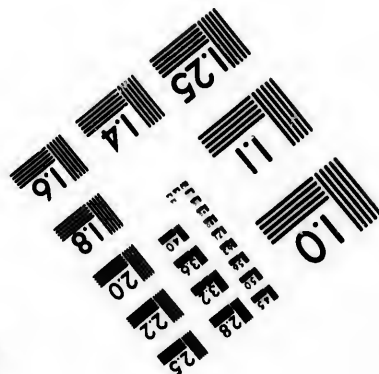
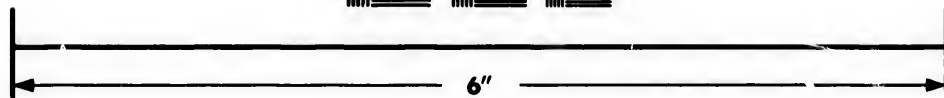
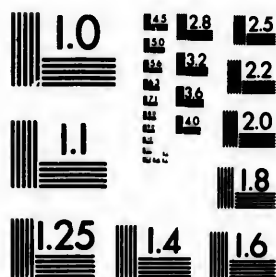


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic Sciences Corporation

**23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503**

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1982

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☐ Bound with other material/
Relié avec d'autres documents
- ☐ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- ☐ Additional comments:/
Commentaires supplémentaires:

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscuries par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

The co
to the

The im
possib
of the
filming

Origina
beginn
the las
sion, o
other
first p
sion, a
or illus

The las
shall c
TINUE
which

Maps,
differ
entirely
beginn
right a
require
metho

The copy filmed here has been reproduced thanks to the generosity of:

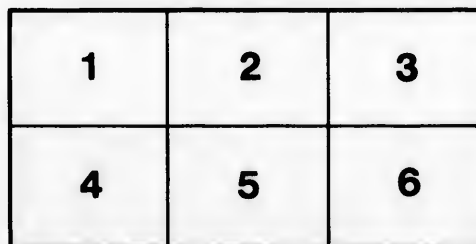
Library of the Public
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

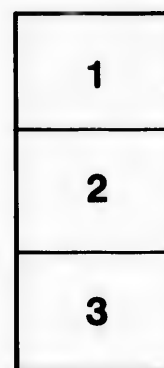
La bibliothèque des Archives
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.





PASTORAL LETTER

TO THE

CLERGY OF THE DIOCESE OF TORONTO.

2
r
C
i

H
S
r
to
u
a
a
o
th
fo
th

PASTORAL LETTER

TO THE

CLERGY OF THE DIOCESE OF TORONTO.

(Private.)

REVEREND AND DEAR SIR,—I have much pleasure in acquainting you that the replies which I have received to my Circular of the 9th of October last, in reference to the commutation scheme, have been all but unanimous in its favor. The few dissentients (some five or six in number) will, I confidently believe, readily withdraw their objections and unite with myself, who am also a party interested, and with the rest of their brethren, so soon as the manifest advantages of the proposed arrangements are clearly set before them.

To the task of removing these objections, and stating these advantages as briefly as possible, I now address myself, and earnestly solicit a candid consideration of the momentous subject in which the interests of the Church in all future time are deeply and essentially involved.

After issuing the circular above referred to, no further proceedings could with propriety be taken until the Secularization Act became law; but since the consummation of that event, communications have been made to me by warm and disinterested friends of the Church, urging the necessity of prompt and immediate action, as it is impossible to foresee the difficulties which may arise should Parliament reassemble before we had availed ourselves of the opportunity of securing the remnant of the Church property, which the law at present, and only for a limited time, places within our reach. Accordingly the Church Society,—the only existing body legally capa-

ble of rendering us that service,—at its meeting on the 10th day of January last, passed a by-law, as a preliminary step, accepting the trust, till such time as the Synod shall be competent (by acquiring corporate power) to hold the same, when the Society will be ready to transfer the trust to that body.

The meeting of the Church Society was, happily, much more numerous than usual, being composed of twenty-seven Presbyters and twenty-two respectable and influential laymen.

The conclusions arrived at by such an assembly, comprising many of the ablest men in the community, as their names sufficiently testify, cannot fail to command the confidence of all concerned, more especially as it is known that many of them came to the meeting in great doubt as to the expediency of the measure about to be submitted to them, if not with feelings opposed to it; and yet, after a protracted and searching, but friendly, discussion, the decision in its favor was found to be unanimous.

This result will, however, surprise no one who will take the trouble of making himself acquainted with the prospective advantages which commutation offers to the Church, while it preserves intact the rights of the Clergy personally interested—advantages, surely, which no individual can feel himself at liberty to sacrifice or reject.

It may not be very easy to state all the arguments which were adduced on that occasion, and which availed to produce this unanimity; but to mention a few of these may not be unacceptable to those who were unable to attend the meeting, and yet are deeply interested in the question, and earnestly desirous to adopt the right course.

First. The Legislature has declared that it is desirable to remove all semblance of connection between Church and State, &c. &c. Now, whatever may be thought in a Christian country of this avowal, we may

at least console ourselves with the reflection that we are not responsible for the sentiments it expresses; yet, so far as its object bears on the public tranquillity of the colony, it appears to be the duty and wisdom of the Church carefully to consider in what way she may be able to coöperate with the Provincial Government in removing all just or even probable cause of renewed agitation, and with this view to declare through her Clergy her readiness to accept the commutation proposed, if it can be arranged on terms fair and equitable to all parties.

The fear of renewed agitation on the Clergy Reserves question is by no means groundless; on the contrary, it has already commenced, and from what has actually taken place since the passing of the Secularization Act, it is clear that the peace and harmony expected from the measure are not likely to be realized so long as the Church or any of her Ministers continue in dependence upon the Provincial Government. The very men who forced the measure on the administration, are become its enemies. They have discovered, or think they have discovered, that it is not quite so mischievous as they intended, and that they are in danger of losing one of the most fruitful sources of that clamor and dissension in which they have delighted to indulge. Hence they deem the Secularization Act as only a step in advance, and to be tolerated merely as a new and convenient fulcrum, whereby to strip the church of the last vestige of her property.

Such being the case, it is frightful to contemplate the number of years, which might be afforded to the factions to devise and mature plans of agitation, should the commutation, from any cause, fail to be adopted. For in reference to the ordinary calculation regarding the expectation of life from twenty-five to ninety years, it will be found, that the list of our annuitants would not be entirely exhausted in a space of sixty years. The number would no doubt become very few towards the

end of that period--but some would still be alive. And can we suppose, that the rapid progress of infidel and democratic principles would suffer clerical annuitants or government church pensioners, as they would be called, to exist one-third of that time? Nearly one-half of the present stipendiaries would be alive twenty years hence, and in the course of that time, should a successful movement against them be accomplished, they would be left to drag out the remainder of their lives in poverty and neglect.

From these remarks it would appear that the Government, the Clergy and the Church at large are equally interested in carrying out the Commutation Scheme to a satisfactory conclusion. In this view the government should bear in mind, that the Church has been hardly dealt with, and should give effect to the fact, that in all annuity transactions, consideration is given to the profession of the applicants; and as the Clerical profession is most favorable to longevity, it has been the practice in all insurance offices to make a liberal allowance to Clergymen.

By the statute which secularizes the Clergy Reserves, the Church may take advantage of the provision of the Imperial Act, 16 Victoria, chap. 21, which guarantees to the incumbents their stipends and allowances during their natural lives and incumbencies; or the Church may, with the consent of the Colonial Government of Canada, adopt the commutation principle, and by careful management secure a large residue towards her permanence, without in the smallest degree intruding upon or infringing the rights and privileges of the present incumbents.

A more cruel and insidious method to destroy the Church can scarcely be conceived than that which the first alternative presents. By its dark and treacherous operation it proposes to destroy or undermine every parish and mission in the Diocese. Under its working

the Church would be hourly dying out, one clergyman dropping here, and another there, and in the grave of each would be buried a stated proportion of the patrimony of the Church. Like the plague, it would proceed step by step to destroy, and finally to extinguish every vestige of her property ; while, on the other hand, unlike that fell destroyer, its operation would be so gradual and imperceptible that little or no impression would be immediately visible, and consequently no general alarm felt or excitement produced.

No doubt many private efforts would be made to keep up the number of the clergy, to supply successors, and to maintain them, and even occasionally to open new missions ; but there would be no general or simultaneous movement in the Church, because this miserable alternative contains a feature which tends to separate the clergy from the Laity, should it be unhappily preferred. Some of the clergy unfortunately think that to adopt or reject the offered Commutation is a matter of indifference ;—but this is not the case, it is a question of vital and perilous responsibility. For if the idea gets abroad that we prefer sitting down as we are in the enjoyment of our emoluments, during our lives, rather than run any risk or make the slightest sacrifice to save the Church from perishing, we shall lose our natural influence with our people. They will become indignant at such apathy and selfishness, and condemn us, and not without cause, as guilty of disloyalty to the Church for declining to take the lead in forwarding a fair Commutation, and placing the Church in a more favourable position than she has ever enjoyed. And if in such a state of things the guarantee were assailed, we shall have no friend to protect us.

2. But what, it may be asked, is the true value of the guarantee afforded by the British Act 16 Victoria, chap. 21, upon which so much stress seems to be laid. It may be fairly granted that till lately such guarantees were held sacred. But how is it now ? Is not this very Act, the 16 Victoria, chap. 21, a melancholy instance of the

precariousness of all such pledges and guarantees against continued agitation and pressing cases of expediency? Was not the 3 & 4 Victoria, chap. 78, passed under the most solemn pledges and engagements, such as never perhaps attended any other act of Parliament; and has it not been superseded by a timid Government, yielding to the unprincipled agitation of a few selfish politicians, aided by a versatile press?

The same parties are again at work, nor will they desist while the Church has any connection with the Government, or retains any property which they can hope to take away.

All of us must feel, from what has lately taken place, that we can look for no check or interference from the Home Government, should our enemies repeal the guarantee to the present Incumbents—a measure which there is good authority for believing they will attempt, as soon as they are in power. Hence I consider the guarantee of little or no real value.

Moreover, this pledge or guarantee may disappear without the risk of attempting any positive enactment, and in a way that affords no remedy. The Fund may be exhausted by some such indirect methods as wasted the Clergy Reserves to less than half their value, and which was gradually brought about by private sales and convenient valuations.

After all, it may be justly asked “are the Clergy to run all the risk?” Were there any real risk it would no doubt be unreasonable to expect it without first explaining its nature and extent. But there is no risk whatever. The Commutation Scheme can only be adopted on the principle that the Incumbents be fully secured in the half-yearly payment of their stipends and allowances during their natural lives and Incumbencies, as heretofore.

The present annual expenditure of the Church may be taken at £21,500.

WAYS AND MEANS.

1st. It is confidently expected that the commutation money will form a capital that will yield on its investment at the very least par annuities.....	£15000
This sum alone is much greater than ever we have received in any one year from the Clergy Reserve Surplus Fund.	
2nd. Application has been made to the Society for the Propagation of the Gospel in Foreign Parts for an annual grant during ten years of	3337
3rd. The falling in of Livings, and other savings that may be gradually made without infringing in the smallest degree on the efficiency of the Church, will in time amount to	3200
4th. The Sustentation Fund, which we are about to organize, may be taken at	1500
	<hr/>
	£23037
Balance in favor of the Church	1537
	<hr/>
	£21500

This last item, the Sustentation Fund, may be greatly increased, as many are willing to contribute liberally should any one of these resources happen to come short of the expected amount, or should there be delay in arriving at it. But were all except the first (which never can fail) to fall below the estimate for the first two or three years, the managers have ample means to make up such deficiency and duly to replace the same in a short time, without detriment to the general fund. That much care and attention will be necessary on the part of the managers till matters are in good working order, and the income made equal to the expenditure, cannot be denied, but not more than are required in the management of all other kindred undertakings.

Such will be found a fair and candid statement of some of the grounds or reasons which united the fifty members who were present at the last meeting of the Church Society in approving with one voice the commutation scheme.

Nor is this all; there are other considerations of great weight in favour of its adoption.

First. It is offered by the Government in a friendly

spirit, and will no doubt be carried out on as fair and honourable terms as the provisions of the statute will admit.

Second. Its adoption will be a great disappointment to our enemies, who will be no longer able to make use of the temporalities of the Church as a cause of dissension.

Third. The commutation separates us entirely from the Provincial Government; and till such separation take place it is clear from past experience that we can have no peace.

Fourth. This separation the Government most anxiously desires for its own sake, as well as ours, in order to put an end for ever to contention on Church matters in the colony.

Fifth. Were we to continue much longer dependants on the Government, as provided for in the 16th Victoria, cap. 21, we shall be felt to be a great drag on its energies, and a growing obstacle to public peace and order. Hence the Government would gradually become indifferent towards us; then cold; and, on a change of the administration, absolutely hostile—a result very dangerous and much to be deprecated.

In fine, under a fair management of the Commutation Fund the Church will not only be preserved in her present integrity, but her efficiency will be rapidly extended.

Nor will the readiness of the Clergy to give their indispensable and powerful assistance in securing these inestimable advantages fail to be duly appreciated, and to win for them the most precious of all boons, the lasting confidence and affection of their people.

I am, Reverend Sir,

Your affectionate brother,

JOHN TORONTO.

Toronto, Canada, 20th January 1855.

CHURCH SOCIETY, DIOCESE OF TORONTO.

A meeting of the Church Society, was held at the Society's Board Room, on Wednesday, the 10th inst.

Present—The Lord Bishop in the chair; the Revs. S. B. Ardagh, Dr. Beaven, D. E. Blake, E. Baldwin, Mich. Boomer, C. C. Brough, H. C. Cooper, B. Cronyn, W. S. Darling, J. G. Geddes, S. Givins, H. J. Grasett, Prof. Irving, Dr. Lett, J. W. Marsh, J. G. D. McKenzie, R. Mitchele, Dr. McMurray, F. L. Osler, H. B. Osler, Arthur Palmer, S. Ramsey, Alex. Sanson, R. Shanklin, Provost Whitaker, and the Secretary.

Messrs. Geo. W. Allan, J. Arnold, Dr. Bovell, Hon. H. J. Boulton, Hon. J. H. Cameron, John Crawford, Hon. P. B. DeBlaquiere, Henry DeBlaquiere, Edm. Deedes, Robt. Denison, C. Gamble, J. W. Gamble, W. Gamble, J. Hagarty, S. B. Harman, Sheriff Jarvis, W. Marsh, H. Mortimer, Sir J. B. Robinson, T. P. Robarts, H. Rowsell, Wm. M. Westmacott.

The following resolutions were adopted :

Resolved, That the by-law and indenture, proposed by the Hon. J. H. Cameron, be adopted by this society. Carried unanimously.

Resolved, That the Secretary be authorised to affix the seal of the society to the covenants to be entered into with the clergymen commuting their salaries from the Clergy Reserves Fund, as the same may from time to time be signed by them.

On the recommendation of the Lord Bishop, it was unanimously

Resolved, That as the Hon. J. H. Cameron has shown so great an interest in the arrangement of the Clergy Commutation, it be suggested to the Clergy that he be named by them individually, in each power of attorney,

to receive the commutation money and arrange the terms of commutation with the government.

At the close of the meeting, the Rev. Rural Dean Palmer, seconded by the Hon. Sir John B. Robinson, moved that this meeting gratefully acknowledges the exertions and zeal of the Hon. J. H. Cameron, on all occasions where the interests of the church have been concerned, but more particularly at this crisis.

The following gentlemen were elected Trustees of the "Clergy Trust Fund."

The Lord Bishop of the Diocese.

The Ven. Archdeacon of York,
The Rev. Rural Dean Cronyn,
The Rev. Rural Dean Blake,
The Rev. Rural Dean Fuller,
The Rev. Rural Dean Givins,
The Rev. Rural Dean Osler,
The Rev. Rural Dean Patton,
The Rev. Rural Dean Palmer,
The Rev. Wm. McMurray,

The Hon. P. B. DeBlaquiere,
Sir John B. Robinson,
Hon. J. H. Cameron,
J. W. Gamble, Esq.
L. Lawrason, Esq.
T. Askew, Esq.
George Crawford, Esq.
G. W. Allan, Esq.
H. C. Baker, Esq.

the terms

ral Dean
Robinson,
edges the
n, on all
ve been

es of the

uiere,

