

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

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.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

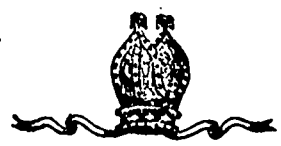
Additional comments:/
Commentaires supplémentaires:

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
								✓			

*Judge M. B. ...
Montreal.*

THE CANADIAN ECCLESIASTICAL GAZETTE.



Vol. 2.]

QUEBEC, OCTOBER 9, 1851.

[No. 5.]

MEETING OF THE NORTH AMERICAN BISHOPS.

The Bishops of Toronto, Newfoundland, and Fredericton arrived at Montreal on a visit to the Bishop of Montreal on Saturday 20th September. On Sunday 21st, their Lordships attended Divine Service in the Cathedral both morning and afternoon; the Bishop of Toronto preached in the morning and the Bishop of Newfoundland in the afternoon. In the evening the Bishop of Fredericton preached at St. George's Church, and the Bishop of Montreal at St. Anne's. On Tuesday the four prelates proceeded to Quebec, where they were met, on their arrival on Wednesday morning, by the Bishop of Quebec and some of the Clergy of the Parish. A peal of bells from the Cathedral welcomed their Lordships to the Rectory, where they became the guests of the Bishop of Quebec. During their stay of a week, the Bishops were engaged in deliberation upon different matters affecting the welfare of their several Dioceses. The Bishop of Nova Scotia was prevented from joining them on account of his very recent arrival in his Diocese, and the distance of the Red River from Quebec rendered it impossible to communicate with the Bishop of Ruperts Land (the only other North American Bishop who was absent) in time to admit of his being present.

On Sunday 25th their Lordships all took some part in the services of the Cathedral in the forenoon. The Bishop of Fredericton preached in behalf of the Widows' and Orphans' Fund of the Church Society; and the sum of £41 1 0 was collected at the Offertory. The Bishop of Toronto preached at the Cathedral in the afternoon and in the evening at the Chapel of the Holy Trinity. The Bishop of Newfoundland preached at St. Matthew's, and the Bishop of Fredericton at All Saints' Chapel in the evening, both on behalf of the Widows' and Orphans' Fund. At the latter Chapel the collection amounted to £2 18 1, and at the former to £12. The Bishop of Montreal preached at St. Peter's Chapel in the afternoon.

On Monday 29th (Feast of St. Michael and All Angels) Divine Service was again held in the Cathedral, the Bishops all officiating. The Bishop of Montreal preached the sermon, and the Holy Communion was afterwards administered by the Bishop of the Diocese, assisted by the Bishop of Newfoundland. On every other day during their stay, their Lordships attended the daily prayers at All Saints' Chapel.

On Wednesday afternoon, previously to the departure of their Lordships, the clergy of the Parish of Quebec waited upon them with the following address, which was read by the Rev. Official Mackie, D. D.

To the Right Reverend Fathers in God the Bishops of Toronto, Newfoundland, Fredericton and Montreal.

May it please your Lordships;

We, the Clergy holding charge in the Parish of Quebec, beg permission to offer to your Lordships the assurance of our dutiful respect, on the occasion of this your visit to our esteemed Diocesan.

Your Lordships will feel that it cannot be to us other than matter of devout gratulation that so many as five Prelates should meet in friendly Council, where, within the memory of living man, scarce five Clergymen of any grade of our Church could have assembled together.

If we still long for the time when our Bishops may consult according to the due order of the Church, it is most certainly not because we attach little value to the rules which you may now suggest for our guidance and direction. We have not so learned Christ as lightly to esteem any admonition which proceeds from our Fathers in God.

The language of eulogy would ill become us as addressed to your Lordships; we will only therefore add that we regard with real and deep interest the labours in which you are respectively engaged, and that we earnestly pray that the God of all grace would pour down upon you, each and all, the abundance of His blessing.

GEORGE MACKIE, D. D.
E. W. SEWELL,
C. H. STEWART, B. A.
GEORGE COWELL, M. A.
GILBERT PERCY, B. A.
R. G. PLEES,
ARMINE W. MOUNTAIN, B. A.

The Lord Bishop of Toronto then read the following reply.
Reverend and Dear Brethren;

We receive with great satisfaction your kind and brotherly address, and are thankful for the interest which you take in our respective labours.

It has been a great comfort to us to communicate with you all, and with our esteemed Brother your Diocesan, at the Lord's Table, and to have the advantage of friendly conference on our mutual difficulties.

Although we do not yet find ourselves in a position to communicate to you the result of our deliberations, having thought it our duty to forward them in the first instance to his Grace the Archbishop of the Province, we look forward with hope to the period, when no bar shall be placed in the way of our meeting in Synod with the Clergy and Laity of the Church, to consult together on many matters of deep interest which affect the whole Body.

We affectionately commend all your pious labours to the Blessing of God, and trust that our dear Brother, your Bishop, may long be spared to be your Guide and Helper in holy things—and that you may cordially unite with him in promoting the objects nearest his heart,—the salvation of souls, and the unity and well being of the Church of God.

JOHN TORONTO.
EDWD. NEWFOUNDLAND.
JOHN FREDERICTON.
F. MONTREAL.

Quebec, 1st October, 1851.

The Lord Bishop of Newfoundland remained at Quebec till Thursday 2nd inst., when his Lordship proceeded to Bishop's College, Lennoxville, with the intention of going on from thence, through Montreal, to the Diocese of Toronto.

DIOCESE OF QUEBEC.

The Lord Bishop of Quebec will, D. V., hold Confirmations during the ensuing year, in all those Cures of the Diocese in which the rite has not been administered since 1849; and, in the early part of the year, at Quebec, Nicolet, Drum-

mondville and all the Missions within the District of St. Francis.

A Circular with particular instructions for the occasion, will shortly be sent by post, to the Clergy who are concerned; and the day to be fixed for each Cure will then, or in sufficient time afterwards, be made known.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC.

Quebec, 6th Oct. 1851.

REV. AND DEAR SIR,

I am desirous of calling your attention and that of the members of the Church within your charge, in an especial manner, to the celebration of the third JUBILEE of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, which is fixed, in this Diocese, for Advent Sunday next, (the whole of the present year being considered open to the commemorative observance of the occasion, and that particular Sunday being named in accordance with a request made to me by the Diocesan Church Society, in the form of a Resolution passed at the last Anniversary Meeting.)

The Circular upon this subject, of His Grace the Archbishop of Canterbury, our Metropolitan and President of the Society, of the 4th of April last, one of the copies of which was addressed to myself, has already been before you, together with the plan of the Society's proceedings and operations in relation to the Jubilee, in the Canadian Ecclesiastical Gazette of the month of June last.*

It is difficult to conceive an occasion of higher interest than this, to the Colonial Church, or one which could call for a more lively and fervent demonstration, first, of devout thankfulness to God, and next of gratitude to that Society which has been the instrument in His hands, of effecting such extensive good in all the distant dependencies of Britain. The name of CHRIST has been made known by this Society, far and wide, among the heathen; and the word and ordinances of God have been provided from the same source, for the Christian population which has poured itself from the British Isles over different regions, in all quarters of the globe: the Church, under these auspices, has been planted in her proper organization, and permanent institutions for the maintenance of learning and Religion have been created and established—but to look only to these North American Colonies, we see here, as the work of that Society, our people, by thousands upon thousands, enjoying the blessings of an Apostolic Ministry, which deals out to them the bread of life and faithfully leads them to their Saviour, who but for this Institution, the foremost of their earthly friends, would have been abandoned to ignorance and irreligion, or swept, in other instances, into the bosom of Rome.

The day has come, and we have been, for some time past reiterating the cry with far too little practical effect, when our congregations, according to their ability respectively, must do more for themselves—and if, in this portion of Canada, it is, after all, but very little which most of them have at command for the purpose, let us urge upon them the duty of *doing their diligence gladly to give of that little*, for the glory of God, the extension of His Church and the immediate benefit of themselves and their families; and, specially upon the approaching occasion, let us all seek to shew that we know how to appreciate the spiritual succour which has been extended to us; that there does exist among us some life of Religion; that we are capable of catching some glow from the spirit which, with reference to this very observance, is abroad

* The directions of the Society, to which reference is here given, claim particular attention and, as far as possible, exact compliance, under their several distinct heads; and that which relates to the Jubilee Roll is especially important, as suggesting a course of proceeding, and involving a principle in which our own Church has been deficient; and she has suffered not a little by that deficiency.

in the world; that if the Churches, through all the length of the United States of America, are manifesting, notwithstanding their political dismemberment in the last century from Great Britain, an enthusiastic interest in this Jubilee, and a close sympathy of faith and love with the Church of England, in the present conjuncture of her affairs, *their zeal* shall at least *provoke* us to be not behind in the demonstration of our sentiments. Let us,—and you will not be wanting in your individual part—use our endeavors, after all which we have received and are continuing to receive from the Society, for our own local wants, to raise such a sum as we shall not be ashamed to make up into the form of a remittance to England, if only to serve us a small token of the interest which we feel in the work of the Society at large over the world as well as of our gratitude for those benefits of which we have been the direct recipients. And let us, according to the recommendations of the Society and of our Metropolitan, its venerable President, make the observance a season of special prayer. Let us be seen *every where, lifting up holy hands* in supplication and intercession both for the prosperity, in particular, of this great National Institution of the Empire, and for the general advance of that glorious kingdom of Christ, the interests of which the Society is constituted simply to subserve.†

I avail myself of this opportunity to bring under your notice, a subject of a different nature. The period is now approaching for taking the Census of the population, for which legislative provision has been recently made; and it is of great importance (for it may involve consequences of high and permanent interest,) to obtain a full, fair and correct exhibition of our own numbers in the Diocese. I am not without reason to believe that *a particular watchfulness and care* will be required on our part to ensure justice to the Church of England in this behalf; and I trust that you will be upon the alert, within your charge, to prevent any such injurious mistakes as will otherwise be but too likely to occur.

I am,
 dear Sir,
 Your affectionate brother,

G. J. QUEBEC.

CHURCH SOCIETY.

The stated Meeting of the Central Board was held at the National School House, Quebec, on the 8th inst. Present:—The Lord

† I willingly give a place here, (commending the suggestion, at the same time, to yourself and through you to the Members of your Congregation who may be in a position to act upon it,) to the following Extract from a Letter addressed by one of your brethren of the Diocese, to one of my Chaplains.

On looking over the proceedings of the Church Society of this Diocese in its Anniversary Meeting, and also those of the Central Board immediately following, as reported in the Ecclesiastical Gazette, I find by the 4th Resolve of the former that his Lordship the Bishop is respectfully requested to cause sermons to be preached on Advent Sunday next, and the proceeds to be transmitted to England. I find also, that, at the meeting of the Central Board, moved by Rev. Principal Nicolls and seconded by Rev. Dr. Falloon, it is Resolved—'That a special fund be opened for the receiving of the contributions of any persons who may be disposed to make offerings and to be remitted,' as in the foregoing. It has appeared to me that a door ought to be open here for the donations of such as are disposed to contribute to the endowment of their own Churches on the spot, I mean where they reside or elsewhere in the Diocese. If I understand it rightly—the Resolution above referred to provides only for money contributions. Now I think that is too scarce an article in most places of the Diocese, to justify the limitation of Christian liberality at so favorable and so slowly returning a period. I would therefore beg leave to suggest, that (if it be not already designed) an opportunity may be afforded to our zealous churchmen, who might be willing to make donations in land or otherwise for the endowment of Churches, or the general purposes of the Church Society in this Diocese. In many places Glebes and parsonage houses are wanting, and beyond this we ought to look for the gathering of some endowment.

I do not think this would much, if at all, retard the flow of Christian liberality toward the grateful acknowledgment of the Venerable Society's labors,—none can more desire to see that than myself.—Let the money be remitted—our local churches endowed with lands.

Bishop of Quebec, (in the Chair,) the Revds. A. W. Mountain, R. G. Pless, J. Torrance, W. King, and Official Mackie, D. D.; Hon. W. Walker; and C. N. Montizambert, J. Maclaren, and H. S. Scott, Esqrs.

After the usual prayers, the Minutes of the last meeting were read.

In reference to the grant made at the last meeting to the Diocesan Female School of the Diocese of Montreal, on the understanding that the Clergy of this Diocese should enjoy the same privilege in the education of their daughters as those in the Diocese of Montreal, the Secretary stated that Mrs. Roles, the lady conducting that Institution, was not prepared (as the Board had been led to suppose) to agree to the terms proposed unless the grant were made an annual one. At the same time a letter was read, containing a proposal from Mrs. Roles to take, in consideration of the grant of £50, the daughters of the Clergy of this Diocese at half-price, provided the number of such pupils should at no time exceed five. Resolved

That Mrs. Roles' offer be accepted.

Moved by the Rev. A. W. Mountain, seconded by the Hon. W. Walker, and Resolved

That all Clergymen desirous of availing themselves of this arrangement, be requested to intimate their intention to the Secretary of the Society.

The Finance Committee's Report was read, recommending a grant of £10 towards defraying the expense of painting and otherwise improving the Church at St. Sylvester.

The Rev. J. Torrance proposed, seconded by C. N. Montizambert, Esq., and it was Resolved, That the grant be increased to £20.

The Report of the Lay Committee was read: and on motion of Rev. Dr. Mackie, seconded by Rev. J. Torrance, was adopted.

The Report of the Depository Committee was read and adopted.

It was next moved by Rev. A. W. Mountain, seconded by Hon. W. Walker, and Resolved,

That the Treasurers at Montreal and Quebec be authorized to transfer the Bank stock of the Society, and to dispose of the balance in hand in October last, in the manner indicated in the plan for the division of the property of the Society agreed upon at the Special Meeting held on the 13th May last.

It was then Resolved, That the salary of the Secretary be fixed at £60 per annum, besides travelling expences, it being understood that the present rate be continued while his services are employed as Travelling Missionary.

A letter was read from the Minister and Churchwardens of the Church at Melbourne requesting that the purchase money of the Parsonage and Glebe Lot be at once paid. Resolved,

That the Board are prepared to pay the amount, on the terms as understood at the time the proposal was submitted to them: viz., a portion at once, and the remainder in two Annual Installments.

Moved by H. S. Scott, Esq., seconded by Rev. W. Wickes, and Resolved,

That the Lord Bishop of Quebec be requested to accept the Property, in trust for the Society, until the Act of Incorporation is obtained, should the Honorary Counsel see no objection to this arrangement:—and, if so, that that gentleman be requested to suggest some other arrangement.

The Treasurers' accounts were laid on the table, shewing a balance of £222 2 6 on account of the General Fund, and of £64 13 7 on account of Widows' and Orphans' Fund,—Resolved,

That the Treasurer be requested to invest the last named amount, together with any further sums that may be received by him on account of that fund, under the direction of the Lay Committee.

Moved by Rev. W. Wickes, seconded by Hon. W. Walker, and Resolved,

That an annual standing grant of £125 cy. be made to the Lord Bishop for the purpose of procuring the services of a Travelling Missionary, and that during any vacancy in the office, his Lordship be authorized to provide for the performance of those duties by such other arrangement as he may be able to make.

Ordered that £1 17 3 amount of incidental expences incurred by the Secretary since the month of May last, £2 4 4 Travelling Expences of the Secretary on account of the Society, and 15s. an addition to the expences of the last annual meeting of the Society be paid by the Treasurer.

The meeting was closed with the benediction.

G. J. QUEBEC.

Payments made to the Treasurer of the Church Society.

General Fund.	
Annual Subscription from J. Fletcher.....	£1 5 0
" " " Henry Jessopp.....	1 5 0
From Miss Osborne's Missionary Box.....	1 9 3
" Collections by Mrs. Harbeson.....	2 1 11
" " Miss F. Tremain.....	1 8 1
" Mr. Julian, South Pillar Light House, (on account of the Travelling Missionary Fund).....	0 15 0
Donation from a friend, Grosse Isle.....	0 5 0
	£8 9 3

Widows' and Orphans' Fund.

Collection at Cacouna, per Rev. E. G. W. Ross.....	£3 0 0
" in the Cathedral on Sunday, 28th Sept.....	41 1 0
" in St. Matthew's Chapel.....	12 0 0
" in All Saints' ".....	2 18 1
" at Nicolet.....	2 5 11
" at Hatley.....	1 2 6
" at Stanstead.....	1 0 0
" at Portneuf Mission.....	0 15 0
" in St. Paul's Chapel.....	1 16 7
" at Montmorenci.....	2 17 6
" at Grosse Isle.....	1 13 8
" at Pointe Levi.....	2 2 6
" at New Liverpool.....	3 6 6
	£75 19 1

R. SYMES, Treasurer.

Quebec, 8th Oct. 1851.

PARISH OF QUEBEC.—An application for a mandamus to compel the Rector of Quebec to read the funeral service in the Cathedral over the body of the infant child of Mr. C. Wurtele was made to the Judges of the Superior Court, during the last term. The decision of their honors, in which Mr. Justice Bacquet concurred, is given below:

BOWEN, C. J.—This is an application by petition on the part of Christian Wurtele for a writ of mandamus to be addressed to the Right Reverend George Jehoshaphat Mountain, Lord Bishop of the Diocese and Rector of the Parish of Quebec, to compel him to open the Cathedral Church in this city, and there to read, or cause to be read over the body of Charles Frederick Wurtele, the infant son of the petitioner, (who died 15th July last) the Funeral service appointed by the Ritual, as contained in the Book of Common prayer, to be used at the interment of deceased persons.

In support of the Petition the affidavit of C. Wurtele, and a notarial protest, have been produced and filed by petitioner.

No reasonable person can, for a moment, doubt that the right of burial in the parish church yard is a common law right recognized as inherent in every parishioner; it is founded, as stated in the books, "on a principle of humanity, becoming respect for the "dead, and proper regard for the safety of the living."

With the view, therefore, of testing the validity of the claim thus set up by the Petitioner, we must look, in the first instance, to our Provincial Statute Law, 12 Vict., ch. 43. sec. 11, where it would be seen that this Court is bound to issue the Writ in all cases in which a Writ of Mandamus will lie and may be legally issued in England.

What, then, are the requisites upon which such a writ would be issued in England? It is fully admitted on both sides, that the petitioner must, in the first place, shew a clear legal right in himself, and a corresponding duty in that behalf in the person who refuses that right; secondly, the absence of all other remedy; and thirdly, an absolute and positive refusal.

Now, without stopping to inquire as to the second of these points, we conceive the petitioner, under the facts as disclosed by

his own shewing, must fail as to the first and third of these grounds.

It is plain no such *legal* right exists in the manner claimed by Petitioner, to have the burial service performed over a deceased person, otherwise than as it is to be found in the Ritual and Common Prayer Book of the Church of England; yet, in the present instance, the Lord Bishop is called upon to depart from the Ritual, and cause the whole burial service to be said within the body of the church, leaving it to Mr. Wurtele afterwards to carry away the remains of his child, and put them in a distant place of his own selection, namely, in a lot he has acquired within the precincts of the Mount Hermon Cemetery, the property of a number of private individuals. But, unless the officiating clergyman accompanies the remains, and sees them deposited in the grave, how can he, with truth, enregister the fact of sepulture? The Liturgy directs, that when they come to the grave, while the corpse is made ready to be laid in the grave, the priest shall say: "Man that is born of a woman hath but a short time to live, and is full of misery," &c., and so on to the conclusion of the funeral service. This court cannot, and ought not to call upon the Bishop or other officiating clergyman to depart from the directions as given by the rubric.

Again, as to the answer given by the Bishop, embodied in Mr. Wurtele's protest of the month of July last, we are clearly of opinion, it is any thing but a refusal to accord the rite of christian burial in the usual and customary manner, but not in the manner and place of Mr. Wurtele's dictation; this is his answer:—

"I shall be ready to open the Cathedral, used at present also as the Parish Church, for the performance of *such portion* of the burial service over the body of the deceased infant Charles Wurtele, as is directed to be performed within the Church, provided the body be afterwards carried for interment, with the completion of the service, either to the burial ground in St. John's Suburbs, which has been established as a place of interment for members of the Church of England since the year 1778, or to the consecrated portion of the Mount Hermon Cemetery, or to the lot belonging in the said Cemetery to Mr. Wurtele, upon first receiving a promise that he will allow the same to be consecrated when matters shall be ready for the ceremony of consecration, or to any accustomed burying ground of the Church of England at Quebec, recognised by due authority. And I here declare that I have never refused to bury or cause to be buried the body of the afore-mentioned infant, but simply refused to comply with conditions attached to his the said Christian Wurtele's demands for this ministration of the Church, which he had no right to require. And, moreover, I expressly deny the right of the said Christian Wurtele, or of any other person, to require of me that I should perform or cause to be performed any portion of the burial service in a particular place, with a view to the burial of the deceased in any other place of his own choosing, the same not being moreover a recognized place of burial of the Church of England.

"From the difficulties I have experienced in this matter, I am constrained to require, in the event of receiving the consent of the said Christian Wurtele to what I have here proposed, as a condition of opening the Cathedral Church for the service in question, that he will furnish me beforehand with the signification of such consent in written form—specifying the option which he takes among the several proposals here placed before him. It is also my duty to require, and I do hereby require it of the said C. Wurtele, that, before my authorising the burial upon the terms here stated, he do exhibit to me proof of the baptism of the deceased infant, such proof not appearing in the Registers of the Parish of the Church of England in Quebec."

The certificate of baptism of the infant, by the Rev. Dr. Cook, of the Presbyterian Church at Quebec, being produced, and the Lord Bishop, by his Counsel, having in open Court declared his readiness to bury the child in the St. John's burying ground, without requiring of Mr. Wurtele to purchase a lot there, no impediment exists as to the burial, save only such as the Petitioner himself chooses to oppose to it; were the Lord Bishop to suffer one parishioner to dictate to him the manner in which the service is to be performed, and the place where the interment is to be had, then he would be equally bound to submit to the will and dictation

of every other of his parishioners having a like object in view.

By the Act of Incorporation of the Mount Hermon Cemetery, 12 Vic. c. 151, it is provided that the said immoveable property shall be held and used as a Protestant Cemetery, and for no other purpose, *for ever*, but no new or other duty is imposed thereby upon the clergymen of the Church of England in this place, than if that Act had not been passed.

The Petitioner will probably carry this case into a higher Tribunal, the Court of Appeals, and should a different view of it be taken there, we shall be most happy to have our judgment reformed. Viewing the matter in the light which we have done, we do not deem it necessary to go over at this time the cases referred to in the very able arguments of the Counsel for and against the Petition, being of opinion that no sufficient case has been made out, and consequently that the prayer of the petition ought not to be granted.

MEREDITH, J.—It is obvious that the present application cannot be successful, unless it has been made to appear, that His Lordship the Bishop has neglected to perform some legal duty.

It is necessary, therefore, to examine the protest filed, and affidavit made by the petitioner, in order to know exactly what it is, that the Bishop has been required to do.

These papers have just been read by the president of the court, and they sufficiently shew that the petitioner's request was a request merely to read the funeral service, and not a request to bury the body; but, in order that it may not be thought that we give a more restricted meaning to the application, than was intended by the person who made it, it is proper to mention, that the applicant in the month of July last, made an application to two of the judges of this court, to compel the Bishop to bury the same child in a part of Mount Hermon Cemetery that is unconsecrated. That application was rejected, the Bishop having declared on oath, that he was ready to perform the burial, in any church-yard or burying-ground attached or belonging to any church of the communion of the Church of England, in the parish of Quebec, or in any consecrated ground within Mount Hermon Cemetery.

The applicant was thus aware at the time he made his second application, that the Bishop would not of his own accord, bury the deceased in the unconsecrated part of Mount Hermon Cemetery; and he was also aware that he could not compel the Bishop to do so, as long as the judgment respecting his former application remained in force.

The petitioner knowing these facts, and being still resolved on having the remains of his child interred in the lot already spoken of; but as a member of the Church of England, being also desirous that the funeral service, according to the ritual of that church, should be read over the body, necessarily limited his application to a mere request to read the funeral service in the church.

I have been thus particular as to the application made to the Bishop, because I am desirous that it should be apparent, that we interpret the petitioner's request, not only according to the true meaning of the words used, but likewise, in accordance with the intention of the party using them; and also, because the first question that we have to determine is—has the Bishop been requested to perform, and neglected to perform a legal duty.

In answer to this important question I must say, that in my opinion he has not.

At the argument it appeared to me, that a clergyman could not be required to perform the rites of sepulture, on a particular occasion, unless a sepulture was to take place upon that occasion. I therefore observed to the parties, that the protest required the Bishop to read the funeral service merely, without calling upon him to bury the corpse.

No authority was, however, I believe cited, nor was any case referred to, shewing that a clergyman had ever been required to read the funeral service over a corpse, otherwise than by being required to perform the legal duty of burying that corpse, by which I mean the duty of causing the body to be committed to the grave with the rites of burial; nor has it been shewn that a clergyman was ever compelled to perform the rites of burial; unless there was an actual burial, at the time and place of the performance of those rites.

In the case of *ex parte Blackmore*, referred to at the argument, the application was "for a *mandamus* to compel the Rector to bury the corpse."

In the case of the *King vs. Coleridge*, also cited at the argument, the application was for a *mandamus* to the Rector, officiating curate, churchwardens and sexton of the parish of St. Andrew, commanding them to bury or to do every act necessary to be done, in order to the burial in the church yard of the parish, of the corpse of M. J. deceased."

The present applicant, by his former protest, required the Bishop "to bury the said child according to the form of the Church of England in the Mount Hermon Cemetery."

I deem it needless to accumulate citations on this point; I shall, therefore, add merely that I have not been able to ascertain that an application such as the present, that is to say, an application for a *mandamus* to compel the reading of the funeral service merely, was ever before made.

It may be said, in answer to the objection above urged, that although the protest did not require the Bishop to bury the body, yet that it was evident from the whole of the contents of that instrument, that it was the intention of Mr. Wurtele to cause the remains of his infant child to be buried in his own lot in Mount Hermon Cemetery. This answer would not meet the objection, which consists in this, that the performance of the funeral service should take place at the burial and not elsewhere. and this would not have been the case, if, as proposed by Mr. Wurtele, the burial service was to be read at one time and place, and the actual interment to be made at another time and place, independently of the minister who read the service, and without his having any personal knowledge of the fact.

The act for the registration of baptisms, marriages, and burials, was also referred to by the counsel for the applicant.

The 5th section of that act provides, that in the entries of burials in the registers aforesaid mention shall be made of the day, month, and year, of the person's burial and that the entry shall be signed by the clergyman who performs the burial service. This enactment requires the clergyman to certify the date of the burial, that is to say, the date of the day on which the body was committed to the grave.

A certificate stating that on a particular day, the funeral service had been read over the body, would I think be materially different from that required by law, and would, I apprehend, be inoperative; and it is plain that had the Bishop complied with Mr. Wurtele's request, and merely read the funeral service, he could not have certified that he had buried the body.

The Book of Common Prayer furnishes another objection to the granting of the application.

The 2d direction in the office for the burial of the dead, is as follows, "when they come to the grave, while the corpse is made ready to be laid in the earth the priest shall say"—&c.

And afterwards we find it ordered—that while the earth shall be cast upon the body by some standing by, the priest shall say—&c.

In the present case it appears by the protest and affidavit, that the Bishop was required to read the whole of the burial service in the church, although the place at which it was proposed to bury the child, was at a distance of some miles from the church; and although it was intended that the burial itself should take place without the concurrence, or even personal knowledge of the Bishop.

The learned counsel who argued this cause on behalf of his Lordship, observed that his client would have been liable to censure, had he acquiesced in the petitioner's request; and I am convinced that such is the case.

Such being my views on this question, it is needless for me to express an opinion on the other important questions which have been so ably argued in this case; and I feel the less disposed to do so, as I had occasion to advert at some length to the most important of those questions, in rendering judgment upon the petitioner's former application. We then held, that the Rector of this parish, could not be compelled to bury in the unconsecrated part of Mount Hermon Cemetery; and this court now holds, that he

cannot be compelled to read the funeral service over a corpse, in the church, in order that that corpse may be interred, without his knowledge, by some other person, at some other time and place.

It was very strenuously contended on behalf of the petitioner that, whatever might be our opinion, we ought to allow the writ of *mandamus* to issue, in order to secure to the petitioner the power of appealing.

The statute regulating this matter provides that "an appeal shall be from all final judgments rendered by the Superior Court in all cases provided for by the act, except in cases of certiorari."

The Court of Appeals has not decided that an appeal will not lie from a judgment such as that which we now propose to render, and until such a decision shall have been pronounced, it is our duty, in determining the questions that come before us under the act, to be guided exclusively by our own judgment, giving to these new and important questions the best consideration in our power.

Upon the whole, I am of opinion, not only that the act which his Lordship the Bishop was requested to perform, did not constitute a legal duty on his part, but that he could not have performed that act, in the manner requested, consistently with his duty; and I therefore necessarily come to the conclusion that the writ prayed for ought to be refused.

Province of Canada, }
District of Quebec. } In the Superior Court.
The eighteenth day of September, one thousand eight hundred and fifty-one.

Ex parte—CHRISTIAN WURTELE.

The Court having heard the petitioner, Christian Wurtele, upon his petition in this cause filed, praying a Writ of *Mandamus* in this cause; and the Right Rev. George Jehoshaphat Mountain, Lord Bishop of the Diocese of Quebec, and Rector of the Parish of Quebec, in the same Diocese, by their counsel respectively, and having seen the affidavit of the said Christian Wurtele, in this cause filed, by which appears that the said Christian Wurtele, on the twenty-sixth day of July last past, notified and required the said George Jehoshaphat Mountain, as such Rector of the said Parish of Quebec to open the parish Church of the said Parish at the hour of eight of the clock in the forenoon on Monday the twenty-eighth day of the said month of July, or at such hour as the said George Jehoshaphat Mountain might, at the time of the making of the said requisition, indicate, and there read, or cause to be read over the deceased infant child of him the said Christian Wurtele, the funeral service, as prescribed by the Book of Common Prayer of the Church of England; and considering that the said George Jehoshaphat Mountain was not, and is not by law bound to comply with the said request on the part of the said Christian Wurtele, it is ordered that the prayer of the petition be, and the same is hereby dismissed with costs.

Hon. F. W. Primrose and Andrew Stuart, Esq., for Mr. Wurtele.

Hon. Henry Black, for the Bishop.

DIOCESE OF TORONTO.

TRINITY COLLEGE.

At the Meeting of the Council of Trinity College, held on Wednesday the 17th September, the following orders were made in acknowledgment of sundry very valuable gifts of Books to the Library of that institution:

Whereas there has been received for the Library of Trinity College Church University, from the office of The Society for the Propagation of the Gospel in Foreign Parts, five cases, containing Theological, Classical, and Miscellaneous books, to the number of about 960 vols., many of them of very great value, which books have been contributed by friends in England, (whose names are unknown to the Council) in accordance with the request of the London Committee on behalf of the Church University, Upper Canada, as contained in their address issued on the 19th of June, 1850.

Be it ordered,—That the thanks of the Council of Trinity College be presented to the contributors of the valuable works thus generously presented to the Library.

Ordered,—That the thanks of the Council of Trinity College be presented to James Bovell, Esquire, M. D., for his donation to the Library of 370 volumes of Medical books, valued at £370.

Ordered,—That the thanks of the Council of Trinity College be presented to W. A. Johnson, Esquire, for his donation to the Library of 16 volumes of works on Natural History.

Ordered,—That the thanks of the Council of Trinity College be presented to Mrs. Imlack, for her donation to the Library of *Stevenson & Churchill's Medical Botany*. 6 volumes.

Ordered,—That the thanks of the Council of Trinity College be presented to the Hon. John Simcoe Macaulay, for his donation to the Library, of Valpy's Edition of the *Delphin Classics*. 150 volumes elegantly bound in half-calf.

Ordered,—That the thanks of the Council of Trinity College be presented to Mrs. Sharpe, for her donation to the Library of *Poole's Synopsis*. 3 vols., Folio.

Ordered,—That the thanks of the Council of Trinity College be presented to Dr. S. J. Stratford, for the donation to the Library of a Folio Bible. Morocco, printed in 1663.—*Church*.

DIocese of NEWFOUNDLAND.

THE VISITATION OF THE LORD BISHOP, 1851.

The Church-Ship sailed from St. John's on *Friday, the 6th of June*. The Bishop was accompanied by the Rev. F. G. White, M. A., as Chaplain, and Messrs. C. Walsh and G. Murray, students of the Theological Institution. The first place visited was Burin in Placentia Bay. The Church-Ship arrived there on *Whit-Sunday*, the second day after leaving St. John's. On the evening of that Sunday the Bishop consecrated the Church-yard at Burin, which is spacious and well fenced, and quite in keeping with the handsome Church. The evening was fine and the congregation large. The Bishop preached on the occasion. At the Service on the following day (*Whit-Monday*) the Bishop again preached, and celebrated the Lord's Supper: a large number of communicants partook of the Holy Sacrament. In the evening of *Whit-Monday* the Church-Ship sailed for Harbor Briton, and arrived the next morning. The Bishop was received by the Rev. J. G. Mountain, M.A., (the Rural Dean of Fortune Bay) and the Rev. Messrs. Appleby, Cunningham, and Boland. On *Wednesday* (St. Barnabas' day) the Bishop preached and administered the Holy Communion. The remainder of the week was occupied in the examination of the Candidates for Holy Orders, which was conducted by the Rev. Mr. White, on board the Church-Ship: a place very novel, but not unsuitable for the purpose.

The Ordination was celebrated on *Trinity Sunday*, when Mr. Charles Walsh was made Deacon; and the Rev. T. Appleby ordained Priest. The Ordination sermon was preached by the Rural Dean from St. Matt. V. 13. Six Clergy (including Mr. Walsh) were present. The Rural Dean and the Bishop's Chaplain assisted in the Ordination and in the administration of the Holy Communion. In the afternoon the Bishop confirmed and preached. The day was fine, and the Church quite full: and the solemn Services could hardly fail of producing a salutary effect.

The Church-Ship was prevented by thick fog from sailing before *Wednesday, June 18*. On that day, though still foggy, she sailed about noon, having taken on board the Rev. Messrs. Appleby, Cunningham and Boland to be conveyed to their respective missions. On *Friday, June 19*, Mr. Cunningham was landed at Burgeo; and, after delaying a few hours, the Church-Ship proceeded, and happily reached La Poële the same evening, where Mr. Appleby went on shore. His family had on that very day removed to the newly built Parsonage-house.

June 23, the first Sunday after Trinity.—At the Service in the morning the Bishop dedicated a beautiful silver Cup and Paten, which had been given through Mr. Appleby by two Ladies of Bath, to be used in this Church.

The Church-Ship remained at La Poële till the following *Tuesday, June 24*, to give the Bishop an opportunity of keeping St. John Baptist's Day with his companions in a Church on shore. The Bishop preached on the occasion, and, after the service, visited several families at Western Point.

On *Wednesday, June 25*, the Church-Ship sailed for Port aux-Basques, where the Rev. Mr. Boland has been stationed since last October. The chief object of the Bishop's visit was the establishing, in this district, of a mission of the Church, to extend from Cape Ray to the Burnt Islands: having the head quarters, with a Church and Mission-house, at Channel.

On *Friday, the 27th*, the Bishop with his Chaplain and the Rev. Mr. Appleby, paid a visit to the Dead Islands. Evening Prayer was said in the house of George Harvey, Sen., who was made famous twenty-two years ago by having with a daughter, then seventeen, and a son, ten years of age, rescued one hundred and forty persons who had been wrecked on one of the neighbouring small islands. He has assisted also in saving many other persons cast away on this dangerous shore. The islands have received their name from the large number of persons lost and buried upon them. The Bishop visited several families, and heard many earnest wishes expressed for a school. In the evening the Bishop with his friends returned to Channel.

Saturday, June 28. After Evening Service a meeting of the inhabitants of Channel was held in the School-room, at which the Bishop explained the object of his visit, and his views with respect to the establishment of a Mission.

Sunday, June 29. All the men in the harbour, except one at home sick, attended the services. The Bishop preached on each occasion.

Monday, June 30. This day the Church-Ship began a retrograde course, and sailed to the Burnt Islands, where she remained two days. Service was performed each day in one of the cottages, and some children baptized. The people earnestly enquired what had been done, or would be done, for them, in the way of building a school, and assisting in the education of their children. Three years ago the Bishop had led them to expect that their necessities and just claims would not be much longer disregarded by the Legislature: and it was a great mortification to both parties that he was not yet able to report any provision for them, or satisfactory arrangement. The two settlements of the Dead Islands and Burnt Islands are now annexed to the Channel Mission.

Wednesday, July 2. The next place of call was Rose Blanche, where Divine Service was celebrated on the evening of this day and the following morning in a store kindly furnished for the occasion by the resident merchant. There was a large attendance at both services. The same need of a school is felt and the same wish for one was expressed by the people of this settlement, as at the Burnt and Dead Islands. The number of inhabitants in this and the adjoining settlement of Harbour-le-Cou is considerable. They are annexed to the Mission of La Poële, and are together the most important of the various settlements of that mission. It is much to be regretted, as the visits of the Missionary must be few and far between, that no schoolmaster or lay-reader supplies his lack of service. A frame of a school-room has been purchased, and, with some assistance from the Board, would soon be set up and furnished by the people. The same may be reported of La Poële; where, indeed, the frame has been already set up, and partly boarded; and there are other settlements in the neighbourhood seeking their just share of the legislative assistance; and justly may a larger share be expected, where aid has hitherto been altogether withheld.

Thursday, July 3. The prevalence of fogs and light winds at this season is so notorious that it was thought most prudent to sail direct from Rose Blanche to Burgeo, at which place the Bishop had engaged, if possible, to spend the following Sunday, and to hold a Confirmation. The distance, which is only forty miles, was run up before 10 o'clock at night; but it was then too dark to attempt the entrance: and for the whole of the two following days (*Friday and Saturday*) the fog was so thick as to

make it dangerous to approach the land. On *Friday* evening the Church-Ship went to a Cove supposed to be the Great Barrisway: but it proved to be a nameless Cove to the west of Wreck Island; it afforded, however, good shelter for the night. The Bishop went on shore with his Chaplain, and found some "livers," who were much delighted to have the Service of the Church, with Baptism, celebrated in one of their cottages. On *Saturday* evening an attempt was made, by the Bishop's desire, to discover the harbour of Burgeo, which ended in getting among the Islands; but it was impossible to distinguish them, and it was more necessary, than easy, to escape from them, and stand out to sea.

Sunday, July 6. The fog happily cleared off this morning, and, after two most disagreeable days and nights, the Church-Ship was safely anchored in the friendly and quiet harbour of Lower Burgeo. In the morning the Bishop went in a boat with the Rev. Mr. Cunningham to Upper Burgeo, and there preached, and administered the Holy Communion. The Rev. Mr. White celebrated the same services at Lower Burgeo, where nearly forty persons received the Sacrament at his hands. In the afternoon the Bishop visited the Sunday School, which is numerously attended, and well conducted. Seventy-nine children were present. The Bishop examined the first class, and expressed himself much gratified by their proficiency and good behaviour. This school affords a satisfactory example of what schools may become under one way of management, and that the right way—where the week day and Sunday instruction are by the same rule and under the same direction. The Bishop preached at the afternoon service. The church was quite full.

Monday, July 7. Though the fishing was now active after a long dead time, no objection was made to putting off the Confirmation to this day, that the Bishop might have an opportunity of addressing the Candidates. The Candidates all attended at the Morning Service, when the Bishop preached, and after Evening Prayer sixty-eight persons renewed their baptismal engagements, and were confirmed. The Church was nearly as full as on Sunday and the demeanour of all parties concerned in the solemn service was becomingly serious and attentive. The Bishop closed the service with an affectionate exhortation.

Tuesday, July 8. This day was spent in visiting some sick persons and others in their houses.

Wednesday, July 9. The Church-ship left Burgeo with a fair but light wind for Hermitage Bay, and came to anchor in Great Jervis Harbour about 8 o'clock the next morning.

(To be continued.)

DIOCESE OF CAPETOWN.

The following account of the present state of this Diocese is extracted from a Journal of the Bishop's Visitation, recently published by the S. P. G.

"There can be no doubt that it has pleased God, during the last three years, to bless in a very remarkable manner, the work of the Church in this land. The increase of life within our communion has been observed by all. The addresses presented to me in the course of this Visitation are evidences of this. Unhappily our efforts to provide for the spiritual wants of our people, and to do the work God has given us to do, have not always been regarded in a Christian spirit by those who are not of us. We have been met not unfrequently with misrepresentation and bitter opposition; and efforts have been made through the press, and in other ways, to excite the prejudices of the ignorant against the Church. From this wrong spirit most of the foreign missionaries, and, I think I may add, the Wesleyans generally, have been exempt. From some of the ministers of the Dutch Church much kindness and co-operation have been experienced. Independents, Baptists, Romanists, and some other self-constituted societies and sects, have been the most bitter. I am thankful to say that the great

body of the clergy have both felt and acted with real charity towards those who differ from us. They have ever sought and desired to live on terms of amity with all who are round about them, and have, I believe, been uniformly courteous to all. Still, I repeat, amidst the jealousy and opposition of others the work has prospered. It is not three years since I landed in the colony. There were then sixteen clergy in the Diocese. At this moment there are fifty, notwithstanding that three have withdrawn. Several more are expected. It is impossible not to feel anxious about the future maintenance of the extensive work which has been undertaken in this land. There are circumstances peculiar to this colony which render the establishment of the Church upon a secure foundation singularly difficult. Amongst these we must reckon the distinctions of race and class with all its prejudices and antipathies. There are three distinct races at least in each village or parish, and there is no drawing towards one another on the part of any. Of these the English are the fewest in number, and they are again broken up by religious divisions. The Churchmen are indeed in most places of the colony more numerous than the dissenters, and many of these latter have already joined our communion. But we are in most places the last in the field, are regarded as intruders, and have lost, through our previous neglect, many valuable members. The scattered nature of our population offers another great difficulty. Our people, few in number as they are, are distributed over a vast extent of country, which, for the most part, is incapable of supporting a dense population. The critical question for us is, how are we to maintain our ministry for the next few years, until our numbers are increased by immigration, by converts from the heathen, or the return to our communion of such of our members as at present are separate from us? Our people are generally doing as much as, or more than I could have expected. Notwithstanding the efforts required to erect their churches, they are coming forward to maintain a standing ministry; but the amount thus raised is wholly inadequate, and will be so for some years to come. The colonial government renders some assistance; but support from this quarter is likely to be diminished rather than increased in years to come. Under these circumstances we must continue to look to the mother land and mother Church to aid us. That she disregarded her responsibilities towards this colony for well nigh half a century, and thereby made the work more difficult when entered upon in earnest, is an additional reason for pushing it forward with unremitting zeal and vigour during the first few years. There is good reason to hope, I think, that from year to year each parish will do more towards maintaining its own work. But Churchmen, who at home have had their spiritual wants supplied through the bounty of our forefathers, are slow to learn the lesson that their own offerings are the only endowment to be depended upon here, and many are really not capable of doing much, for the colony is after all a very poor one. The average expenditure of the Wesleyan Society in this land has been £10,000 a year for the last ten years. The London Society (Independents) expends, I believe, £6000. And other Protestant denominations, exclusive of the English Church, make up the total to something little short of £30,000 a year."

ENGLISH ECCLESIASTICAL INTELLIGENCE.

CONVOCATION OF THE CLERGY.

On Thursday 28th Aug., his Grace the Archbishop of Canterbury, accompanied by Mr. F. H. Dyke, Her Majesty's Proctor, proceeded to the Jerusalem Chamber for the purpose of further proroguing the Convocation of the Clergy elected at the commencement of the present Parliament.

The following petition was presented:—

"To the Most Rev. the Archbishop and the Right Rev. the Bishops of the Province of Canterbury, in Synod Assembled.

"The humble petition of the undersigned Clergy and Laity of the said Province, sheweth:—That for upwards of 130 years

past the Church of England—the oversight of which is, by Divine Providence and permission, committed to your Lordships—has suffered grievous inconveniences and injuries through the continued suppression of her Synodal action, whereby she has been prevented from exercising her proper authority for the regulation and wholesome exercise of her discipline, for the developement of her natural resources—that the result has been the weakening of the bonds of love and unity among Churchmen, the growth of unsound doctrine, great diversity of rites and ceremonies, and a lamentable deficiency of provision for ministering the word and sacraments and other means of grace to the people of this land, whereby it has come to pass that error and superstition, heresy and schism, ungodliness and immorality have greatly increased, to the injury of Christ's people and the reproach of the Church.

“That in consequence of the recent aggressive measures of the Pope, the attention of the Queen and the people of England has been forcibly directed to the religious position of the country, and that if at this time the real cause of the decrease of true religion, as well as the growth of Popery and other grievous errors and infidelity itself, were represented to Her Majesty by the Bishops of the Church, to whom it especially belongs to advise the Kings of the earth in regard to spiritual matters, there is great reason to hope that, by their representations and entreaties, her Majesty might be moved to restore to the Church the freedom of her Synodal action, as in ancient times.

“Upon which consideration, the undersigned petitioners, having approached her Majesty in a humble address for the revival of the active functions of Convocation, humbly implore you, Rev. and Most Rev. Fathers in God, that you will again urge the prayer urged by the two houses of Convocation of the Province of Canterbury in the year 1847, for license to deliberate, and with the royal assent, to do all such things as concern the settled continuance of the doctrine and discipline of the Church of England, to the end that, in concert with the Lower House of Convocation, you may be enabled to take such measures as may conduce to unity within the Church, and to her efficiency as the Church of the nation; and that so the salvation of souls may be promoted, and the mists of ignorance be dispelled by the bright beams of Christ's Holy Gospel.”

The Archbishop and Bishops having received the petition, it was ordered to lie upon the table.

During the time these proceedings were going on, the Lower House had assembled in an adjacent Chamber, under the presidency of the Very Rev. W. R. Lyall, D. D., Dean of Canterbury. A similar petition, *mutatis mutandis*, was presented by the Venerable Thomas Thorp, B. D., Archdeacon of Bristol.

A lengthened discussion arose as to the sufficiency of the Lower House to receive the petition; and reference having been made to the Archbishop of Canterbury, his Grace decided in the affirmative; and the petition was duly recorded.

Under these circumstances, the members of the Lower House considered themselves qualified to take into their consideration general matters affecting the welfare of the Church and had entered upon a discussion, when the meeting was suddenly broken up by order of the Archbishop, and a further prorogation was ordered, when the Archbishop again attended and took his seat as President.

After some preliminaries,

His Grace the Archbishop called upon Mr. F. H. Dyke, the Principal Registrar of the Province of Canterbury, to read the writ of prorogation.

Mr. Dyke then read the following document:—

“In the name of God, Amen. We, John Bird, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, President of the present Provincial Synod or Convocation, of the Bishops and Clergy of the Province of Canterbury, do by this present writing continue and prorogue the said Provincial Synod of Convocation lately to and until this day and place continued and prorogued (all and singular

the certificates and returns already made and delivered, and all others which have not yet been made and delivered, in the same state in which they are now), until February next coming to a certain upper chamber commonly called the Jerusalem Chamber, situate in the Deanery belonging to the Collegiate Church of St. Peter, Westminster, with further continuation and prorogation of days then following and places, if it shall seem necessary to be done in this behalf.

“J. B. CANTUAR.”

The proceedings then terminated.

The Rev. Owen Emery Vidal, Perpetual Curate of Holy Trinity, Arlington, Sussex, has been nominated, and is willing to go out, as the first Bishop of Sierra Leone. The Archbishop of Canterbury and Her Majesty's Government have signified their consent to Mr. Vidal's consecration, if a moderate endowment can be secured.—*Cambridge Chronicle*.

Consecration of the Lord Bishop of Bombay.—The Rev. John Harding, D. D., late Rector of the united parishes of St. Andrew's and St. Anne's, Blackfriars, was on Sunday, Aug. 10th, consecrated Bishop of Bombay, in the place of the Right Rev. Dr. Carr, resigned. The ceremony took place in Lambeth Palace, the Bishop of London and Bishop Carr assisting the Primate.

Payments received. Rev. Mr. Ples, Capt. Scott, D. A. C. G. Harris, Dr. Jaques, Messrs. Piton, Bonner, (Vol. 1.) Petry, (Vol. 1.) Brocklesby, Lawreson Mrs. Eppes, Mrs. Ashworth, Mrs. Stott, Miss O'Connor.

BIRTHS.

On the 13th ult., at the Rectory, Goderich, the lady of the Rev. E. L. Elwood, of a daughter.

On the 2nd ult., the wife of the Rev. W. Stewart Darling, of a son.

MARRIED

On the 15th September, at St. Peter's Church, Brockville, Thos. Reynolds, Esq., M. D., of Brockville, to Eleanor Sarah, eldest daughter of the Rev. Edmund John Senkler, M. A., of Horningatof, Elizabethtown, and formerly of Docking, in the County of Norfolk, England.

On the 18th September, at St. Paul's Church, London, Capt. Burrows, R. A. to Jane, eldest daughter of the Rev. B. Cronyn, A. M. Rector of London.

On Thursday, 18th Sept., at Christ Church, New Brighton, by the Rev. R. P. Irving, the Rev. George Bourn, Incumbent of Orillia, Canada West, to Louisa F., daughter of H. L. Routh, of New York.

DIED.

At Guelph, on the 19th ult., Nicholas Power, infant son of the Rev. Arthur Palmer.

On the 11th ult., at Bowling, near Bradford, Yorkshire, England, Mrs. Butler, aged 58, mother of the Rev. John Butler, Master of the Grammar School, Lennoxville.

NOTICE.

Education of the Daughters of the Clergy.

AN arrangement having been made by which the daughters of the Clergy in this Diocese (to a limited number,) are admitted as pupils of the Diocesan Female School at Montreal, at one-half the usual charge, all Clergymen desirous of availing themselves of this arrangement, are hereby requested (in accordance with a Resolution passed at the last meeting of the Central Board) to intimate their intention to the Secretary of the Church Society.

WILLIAM WICKES,
Secretary C. S.

Quebec, Oct. 9th, 1851.