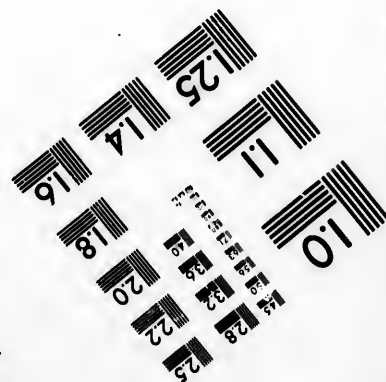
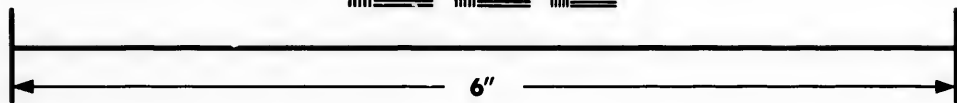
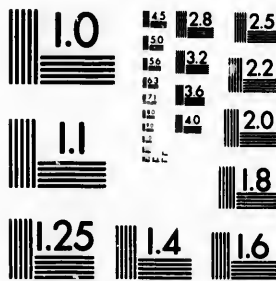


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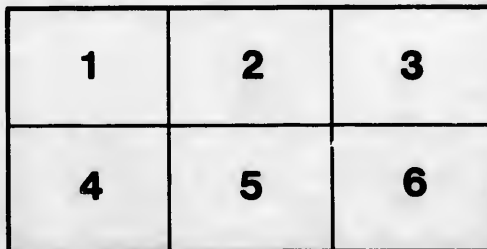
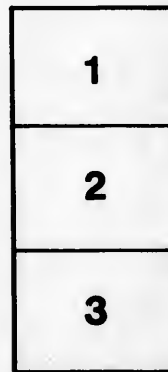
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TRIENNIAL VISITATION

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OF THE

LORD BISHOP OF TORONTO,

AND

PROCEEDINGS OF THE CHURCH SYNOD

OF THE

DIOCESE OF TORONTO:

OCTOBER 12 & 13, 1853.

ORIGINALLY REPORTED AND COMPILED FOR "THE CHURCH" NEWSPAPER.

TORONTO:

HENRY ROWSELL, KING STREET.

1853.

H. ROWSELL, PRINTER, KING STREET, TORONTO.

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TRIENNIAL VISITATION

OF THE

LORD BISHOP OF TORONTO.

On Wednesday last, his Lordship the Bishop of Toronto held his Triennial Visitation in the Cathedral Church of St. James in this city. Morning prayer commenced at half-past ten o'clock, when the prayers were said by the Rev. Saltern Givins, of Springfield, Credit, and the lessons read by the Rev. John Pentland, of Whitby. The Anthem was well chosen from Psalms cxxii, 6-9,—“Pray for the peace of Jerusalem, &c.” The visitation sermon was preached by the Rev. Henry Patton, Rural Dean and Rector of Cornwall.

The subject of the sermon was Psalm cxxxvii, vv. 5 and 6, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” The heart-moving topic, suggested by the touching plaint of the captive Jew, “Attachment to the Church of God,” was handled with great ability. The discourse abounded in noble, beautiful, and devotional thoughts, enunciated a view peculiarly clear and correct of the “Mystical union that is betwixt Christ and his Church,” exhibiting the Divine Head in His sole supremacy, and asserting in the most satisfactory manner the commission given to his body, the Church. As to the style (if literary criticism in the case of a sermon be allowable, as it very often is not,) we will venture to express the opinion, that the force and elegance and purity of the language would hardly admit of improvement.

The sermon opened with a vivid sketch of the desolate and afflicted condition of the captive Jews in Babylon, when their heavy griefs found expression in the lament of the 137th Psalm. “What was the mean-

ing,” proceeded to inquire the Preacher, “of the firm resolve, the energetic burst of feeling, uttered in the text?” The exiles mourned the holy and the beautiful house of their God burned up with fire, and themselves in a strange and hostile land, cut off from its sacred services, its time-honoured institutions, and all its hallowed associations. That was their chief grief, and it was a weight of wo that pressed heavily on their hearts; a sorrow that sorely tried them. Under these sad circumstances, they had formed the firm resolve never to forget their once glorious temple; but to prefer the interests of Zion above all earthly considerations; yea, even above their chief joy. The subject, in this sense, admitted of an appropriate and an impressive application to our Christian Zion, and the glowing language of the text (the Preacher trusted) would find a responsive echo in the heart of every churchman. He proceeded then to consider, in the first place, a few of the many reasons for our love of the Church of Christ; and in the second place, some of the modes by which we may best evince that love. The present, he observed, differed from ordinary visitations, in the presence of the Lay Delegates to the Conference: them—as feeling equally with the Clergy the deepest interest in all that affects the weal or wo of our common mother,—he would invite to accompany him and his reverend brethren in their “walk about Zion.” As to the grounds of our affection for the Church, we love her: Why? Because she is the Bride of the Lamb; and, in loving and honoring the Church, we love and honor Christ. Again, secondly, we love the Church, because she is the divinely constituted instrumentality for the salvation of

immortal souls. God became "manifest in the flesh," to save a ruined world. To evangelize the world, to win souls to Christ, to burnish them as jewels, meet for their master's diadem,—this is the office of the Church. Once more, we love that portion of the Church to which it is our great privilege to belong, because we believe her to be a true, living, and sound branch of the only "Catholic and Apostolic Church." Other branches there are, some more or less sound than others; but, in regard to them, let us content ourselves with the Apostle's aspiration, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen!"

Again, we love the Church on account of her evangelical purity. She goes to the fountain head of truth, the Holy Scriptures. She draws water from the wells of salvation, not from the defiled streams of corrupt tradition. Yet (witness our admirable liturgy more especially!) she receives help and advice from the writings of those godly men who lived nearest to the Apostolic age; and she is grateful for the aid thus enjoyed in the interpretation of Holy Scripture. We love our Zion, again, by reason of the abundant effects of her means of grace. First, there is the Holy Sacrament of Baptism, the gate of the fold, the vestibule of the temple, the porch of the Church. How excellent and how thorough the instruction communicated in that admirable compendium, the Church Catechism; then succeeds the grace of Confirmation to fortify her youthful members for the struggle and battle of life. Then the Holy Sacrament of the Lord's Supper provides food and refreshment for the soul. Preaching, how effectual for good has that instrument proved through God's Spirit! The prayers of the Church! To live in the spirit of those prayers is surely to live a godly life. The preacher then proceeded to show in an affecting way, how the liturgy exhibits foresight of each change of our state or fortune, and runs in parallel lines with human life. Her ministry, too! That is of Divine appointment; preserving the threefold form of the apostolical government through the medium of an unbroken apostolical succession. If that succession had ever been lost or broken, then Christ's promise of perpetual presence

with his Church would have failed. Who are those that take the lead in ridiculing the idea of such a Succession? surely they who have it not! But the strongest claim which Zion hath upon our love is this,—that God himself hath loved her. Consider the recent evidences of His love. In England Church principles have greatly revived; zeal has wonderfully increased. We rejoice indeed, *with trembling*, because we are reminded, to our grief, of some few sad defections; yet, on the whole, there is abundant cause to "thank God and take courage."

In Ireland a great work of conversion from Romish error is going on; chiefly through the agency of the Church. The prospects of the down-trodden Church in Scotland are growing brighter every day. In the United States thirty-two Bishops, with 1700 Clergy of the inferior orders, proclaim the vigor of the branch of our beloved Zion, which is flourishing there. Our reformed branch of Christ's Holy Church numbers now about 110 Bishops and about 25,000 Clergymen, whilst her Laity are counted by millions. The preacher then noticed the prosperous condition of this Diocese, alluding to the advanced age and prolonged ministerial services of our venerated Diocesan. "Few men, (he said with much feeling and effect) have lived to see greater changes take place in the Church, or the Country of their adoption, than have been witnessed by this venerable septuagenarian."

Having concluded this review of the Church's position, the preacher said, shall it be objected that in exhorting you to love your spiritual mother, we seek to put the Church in the place of Christ? God forbid! Christ first, and then the Church, as reflecting on earth the glory of Christ. He introduced here a passage from Bishop Doane on the brilliancy of the prophetic visions of Messiah's Kingdom. This quotation was followed by another from the Bishop of Ohio, where, in a well-known passage, on the importance of the visible organization of the Church, that Bishop states that "to set little value upon it, because it is not religion, is as foolish as to despise the fencing of the cornfield, because it is not the grain." We

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may manifest our attachment to the Church by the frequency, fervency, and earnestness of our prayers on her behalf; by promoting her internal peace, harmony, and love; by the liberality with which we consecrate some portion of our substance to her support; by giving her the benefit, not only of a portion of our substance but of our time likewise and talents. Here the preacher adverted, in a very judicious strain, to the circumstances of the Conference, and the hardship of deferring the Colonial Church Regulation Bill. This excellent sermon closed with an exhortation to *holiness*. Of religious advantages, holiness is the fruit. The holiness of the Church greatly consists in the holiness of her children. Let us all, then, earnestly implore divine assistance that as our privileges are, so our lives may be, until at length, through the merits of our Redeemer we may be translated from the Church Militant here on earth, to the surpassing joys of the Church triumphant in glory.

After the administration of the Holy Communion, of which all the Clergy assembled, and many of the laity, (lay delegates apparently) partook, a recess of an hour took place, after which they re-assembled to hear the Episcopal charge. We have not seen a list of the Clergy, as they answered to the call from the roll; but we imagine that there could not have been fewer than 140 present, that is within some ten or so of the whole number in the Diocese. The Bishop, seated in his Episcopal chair, and surrounded by the Archdeacons, and the other Clergy, together with the lay delegates, proceeded to deliver his charge, which occupied about two hours. Every possible effort, we are happy to inform our readers, is being made to place this important document speedily before the public.

After the charge had been delivered, the Conference was organized; the Clerical and Lay Secretaries being appointed, and the certificates of the Lay Delegates handed in. The Rev. J. G. Geddes was proposed for Clerical Secretary by the Rev. Dr. McMurray, seconded by the Rev. Francis Evans; and James Bovell, Esq., M.D., was proposed for Lay Secre-

tary by the Hon. George S. Boulton, seconded by the Hon. Peter Boyle de Blaquiére. It will be remembered that Mr. Geddes and Dr. Bovell were the Secretaries at our last Conference. The proceedings of this day closed with an announcement from the Bishop that the Conference would meet in session, at the Church of the Holy Trinity, on the morrow, at 10 o'clock.

THE SYNOD.

Thursday, 13th October.

There was Morning Prayer in the Church of the Holy Trinity at 10 o'clock. Prayers were said by the *Rev. Henry Brent*, of Clarke, and the Lessons read by the *Rev. J. G. Armstrong*, of Burwick. After the Prayers the members of Conference assembled in the west end of the Church, when the Meeting was called to order by the Bishop.

The Meeting, we may here observe, assembled as a Conference; but was subsequently organized, as appears from our report of the proceedings which follows, into a SYNOD. We were pleased to see a large number of spectators, including several ladies.

His Lordship stated that it gave him pleasure to meet so large a number of Clergy and Laity on this great occasion, at a time when the necessities of the Church called for the union of all her members for the protection of her just rights and privileges. As he had illustrated these yesterday in his Charge, he need not enter upon them at present. He expressed a firm hope that every one had come to this Conference with a determination to do all in his power to promote the glory of God, and the interests of the Church in this Diocese. The subjects for consideration proposed in the Charge, were the following:—

1. The Colonial Church Regulation Bill.
2. The Clergy Reserve Question.
3. Education.
4. The necessary division of the Diocese.

It might be considered that the best course, in dealing with these topics, would be to refer each to a committee composed of a certain number of Lay Delegates and an equal number of Clergy. He thought that it might also be expedient, that committees should be appointed for the purpose of taking up other objects of a general nature not mentioned in the Charge; that, as to petitions or memorials, they should be first presented to the Conference, with any brief remarks required, then referred to committees, and notice taken at a future period of the session.

Venerable Archdeacon of Kingston, on behalf of the Synod, moved that the thanks of the convention be presented to Rev. Henry Patton, for the able sermon preached the day previous, at the Visitation, and furthermore that he be requested to furnish a copy of the said sermon for

publication. Seconded by the *Ven. Archdeacon of York*, and carried unanimously.

Hon. P. B. DeBlaquiere then proposed a resolution, to the effect that it would be advisable to appoint a Clerical and Lay-Secretary, each resident in Toronto, in addition to two from the country.

Hon. Geo. Boulton proposed the name of H. Gates, Esq. of Hamilton, as second Lay-Secretary, Dr. Bovell being a resident of Toronto.

C. Gamble, Esq. moved that the four Secretaries be now duly appointed, and that all motions be written down. The Rev. J. G. Geddes and Rev. T. S. Kennedy were appointed Clerical Secretaries and James Bovell, Esq. and H. Gates, Esq., Lay Secretaries.

The names of Clergy and Lay delegates (the list of whom will be found below) having been first called, the *Hon. P. B. DeBlaquiere* now presented a petition from St. Paul's Church, Toronto, praying for a Parochial division of the Diocese, grounded on a clause in the Archbishop of Canterbury's bill.

Dr. Bovell presented a like petition from St. George's Church. Mr. Arnold likewise laid a petition on the table from St. George's Church with respect to St. James's Cemetery, stating that he did not advocate its prayer.

The minutes of the conference held three years since, were read by Dr. Bovell, together with the notes of the business of the preceding day.

Dr. Bovell, in introducing the first resolution (a protest) expressed a hope that it would be passed as unanimously by the Synod as it had been by the meeting of Laity held in the morning, to whom it was submitted. He thought it was apparent to all present that there had been no fruit, from the application made at the last Synod, for permission from the Imperial Government to hold such Synods. He believed that we had the power to do so, without any permission, and that it would be an act of the grossest and most oppressive tyranny to throw any obstacle in our way. Our meeting now seemed to be held in a stealthy manner, but he trusted that we would prove that we were determined manfully to insist upon the exercise of the same rights and privileges which were possessed by every other denomination in the country. He then read the following resolution—

Moved by *Dr. Bovell*, seconded by the *Rev. B. Cronyn*.

Resolved, That We, the members of the Church in the Diocese of Toronto, meeting by invitation of the Lord Bishop, beg leave to record our solemn and respectful protest against the present informal system of assembling the Church, and as solemnly and respectfully declare our right to meet as a Synod, refusing to admit the right of interference from any quarter.

The *Rev. Benjamin Cronyn*, in seconding the resolution, remarked, that, although the wording of the latter part of it was apparently strong, he did not conceive that it was too strong. He rejoiced at the strong feeling expressed by the

Laity. The system heretofore was, unhappily, that the Clergy had generally to *coax* the Laity; but he was glad to find the Laity now calling for their legal rights. When those rights should have been obtained, he felt confident the Laity would manifest an interest in the affairs of the Church which they had never felt before. Now they would be placed on an equal footing with the Clergy; increased zeal must be the result of this improved state of things.

His Lordship the Bishop said that he had no particular objection to the *spirit* of the resolution: but he thought that, as it was expressed, it went to contradict what was asserted in his Charge, and implied in the proceedings of the Conference a forgetfulness of impediments which they could not remove. The excellent Bishop of New Zealand had summoned a Convention, and passed canons, which, when sent to England, had been regarded as illegal. He could not with propriety put the motion, unless there was an acknowledgment that impediments, really existed.

Hon. P. B. DeBlaquiere expressed a wish that the impediment should be named.

Capt. Baker said, that for 21 years he had lived in the country, during which time he had watched with deep interest the welfare of the Church. He believed that we had no impediments of a serious character in our path, and that it would be the cause of the greatest injury to the Church if this Synod broke up without declaring their indisputable right to manage their own affairs. He, for his part, had no dread of the obsolete statute of *præmunire*. The Bishop of Exeter had settled the question. That prelate had shewn that Synods might be held without the terrible consequences resulting from them that some anticipated. If we could not assemble and hold our Synod, and act, we had better all return home.

The *Rev. Arthur Palmer* confessed that there were *technical* difficulties in the way; but he could see no *practical* difficulty. He believed that on the free action of the Laity depended the well-being of the Church. They had come (he thought) to this Conference extremely desirous of being permitted to enter upon Synodical action; and if nothing in that way were done, they would return very much discouraged. The Colonial Church Regulation Bill had stated there were *doubts*: Very well! Let us take the benefit of the doubt. Who could imagine there was the slightest chance of punishment being inflicted if we did so? After all, what would be the amount of the legal sanction to be conferred by the Bill? We should never get a Bill which would give our decisions the force of law. A *permissive* measure was all we could expect to obtain. The determinations of our Synods would bind our consciences; that was sanction enough, and a high sanction too. It would rejoice the hearts of Churchmen in England to hear that we had proceeded to act as a Synod.

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He believed the Laity depended on the Laity had come to an extremely to enter upon the Laity in that the Laity very much Regulation: Very well! doubt. Who the best chance of the Laity? After the Laity Bill? We could give our a *permissive* act to obtain. The Laity would bind the Laity enough, and the Laity hearts that we had

The Rev. Dr. Beaven said, that he agreed with his Lordship, that this Diocese possesses an inherent right of holding Synods. When, however, the fact was before us, that doubts as to the existence of impediments had been expressed by the venerable Bishops of the Church at home, and by other distinguished individuals; and that the Metropolitan himself had brought in a Bill before the Imperial Legislature; this resolution appears to be flying in the face, not only of those who brought in the Bill, but also of the Legislature of England. This venerable assembly (for venerable truly it is!) ought not, under these circumstances, to act rashly; as it were with the heat and ardor of youth. He hoped, therefore, that this assembly would pause before they adopted language so warm as "refusing to admit the right of interference from any quarter." He would be glad to protest against *delays*. Again, he could not see the advantage of asserting an abstract principle. Matters of business had been laid before them by the Bishop: would it not be better to proceed with that business, than to waste time in declaring an abstract principle? We are an integral part of the Church of England; and if, whilst doubts prevailed as to our power to pass canons, we assumed that power, would it not do something towards severing the union with the Church of England? We know that in the House of Commons there is a large party desirous of quashing any Synodical Bill; and there was reason for apprehending that any attempt on our part to act rashly might cause them to oppose any measure which might be introduced. Then there are others who say, "You have no need of any Bill." But are such our friends? Do they not rather wish to put us in a position in which our own proceedings shall hamper us? He did not think it possible that another session of the Imperial Legislature could pass without some measure of this kind being brought forward. Several whom we must consider true friends desired to have this Bill postponed on the ground of its being late in the session. Let us suppose that these were sincere. With this Bill before us, which has passed the House of Lords, it can hardly be said with justice that nothing had been done at home.

The Rev. Dr. Lett, after stating that the mover and seconder of the resolution now before the meeting had assented to the amendment he was about to propose, moved the following, which was seconded by the Rev. Dr. Beaven:—

"That this meeting, convened by the Lord Bishop, and composed *firstly*, of the Lord Bishop of the Diocese; *secondly*, of the Clergy of this Diocese; and, *thirdly*, of the Lay representatives of the several congregations of the Diocese, are the Diocesan Synod of this Diocese, and that we now proceed to the transaction of business which we have commenced." *Carried unanimously and with acclamation.*

The Rev. T. B. Fuller brought forward the

following resolution with reference to the munificence and cordiality of our brother Churchmen in the United States on behalf of Trinity College:

Moved by the Rev. T. B. Fuller, seconded by the Hon. G. Boulton, and unanimously

Resolved, Whereas during the last year the Lord Bishop of the Diocese, by and with the advice and concurrence of the Council of Trinity College, Toronto, was pleased to appeal to the Churchmen of the United States, in behalf of that Institution; and to depute the Rev. Wm. McMurray, D.D., Rector of Ancaster and Dundas, to present this appeal; and whereas that gentleman was most cordially and affectionately received by the Churchmen in all parts of the Union, which he was enabled to visit, and his applications for aid answered by the most munificent donations, amounting in money, lands and books, to the large sum of ten thousand dollars,

"*Resolved*, unanimously, by this Synod, consisting of the Lord Bishop, the Clergy, and the Laity, representing the several parishes and missions of the United Church of England and Ireland in the Diocese of Toronto, that their warmest thanks are due and are hereby most cordially tendered to their brethren in the United States, for their fraternal, timely and munificent contributions to that most important Institution."

The result of the appeal made in behalf of our Church University to our brethren in the United States, was such as to cheer our hearts. He felt sure that the proposal of this becoming acknowledgment would be received by the Synod with hearty and unanimous concurrence.

Mr. DeBlaquiere suggested that the occasion would justify the change of "kind reception" into "affectionate reception," as a stronger expression.

The Hon. George S. Boulton rose to second the resolution. It occurred to his recollection that a short time since he was lamenting to the Bishop the unfortunate position in which the Church had been placed by her enemies; but his Lordship had told him, in a cheerful way, to keep up heart and to take courage: there was no reason to be dismayed. Most pleasant it was, though discouragement was inflicted on us at home, to meet with so much sympathy abroad. He regretted the apathy which, it must be admitted, had hitherto been too prevalent amongst the Laity; but now they were fully roused to a sense of duty, and were prepared to exert themselves. As to Trinity College, that Institution, it could not be doubted, would be of vast advantage to the country.

The Rev. Dr. McMurray, seconded by Hon. P. B. DeBlaquiere, moved that the Delegation should be composed of the following gentlemen: The Rev. Henry Patton, the Rev. T. B. Fuller, Hon. G. S. Boulton, and the Hon. G. J. Goodhue.

As the Hon. G. S. Boulton stated, with re-

gret, that indisposition prevented him from venturing on a visit to New York; and the Hon. Mr. Goodhue, that urgent business would preclude him from leaving immediately, the names of J. W. Gamble, Esq., and John Arnold, Esq., were proposed instead.

The Resolution, as passed, stands as follows:

Moved by the *Rev. Wm. McMurray, D.D.*, seconded by *Hon. P. B. DeBlaquiere*, and unanimously resolved,—

That the *Rev. T. B. Fuller*, the *Rev. H. Patton*, *John W. Gamble* and *John Arnold, Esqs.*, be a deputation representing this Synod to present the above resolution to the Church in the United States, at the present moment in General Convention assembled, and that this Deputation be furnished with two copies of the above resolution, properly authenticated, to be presented, one to the House of Bishops, and the other to the House of Clerical and Lay Deputies."

The *Rev. D. E. Blake* proposed a motion, with reference to the formation of a Permanent Committee.

Mr. DeBlaquiere begged leave to inquire what matters were to be referred to that Permanent Committee.

Mr. Blake explained that the motion contemplated only matters relating to the Temporalities of the Church, to be submitted to the Committee by the Bishop.

The *Rev. Henry Patton* said that, in the Conventions of the Protestant Episcopal Church in the United States, one of the first proceedings was the appointment of committees. The Standing Committees, he stated, were appointed by the Bishop. He should move, therefore,—

"That the Lord Bishop, as Chairman of this Synod, be respectfully requested to nominate or appoint the committee or committees, to take into consideration the subjects referred to in his opening remarks this morning."

The motion was seconded by *George William Allan, Esq.*

His Lordship thereupon named the following committees:—

First Committee.

(For four subjects mentioned in Charge.)

Clergy.—*Archdeacon of Kingston*, *Archdeacon of York*, *Rev. A. Palmer*, *Rev. H. Patton*, *Rev. T. B. Fuller*, *Rev. H. J. Grasset*.

Laity.—*Hon. G. J. Goodhue*, *J. W. Gamble, Esq.*, *U. C. Lee, Esq.*, *Asa A. Burnham, Esq.*, *Hon. P. B. DeBlaquiere*, *G. W. Allan, Esq.*

Second Committee.

(For any other subject which may be brought forward.)

Clergy.—*Rev. B. Cronyn*, *Rev. F. Evans*, *Rev. D. E. Blake*, *Rev. S. Givins*, *Rev. J. Grier*, *Rev. W. M. Herchmer*.

Laity.—*Hon. G. S. Boulton*, *Dr. Low*, *Geo. Hallen, Esq.*, *George Ball, Esq.*, *Hugh C. Baker, Esq.*, *Dr. Mewburn*.

J. W. Gamble, Esq., stated that two plans were adopted in the United States. In every

Diocese there is a Standing Committee, who act as a Council to the Bishop; this Committee is appointed by ballot. There are other Committees to whom specific work is given: these are appointed by the Bishop. It was highly important that a Permanent Committee should enjoy the confidence of the Diocese at large, and, therefore, that the Laity should participate in the appointment. Now that the Synod was constituted, the first step would be to draw up regulations. The manner of voting should be decided upon. In the United States, whatever received the concurrent vote of a majority of the Synod, voting by orders, and was sanctioned by the Bishop, that was the law of the Synod. To a decision thus given, it would not only be right that we should submit; but it would be our duty to carry it out.

The *Rev. R. G. Cox* said, that he could speak from experience as to Church Conventions in the United States. The Committees there appointed by the Bishop were only temporary: the Standing Committee was permanent.

The *Rev. Dr. Beaven* thought that as this was a meeting convened for the consideration, more particularly, of subjects brought before it by the Bishop, time was not well spent in attempts to frame a constitution. Would it not be better, moreover, to wait for a measure of the Imperial Legislature? There was no time now for constructing a constitution. It was desirable, too, that we should not occupy an isolated position in this matter; but that all the Colonies should act together.

E. G. O'Brien, Esq., considered that a Committee, appointed on *Mr. Gamble's* plan, so as to command the respect and confidence of all, should be empowered to draw up a form of constitution, and report to the Synod when it should be called together again.

His Lordship the Bishop, expressed his opinion that any such arrangement would involve an improper interference with the Imperial Parliament. As to the Standing Committees in the United States, they did not meet his approval, because he considered that they encroached on the Bishop's rightful authority. He was not prepared either to adopt their name or to sanction their functions. The business, he conceived, was simple in the present instance; and it was unwise for the Synod to entangle itself with graver matters.

Mr. Gamble explained that, by the appointment of a Committee he only desired to save time.

The *Rev. H. Patton* again proposed his motion. The *Hon. P. B. DeBlaquiere* observed that this matter was one of deep importance. The Permanent Committee should not be composed of so few members if the Colonial Church Regulation Bill were one of the subjects to be brought under its consideration. The Church, as a Church, had not been consulted as to the constitution of a Synod until to day, and, therefore, he trusted that the best course would be adopted

for ascertained considered charged with passed, to

Mr. Pat Allan Esq. Bishop named above.

Clarke tomorrow, in Standing (The Bishop simply assented.

The Session row, at 10 Parochial in the Cathedral

The Episcopate pronounced, that

There were 10 o'clock prayers, and lessons.

The Clergy of St. James'

His Lordship's chair, called minutes of been done presented pointed to in his Lordship's

The Rev. of the Chapter read the rubric

The Communion the Clergy in Diocesan measures relating to Clergy of the I

That the dismissed to them, and the following Synod in 18

1. Resolutions her Majesty's Imperial Majesty such a measure the legitimacy in the sever so that all meeting has such Synod application ure permitting it to t rules and d vided that

for ascertaining the voice of the Church. He considered it impossible that a Committee charged with such a duty could report, as proposed, to the Synod, to-morrow.

Mr. Patton's motion, seconded by George W. Allan Esq., was ultimately carried, and the Bishop named the Committees, &c., as given above.

Clarke Gamble, Esq., gave notice that, on the morrow, he would move the appointment of a Standing Committee to report to the next Synod. The Bishop suggested that it should be called simply a Committee, to which Mr. Gamble assented.

The Session was then adjourned to the morrow, at 10 o'clock, to meet in the St. James's Parochial School House, after morning prayer, in the Cathedral, at 10 o'clock.

The Episcopal benediction was then pronounced, and the members present separated.

SECOND DAY'S SESSION.

Friday, 14th October.

There was Morning Prayer in the Cathedral at 10 o'clock; the Rev. Dr. Strong saying the prayers, and the Rev. H. Mulkins reading the lessons.

The Clergy and Lay Delegates assembled in St. James's Parochial School-house.

His Lordship the Bishop, having taken the chair, called upon the Secretary to read the minutes of the previous sitting; which having been done, the Ven. Archdeacon of Kingston presented the report of Committee No. 1, appointed to consider the four subjects referred to in his Lordship's charge.

The Rev. Arthur Palmer, with the permission of the Chairman of the Committee, proceeded to read the report, as follows:—

The Committee appointed by the Lord Bishop, the Clergy and Laity of the Diocese of Toronto in Diocesan Synod assembled, to prepare measures relative to the Colonial Church Bill, the Clergy Reserves, Education, and the Division of the Diocese, beg leave to report—

That they have carefully considered and fully discussed the several important subjects referred to them, and that they respectfully recommend the following resolutions for adoption by the Synod in regard to the same.

1. Resolved. That a petition be presented to her Majesty the Queen and the two Houses of the Imperial Parliament praying for the passage of such a measure as shall remove all doubt as to the legality of the holding of Diocesan Synods in the several Dioceses of the Colonial Church, so that all question as to the proceedings of the meeting held yesterday in resolving itself into such Synod may be finally set at rest. Such application to have reference merely to a measure permitting the holding of such Synods, leaving it to the respective Synods to adopt such rules and canons as they may think proper, provided that the same be not repugnant to the

laws of the local Legislature, or the articles and liturgy of the United Church of England and Ireland.

A form of Petition is herewith submitted.

PETITION.

To the Queen's Most Excellent Majesty:

The Petition of the Bishop, Clergy and Laity of the Diocese of Toronto,

Most humbly sheweth,

That in the present position of the Colonial Church, and especially of the Church in the British North American Colonies, the power to meet in Diocesan Synodical Assemblies, to pass such rules and regulations as shall be applicable to their local circumstances, and as shall give the Lay members of the Church their just and rightful share of control and power of legislation in regard to the temporal affairs of the Church, and in enacting such canons as are essential to proper discipline, is indispensably necessary to promote her welfare, her extension and stability.

That, the Imperial Legislature having in its wisdom thought right to withdraw from the Church that protection in regard to its property which it had hitherto enjoyed, it is manifestly unjust to retain the restrictions hitherto imposed on the free action of the Church in reference to the holding of Diocesan Synods, while it is entirely deprived of all the advantages of an Establishment, thus placing the United Church of England and Ireland in these Colonies, in a position of inferiority to every other religious body.

Wherefore your Majesty's Petitioners humbly pray your Majesty to give your Royal sanction to such a measure as shall remove all doubt as to the lawfulness of the holding of Synods in the Colonial Dioceses of your Empire, leaving it to such Synods to adopt such rules and canons as they shall think proper; provided that the same be not repugnant to the laws of the Local Legislature, or the Articles and Liturgy of the United Church of England and Ireland.

And your Majesty's Petitioners

will ever pray.

2. Resolved. That a petition be presented to the three Branches of the Canadian Legislature on behalf of this Synod, praying that they will withhold their sanction from any measure which may be introduced for the spoliation of the property of the United Church of England and Ireland in this Diocese, and representing the gross injustice of permitting such spoliation, as well because of the solemn and declared final settlement of the Clergy Reserve question in 1840, as because it is proposed to apply the principle of no State endowment of religion to Protestants alone, while the State endowments of Roman Catholics are to be respected.

A form of petition is herewith respectfully submitted.

To the Honorable the Legislative Assembly of the Province of Canada :

The Petition of the Clergy and Laity of the Church of England, in the Diocese of Toronto, in Synod assembled, in the City of Toronto, on Friday the 14th October 1853, humbly sheweth :

That your Petitioners are the representatives of a quarter of a million of the inhabitants of Canada West, and, with few exceptions, express the unanimous sentiments of that large portion of the population upon the great question affecting the means of providing for their religious instruction and welfare :—

That your Petitioners hear, with deep concern and much alarm, that efforts are being made to procure the passing of a measure by your Honorable House, by which the share of the revenue derived from the property called Clergy Reserves, secured to them by Act, 3 & 4 Vic. ch. 78, shall be alienated, and applied to secular purposes ; leaving the maintenance of their Religion in this Diocese, after the death of present Incumbents, to depend entirely upon the voluntary contributions of the people :—

That your Petitioners cannot but view with the deepest horror, as well as alarm, for the consequences which, in a national point of view, must ensue, from the sacrilegious desecration of a property which has been specially consecrated to the service of God, by the appropriation of it to any other object than the religious and moral instruction of the people :—

That your Petitioners view also with unfeigned alarm the injury which will accrue to the public faith and morals of the country, as well as the hazard to every description of property by whatsoever tenure held, which must be incurred by the spoliation of a large religious community of a property solemnly guaranteed to them by Act of Parliament, and which they have for many years employed for the sacred purpose of extending the ministrations of their religion :—

That your Petitioners are affected by the solemn conviction, that the maintenance of religion, by a public provision for that purpose, is a duty specially enjoined in the Word of God, and that it has, until comparatively a late period, been universally acted upon by His Church in every age :—

That we look upon a public contradiction of this positive revelation of Almighty God, as a public sin, which cannot but call down the severest judgments of the Most High :—

That with some acknowledged disadvantages, —always attendant upon the imperfect human dealing with a heavenly boon—which may arise from the use of a public provision for the maintenance of religion, experience has taught that the hazard to the purity of Divine Truth and public morals is much greater from leaving the inculcation of this truth to the voluntary bounty of a people, than by a provision which will assure the comparative independence and free action of those who are appointed to be its teachers :—

That, supposing no such injurious result to truth and morals from leaving the inculcation of both to ministers who are to be the direct stipendiaries of those who are to be instructed in the highest duties and obligations, it is impossible, in the application of the voluntary principle, to reach a very large class of people who are unable to provide from their own resources for the ministrations of religion :—

That, while the securing to your Petitioners of the share of revenue from the Clergy Reserves, solemnly guaranteed to them by Act of Parliament, will provide against the calamity of leaving the rural districts and poorer sections of the country unsupplied with the regular teaching of Religious Truth and duty, there will still remain a necessity for so large and liberal exertion of voluntary bounty on the part of your Petitioners, as will remove the danger, so often professed to be apprehended, that the Clergy, in respect to their maintenance, will be independent of the congregations whom they serve. Even under the present working of the system by which the stipends of the Clergy of the Church of England in this Diocese are provided, there scarcely exists a single case in which the people to whom they minister are exempt from the contribution of a large share of the stipend so provided :—

That your Petitioners are affected with a deep sense of the consequences which must be excited from the public affirmation of a godless sentiment, to be impressed with the solemn sanction of a law of the land,—that all public endowments for religion are to be swept away, for they cannot believe that the public dealing with this most weighty question will be partial and unequal, or that, while the religious property of members of the Protestant faith is to be secularized, the large endowments of our Roman Catholic fellow-subjects will remain untouched.

While your Petitioners look forward with deep anxiety to the feelings which would be excited by the perpetration of the wrong and injustice to themselves should the sacred patrimony of their faith be wrested from them ; they look forward with even more anxiety to the lamentable conflict which must of necessity ensue, to remove every trace of a religious endowment in every quarter ; a conflict which, if the Clergy Reserves should be secularized, cannot cease until the spoliation of all that has been dedicated to religious uses has been effected.

Your Petitioners therefore pray, that the share of revenue from the Clergy Reserves, guaranteed to them by Act 3 & 4 Vic. ch. 78, may be inalienably secured to them, and that no portion of the Clergy Reserves may be diverted from their original holy object and applied to secular uses,

And your Petitioners, as in duty bound, will ever pray.

And Resolved further—

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3. That a deputation be appointed by this Synod to proceed to Quebec on the assembling of the Legislature to watch the progress of any measure that may be introduced in reference to the Clergy Reserves, and in the event of their failing to prevent the passage of the same, to endeavor so to have its provisions modified as to render it as little as possible injurious to the Church.

4. *Resolved*, That a petition substantially the same as that formerly adopted be presented to the Provincial Legislature on the subject of Common School Education.

The Committee appointed to consider the four subjects brought before the Synod, respectfully beg leave to submit the following resolutions with reference to the important subject of the division of the Diocese.

1. *Resolved*, That it is the unanimous opinion of this Synod, that it is high time that the recommendation of his Lordship the Bishop, that this vast Diocese should be immediately divided, should take effect as speedily as possible; and that two additional sees should be erected, one east and the other west of the then remaining Diocese of Toronto.

2. Whereas in the present condition of this Diocese, in which the members of the United Church of England and Ireland are already to a great extent thrown upon their own resources in securing the ministrations of religion, and in future times will in all probability be obliged to employ these resources for that purpose in a much larger degree, it is in the opinion of this Synod expedient and desirable that in providing for any increase of the Episcopate in this Diocese, the selection for that purpose should be made from amongst the Clergy of the Diocese, as being the most likely to insure the choice of an individual intimately acquainted with the habits and wants of the people; with the Colonial Church, its history and necessities; as being an act of justice to the Clergy themselves, who have borne the heat and burden of the day in the labours and duties of the Church in this Diocese, and as being an encouragement both to the Clergy and Laity in furnishing candidates for the sacred ministry, who may look forward (without disparagement of higher and holier motives) to the highest offices and rewards of the Church as at least within their reach, as in other professions.

3. That in order to promote this important object, and to accelerate so desirable a measure as the division of the Diocese, already presenting a field of labour much beyond the exertions of any individual Bishop, however faithfully and diligently employed, as they are in the case of our present revered Diocesan, it is expedient that an Episcopal Fund be forthwith commenced, and that the amount contributed for that purpose within the limits of the proposed Dioceses respectively, together with a moiety of what may be contributed by the then remaining Diocese of Toronto, be reserved for the mainte-

nance of the Bishops of the new sees respectively; that one of the four annual special collections be made for that purpose throughout the Diocese; and that the Lord Bishop of Toronto be respectfully requested, by pastoral letter or otherwise, to invite contributions from the members of the Church generally towards carrying out this important object.

4. That the Lord Bishop of the Diocese be respectfully requested again to renew his exertions for the immediate division of this important Diocese, and that he be empowered by this Synod to adopt and recommend such measures or plans to the proper authorities as may in his opinion be most expedient for ensuring this desirable object.

It was ordered that the report should be read clause by clause.

SYNOD QUESTION.

The Secretary read the first clause as the first resolution, commencing "That a petition be presented to Her Majesty, &c.," to "United Church of England and Ireland," as contained in the document quoted above.

To this the Rev. H. C. Cooper moved the following amendment, which was seconded in the first instance by the Rev. Thomas Bousfield, who subsequently withdrew his seconding; and it was ultimately seconded by Wm. Gamble, Esq., who, however, explained that he did so to promote his Rector's wish that it should be recorded on the minutes, though he could not promise to vote for it, for the very good reason that, having entered the room late, he had not heard it read. Mr. Gamble, in the end, did not vote for it.

Moved by the Rev. H. C. Cooper, and seconded by W. J. Gamble, Esq.—

"That whereas the bill entitled the 'Colonial Church Regulation Bill,' having been rejected in the Imperial Parliament, all further discussions on the same or any memorial or remonstrance based on the same, is utterly unnecessary and derogatory to this synod, the consideration of the said bill, and of the petition relating to the same now before the synod, be postponed *sine die*."

Mr. Cooper spoke to his motion with much energy and force, and, although the decision of the synod was in a marked degree unfavorable to his view of the case, still the many reasonable remarks made by the speaker, and the emphasis with which he made them, elicited much applause. The church in this country, he reminded the synod, was not endowed nor established as at home; as to endowment, he might correct himself, but the control over what there is of that had been given up by the Imperial Parliament. The House of Commons did not represent the laity of our church; could not represent our laity, whilst Romanism and Dissent were admitted; nay! when even the Jew was clamouring out of doors for the right to sit there, and it was doubtful how long Christianity itself would be retained as a distinctive feature of that body. What just right to legislate on

Church matters could an assembly so constituted possess? Are we to be held back by bonds tied by Romanists and Dissenters, or to be included within limits which they choose to prescribe? We had met here, he conceived, not to petition, but to perform; not to remonstrate, but to act; not under an idea of suspended powers of action, but determined to proceed in doing all that could be done. He did not desire to shake in the smallest degree our connexion with the Church of England. Far from it. But we were one with that Church in the highest possible sense,—in Articles, Worship, and Oracles, one. It was impossible to be one with our Mother-Church in laws and regulations too. To remonstrate or petition, as it was proposed to do, was utterly derogatory to that assembly.

The *Hon. G. S. Boulton* regretted the introduction of the amendment. He did not despair of obtaining justice from the Imperial Parliament, and certainly thus to fly in their face, as it were, would be highly unwise, injudicious and impolitic. There was no authority, he conceived, in this country for the appointment of our Bishops; for this, if it were to pertain to the Synod, that body would require further powers. The language of the amendment was strong and injudicious. It could not be derogatory to us to petition the Imperial Legislature,—the most honorable court on earth.

The *Hon. P. B. DeBlaquiere* rose to press on the Rev. gentleman the propriety of pausing before insisting on the introduction of an amendment which would produce disunion in the Synod. We must submit to the Imperial Parliament. When he went into Committee on this subject it certainly was his impression that there was no time to make a satisfactory measure. In this he was mistaken, for he considered the course on which the Committee had agreed to be a very satisfactory course. In our claiming the right to govern ourselves, he felt assured we should receive the unanimous support of the whole British legislature. No government would withstand a measure proposed as this had been proposed.

The *Hon. G. J. Goodhue* was as determined as the rev. gentleman could be to stand up for the rights of the Church, and to vindicate the dignity of the Synod; but he contended that this end would be better attained by the resolution of the Committee than by the amendment. It could not be denied that doubts existed, in some quarters; he did not sympathise in those doubts; but still their existence, as a fact, was not to be questioned.

Mr. J. W. Gamble said that he arose rather to request the mover to withdraw his amendment than to make a speech. No one could be more averse than he was to applying to the Imperial Parliament, except in cases of absolute necessity. Why, then, apply in the present instance? Because it was absolutely necessary to do so. Doubts had been declared at home to exist; to England we must refer for the removal of those

doubts. He could not, for a moment, conceive it to be possible that the Imperial Parliament would inflict upon us so grievous a wrong as to keep us as we are now, in a position inferior to the religious denominations around us. It had struck him as being a noble idea in the Letter of the Bishop of Toronto to the Duke of Newcastle, that all the offshoots of the Church of England should be bound together by one uniform ecclesiastical polity. This step which we proposed to take was no interference with imperial concerns; it was merely a petition for our own privileges.

Rev. Arthur Palmer rose in defence of the original resolution. He believed that all present were indispensed to fly in the face of the English law. The expression had been used, that it was "beneath our dignity" to apply to Imperial Government with respect to our Synod. Now, he considered that such language was derogatory to the respect we owed Her Majesty, and he believed all present would unite with him in deprecating the idea of hoisting the flag of Canadian independence, for the Revd. speaker's remarks certainly tended that way. There was a difficulty in our way, with respect to some parts of Synodical action, as had been seen in the case of the Bishop of New Zealand, who passed canons at his Synod which were pronounced illegal in England. The measures passed in Convocation at home must be sanctioned by Parliament. Such being the case,—there being a difficulty—he did not consider it beneath us to seek in a legitimate way for its removal. Should not our attachment to England and the English Church, cause us to be careful of doing anything calculated to sever the glorious ties which bind us to both?

The *Rev. Adam Townley* rose to throw in a word of caution, which might prevent misunderstanding out of doors. It is continually objected to us that we are nothing but a mere State Church. And, although it is perfectly true that the decisions of Convocation at Home had no force of Civil Law until ratified by Parliament, it did not follow that they were not binding on the consciences of Churchmen.

The *Rev. A. Palmer* explained that he alluded only to force of civil law.

The *Rev. James Beaven, D. D.*, conceived that the true ground for declaring this assembly to be the Synod of the Diocese was that Law Officers of the Crown in England, and the Prime Minister in his place in Parliament had declared the Synod of Exeter to be a legal Synod. He imagined that much misapprehension and confusion had arisen from not distinguishing between the different powers of the Synod. This Synod, wanting the legal sanction, could not, by its resolutions and acts bind other persons; but it could bind itself. A law must be enacted by the civil power to enable it to bind all without itself, that is, all the members of the Church in the Diocese. It was an act of Christian prudence to seek the sanction of the Imperial Legislature;

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more especially as we had before us the case of the Synod convened by the Bishop of New Zealand, the Canons of which, when sent home, had been pronounced invalid. It had been stated by the Rev. gentleman who had moved the amendment that the Colonial Church Regulation Bill had been *rejected* in the House of Commons. Now he thought that most people who had read the debate on the occasion alluded to must have come, as he had done, to the conclusion that it had been only *postponed*. A number of our real friends, who were sincerely desirous to do for us all that was required to be done, stated that they did not feel justified in entering upon a measure so important so late in the session. One of those friends in particular, Mr. Gladstone,—had actually, as we know, brought in a Bill to enable the Colonial Church to take Synodical action, yet even he did not think it right to press the matter then; yet he, we cannot doubt, is desirous of doing the utmost he can for us. Shall we throw back upon such as these their kind and courteous feeling of unity? Shall we tell them, we desire not their sympathy? God forbid! It had been objected that “to petition was unworthy of us.” Pride is a bad counsellor. Holy Scripture warns us, that “pride goeth before destruction, and a haughty spirit before a fall.” Let us proceed cautiously then, in a manner becoming Christian Ministers and Christian Communicants. Then we shall be trusting not to an arm of flesh, but to our Divine Head, who is able to bring us through all our difficulties. “We are not in the position of the Church in England;” it has been urged. Very true; as to the principles of an establishment. But have we not the Episcopate here which binds us with a band that we cannot break. From whom do our Bishops receive their commission? From the Bishops of the Church of England, who must act according to the laws of England; yet, even were we not so bound, should we desire to cut the link? Assuredly not!

The Rev. Dr. Lett said the advice was good, “Let us not be rash nor diffident.” Mr. Cooper's motion, he thought, was rash; whilst the Report seemed to him to be rather diffident. Why ask for leave to hold Synods? Have we not a Synod here? The Episcopate, the Clerical body, the Representatives of the Laity. There seemed to be no doubts as to the legality of holding the Synod; but there were doubts as to the validity of their acts. Let us petition as a Synod for corporate powers; for the ability to enact rules and canons for the regulation and administration of the Church in this Diocese.

The Rev. Francis Evans signified his intention to support the original resolution.

Hugh C. Baker, Esq., said that, as the petition was worded, matters of detail would rest with us. That the right of Synod was inherent in us, he had no doubt. The Colonial Church Regulation Bill would not be revived, he thought; but a permissive measure, which was all we wanted, granted.

Mr. Keefer was not prepared to shew, with the amendment, any apparent desire to throw off legitimate authority.

Alexander Dixon, Esq., hoped that the mover would defer to the opinion of the meeting, as there was evidently a general disapprobation of the amendment.

His Lordship observed that Mr. Cooper had of course the privilege to reply at the conclusion of the debate; but he would recommend him to submit to the unanimous opinion of the Synod.

Mr. Cooper said that, with all due deference to his Lordship and the meeting, he would reply briefly. He did not “fly in the face of the acknowledged supremacy of the Crown;” but he denied the supremacy of the Parliament. As to “courtesy,” all due courtesy, he thought, had been already shown, in our patience. This bill was the third of the kind. “Parliament did not care for our opposition,” it had been alleged. This was nothing more than “might is right.” The course recommended in the amendment was “unbecoming Christian humility.” With assemblies, there was a point where humility became humiliation. When St. Paul's life and liberty were in danger before an unjust judge, then he appealed unto Cæsar. But did the Apostles, Elders and Brethren appeal unto Cæsar for leave to hold the first Council at Jerusalem? As to “doing away with the unanimity of the Synod,” diversity of votes must occur some time or other; as well now as at any future period.

Here the Rev. Thos. Bousfield expressed a wish to withdraw his seconding, and Mr. Gamble took his place under the circumstances explained above.

The amendment was then put and lost—only two besides the mover voting for it.

The original resolution was then put and carried.

Mr. Baker, seconded by Mr. Dixon, moved the adoption of the petition recommended in the first resolution.—Carried.

CLERGY RESERVES.

Mr. S. Hawley, seconded by Mr. Hurd, moved the adoption of the Second Clause of the Report, relating to the Clergy Reserves. Carried unanimously.

The adoption of the Petition recommended in the above Resolution was moved by the Revd. Dr. Strong, seconded by Alex. Dixon, Esq.; a clause being added, on the motion of the Hon. P. B. DeBlaquiere, providing for a copy of the Petition being laid before Her Majesty.

Clause No. 3 (Deputation to Quebec to protect Church property) was moved by E. G. O'Brien, Esq., seconded by Mr. Bate.

Mr. O'Brien said that, as it appeared to him, one view of this question had not yet been exhibited,—the relation it bore to our Church, as the Church of the people. Our Church is one; her participation in the Apostolic Succession made her a branch of the Catholic Church; and, therefore, let Dissenters and Romanists gainsay it as they please, we are the Church of the peo-

ple. As the Parliament represents the people; the Parliament (as to civil rights at least) represents the Church. Are we to go on the non-resistance principle, and give up everything for the sake of peace? We must look at the thing, too, in some respects, as a money matter. L. S. D. is a tangible principle. He would ask, with Sidney Smith,—“Do you feel two and sixpence towards this; or do you feel a pound?” Those who have money ought to give of it to help this good cause: those who have not, have at least their voice and their exertions. Necessary expenses would be incurred in canvassing and carrying a measure through Parliament, Are we prepared to give to a fund? Most important was it to ascertain how far we should be supported in the Lower Province. Lord Aberdeen, be it remembered, had expressly declared in the House of Lords, that the Roman Catholic Endowments in the Lower Province were held by the same tenure as ours, or rather by a weaker. A similar statement was made in the House of Commons by Mr. Peel. A French member had given notice that he would put an inquiry to Ministers as to how far they concurred in this view. But that was the last that was heard of that notice. The inquiry, for good reasons, no doubt, was dropped. Again: as to the School Act (we had enough of them, to be sure; but yet there was always only one more still), Mr. Justice Richards, when Attorney General, moved an Amendment in the School Bill, the effect of which would have been that any denomination, provided the trustees were consenting, could have a separate school; but no such clause was introduced into the Act. It becomes a very necessary question, in our present position, “Who will support? Who is against us?” Many are prepared to tell us,—“Do not make yourselves in the slightest degree uneasy. You are perfectly safe. The Roman Catholics know what they are about. They will stand by you.” If we lean on that reed, assuredly it will pierce our hand. You can place no reliance on the Roman Catholic. A large proportion of their Clergy below are Jesuits, and the Jesuit has his part to play. One doctrine of the Church of Rome is, “Where we cannot rule, there shall be no rule!” Or, like the Irish beggar, they would say, “If we cannot bear authority then, with God’s blessing, there shall be anarchy.” The Jesuit Society it is well known, has been kicked out of every nation under heaven; their unscrupulousness, that is the secret of their desperate failure. In regard to our Church and our property they argue thus:—“Here is our only formidable antagonist, and we must settle her; we must sweep her property away; and Dissenters will soon be disposed of then.”

The *Rev. Mr. Palmer* said, he had seen a report of His Lordship’s charge in a certain paper (the *Globe*) the Editor of which, however he might be praised for consistency, could not be applauded for candour. In that report it was

said that the Bishop and Church were going to fraternize with Romanism. No one there had any sympathy with Rome in her doctrines. But there was no sinking of principle, in making common cause with her against a common enemy. We had not any wish to touch the property of the Church of Rome. But if a principle of spoliation was adopted, with respect to our property, the same principle must extend to Romish endowments. If the house he lived in took fire he was of opinion his neighbor should not wait until the fire reached his house, before he brought assistance to quench it.

The motion was carried unanimously.

SEPARATE SCHOOLS.

The *Rev. F. Evans*, seconded by the *Hon. J. G. Goodhue*, moved resolution No. 4, (see Report of Committee.) on the School Question.

Rev. E. Dewar felt much gratification that the Synod had taken up this most important question. It was true that the Church should endeavour to throw off the iniquitous restrictions with respect to common schools, which now hampered her. In his mission, the state of things was very different from that of almost any other part of the Upper Province, for three-fourths of the community were members of the Church of Rome. He would now state a few facts with respect to the unrighteousness of the Common School system, illustrative of the manner in which the Romanists worked the clause of the bill which was in their favour. This clause gives Romanists the power of establishing separate schools, where Romish doctrines are taught. Now he had a great respect for the symbol of the crucified one, and liked to see it upon our churches, as expressive of the faith in the Redeemer’s blood, taught therein. But when the Cross was made the symbol of Romanism—the work of Romish error,—he did not like it. Now, at every school-house in his mission, Romanism had planted a huge wooden cross beside the entrance. Furthermore, even the election for school Trustees had all the *prestige* of being held in the Romish church.—The leading Trustee is a Jesuit priest. The local Superintendent is the son of a priest, and the Secretary of the Board of Education is a Romanist likewise. Such being the state of affairs, he generally abstained from interfering, feeling that he was quite powerless against such influences, but lately he determined to attend a Public School examination, held in his neighbourhood: he proceeded to the vestry of the Romish church, and was received with much politeness, and a seat handed him. Three Romish priests sat on each side of him, and before them were ranged the children, Protestants, be it remembered, as well as Romanists. The examination commenced, and what was the first book in which they were examined? The first text book used was a “*Treatise on the Mass!*” A table stood near him covered with rewards—very pretty no doubt, but very Romish, consist-

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ing of Roman Catholic works, and pictures of a like character. Such was the teaching received by the Protestant children on his mission at the common schools,—such the influence to which their tender minds was exposed. Now had the Church of England any privilege of a like character—had any other denomination. Certainly not. There was a separate Protestant school in a distant part of his mission. It arose under the following circumstances. The teacher of the common school formerly frequented by all children, whether Roman Catholic or Protestant, was a Roman Catholic, but an honest man, who refused to do the bidding of the Romanists and teach Romish doctrine to Protestant children. Well, they pulled the school-house about his ears while he was teaching in it, and he was obliged to fly for refuge to the house of a Protestant neighbour. Then the Protestants found themselves compelled to establish a separate Protestant school under the school Act. But could the faith of the Church of England be taught in that school? No. Was there a common school in the diocese in which that faith was or could be taught? Not one. Well then, the law was an unjust law, because it would, as he had proved, be made the teacher of Romanism; it could not be made the teacher of the doctrines of the Church of England, even to her own children.

(The Priest alluded to as having a son was formerly in the French army, and was married and had a family, previous to his entering into orders.)—ED. CHURCH.

Rev. Mr. Ardagh concurred with the principles laid down by the *Rev. Mr. Dewar*, and would now beg to illustrate them still further with a few circumstances which come under his own observation. He had himself requested a teacher to teach the *Church Children* the Catechism, and the result was, that the Trustees, had decided that the children could not be instructed in the Church Catechism in that school. He appealed to the Chief Superintendent, and was informed that the matter would be settled satisfactorily in the next School Act. The next School Act however took no notice of this grievance. *Dr. Ryerson* had frequently endeavoured to make it appear that this Act was a remarkably religious one. He (*Mr. A.*) had begged of him to point out where it was required that the Bible, the foundation of all religion, should be read. How did this *Rev. Superintendent* get out of the difficulty? He actually put his ban upon God's Holy Word. He said the received version was not the Bible but only a mere translation. Archbishop Whatley had made a somewhat similar remark, but *Dr. Ryerson* had not the manliness, nor candour, nor honesty, to quote the Archbishop's words in the connection in which they were said. Furthermore, *Dr. R.* said you can have a Protestant school if you like. But what was the school he might have? A school comprising Tunkers, Mormons, Davidites, and a host of other mis-called Protestants. It had

been flung in the face of the whole band of Irish Clergy who were fighting manfully for scriptural education, that there were a majority of Romanists in the country, but here, we had a majority of Protestants, and here we labored under the tyranny of an unrighteous act.

Rev. A. Townley had paid much attention to this most important matter. He was rejoiced to find that our brethren also of the American Church, were paying profound attention to the fearful results of the working of an infidel system in their own country.

The *Bishop* thought that it was a most important matter that the Clergy should collect the various facts that come under their notice. It was a fearful thing that in this Diocese, there were 1000 schools from which God's Holy Word was excluded.

Rev. W. Bettridge, suggested that the delegates appointed to proceed to the seat of Government with the report on the Clergy Reserves, should also be requested to see what could be done with respect to the Church of England obtaining the same privilege as the Church of Rome with respect to schools.

The motion was carried unanimously.

NAMES OF CLERGY AND LAY DELEGATES ATTENDING THE SYNOD.

Clergy.

Ven. Archdeacon of Kingston; Ven. Archdeacon of York; Revs. H. J. Grasset, W. M. Herchermer, St. George Caulfield, St. Thomas; T. Creen, St. Mark, Niagara; John Fletcher, Mono; Thomas B. Read, Orillia; Wm. McMurray, Dundas; D. Blake, Thornhill; E. H. Dewar, Sandwich; Wm. Leeming, Chippewa; Adam Townley, Dunnville; E. C. Bower, Sydenham; H. Mulkins, Penitentiary; W. C. Clarke, Elizabethtown; John Wilson, Grafton; Henry Brent, Barrieffield; R. G. Cox, Hilliard; R. Flood, Caradoc; W. Logan, Manvers; W. David, Brockville; J. Gunn, Dawn; S. B. Ardagh, Barrie; R. Shanklin, Oakville; E. J. R. Salter, Moore; E. L. Ellwood, Goderich; A. H. R. Mulholland, Owen Sound; Archibald Lampman, Huron; Alexander Pyne, Perth; R. Harding, Emily; James Padfield, Carryingplace; G. C. Street, Port Stanley; W. Bettridge, Woodstock; J. B. Worrell, Smith's Falls; John Pentland, Whitby; G. A. Anderson, Tyendenna; E. R. Stimson, Mount Pleasant; J. VanLinge, Wilmot; C. Brown, Otterville; G. Hallen, Penetanguishene; R. Blakey, Prescott; Henry Hayward, London; T. W. Allen, Cavan; J. Gilbert Armstrong, Vaughan; H. B. Jessopp, Port Burwell; W. Beck, Rice Lake; J. S. Clarke, Seymour; Dr. Lett, Toronto; B. Cronyn, London; Charles Brough, Township of London; C. Pettit, Burford; W. L. Osler, Tecumseth; S. F. Ramsey, Newmarket; C. L. Ingles, Drummondville; W. S. Darling, Toronto; J. Flood, Richmond; H. E. Pless, Kemptville; H. B. Osler, Lloydtown; T.

W. Marsh, Norval; T. Green, Wellington Square; A. Hill, West Gwillimbury; J. Short, Port Hope; A. Palmer, Guelph; G. C. Irving, Trinity College; G. Whittaker, do; J. A. Mulock, Fredericksburg; M. Ker, Osnabruck; J. Beaven, St. John, Berkeley; J. Hill, Markham; M. Boomer, Galt; F. W. Sandys, Chatham; E. Paterson, Stratford; T. O'Meara, Manitouaning; G. Nugent, Barrie; J. G. Lewis, Hawkesbury; W. Bleasdel, Trenton; S. Givens, Credit; J. G. D. McKenzie, St. Paul's, Toronto; Alex. Dixon, West Louth; F. Maek, Amherstburg; T. Bousfield, Wolfe Island; John Grier, Belleville; Wm. Belt, Scarboro'; W. S. Harper, Bath; A. Jamieson, Walpole Island; R. Garrett, Brock; H. Patton, Cornwall; A. Sanson, Trinity Church, Toronto; J. Godfrey, Goulbourne and Huntly; A. Mortimer, Adelaide; J. Harris, Edwardsburg; Henry Holland, Tyrconnel; R. V. Rogers, St. James, Kingston; A. F. Atkinson, St. Catharines; F. Evans, Simcoe; F. J. Lundy Grimsby; Henry Revel, Oxford; A. Nefles, Brantford; Charles W. Ruttan, Paris; H. T. Phillips, Grantham; J. L. Alexander, Binbrook; John Hebdon, Ch. Ascension, Hamilton; J. C. Ussher, Brantford; G. B. Fuller, Thorold; T. Elliot, Colchester; G. A. Bull, Barton; W. Ritchie, Georgia; J. S. Groves, Berting, Hastings; E. Tremayne, Jr., Waterloo Mission; S. S. Strong, Bytown; K. Lewis, Franktown; T. S. Kennedy, Toronto; H. C. Cooper, Etobicoke; W. B. Lauder, Napanee; J. S. Lauder, St. Catharines; J. R. Tooker, Marysburgh; W. A. Johnson, Cobourg; R. J. Macgeorge, Streetsville.

LAY MEMBERS.

George Keefer, Thorold; T. Ball, do; H. J. Roulton, St Paul's Church, Dunville; W. Bourchier, Georgia; W. Marsh, York Mills; G. Madison, St John's Church, Berkeley; G. McManus, Mono; A. A. Burnham, St Peter's, Cobourg; J. C. Chadwick, Guelph; T. Gavitter, Tecumseth; Mark Barker, St Jude's, Scarboro; Thos Sladart, Streetsville; Dr. Paget, Thornhill, Trinity Church; Capt McCood, do; Hon G J Goodhue, St Paul's, London; Lawrence Laurason, do; R. McCanniss, Cavan, St. Paul's; G S Burrell, Colborne; G T Gale, St George's, Owen Sound; J H Ellis, Brock; John Arnold, St George's, Toronto; J Bovell, do; G Barkitt, Orillia; J Halla, do; W Foster, St John's, Cavan; D Burke, St John's, Smith's Falls; J Tabor, Christ's Church, Scarboro; R Davis, St John's, Tecumseth; D Collins, St James', Maitland; W J Gamble, St George, Etobicoke; C Pealey, Burford; Geo Wm Allan, St Paul's, Toronto; Hon P B DeBlaquiere, do; Wm Pettitt, St Jude's, Oakville; A Grantham, do; D C Ridley, St Thomas Church, Belleville; A Panton, do; Dr Low, Darlington; J Hibbert, do; G E Shaw, St Mary's Manvers; Alex Preston, do; Hon G S Boulton, Christ's Church, Cobourg; Thos J Cottle, Woodstock; J H Campbell, do; John Pearce, St Peter's, Tyrconnel; H Noble, Christ's Church, Mimico; A L Robarts, Tyndenaga; F Going; M D, St Thomas; J Nuttar, do; J

Carpenter, Mohawk Mission; N Burning, do; J Gamble, St Paul's, Newmarket; J Macklam, Chippewa; Andrew Muir, Grimsby; J D Smith, Palermo; H M Switzer, do; J Geary, St John's, Township London; H J Greenstreet, Paris; Paul Shepherd, St Paul's Scarboro; R Watson, Burford; P Stewart, St George's, Clarke; H Hind, Kempville; Wm McLaughlin, Cartwright; D Deacon, do; Clarke Gamble, A. Dixon, St. James, Toronto; Daniel Collins, St. James, Markham; J O Hatt, T Stinson, Christ Church, Hamilton; John W Gamble, Chinguacousy; C Rubidge, St Johns, Peterboro'; John Mewburn, St —, Stamford; do do, Drummondville; Major Esten, St Pauls, Newmarket; B Bennett, Ingersoll; John Nixon, Grimsby; E G O'Brien, J Brent, Holy Trinity, Toronto; George Wright, M P P, Brampton; Abraham Brandt, Christ Church, Indian Reserve; D Whitty, Dr Boys, Barrie; C A Dixon, Dundas; W O'Brien, Shanty Bay; James Smith, Sydenham, Credit; John Eastman, North Gower, Richmond; J Harris, P Magrath, St Peter's, Credit; Dr Jones, Lloydstown; J Hamerton, Trinity Church, Hawkesbury; Sheldon Hawley, Trenton; U C Lee, Stratford; B French, Trinity Church, Cornwall; E H Whitmarsh, Merrickville; B W Scott, Oshawa; C Brereton, J Barry, West Gwillimbury; H Racey, Brantford; J B Marks, J Dunne, Barriefield; T Bate, Grantham; H C Baker, Ch H Gates, Church of the Ascension, Hamilton; Andrew M Chisholm, Wellington Square; W McKay, Nelson; A P Salter, St Pauls, Chatham.

DIVISION OF THE DIOCESE.

The Report of the Committee, as originally brought forward, has been already given. The 1st clause recommended the formation of two additional sees, one east, and the other west of the then remaining Diocese of Toronto. The 2nd clause (which was ultimately expunged) proposed that the selection for the increased Episcopate should be made from the Clergy of the Diocese. The 3rd clause provided for the establishment of an Episcopal Fund. The 4th clause embodied a request to the Lord Bishop of Toronto to renew his exertions for the immediate division of the Diocese.

The 1st clause was moved by the *Hon. P. B. De Blaquiere*, seconded by the *Rev. F. Evans*, and carried.

The 2nd clause was moved by the *Hon. P. B. De Blaquiere*, seconded by *E. H. Whitmarsh, Esq.*

Dr. Bovell moved, in amendment, that the words, "the selection for that purpose should be made from amongst the Clergy of the Diocese," be expunged, and that the following be substituted—"The Clergy of the Diocese may not be overlooked." He considered that the election should be made by the Synod, from any quarter they might think proper; and that it would be a breach of unity to restrict the election to each particular Diocese. The amendment was seconded by *E. G. O'Brien*,

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Exp., who observed that, as to the choice of the individual to fill the new Bishopric, the amendment left us at liberty to go anywhere.

The *Bishop* remarked that exclusiveness as to the field of election was anti-catholic; that any person ought to be eligible whom the Synod might think proper to elect.

The *Rev. Hannibal Mulkins*, seconded by the *Rev. Francis Evans*, moved an amendment to the effect, (if we remember right), that the election should be made by the Clergy of the Diocese from their own number, so soon as the requisite endowment in each case had been provided within the limits of that Diocese. Mr. Evans remarked that, were five per cent given him on the increased value which real estate has attained within a few years, in the town of London only, he would endow a Bishopric.

The *Rev. R. Ardagh* suggested that perhaps it might be advantageous to adopt a plan which he had seen adopted at a meeting of Clergy in the Diocese of Waterford, where three Clergymen were nominated to the Sovereign for a vacant Bishopric.

The *Bishop* again repeated that no anti-Catholic restrictions should be imposed; that the Synod had a perfect right to choose in any quarter they pleased.

The *Rev. Arthur Palmer*, seconded by the *Rev. Dr. O'Meara*, moved that the whole of the 2nd clause be expunged, which was carried; and so the original motion for the adoption of that clause was lost.

Second Committee.

(Petitions and other Miscellaneous Business.)

The Report of the Committee was presented and read by the Hon. G. S. Boulton, as follows:—

The Committee appointed by the Synod to consider and prepare certain business referred to them, beg to report, that they recommend for the adoption, by the Synod, resolutions respectively numbered 1, 2, 3, 4, 5 and 6. And for reference by the Synod to a Permanent Committee, the suggestions contained in a resolution introduced by the Rev. D. E. Blake, Rural Dean, marked No. 7; a resolution introduced by the Rev. A. Townley respecting increased contributions towards the maintenance of the Clergy; and a memorial from the Vestry of St. George the Martyr, Toronto, respecting the Cemetery of St. James, Toronto. All which is respectfully submitted.

G. S. BOULTON,
Chairman Committee.

Synod of Toronto, 14th Oct. 1853.

The resolutions are given below, each in its place, as they were read *seriatim*.

Moved by the Hon. G. S. Boulton, seconded by the *Rev. R. G. Cox*,—

1. *Resolved*,—That this Synod is of opinion that great practical advantages would be attained if fixed territorial limits were defined for the guidance of each Clergyman having cure of souls within the Diocese, and therefore respectfully urges upon His Lordship the Bishop of the Dio-

cese the propriety of devising and carrying out, so far as he may feel himself empowered, a scheme of division by which this desirable object may be secured.

His *Lordship* explained that he had no power to make these territorial parochial divisions, except by agreement or understanding on the subject.

The *Hon. Mr. DeBlaquiere* was aware that His Lordship could not enforce such boundaries; but thought that consent or understanding about boundaries would be quite sufficient.

Mr. Boulton expressed the opinion that a Protestant Bishop in this Province would have the same power in such a matter with the bishops of the Roman Catholic Church in the Lower Province. There was some further conversation of a desultory character; after which the Resolution was carried.

The following Resolutions, relating to clerical maintenance, introduced by the Rev. D. E. Blake, were moved and seconded by the same gentlemen, (*Hon. G. S. Boulton* and *Rev. R. G. Cox*),—

2. *Resolved*, That this Synod are unanimously of opinion that as in the Jewish Church they who ministered about Holy things lived of the sacrifice, and they who waited at the altar were partakers with the altar; even so in the Christian Church, it is by our Lord ordained that they who preach the gospel should live of the gospel.

3. *Resolved*, That in the opinion of this Synod, one of the most serious practical difficulties connected with the Church in this diocese is the want of an assured respectable income for its ministers in general. That in consequence of the existence of this evil, the people are perishing for lack of knowledge; there are comparatively few ambassadors of Christ to send to them; the present clergy are, many of them, seriously crippled in their means; the hearts of the young discouraged from entering the ministry, while the wealthier classes of the community, actuated by a like fear, rather hold back, than encourage their sons to take Orders.

4. *Resolved*, That it is the duty of every member of the Church in this diocese, lay as well as clerical, to use the most strenuous efforts for the removal of the aforesaid evil; and that it is in an especial manner incumbent on the members of this Conference respectfully to tender to the proper authorities, upon the present occasion, the advice which their experience and local knowledge enables them to give, respecting the most beneficial mode of appropriating the funds accruing from permanent sources, and which were set apart by the 3d and 4th Vic. chap. 78, for the support and maintenance of Public Worship, and the propagation of religious knowledge according to the principles of the Church of England in this diocese; as also to consider of and recommend such measures as may seem best calculated to secure, by means of voluntary contribution, the efficient and continuous aid

which the exigencies of the church imperatively demand.

Mr. Blake made some forcible remarks, with much feeling, in support of these resolutions. He considered that when one of the queries, officially put to him by the S. P. G. F. P., was, "Is the duty of contributing to the support of their Clergyman distinctly and periodically brought before the members of the Church?" it would not be indelicate for him, though a Clergyman, to address the Synod on this subject. A large majority of the Clergy in this Diocese were suffering uncalled-for hardships. For this evil it was very possible that the Clergy themselves are in a great measure to blame. There should be amongst them more of an *esprit de corps*. It was improper that the Minister of Christ, in the present state of society, should not be receiving so much as a respectable mechanic. Would medical men or lawyers, as a body, submit to this? Scarcely any portion of the human race, he conceived, suffered more than the Canadian Clergy from the curse of the fall,— "In the sweat of thy brow shalt thou eat bread." The Bishop of the Diocese was fully cognizant of the melancholy facts connected with the stipends of his Clergy: he warmly sympathised with them, and had done everything in his power to alleviate the evil. A great evil it was; for the energies and hearts of the Clergy are bound down by it.

The resolutions were carried unanimously.

It was moved by the *Hon. G. S. Boulton*, seconded by *Dr. Mewburn*, that resolution No. 5 (also introduced by *Mr. Blake*) be adopted.

Resolved, That it is expedient that a Provisional Committee be chosen from the Lay and Clerical members of this Synod, whose duty it shall be in the first place, to devise means in co-operation with the Bishop, to ameliorate as soon and as far as practicable the condition of the present Clergy of the Diocese, and increase their number; and secondly, to receive petitions, memorials, and generally to consider all matters touching the temporalities of the Church as may by any member of the Church, Lay or Clerical, be submitted for their consideration, and from time to time to report to the Lord Bishop, who will be pleased to promulgate the same for the information of the Church in general, and take such decisive action thereon as in his discretion may seem expedient.

Clark Gamble, Esq., with consent of the Committee, moved in amendment, seconded by *G. W. Allan, Esq.*,

Resolved, That a Committee for General Purposes be appointed by this Synod, consisting of 12 Clerical and 12 Lay delegates, of which his Lordship the Bishop be *ex-officio* Chairman, who shall sit and act from time to time, until the next meeting of this Synod, to consult and advise upon matters connected with the Church in this Diocese, to frame and report rules and regulations for the future guidance of this Synod, touching the future election of delegates to the

Synod—the mode of procedure at meetings thereof, and all things necessary to insure order and despatch therein; to report from time to time upon such matters as they may have considered—and from such reports to cause a condensed statement to be printed and forwarded to the members of the Synod, at least one month previous to its next meeting.

Resolved, That such Committee consist of

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| 1. Ven. Archdeacon of Kingston, | 1. Hon. P. B. DeBlaquiere, |
| 2. Ven. Archdeacon of York, | 2. Jas. Bovell, Esq., |
| 3. Rev. H. Patton, | 3. Hon. G. S. Boulton, |
| 4. Rev. W. M. Herchmer, | 4. Hon. J. G. Goodhue, |
| 5. Rev. J. Grier, | 5. J. W. Gamble, Esq., |
| 6. Rev. Jonth'n Shortt, | 6. James H. Campbell, Esq., |
| 7. Rev. D. E. Blake, | 7. H. C. Baker, Esq., |
| 8. Rev. Ben. Cronyn, | 8. John Arnold, Esq., |
| 9. Rev. Dr. Beaven, | 9. John O. Hatt, Esq., |
| 10. Rev. T. B. Fuller, | 10. Dr. Mewburn, |
| 11. Rev. H. J. Grasset, | 11. Ed. Carthew, Esq., |
| 12. Rev. W. Bettridge, | 12. Dr. Low. |

Of whom five shall be a quorum.

Hugh C. Baker, Esq., moved, seconded by *Dr. Mewburn*, that the remaining resolutions comprised in the report of Committee No. 2, be referred to the Provisional Committee. *Carried*.

These Resolutions are as follow:—

CLERICAL INCOMES FROM THE RESERVES.

(Introduced by the *Rev. D. E. Blake*.)

Resolved,—That with respect to the funds applicable to the support of the Clergy which are derived from the Clergy Reserves, this Synod is of opinion that no scheme better adapted to secure their equitable, and in a general point of view advantageous appropriation can be devised, than the one that has been approved of, and suggested by his Lordship, our present venerable and respected Diocesan, viz: First, that the salaries of the Clergymen which were reduced in 1833 be raised to their original amount, £200 per annum, and that so many of the Clergy next in seniority to them as may be required to make up the number 25 be added to this class at the same rate of stipend; and if from any cause it should not be in the power of the proper authorities to award to them the arrears of loss accumulating since 1833 that the restoration may at least take place from the time when the Clergy Reserve surplus fund was intrusted to the venerable S.P.G. for the appropriation. Second, That the 25 next senior Clergymen who have served as Presbyters 12 years or upwards in the Diocese may be allotted an addition of £50 annually to their present stipend of £100 from the Clergy Reserve surplus fund. And Thirdly, That the 25 next senior Clergymen who have served as Presbyters within the Diocese for nine years may be allowed an addition of £25 annually from the same fund; and that

the arrangement may take the number from time to time serves fully, That that upon the clergyman

Resolved convinced both to supporting funds up tors, and of our inc sanction of recommen in the Dic the first S as they of ocications of their i ministers.

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the arrangement as respects the last two classes may take effect from 1st January last, and that the number of said two classes may be increased from time to time, as the surplus Clergy Reserve fund shows a greater income. And Fourthly, That these three classes be permanently maintained at their respective rates of salary; and that upon the decease of an incumbent the Clergyman next in seniority be promoted.

THE CHRISTIAN TENTH.

(Introduced by the Rev. A. Townley.)

Resolved,—“That this Diocesan Synod, deeply convinced of the most injurious effects resulting both to pastors and people, from a system of supporting the former, which depends for its funds upon the mere inclination of the contributors, and believing that the payment of a *tenth of our increase* for the purpose has the undoubted sanction of Divine wisdom, does hereby earnestly recommend to all the Clergy regularly officiating in the Diocese, to preach a sermon annually upon the first Sunday after Trinity, or as near that day as they conveniently can, upon the duty of conscientiously setting apart this certain portion of their income for the maintenance of God's ministers.”

CHURCH OF IRELAND.

Moved by the Rev. *Stephen Lett, LL.D.*, seconded by *E. G. O'Brien, Esq.*, and

Resolved,—That we, the Church of the Diocese of Toronto in Diocesan Synod assembled, take this the first opportunity which has presented itself to offer to our Holy Mother, the United Church of England and Ireland, our hearty congratulations on the great increase which the Church has received by the return of those to the ancient Church of Ireland who had embraced the errors of Rome, and we desire to ascribe glory to God the Father, God the Son, and God the Holy Ghost, for this wonderful out-pouring of His Spirit on our hitherto unhappy Ireland, and further that our Bishops be requested to communicate these our congratulations to the Primate of all Ireland, and the other Archbishops.

DISABILITIES OF AMERICAN CLERGY.

Moved by the Rev. *H. Patton*, seconded by the Rev. *Dr. O'Meara*, that this Synod would respectfully suggest that his Lordship the Bishop would adopt such means as he deems most fitting to obtain the removal of those disabilities which

exist, or are supposed to exist in the case of the Clergy ordained in the United States which prevent their being received into this Diocese on an equal footing with those who possess English or Colonial Ordination.

Mr. Patton made a few excellent remarks upon the topic embodied in the resolution.

PERPETUATION OF THE SYNOD.

Moved by the *Hon. P. B. De Blaquiere* seconded by *Rev. Henry Hurd*, and *Resolved*, that this Synod desires to offer its devout and grateful acknowledgment to Almighty God for having been permitted thus to assemble, and with a view to extend to the present and future generations of this Diocese the benefits which may be reasonably expected to accrue under Divine favors, from the discreet and temperate exercise of Synodical action in the affairs of our Church, this Synod is hereby declared perpetual; and at the rising of the present Synod it shall stand adjourned until the 1st day of June, 1854, at 10 o'clock, A.M.

Dr. Bovell, seconded by the *Rev. Dr. Beaven*, moved in amendment, That the time for convening the Synod be left as usual, in the hands of the Bishop.

The *Rev. Arthur Palmer* moved in amendment, seconded by *James H. Campbell*, that it should be left to the Bishop's discretion to convene the Synod at any time during the year 1854.

After some conversation, which terminated in an understanding that the Synod was not to be considered defunct—the *Hon. P. B. De Blaquiere* withdrew his motion, stating that his only object was to perpetuate the existence of the Synod.

The *Rev. T. S. Kennedy* rose to allude to the necessary expenses of the Synod, in which ought to be included, this year, the expenses incurred by the Delegates in their visit to New York. The Church Society, of course, could not be answerable for these expenses. No plan for providing the requisite sum was decided upon; but some step will be taken towards that object.

A vote of thanks to his Lordship the Bishop, and another to the four Secretaries, were carried by acclamation.

His Lordship having addressed the Synod in a few earnest words, and having expressed his satisfaction at the harmonious management of the business and its auspicious issue, dismissed the Synod with the Episcopal benediction.

