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The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, MAY 2, 1859.

No. 8.

The annual meeting of the Church Society of the Diocese of Toronto, will be held D.V., on Wednesday, the 8th of June, at two o'clock, at St. George's Parochial Schoolhouse. The Public Meeting will be held in the evening at the St. Lawrence Hall, at 7½ p.m.

A special meeting of the Incorporated Members will be held at the St. George's Parochial Schoolhouse, on Tuesday, the 7th of June, at 3 p.m., to consider the question of the basis of a division of the funds of the Society with the Huron Diocesan Society.

DIOCESAN SYNOD, TORONTO. SEVENTH SESSION.

The annual meeting of the Synod of the Diocese of Toronto, is hereby convened for Tuesday, the seventh day of June next, to meet at Toronto. By order of the Lord Bishop.

STEPHEN LETT, LL.D.,
Clerical Secretary.

JAMES BOVELL, M.D.,
Lay Secretary.

Toronto, April 14th, 1859.

On the first day there will be Divine Service and Holy Communion in St. James' Cathedral, Toronto, at nine o'clock; the Executive Committee recommend that the Offertory Collection shall be in aid of Foreign Missions in India.

Adjournment to St. George's Church Schoolhouse for dispatch of business at one o'clock.

N.B.—On each subsequent day of Session there will be Divine Service in St. George's Church at nine o'clock in the forenoon. The Synod will meet for business immediately after Divine Service, and adjourn at one in the afternoon; re-assemble at two o'clock, and adjourn at seven o'clock in the afternoon, unless an Evening Session is required, and then the adjournment shall take place at six o'clock.

N.B.—The clergy are particularly requested to forward the names of the Lay Delegates of their respective parishes to the Secretaries, with as little delay as possible.

We regret to learn from the Quebec Mercury that most disgraceful riots were perpetrated at the several Churches in Quebec, on Easter Monday, instigated by the *Lay Association*, and a Mr. Hall, who figures in the Rev. Mr. Chiniqui's letter, was one of the leaders; also, a Mr. Hale and a Mr. Pope, and a Captain Fitzgerald. The last named gentleman (?) stood upon the communion table in his muddy boots and encouraged the rioters.

The Sunday before Easter a church which has been lately completed at Stewarttown in the Township of Equeing, was opened by the Rev. Chas.

Duck, Incumbent, assisted by the Revs. J. G. D. McKenzie, F. Tremayne and T. S. Kennedy. The last named gentleman preached an appropriate sermon. The collection amounted to \$18.

The Post-office address of the Rev. Henry Holland will in future be *Fort Erie, C. W.*

We are requested to state that the Rev. E. W. Beaven, M.A., has been removed from Prescott, and appointed Assistant Minister of Picton, C. W.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

AN ADDRESS,

From the Churchwardens and Members of Trinity Church, Streetsville, to the Rev. Eduard Denroche, A.M.

*Vestry Room, Easter Monday,
25th April, 1859.*

REV. AND DEAR SIR,—We, the undersigned Churchwardens and members of the Vestry of Trinity Church, Streetsville, for ourselves and on behalf of the Congregation, desire to tender you, on the occasion of your last pastoral visit among us, our sincere thanks for the very friendly interest you have manifested towards us. We duly appreciate your kindness in having officiated in our Church and discharged other parochial duties, since the departure of the Rev. R. J. MacGeorge fr. in this parish.

In grateful acknowledgment of your valuable services, and as a small token of the regard and esteem in which we hold you, we beg you to accept a purse containing \$100.

We pray that the God of all love, whose cause you so faithfully serve, will ever have you and yours in His holy keeping.

(Signed)

J. BARNHART, JUN., M.D.
JOHN BALLINGER.

Churchwardens.

Also, Henry Rutledge, Thomas Studdert, John McMaster, with several others, then present in Vestry.

Mr. Denroche's Answer to the foregoing Address.

BRETHREN BELOVED IN THE LORD.—That my temporary and imperfect ministrations among you were acceptable in your sight, and, I trust, blessed of God, is to me a source of unmixed gratification.

Your unanimous wish that I should have made application for the Mission of Streetsville, was grounded upon an acquaintance of some years' standing. This, so great a proof of your esteem, assured me that even temporary services among you, might tend to the glory of God and the good of His people. These therefore I most willingly

rendered. Events have happily shown that I judged rightly, so much so indeed, that I may fairly congratulate you on the improved and hopeful aspect of church matters in your mission.

Had I considered myself equal to the labours peculiar to a country mission, and to the services of the Sanctuary without an assistant, most gladly would I have sought a residence among those, whose estimation I so highly value.

It is a pleasant conclusion to our affectionate though brief pastoral intercourse to know that he, who is now set over you, will find you a thoroughly united and willing congregation. May the Lord continue to strengthen you by His Spirit in the inner man; and may He so cause His blessing to rest upon you that your pastor may ever, as now when he looks upon his flock, be able to exclaim:—"Behold how good and joyful a thing it is, brethren, to dwell together in unity."

Accept our heartfelt thanks for your remembrance of us in your prayers: as also for the very generous free-will offering that accompanies your address, a goodly Easter gift from the Vestry and Congregation of Trinity Church, Streetsville.

Believe me to be always

Affectionately yours in Christ,

E. DENROCHE.

To the Churchwardens and others, the Vestry of Trinity Church, Streetsville.

COLLECTIONS UP TO APRIL 30TH, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of April, in behalf of the Students Fund of the Church Society.

Beechboro' Station, per Churchwardens.....	\$ 1.50
St. John's Church, Thorold.....	\$ 4.66
St. Paul's, Port Robinson	1.86

Per Rev. Dr. Fuller	6.52
St. Phillip's, Weston, per Churchwardens	4.75
St. Mark's, Niagara, " "	8.25
St. Jude's, Oakville	6.25
" " Palermo	2.00

Per Churchwardens	8.25
All Saints', Drummondville.....	5.95
St. John's, Stamford	2.14

Per Rev. C. L. Ingles	8.09
Morrisburg.....	2.20
Matilda.....	2.55

Per Rev. E. J. Boswell.....	4.75
Christ Church, West Gwillimbury	0.96
St. Paul's	0.25
Trinity	4.29

Per Rev. J. Fletcher	5.50
St. James' Church, Peretangusheno, per Churchwardens	4.00
St. John the Evangelist, Toronto, per Rev. T. S. Kennedy	30.00

contribute of their worldly substance that amount which is scripturally due to so holy a cause.

In looking over the various objects of the Society, as they appear on the first pages of the report, there is not one that does not commend itself very strongly to the support of all who "love our Lord Jesus Christ in sincerity." If we look at the Society as being a Missionary Society alone, this would be argument sufficient for demanding the support it now receives as a combination of many societies. Your Committee cannot omit to remark that the presence for the first time of two Western Canadian Bishops at the annual meeting of the Parent Society in June last, was a subject for devout thankfulness. May the Great Shepherd and Bishop of our souls stir up the wills of His people in the Eastern portion of this yet immense Diocese, in order that it also may ere long be erected into a separate See!

The Hon. J. H. Cameron having at a meeting of the Parent Society offered his valuable time and services to any branch in the country which would avail themselves of them, our Rural Dean immediately secured them on our behalf. Accordingly meetings of several of the Parochial Branches having been called for the last week in the year, Mr. Cameron kindly came over and joined us on the 27th December last, at St. Paul's, Port Robinson, where there was a large attendance of the congregation taking a deep interest in the affairs of the Society. The Rector was there joined by the Rev. J. Stannago, J. D. Philipps and the Secretary. On the 28th, at St. John's, Thorold, where we were joined by the Rev. the Chairman and the Rev. A. Dixon; here as at Port Robinson there was a large congregation. On the 29th a meeting was held in "All Saints," Drummondville, but owing to the inclemency of the weather there was but a small attendance; but notwithstanding the smallness of the numbers, the objects of the Society were ably advocated by Mr. Cameron and others, and those present expressed themselves highly gratified. On the 30th there was a meeting of the Parochial Branch at Welland, attended by the Hon. J. H. Cameron, the Rev. the Rural Dean, the Revs. T. J. Roberts and J. D. Philipps and the Secretary. Here we had some interesting remarks made by several of the Laity of the place, and as this is the chief place in our travelling mission, it was gratifying to find such interest taken in the cause of the Society as was then exhibited. On the 31st a large and influential meeting was held in St. George's Church, St. Catharines, where the cause of the Society was ably advocated. Your Committee cannot omit reverting briefly in strong terms of approbation and gratitude to the pointed and eloquent speeches of the Hon. J. H. Cameron; and they thank God that the Church Society has such a powerful advocate among the Laity, even one who is not only able but willing to use the talents entrusted to him in His Heavenly Master's cause. May the example thus set have many followers! Your Committee rejoice to notice that the efforts of your Travelling Missionary, the Rev. J. Stannago, are not without some pleasing evidence of fruit. In his report for the past year he says, "It has pleased God to enable me to keep my regular appointments in Welland, where the congregation has, on an average, at least doubled since the first day of my ministration, notwithstanding many disadvantages. Among these may be mentioned the want of a building of our own, and having to pay pew rents to another body which many of the people are both too poor and sometimes unwilling to do, and also the extreme difficulty of raising money, which keeps many from procuring such clothing as they think fit to attend public worship. Add to this the very scattered state of those who attend Church,

often having to come three and even five miles through roads the nature of which it is not easily to describe. We have been trying to raise funds for the erection of a place of worship, but the bad times, and our small numbers have been insurmountable impediments. A few friends commenced a subscription, and five put down their names for \$500.00, but it was on condition that \$2000.00 should be raised, which is very unlikely. I am, therefore, husbanding what I can raise from any service, for the erection of a Church School-room, or what may serve as a temporary Chapel which may not cost over \$500.00 or \$600.00. \$100.00 were obtained at a bazaar, and about \$400.00 were sent me from a few personal friends at home, out of which I have to pay for an acre of land for the site of a Church and grave yard, a Harmonium, a Communion Service, books for Sunday School rewards, library, &c., leaving a small balance in hand. We have a nice little Sunday School, numbering 26 pupils, whom we delighted on Christmas day by giving each a reward. Many of them are not yet baptized, but we must labour and pray in patience, that those who are baptized may grow in grace, and that those who are not may not remain behind in the heavenly course. The proper training of the young is the chief hope of the Church. During the summer months, hoping that I might be the means of gathering a few careless ones, I undertook to give an evening week day Lecture in several School-houses in this neighbourhood. They were well attended. But as the winter approached, and the roads would not allow me to travel at night, I had to discontinue my alternate visits every fortnight to Port Colborne and Marshville, but have been as regular as the roads would allow me, at Port Colborne there is a small congregation of 40 or 50 persons, and a strong desire expressed for more frequent and regular services. At Marshville the congregation is most interesting, the poor School-house (which happily has not yet fallen on our heads,) is well filled with a most attentive and serious congregation of 50 or 60, and I have been pleased and encouraged by the care which the parents have shewn in causing their children to learn the catechism, which they repeated in public during the summer. Since I have taken charge of this mission I have baptized 50 children. The difficulty about sponsors has prevented more coming forward, 30 persons have partaken of the Lord's Supper. There is a great work to be done in this mission. The great majority of the people seem indifferent to all religion, or so full of prejudice, doubtfulness and worldly-mindedness, that it will not be easy with the means we have to make much impression upon them. I can scarcely do more than keep together and edify the members of the Church that are scattered over four townships, (and many of them have nothing but the name,) "doing good of course unto all men, but especially unto them that are of the household of faith." One cannot but often wish that the Church Society were able to place a Clergyman in every locality where 40 or 50 persons could be gathered into a congregation. This may appear too much to expect, but when I think of the many parishes at home where the congregation is not large, and where they have the advantages of the Clergyman's undivided attention, and when I think of the prospect there would be in this country of a large and continual increase, as the country improves and the people are brought under church influences, I do not believe it is too much to desire to strive for; nay, I believe it is absolutely necessary to occupy the ground in proper time and preserve the whole population from a general shipwreck of the faith. At this moment I can see plenty of room and work for five missionaries in-

stead of one in this mission, and that would only give one to each township. I may mention that all that was subscribed in this mission for the Church Society has not been collected, the same may be said of that which was promised the Rural Dean toward my own support. Only \$20.35 was received for the Society, and \$312.00 for my salary. But when I consider that this infant Parish is called upon almost at its birth to pay a large portion of its minister's salary, which other and older parishes never had to do, and this too in the midst of the most unprecedented depression in trade, I hope that my people will not be thought quite destitute of zeal in support of the Church of God, and that we have already an earnest of the growth of that Spirit of Christ which will not only sanctify individuals for their eternal rest, but which will also unite in one body those unto whom the oracles of God have been committed, and are bound to hand down to the latest generation the treasure of the Gospel, that pearl of great price, that precious kernel which can be preserved upon earth by a shell of equally divine texture and workmanship, the want of which is causing such confusion and havoc to the faith among the sects."

From this your Committee are not without hope that some good is being effected, and thank God for making them humble instruments in His hands for the furtherance of His kingdom. Much, very much, remains to be done; the suggestion offered in the last report, that now our Travelling Mission being divided, and one portion enjoying the constant visits of a zealous Missionary, the Society turn their attention to the remaining destitute portion, has not yet been considered. This is owing to the want of funds, as your Committee dare not enter upon a new field until they provide for that already being nurtured. Will not many among us whom God has blessed with worldly means, consecrate them to His service by assisting more strenuously in this great work? The field is ready, the harvest is ripe, but the labourers are few. Pray ye therefore the Lord of the harvest to send forth labourers into His harvest."

In answer to the memorial, this branch submitted to his Lordship the Bishop at our last annual meeting, praying for an opportunity of tendering at that particular juncture an humble tribute of thankfulness to the Society Propagation Gospel Foreign Parts, in the shape of a collection in behalf of their East Indian Missions. His Lordship deemed it inexpedient at that time, but hoped that ere long means would be devised by the Church in Synod to further the views of the memorialists.

Your Committee cannot forbear remarking on the comparatively trifling support given the Society in Toronto, and particularly by the congregation of that Church, which is looked upon as the Cathedral Church of the Diocese. They do this with much diffidence, but feel compelled to notice it, as the country parishes are expected to give it all the support they are able. Of this we are well assured, that there are many members of the Church in Toronto most liberal where any subscription is going round for any Church purposes, but the absence of public Parochial Meetings in behalf of the Society, bespeaks a lukewarmness hard to be accounted for.

Your Committee do not desire any praise on their exertions, far from it, they deserve none; they are conscious of much indifference, within their bounds, towards the Society; yet the following returns will show that something is attempted.

The parish of Niagara. The Committee of the Niagara Parochial Branch of the Church Society beg leave to report, that the sum raised this year amounts to \$190.17, which they regret to say is

a very considerable falling off from the returns of the last year. This, however is attributable to three principle causes, first, to the removal from the parish during the past year of several of their best contributors. Secondly, to the large sum which has been raised for the erection of the parsonage in the parish, which is now rapidly approaching completion, and when finished will be second to none in the Diocese. Thirdly, to the great depression in business, and the absence of employment of every kind, which have prevented many from contributing their customary donations. The Committee however entertain the hope, that they will be able to report a larger amount should they be spared another year.

The Parish of St. Catharines. The Parochial Committee beg to report as follows:—
Annual subscriptions\$332.47
Special dons. to M. & W. & O. F. 20.00

Total amount\$352.47 being an increase over last year of 112.27
Add to the above four quarterly and two special collections 307.12

\$669.69 being the amount contributed within this parish during the past year to Church Society and Missionary objects. This increase is to be attributed, under God, to two causes, firstly, to the effect produced by an admirable address by the Hon. J. H. Cameron, at a Church Society meeting held here on the 31st December last; and secondly, to the zeal of the collectors (two young ladies and three gentlemen), by whose exertions several new subscribers have been added. It should also be stated that some of the old subscribers doubled, and a few others more than doubled their former subscriptions. When the unusual pressure of the times and extreme scarcity of money are considered, this parochial Committee feel that they have great cause of thankfulness in being enabled to make so favorable a report.

The Parish of Louth. The Rev. A. Dixon reports from the Parish of Louth the sum of \$40.00, including his own subscription of \$5.00. This Parochial Branch is much indebted to the zeal and energy of two young ladies, Miss Wood and Miss Tenbroeck, in making up this amount.

The Parish of Dunnville reports the sum of \$15.00, including clergyman's subscription.

The Parish of Thorold. The Chairman of this Parochial Association reports, with great satisfaction, the sum of \$233.00, as collected in his Parish this year. This sum exceeds that reported last year by \$97.50, of this sum \$10.00 was the contribution on his death bed of the late excellent George Keefer, Esq., who has been an incorporated member of the Society, and one of its most steady and liberal supporters, from its establishment in 1812. But the increase reported this year is to be attributed in a great measure, under God, to the valuable assistance afforded the Church Society by the kind visit of the Hon. J. H. Cameron, who devoted the whole of a week to advocate the claims of the Society on the people of the neighbourhood in his most efficient manner, and to the plan of taking up subscriptions on the spot, whilst the hearts of the people were warm in the cause.

The Parish of Chippewa reports that there is a falling off in the amount of the annual subscriptions, and in the number of the subscribers, owing to the pressure of the times, which has been severely felt in this parish, for general purposes \$100.00, donation to Widows and Orphans' Fund \$27.00, to Mission Fund \$25.00, making in all \$152.00. The united charges of Drummondville and Stamford, within the parish of Chippewa, report the sum of \$61.26, being a slight increase

on last year. They also report the sum of \$480.86 as the whole amount collected for church objects for the year ending Easter, 1859.

The parish of Fort Erie reports through the Churchwardens, that considering they have to make a voluntary subscription for their coming Clergyman, the Rev. E. Grasett having resigned, and been removed to a parish in the Diocese of Huron, they deem it inexpedient to make any collection for the Church Society this year.

In conclusion, your Committee have a use to be thankful that they are enabled to present so favorable a report on the whole, yet while several parishes have materially increased their subscriptions, others have fallen short of former years, but look forward hopefully to the future. However, they would ask every churchman, whether when the times are called hard, they should not rather endeavour to do the more for Christ and His Church, than withhold any portion of that which they should contribute to so holy a cause, and they would set forth with all their energy, the claims which the Missionary enterprise has on our liberality; believing that they, who withhold in times like the present, "more than is meet," may be said to have hardened their hearts against the voice of God, and to forget that "it is more blessed to give than to receive." And on the other hand, that they who do deny themselves at such seasons of depression, in order that they may have to give to God, may undoubtedly look for a blessing. Further, they would urge upon every congregation enjoying the undivided attention of a Clergyman, the necessity of still greater exertion; feeling convinced that if this were the case, not one missionary alone would now be scattering the seed to the destitute lambs of Christ's fold, but many would be sent forth so that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Is. xxxv. i.

Signed,

W. LEEMING,

Chairman.

CHAS. LEYCESTER INGLES,

Secretary.

Niagara, Feb. 22nd, 1859.

RESOLUTIONS.

1. Moved by Col. KINGSMILL, seconded by the Rev. Dr. SURLINX of Buffalo, and resolved, that the report now read be adopted and printed in the Ecclesiastical Gazette, and 200 copies ordered for distribution.

2. Moved by Rev. W. S. DARLING, seconded by J. POWELL, Esq., that this meeting recognise, with devout thankfulness the hand of God in the support granted the Society during the past season of unwonted depression, and in enabling it, even though in a small degree, to spread the knowledge of the Redeemer in the destitute places.

3. Moved by the Rev. Mr. PHILLIPS, Sur., seconded by Rev. J. D. PHILLIPS, that they who in times like the present deny themselves, in order that they may have wherewith to contribute to the cause of Christ and His Church, may expect God's blessing.

4. Moved by the Hon. J. H. CAMERON, seconded by J. BALL, Esq., that the Church Society, combining as it does under one organization the workings of many Church Societies of the Mother Country, demands a commensurate support.

5. Moved by the Rev. the RURAL DEAN, seconded by J. POWELL, Esq., that this meeting of the Niagara District Branch of the Church Society having learned with great satisfaction the result of the exertions of a deputation from the Parent Society in this District, and believing that the depressed state of the Society is to be attributed, in a great measure, to the little interest

taken by many parishes in the Diocese, in this (the only recognised Society for collecting and distributing the means necessary for the extension of the Church in the new settlements), would humbly approach the Lord Bishop of the Diocese, with an earnest request that he would be pleased to appoint a deputation to visit every parish in the Diocese, to present at public meetings therein the important claims of the Society.

6. Moved by the Rev. the RURAL DEAN, and seconded by COL. KINGSMILL, that the thanks of this meeting are justly due and are hereby cordially given to the Hon. J. H. Cameron, for his valuable assistance, in attending the meeting of this District Branch as well as the various Parochial Branches within the Diocese.

7. Moved by J. POWELL, Esq., seconded by Rev. A. Dixon, that the thanks of this meeting are due to the office bearers for the past year, and that the Rev. the Rural Dean be Treasurer, and the Rev. C. L. Ingles be Secretary for the ensuing year.

CHAS. LEYCESTER INGLES,
Secretary.

The Niagara District Branch of the Diocesan Church Society in account with T. B. Fuller, Treasurer, for year ending 22nd Feb., 1859.

NAME OF PARISH.	Total amt. recd.	Retained for T. M. P. S.	Sent to parishes.	Returned.
St. Catharines	\$352.47...	78.13...	118.12...	156.23
Chippewa	162.00...	26.00...	77.00...	60.00
Dunnville	45.00...	10.00...	16.00...	20.00
Drummondville and Stamford	61.26...	10.09...	30.70...	20.38
Niagara	132.90...	33.25...	43.15...	56.50
Thorold	212.16...	51.79...	56.79...	103.68
Louth	40.00...	7.50...	12.50...	20.00
Welland	9.00...	4.50...	4.50...	

\$1004.79 220 36 357.76 426.67

Cr. By received from several parishes...\$1004.79
" To repair parishes..... 426.67
" To cheque in favor of Treasurer of Parent Society..... 357.76
" To balance for Travelling Mission... 220.36

\$1004.79

The expenditures for the past year have been as below:—

March 19, 1858, paid Rev. J. Stannage half his salary as Travelling Missionary \$200.00
September 19, paid Rev. J. Stannage half his salary as Travelling Missionary 200.00
February 22, 1859, paid cash for printing black forms for Treasurer 1.00
Paid cash for book for Treasurer 0.75

\$401.75

T. B. FULLER,
Treasurer.

Thorold, Feb. 22nd, 1859.

DIocese OF HURON.

The Secretary of the Church Society of the Diocese of Huron, begs to call the attention of the Clergy to the resolution, passed at the last meeting of the Society, changing the time for the closing of the books to May 31st, and would respectfully suggest that some return of collections, from each "Parochial Association" lately formed, be made before that date; so that they may appear on the Society's list for the year ending May 31st next ensuing.

SYNOD.

The annual meeting of the Synod of the Diocese of Huron is hereby convened for Thursday, the 23rd day of June, to meet in London. Service at 10 o'clock a.m., in St. Paul's Cathedral.

By order of the

LORD BISHOP.

J. WALKER MARSH, M.A.,
Clerical Secretary.

L. LAWSON,
Lay Secretary.

London, April 4, 1859.

The attention of the Clergy and Churchwardens is called to articles 3, 4, 6, 7 and 8 of the Synod Constitution, and a strict compliance with these is requested.

Members of Synod, who have business to bring before the Synod, are referred to article 6 of "Rules regarding Committee's."

The annual meeting of the Church Society will be held on Wednesday, the 22nd day of June, in St. Paul's Schoolhouse, at 7 o'clock p.m.

A business meeting of the Society will be held on Wednesday, at 11 o'clock a.m.; and the Standing Committee will meet on Tuesday, the 21st, at 6 p.m.

QUEBEC.

The following letter from Mr. Chiniquy to the citizens of Quebec, which we find in the *Quebec Gazette*, has created a sensation in Canada.

MONTREAL, MARCH, 6, 1859.

TO MY FELLOW COUNTRYMEN OF THE DISTRICT OF QUEBEC:—

BRETHREN AND FRIENDS,—The events of the 14th day of February, are of so serious a nature, and the enemies of the light and of the truth in Quebec are so much interested in misconstruing them, that I feel myself obliged to repeat them over again to you, just as they occurred.

About a year ago, five hundred of the most respectable citizens of St. Roch invited me to come and visit the numerous friends that desired to see me again and hear me once more. It was in consequence of this invitation that I arrived in St. Roch on the 19th February, at 10 o'clock A.M. My friends had there prepared a house for me in Crown street, a short distance from the parish church.

Every one knows that the clergy, the preceding Sunday, had prohibited all the Roman Catholics of Quebec, and of St. Roch's, St. John's, and St. Villier's suburbs, from going to hear me, from speaking to me, and even from saluting me. They proclaimed, in the name of the *Holy and infallible Romish Church*, that whosoever should infringe upon these prohibitions would commit mortal sin, be destined to eternal fire, and would find himself excommunicated, &c., &c. But what was the result of all these puerile menaces—of all these ridiculous thunderbolts, good only to hold the people in slavery and ignorance? It was, that the people of St. Roch only laughed at them, and treated them with contempt.

I had scarcely arrived when a great crowd, of every age and condition, surrounded my dwelling, who shook hands with me, expressing their joy at seeing me again. The principal room where I received my friends was inadequate, during the first three days, to hold the number of persons who wished to express their sympathy, and to

give the most striking marks of approval for the resistance we had opposed to episcopal tyranny in Illinois. The street in front of my residence was, from morning to evening, crowded with people, who waited in the open air, in the cold weather of the month of February, for their turn to have an interview with me. And several times I was obliged to open the windows and to address some friendly remarks to these kind-hearted friends, to bless them, and thank them for having retained their friendship for the *proscribed*, of Illinois.

On the 11th I gave a public lecture in the Lecture Hall, St. Anne street. A long time before the appointed hour most of the seats were filled, and a great number could not get in at all, the crowd was so great, and were obliged to return home disappointed. This discourse was received with unequivocal marks of approval. I announced a second lecture for the Sunday at two o'clock, P.M., and said that the subject would be "*The mission of Jesus Christ upon earth*."

As on the first occasion, most of the available space of the hall was occupied at an early hour, and a dense crowd pressed in, filling up the passage and the platform almost to suffocation, and still a great number were obliged to leave for want of room. During my discourse, at the moment when I quoted the memorable words of St. John, where he says that Jesus Christ is the *light of the world*, a labouring man (*homme du peuple*) raised his voice to insult me. I waited awhile.

At the morning services the priests had preached in a way to excite the worst passions of their hearers. They shed tears of grief and *holy anger* at the immense defection they had witnessed, and the public disrespect, so clearly evidenced, into which their authority had fallen; and many respectable persons had told me before, that the priests were doing every thing they could to excite a disturbance, and prevent me being heard: this rude interruption, therefore, did not in the least surprise me. The indignation against its author was, however, universal; and he was immediately expelled out of doors. The mayor cordially approved of the zeal of my friends, who had thus hastened to reestablish order and silence—united in the request of the whole audience that I should continue my lecture in these noble words, "Proceed, Mr. Chiniquy; you only speak the truth. I shall shed the last drop of my blood before I allow liberty of speech to be destroyed in Quebec." I was enabled, then, in the most perfect quietness, and with the wrapt attention of my audience, to enlarge upon these sublime and consoling truths upon which I had purposed to speak. During the remainder of the Sabbath day the crowd pressed around me as densely as ever. . . . I gave away some copies of the Holy Scriptures; every one seemed to wish to possess this Divine book. In the twinkling of an eye I distributed my whole stock of New Testaments. During the evening, friends came to tell me, "the priests are going about every where; they are furious at seeing that the people are resolved to read the Gospel, and that you are distributing this holy book.—Their partisans are diminishing rapidly; but with the few that remain, they are determined to make a final effort to cause a disturbance, in which you will either lose your life or be obliged to leave the city, and thus be prevented from speaking to-morrow, as you have engaged to do." I replied to these friends, "My life is in the hands of God, and I shall be only too happy to lose it in the cause I have espoused. I fear nothing on the part of the enemies of the Gospel. He who put it into my heart to come here to scatter the seed of the

Divine Word will be quite able to protect me." Notwithstanding, a handful of brave young gentlemen, well armed, made up their minds to keep watch during the remainder of the night. The news of their generous determination soon became known out of doors, and the priests saw that the courage of their partisans would be unequal to the task of attempting violence against my person. To attack an adversary when surrounded by friends ready to defend him, appeared to them too rash and fool hardy, and they thought it more prudent, more certain, more *Roman*, to wait until he was without defence. At eight o'clock, the following morning, my young friends said to me, "We shall go home and have our breakfast, and return to our post in half an hour."—"Very well, my friends," I said to them, "at the same time I do not apprehend any danger." They then went off, leaving me with the two people who had the goodness to offer their services in administering to my wants.

A spy was at the door, and waited for a favourable moment to give the signal to his accomplices. My friends had hardly got out of sight when a whistle was heard, and about fifty men silently assembled in front of my door, and sent a deputation of three of the most notorious of the gang—worthy ambassadors of the priests—to command me to leave the house instantly; and to tell me that if I did not obey this order the house would be demolished in five minutes, and I should be buried in the ruins! . . . They accompanied their threats with the most horrible oaths and the most frightful blasphemies; they swore, in my presence, that they would sooner lose their lives than suffer me to speak another word in Quebec. "You are a cursed Protestant," they vociferated: "you are the enemy of our holy priests—of our holy Bishops: you wish to destroy our holy religion. Get out of this at once, or we shall exterminate you."

These brave champions of the *Holy Roman Church*, and of the *Holy Bishops* of Quebec addressed to me a thousand other insulting epithets. But from words they proceeded to actions; the one set about *smashing the chairs*, the other approached towards me foaming with rage at the mouth, holding his black fist close to my face. I replied quietly, "Your threats are useless; if you wish to kill me, it is an easy matter for you to do so—I am alone and without defence. But if you are able to kill me, you can never frighten me. You see my breakfast is ready and I wish to take it before leaving." I sat down at the table, poured out my tea, and put in the sugar and cream as tranquilly as if I had been surrounded by my best friends. Still the fists were raised above my head. The brave men who waited upon me were in dread of their lives; the broken chairs were flying in all directions about me. My desire was to gain a few minutes, so that my friends in St. Roch might learn how I was situated and come to my rescue. The worthy defenders of the *Holy Roman Church*, perhaps suspecting my design, redoubled their imprecations and blasphemies. The menaces and fists were not only directed against myself, but against the two good people who had prepared my breakfast. I then said to these furies—"It is against me alone that you should direct your anger and your blows, since it is myself alone who has come to preach the truth, leave these brave men alone—I shall go."

I then went down stairs, and got into the carriage provided for me by the rioters. In the street a man was about to raise his voice to insult me, but one of the chief rioters cried out, "silence! not a word."

They feared, probably, that their cries might attract the attention of my friends in the neigh-

horhood, whose presence they had good reason to be afraid of. Arrived at the house of a relation in town, I sent for the pro Mayor, Mr. Hall, and told him what had transpired, saying that I should place myself under the protection of the laws, and that I wished to give my lecture at the appointed hour. This honourable gentleman assured me that all the power, civil or military, at his disposal, would be employed to protect me in my right of addressing my friends. He further assured me, that there was not an honest minded citizen in the city who would not sooner forfeit his life than the liberty of speech, and he honourably kept his word. Thanks to his energetic measures, I was enabled to give my lecture at the hour appointed in spite of the rioters that the Holy Romish Church kept in readiness to disturb the peace. These holy men, covered with red and black rosaries, entrusted with medals, from one hundred to one thousand days of indulgence, who were so brave in action in the morning, in attacking a man alone and undefended, were quite dumb, without strength, and as meek as lambs, when they saw before them men determined to maintain the most sacred rights of the citizens.

You have thus an abridged, but faithful history of what transpired in the disturbance of 11th February; but before leaving Canada, I owe it to my fellow countrymen, I owe it to the cause of truth, to address some reflections to the priests and Bishops of Canada.

Within three years, look at the four disturbances which you have raised to rid yourselves of those you call Protestants, apostates, enemies of your Holy Romish Church. Incapable of meeting your opponents on the ground of argument, worthy descendants and supporters of the holy inquisition, you have recourse to violence, to oppose and destroy the truth which makes you afraid; you have recourse to bloody riots to prop up your tottering power. It is well; continue; accustom the people to use the stick and the club for an argument; discipline your adepts to shed the blood of those that you call the enemies of the Holy Romish Church; applaud with cries of rage the murderers who knock down their victims, and the robbers who violate the most sacred right of nations, that of the domestic hearth; you will then prove to all that you are worthy successors of those who slaughtered thousands of their brethren on the night of St Bartholomew; you will open the eyes of the blindest to the spirit and tendencies of the Romish Church; you will demonstrate to the most incredulous, that you have completely renounced this Gospel which tells you not to do to others what you would not like to be done to yourselves; you will show to the most ardent of your zealots that you are the enemies of Him who said to Peter, "put up thy sword in its sheath, for those who make use of the sword shall perish by the sword."

You do not wish that those who differ from you in religion shall have the right to speak; you excite against them the rage of righteous men; you cry for their blood. But really do you think that the people will leave you long in possession of this power you abuse so strangely?

Do you not see that the shoulders of this poor people are bruised and bloody under the heavy and odious yoke you lay upon them? Do you not hear the low and threatening murmurs that come from the breasts of this people, when they see you drag from them their last farthing, for the souls of your insatiable purgatory? Yes all these confraternities, all these medals, these indulgencies of 6, 20, 40 souls with which you extract the money from the poor as well as rich, will open the eyes of numbers, and already many are persuaded that if you really did believe in the fires of pur-

gatory, you would wait until you got *trente sous* to take a poor suffering soul out of purgatory, no more than you would demand *trente sous* to save a person drowning before your eyes. There are even those who blush for you, when they hear you say in speaking of such and such a person deceased—he is probably in Purgatory, give me \$10, \$20, and I shall immediately try to get him taken out. This shameful traffic begins to be despised. The people see that the enormous sums they give you for the souls in purgatory remain at the bottom of your purses, and that the good souls do not get a fraction. Continue your infamous commerce in prayers, indulgencies and medals; build for yourselves with these moneys sumptuous palaces; rear up gigantic cathedrals, robe yourselves in purple and the finest garments; load your tables with the most delicate viands, and knock down those that disturb your repose; and continue to elect in every country, the enemies of the people. But mark well what I tell you—the people will soon awaken from the profound slumber in which you have kept them. In spite of you, their eyes will be opened to the light which is coming in upon them on every side.

But this waking up will be terrible, like that of the lion. This people, who till the ground in the sweat of their brow, have not a sou left; the poor people are nearly naked, and their children trembling with cold. But they will soon waken up, and will say—I have now nothing left; I am naked, hungry, without shelter: where are the goods which God gave to me? And a voice from Heaven will say to them—"behold them down there in those magnificent palaces; there is the price of your hard labours and the bread of your children. Under the cloak of religion your priests have ruined you and made you their slaves. They have snatched away a thing more precious than all earthly treasures, the Word of God, the Divine Gospel that Christ has sent you to succour you in your wretchedness." And then a disturbance will take place, but a terrible and frightful disturbance, such as is rarely seen on the surface of the globe. What you have done to others, will be done to yourselves, and in the same measure. In these days of agitation, of vengeance and retribution, the Canadian people, like the French people in 1792, will settle their accounts with you, and will make you pay dearly for your frauds, your impostures, your intolerance and your tyranny. You will be dragged with violence from your palaces, and your mournful cries will be but the echo of the cries of pain of your victims; and your blood will be mingled with the blood you have shed; your reign, the reign of man, will be at an end, and the reign of Christ, the reign of God's Word shall have begun.

C. CHINQUY.

Foreign Ecclesiastical Intelligence.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

THURSDAY, FEB. 10.

The Prolocutor took the chair at eleven o'clock, when prayers were read.

Canon WORDSWORTH presented a petition from the Tith Redemption Trust similar to that presented to the Upper House.

STANDING ORDERS.

Dr. JELF then moved the adoption of the report of the Standing Orders Committee.

Archdeacon HALL seconded the motion.

Chancellor MARTIN proposed that the communication of *gravamina* to the other House by the

Prolocutor shall not imply any sanction of the House to such *gravamina*.

The words, "unless the House object," were then struck out and the suggestion of Chancellor Martin was adopted.

The Rev J W JOYCE proposed the insertion of the following words:—"Or may be carried up to his Grace by the individual member himself presenting it."

After some discussion Mr. Joyce's amendment was put and negatived, and the recommendations of the committee as amended were adopted as standing orders.

HOME AND FOREIGN MISSIONS.

The consideration of the report of the committee on Home and Foreign Missions was then resumed.

The Rev. P. C. CLAUGHTON proposed the insertion of the following paragraph after the last paragraph adopted on the previous day:—

"We should greatly desire that additional encouragement should be afforded to the clergy for undertaking missionary or colonial work for limited periods, as well as for life; and in furtherance of this object we would suggest that, under due safeguards, additional facilities should be offered to clergymen who have served in foreign stations for obtaining employment in England on their return."

Chancellor MARTIN seconded the motion.

Archdeacon BICKERSTETH suggested the omission of the words, "as well as for life."

The paragraph was agreed to with the omission suggested by Archdeacon Bickersteth.

Archdeacon GRANT said it appeared to him that a large branch of the subject connected with the foreign missions of the Church had been omitted, and ought not to be passed over on the present occasion, and he would therefore take the liberty of proposing the following addition to that part of the report:—

"We are further of opinion that the efficiency of our foreign missions among the heathen would be greatly increased if a code of rules and regulations defining the rights and position of the missionary clergy in their relation both to the bishop of their diocese and the Missionary Society which maintains them, and ordering other matters of ecclesiastical polity and discipline incidental to missionary work among the heathens, were drawn up by competent ecclesiastical authority, after consultation with the bishops of the respective dioceses and the governing authorities of the great missionary bodies."

The Rev. P. C. CLAUGHTON seconded the motion.

Sir H. THOMPSON proposed to insert in the resolution the following words:—"After consultation with the Bishops of the respective dioceses, and the governing bodies of the different societies," such and such a code should be drawn up. This would imply time and opportunity, and would, he thought, obviate all objection to the paragraph, Archdeacon GRANT assented to the alteration.

An amendment proposed by Canon WORDSWORTH "That Archdeacon Grant's paragraph be referred to a committee of the house" was then put and negatived; afterwards the paragraph, as proposed by the Archdeacon, was put to a show of hands, and carried by a large majority.

The Rev. Sir GEORGE FAVORST proposed to insert immediately after Canon Wordsworth's paragraph of thankfulness to God for the success of our arms in India, the following paragraph:—

"Having referred to the successes of our army, we find ourselves bound to express our earnest desire that some more adequate provision should be made for supplying our troops with the means of grace."

The motion was unanimously carried.

The Rev. H. MACKENZIE proposed to insert the following paragraph:—

"We cannot conclude this part of our report without expressing our desire to see a special collect or grave act of worship grafted on to our Church service, which might have the effect of promoting a spirit of love, and strengthening the connexion between the Church at home and the colonial Churches abroad."

The Rev. C. LORD seconded the motion, which was negatived.

The PROLOCUTOR.—We now proceed to the financial part of the report.

Canon BICKERSTETH moved the following paragraphs:—

"III. Finance.—In touching the financial part of this enquiry, we consider that our principal dependence, under God's blessing, must be upon the free-will offerings of the faithful throughout the land. There can be no question as to the duty which is laid upon each individual Christian, to devote systematically a portion of his goods to the service of God, according as the Lord has prospered him.

"We are of opinion that for the calling forth of these a better organization is needed, by means of diocesan and parochial associations throughout the country. This is a work in which lay co-operation would be of the greatest value."

On the next paragraph being read viz:—

"We have had under our consideration the subject of the revival of the weekly Offertory. While we would deprecate any hasty or inconsiderate return to the practice, we would suggest the desirableness, wherever practicable, of using the Offertory sentences whenever collections are made in our churches."

Canon WOODGATE moved some verbal amendments, and proposed that the last sentence should be read thus:—"While we would deprecate any hasty or inconsiderate return to this practice, we would suggest the desirableness of it, wherever practicable, and the importance, under any circumstances, of using the Offertory sentences, and the prayers which follow, whenever collections are made in our churches."

The Rev. G. W. MURRAY seconded the amendment, which, after some discussion, was lost upon a division, 19 votes being counted for, and 22 against it.

The Rev. F. C. MASSINGBERG moved to add the words "at Morning Service" after the Offertory sentences.

Archdeacon BICKERSTETH had no objection to the addition, but would rather the paragraph stood as it was, with the slight alteration of "when" for "whenever." The words "Morning Service" were put and negatived, and the word "when" having been substituted for "whenever," the clause was agreed to.

Archdeacon BICKERSTETH proposed the next paragraph, in which some verbal alterations were made, and it was ultimately agreed to as follows:—

"We are further of opinion that it would be desirable that there should be at least two collections in each year, under episcopal authority, in every church or chapel—one for Home Missions, and the other for Foreign Missions; and that, in regard to these collections, the principle should be observed of keeping the object in view, rather than the society through which the object is carried out."

Archdeacon BICKERSTETH then read the next paragraph:—

"We think that in order to the greater efficiency of the Church, a larger and more detailed body of statistics is greatly needed. It is hardly necessary to dwell upon the importance of this, as bearing upon the present and future well-being of the Church of England. Such information, if

fully and systematically supplied, would be of the greatest service, as pointing out both our strength and our weakness; and would enable us to employ our resources to greater advantage. We would, therefore suggest whether there might not be added to the Bishop's annual questions, enquiries as to the general state of each parish; the number of baptisms, the number of persons confirmed, of the congregation, and of the communicants; the attendance at the schools; the amount of the alms and of the collections, &c.; in fact, full annual statistical returns from each parish as to all matters affecting the interests of the Church. These statistics are regularly obtained in the American Episcopal Church, and in some congregations of that Church are prepared with remarkable care and accuracy."

Canon SKELWYN objected to the introduction of liturgical and rubrical questions under the head of "Finances."

The PROLOCUTOR thought the difficulty might be overcome by heading the paragraph "Statistics."

The suggestion of the Prolocutor having been adopted,

The Rev. H. MACKENZIE proposed to insert the words "some of the colonial dioceses," before the words "in the American Episcopal Church."

The words suggested were inserted; and the paragraph, with some verbal amendments, was then agreed to.

Archdeacon BICKERSTETH then read the concluding paragraph, which was also agreed to, with some verbal amendments:—

"We cannot conclude our report without a deep sense of the importance of the subject which has been committed to our consideration, and, feeling most anxious for the Divine blessing upon our consultations, we would respectfully, but earnestly, implore the special prayers of all the members of this House, and of the faithful at large, for the outpouring of the Holy Spirit, to make effectual any measures which may be set on foot, to the glory of God, in the extension of the kingdom of our Lord and Saviour Jesus Christ, both in our own country, and throughout the world."

The PROLOCUTOR having put the question that the whole of the clauses, as amended, be adopted.

Archdeacon DEXTERON said he wished to move an amendment in the last clause but one. He did not understand what was meant by the expression "Episcopal Church." The church was necessarily "Episcopal," and it would seem most extraordinary if Convocation sent out a document implying that any other body had a right to call itself the Church. He begged to move the omission of the word "Episcopal."

Dr. CASWALL observed that the American Episcopal Church had chosen that title for itself.

The amendment was put and negatived, and the clauses, together with the preamble, were adopted.

FRIDAY, FEB. 11.

The Prolocutor took the chair at eleven o'clock. Prayers having been read, and the assessors appointed, the Prolocutor was summoned to the Upper House, and in his absence the names of members and the minutes of the previous session were read, the Ven. Archdeacon Bickersteth presiding.

Upon the return of the Prolocutor, Canon WORDSWORTH presented a petition from H. Hoare, Esq., similar to that presented to the Upper House.

Canon SKELWYN presented a *gravamen*, which he wished to be adopted by the house as an *articulus cleri*, or referred to the committee of *gravamina*. It was this:—

"That, while other public bodies have been improved and strengthened by the operation of Acts

of Parliament, the tendency and effect of recent legislation for the cathedral and collegiate churches has been to weaken those bodies, and to lay upon their estates almost exclusively the burden of providing for the general necessities of the whole Church. We, therefore, pray their lordships to ase their endeavours in Parliament to secure for the cathedral and collegiate churches more just and salutary enactments."

NOTICES OF MOTION.

The Hon. and Rev. S. Best gave notice of the following motion:—

"That in order to expedite the business of the House, and the discussion of measures of primary importance, a committee be appointed in each year for the ensuing year, to classify notices of motion, and appoint the order in which they shall be brought before the House."

The Rev. P. C. CHALGHTON gave notice of the following motion:—

"That this House begs respectfully to express to their lordships of the Upper House their earnest desire to see the abrogation of all temporal penalties that at present attach to the sentence of excommunication, and to request their lordships to take into their consideration to devise the best means of effecting such a reform."

Canon WORDSWORTH gave notice of the following motion:—

"That the petition brought before the house on the petition presented by Lord John Manners and others on the misappropriation of titho property, which was ordered to lie on the table, should be taken into consideration by the House."

Extracts from the proceedings of Convocation, as reported in the English Ecclesiastical Gazette.

BORNEO.

The following is extracted from a letter addressed to the Warden of S. Augustine's College, by the Rev W. Chalmers, dated "Mission House, Peninjau, Upper Sarawak, Feast of S. Michael, 1858." It appears in No. 35 of *Occasional Papers* from S. Augustine's College:—

I promised in my last letter to give you some account of a proposed tour among the Dyaks of the upper districts. This tour I accomplished in health and safety, in the company of my kind friend, Charles T. C. Grant, Esq., of Belidah Fort, a gentleman who has afforded me more assistance in beginning my missionary life here than any one in the country. I was absent from Sarawak one month; during that time we went over a great deal of ground, and saw much of the people; and in this letter I will endeavour to jot down a little of what I saw among the Dyaks.

Of course, I cannot pretend, in one letter, to give you any full or connected account of my month's wanderings. I will therefore give you some general account of their extent, and then copy from my diary such descriptions and incidents as I think likely to prove interesting. About five or six miles below Belidah Fort (which is just across the river from Mount Peninjau or Serambo, my present residence), the River Sarawak divides itself into two branches; and it is on the right hand that Belidah is situated. Mr. Grant's plan was to descend this branch to the junction, and then for us to make our way up the left branch to the source, visiting all the tribes living by the side of or near the river; then to cross the country between the left and right branches, visiting the various tribes, and finally to descend the right branch on the same plan. By God's mercy, we were able to fulfil our intentions in health and safety; and I am sure both he and myself will ever look back on our month's wanderings as a time both of pleasure and profit. I must say, however, that the object of the tour

was political and not missionary. As the Governor of this district, Mr. Grant paid visits to all the Dyaks under his rule, and I simply accompanied him as a friend, to improve myself in Sarawak pedestrianism, and to get acquainted a little with the Dyaks, their language, and customs.

On the left Branch we visited in succession nine tribes—the Sempro, Segu, Sampok, Setang, Sentah, Sibungo, Brong, Serin, and Senna. In the country intervening between the two Branches, four tribes, namely, Tebiak, Sumbaw, Tringus, and Gumbang. On the right branch, one tribe, the Sali which is very large and powerful, having no less than five villages, at some distance from each other, two of which have each a population of at least 600 souls. This left four tribes on the right branch still unvisited, namely, the Singgi, with a population of at least 1000, and the Peninjau, Bombok, and Serambo tribes, whose villages are all situated near each other on Mount Serambo, and among whom I am now residing. I have not yet visited Singgi, but hope to do so early next year, at a time when the population are likely to have returned from their farms in the jungle. Though we reached the sources of each branch of the Sarawak, yet our journeyings were far more on land than on water, during the twenty-nine days we were absent from Belidah, we passed only portions of nine in our boats, all the rest were spent in walking from one village or tribe to another, on Dyak paths through a perfect wilderness of magnificent jungle, the greater part of which had never before been trodden by European foot. But I will now endeavour to put my notes before you in something like order.

The whole Dyak population belonging to the government of the upper Sarawak is between 14,000 and 15,000, in the early part of last year it was one-tenth more, the whole country having since been decimated by a cholera visitation. You must not imagine, however, that this is the whole of the Rajah's Dyak population, it is only that of one of the eight or nine considerable rivers embraced in the territory of Sarawak, and that also of a river which in size is comparatively small and insignificant. These people are divided into sixteen tribes: seven on the left branch (two of the tribes we visited on that branch belong to the government of the river Samarahan), four in the cross country, and five on the right branch. Each tribe possesses from one to five villages or 'tompoks,' according to its size in point of population. As a people they are certainly as moral, peaceable, and well-disposed as any known race of semi-savage heathens in the world. All their internal disputes are settled amicably among themselves, and they give little or no trouble to the Rajah's government. A Dyak in prison is almost unknown.

Each tribe manages its own affairs, and has its own chiefs or head men, which are as follows. First, the 'Orang Kaya' or chief; under him is the 'Penggara,' who in external affairs is the 'mouth' of the tribe, then 'the Panglima,' or 'Commander-in-Chief,' an office now dying out. The Orang Kaya and Penggara are elected by the suffrages of the 'laki-bini' or married men, subject to the approval of the Rajah's Government, which, by one of its officers, publicly invests them, by giving them a jacket and head handkerchief, to be worn on State occasions. Moreover, each long house in a village is under the charge of a 'tuhah,' or old man; and all the tuhahs act as a sort of council to the Orang Kaya. The Orang Kaya and this council are the magistrates, they try, and punish offences (chiefly by fines), and settle where the 'ladangs' or farms for the year are to be made. The wealth of a family or tribe is generally estimated by the number of gongs,

jars, cups, pigs, fowls, and fruit trees it possesses. Each family or 'lang' pays a tribute of two 'pansus' of rice, or three rupees in money, to the Government. A 'lang' consists of a married couple and their family; the Orang Kaya, widowers, widows, bachelors, and unmarried women pay nothing. Each 'lang' has a separate 'romin,' or apartment in one of the long houses, and the children and unmarried girls of the family sleep in this room, which is sometimes pretty large, with the heads of the family; the lads of the village, as soon as they are old enough to work on the farms, have to take up their quarters at night in the 'pangah' or head-house. Both men and women, and the children, when old enough, work at the farms; in the domestic economy the women are the 'hewers of wood and the drawers of water;' and the men look for relishes to their rice, in the shape of pigs, deer, snakes, monkeys, and esculent roots, in the jungle; and also, occasionally, make ends meet by doing a little fishing.

Of their religion I will not say much, as I am not quite certain on many points. They believe in a supreme God, variously called 'Dewata,' 'Tuppa,' and 'Sing.' But they are entirely given up to the fear of 'Antus.' These, according to them, are the causes of sickness, death, ill luck, and misfortune of every kind; and they try to appease them with small offerings of rice, &c., and to drive them away by gonging and shouting. Beyond setting aside a portion of rice, &c., for 'Dewata,' and invoking him to give them plenty and good luck, at their various feasts, they seem to have no religious worship.

But the great persons in each tribe are the doctors or 'borich.' These are chiefly women, and I have come to the conclusion that they are willful impostors, for the sake of the gain which they obtain from the fears of the Dyaks, whenever they are called upon to 'berobat' or doctor. They are supposed to hold intercourse at will with Dewata, occasionally to die and come to life again, and at the 'Makan Taum' or harvest feast, they always pretend to bring down paddy, rice, and grass from Heaven, as a token of Dewata's favor. This they do in the presence of the whole tribe, and the deceit must be cunningly contrived and executed. Their services are called for in cases of sickness, and their doctoring consists in killing a fowl or pig, and ordering a 'pamah' (which is like the 'taboo' of the South Sea Islanders), during which no one but the family of the sick man can enter the house. They have also some formulae which they chant to a monotonous and melancholly strain on this and other occasions when their services are required. They are also in request at sowing and harvest festivals. A few days ago I went down to the Peninjau village to a sowing feast. On my arrival at the chief's house I found a raised stage of yellow bamboo, perhaps eight or ten feet high, on which were laid small offerings for 'Dewata' and the 'Antus,' erected in front of the house. By the side of this was disposed in bags all the paddy of the tribe intended for sowing, each family having brought its share; and over the whole collection two 'borich' were waving two tufts of fine grass stained yellow, and chanting their mysterious strain, the effect of which was supposed to be the casting out of every evil influence from the paddy, and thus securing for it a healthy and productive growth. The 'borich' were women, and wore gay jackets, petticoats, and caps profusely ornamented with beads; and attached to their petticoats was a vast number of 'grunong,' or small hawk bells, which tingled loudly at their every movement. The 'pamali' is also used in case of sickness or death, before sowing the paddy; or in case of sickness in the

young paddy, or of its being devoured by rats or vermin, on account of hearing 'bad birds' on successive days, and on many other occasions, perhaps, which I have as yet neither seen nor heard of.

Were I asked what is the religion of the Dyaks, I should say they have none worthy of the name, but their religious observances may be classed as follows:—

1. The killing and eating of fowls and pigs, of which a portion is set aside for the Deity.
2. The propitiation of 'Antus' by small offerings of rice, &c.
3. The Pamali.
4. Obedience to the 'Borich,' and belief in their pretensions.
5. Dancing (of which I will speak hereafter.)
6. The use of omens from the notes of various birds, the principal of which are obtained from a bird called the 'Kusha.'

If a Dyak be proceeding on a journey, and he hears the voice of this bird before or behind him, he will return home immediately. If in front, it is a sign that sickness, death, or an enemy is in the place to which he is going; if behind, that one or the other will come to his country if he be absent. When heard on the right or left hand, it is a good omen. The tradition on this point is, that an ancestor of the Dyaks married an 'Antu'; and, soon after, the 'Antu' became pregnant and brought forth birds; these birds were taken care of and nourished by the Dyaks, and from that time the grateful songsters have acted as their guardians from evil. In fact, as I was told the other day, they are really Dyaks in the form of birds. They are held universally in high reputation, and are supposed to be to the Dyaks what 'books' and the 'compass' are to the 'orang putih' (white man).

To the above enumeration I may add, a special request for 'sejuk dingin,' or good luck, made to the Deity by the chief on festivals, which is accompanied always by casting a little boiled rice, stained yellow, into the air, and sometimes by the sprinkling of pig's or fowl's blood in various directions.

CONSECRATION OF THE BISHOP OF BRITISH COLUMBIA.—On Thursday, 24th ult., (St. Matthias's day), the consecration of the Right Rev. George Hills, D.D., late of the University of Durham, and incumbent of St. Nicholas, Great Yarmouth, to the new see of British Columbia, was performed in Westminster Abbey. The morning service was performed at eight o'clock, and at eleven the communion service was proceeded with. The service was choral, and the sermon was preached by the Bishop of London.

SUBSCRIPTIONS RECEIVED TO MAY 2.

To END OF VOL. V.—E. L., Brockville; O. J., ditto.

To END OF VOL. VI.—T. C., Brockville; Rev. M. K., Gaspe, to No. 6, Vol. VII.; J. H., Carp, Huntley, to No. 8, Vol. VII.; R. K., ditto, to No. 8, Vol. VII.; M. H. S., Montreal.

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