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# The Church Chronicle.

No. 8.

TORONTO, NOVEMBER, 1864.

VOL. II.

## CHURCH SOCIETY NOTICE.

The next General Meeting of the Society, will be held in the Board Room, on Wednesday, the 9th inst., at 12 a.m.

The Mission Board and Standing Committee, will meet on Tuesday previous, at 11 a.m.

The Commutation Trust Committee, will meet on Wednesday, the 9th, at 10 a.m.

The attendance of the Clergy and Laity, interested in the welfare of the Church Society, is also particularly requested at a meeting to be held—with the approval of the Lord Bishop—in the Society's Board Room, on Thursday morning, at half-past 9 a.m., for the purpose of arranging the Deputations to the several Districts during the ensuing winter—and to take measures for carrying out the following resolution, adopted at the late meeting of the Diocesan Synod—viz: "That it is expedient to raise the amount required in each year by the Mission Board, upon the principle of appropriating definite sums to be raised by each locality according to their means and circumstances.

SALTERN GIVINS,

Hon-Secretary.

J. W. BRENT,

Lay-Secretary.

## SIMCOE DISTRICT, DIOCESE OF TORONTO.

At a meeting of the District Branch of the County of Simcoe, held on 5th October, at Bradford, the following course of Parochial Meetings was adopted.

January 2,	Trinity Church, Bond Head .....	7 p.m.
" 3,	Christ's Church, Mulmur .....	1 p.m.
" 3,	St. Luke's " " .....	7 p.m.
" 4,	St. Peter's Church, West Essa.....	7 p.m.
" 5,	St. John's Church, Cookstown .....	7 p.m.
" 6,	St. Jude's Church, Thornton.....	2 p.m.
" 6,	Christ's Church, North Essa.....	7 p.m.
" 9,	St. Luke's Church, Creemore.....	7 p.m.
" 10,	Christ's Church, Notawasaga .....	2 p.m.
" 10,	Orange Hall, Stayner.....	7 p.m.
" 11,	All Saint's Church, Collingwood .....	7 p.m.
" 12,	St. Paul's Church, Innisfil.....	7 p.m.
" 18,	St. Peter's Church, Church Hill .....	7 p.m.
" 16,	St. Paul's Church, West Gwillimbury.....	7 p.m.
" 17,	Christ's Church, Middleton .....	2 p.m.
" 17,	Trinity Church, Bradford .....	7 p.m.
" 18,	Christ's Church, Tecumseth.....	7 p.m.
" 19,	St. Mark's Church, Orangeville .....	7 p.m.
" 20,	St. John's Church, Mono .....	2 p.m.
" 23,	St. James' Church, Vespra .....	2 p.m.
" 23,	St. John's Church, Oro .....	7 p.m.
" 24,	The Church, Wye Bridge .....	2 p.m.
" 24,	Court House, Penetanguishene.....	7 p.m.

January 26,	The Church, Victoria Hill.....	11 a.m.
" 26,	St. George's Church, Medonte.....	7 p.m.
" 26,	St. Luke's Church, Medonte.....	2 p.m.
" 26,	St. James' Church, Orillia.....	7 p.m.
" 27,	St. Mark's Church, Oro.....	10 a.m.
" 27,	St. Thomas' Church, Shanty Bay .. .	3 p.m.
" 27,	Trinity Church, Barrie .....	7 p.m.

A. J. FIDLER,

Sec'y C. S. B. C. S.

Cookstown, Oct. 18, 1864.

COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM 1st TO 31st  
OCTOBER, INCLUSIVE.

## WIDOWS' AND ORPHANS' FUND.

Newmarket, St. Paul's Church...	\$4 05
Holland Landing, Christ Church.	4 60
Queenston .....	0 25
Chester Church, Epiphany.....	2 07
Woodbridge, Christ Church .....	7 83
Vaughan, St. Stephen's Church...	4 74
Keswick, Christ Church.....	2 08
Weston, St. Phillip's Church.....	4 89
Hornby, St. Stephen's Church ...	2 00
Milton, Grace Church.....	4 00
Waterdown, Grace Church .....	4 80
Lowville, St. George's Church .....	2 30
Port Hope, St. John's Church...	23 00
Toronto, St. Stephen's Church ...	15 07
Etobicoke, St. George's Church...	4 02
Toronto, St. Ann's Church.....	6 00
King, All Saint's Church .....	1 40
Toronto, St. James' Church .....	72 83
Thornhill .....	2 55
Richmondhill .....	2 85
Toronto, St. John's Church .....	24 60
Georgetown .....	5 20
Norval .....	4 60
Stewardtown.....	1 12
Toronto, Holy Trinity Church ...	18 70
Cayuga .....	7 55
Caledonia .....	3 70
York .....	2 75
Niagara, St. Mark's Church .....	8 00
Toronto, St. James' Church, add.	1 00

Tullamore, St. Mary's Church ...	\$4 24
Gore Toronto, St. John's Church.	4 06
Essa, Ramsbottom Mills.....	0 68
Essa, Christ Church.....	2 20
Essa, Thornton Church .....	1 05
Innisfil, St. Peter's Church .....	1 10
Innisfil, St. Paul's Church .....	1 07
Chippawa, Trinity Church.....	15 50
St. Catharines, St. George's Ch.	32 30
Georgina, St. James' Church.....	2 85
Georgina, St. George's Church...	1 10
Georgina, Park's School House	0 55
South Cayuga, St. John's Church	3 38
Dunnville .....	2 26
Port Maitland .....	0 36
Toronto, St. John the Evangelist, additional .....	1 00
Carlton, St. Mark's .....	2 33

## MISSION FUND.

Queenston.....	0 25
Belleville .....	4 40
York Mills, R. James.....	1 00
Toronto, St. James' Church .....	16 33
Ancaster, St. John's Church .....	9 00
Dundas, St. James' Church .....	8 00

## PAROCHIAL BRANCH

Toronto, St. John's Church, add.	4 10
St. Paul's, Yorkville .....	48 60
Old St. Paul's " .....	27 25

## BOOK AND TRACT FUND.

Rev. E Morgan, subscription ...	2 50
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## MANITOULIN ISLAND.

The Rev. S. Givins begs to acknowledge the receipt of the following contributions towards the relief of the Indians on the Manitoulin Island in Lake Huron, in answer to the late appeal on their behalf.

The Lord Bishop of Toronto, 1st contribution.....	\$10 00	T. B. Harper, Esq. R. E. Toronto	\$5 00
A poor woman .....	5 00	James Caesar, Cartwright .....	5 00
Capt. Anderson, Port Granby...	4 00	Hon. J. H. Cameron, Toronto ...	5 00
Arthur Boulton, Uxbridge.....	1 00	Clarkson Jones, Esq. " .....	10 00
Hon. J. Gordon, Toronto ..	5 00	Jonas Ap. Jones, Esq. " .....	1 00
Judge Jarvis, Cornwall .....	4 50	Mr. White, Guelph .....	1 00
Mrs. Phillips, " .....	0 50	Rev. A. Nelles, Brantford .....	20 00
		Admiral Baldwin.....	10 00

Dr. Diehl, Toronto .....	\$2 00	James Michie, Toronto .....	\$4 00
Rev. Mr. Fauquier, Zorra .....	4 00	Wm. Joyce, Georgetown.....	2 00
Rev. Mr. Broughall, Toronto.....	2 00	R. J. Dallas, Esq. and friends at	
George Michie, Esq.....	20 00	Orillia .....	11 00
Rev. Mr. Scott, Kingston .....	10 00	Rev. R. Baldwin, Toronto .....	6 00
G. F. Forster, Esq. Hamilton.....	5 00	Rev. Mr. Groves, Seymour.....	2 00
F. W. Gates, Esq. " .....	5 00	Amount collected by Mr. Gray,	
John Brown, Esq. Barrie .....	5 00	from children in School Sec.	
Wm. Boys Esq. Toronto .....	4 00	No. 1, Chinguacousy, per Dr.	
W. T. Baker, Esq. Lennoxville...	1 00	O'Meara .....	2 25
Rev. Dr. Fuller, Toronto .....	10 00	Hon. R. Spence, Toronto .....	1 00
R. M. Moore, Esq. Guelph.....	4 00	Contribution from Penetanguishene,	
Friends at York Mills, and Fish-		shene, per Miss Agnes Hallon	11 75
erville, per Dr. Willis.....	4 00	Mr. Gildard Royers.....	1 00
Rev. Dr. Willis, Toronto.....	2 00		

The above limited response to the appeal is no doubt owing to the reported fact of the Government having granted relief to the Indians. The treasurer has ascertained from William Spragge, Esq., Deputy Superintendent General of Indian Affairs, that the amount asked for by Mr. Dupont, the Superintendent in that district was £600. This was readily granted by His Excellency the Governor General. But by the Commissioner of Crown Lands' Report for last year, it appears the Indians on the Island alone exceed 1600, while the whole number of those in Mr. Dupont's Superintendency are as follows:—

Manitoulin Island Indians.....	1,200.
Christian Island Band, Manitoulin .....	241.
Chippewas of Lake Huron.....	2,229.
Chippewas of Lake Superior .....	998.
Total.....	4,768.

And as it is probable the grant will be distributed among all these bands, for unbappily the destitution extends throughout the whole of that region, it will be seen, that after deducting the necessary expenses of transport, the grant will not go far in relieving this multitude—particularly when it is recollected, that they will require aid, not only during the ensuing winter, but till their crops come in next year.

With regard to the small supply this appeal will place at the disposal of our missionary, it is worthy of observation, that it will not be more than sufficient to relieve him from the painful position in which he will be placed. But those whose lot it has been to serve as missionaries among the Indians, can form any idea of the number of distressing applications to the missionary for relief. In missions like those of Garden River and Manitowaning, spiritual food is not all that is expected from him. Being compelled, by his isolated situation, to provide a stock of necessaries before hand, for the support of his household, he is supposed by his needy and improvident neighbours to possess an unlimited supply, and when their stock (if they have any) is exhausted, what more natural than that they should go for relief to their "good father," who they know can give it.

The application generally comes in the shape of a loan; while others hang about the mission house or come into the kitchen, and sit for hours watching the missionary's family preparing their humble meals, and when at length they are asked what they want, they will probably take from under their blankets some trifling article, (for which the missionary's family has no need, and cannot afford to pay for in provisions) accompanied by the remark that their families have nothing to eat and are probably sick. The solution of this perplexing case generally devolves on the missionary's wife. Should reference be made to the missionary himself, the interests of the pulpit invariably prevail over those of the store room, and when accounts are balanced, it will be well if an alarming deficiency, in addition to serious domestic inconvenience, be not found. A long experience of missionary life among the Indians, enables the writer to urge, that, in isolated missions like those alluded to,

It is but just to the missionary that he should have a small annual supply of provisions and comforts for gratuitous distribution among the sick and destitute; of whom, without encouraging the indolent and vicious, there are, alas! always a number of painful cases.

Arrangements have been made to forward, without delay, to the Manitoulin Island, an amount of provisions equal to the contributions received. A detailed statement of which will appear in our next issue,

Toronto, 1st Nov. 1864.

S. G.

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### ORDINATION.

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On Friday, the 28th ulto. being the Festival of St. Simon and St. Jude, at morning Service, in St. James' Cathedral, the Lord Bishop of the Diocese admitted Mr. James Forneri, of Trinity College, to the Holy Order of the Diaconate. Mr. Forneri has offered himself as a Missionary in this Diocese.

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### INDIAN MISSION AT MANITOWANING.

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We have the pleasure to inform the friends of Indian Missions, that the Rev. Mr. Simms, who has been selected to supply the vacancy at Manitowaning, occasioned by the death of the late lamented Mr. Jacobs, and who has been for the last few months acquiring a knowledge of the Ojibwa language, under the able direction of the Rev. Dr. O'Meara, at Georgetown, sailed from Collingwood, on Thursday last, in the steamer Algoma, for his new and arduous charge. It appears to us, that on our list of missions there is not a more important one than this. It will be our humble but earnest endeavour to enlist for it the interest and zealous support of every philanthropist, as well as every faithful member of our church. So soon as the Mission Board have decided on their plans for conducting this mission, we shall be happy to lay them before our readers and keep them fully informed of the progress made. We bespeak for Mr. Simms and his humble flock the benevolent wishes and fervent prayers of every true member of Christ's body.

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### THE MISSIONARY WORK OF THE DIOCESE.

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In the last Annual Report of the Church Society, a statement of the spiritual destitution of this diocese was made, from which it appeared that not less than 20 missionaries were required to meet the immediate wants of our members. With a view to lessen this, particularly in localities where the benefits of a settled missionary had been enjoyed, the Divinity Students at Trinity College offered their services as Sunday readers during the long vacation. The Provost having approved of the step and recommended them, the Bishop was pleased to accept their offer, and during the past summer we have the pleasure to report they rendered essential service by filling occasional vacancies, and even occupying important spheres of usefulness, with much acceptance. To Messrs. Bond, Cleary, and Kennedy, we are indebted for various occasional services, and to Messrs. Forneri, Ballard, and Westney, for serving the vacant missions of Reach and Pickering.

That the friends of missions may form some idea of the nature of their work, we would observe that the latter gentlemen, being provided with board and lodging, during the months of Aug. and Sept., they devoted a large portion of their time to missionary work in the surrounding country, reserving their leisure for their college studies. Before their return to college in October, it devolved on the writer to officiate at their two chief stations on Sunday, the 25th of September, when, notwithstanding the unfavourable state of the weather and roads—large congregations assembled, who bore pleasing testimony to the labors of these zealous young men—at both stations the Sacraments of Baptism and the Lord's Supper were administered. Large as were the number presented for baptism, it would have been much larger had the weather proved more favorable; while the numbers and demeanor of the communicants were most encouraging. The following extracts from the letters of Messrs.

Fornori and Ballard, speak for themselves; and our only regret is that our missionaries generally will not furnish us with similar reports of what is doing and required to be done in their various spheres. How, we ask, can we expect our members to contribute to the missionary work as they can and would, if their attention is not called to the spiritual destitution of the diocese, by those whose duty it is to do so?

*August 9th, 1864.*

"Last Sunday we held a morning and evening service in Prince Albert and one in Green-bank, which were very well attended. We opened a Sunday School also at Prince Albert. The children numbered sixteen, teachers (myself included) four.

We have completed arrangements for holding an evening service on Scougog Island.

Hymn Books would be very acceptable here, and Tune Books. We have none at all. I do not think that there would be any difficulty in disposing of fifty.

Catechisms are much wanted for the Sunday School.

The people are all exceedingly anxious to have a place of worship built, and desire that we should bestir ourselves in the matter. They seem to be strongly convinced, and I think they are right, that if there was some person of energy, ability and perseverance, to take the affair in hands, that he could soon carry it to a successful issue.

The weather is excessively warm here. The heat is perhaps increased by the fires that are burning all around us in the woods. Notwithstanding the heat, we have visited a great many people about here, and also on Scougog Island and Green-bank.

The people generally seem very glad to hear of the service; but in too many instances their attachment to the church is very much weakened.

*August 31st, 1864.*

"I hope you do not think us neglectful of our duty in permitting so long a time to elapse without making any report to you of our progress. Our long silence has been occasioned by our waiting until the concerns of the mission became so far settled, so as to enable us to judge, with some approach to accuracy, what success we should be likely to have.

At first we found considerable difficulty as to the musical element of the service. At Port Perry, the first Sunday or two, one of us ventured to lead the singing, notwithstanding an unpracticed voice; but afterwards Mr. Charles consented to lead. Last Sunday he was bold enough to attempt chanting, and although we can hardly boast of the execution, yet it was taken up more generally and performed more accurately than we had expected, without the aid of a musical instrument. We use the new hymn books. In Greenbank the singing and chanting (thanks to Dr. Knowlys and his lady,) are very respectable. We had better be silent about the way in which the responses and music are rendered by the congregation of Scougog Island, as we can say nothing in its favour.

As to the method on which we daily proceed; the forenoon we spend in reading (when we have not to take a very long tramp, as to Greenbank,) the afternoon in visiting the members of the church, and the evening we devote (if we return in time) to writing or reading.

In whatever house we happen to take dinner or tea (when not at home) there, after the meal, we read to those assembled the gospel for the previous Sunday, adding a few explanatory remarks, closing with family prayer.

Our Sunday School at Prince Albert is going on pretty well; it numbers at present twenty-two scholars. We use the catechisms and hymn books which you were kind enough to send up for the purpose. The school is opened with a short form of exhortation and prayer.

We trust that our labors, such as they are, are being blessed. We fervently pray that they may be so, and to work and pray is all that man can do.

The Provost was kind enough to promise that he would come out some time while we were here, and administer the communion and the rite of baptism. Would you be kind enough to let us know on what Sunday he proposes to do so? But we venture to request that he will allow us two weeks notice previous to his coming; we require,

this, because of the wide extent of country which we shall have to traverse, in order to inform all the people concerned of the intended administrations, and all our visiting has to be done a-foot.

In our first report we remarked that some of the people were urging us to take in hand the business of collecting subscriptions for a church. They are still doing so, and we know not what answer to give to their solicitations. It may just be said in favor of their proposal, that the erection of a church is the only thing which will settle the local jealousies which exist between our members—arouse their sleeping interest in their church, and bring them to not together for her good. It is, moreover, just the time of year when the farmers will be most ready with their subscriptions. We submit the matter, respectfully, to you for your consideration."

September 20th, 1864.

"In compliance with your request we send you herewith a short account of the affairs of this parish. There are in it eighty-six families belonging to the church, which may be depended upon to some extent for support. Forty-six families belong to the Prince Albert congregation, thirty-three to Greenbank, and seven to the Island of Scugog. Here there are several families who can probably be brought back, having only quite recently joined the methodists.

We now hold four services each Sunday, and have a school at which there were last Sunday five teachers and thirty scholars. One of us takes the morning service at Prince Albert, then attend the Sunday School, and goes to the Island in time for evening prayer at five o'clock. The other has morning prayer at Greenbank at half-past ten, and returns in time for the evening service at Prince Albert, at half-past six. The attendance was variable at Prince Albert, it is seldom less than fifty, sometimes over eighty. At Greenbank frequently over sixty, on the Island the attendance is smaller, between twenty and thirty, although sometimes the little Log School House will not hold them all.

It is remarkable that while many dissenters attend the services, many of our own people do not come regularly. From being without services so long they seem to have got into bad habits, and want to be frequently visited and stirred up.

There are many anxious enquiries about the arrangements made to give them regular service after we leave, and we are continually urged to take immediate steps for going on with the building of a church at once. There can be little doubt that if an active man were to take the lead in affairs two churches might soon be erected, one at Prince Albert, another at Greenbank, and by securing to the people regular services, good congregations could be obtained, and a reasonable support depended upon. So far the parish promises well, and is on the whole very encouraging."

#### CONFIRMATION.

Our Venerable Bishop paid a visit to St. Anne's Church, on the western limits of the City of Toronto, upon Sunday, the 11th of September last, for the purpose of Confirmation. It was the first time that his Lordship had been there since the church was opened, and the building was well filled with the parishioners and others, who had come to see the happy sight of still another band enrolling themselves under the banner of the cross, and taking upon themselves the christian's vow, and right glad were they also to see their Bishop looking so hale and strong, and to hear from his lips, solemn words of warning and admonition.

There was a fair number confirmed considering the size of the parish, and they all appeared to be deeply impressed with the holy rite.

#### CONSECRATION.

On Monday, the 25th September, the Bishop paid another visit to St. Anne's, for the purpose of consecrating the building to the service of God, this (as it is generally known) cannot be done until the church is entirely out of debt, which happy event has however in the case of St. Anne's been now arrived at. The small balance which was due, up to the present period, was finally disposed off, a few days before the consecration, through the exertion of the Incumbent and the liberality of the

Parishioners and others, who kindly come forward to share in the good work, and the congregation are now able to rejoice in the pleasant feeling of knowing that their church is without any incumbrance whatsoever.

The Bishop arrived, as he always does, in good time, also the Rev. J. A. Broughall, and the Rev. S. Darling, who came to assist in the services of the day. The ceremony was then proceeded with in the usual form. The Incumbent (the Rev. J. Hilton) with a number of the congregation met the Bishop at the west door of the church, and read the petition from the churchwardens, that his Lordship would be pleased to consecrate the church by the name of St. Anne's, to which his Lordship having given his consent, the whole party proceeded up the aisle towards the chancel reading the appointed service. The Bishop then, sitting in his chair, was presented with the deeds of the church property, which were afterwards laid upon the altar, he then invoked the blessing of Almighty God, and afterwards the sentence of consecration was read (at the Bishop's desire) by the Incumbent. The service was then proceeded with as usual, the Rev. J. A. Broughall reading prayers, the Rev. S. Darling the lessons, the bishop himself preached, giving a most instructive and appropriate discourse. The Holy Communion was then administered to all who would join in the sacred service, and amongst the communicants were many of those who had lately been confirmed.

It was altogether a most happy day, and one which must have been gratifying both to the Bishop and to the people, and certainly it was a day that will be long remembered by very many of those who now worship in the little Church of St. Anne's.

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#### CONFIRMATION.

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On Sunday the 17th day of July last, the Lord Bishop of the Diocese held a confirmation in the Church of St. John the Evangelist, Toronto; when thirty one young persons (eight males and twenty three females,) renewed in their own persons their baptismal vow.

His Lordship preached an appropriate sermon on the occasion, and after their confirmation delivered a very impressive charge to the candidates.

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#### DIOCESE OF HURON.

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The Bishop visited the parish of Mitchell on the 28th ult., and administered the rite of Confirmation to *fifty four* individuals. Morning Prayer was said by the Rev. Dr. Townley of Paris, assisted by the Rev. T. E. Sanders of Biddulph. The Sermon, from Heb ii. 4., delivered by the Bishop, was a beautiful illustration of the nature and necessity of faith. The Bishop administered the Holy Communion, assisted by the Rev. J. P. Hinks of Exeter, and the incumbent of the Parish, the Rev. W. B. Rally. The entire service was most edifying and impressive, including the music portion, which was conducted with much spirit and feeling, the Melodeon being played by W. Sedgwick, Esq.—(Published by request.)

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#### CHURCH SOCIETY MEETING.

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The annual meeting of the St. George's Parochial Association of the Niagara District Branch Church Society of the Diocese of Toronto, was held at the Athenæum in this town yesterday (Wednesday) evening. The attendance was larger than for so many years past, and comprised many of the most respectable members of the St. George's congregation. The chair was occupied by the Rector, and C. P. Camp, Esq., as Secretary of the Association, read the annual report, from which it appears that the sum of about \$375 has been contributed in St. Catharines during the past year for the various objects of the Society. The principal speeches of the evening were delivered by Dr. Fuller of Toronto, who attended as a Deputation from the Parent Society, and gave some startling information respecting the state of religious destitution in the newly settled parts of the Diocese, and the Provost of Trinity College,



Toronto, who dwelt in an elegant and thoughtful address upon the signs of the times as an incentive to missionary effort. The other speakers were H. Mittleberger, J. F. Saxon and Josiah Holmes, Esqs., Dra. Goodman and Jukes, and the Rev. Mr. Gallagher, clergyman lately from England, who, we understand, is about to become, for a time, the assistant minister at St. George's Church. Mr. Sugden, the organist of the Church, with several members of the choir, were present and performed the anthem "How beautiful upon the mountains," in a delightful manner. At the close of the proceedings a committee, consisting of eight of the leading members of the congregation—viz., Messrs. James Taylor, C. P. Camp, Churchwardens; with Messrs. H. Mittleberger, Thomas Burns, J. F. Saxon, Josiah Holmes, Dr. H. Goodman, and Captain S. Neelon—was appointed for the purpose of bringing the objects of the Society and the need of the Diocese more distinctly before the members of the Church in this parish.

### SUNDAY SCHOOL, FESTIVAL.

MR. CHRONICLE,

At your request I send the following account of a Sunday School Pic-Nic, that I had the privilege of attending lately at Thorold Heights.

On the morning of Wednesday, the 21st of September, many a Sunday School scholar along the Welland Canal awoke early, and asked eagerly "is it going to be a fine day to day?" for that day had been fixed for a gathering of the Sunday Schools of Port Dalhousie, St. Catharines, Thorold, Port Robinson, and Welland, "on picnic." The site chosen was on the height of land just east of the village of Thorold, and about midway between the Church of St. John the Evangelist, in that village, and the old Church of St. Peter, "beautiful for situation, embosomed in trees, and far away from the din of man. The site afforded a beautiful view of the deep blue waters of Ontario, of the spires of St. Catharines, and of the country stretching eastward to the State of New York, and westward towards Hamilton, with the foliage of the trees yet untouched by the early frosts. Many noble trees afforded shelter to the hundreds who that day collected together. I cannot tell what the others did, before leaving home; but the children of the Thorold Sunday School assembled in St. John's Church, and, after prayers, singing, and a short address from the Rector, who had come over from Toronto, in order to be present on the joyous occasion, marched to the ground, accompanied by their teachers, and followed by their clergy. Soon other parties reached the rendezvous, though, through the want of good management, they took "the longest way round," perhaps it was because, living in a flat uninteresting country, they wished to see as much as they could of the country "on the mountain;" however, as they had music with them, they were enlivened in their tramp, and got up good appetites for the creature comforts, which they brought with them. The Thorold and St. Catharines people had erected excellent tables, and when the Port Robinson people came on the ground, they soon had theirs in order. How the others did "this deponent saith not:" but no doubt very well. The arrangement was, that it should be "a union pic-nic," and yet each school was to be separate. This created some little rivalry between them; and whether such is laudable and amongst the things to be taught in Sunday Schools, I will not stop to discuss. My business is to chronicle what happened, and I must say that the tables of the good people of Thorold did them ample credit; nor were their neighbours from Port Robinson much behind them. There were apples and cakes, and pies, and tarts, and turkies, and chickens, in such abundance, that one would have supposed that all the orchards had been exhausted, to find the apples, all the mills put in requisition to supply the flour for the cakes, pies, tarts, and that the turkey and chicken roosts for miles around had been stript. Those people up "on the mountain" were ambitious enough to show a table decorated with a cake of several stories high, that would have served for the wedding breakfast of the fairest in the land, and that too made in the ambitious little village. These things were too tempting for the young sons and daughters of Eve long to keep away from them. And when they attacked them, after grace said, they showed their appreciation of the great excellence of the things provided for them. On such occasions the

children seem to be like so many "Jacks the Giant Killers," for the good things vanished in a trice. But the prudent housewives of Thorold and Port Robinson had kept over some things for "the old folks," so that when the children had been more than served, the tables were again made to groan under equally good things for those who had "come to years of discretion." The Thorold table was soon surrounded by all the good church people of the village, for all took part in it, and if the children had set them a good example, the latter did not fail to follow it: and yet there was enough and to spare for others. I am bound to suppose that at the other tables they fared equally well; but as I am not accustomed "to draw on my imagination for my facts," I will only chronicle what I saw for myself, leaving to others to tell what they saw. When the children, young and old, had partaken here of the good things, they amused themselves with swinging and gambolling, and other pastimes till every thing having been cleared off by the good housewives, who had the matter in hand, the choirs were called together, and treated the hundreds present with some sacred music. Then the Rev. H. Holland mounted one of the Thorold tables, and addressed the people young and old, and called upon Dr. Fuller, Rural Dean, to do the same. But though the latter called upon one after another of his brethren to do as he had done, he called in vain. However, as the children did not come to hear speaking, it was perhaps quite as well; for the day was wearing away, and prudent people thought it was time to be gathering the young people together, to turn their faces homeward. All seemed to enjoy themselves; to be pleased with themselves and with one another, which is always a pleasant thing. The day proved one of the finest in September; all returned safely to their own comfortable homes; and few of the children, I suspect, woke as early next morning, or were as anxious to know whether the day was to be a fine one or not, as they had been on the preceding day. Whether it is wise or not to attempt to bring so many children together from such distant points, and that by rail, is questionable; but there can be no question about the benefit arising from the members of each congregation meeting together on such occasions, as brethren in Christ Jesus our Lord, without regard to rank, or other worldly distinctions.

A VISITOR.

October, 1864.

#### DR. LIVINGSTONE ON AFRICA.

The slave-trade is the gigantic evil which meets us at every step in that country. We cannot move through any part without meeting captured men and women bound, and sometimes gagged; so no good can be done if this crying evil is not grappled with. The good bishop had some 200 people entirely at his disposal, and would soon have presented to the country an example of a free community supported by its own industry where fair dealing could be met, which would undoubtedly have exerted immense influence, for wherever the English name is known it is associated with freedom and fair play. Some seem to take a pleasure in running down their fellow-countrymen; but the longer I live I like them the better, they carry with them some sense of law and justice, and a spirit of kindness, and were I in a difficulty I should prefer going to an Englishman in preference to any other for aid; and as for English women they do undoubtedly make the best wives, mothers, sisters, and daughters in the world. It is this conviction that makes me, in my desire to see slavery abolished and human happiness promoted, ardently wish to have some of our countrymen transplanted to a region where they would both give and receive benefit, where every decent Christian Englishman, whether Churchman or Dissenter, learned or unlearned, liberal or bigoted, would actually become a blessing by introducing a better system than that which has prevailed for ages. We conducted Bishop Mackenzie and party up to the highlands, and after spending three or four days with them, returned and never had any more connection with the conduct of that mission. We carried a boat past Murchison's Cataracts. By these the river descended at five different leaps of great beauty, 1,200 feet in a distance of above forty miles. Above that we had sixty miles of fine deep river, flowing placidly on the Lake N'yassa. As we sailed into this fine fresh water lake we were naturally anxious to know its depth

—10, 12, 20, 30 fathoms—then no bottom with all our line, and John Neil, our sailor, at last pronounced it fit for the "Great Eastern" to sail in. We touched the bottom in a bay with a line of 100 fathoms, and a mile out could find no bottom at 116 fathoms. It contains plenty of fish, and great numbers of natives daily engage in catching them with nets, hooks, spears, torches, and poison. The water remains about 70 deg., and the crocodiles, having plenty of fish to eat, rarely attack men. It is from twenty to fifty or sixty miles broad, and we saw at least 224 miles of its length. As seen from the lake it seems surrounded by mountains, and from these furious storms come suddenly down and raise high seas which are dangerous for a boat; but the native canoes are formed so as to go easily along the surf. The apparent mountains on the west were ascended last year, and found to be only the edges of a great plateau 3,000 feet above the sea. This is cool, well watered, and well peopled with Maingani and Marani, some of whom possess cattle; and I have no doubt but that the first hardship over, and properly housed and fed, Europeans would enjoy life and comfort. This part of Africa has exactly the same form as Western India at Bombay, only this is a little higher and cooler. Well, having now a fair way into the highlands by means of the Zambesi and the Shire, and a navigable course of river and lake of 400 miles, across which nearly all the slaves of the Red Sea and the Persian Gulf, as well as some for Cuba, went, and nearly all the inhabitants of this densely populated country actually knowing how to cultivate cotton, it seemed likely that their strong propensity to trade might be easily turned to the advantage of our own country as well as theirs. And here I beg to remark that on my first journey my attention not having then been turned to the subject, I noticed only a few cases of its cultivation, but in this I saw much more that I had previously any idea of. The native cotton is short in the staple, strong, much like wool in the hand, and as good as Upland American; a second has been introduced, as is seen in the name, being foreign cotton; and a third variety of very superior quality, very long in the fibre, though usually believed to belong to South America, was found right in the middle of the continent—in the country of the Makololo. A tree of it was eight inches in diameter, or like an ordinary apple-tree. And all these required planting not oftener than once in three years. There is no danger of frost either, to injure the crops. No sooner, however, had we begun our labours among the Manganja, than the African Portuguese, by supplying the Ajana with arms and ammunition, to be paid for in slaves, produced the utmost confusion. Village after village was attacked and burned, for the Manganja armed only with bows and arrows, could not stand before fire-arms. The bowman's way of fighting is to lie in ambush, and shoot at his enemy unawares, while those with guns, making a great noise, causes the bowmen to run away, and the women and children become captives. This process of slave-hunting went on for some months, and then a panic seized the Manganja nation. All fled down to the river, only anxious to get that between them and their enemies; but they had left all their food behind them, and starvation of thousands ensued. The Shire Valley, where thousands lived at our first visit, was converted into literally a valley of dry bones. One cannot now walk a mile without seeing a human skeleton. Open a hut in the now deserted village, and there lies the unburied skeleton. In some I opened there were two skeletons, and a little one rolled up in a mat lying between them. I have always hated putting the blame of my failure upon anyone else, from a conviction that a man ought to succeed in all feasible projects in spite of everybody, and now I am not to be understood as casting a slur on the Portuguese in Europe. The Viscount Lavradio, the Viscount de Sa'da Bandeira, and others, are as anxious to see the abolition of the slave trade as could be desired. But the evil is done by the assertion in Europe of dominion in Africa, when it is quite well known that they have only a few half castes, the children of convicts by black women, who have actually to pay tribute to the pure natives. Were they of the smallest benefit to Portugal; if anyone ever made a fortune and went home to spend it in Lisbon; or if any pleasure whatever could be derived by the Portuguese Government for spending £5,000 annually on needy governors who all connive at the slave trade:—the thing could be understood. But Portugal gains nothing but a shocking bad name as the first that began the slave trade and the last to end it. To us it is a serious matter to see Lord Palmerston's policy, which has been so eminently successful on the west, so largely neutralised on the east coast. A great

nation like ours cannot get rid of its obligations to other members of the great community of nations. The police of the sea must be maintained, and should we send no more cruisers to suppress the slave trade we would soon be obliged to send them to suppress piracy, for no traffic engenders lawlessness as does this odious trade. The plan I proposed required a steamer on Lake N'yassa to take up the ivory trade, as it is by the aid of that trade that the traffic in slaves is carried on. The Government sent out a steamer, which, though an excellent one, was too deep for the Shire. Another steamer was then built at my own expense.—This was all that could be desired—made to unscrew in twenty-four pieces—and the "Lady of N'yassa" or "Lady of the Lake" was actually unscrewed and ready for conveyance at the foot of Murchison's Cataracts when, the people being swept away in the manner I have mentioned, the work was hindered, which I confidently believe would have entirely changed the state of the country.—It was the steamer "Lady of N'yassa" that took me across the Indian Ocean, and in it I purpose to try again. Were I young again, I would gladly devote my time to the missionary work, but that must be done by younger men, specially educated for it—men willing to rough it, and yet hold quietly and patiently on. If being baffled had ever made me lose heart I should never have been here in the position which by your kindness I now occupy. I intend to make another attempt, but this time to the north of the Portuguese; and I feel greatly encouraged by the interest you show, as it cannot be for the person, but your sympathy is given to the cause of human liberty throughout the world. It startles us to see a great nation of our own blood despising the African's claim to humanity, and drifting helplessly into a war about him; then drifting quite as helplessly into abolition of slavery principles; then leading the Africans to fight. No mighty event like this terrible war ever took place without teaching terrible lessons. One of these may be that, though on the side of the oppressors, there is power, there be higher than they. With respect to the African, neither drink, nor disease, nor slavery can root him out of the world. I never had any idea of the prodigious destruction of human life that has taken place subsequently to the slave-hunting war till I saw it, and as this has gone on for centuries, it gives a wonderful idea of the vitality of the nation."

#### A PRESBYTERIAN ON THE COLENZO DIFFICULTY.

The celebrated Indian Missionary, Dr. Duff, at his reception meeting in Scotland, after testifying to the decisive action of the Capetown Synod of the Reformed Dutch Church on a question affecting Rationalism, said:—

Then, again, the whole world knows the unhappy case of Colenso—and, surely, one might say of him, that he is the most unnatural heretic the world has ever seen. (Laughter and applause). No one feels more than I do with regard to the mischiefs and injuries inflicted on the cause of evangelism by High Churchism, as it is called, and the Bishop of Capetown, the Metropolitan of South Africa, is usually known as a High Churchman. At the same time, there is in the man an amount of activity and energy which, would to God, we could all imitate, and which I observed made itself felt throughout all the coast of South Africa, and even for a thousand miles inland. The Dutch ministers and others, speaking of him said to me, "We are obliged to exert ourselves now, for, if we do not he will take everything out of our hands." I said, "It is the best thing he could do, unless you do exert yourselves." There is one grand characteristic of him—namely, that his trials have been such that they have greatly mollified his temper and disposition; and, I believe he is getting every day a firmer hold of the great principles of Evangelical truth. Most of you know of the trial of Colenso, at Capetown, before his Metropolitan. If the volume of the addresses delivered on the occasion by the dignitaries of the Church of England were to come into your hands, some of them would astonish the Presbyterian ministers of Scotland for their soundness, their largeness of view, and their strong orthodoxy on the great fundamental points of the Christian faith. I think the speech and address of Dean Douglass, of Capetown, one of the most masterly dissertations on the subject known in the English language. Well, then, the Bishop Metropolitan has determined to follow out his course, be the results what they may; and he is a far seeing man, looking far ahead, and prepared for all consequences. In conversing

with him, in the beginning of February last, I was curious to know whether he saw what the ultimate issue might be, for I had in my eye our own trials and sufferings in connection with the Free Church. I found that he had been studying the subject of the Free Church controversy . . . . . My own feeling with regard to the matter is this.—Having been present by an incident of Providence in the Cathedral Church of Capetown at the trial of the unhappy Colenso when the Metropolitan delivered his grand charge to his clergy, in which he pointed out the cause and reasons for the action he had taken, and vindicated his proceedings, and re-asserted his own intense conviction of the grand old truths of the Bible—such as plenary inspiration, justification by faith, and so on—my own intense feeling was this why here have been the foundations of our Christian faith assailed by this unhappy man. If these foundations are gone we are all gone together. If you strike away the foundation, it will be like striking down the pillars of our temple, and blotting the sun out of the solar system. I felt, therefore, intensely that it was one's duty to rally round the man that upheld these great and fundamental principles to the extent to which he upheld them, leaving minor things alone, to be discussed hereafter at the proper time, if there is heart and time for it; but if unions go on, as I hope they will, perhaps that time will never come. And if you will excuse me throwing out a hint or suggestion—it may be a mild and useless one, but it occurs to me and therefore I must throw it out. These men in South Africa are cut off from the great world of Christendom, and they are in their solitude maintaining the great truth of God on its ancient foundations, and they crave at our hands sympathy, and, so far as we can give it, co-operation and support. Might it not possibly be a very worthy and fitting thing if in some suitable form this Church were to send alike to the Dutch Synod of South Africa and to the Bishop of Capetown, both of whom are contending to the utmost for the fundamental principle of God's truth, some address—carefully guarded—expressive of our sympathy, admiration and support to the extent they are enabled to maintain the grand primitive apostolic doctrines which constitute the basis of our faith? (Applause.)

#### BISHOP COLENZO AND THE METROPOLITAN BISHOP OF CAPETOWN.

Our readers are aware that the Metropolitan Bishop of Capetown, in South Africa, Dr. Gray, has called together the Bishop of his Province; and with their assistance has brought Bishop Colenso to trial, has passed sentence against him, and has deposed him from the office of Bishop of Natal. On this subject the *Colonial Church Chronicle* for September has the following observation:—

No event has occurred in the history of the Church of England since the establishment of the Colonial Bishopric's Fund, more important in itself, or more pregnant with results for the future, than the exercise, in all its plenitude, of the spiritual jurisdiction appertaining to the office of Metropolitan, which has been forced upon the Bishop of Capetown by his late unhappy Suffragan of Natal. A new era has commenced in the Missionary expansion of the Anglican Branch of the Church Catholic. It was a great step, indeed, in advance, when, under a sense of the miserable inefficiency of the system of sending out a few stray Missionaries and Catechists, it was resolved by the Church at home to place the whole of her Missionary operations in every part of the world under the supervision and control of Apostolically ordained Bishops. And it was a further and a most judicious step in the same direction, when the Dioceses so founded were gathered together into Provinces, and Metropolitans appointed to take the oversight of them. But there was something still lacking. The title of Metropolitan so revived was looked upon more as a dignity of precedence than as a real office of authority. What powers were inherent in the office, no one seemed to know. Even those professionally conversant with the law ecclesiastical had very indistinct notions of the extent of the authority possessed by a Metropolitan over his Suffragan, of the nature of his jurisdiction over them, and the mode of exercising it. The precedents were, happily, few; and the uncertain and confused state of the Ecclesiastical law, being a nondescript compound of Canon Law and Statute Law, left it very doubtful how even the Primate of All England could or would deal with a delinquent Bishop. So much was this the case that an impression prevailed that the Bishops were virtually a law to themselves; that in

their ecclesiastical capacity they could not be reached by any law or legal process. While the powers of a Metropolitan at home were thus problematic, those of the newly created Metropolitans in our "foreign plantations" were still more indefinite. Their office itself being a novelty, it was by no means clear how far it carried with it powers analogous to those of the Metropolitan in the Mother Church, even if those powers had been, which they were not, accurately ascertained. Under these circumstances there is no telling how long a time might have elapsed, how many inconveniences might have been put up with, how many irregularities connived at, how many difficulties slurred over, but for the imperious necessity created by the extravagance and impetuosity of Dr. Colenso. After the daring attack made by him upon the very foundations of the Faith, and the incontrovertible evidence he had given of his unfitness for the Episcopal office, it was impossible to leave him in possession of his See; the question by whom and in what way he should be dispossessed became one to which an answer must be found.

In the good providence of God it was happily so ordered that the task of grappling with that question should devolve upon one so well qualified to deal with it as the Bishop of Capetown. The Charge delivered by that prelate, on the occasion of the Metropolitan visitation of the Diocese of Natal, furnished ample proof how deeply the Church is indebted to him, how great cause there is for gratitude to the Great Head of the Church, who has raised up such a man for such an occasion.

Our concern, however, is not so much with the personal merits of the Bishop of Capetown, as with the various important lessons which we in Canada may learn from this very valuable charge. Our case indeed is not absolutely the same as that of the Church of South Africa, it is sufficiently the same to make her circumstances a matter of deep interest to us; whilst there are differences in our favour, which it may be well for us to take notice of, we therefore purpose to make copious extracts from this charge, which was first delivered to the clergy and others of the Diocese of Natal, at Bishop Gray's first Metropolitan visitation, held in the Cathedral Church of Pietermaritzburg, since the deposition of Bishop Colenso; and for convenience of perusal we shall arrange our extracts under distinct heads.

#### OFFICE OF METROPOLITAN.

The functions of the Metropolitan, as defined by the Canons of the Church, were: To regulate the elections of Provincial Bishops, and ordain them; their appointment being null without his consent (Bingham, Book II., chap. xvi., sec. 12; Van Espen Part I., Titulus xix., chaps 3, 4, 5, 6): upon this point, all the Canons are express—to decide controversies between them,—to compel them to residence,—to hear appeals,—to call and preside at Provincial Synods,—to take care of all vacant Sees within their Province,—to administer the affairs of the Church during a vacancy (Bingham, ch. xvi., sec. 20).—to secure the revenues of the Bishopric, and procure the speedy election of a new Bishop,—and lastly, with the aid of his co-provincials—and, probably, under peculiar circumstances, without that aid (Van Espen, Part I., Tit. xix., *De Metropolitanis*, cap. iii., sec. 3)—to hear charges against any Bishop of his province; to correct, suspend, and, if need be, to deprive him.

#### APPOINTMENT OF COLONIAL METROPOLITANS.

The want of that office was not felt within the missions of the English Church while they were few and feeble. When, however, it pleased God to stir deeply the slumbering zeal of our Mother Church, and fill her with a desire and determination to provide for the spiritual needs of her children scattered abroad over the face of the earth, and to extend the Redeemer's Kingdom over heathen lands, it became clear, that if order and unity were to be maintained,—if the laity were to partake of all the rites of the Church, and enjoy the full blessings which it was instituted to convey,—if a ministry was to be provided, and a new life thrown into these distant extremities; in a word, if the infant Churches throughout and beyond our empire were to be perpetuated and enlarged, it would be needful to plant among them the Church, in the completeness of its constitution.

Bishops were, therefore, in the first instance, gradually placed in all our Colonies. At first, the dioceses were of immense extent. Mine was, from one end to the other, 8,000 miles in length, and comprised five civil governments. Duties were thus imposed upon Bishops which they could not discharge; and it was soon felt that

the dioceses must be divided. Before this subdivision was effected, the Bishops of Churches in the Colonies were all regarded as suffragans of the See of Canterbury. When they began to multiply, and the Churches to grow stronger, it was seen that they ought to be gathered into provinces, and possess the complete framework of the Church as it exists at home, and has always existed in the Catholic Church. The subject was fully discussed at a meeting of the English Bishops, and such of the Colonial Bishops as were within reach, summoned by the late Archbishop of Canterbury, in 1853.

At that meeting, at which I was present, it was resolved that Metropolitans should be at once appointed over the Churches of Canada, New Zealand, South Africa, (Australia, and the East Indies being already under Metropolitans); and the concurrence and joint action of the Crown in this matter was sought and obtained.

#### JURISDICTION OF COLONIAL METROPOLITANS.

Bishop Gray observes:—"That if the Church and Crown united in the appointment of a Bishop, they were united also in the appointment of a Metropolitan: that if one office exists, the other exists also: and that each of the eight South African Bishops that have been appointed since the province was formed, solemnly swore before God that he would render canonical obedience to me as Metropolitan, at his consecration.

The following is the oath which was taken by your late Bishop:

I, John William Colenso, Doctor in Divinity, appointed Bishop of the See and Diocese of Natal, do profess and promise all due reverence and obedience to the Metropolitan Bishop of Cape Town, and his successors, and to the Metropolitan Church of St. George's, Cape Town. So help me God, through Jesus Christ."

If Dr. Colenso claims to be Bishop over the clergy and laity of this diocese, he can scarcely question my authority as Metropolitan over him. We derived our respective jurisdictions from precisely the same source.

We may observe that in Canada we are in a similar position. Our Bishops have been consecrated by mandate from the crown, and the more recent ones after election by the clergy and people: our Metropolitan was appointed by the recommendation of the Bishop in England, at the petition of three out of four of the then existing dioceses, and the whole of the dioceses afterwards accepted him, by meeting in Provincial Synod at his summons, and working under his Presidency. In the case of both Bishops and Metropolitan, their territorial jurisdiction has been fixed by the crown: and the Bishops of this Province are equally placed by the same authority under the jurisdiction and controul of the Metropolitan.

#### RELATION OF THE CIVIL COURTS TO THE CHURCH COURTS.

It is often said by lawyers that our Church courts in the colonies have no legal power; and sometimes that their acts are illegal; sometimes again that they are not courts at all. The whole depends on the definition of the words *court* and *illegal*. If the word court means a body having authority directly from the crown to judge causes, then it is true that our Church tribunals are not courts: but if a court means a tribunal having a rightful authority to judge causes, then our Church tribunals are courts.

Again with regard to *legal* and *illegal*, we must observe that *legal* has two meanings, 1st, sanctioned by civil law, 2nd, not contrary to civil law: so the term *illegal* means, 1st, contrary to civil law, 2nd, some persons uses it to signify unsanctioned by civil law. Our diocesan Synods and our Church courts are legal, because they are not contrary to civil law; their acts are legal *so far as* they are not contrary to civil law; they would become illegal by being contrary to civil law, but not by being unsanctioned by that law.

These points will be found to be illustrated and other valuable information communicated by the following passages.

#### RELATION OF CIVIL COURTS TO THE TRIBUNALS OF RELIGIOUS BODIES.

It is, in my view, a matter of no great importance whether the Metropolitan and Bishop sit for the exercise of their judicial functions in a court clothed with the authority of law, or merely "*foro domestico* as a father exercises authority in

his family." In either case, the aid of the civil power might be needed to give effect to their decisions, if questions of property were involved.

I have never, in the exercise of discipline, affected to do more than to put in force a jurisdiction or authority over those who had voluntarily submitted themselves to that jurisdiction and authority. I have claimed the same right, but no greater, to administer the laws of this Church, whether in my capacity of Metropolitan, or in that of Bishop, than would be conceded to a Roman Catholic Bishop, or a Wesleyan Superintendent, in the administration of the laws of their respective communities, or then was conceded to the Church of the early ages by heathen Emperors, or is conceded to the Church in America in these days by the civil power. And this right has been acknowledged, as it could hardly fail to be, by the highest Court of Law in England. We are pronounced to be (Judgment of Privy Council, *Long v. Bishop of Cape Town*), "in the same situation with any other religious body; in no better, but in no worse position." They are allowed to exercise their laws in their own way, through their own officers; and it is conceded that we are entitled to do the same. The principles laid down by Lord Lyndhurst on this subject in the case of Dr. Warren, with regard to the Methodist community, are declared by the Judicial Committee of Privy Council, "to be founded in good sense and justice, and established by the highest authority," and to be the principles to which our Courts of Law will "strictly adhere." The language of that great Judge is as follows:

"The district committee had a power to regulate their own proceedings. They had a power to do so; and whether it was duly exercised or not I wish to give no opinion. Upon whether it was a discreet exercise of that power, I give no opinion; but they exercise that power that no stranger should be present. They have authority to do that; and that does not therefore render the proceedings illegal or invalid. It is again said that the publication \* \* \* \* was in reality not an offence; not an offence entitling this body to exercise the jurisdiction; and that it did not support the charges that were preferred against him, copies of which were handed to me. The evidence does not appear to have been gone into. I presume that was because he was absent and did not attend. Whether it did support those charges or not was a question for the district meeting. I have no jurisdiction with respect to it. A particular tribunal is established by the agreement of those parties to decide a question of this kind. I therefore have no authority to say whether, within the meaning of the rules of this Society, this pamphlet was or was not an offence; that was peculiarly for the decision of the district committee. I therefore am of opinion, not only that the district committee had the power to suspend, but I am of opinion that they acted legally. I am not called upon to say more. Whether they acted wisely, discretely, temperately, or harshly, these are matters with which I have no concern, and upon which I desire now to express no opinion. Therefore, upon these grounds merely rests the regularity of the proceedings, and being satisfied of the authority of the body, I am bound to affirm the decision in this respect of the Vice-Chancellor."

With our highest Court of Law, I believe that in these words are laid down true principles for the guidance of all Civil Courts with regard to all causes brought before them by members of religious bodies not established by law. They have only to inquire whether, according to the rules of a particular religious association, certain parties are entitled to sit in judgment upon certain causes. If they decide that they are, and there is no evidence of "mala fides," there the function of the Civil Court ends. If it proceed further, and inquires into the merits of a particular cause, more especially in matters relating to the faith, it invades religious liberty. It constitutes itself a judge on matters of which it is not entitled to take cognizance and its assumption of such a right should, and wherever there is life in a Church would, be resisted. To these principles the Civil Courts of America strictly adhere, and there are, consequently, no collisions between religious bodies and civil authorities.

In England I may venture to observe that the establishment of the Church has so habituated the minds of the civil judges to entertain ecclesiastical questions, and of the people generally to acquiesce in such a state of things, that there is some danger lest the Courts, when matters involving temporal rights are brought before them by religious bodies in the colonies, should overlook the fact that the civil judges are not judges in ecclesiastical causes for non-established Churches,



and while professing to adhere to the principles involved in Lord Lyndhurst's judgment, should gradually and insensibly set them aside, and thereby violate religious liberty.

That ecclesiastical causes should be tried and decided by ecclesiastical judges, has been the law of the Church from the beginning. It is embodied in the Canons. Freedom in this matter was secured to the Church from which we have sprung by the provisions of Magna Charta. "*Libera sit Ecclesia habeatque sua jura libertatesque illasas.*" The right is recognized in the preamble of the great Statute of the Appeals which is the foundation compact between the State and Church of England at the Reformation. Its maintenance is essential to the independence and religious liberties of those voluntary religious associations which exist in the colonies, and has never been surrendered by them.

(To be continued.)

**THE BISHOP OF LONDON'S FUND.**—We learn from our English exchanges that it is intended to make a vigorous effort to strengthen this fund which was set on foot some time ago with a view to raise a million sterling during the next ten years for the purpose of meeting the spiritual destitution which exists in the diocese of London, England. The population of the diocese is now nearly 3,000,000, and it is increasing annually by 44,000. There are in the metropolis three parishes each with a population of 81,000 and only one church; 11 with a population of between 20,000 and 30,000; 14 with a population of between 14,000 and 20,000; and 54 with a population of between 10,000 and 15,000. There are 28 large parishes with an aggregate population of 600,000, and with only one clergyman to 6,000 souls. During the last seven years 300,000 souls have been added to the population. The Bishop considers that ten churches are required every year to meet the wants of the growing population. The appeal which was made in June last has already produced a sum of nearly £100,000, of which £28,900 has been actually paid. The Bishop states that he wants 100 additional clergymen and 100 additional Scripture readers to work in the most destitute parts of the metropolis, and he has obtained 26 additional Scripture readers. Many liberal subscriptions have already been promised, among them being those of the Duke of Bedford, £10,000; the Marquis of Westminster £10,000; Mr. Charles Morrison, £5,000; the Bishop of London, £2,000; the Earl of Derby, £1,000; Lord Ebury, £1,000; and many others.

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