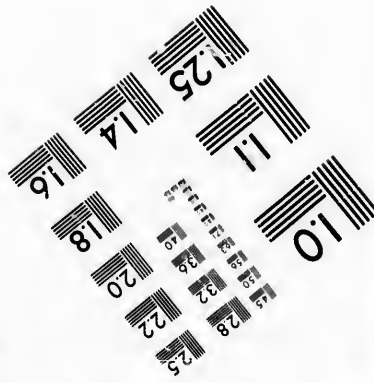
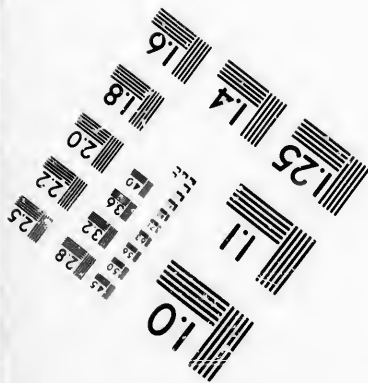
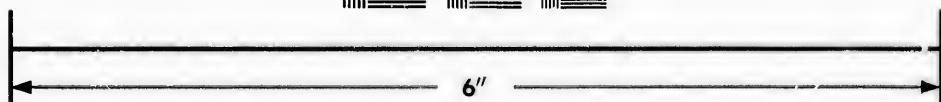
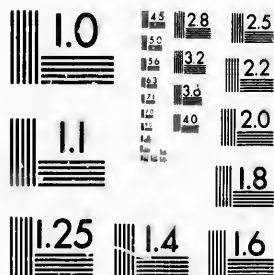


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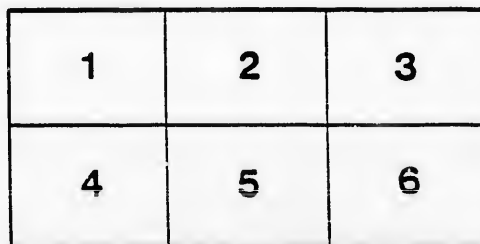
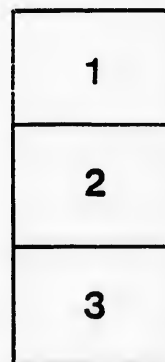
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1853

14

14 THE REPORT

OF

The Bishop of Toronto,

TO THE

MOST HON. THE DUKE OF NEWCASTLE,  
HER MAJESTY'S SECRETARY OF STATE  
FOR THE COLONIES,

ON THE SUBJECT OF

The Colonial Church.

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TORONTO:

PRINTED BY A. F. PLEES, KING STREET.

1853.

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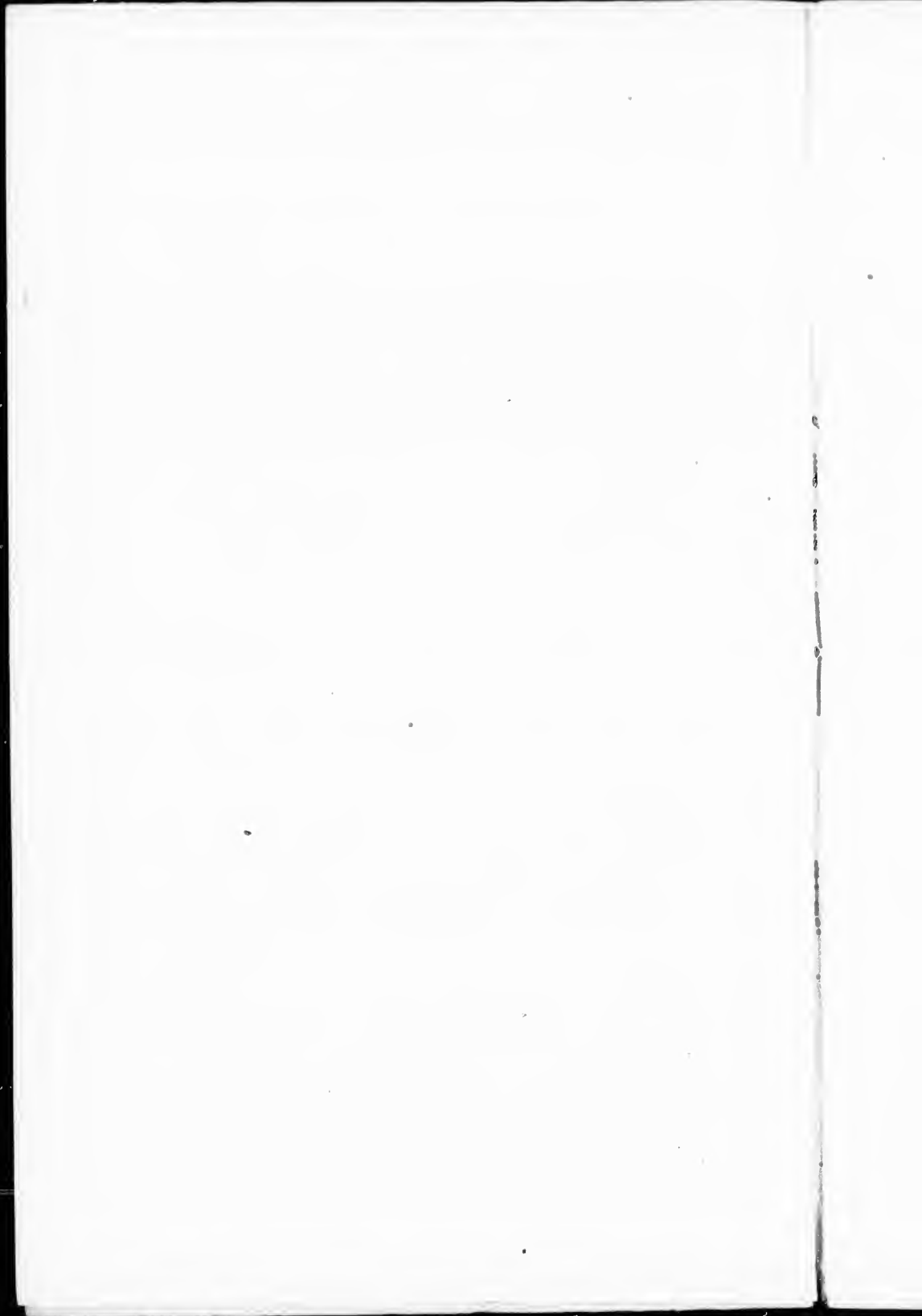
The Colonial Church.

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1853.





## THE REPORT, &c.

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Toronto, Upper Canada, Feb. 4th, 1853.

MY LORD DUKE,—On my return from a confirmation of several months to this place, in September last, I found the following circular letter which had arrived during my absence, from the Right Honorable Sir John Packington, Bart., then Secretary of State for the Colonies :—

Downing Street, 30th July, 1853.

MY LORD,—As your Lordship must naturally feel much interested in the debates of last Session in the House of Commons, upon the Bill brought in by Mr. Gladstone, for regulating the Church of England in the Colonies, I forward to your Lordship some copies of the Speech in which I stated my objections to Mr. Gladstone's measure.

I also send your Lordship copies of the Bill, which Mr. Gladstone subsequently introduced—but which was not discussed in the House.

The subject will be renewed in the next Session of Parliament, and in the event of Legislation upon it by her Majesty's Government, it will afford me much assistance if your Lordship will favour me with your opinion upon the present state of the Church in your Diocese, and what Legislative

changes you would suggest in order to place the Church in your Diocese in a more efficient and satisfactory position.

I have the honor to be,  
My Lord,  
Your Lordship's  
Most ob't Servant,

(Signed,) JOHN S. PACKINGTON.

The Lord Bishop }  
of Toronto. }

Not supposing that the measure would be taken up in the early Session of November, I addressed a circular letter to my Rural Deans with copies of Mr. Gladstone's Bill, and of Sir John Packington's speech, desiring them to consult the Clergy and others of their respective Deaneries, and report to me, at their early convenience.

On receiving their reports I consulted with some able friends, and more particularly with the Chief Justice of the Colony—and have now the honor to enclose for the information of your Grace, the result of our combined deliberations.

I have the honor to be,  
My Lord Duke,  
Your Grace's  
Most ob't Servant,

JOHN TORONTO.

His Grace, the Duke of Newcastle,  
Her Majesty's Secretary of State  
for the Colonies.

Downing Street, London.

## CONVOCAATION.

It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy present new and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

When the lay members of the Church, in the various dependencies of the British Empire are believed to exceed one million, and one Diocese (Upper Canada) approaches one fourth of that number, with several hundred clergymen scattered over vast regions, and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with.

The Bishops are in most cases powerless, having indeed jurisdiction by their Royal appointment and Divine Commission, but no tribunals to try cases, and to acquit or punish as the case may require.

Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy and even immoral conduct. At one time they are accused of feebleness and irresolution—at another, when acting with some rigour, they are denounced as tyrannical and despotic.

On all such occasions they are without support or the refreshing counsel of their Brethren—nor have they any Constitutional way open to them by which they can devise

and mature such measures as may be found necessary for the welfare and extension of the Church.

The growing evil and inconvenience of this state of things has at length forced itself upon the notice of the Imperial Government, and a Bill has been introduced into Parliament by the Right Honorable William Gladstone, which seeks to place Church affairs in the Colonies under the government of an uniform and well defined system. And, although the Secretary of State, Sir John Packington, offered some well founded objections to the proposed Bill, he frankly admitted that the Church in the Colonies laboured under great disadvantages, and that it stood in need of legislative assistance, in order to enable it to make such regulations as are essential to its proper functions. Both Statesmen consider legislation necessary, although they differ in the details; and both appear desirous to avail themselves of the advice and assistance of the Colonial Bishops and their Clergy, in dealing with this question, which is certainly not a light one.

The Bill, as amended, has not only been sent out to the different Colonies to be submitted to the judgment of the Bishops, Clergy and Laity, but one Bishop at least from the different groups of Colonial Dioceses has been invited to England to assist in its modification so that it may meet the purpose for which it is intended,— or rather, to assist in framing a Constitution for the Colonial Church, which would ensure uniformity in all essentials to her efficiency

within the Colony and at the same time preserve harmony with the Mother Church.

And surely the little delay required in pursuing this course need not be grudged after allowing 200 years and more to pass without doing anything, when the result may be the digesting and maturing a respectable safe and rational scheme which would give full efficiency to the United Church of England and Ireland, and insure through all future time among her numerous branches, perfect unity in all parts of the world.

Besides the Bishops and such of their clergy as visit England on this important object, those who remain in their Dioceses are expected to give their own views, and in as far as may be those of their Clergy and Laity, so that the result may be justly considered the voice of the Colonial Church at large.

Now, although we may not reckon very much upon the positive benefit to be derived from the multitude of suggestions which will be brought forward, yet there would be the advantage of considering beforehand, whatever would be likely to be urged in the Colonies for or against the act before it had passed. Besides the moral effect would be of great value by showing the members of the Church in the Colonies, that a measure so important had not been agreed upon without due reference to their wishes and sentiments,—and in the next place it would be much more easy to support the system afterwards against any attempts to unsettle it as being a system established on mature consideration, and with a desire to meet the views and opinions of the various Colonies.

Even after all this previous care and deliberation, it might be wise to limit the continuance of the measure on its first enactment to four or five years, and in the meantime to invite an expression of opinion from the different Colonies as to the working of its various provisions, so that it may be made as perfect as possible before it becomes a permanent law.

The system by which the Episcopal Church in the United States of America is governed, and that in Scotland, would naturally be considered in framing the Constitution of the Colonial Church, and some hints might possibly be derived even from the footing on which the Protestant Church has been placed by the late acts of the Government in France.

The members of the Episcopal Church of the United States were unavoidably influenced in laying the foundation of their system by considerations which do not apply in our case. They would not submit to a controlling power in a foreign country, for that would have placed their Church in a disadvantageous light before the public.

With us there need not be, and is not in fact any jealousy of the kind, on the contrary, I believe the general feeling of the Laity as well as the Clergy at present would be found to be in favour of seeking security against error and against rash changes by having all material points subject to the control of the Mother Church, and not left to be debated or resolved upon by Colonial Conventions or convocations.

Let us suppose then a Constitution framed

in England under the best advice and upon mature consideration, the most desirable course would, I think, be to give that Church Constitution to the Colonies by an Imperial Statute.

But, here we apprehend a difficulty will present itself, if the Bill should go into such details in regard to Church government and discipline as it ought to do. Would the House of Commons entertain it? and would the Government ask them to do so with the hope of a satisfactory result? I hope they could: but I fear they could not.

If the Government could and would proceed in that manner, and if a Statute could be passed, approved of by the heads of the Church and placing the Church of England in the Colonies on firmer ground as to doctrine and discipline, a very great object would be gained, because then the Convocation or whatever it might be called, within each Diocese, not having these matters within their reach (and I think they ought not) would be occupied only in such things as would not disturb the unity of the Church, that is, in enforcing the power given by the Constitution in regard to discipline, and in regulating and advancing her temporal interests.

This great advantage would follow from having our System of Church Government resting on such a foundation, as could not be readily disturbed; for it would not be easy to procure any alteration of what had been so carefully considered. And we might hope that the Constitution would be found to be sustained by the general voice of the Colonies,

although there might be an unfortunate spirit prevailing at times in one or two of them that would unsettle any sound System, if it could have its way.

If it should be found that the Government would decline attempting to procure from Parliament a measure which should go sufficiently into details, the next best thing would seem to be to proceed at any rate as has been suggested in devising a Constitution by consultation among Colonial Bishops, and with the Government and Spiritual Heads of the Church of England, and then providing for a convention of the members of the Church of England, Lay and Clerical, in due form in each Colony, and submitting the Constitution to their adoption. The great object would be to gain the assent of the Colonial Church to a Constitution settling all cardinal points and placing them beyond the influence of disturbing forces within the separate Dioceses, which might destroy the unity of the Church and impair its resemblance to the Church of England in England.

We must all agree with Sir John Pakington in objecting to the plan of setting each Diocese separately to work to lay down a system for managing their Ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed either at once or in time, under the influence of various causes, on so inconsistent a footing in the different Dioceses that the Church of England would no longer seem to be one Church in the Colonies, and we should have some Crotchet established under peculiar circumstances in one Diocese which would tend to unsettle



the Church in other quarters, when, without such example the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstance of the personal character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and ought to be deprecated in all.

And besides, there may be differences in the present actual condition of the several Colonial Dioceses which could hardly fail to occasion a far greater diversity than ought to prevail in one Church in regard to matters of common interest.

### CONSTITUTION.

The Members of the Church of England in the Colonies, desire in the first place, that the Constitution, or Act for the better government of the Church in the Colonies, should acknowledge the Supremacy of Her Majesty over all persons in all causes Ecclesiastical as well as Civil, within her dominions. We are deeply sensible of the necessity of preserving that Supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it.

We desire, in the second place, that provision be made that the Church shall continue,

as we have ever been, an Integral portion of the United Church of England and Ireland—enjoying the true Canon of Holy Scripture as our Rule of Faith—acknowledging the three Creeds as an authentic interpretation of Holy Scripture as they are embodied in the Liturgy, maintaining the Apostolic Form of Church Government by Bishops, Priests and Deacons—and we declare our firm and unanimous resolution in dependance on the Divine aid, to maintain those benefits, and transmit them unimpaired to posterity.

Hence we deprecate all attempts to tamper with the Doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of Faith committed to the United Church of England and Ireland as a Branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which, we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Convocations in the Colonies, may be restrained from meddling with, much less from altering such high and weighty matters, and that they be confined to discipline and the temporalities of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension.

The Constitution having secured the acknowledgment of the Royal Supremacy—the Unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England might proceed.

**1st. To restrict the Provincial or Diocesan**

Convocations of the Colonial Church from entertaining any proposition for any change of the articles, Doctrines, Liturgy or offices in the United Church of England and Ireland.

2nd. To provide for the enforcing of proper discipline—the method of proceeding upon complaint against any clergyman,—for immoral conduct,—insubordination,—habits and pursuits inconsistent with their sacred calling, neglect of duty, unsound doctrine, breaches of orders &c. &c. The sentence that may be imposed and in certain cases the right of appeal.

3rd. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes with proper regulations in case of future subdivision, with a view to Church purposes only.

5th. To provide for the extension and temporal interests of the Church,—by the members assessing themselves to raise Funds for building, repairing Churches, Parsonages, School Houses, for the support of the Clergy and School Masters, and the maintenance of Public Worship.

6th To provide for the regulation of fees for marriages, baptisms and burials.

These and various other matters affecting the welfare of the Church would require to be taken up one by one and provided for—the design being to have certain things fixed by superior authority so as to

be subject to no change by any legislation within the diocese.

I would more briefly recapitulate what appears to me desirable,

1st. That one Constitution be framed for the government of the Church in all the Colonies.

2nd. That the Constitution should provide

1. For the establishment in each Colonial Diocese, of an Assembly for managing so far as may be committed to it, the affairs of the Church.

2. For giving such assembly the most appropriate name.

3. For establishing how it shall be composed, as to the proportion of Clergy and Laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session,—prorogation—adjournment &c.

4. Who shall preside—if the Bishop, shall he possess an absolute veto, or, one modified, or merely the casting vote.

5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation.

From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable.

In regard to Sir. John Packington's well

grounded fear of diversity of regulations in different Colonies it must be carefully provided against, since that would evidently be the effect of leaving a wide scope to Colonial Convocations or Synods, and I should much rather prefer that an Imperial Statute should lay down the system as regarded cardinal points, leaving minor points to be the subject of regulation within the Colony respecting which some diversity of system would not signify.

The great use and importance of the governing body would rather consist in their being called on to execute the powers delegated to them by the Statute. I mean in their application of them to individual cases, as they arise and which it would be their part to dispose of, not according to any system of action devised by themselves, but in the manner prescribed by the Imperial Statute.

#### THE RIGHT HON. W. GLADSTONE'S BILLS.

The Bill as at first framed, appears open to several of the objections urged against it, and such require to be removed or satisfactorily modified.

This has in some measure been done in the Amended Bill, but further alterations and amendments may with propriety be suggested.

Whether by the law as it now stands, the Bishop with the Clergy and Laity of his Diocese in a British Colony can legally assemble of their own accord and make reg-

ulations for the management of their internal ecclesiastical affairs to the extent contemplated in the Amended Bill is a point which ought not to be treated as doubtful, unless it really be so.

Surely the status of the Church of England throughout the Colonial possessions of the Empire is a matter about which we can hardly suppose that there had been no opinion or intention in all times past on the part of the Parliament and Government of England.

Would it not therefore be safe to assume that the Bishop, Clergy and Laity had not authority of themselves to lay down a system of self-government without the sanction of Parliament, or of the Crown—and if this be so, it can hardly be right and certainly not politic to recite that it was doubtful, whether they could or could not do so; because it might be that Parliament would not pass this proposed Bill, or concur in any act upon the subject, and then the admission that it was doubtful whether the power does not already exist might afford a strong argument in the Colonies for assuming an authority that might not be very discreetly exercised.

It would have been better in my humble opinion to have commenced by reciting, "That it was expedient to enable &c."—saying nothing about doubts.

I venture to remark that the introduction of such a Bill should be preceded by some preliminary notice, either on the part of the Government or of the proper Ecclesiastical authority in England,—it being desirable

that Church affairs in the Colonies should be governed according to some uniform and well defined system prevailing throughout.

### THE AMENDED BILL.

(TITLE.)

It should not be entitled an act to explain and amend the Laws relating to the Church in the Colonies,—but “an act for the better Government of the Church in the Colonies.”

PREAMBLE.

Neither the Title nor preamble explain anything—the latter expresses doubts, and then proceeds not to explain them but to make positive provisions or Enactments. It does not propose to amend any particular Laws, but introduces for the first time a system for regulating certain matters which before had not been subjected to any regulation. How much better to commence by reciting “That it was expedient to enable “the Bishop of any Diocese in the Colonies “with his Clergy and Laity to meet together “from time to time in Synods or Convocations &c.”

Should not the words “Ecclesiastical affairs” be defined—what is understood by Ecclesiastical affairs—has the expression a reference to doctrine, or the form of prayer—or the ceremonial of public worship—all these are Ecclesiastical affairs. It is not easy to foresee to what subjects and objects such Synods or convocations might not attempt to apply themselves as coming within the construction of the words Ecclesiastical

affairs. Some Convocations might understand that there are limits to their power of regulation and management, which limits other Convocations might not acknowledge.

FIRST CLAUSE.

1st Clause, instead of being a mere negative provision that no Laws shall be construed to prevent, &c., should, I think, in a natural and plain manner authorise that to be done which it is intended should be done.

“Being declared *bonâ fide* Members of the Church” seems not an accurate form of expression—for being disjunctive either of the requisites must be taken to be sufficient. What is a declared member of the Church? Must any one be received as a Member of the Church who declares himself to be such—though he may never have attended one of her places of worship or joined in her service up to the moment that he declares himself a Member, and claims upon that declaration to have a vote in her Convocation. “Being regular communicants” better, that is, according to the 21st Canon, every person Communicating thrice a year a Canonical Test not unreasonable for those admitted to legislate for the Church.

A *bonâ fide* Member of the Church is not so definite as it appears to be—who is to pronounce upon two *bonâ fides*? And what shall be the criterion? Moreover this first clause makes no provision for calling the first meeting. When and how—or by whom, nor by any means clearly who are to meet or who is to preside.

What does “by common consent” mean?



If there is no dissentient voice, there would be common consent—but if all the Clergy vote one way or a majority of them, and all the Laity or a majority of them the other way, which opinion shall prevail for the better conduct of their Ecclesiastical affairs. The union of Dioceses should only be permitted under a Metropolitan, and include all under his jurisdiction.

The last three lines of the first clause, “subject always as at this time in common with all other Religious Communions, to the authority of the Local Legislatures respectively, and to such Provisions as they may think proper to enact” are intended perhaps to meet Sir John Packington’s objections as tending to make the Church dominant to a greater degree than it has been hitherto—by giving to the regulations of the Colonial Synods an authority supported by Parliament and so beyond the control of Colonial Legislation. Now, instead of these three lines it would be wiser, I think, to guard against any supposition that such dominancy was intended, by inserting in the middle of the clause some such words as these:—Not repugnant to any Law passed or to be passed by the Parliament of the United Kingdom, or by the Legislature of the Colony within which such Dioceses are respectively situated.

#### 2ND CLAUSE.

2nd Clause. As it is here assumed that regulations will be made for the trial of offending Clerks,—it appears desirable that the Bill should contain a definitive provision

for the erection of a Court for the purpose of giving authority to the Bishops for suspension or deprivation of office on conviction of the offender.

3RD CLAUSE.

3rd Clause. This Clause could be better framed I think, by providing that no regulation so to be made should have power to affect any person not being a Member of the Church of England.

4TH CLAUSE.

4th Clause. I would certainly leave Bishops, as now, to be appointed by the Crown, or if any voice or control were intended to be given to any authority within the Colony, I would provide for it in the act. I mean as to the point of voting, by whom to be exercised, and how, and not leave it to be the subject of a regulation by a Colonial Convocation—and for obvious reasons. Some concession may be made to the Colonies which provide for the becoming support of their own Bishops.

5TH CLAUSE.

5th Clause. I would make the sanction of the Queen, through her Principal Secretary of State for the Colonies, or of the Archbishop of Canterbury, necessary to all regulations not clearly within the powers given by the Constitution—such sanction to be given or withheld within twelve months,—and this if it were only to preserve a wholesome link of unity and subordination, which Churchmen generally are not indisposed to entertain, and because of its tendency to produce uniformity.

6TH CLAUSE.

6th Clause. I would provide that nothing should be dispensed with which in England is indispensable for obtaining Ordination, unless it be something which is inapplicable to the case of Colonies.

Toronto, Canada, }  
4th Feb. 1853. }

J. T.

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(CIRCULAR.)

Toronto, 20th October 1852.

REV. AND DEAR SIR,—The Secretary of State, Sir John Packington, has requested my views on the Hon. Mr. Gladstone's measure respecting the Colonial Church.—It is contained in the two bills which I enclose, or rather in the amended one of the 25th of June last.

The subject being of vast importance, I am anxious to avail myself of the assistance of my Brethren in making up my report, but as it is rather a private than a public communication, I confine myself chiefly to my Rural Deans, with the desire that they consult with the Clergy of their respective Deaneries, and others as they may think fit.

The Secretary of State while admitting that the present position of the Colonial Church is in many respects unsatisfactory, and requires greater powers for regulating its own affairs, and maintaining its own discipline, yet considers Mr. Gladstone's measure open to serious objections, as appears from

his speech enclosed. But being desirous of remedying the evil, he wishes to procure the opinions of the Colonial Bishops and others, on a matter of so great consequence, to enable him to frame an effective and safe measure, either by further amending that of Mr. Gladstone's, or introducing a new one, framed on his own views and such information as he may obtain from the Colonies and other sources.

I should like to forward my Report early next month, and therefore request your reply at your earliest convenience.

Allow me further to suggest, that as I want my communication to the Secretary of State to be as brief as possible, your reply would suit me better in the shape of concise remarks on the different clauses, keeping rather to principles than entering into details, in some such way as in the form annexed.

I must not conceal from you, that I consider Mr. Gladstone's Bill defective as a remedy. I think it not only in some degree open to Sir John Packington's objections, but even its Title is unfortunate. It affects to explain and amend the law, and instead of doing so it states doubts, explains nothing, and refers to no law. Indeed, the preamble, as well as every clause, seem capable of improvement, and some matters are omitted which ought to be provided for.

I remain, Rev. and Dear Sir,  
Yours truly,

JOHN TORONTO.

## A BILL

TO AMEND AND EXPLAIN THE LAWS RELATING  
TO THE CHURCH IN THE COLONIES.

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WHEREAS Doubts exist as to the Rights of the Bishops, Clergy, and Lay Persons inhabiting the Colonial Possessions of Her Majesty, and being in Communion with the Church of England, in regard to the Management of their internal Ecclesiastical Affairs: And whereas it is expedient that such Doubts should be removed, and that, under certain Restrictions, they should be suffered to make regulations for the said Management by Agreement among themselves: Be it declared and enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That,

I. No Statute, Law, Rule, Usage, or other Authority of the United Kingdom shall be construed or shall extend to prevent any such Bishop of any Diocese in the Colonies enumerated in the Schedule (A.) to this Act annexed, or in any other Colony which Her Majesty shall, as herein-after provided, have declared by Order in Council to fall within the Operation of this Act, together with his Clergy, and the Lay Persons of the Diocese, being declared or bona fide Members of the

Church of England, or being otherwise in communion with the same, from meeting together from Time to Time to make or from making at such Meetings, by common Consent, or by a Majority of Voices of the said Clergy and Laity, severally and respectively, with the Assent of the said Bishop, any such Regulations as local Circumstances shall, in their Judgment render necessary for the better Conduct of their Ecclesiastical Affairs, or for the holding of Meetings, whether on behalf of One such Diocese only, or on behalf of more than One such Diocese in combination and by mutual Agreement, for the said Purpose thereafter; subject always, as at this Time, in common with all other Religious Communions, to the Authority of the local Legislatures respectively, and to such Provisions as they may think proper to enact.

II. But it shall not be lawful to impose by any such Regulation any temporal or pecuniary Penalty or Disability, other than Loss of the Emoluments of any Ecclesiastical Office or Benefice, under any Sentence or Proceeding affecting the Tenure thereof.

III. And no such Regulation shall be binding on any Person or Persons other than the said Bishop or Bishops, and their Clergy, with the Lay Persons residing within the said Colonies, and being declared or bona fide Members of the Church of England, or being otherwise in Communion with the same.

IV. And nothing herein contained shall be held to authorize any such Regulation made in respect of the Nomination of Bishops, ex-

cept upon the Consent of Her Majesty previously or thereafter signified through One of Her Majesty's Principal Secretaries of State.

V. And nothing herein contained shall be held to authorize any such Regulation which shall touch the Subordination of the said Bishops, Clergy, and Laity to the See of Canterbury, except upon the Consent of the Archbishop of the said See previously or thereafter signified by him under his Hand and Seal.

VI. And nothing herein contained shall be held to authorize any such Regulation which shall direct or allow the Bishop of any Diocese to confirm or consecrate, or to ordain, or to license or institute any Person to any See, or to any Pastoral Charge or other Episcopal or Clerical Office, except upon such Persons having immediately before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the Thirty-nine Articles, and having furthermore declare<sup>d</sup> his unfeigned Assent and Consent to the Book of Common Prayer; but if such See, Pastoral Charge, or Episcopal or Clerical Office, be in a Foreign Country, then the Oath of Allegiance need not be required to be taken by such Person.

VII. And it shall be lawful for Her Majesty, if and when She shall think fit, to declare, by Order in Council, that this Act shall, from a day to be named in such Order, be in force within any other One or more of Her Majesty's Colonial Possessions besides those contained in the Schedule (A.) to this Act annexed, and this Act shall take effect

in the Colony or Colonies so designated accordingly.

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**SCHEDULE (A.) TO WHICH THIS ACT REFERS.**

Canada.	New South Wales.
New Brunswick.	Victoria.
Nova Scotia.	South Australia.
Newfoundland.	Van Diemen's Land
Prince Edward's Island	Western Australia.
Cape of Good Hope.	New Zealand.

Together with the Dependencies of the said Colonies respectively.



