it struck me very forcibly, that although the 16 Vic. chap. 21, gives power to the Colonial Legislature to make certain alterations in

the appropriations and investments, &c., &c., of the Clergy Reserves Fund, it gives no power whatever to alter the object to which they were at first confined, much less to secularize them. By the 31st of George III., chap. 31, these lands are declared to be for the support of a Protestant Clergy solely, and for no other use or purpose whatever, and this, in accordance with the British Constitution, as understood at that time, which recognized no clergy but those of the Church of England. In 1840, the judges decided that the words Protestant Clergy were wide enough to comprehend more Protestants than those of the two National Churches; hence the provisions of the 3rd and 4th Victoria, framed on this decision, extended to all Protestant denominations, and by implication to the Roman Catholics also; but expressly, as appears by the 7th clause, for the purpose of public worship and religious instruction, affording at the same time, a fair preference to the National Churches of England and Scotland; thus strictly maintaining the principle of the Pious George III., which was to cherish sound Religion. Nor does the recent Act of the 16th Victoria, chap. 21, interfere in the slightest degree with this primary object, the support of a Protestant Clergy, or public worship and religious instruction, the great purpose for which the Reservation was intended—nor does it give, as appears to me, any power to the Colonial Legislature of the Province to divert one farthing of the funds to other than religious purposes. They may in their wisdom still pillage the Roman Catholics, whom the ruling parties of the Legislature are willing to exalt to supremacy in the Colony; or they may grant them in greater portions to such Dissenters as are willing to receive assistance, and thus ignore the two national churches, which are the true proprietors; but they have no power to give the proceeds of the Clergy Reserves Fund to be trampled in the mud by municipal authorities, or to furnish them with a fruitful source of corrup-

tion. To the maintenance of religion and the purposes of public worship, all funds arising from the Clergy Reserves must, in my humble opinion, be still applied, and to nothing else, till the law is again changed, and some new object carefully defined; and this can only be done by the Imperial Legislature. There is not a single word or syllable in the 16th Victoria, chap. 21, which affords the slightest ground for believing that the British Parliament intended to make any change in the object of reservation, although they were disposed to permit a change in the details for promoting that object. In conclusion, I congratulate the Synod on what seems to me to be the fact, that all funds accruing from the Clergy Reserves are still to be applied to religious purposes, and to nothing else. No doubt a hue and cry will be raised among such men as are enemies of the Church, at this unexpected interpretation and reading of the law, but we regard not clamour when right and truth are with us; and aware as we now are, that the 16 Vic., chapter 21, changed not the object for which the Reserves were at first set apart, the bill before the Legislature, should it be enacted, falls to the ground as a dead letter; and should those hostile to religion refer back to England for an alteration in the law, even the British Parliament, having discovered the baseness of those they were trusting, dare proceed no further in betraying the Church of God.

Let us not, however, be thrown off our guard by the superior position which we now occupy; but, on the contrary, let us redouble our vigilance to obtain a final and successful result; and in order to do this, I would respectfully recommend, that a committee be appointed to draw up resolutions in firm but decorous language, on which a memorial or remonstrance may be founded, to the three branches of the Legislature, against the iniquitous measure before them, which unblushingly provides for the confiscation of our Church property—a measure

which it has neither moral nor legal power to pass; and that a deputation of two beneficed clergymen, and two respectable laymen, be forthwith sent to Quebec to present the same.

JOHN TORONTO.

The Provisional Committee through their chairman requested time to prepare their report to be presented to the Synod to-morrow morning.

Moved by the Rev. S. Lett, LL. D., seconded by the Rev. Francis Evans,

That a committee of this Synod be now formed to consider what alteration it is desirable to have made in the Church Temporalities Act, and to prepare a petition to the Provincial Parliament in accordance therewith, and that said committee be requested to report to-morrow. Carried.

The following gentlemen were placed on the committee by the Bishop:—Rev. Dr. Lett, Rev. Rural Dean Palmer, Hon. G. S. Boulton, and G. W. Allan, Esq.

Moved by the Rev. James Beaven, D. D., seconded by Hon. G. S. Boulton,

That the Lord Bishop be requested to name a committee for considering what methods should be adopted for the permanent sustentation of the clergy, in accordance with the recommendations of his Lordship in his opening address to the Synod; that this committee have power to add to their numbers, and be authorized to employ a secretary, and to take such other measures as may appear to them expedient for obtaining the fullest information. Carried.

Moved by the Rev. H. C. Cooper, seconded by the Rev. F. L. Osler.

That the Lord Bishop, as chairman of this Synod, be respectfully requested to nominate or appoint the committee or committees to take into consideration the subject of the Clergy Reserves, and the question of a separate school bill, as suggested in his Lordship's opening address. Carried.

The following gentlemen were nominated, by the Bishop:—Rev. Rural Dean Palmer, Rev. H. C. Cooper, Rev. F. L. Osler, Hon. P. B. DeBlaquiere, G. W. Allan, Esq., and D. J. Hughes, Esq.

Moved by the Rev./S. Givins, seconded by Rev. H. C. Cooper,

That this meeting adjourn till eleven o'clock to-morrow, and that there be prayers in the Cathedral at ten.

SECOND DAY'S SESSION.

The Synod re-assembled on Thursday, 26th, at the Parochial School-house, at 11 A.M., prayers having been previously read at the Cathedral Church of St. James by the Rev. M. Boomer, and the Lessons by the Rev. J. Wilson.

The meeting opened with prayer, read by the Venerable Archdeacon of York. The minutes of the preceding day's meeting were read. The Lord Bishop then called upon the Provisional Committee to present their report, which was accordingly read by the chairman, the Venerable Archdeacon of York.

The Declaration prefixed to the Constitution having been read over again by the Secretary, it was moved by H. C. Baker, Esq., seconded by the Rev. W. Ritchie, that the Declaration be adopted by the Synod. Carried.

DECLARATION.

We, the Bishop, the Clergy, and Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Toronto, assembled in Synod, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this diocese, desire, in the first place, for the avoiding of all misunderstanding and scandal, to make a declaration of the principles upon which we purpose to proceed.

We desire that the church in this colony shall continue, as it has been, an integral portion of the United Church of England and Ireland.

As members of that church, we recognize the true canon of holy scripture, as received by that church, to be the rule and standard of faith: we acknowledge the book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in holy scripture; we maintain the form of church government by bishops, priests, and deacons, as scriptural and apostolical; and we declare our firm and unanimous resolution, in dependance on divine aid, to preserve those doctrines and that form of church government, and to transmit them to our posterity.

In particular, we uphold the ancient doctrine of our church, that the Queen is rightfully possessed of the chief government or supremacy over all persons within her dominions, in all causes whether ecclesiastical or civil; and we desire that such supremacy should continue unimpaired.

It is our earnest wish and determination to confine our deliberations and action to matters of discipline, to the temporalities of the church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority over any but those who are, or shall be, members of our own church.

We conceive that the following, and such like subjects, may fitly come under our consideration, and lead to action on our part.

1. To frame a Constitution for the Synod, and to regulate the time and place of its meetings, and the order and manner of its proceedings.

2. To provide for the proper exercise of ecclesiastical discipline, in regard to both clergy and laity.

3. To provide for the extension and temporal well-being of the church, and the support of the clergy and schoolmasters, for the maintenance of public worship, and the diffusion of a sound religious education.

4. To promote and regulate the building and consecration of churches, and the erection of parsonages and schoolhouses.

5. To provide for the division of the diocese into parishes, with regulations for future sub-divisions.

6. To provide (with consent of the Crown, where needed) fit regulations for the appointment of bishops, priests, and deacons.

7. To regulate the fees for marriages and other offices of the church.

8. To provide, with the consent of the Crown, for the division of the diocese into new dioceses, either forthwith, or at any future period.

9. To procure from the Colonial Legislature any laws, or modifications of laws, which the circumstances of the church may require.

These are subjects which will supply abundant employment for our Synods, and they are such as the circumstances of the church in this Province imperatively require her clergy and laity to deal with. In adopting synodical action upon such a principle, we feel that we shall not be infringing the royal prerogative; and we are the more free to enter upon such action from having learned that a high legal authority in the Mother Church has declared that there is no real impediment to the action of diocesan synods, and from knowing that the Imperial Legislature has affirmed the principle that the colonial church ought to have the power of assembling for the management of its internal affairs.

Though we could have desired that an Act of the Imperial Legislature (founded on the views of the archbishops and bishops, and other well informed persons, both at home and in the colonies) should have laid down the basis of such a constitution as should have been suitable for the action of synodical assemblies in all the colonies, in order that the unity of all parts of the church might be completely preserved; yet the exigency of our affairs does not admit of any further delay. If, at any

future period, such constitution should be framed by adequate authority, we shall cheerfully modify what has been done by ourselves, so as to bring it into conformity with the decisions of such authority.

Meanwhile, we have reason to trust that the other dioceses of British North America will adopt a line of conduct similar to our own, and thus enable us to confer with them; so that, by mutual consultation, such a constitution may be adopted as will mark our unity both of principle and sentiment, and form the basis of combined action for many generations to come. We trust likewise that, by the same means, or through the action of the Crown, the whole of these dioceses may be united into one ecclesiastical province under its proper metropolitan, and with its Provincial Council; which may frame canons for our joint action, and be a Court of Appeal, if questions should arise in any diocese which cannot be settled by the Synod of the diocese itself.

In conclusion, we humbly pray that the God of unity and peace may be with us, and so chasten our affections, purify our motives, and guide our judgment, that we may be enabled to contribute to the efficiency, concord, and stability of the church in this land.

Moved by the Hon. P. B. DeBlaquiere, seconded by Hon. G. S. Boulton,

That his Lordship the Bishop be requested to transmit the declaration to the several Bishops of the North American dioceses with a view to their advice and cooperation upon the principles therein set forth, so as to produce uniformity in colonial church government.

Moved by the Hon. P. B. DeBlaquiere, seconded by L. Lawrason, Esq.,

That the Declaration be transmitted to the Archbishop of Canterbury with a view of having it laid at the foot of the throne.

Moved by the Rev. Rural Dean Evans, seconded by Dr. Bovell,

That the Rules and Constitution of the Synod be

printed and submitted to the members of Synod to-morrow morning at 11 o'clock, A. M.

Moved by the Rev. H. C. Cooper, seconded by Dr. Bovell,

That the Synod do adjourn till 3 P. M.

AFTERNOON SESSION.

The Synod resumed its sitting at 3 P. M.

The Lord Bishop called for the report of the committee on the Clergy Reserves and Separate Schools, the former of which was presented by the chairman the Rev. H. C. Cooper, as follows:

The Committee to whom has been entrusted the duty of considering what steps should be taken by the Synod under the present threatening situation of the Clergy Reserves lands—respectfully submit—

That it is with deep regret that they feel compelled to express their sorrowful conviction, that there is no defensive measure within the power of this Synod that can avail anything towards arresting the unjust and unchristian attack now being carried on in the Provincial Legislature against the property of the church. The division reported to have taken place in the House of Assembly upon the second reading of the Clergy Reserve Bill, on the 24th instant, indicates so strong and general a determination to effect what is called the secularization of the Clergy Reserve lands, that any further attempt to move the House of Assembly (as now constituted) to a more just and becoming course, seems to your committee a vain and hopeless task.

Under this impression, your committee would not suggest the sending of any deputation to Quebec, or the employing any advocate to plead the cause of the church before the bar of the House of Assembly. Every argument that could be dictated by a sense of religion, of justice, of a regard for vested rights and of the welfare of the Province has been urged over and over again to no purpose. It is conceived that although some, nay

many, of those members upon whose support in such an emergency the Church had every good reason to rely, have taken part with her enemies and have laid themselves open to the suspicion of having truckled to a base expediency for the mere purpose of self-advancement and popularity with the ascendant party, yet there are in the present House some "good men and true"—men of approved talent and of unwavering principle—who will not fail to the very last to do all that may be done, and say all that may be said, against the iniquitous measure now in progress. To these able and honorable men your committee think may be entrusted what remains of advocacy on behalf of religion and the Church, as from their places in the House they can say more than as pleaders at its bar.

Your Committee have also had under consideration the several plans for indemnification suggested in the very able and unanswerable letter addressed, by our venerable yet indefatigable Bishop, to the Commissioner of Crown Lands, and are of opinion, that however desirable it may be, in the event of the Church being deprived of the Reserves fund, to obtain some indemnification for the loss, and however much it is to be hoped that a sense of what is due to the interests of religion may yet so far operate with the Legislature as to induce them to grant some such compensation, yet in the present stage of the Parliamentary proceedings, the act of spoliation having not yet been finally consummated, the Synod is hardly at liberty to make any proposition to the legislature relative to accepting indemnification for the loss of the Reserves. They consider that the measure before the House of Assembly is so utterly wrong in every point of view, that for the Synod in its public capacity, as the representative of the United Church of England and Ireland in this Province, to offer to accept compensation would so far be tantamount to offering to surrender the Reserves, and would look too much like compromising the principles for which we have been so earnestly con-

tending, and which it is our duty so watchfully to maintain, that no handle should be afforded to those that are without for accusing the Church of anything in the least resembling a voluntary compromise of her rights. These remarks, your committee would observe, apply only to the public action of this body as a Synod. On the other hand, they consider that the friends of the Church in the House are at liberty, nay, are in duty bound, to endeavor to obtain the utmost amount that the predominant party can be induced to give as indemnification to the Church. These efforts they can make in the course of the debates upon the bill; and as it would be, perhaps, extremely inconvenient to re-assemble the Synod, especially to consider the question of indemnification, your committee are of opinion, that it may safely be entrusted to those who represent the interests of the Church in the House of Assembly, in conjunction with the Lord Bishop of the Diocese, to do what may be advisable in this matter; only suggesting, that no scheme should be adopted which would render the life incomes of the existing incumbents less secure than they are by the Act of the Imperial Legislature.

Although your committee are compelled to admit nothing can be done to stem the tide of aggression now setting against the property of the church, yet they suggest that it would be in the highest degree improper for this Synod to pass over the present crisis of the Church endowment in silence, or to separate without making a solemn and official protest against the impending and apparently inevitable act of spoliation; and this not with the fallacious hope that any expression of the Church's sentiments will avail with those who have proved themselves insensible to every argument that has been or could be urged, but simply under the conviction that to make such a protest is a duty which this Synod owes to itself, to the Church, and to posterity.

Your committee have therefore framed the following protest for the approval of the Synod:—

The Lord Bishop, Clergy, and Lay Delegates of the United Church of England and Ireland, in the Province of Canada West, in Synod duly assembled, at Toronto, on Thursday the 26th day of October, A. D., 1854— Hereby solemnly protest against the enactment of a certain measure now before the Legislative Assembly of this Province, having for its avowed object to dispossess the said Church and other religious bodies in this Province of all the right and title to the benefit and proceeds arising out of the lands formerly set apart by the crown for the support of a Protestant Clergy, and which benefit and proceeds were still further guaranteed by the imperial act of 1830; and this protest is made upon the following grounds:

1st. Because the said measure contemplates the positive alienation, to secular purposes, of an endowment formerly and forever set apart for the maintenance of the ministry of the Church of Christ, and so dedicated to the service of God; and is therefore an act of sacrilege on the part of those who are aiding and abetting in such measure.

2ndly. Because the said measure nullifies and brings to naught the good and pious intentions of that eminent Christian monarch George the Third, whose desire was to perpetuate the blessings of true religion, as inculcated by the United Church of England and Ireland, to the people of this Province, through all ages to come: a design which must render the name and memory of that king dear to all men of similar minds throughout all periods of the future history of these territories.

3rdly. Because the said measure breaks in upon the highest securities by which land and property can be held in any civilized community; securities which have upon principle ever been held sacred by the people and legislatures and supreme tribunals both of the British Empire and of other states.

4thly. Because such a measure is unjust in the worst degree; no cause having been shown for depriving the

church of her endowments on any ground of their having been misapplied, or of their having been by any abuse of trust on the part of the Church diverted from the purposes for which they were set apart.

Fifthly. Because such a measure cannot be justly considered to be accordant with the wishes of the chief religious bodies constituting the Protestant population of this Province; the present House of Assembly having been hastily elected, and being admitted by nearly all parties to be wanting in that essential element of an Elective Legislative Assembly, viz., a fair and equitable representation of the population and of the interests of the various classes of the community.

Sixthly. Because the said measure will not, as its advocates allege, be promotive of the peace and harmony of the province, by setting aside what has been, as they represent, a continual source of irritation; but, inasmuch as its most zealous supporters declare that it is but the first step towards the abolition of all religious state endowments, will only clear the field for an attack upon the extensive endowments now held by the Roman Catholic Church upon the same general tenure as those of the Church of England, viz: the good faith of the Crown and Government—an attack which, once commenced, will in every probability be carried on with determination and perseverance at all hazards, whether to the peace or happiness and welfare of the inhabitants of this Province, and with much irritation; inasmuch as the ranks of those who, by a settled though mistaken principle, are opposed to all religious endowments, will be swelled by a vast accession of the members of the Church of England and other religious bodies, who, smarting under the loss of their own property, are likely to look with ten-fold jealousy upon the vast and extensive means of propagandism left in the hands of the Church of Rome in these Provinces. Nor will such a contest be waged, but with a spirit of aggression on the one side and of resistance on the other, which cannot but be pro-

ductive of results most perillous to the religious peace and temporal prosperity of these Provinces, and most sincerely to be deplored by every Christian philanthropist.

Seventhly. Because such a measure is most injurious to the interests of religion, by depriving its ministers of a certain secure and unfluctuating stipend, involving the diminution of the numbers of the clergy, the suppression of religious services, and the crippling the hands of the Church in her departments of spiritual and missionary enterprise.

Eightly. Because the British Parliament not having repealed the clause of the act 81 Geo. III., chap. 30, limiting the rents, profits and issues of the Clergy Reserves to the purposes of religion, the legislature of this Province cannot legally secularize such proceeds.—
And—

Lastly. Because a measure of such a character cannot but be considered by every right-minded person as a sin in the sight of Almighty God, both on the part of the individuals by whose influence it is effected, and on the part of the country at large, by whom it is permitted; and is therefore, as far as any man may be allowed to judge, calculated to call down upon this people and land the judgments which the principles of the Divine Government have ever attributed to the perpetration of iniquity, whether in individuals or nations.

The Rev. Rural Dean Palmer, seconded by G. W. Allan, Esq., moved the adoption of the report and protest. Carried, with the following dissentients:

H. C. Baker, Esq., Edward Ermatinger, Esq., Judge Hughes, H. Farmer, Esq., Thos. Benson, Esq., and—
Distin, Esq.

CHURCH TEMPORALITIES ACT.

The Hon. G. S. Boulton stated that the Committee were not prepared fully to report, and begged to move without remark that the report be referred back to the committee for further consideration.

Rev. Dr. Lett seconded the motion. Carried.

SEPARATE SCHOOLS.

Rev. Mr. Geddes brought up the report from the committee on Separate Schools:

The Petition, &c., &c., humbly sheweth—That your petitioners, impressed with the deepest conviction that secular and religious instruction should ever be combined, and anxious that the youth of their communion should be thus instructed, again respectfully urge upon your honorable House the justice of according to the United Church of England and Ireland the same privilege in the establishment of separate schools as is enjoyed by the Roman Catholic Church.

That your petitioners cannot conscientiously sanction a system of education from which, in a large number of instances, the Bible is practically excluded.

That your petitioners protest against being considered as holding doctrines or opinions little differing from those of the various denominations represented under one head as protestants; as amongst them are found many who deny the very fundamental principles of revealed religion.

They therefore pray your honorable House to make such alteration in the present Common School Act as may secure to the members of the United Church of England and Ireland the same privileges with respect to separate schools, as are enjoyed by our Roman Catholic fellow subjects; and also such further alteration as will provide for the daily reading of the Holy Scriptures in all the other Common Schools, without leaving it to the option of individual trustees or any other parties connected with such Schools.

And your petitioners will ever pray, &c.

The Hon. Mr. DeBlaquiere suggested that some slight alteration be made in the preamble, as the Synod was not an incorporate body, recognized by Parliament. It would be better therefore that the petition, instead of emanating from the Synod, should be from the Bishop on behalf of the Synod.

Rural Dean Osler seconded the motion, which was carried, and the alteration made.

The Rev. Rural Dean Palmer moved, seconded by Rural Dean Osler,

That the report now read be adopted. Carried.

Moved by the Rev. T. S. Kennedy, seconded by Dr. Bovell.

That the Synod do adjourn till to-morrow at 10 A. M. Prayers to be read at the Cathedral Church at 9½ A. M.

THIRD DAY'S SESSION.

The Synod re-assembled on Friday morning, the 17th Oct., at half-past 10 A. M.: Divine service having been previously performed in the Cathedral.

The Venerable Archdeacon of York opened the meeting with prayer.

The minutes of the preceding day's session were read.

Printed copies of the Declaration agreed to on the second day, and the Constitution proposed by the Committee appointed to draft the same, were circulated amongst the members.

Each article of the Constitution was then read, discussed, and certain alterations, chiefly of a verbal nature, agreed upon. The only clause on which the votes of the Synod were called for was the latter part of the 14th. The clause as recommended by the Committee, read thus:

"14. No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present, and voting at the meeting; excepting in the election of a Bishop, when the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed or negatived by a majority of the Laity, consisting of two-thirds, reckoned by parishes."

Hon. P. B. DeBlaquiere, seconded by Capt. Armstrong, moved,

That after the word "meeting," the words "but when such act or resolution," &c., in the end of the clause, as it now appears in the Constitution as adopted, be inserted. This addition was agreed upon unanimously.

Rev. Mr. Denroche moved, seconded by Rev. Dr. Lett,

That the latter part of clause 14, commencing with the word "excepting," be expunged, and a new clause, to be numbered 15, be adopted and read thus:—"Whenever a meeting of Clergy and Lay Representatives shall be held for the election of a Bishop, the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed by two-thirds of the Laity, reckoned by parishes represented therein.

H. C. Baker, Esq., moved in amendment, seconded by the Rev. J. Shortt,

That after the word "Bishop," the rest of the clause shall be omitted, and the following inserted in lieu thereof: "A majority of two-thirds of the Clergy, and of two-thirds of the Lay Representatives voting by parishes, shall be required to concur in an election."

A division being called for, the amendment was put, and 38 voted for it. Rev. Mr. Denroche's motion being put, it was declared to be carried by a majority of one.

Thereupon it was moved by H. C. Baker, Esq., seconded by the Rev. T. S. Kennedy, and carried unanimously,

"That this rule shall stand over until the next meeting of the Synod."

The Constitution was then unanimously approved.

Dr. Bovell, seconded by Rev. T. S. Kennedy, moved,

That this Synod having incurred expenses, it is necessary they be defrayed; therefore an assessment of £5 on city churches, £3 on town churches, £1 on rural congregations, be levied, to be devoted solely to the expenses of the Synod. Carried.

Moved by Rev. F. Fauquier, seconded by Dr. Bovell, and carried unanimously,

That George W. Allan, Esq., be requested to act in the capacity of Treasurer of the Synod.

The Rev. T. S. Kennedy, seconded by Rev. St. George Caulfield, moved for an adjournment, which was carried.

At half-past 3 the Synod again met.

The Secretary was called upon to read the articles on the Order of proceedings, proposed by the Committee. They were carried seriatim with but trifling alterations.

The Rules for the preservation of order were then read seriatim, and with a few verbal alterations adopted.

The articles for the formation and regulation of Committees were then read and concurred in *nem. con.*

The Lord Bishop then announced the following to be the Constitution of the Synod, and the rules for its government.

I.—CONSTITUTION OF THE SYNOD.

1. The Synod shall consist of the Bishop of the Diocese; of the Clergy of the same licensed to the cure of souls, or holding office in any College or School under the jurisdiction of the Bishop, and not under ecclesiastical censure; and of Lay representatives to be elected as hereinafter provided.

2. The Lay representatives shall be male communicants of at least one year's standing, of the full age of 21 years, and shall be elected annually at the Easter Meetings, held by each minister having a separate cure of souls; and all laymen within the cure of 21 years of age or upwards, who shall have declared themselves, in writing, to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

3. The minister himself, if present, shall preside at the election; and in his absence, the Curate or assistant Minister, or a chairman elected by a majority of those present.

4. The number of representatives to be elected within any cure shall be one or more, not exceeding three in number.

5. Each representative shall receive from the Minister or Chairman of the meeting a certificate of his election, signed by the person presiding at the election; and shall continue in office until his successor is appointed.

6. If a vacancy should occur in the number of representatives, the Minister shall proceed to hold a new election with as little delay as possible, after due notice.

7. Clergymen who have been members of the Synod, but have become superannuated in consequence of age or infirmity, may continue to attend the meetings of the Synod, and vote thereat.

8. The Bishop shall appoint the time and place of meeting, and adjourn, prorogue or dissolve the Synod, as may appear most for the welfare of the Diocese.

+ 9. When the Bishop is not present, he shall appoint his deputy, being a dignitary or senior clergyman of the Diocese, to preside in his place; and upon a vacancy in the See, the senior Archdeacon, or the senior Rural Dean, shall summon a meeting of the clergy and lay representatives, and preside.

X 10. A quorum of the Synod shall consist of not less than one-fourth of the whole number of both clergy and lay representatives respectively.

11. There shall be two Secretaries, one from the clergy, the other from the laity, who shall keep regular minutes of all proceedings of the Synod, shall record them in a book provided for that purpose, shall preserve all papers, memorials, and other documents, shall attest the public acts of the Synod, and shall deliver all records and documents to their successors.

12. There shall be a Treasurer of the Synod; who shall receive and disburse all moneys collected and paid under its authority; and two Auditors, who shall annually inspect and report on the condition of the accounts.

13. The expenses of the Synod shall be provided for by assessment upon the different parishes, by a Committee appointed for the purpose.

14. No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the major-

ity both of the clergy and of the laity present and voting at the meeting : but when such act or resolution shall be objected to by either of the three estates, a vote shall be taken thereon by separate chambers ; and if difference still subsists when such vote is so taken, then the subject under consideration shall stand over for further consideration to the ensuing Synod.

15. Any proposition for an alteration of the constitution, regulations, rules of order or canons, shall be introduced in writing, and considered at the meeting at which it is introduced ; and if approved by a majority, shall lie over to the next meeting of the Synod, and if again approved by majorities, consisting of two-thirds of both clergy and laity, it shall be adopted.

II.—ORDER OF PROCEEDINGS.

1. The first meeting of the Synod in each Session shall be preceded by public Morning Prayer and the Holy Communion, accompanied by a sermon ; and the collection at the offertory shall be devoted to missionary or other purposes, at the direction of the Synod. Public morning and evening prayer shall likewise be held on every day of the Synod.

2. The business of every day shall be preceded by special prayer for the divine guidance and blessing, according to a form authorized by the Bishop.

3. After this prayer, the clerical Secretary shall call over the roll of the clergy, to be furnished by the Bishop, and mark the names of those in attendance ; and the lay Secretary shall call over the names of the several parishes ; when the certificates of the representatives, having been presented, shall be examined by the Secretary and a committee of two to be appointed for that purpose ; and, where found satisfactory, the names shall be recorded and read by the Secretary.

4. The election of new Secretaries shall then be made by the clergy and laity respectively, and a Treasurer and two Auditors shall be appointed ; all of which offi-

cers shall hold their respective offices until their successors shall be appointed.

5. After this on the first day, and on all other days after prayers, the order of business shall be as follows:

(1.) Reading, correcting, and approving the Minutes of the previous meeting.

(2.) Appointing Committees.

(3.) Presenting, reading, and referring Memorials and Petitions.

(4.) Presenting reports of Committees, and of the Treasurer and Auditors.

(5.) Giving notice of motions.

(6.) Taking up unfinished business.

(7.) Consideration of motions.

6. An address from the Bishop shall be in order at any time.

III.—RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak for the information of the Synod, he shall rise and address himself to the Chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or committees) unless seconded, and (when required) reduced to writing. To prevent surprise, no motion, except in course, shall be considered till the succeeding day of meeting.

4. No member shall speak more than twice on the same question, without asking and receiving permission from the Chair.

5. When a question is under consideration, no other motion shall be received, unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn or to lay on the table shall be decided without debate.

7. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the Chair.

8. Each member shall have the right to require at any period of the debate, that a question in discussion be read for his information.

9. A member called to order whilst speaking shall sit down, unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. All amendments to a motion shall be considered in the order in which they are moved.

12. When a proposed amendment is under consideration, a motion to amend the same may be made; but no after amendment to such second amendment shall be in order: yet a substitute to the whole matter may be proposed and received, provided it deals directly with the subject in hand.

13. All amendments to any question or amendment shall be decided on before the question or motion on which they arise is proposed for decision.

14. Whilst any question is being put from the Chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

15. When a division takes place, the votes of the clergy and laity shall be taken separately, if required by the Bishop or four members of each of the respective orders; and the lay representatives shall in all such cases vote by parishes.

16. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

17. A question being once determined, shall not again be drawn into discussion in the same session, without the special sanction of the Bishop.

18. No protest or dissent shall be entered on the minutes of the proceedings; but, when required by any

one member, the number of affirmative and negative votes shall be recorded.

19. When the Synod is about to rise, every member shall keep his seat until the Bishop, or other person presiding, has left the Chair.

IV.—RULES REGARDING COMMITTEES.

1. All committees shall be named by the Chair, unless otherwise ordered.

2. The reports of committees shall be in writing, signed by the chairman, and shall be received in course, unless a motion be made for their recommittal.

3. The chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4. All reports of committees recommending any action or expression of opinion, shall be accompanied by a resolution for the action of the Synod thereon.

Moved by Rev. Dr. Lett, seconded by Rev. R. Mitchele, That the Secretary be empowered to change the words "Church of England" wherever they occur in this or the previous day's proceedings, into the words "United Church of England and Ireland."

Moved by the Hon. P. B. DeBlaquière, seconded by Rev. T. S. Kennedy,

That a Committee be named by the Bishop, to consider and report to the next Synod on the constitution and canons, &c., of the Protestant Episcopal Church in the United States, whether any and what part of such constitution may be advantageously embodied in the Constitution of the Church in this diocese. Carried.

Moved by Mr. Shea, seconded by Judge Hughes,

That his Lordship's address and the proceedings of this Synod be printed and forwarded.

The Lord Bishop expressed the great gratification which the proceedings of this session of the Synod had afforded him, and pronouncing the benediction, declared the Synod adjourned.

NAMES OF CLERGY AND LAY REPRESENTATIVES
ATTENDING THE SYNOD.

CLERGY.

Ven. Archdeacon of Kingston; Ven. Archdeacon of York; St. George Caulfield, St. Thomas; T. Creen, St. Mark, Niagara; John Fletcher, Mono; D. E. Blake, Thornhill; Wm. Leeming, Chippewa; Adam Townley, Dunville; H. Mulkins, Penitentiary; John Wilson, Grafton; Henry Brent, Clark; R. G. Cox, Hilliard; R. Flood, Caradoc; W. Logan, Manvers; W. David, Kingston; J. Gunne, Dawn; S. B. Ardagh, Barrie; R. Shanklin, Oakville; J. G. R. Salter, Moore; Archibald Lampton, Huron; John Pentland, Whitby; G. A. Anderson, Tyendinaga; E. R. Stimson, Mount Pleasant; C. Brown, Otterville; Henry Hayward, London; T. W. Allen, Cavan; J. Gilbert Armstrong, Vaughan; J. W. R. Beck, Rice Lake; Dr. Lett, St. George's, Toronto; C. Pettit, Burford; F. L. Osler, Tecumseth; S. F. Ramsey, Newmarket; C. L. Ingles, Drummondville; W. S. Darling, Holy Trinity, Toronto; H. E. Plees, Kemptville; H. B. Osler, Lloydtown; T. W. Marsh, Norval; T. Greene, Wellington Square; A. Hill, West Gwillimbury; J. Shortt, Port Hope; A. Palmer, Guelph; G. C. Irving, Trinity College; G. Whitaker, do.; Dr. Beaven, Berkeley; M. Boomer, Galt; E. Paterson, Stratford; E. Denroche, Brockville; J. T. Lewis, Brockville; W. Bleasdel, Trenton; S. Givens, Credit; J. G. D. McKenzie, St. Paul's, Toronto; Alex. Dixon, West Louth; T. Bousfield, Wolfe Island; John Grier, Belleville; Wm. Belt, Scarboro'; W. S. Harper, Bath; R. Garrett, Brock; A. Sanson, Trinity Church, Toronto; A. Mortimer, Adelaide; H. Holland, Tyrconnel; A. F. Atkinson, St. Catharines; F. Evans, Simcoe; Dr. Lundy, Grimsby; Henry Revell, Oxford; A. Nelles, Brantford; Charles W. Ruttan, Paris; J. L. Alexander, Binbrook; John Hebden, Ascension Church, Hamilton; J. C. Usher, Brantford; T. B. Fuller, Thorold; J. G. Elliot, Colchester; G. A. Bull, Barton; W. Ritchie, Georgina; J. S. Groves, Berting, Hastings; F. Tremayne, Jr., Waterloo Mission; R. Lewis, Franktown; T. S. Kennedy, Toronto; H. C. Cooper, Etobicoke; R. J. MacGeorge, Streetsville; R. L. Stephenson, West Hawkesbury; N. Watkins, Johnston District; J. A. Morris, Pakenham and Fitzroy; J. C. Gibson, Woodstock; C. C. Johnson, Sydenham; J. Smyth, Warwick; T. J. M. W. Blackman, Port Stanley; E. S. Parry, Trinity College; M. Baker, Pembroke; M. Burnham, Peterboro'; J. G. Geddes, Christ's Church, Hamilton; R. Michele, York Mills; A. Elliott, Tuscarora; B. C. Hill, Grand River;

F. D. Fauquier, Zorra; J. Kennedy, Mersea; E. Morris, Merrickville.

LAY MEMBERS.

Hon. P. B. DeBlaquiere, St. Paul's, Toronto; Geo. W. Allan, do; E. G. O'Brien, Holy Trinity, Toronto; T. W. Brent, do; J. Arnold, St. George's, Toronto; Dr. Bovell, do; Thomas Clarkson, Trinity Church, Toronto; W. J. Gamble, St. George's, Etobicoke; Capt. Harris, St. Peter's, Credit; James Magrath, do; Charles Wadsworth, Weston; J. S. Dennis, do; Wm. Marsh, St. John, York Mills; Col. Thorne, do; Dr. Paget, Thornhill; Capt. McLeod, do; Richard Cowan, Hornby; Wm. Rexton, Norval; Thos. Studdart, Streetsville; Capt. Armstrong, Lloydtown; Wm. Hanna, Albion; Jos. Carbert, Geo. McManus, Mono; W. Grey, Chinguacousy; Dr. Williams, Barwick; Thos. Gaviller, Trinity Church, Tecumseth; Geo. Thorpe, St. Paul's, West Gwillimbury; Wm. Brown, Christ Church, West Gwillimbury; George Dodds, do; Dr. Pyne, Newmarket; Horace Wilcocks, St. Albans; Wm. Bouchier, Georgina; John Burkitt, Orillia; Daniel Whittey, Barrie; Dr. Boys, do; Preston Hallen, Penetanguishene; Dr. C. Jones, Bradford; M. Barker, St. Jude's, Scarboro'; J. Taber, Christ's, do; R. Shepperd, St. Paul's, do; Arthur Grantham, Oakville; Wm. Pettit, do; W. R. Watts, Wellington Square; A. W. Chisholm, do; Henry Wyatt, Nelson; F. O. Hatt, Christ's Church, Hamilton; T. Stinson, do; H. C. Baker, Church of Ascension, Hamilton; W. B. Wood, Ancaster; Edward Carthew, Guelph; George Taylor, Saltfleet; George Ramsey, Binbrook; Robt. Henry, Grimsby; Wm. Nixon, do; John Powell, Niagara; J. W. Ball, do; W. Lewis Turney, Thorold; Jas. L. Ball, do; Henry Goodenau, St. Catharines; Henry Mittleberger, do; Jas. Macklem, Chippawa; Dr. Mewburn, Stamford; Mich. Brown, Brantford; Geo. W. Malloch, do; G. H. M. Johnson, Tuscarora; Joseph Carpenter, Mohawk; L. Lawrason, London; W. W. Street, do; Edward Ermatinger, St. Thomas; D. J. Hughes, do; Robt. Watson, Burford; Edward Bullock, Denham and Warwick; Geo. Priestman, Mount Pleasant; C. W. Cooper, do; Foster Langs, Waterford; A. J. Kingston, Warwick; William Grey, Woodstock; Col. Whitehead, do; Henry Crotty, Ingersoll; Jacob Choat, do; Hamilton Farmer, E. Zorra; A. K. Dewson, Sandwich; Capt. W. Wright, Sarnia and Moore; T. G. Vidal, do; G. L. Grierson, Oshawa; Dr. Low, Darlington; Peter Stewart, Clarke; E. Willan, Cartwright; G. E. Shaw, Manvers; Robert McCanns, Cavan; W. Foster, do; T. Fergusson, Peterboro'; Thomas Benson, Port Hope; Chs. Brent, do; Hon. G. S. Boulton, Cobourg; A. A. Burnham, do; J. D. Cameron, Grafton; G. S. Burrell, Colborne; W. Shea, Tren-

ton; Jas. H. Peck, do; C. Mortimer, Picton; Dr. Kennedy, Bath; Abraham Brant, Indian Mission, Tyendingaga; Thos. Asken, St. George's, Kingston; Noble Palmer, do; Jas. Bower, Kemptville; W. H. Bottam, do; Wm. Kidd, Burrit's Rapids; John Reynolds, Brockville; W. B. Simpson, do; Dr. B. Read, Merrickville; Jas. Fitzgibbon, Bytown; Herman Weagard, Williamsburg; D. B. Read, Merrickville.