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# The Church Chronicle.

No. 12.

TORONTO, MARCH, 1865.

VOL. II.

## GORE AND WELLINGTON BRANCH ASSOCIATION OF THE CHURCH SOCIETY.

The Secretary begs to remind the Clergy and the Parochial Committees throughout the above named District Branch, that the Annual District Meeting will be held in Guelph, on Thursday, the 9th March, at 7 p m.

A Meeting of the Managing Committee will be held the same day in St. George's School Room, at 12 o'clock.

Parochial Reports should be sent in to the Secretary, at Hamilton, with as little delay as possible, and not later than Tuesday, the 7th March. The Reports should contain the names of those gentlemen who have been nominated as members of the District Managing Committee.

J. GAMBLE GEDDES,  
Secretary.

## CHURCH SOCIETY MEETING.

Minutes of proceedings of meeting, held on Wednesday, February 8th, 1865.

Present, the Lord Bishop in the chair, Archdeacon Bethune, Dr. Shortt, Dr. McMurray, H. C. Cooper, S. Givins, F.L. Osler, Provost Whitaker, Rev. Mr. Ardagh, Dr. Fuller, Hon. J. H. Cameron, J. W. Gamble, Rev. J. Carry, C. J. Campbell, S. B. Harman, T. Galt, J. Faincomb, E. G. O'Brien, C. Gamble, R. B. Denison, C. Magrath, G. Duggan, J. Duggan W. H. Boulton, H. Mortimer, Dr. O'Meara, Rev. S. Darling, Rev. Mr. Cartwright, Rev. Dr. Greene, R. Spratt, Rev. Mr. Stuart, Rev. Mr. Roberts, Rev. Mr. Holland, Dr. Bovell, Rev. Mr. Belt, Rev. Mr. Beck, Rev. Mr. McCollum, F. J. Joseph, Rev. Mr. Davidson, Rev. Dr. Latt, Rev. H. Brent, Rev. E. Baldwin, Hon. H. J. Boulton, Rev. Mr. Arnold, Rev. Mr. Higginson, Rev. Mr. Hope, Mr. Green, Rev. Mr. Fletcher, H. J. Boulton, jr., Rev. J. G. D. McKenzie, Rev. Mr. Hodges, Rev. C. E. Thompson.

Prayers were read by the Rev. S. Givins.

The minutes of the previous meeting were read and confirmed.

The Clergy Trust Committee presented their report on the securities held by the Society; upon which it was moved by S. B. HARMAN, Esq., seconded by E. G. O'BRIEN, Esq., and resolved, that the report now read be adopted.

Moved by THOMAS GALT, Esq., seconded PROVOST WHITAKER, that this Society, considering the character, the standing, and the position of the gentlemen who constitute (and have constituted) the Commutation Trust Committee of this Society—gentlemen selected from the leading ranks of both clergy and laity—who have with disinterested assiduity, and many of them at great personal sacrifice and expense, given their time, their talents and attention, to the management of the said trust for a long series of years, and have by their management produced the more than satisfactory result so clearly laid before the society in the report just read—feel it to be due those gentlemen, and as only a proper mark of the respect and confidence of the Society towards them collectively and individually, to express the regret of the Society that the uncalled for and unfounded charges made by a member of the Society, has put the committee to the trouble of preparing the said

report, and this Society desires now not only to adopt the said report, but to ratify and confirm, as the action of the Society, in the most unqualified manner, every act of the said committee from the period of the creation of the trust to the present time; and further, with respect to the Honorable John Hillyard Cameron, to reiterate the grateful feelings entertained by the Society for his valuable services, and the ratification and approval by this Society of all his acts as Manager of the fund and Solicitor of the Society.

The report of the committee on the securities held by the Society for the other trusts was read, upon which it was moved by Rev. Dr. FULLER, seconded by Rev. H. BRENT, and resolved, that the report of the committee on the securities and trusts of the Society be adopted.

Moved by Rev. W. BELT, seconded by Rev. Dr. SHORTT, that the Land and Investment Committee are hereby instructed to take such proceedings as to them may seem expedient, with a view to collect the various amounts now overdue on sales of land and other arrangements on behalf of the various trusts of this Society.

The committee appointed to consider Mr. Rowsell's application, reported that they had met, but requested to be allowed to defer their report till next meeting.

The Widows and Orphans' Committee reported on the matters referred to them, upon which it was moved by Rev. H. C. COOPER, seconded by Rev. Dr. FULLER, that the report of the Widows and Orphans' Committee be adopted.

Moved by the Rev. H. C. COOPER, seconded by Dr. O'NEARA, that the claim of Mrs. Harris, reported upon by the Widows and Orphans' Committee, be referred to the Solicitor of the Society, for his opinion on the legal validity of such claim, such opinion, if possible, to be laid before the Society at its next meeting.

The Rev. H. C. Cooper gives notice, that at the next quarterly meeting of the Society, he will move that the 5th and 11th sections of the by-law for the administering of the Widows and Orphans' Fund be amended, according to the recommendations of the Widows and Orphans' Committee since the report printed by the said committee.

E. G. O'BRIEN gave notice, that whereas it is necessary to define more specifically who shall, or shall not be recipients of the proceeds of the Widows and Orphans' Fund, in order to confine the benefits arising therefrom more particularly to those for whom the fund was originally created and is still maintained, namely, the widows and orphans of such clergymen, who by withdrawing from, or not entering upon any secular employment, debar themselves from such ordinary means of providing for their families. Be it further enacted, that no participation in the said fund, or any proceeds thereof, be allowed to the widow or family of any clergyman whose maintenance in whole or in chief part had depended on secular means, whether by public or private tuition, or otherwise obtained. Provided always, that this limitation do not apply to cases where a clergyman, having otherwise fulfilled all other required conditions, shall have been duly permitted by the Bishop in writing, to give private tuition in addition to his other and more immediate duties of a clergyman, and held entirely subordinate thereto.

And, be it also enacted, that the committee for the management of the Widows and Orphans' Fund shall keep, with the minutes of their proceedings, a list of the clergy of the diocese, shewing the date of the entry of each one into the diocese, and all payments made to the said fund; and no claim whatsoever shall be entertained by this Society until reported upon by the said committee, shewing in such report, clearly and precisely, all payments that had been made by the clergyman for whose family such claim is made, and also all other particulars as to compliance or non-compliance with the rules, regulations or laws of the Society relative thereto.

The application on behalf of the children of the late Rev. E. H. Dewar, was referred for further information.

The application of the Rev. J. Sims and Rev. J. Gibson, for extension of time allowed by widows and orphans' by-law, having been sanctioned by the Bishop, was reported.

The following grants were then made, viz.:—

1. For the erection of a Parsonage at Cookstown, \$50.
2. For the completion of the Church at Wye Bridge, \$25.

3. A set of Service Books for Rev. S. Briggs.
4. For the erection of a brick Church in West Brook, \$50.
5. To the Rev. W. Belt, for Bibles and Prayer Books, \$10.

Moved by the Rev. Dr. FULLER, seconded by the VENERABLE the ARCHDEACON, that the memorials to the legislature just submitted, with the additions suggested, be adopted by the Society, and that they be transmitted to the Hon. J. H. Cameron, and the Hon. G. W. Allan, for presentation to the legislature.

Moved by Rev. Dr. FULLER, seconded by Rev. H. BRENT, that petitions be prepared and presented to the legislature this session, asking for the same powers, in regard to lands held in trust by the Society, as have been conferred on the Church Society of the Diocese of Huron and the Incorporated Synod of the Diocese of Ontario.

Moved by Rev. S. GIVINS, seconded by Rev. H. BRENT, that whereas many of the appointments for Parochial Meetings during the past month, could not be kept in consequence of the unfavourable state of the roads and weather, and other causes, it be an instruction to the Chairman of the several District Associations to arrange, without delay, that meetings be held in every such Parish, and at every such Missionary Station in the Diocese, with a view to the annual subscription being taken up.

Moved by the Rev. Mr BALDWIN, seconded by Col. O'BRIEN, that the Commutation Trust Committee be respectfully requested to furnish, at each annual meeting of the Society in June, a statement of the financial affairs of the Society under their management, according to some such tabular form as the one submitted.

The following gentlemen were elected members of the corporation, Rev. Mr. Boddy, F. Richardson, Esq., Daniel Wilson, Esq.

The following names were proposed for election at the next meeting, viz. :—A. H. Campbell, Esq., Peterborough; G. Hallen, Esq., Dundas; Rev. E. R. Davies, Perrytown; John Holgate, Esq., Milton.

Prayers were read by the Rev. H. Brent, and the meeting adjourned.

COLLECTIONS RECEIVED FROM THE 1ST TO 28TH OF FEBRUARY, INCLUSIVE.

MISSION FUND.		MISSION FUND—Continued	
Hamilton, St. John's Church.....	\$4 00	Fort Erie, Annual Meeting.....	4 30
East Flamboro, St. Mathew's Ch..	3 25	"    Jan. 7th Collection.....	3 15
Port Hope, St. John's Church.....	26 00	Bertie.....	70
Etobicoke, after Missionary Meeting	8 43	Rev. H. Greenham.....	8 00
Milton, Grace Church.....	2 50	Lloydtown, St. Mary's Church	4 23
Hornby, St. Stephen's Church.....	1 70	Bolton, Christ Church.....	93
Caledonia.....	3 25	Albion, St. James' Church.....	1 65
York.....	3 15	King, All Saints' Church.....	7 20
Cayuga.....	2 80	Orillia, St. James' Church.....	3 61
Oakville, St. Jude's Church.....	9 31	"    St. Luke's    "    .....	1 19
Palermo, St. Luke's    "    .....	2 29	Atherley.....	78
Hamilton, Christ's    "    .....	20 00	Etobicoke, St. George's Church ...	3 00
Toronto, St. John's    "    .....	38 47	Toronto, St. Geo. Church School	13 90
Colborne, Trinity    "    .....	5 27	House.....	6 60
Grafton, St. George's    "    .....	6 73	York Mills, Missionary Meeting...	55 45
Cobourg,    }    after Missionary	12 46	Toronto, St. James' Cathedral.....	18 00
Stiles    }    Meeting	1 45	Hamilton, Ascension Church.....	3 16
Toronto, St. Ann's Church.....	7 00	Georgetown.....	1 78
Scarboro, Christ's    "    .....	3 25	Norval.....	73
"    St. Paul's    "    .....	2 30	Stewardtown.....	5 00
"    St. Jude's    "    .....	2 00	Penetanguishine, St. Jas. Church..	1 00
Credit, St. Peter's Church.....	7 00	Omamee, Christ's Church.....	40
Sydenham.....	3 93	Manvers, St. Mary's    "    .....	40
Waterdown.....	5 87	Emily, St. James' Church.....	2 25
Lowville.....	2 70	Mount Forest, St. Paul's Church..	

MISSION FUND—Continued.			
Aurora.....	1 03	Fort Erie.....	8 50
Berkley, St. John's Church.....	8 82	Bertie.....	1 63
Yorkville, St. Paul's Church (new)	2 00	Rev. H. Greenham ..	8 00
Collingwood, All Saints' Church...	2 00	Scarboro', Christ Church.....	5 80
Millbrook, St. Thomas' ".....	3 00	" St. Paul's Church.....	3 20
Cavan, St. John's ".....	2 80	" St. Jude's Church.....	2 00
" St Paul's ".....	2 40	STUDENTS' FUND.	
Cartwright, St John's ".....	4 00	Rev. H. Greenham.....	2 00
Perrytown.....	75	GENERAL PURPOSE FUND.	
Elizabethville.....	1 05	ANNUAL SUBSCRIPTIONS.	
Goro's Landing.....	1 25	Rev. H. Hope.....	5 00
Kendal.....	65	" E. Baldwin.....	5 00
Hamilton, St. Thomas' Church.....	3 39	" C. Hill.....	5 00
Carlton, St. Mark's ".....	1 38	E. Hobson, Esq.....	5 00
Wolland.....	2 00	Dr. Bently, Etobicoke.....	5 00
Fontbill.....	3 25	J. Duggan, Esq., 2 years.....	10 00
York Mills Parish, Additional....	9 60	Rev. M. Cartwright.....	5 00
Rev. E. Baldwin.....	60 00	" D. Shortt.....	5 00
Cookstown, St. John's Church.....	1 50	R. Spratt Esq.....	5 00
West Essn, St. Peter's ".....	73	Miss Spratt.....	2 00
East Essn, School House.....	65	PAROCHIAL BRANCHES.	
Tecumseth ".....	45	Scarborough.....	38 00
WIDOWS' AND ORPHANS' FUND.		Fitzgray, Harbour.....	30 46
Dr. Beaty, Etobicoke (donation)...	5 00	Fert Erie.....	49 85
Wellington Square.....	5 55	Bertie.....	14 11

## CORRECTION.

The Sum of \$41.38, Collection in aid of Widows and Orphans' Fund, was by mistake credited in the Annual Report to Christ Church, Hamilton, instead of to the Church of the Ascension.

## MANITOWANING MISSION.

We solicit for the following interesting report of the recently appointed Missionary among the Indians on the Manitoulin Island, a thoughtful perusal. It places before the church and the christian public, our duty to those poor people, and calls earnestly for aid. The more we know of Mr. Sims the more gratified we are that he has been selected for that important charge. None know the trials and discouragements of a Missionary among the Indians but those who have laboured among them. They are far greater than can be easily imagined, and call for general sympathy and support. As this is the only Indian Mission, supported by our Society, we feel it our duty to second most earnestly Mr. Sims' suggestions. To carry out the original plan of making the Manitoulin Island, an asylum for the Indians frequenting the borders of Lake Huron, a second Missionary is indispensable. One ought to be constantly travelling about visiting the scattered families and tribes around the lake, and persuading them to join the Mission, while the other remains at home. Measures ought to be taken to make it an object for the Indians to join the mission, by establishing schools; instructing them in the arts of civilized life; and providing them with the means of living till they can support themselves.

We feel deeply interested in the prosperity of this Mission, and trust many special contributions will be made for its support.

MANITOULIN ISLAND, LAKE HURON, JAN. 20TH, 1865.

To the Reverend S. Givins, R. D., &c., Hon. Sec., Church Society, Diocese of Toronto.

DEAR SIR,

In presenting my first Quarterly Report to the Church Society, I desire to acknowledge the kind and gracious Providence which has thus far ever been mindful

of me and mine in this distant Mission field of our Diocese. I need not recapitulate all that I have already stated in the letters which I have previously addressed to you. I shall therefore in this report confine myself to such facts and suggestions as appear to me to be of the most necessary importance to lay before you.

In the first place, I am desired by the Indians to say that they are very grateful to the kind Christian friends who have so generously responded to the appeal made to the Christian public on their behalf. Chiefs Mizhegwongi, Shewetalgun and Keezia, particularly desire me to mention this in my report to you; while also they desire me to ask the still further assistance of our benevolent friends, until the crops of the coming season shall by the blessing of God be gathered in. As soon as I had fairly got settled in our new home, I set about the work of visiting, and enquiring into the wants and wishes of the Indians. These I found to be numerous and varied.

Notwithstanding all that has been done for them in the way of charity and instruction, I find many of them almost in a state of entire nakedness. Since the Government have abandoned the practice of giving them yearly presents of clothing, blankets, &c., the greater number have been entirely dependent on the private charity, chiefly of the resident missionary and his friends, for the supplying of their wants in this particular. I have been able, by the timely arrival of a box of clothing from some Christian friends of Islington, at home, to supply partially the wants of some: but yet not to one-fourth of the extent which is desirable and even necessary. Many of the Indians have large families, some of nine and ten children, all at home, and depending on their parents for support, and many of these are often confined to the Wigwam or Log-house, unable to go out to do anything, simply for the want of clothing. It is quite true that some of the men are idle and unwilling to work, even when they can get it to do, but then it must be remembered that they are a nomadic race, fonder of going hither and thither, living an easy life of hunting, fishing and trapping, and unaccustomed to, and still more unwilling to adopt, the stay-at-home habits and steady occupation of more civilized people. But though some are idle yet others are praiseworthy exceptions. I find that as a rule, here, the Ottawahs are the most industrious tribe. The Ojibways prefer doing as little as they can in the shape of labour, but even some of these are industrious. We have in Manitowaning an Indian who knows something of four trades, those of a carpenter, blacksmith, tinsmith and shoemaker, and he really does very creditable work. The women are generally speaking industrious.—they make rush mats, baskets, bark and bead-work, boxes, &c., which they exchange with the traders for what they can get.

Although the Indians have had so many privileges of schools and other means of instruction, it is really painful to see how few have profited by them. In Manitowaning out of twelve families containing 26 grown persons, only 4 can both read and write, while 7 only can read. These facts show that they are very slow to learn.

We have a day school, which we hold in one of the Mission houses for the present. The number on the Register is 27, the average daily attendance for the last three months is 17. Of the whole number on the Registrar 19 are boys and 8 are girls. Mr. Burkitt has a day school at the Little Current, but as I presume he reports to the Society independently of me, and as I have received no intimation that his school is considered to be under my supervision, I forbear to make any remarks upon it. We hold a Sunday School here every Sunday morning before service, in the management of which I am assisted by my wife and the interpreter. The number on the Register is 27, of these 17 are boys, and 10 girls. The average attendance for the last three months is 14. When I am absent on Sundays, as is the case once a fortnight, except at a particular period of the year, in Spring and Autumn, while the ice is breaking up, or in course of formation, Mrs. Sims conducts the Sunday School in the Mission house. I hold two full services when at home, one partly in English for the benefit of my own family and the white residents here, viz.: the Superintendent's family, Mr. Ironsides, the Interpreter to the Department, and the Doctor, the other wholly in Indian. The Indians attend church very regularly, and their behaviour during the service is very devout, they listen with great attention and take part in the responses when they are able, while those who read are not ashamed to let their voices be heard in the worship of God.

On Christmas day we celebrated the Sacrament of the Lord's Supper here—the church was beautifully decorated with evergreens—and 23 communicants united in commemorating the Saviour's dying love, all of whom, with the exception of three, were Indians. The following is the average attendance at the services since I have been here, at morning service, 43; afternoon service, 29; with the help of Andrew Jacobs, a brother of our late Missionary here, I get on very well with my Indian sermons, the Indians say they can understand my preaching quite well. I write first in English, he then translates for me *viva voce*, while I write from his dictation. At the Little Current, where I attend once a fortnight, the attendance is also good; average attendance when I am present is 42. At Shegwaindah Bay there are at present only two families, the Chief Edwy Keezis and wife, who are Christians, and a heathen whose name is Mashkoonun, who has eight children; these families support themselves partially by fishing under the ice in the Bay. I have relieved them to some extent from the supplies under my charge. The chief tells me that there are eight other families belonging to that place, five Christian and three heathen families, that they are all coming back in the spring for the sugar making. They are all at present on the main land of the North Shore, scattered hither and thither, and subsisting by hunting and fishing. I visited Shegwaindah last Wednesday week, on my return from the Little Current. The whole number of Indians, as far as I have been able to ascertain, who belong to the Church of England, or who as heathens have been accustomed to listen to the gospel from our Missionary, are as follows:—in Manitowaning 12 families (1 absent) containing 56 souls. At Shegwaindah 10 families, (8 absent,) six of whom are Christians and four heathens, containing 46 souls. At Manitou Lake, 2 families containing 12 souls. At Little Current, 13 families containing 70 souls, making a total of 184 souls. Of these, as far as I can ascertain, there are about 78 children. Here then is a work for the Church to do. These Indians are all attached to the Church. Even the heathens are anxious, as far as I can learn, to hear the gospel from us, and have hitherto resisted all the attempts of the Roman Priests to make them converts to Romanism. I cannot, however, help remarking here, that the zeal and energy of the Roman Church is no where more strikingly shown than in this remote and comparatively obscure island.

At Wequeemakong, about 7 miles from this place, there is a regular staff of Jesuit Missionaries, four priests, several lay brothers and sisters, engaged in the work of civilizing and instructing the Indians, would that it were in the pure doctrine of holy writ. But be that as it may, their efforts certainly put ours to the blush. At an enormous outlay they have built a fine stone church, a large and commodious school house, and an industrial establishment, in and by means of which the Indians are taught the art of agriculture and other useful employments. Two of their Missionaries are constantly travelling up and down the lake and about the coast, ministering to the Indians, while two are always stationary, and at the establishment; while we are feebly represented by a solitary Missionary, and a school master isolated from the Mission establishment, plodding his weary way alone.

Why is it so, I may well ask? Do we not need a revival of the Missionary spirit of old? And then again, may I not venture to enquire why our Provincial Government subsidize and support the efforts of the Jesuits among the Indians, by paying a Schoolmaster at Wequeemakong, while we do not receive a single cent towards keeping up our School, either at the Little Current or here? I do trust that this will be remedied. Our Protestant Indians, in communion with the Church of England, have as good a right as their Roman Catholic brethren to a share in the grants of public money, and I do hope that the Government will awake to a sense of right in this matter. If our Indians were all removed to Manitowaning, the Mission establishment enlarged by (at least) the employment of an additional Missionary, who might in the first instance be an active, earnest and pious young or middle-aged layman, whose encouragement should be that, if found suitable and faithful, he should after sufficient probation be admitted by our Diocesan as a Candidate for Holy Orders, much more good might be effected. Something of this kind we really need, for in order to keep up our influence for good amongst the Indians, we require to be continually amongst them, prompting them to good and industrious habits, commending here, and rebuking there, and manifesting our continual interest in their

concerns. It is really more than one can perform satisfactorily alone. The School, too should be, I conceive, under the eye and direction of the Missionary, and not as at present, isolated from the Mission establishment and altogether as an independent charge. As matters are now we have two pieces of Schools, if I may so express myself, for the time and attention which I can afford to spare in the actual work of teaching is very limited, and even so, I am constantly called out to see Indians, and as I have to bring my Interpreter with me on such occasions, much time is consumed. I really do think the Indians are entitled to this much from us at least. It only requires a little additional help on the part of our people. The Indians have a claim upon our Canadian population which ought not, nay cannot, without grievous injustice, be ignored. Were not they the owners of the fair and fertile fields of Western Canada, now occupied by their white brethren? And what has become of them now? Driven northward, and still northward to colder and more sterile regions, till many of them perish not only for lack of knowledge, but also in many cases for want of the necessaries of life. While we feel thankful, and I for one desire to express my thankfulness for the kind and substantial expression of Christian feeling in the shape of corn, flour and pork, that has been sent for their temporary relief, I would urge that this is not all that is needed.

O may God put it into the hearts of our Christian people to give of their means, as God hath prospered them towards the furtherance of His holy work amongst a people fast fading away from our midst, that their blood may not be required at our hands in the great day. There are still some heathens in the island despite all that has been done for their evangelization and conversion; some at South Bay, (these however are all gone to the main land for winter,) some at Maple Point, at the western extremity of the island, and a few families at Shegwaindah.

Our efforts ought, I conceive, to be directed not only to the instruction of those who are already baptized members of Christ's fold, but also to those who are still in pagan darkness. If we had another Missionary here, attention could be directed to these; but as it is at present, nothing can be done. Travelling too is very tedious and expensive and often dangerous. In spring and autumn, for five or six weeks and sometimes longer, locomotion is impossible, owing to the formation and breaking up of ice. And as there are no roads in the island, the water in summer by boats, and the ice in winter either by sleigh or snow shoes, are the only methods of travelling. It often happens that the snow is so deep in winter that sleighing is entirely out of the question. I must not forget to call your attention to the fearful havoc which unprincipled and wicked traders, white men and half breeds, have been making among the Indians lately with that most deadly enemy to all happiness, comfort or even safety, whenever it comes among them, I mean whiskey. Were I to attempt to describe one-half of the effects of this fearful curse it would make you shudder. At Little Current, on three occasions last autumn and in the early part of the winter, the particulars as related to me by Mr. Burkitt, the School-master, and Mr. Frazer, a white settler, baffled description. The unearthly yells and screams of the men and even some of the women; the terror with which some fled from their homes to the woods while being pursued by their wild and half-naked Indian relatives, maddened by the effects of whiskey, are only a part of the sickening details. The necessity then for their removal to a place where they would be out of the way of this temptation, and where the traders would be afraid to come, is an imperative necessity if we wish to accomplish any permanent good. Such a place I conceive Manitowaning to be,—the original site of the Church Indian Establishment, selected because of this very thing,—at the head of a deep bay, one of the highways of commerce, the residence of the Superintendent, the Doctor and the Missionary, possessing a good and substantial frame church, capable of seating comfortably over 300 persons, built by the energy and perseverance of that indefatigable Missionary, who translated the Prayer Book, the New Testament and Pentateuch into Indian, Dr. O'Meara. I would therefore strenuously urge that every effort be made to induce the Government to consent to this arrangement. I have just heard that the survey of this part of the island has not been accepted by the Government, now therefore is our time to urge the matter upon the attention of the Government. I have only said a part of what I wished to say, but as I find that my Report is already too lengthy, I must draw to



a conclusion. Asking an interest in your prayers and those of the Church for a blessing on our labours in this remote part of the Lord's vineyard, and that they may not be in vain,

I remain, dear sir, very truly yours,

J. W. SIMS,

Missionary to Indians, Manitoulin Island.

INDIAN RELIEF FUND.

It will be seen by the foregoing Report that further aid will be needed to sustain the Indians till their crops come in. We hope therefore those kind friends who have promised aid, or intend to contribute to this object, will enable us to dispatch a further supply on the opening of navigation.

Amount expended in provisions forwarded .....	\$300 48
Balance in hand, on 1st December, 1864.....	18 72
Since received :	
Rev. V. Clementi .....	5 00
Mr. Kingston .....	1 00
Total.....	\$24 72

Toronto, 1st March, 1865.

S. GIVINS,  
Treasurer.

ENDOWMENTS OF THE SEE.

The Revd. Dr. Read, who has been deputed to raise this fund, held a meeting in Trinity Church (East) Toronto, on Monday the 20th ult., for the purpose of submitting the matter to the consideration of the congregation. The meeting was well attended, and the proceedings were of the most cheering character. After the Dr. had stated his case, Mr. Gooderham rose on behalf of himself and associate Churchwarden, Mr. Samuel Blake, and said that with a view of facilitating this most necessary object, they had resolved to guarantee the amount for which the parish had been assessed, viz \$1,000; and they felt peculiar pleasure in doing so, as a mark of respect to their Venerable Diocesan, for whom they all entertained a sincere regard.

The incumbent, the Rev. A. Sanson, expressed his great gratification at the liberality of his congregation in so satisfactorily disposing of this appeal: while Mr. Worts, a nephew of Mr. Gooderham, and an influential member of the Church, endorsed for himself and others of the congregation the sentiments expressed by the Churchwardens.

At the close of the meeting Mr. Gooderham handed Dr Read his cheque for \$500, as a donation from himself and family, and Mr. Blake generously handed him another for a similar amount, which the members of the Church will unite with him in making up.

On reporting this interesting incident to the Bishop, his Lordship, who was much gratified by it, observes in his reply, which we are sorry we have not space to publish at length, "nothing can be more genial and striking than your description of the whole proceedings, nor can the perusal of it fail to make a favourable impression on the hearts of those who read it.

"It only remains with me to rejoice with you on the happy event, and to request you to present my grateful thanks to the minister, churchwardens and congregation of Trinity Church East, for their liberal support and bright example on that important occasion."

To how speedy and successful an issue, might Dr. Read's labours be brought if every congregation would imitate the spirit which he met with in Trinity Church East.

## PROPOSED BILL FOR SALE OF RECTORIAL LANDS.

*An Act to enable the Church Societies and Incorporated Synods of the Church of England Dioceses, in Canada, to sell the Rectorial Lands in the said Dioceses.*

Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:—

1. The Church Society or Incorporated Synod of any Diocese of the Church of England in this Province, shall have full power and authority at any time within ten years from the passing of this Act, with the consent of the Rector of the Parish interested, absolutely to sell and dispose of land granted by the Crown at any time as an endowment for any Rectory or Rectories of the Church of England and Ireland in this Province, subject to any existing leases of such lands; and the purchaser or purchasers of such lands, shall hold the same, free and discharged of any trust as to such Rectory, and shall not be bound to see to the application of the purchase money of such lands.

2. Before any such sale shall take place, the Church Society or Incorporated Synod of the Diocese within which such Rectory is situated, shall provide that the annual interest or profit of the moneys arising from such sale shall be applied to the sole use of the Incumbent of such Rectory.

3. The moneys arising from such sales shall be invested by the said Church Societies or Incorporated Synods in such securities as they shall by By-Law or By-laws direct or appoint, with the consent of the Rector of the Parish interested.

4. This Act shall be deemed a Public Act.

At a Meeting of Rectors, of the Diocese of Toronto, held in St. James' Parochial School House, on Thursday, the 9th of February, 1865, the Ven. the Archdeacon of Toronto in the Chair, in reference to the Bill introduced by the Hon. Mr Currie for the sale of the Rectory Lands,

It was moved by the Rev. H. COOPER, seconded by the Rev. H. BRENT, and resolved, that this meeting recommend that, if it be deemed necessary to limit the time of sale, the term to "ten years," specified in the present bill, it be extended to twenty years, or to as long a period beyond ten years as can be obtained.

Moved by the Rev. Dr. McMURRAY, seconded by the Rev. H. HOLLAND, and resolved, that it be recommended that to the second clause in the proposed bill, the following be added; provided, that after the decease of the present incumbents, the excess of all incomes derived from such sales in cities beyond £750 per annum, and in towns beyond £500 per annum, should be appropriated in equal proportions to the support of other Incumbents within the said cities or towns, and that any excess of income beyond £400 per annum in country parishes, should be appropriated by equal grants amongst Incumbents of other parishes within the Townships in which said parishes are respectively situated.

The above I certify to be a true copy of proceedings.

Signed,

A. N. BETHUNE,  
Chairman.

## CHURCH OF THE HOLY TRINITY.

The Rev. Mr. Darling, towards the conclusion of his sermon yesterday morning at the Holy Trinity Church, referred to his contemplated departure for England.

After explaining to his hearers that however high a man's intellect may be, no matter how finely cultivated by education, without the teachings of religion it was nothing worth; he said that he had been suddenly deputed to proceed to England to set forth the claims of the University in connection with the Church of England in this city.

In consequence of the secular aid, which the Church in this country at one time enjoyed, having been withdrawn, the Collego was now in want of an addition to the endowment fund. He cheerfully complied with the request, notwithstanding that family ties and pastoral relationships were to be severed for a time. He left also

with the conviction that it was to labor in a good cause, and that God would prosper the end in view. He felt deeply grateful for the kindness and consideration which he had experienced from the congregation during the twelve years that he had ministered among them, and trusted that when he was away they would remember him in the Litany of the Church, as he would them in his prayers, and commending them to God and to the word of His grace, he bade them an affectionate farewell.—*Leader, Feb. 20.*

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#### SEE OF RUPERT LAND.

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The Rev Robert Mackray, M. A., Fellow and Dean of Sidney, Sussex College, Cambridge, and Vicar of Madingley, near that University, has been appointed to the See of Rupert's Land, lately vacated by Dr. Anderson.

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#### NEW CHURCH IN THE MOHAWK MISSION, ON THE GRAND RIVER.

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Although our aim is to chronicle the affairs of our own Diocese, we are sure we shall be excused for deviating from our rule, by inviting attention to the following announcement which ought to have had a place in our last issue.

“COME OVER AND HELP US.”

“A church for the use of the Indians on the Grand River, County of Brant, has been commenced, for the completion of which, they have to depend chiefly on the liberality of the christian public.

“The church is situated in the neighbourhood of several Pagan families, and it is hoped that it will conduce to their conversion. The Indians have contributed such materials as they could by their own labour procure, but as they are poor, they respectfully and earnestly solicit the assistance of their christian brethren in other parts, towards so good a work. This appeal is made with the sanction and recommendation of the Bishop of the Diocese.”

We sincerely hope the Rev Mr. Nelles may be enabled to accomplish his object; and that it may prove a monument of his long faithful labours among his Mohawk flock. We can assert, without fear of contradiction, that among those who have laboured during the last five and thirty years in what was the original Diocese of Quebec, there is not one who, according to his ability, has laboured with greater faith and patience or with a more single eye to his Master's glory than the estimable Missionary to the Mohawks on the Grand River.

We hope the friends of Missions throughout the Canadian Dioceses will at once mark their approbation of Mr Nelles' christian labours, and the loyalty of the noble tribe for whose benefit the church is designed, by aiding him in his enterprise. It will afford us pleasure to receive and acknowledge any contribution towards the object.—*Ed. Chron.*

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#### MEETING OF THE CHURCH SOCIETY AT WATERDOWN.

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A missionary meeting, in connection with the Church Society, took place last evening at Waterdown. The meeting was held in the Town Hall, and we were pleased to see a large and most respectable audience, who manifested extreme interest throughout the entire proceedings.

A hymn was first sung by the choir and suitable prayers were then offered by the Rev. George Higginson, of Waterdown, who was elected Chairman of the meeting. Then followed the reading by Mr. Miller (Secretary *pro tem*) of the Sixth Annual Report, which was, on the whole, a highly satisfactory one. The Rev J. G. Geddes, in moving the adoption of the report, alluded to the past history of the Church Society, saying that when first established twenty-two years ago, it might be called the “Child of Affliction,” for it originated in consequence of the difficulties under which the Church in Canada laboured at the time from the fact that it had just been deprived of the assistance which it had previously received from a grant made to it in the reign of George III. of pious memory,

whereby one seventh of all the lands of the Province had been laid aside for the support of the church, and at the same dark hour of the history of the Canadian Church, the Church of England has been obliged to withhold her assistance also from her Canadian offspring: but, continued the Reverend gentleman, if then she might be called the child of affliction, she afterwards became the child of consolation, and alluded to the rapid growth of the Church in this country, and more especially in Waterdown. Only a few years ago there was no church, no schools, or ministers in the place, now there is a good church and schools, a regular ministration of the services of the church, and the people therefore ought to feel particularly grateful to that Society which had (under God) been the great moving cause of these things being brought about to stir their minds to a desire to aid those not so fortunately circumstanced—"Freely ye have received, freely give."

Mr Geddes then alluded to the arrangement that had been made by the Synod of the diocese, viz: that the required funds should be raised throughout the country in sums proportionate to the condition of the various sections. It was agreed that \$150 should be asked from Waterdown. This sum was asked of them as one which they could afford without inconvenience to give to this good cause. But the sending forth of missionaries was not the only object of the Society; there are other objects not less vital—Bibles, Common Prayer Books, have to be procured, the widows and orphans of deceased clergymen have to be provided for, so that in supporting this Society we are in reality supporting Missionary, Bible, Tract and Sunday School Societies all in one. All should be actuated by feelings of gratitude to that Church which had done so much for all of us, which had guided us in our youth, protected us in more advanced years, and which stood ready to smooth our dying pillows, and at last consign us to the earth with the beautiful words of its burial service. Let all those who really love their Church, show their affection for it by doing all in their power to carry the message of the Gospel of Peace to those who are perishing for lack of knowledge.

Mr. Eager seconded the resolution for the adoption of the Report.

The Choir then sang an Anthem taken from the fourth chapter of the book of Micah. "And it shall come to pass in the last days, &c"

Dr. Green, of Wellington Square, expressed the pleasure he felt in being allowed an opportunity of saying a few words in behalf of this Society, and his thankfulness to God for the efforts of the Society in this Parish, after such success as they had met with, to falter now in the good work would be disgraceful and dastardly indeed.

We must remember that thousands are still stretching forth their hands to us for assistance, and it becomes us, if true to our God and to our Church, to do all we can in their behalf. God works by means, and to us He has intrusted the care of souls, if not faithful to that trust we show a lack of living faith in Him.

The reverend gentleman concluded by relating some interesting reminiscences of the first establishment of the Church in its present organization in this section, mentioning the fact that he (Dr. Green) performed the first burial service in Waterdown, and baptized the first child in Stratford.

Dr. Neville was the next speaker. He said that he felt it a privilege to be afforded an opportunity of advocating the claims of his poorer brethren of the clergy, whose feelings of delicacy and pardonable shame would not permit them to do it for themselves, but who, from the fact that their congregations were in many instances totally unable to provide nearly enough means for their subsistence, stood oftentimes in great need of the assistance. To assist these gentlemen, so unfortunately situated, and to provide for the widows and orphans of those who have been called away by the voice of their Heavenly Master, were among the chief objects of this association.

In the first place, (the speaker said,) a competent provision for clergymen is necessary to the interests of the Church: the prosperity of Church Missions depends on the efficiency of Missionaries, and it is impossible for a man laboring under the depression of mind consequent upon straitened circumstances to perform his duties properly. Churches have to be built, parishes organized, enemies conciliated, and prejudices dispelled: this work cannot be done by a broken-hearted man, or a man lacking in physical strength or mental courage; for with what spirit can a man however zealous and however earnest, go about his missionary labors, remembering that

his wife is toiling, at the domestic drudgery at home? She must be doctor and nurse the children, cook, housemaid, and everything beside. With every step he takes, from his dwelling, the voices of his wife and children seem to be calling after him, and there is a tumult in his bosom that disturbs his life. And so the Church suffers, for its welfare, under God, must depend upon the efficiency of its Ministers. The Church in injured in other ways by the neglect of clerical support. It gives rise to circumstances reproachful to the church, viz., the actual debt and embarrassment of its ministers. How, with the greatest self-denial, can they exist on £10 a year?

Goldsmith describes his Village Parson as "passing rich" on that sum, but now a man is called passing poor upon twice that sum. Persons say "he may obtain credit"; yes, after preaching honesty to others he may contract debts which there is no possibility of his ever paying—then the world talks, the ungodly sneer, and thus the Church suffers. People who institute in some places "foraging expeditions" in behalf of the clergyman, and ride about the country levying contributions upon the farmers in the shape of pork, potatoes, &c., are entitled to the thanks of all honest people, but such a state of things is not at all creditable to the Church. By providing properly for the wants of the clergyman we strengthen the ties between pastor and people; if he is provided for in a proper manner he will remain where he is without seeking change to improve his circumstances, but who can reproach him for going elsewhere, if by doing so he can relieve his family from want and penury.

The influence gained by a clergyman's length of residence in one locality is usually very great, and that influence is gain, not to him personally, but to the Church whose minister he is.—But sir, (continued the reverend gentleman) it is not only for the interest of the church, but it is the duty of the people to give an adequate support to the clergyman. Upon them this duty was devolved by the Head of the Church; when He sent His ministers forth to "preach the Gospel to every creature," He also told them to "provide neither gold or silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his hire."

To the people, we, the Ministers of Christ, were sent, and to the people we look for our support, as much as the physician looks to his patient, or the lawyer to his client, or the soldier and sailor to the Crown, and no where is the wisdom of this arrangement, more apparent, than here in Canada, where the condition of the Church approaches to what it was in older days.

We are as destitute of tithes and glebes and parsonages, and provisions for our support, as were the Apostles themselves.

What would have become of us if our Master had not devolved the duty of providing for us upon the people, among whom we minister, and the people have never been backward to perform it. When the Son of Man was a travelling missionary, men and women ministered to him. When the Apostles preached, common people heard them gladly, and some laid money at their feet, and it was understood that it was as much a Divine ordinance that they who preached the Gospel should live by the Gospel, as it had been that the Priests of Levi should partake of the offerings. But we need not go back so far for an example, we need but call to mind what was done at the establishment of the Church Society. Our venerable Bishop appealed to the people, and in a speech glowing with apostolic fervor, he told them that endowments were not originally the gift of kings and states but of voluntary contributions, donated by individuals. He said, "we want means to sustain missionaries, to support schools, and to build churches—to obtain this we must apply to the people." And the people responded nobly to that appeal, and the good work was commenced, and I believe that the people ever will show the same readiness to support the church, when the case is fairly stated to them. It was a happy thought (continued the speaker) to institute such meetings as the present; they are the means of making known to the people the exact condition of the church, what it is doing, what are its necessities, and what are their duties. And it must be remembered that it is not by donations, few and far between, that the wants of poor suffering and laborious clergymen will be provided for, but by a steady flowing current of benevolence from our whole communion. The ability of small farmers living in remote localities, is not sufficient to make up the stipend of a clergyman, yet are they

always ready to do all that lies in their power, but that is but little, and the clergy, laboring among them, are compelled to rely upon this society for the greater part of their support. And it must also be borne in mind that it is not only the stipends of clergymen already labouring in the land for which we have to provide, but also of those called for by the continually increasing population of the country. Thus far (said Dr. Neville,) I have been urging the claims of clergymen in health, vigour and the prime of life, but do their claims cease entirely when age and infirmities render them unable to discharge those duties any longer? Are they to be left to crawl with their wives and children into some hovel and die? Our benevolent Society makes an allowance to its members under such circumstances, and shall the society which Christ established be less generous? With an income barely enough to support life, a clergyman has but little opportunity of laying by anything for a rainy day. The hearts of God's people are the treasury of the Church, and upon that treasury we will fearlessly draw. Let me ask this meeting to smile upon the object proposed for their benevolent consideration, the poor clergyman, his widow and orphans—let them remember the beautiful words of the poet, Montgomery:

The Churchless souls are Godless too,  
The unbaptized grow base and blind,  
And where no sacraments renew  
The sin-worn heart, and earth-toned mind,  
All virtues die—all vices bloom.  
The soul become a sensual tomb,  
And man the saviour yearned to cherish,  
Eternalize their guilt and perish.

The Choir then sang the "Deus Miseratur," with good effect.

Colonel Lowry, 47th Regiment, was the next speaker. He said that two thoughts had struck him, upon which he would endeavour to say a few words, viz:—First, what missionary work had already accomplished, and, secondly, what yet remained to do if followed up with earnestness and devotion of purpose. The Church has already done a great deal, and was being built up in all parts of the world; in India and Australia, and within the last month, we have heard of the establishment of new bishoprics in New Columbia and Vancouver's Island. God's appointed way for the spreading of the truth and the perfecting of His kingdom seems to us to be more especially the mission of the Church of England, and in order to be fully useful she should go forth in her completeness, with her bishops, priests and deacons. Colonel Lowry then alluded to the condition of things in India, and of the great work yet to be achieved there, where nearly two millions of subjects of Queen Victoria were ignorant of Gospel truths, and he expressed his belief that the troubles and sufferings of the Indian mutiny had been brought upon us solely because we had kept our Christianity in the back ground, and had not taken the stand we ought to have taken as a Christian people; that immense empire had been all but wrested from us, and has been given back to us that we may use the gift to God's glory. Colonel Lowry concluded a most eloquent speech by an energetic appeal to his audience for unity in their Christian work, and expressed the hope that not only the benighted heathen might be brought to a knowledge of the truth, but that those who had gone out and dissented from us might ere long come back, and take their place under the banner of the Church of England.

The Chairman said that he could have wished that the last speaker, whose mission it was to bear the cross flag of England, had been destined to bear the banner of the cross, but that as it was, it was a great pleasure to the ministers of Christ, to see one of Queen Victoria's soldiers, a true and faithful soldier of Christ also.

The Rev. Mr. Stringfellow, from Petersburg, Va., spoke of the pleasure which it afforded him, a member of the American Church, to be allowed the privilege of meeting with his brethren of the Church of England, and said that he could not feel as a stranger among them, members as all were of the one Catholic Apostolic Church, not confined to land or country, but embracing every clime and nation. The speaker alluded in a touching manner to the dreadful scenes of bloodshed now being enacted in the once United States, and advised all his hearers to join in the prayer, "Give us peace in our time, oh Lord."

An anthem was sung by the choir—"Praise God in His Holiness."

The Rev. Mr. FLETCHER, of Oakville, expressed the gratification he always felt in pleading the cause of Church missions, and in a lively but earnest manner advocated the cause with much force, alluding in an amusing manner to his missionary experience in this colony.

The Rev. Mr. PALMER, of Guelph, made a most eloquent speech, in which he alluded to the great blessings attendant upon the ministrations of the Catholic Church, the great pillar and ground of Truth, referring to the beauties of her glorious Liturgy and services. Want of space alone prevents us from giving a longer *resumé* of the Reverend gentleman's speech, which was in every respect a truly excellent one.

"From Greenland's Icy Mountains," was sung by the choir, after which the following gentlemen (laymen) were elected members of the Parochial Board of the Church Society.—Messrs Joseph Eager, Samuel Gallagher, W. Stewart, H. O'Reilly.

The Benediction was then pronounced by the Reverend Chairman, after which "God Save the Queen" was sung by the choir. The collection at the conclusion was a satisfactory one.

We are glad to see so deep an interest manifested in this truly excellent Society, and trust that every success will attend its labours.

#### TO THE EDITOR OF THE CHURCH CHRONICLE.

SIR,

Having, on the recommendation of the Committee of the Gore and Wellington District Branch of the Church Society, been appointed by the Lord Bishop, in conjunction with my friend, the Rev. George A. Bull, M.A., Incumbent of Barton and Glanford, a deputation to attend the Missionary Meetings of the Church Society, in the County of Halton, we commenced our work at Wellington Square on the evening of Wednesday, the 11th January, at seven o'clock. The Incumbent, the Rev. Dr. Greene, had very judiciously arranged that the meeting should be held in a large public hall; as the church is a little out of the village, and speakers generally feel themselves more at liberty to speak familiarly in those places than they do in a church.

It was very cheering to those, who had come from a distance, to see the interest taken in the meeting, not only by the neighbouring clergymen, but also by some of the laity from a distance. Of the former we had the Rev. Messrs. Mackenzie of Hamilton, Fletcher of Oakville, and Tremayne of Milton, making, with the Incumbent and the members of the deputation, six in number. In addition to these gentlemen we had Col. Lowry, commanding Her Majesty's 47th foot, one of those noble christian soldiers, whose chief delight is to promote every good work in the church of which he is an ornament; and W. J. Simcoe Kerr, Esq., a native of Wellington Square, and, I believe the head Chief of the Mohawks, to which noble tribe his excellent and well known grandfather, Capt. Joseph Brant, belonged. After partaking of Mrs. Greene's well known hospitality, we adjourned to the public hall, which we found well filled with a highly respectable and intelligent audience. Dr. Greene had also brought his well trained choir, to add to the attractions of the evening, and they gave us some very appropriate pieces of music between the several speeches. It is unnecessary to allude particularly to the latter further than to say that they were to the point, were very well received and, I trust, calculated to further the great cause which the Church Society has in hand. It was truly pleasing to see Col. Lowry, standing on the platform, and not only speaking well and forcibly from his warm and sanctified heart, on the great duty of Missionary operations; but also reading, in admirable style, some beautiful and most appropriate poetry, that had been composed by a friend of his for one of the Missionary Meetings of the Church Society, I believe, in Kingston. In the course of his excellent remarks he mentioned, that that truly excellent christian soldier, the late Sir Henry Havelock, had conscientiously set apart, for many years before his lamented death, a tenth portion of his income for the extension of God's Kingdom on earth, and that he often remarked that no other portion of his expenditure had given him so much satisfaction as that portion had.

The next day we proceeded to Oakville, where we were very kindly received and

hospitably entertained at the parsonage by Mrs. Fletcher and her interesting family.

The meeting was held in the Town Hall, a spacious upper room, and was addressed by the Rev. S. N. Higginson, M.A., the zealous and able Incumbent of Waterdown and Lowville, the Rev. Dr. Greene, who is looked upon as the pioneer of the Church in the County of Halton, by the Rev. Mr. Tremayne, and by the members of the deputation. Much interest was added to the meeting by the excellent choir, who discoursed sweet music between the several speeches, and by the speeches delivered by three lay gentlemen of the parish, one of them a volunteer. The melodeon was played by a son of the worthy Incumbent, a very talented young musician, whilst the youngest child of the family, a little fellow about eight years old, bore a very important part in the musical portion of the evening's proceedings.

The meeting was not as large as was expected, in consequence of two other meetings being held in the town that evening.

But we did not consider that the meeting gave any index of the interest taken in church matters by the good people of Oakville; for we learned, with pleasure, that, in conjunction with their fellow Church people at Palermo, they had not only paid off during 1864, a debt of \$100, on their church property; but had re-roofed the church and painted the interior thereof, had added considerably to the stable at the parsonage, and had paid their share of their clergyman's salary punctually to the very day, on which it was promised. I mention this last fact, because I have heard that, in many places, the churchwardens neglect to collect these monies, and pay the clergyman in small sums from time to time, as they happen to receive them. The consequence is, that often the clergyman's salary from the people, is half a year in arrears, which is a very great hardship to a gentleman, who needs every copper he gets to meet his daily expenses.

The next evening our meeting was held in the neat church at Palermo, on Dundas Street, erected during the incumbency of the Rev. W. W. Warr, M.A., Incumbent of St. Saviour's Church, Liverpool, one of the most useful, well known, and respected clergymen in that great mart of commerce. After partaking of the hospitality of Mr. and Mrs. Switzer, at whose house I had been kindly entertained some ten years ago, we repaired to the church. If we had been disappointed in not finding the meeting as large as we had expected at Oakville, we had no reason to feel any such disappointment in regard to this meeting. The church was well filled with a highly respectable audience, who seemed to take a great interest in what was said to them by the same clergymen, who had spoken at Oakville. The meeting was a highly cheering one, and, I trust, that much good was done at it. We are not to estimate the good done at these meetings by the amount collected on the plates which are passed around, or by the young ladies, or others, who collect from houses subsequently; but by the livelier interest taken in the work of the church by those, who attend them, and by the enquiries into the principles of the church, which they often awaken amongst those dissenters, who are led to them by curiosity or better motives.

It was the invariable rule at all these meetings to appoint collectors, who, no doubt, before this have availed themselves of the excellent sleighing, which has prevailed since, to complete their collections.

It is hoped, then "that great spectre, hard times," so graphically described by that very worthy churchman at Oakville, who volunteered a speech on the occasion of our meeting there, has been pushed aside by the gentle hands of the collectors, and not allowed to enter any houses they graced with their presence, on their errand of mercy for the thousands of their destitute fellow churchmen in this diocese.

The day after our meeting at Palermo being Saturday, I was compelled to wend my way homeward to prepare for the duties of the following Sunday. The snow had fallen thick and soft on my friend Fletcher and myself, as we made our way once more to the parsonage at Oakville the night before; and, that morning, it lay in beautiful flakes on the deep green hemlocks, which skirt the G. W. Railway on portions of its way to Toronto, forming most beautiful scenes amidst the dreariness of winter. I hope to be able to complete my account of the remainder of my very pleasant tour through Halton, in time for your April number.

And am, sir, your obedient servant,

Toronto, February, 1865.

T. B. FULLER.



## MISSIONARIES WANTED.

*Comp. J. J.*

The Mission Board having acceded to the proposal of the <sup>Canadian</sup> Canada Land and Investment Company, to unite with them in supporting a Missionary in the Township of Minden and parts adjacent, in the County of Peterborough, an active Missionary is required to enter on the duties without delay. Stipend \$600, with a residence.

The Mission Board not being able to render the members of the Church at Saulte St. Marie sufficient aid to enable them to secure the services of a Missionary, the Bishop has expressed his readiness to sanction a proposal made by several heads of families at that place, having sons to educate, viz., that the Clergyman should hold the Mission in connection with a select school. The situation is represented as one worthy of the consideration of a Clergyman with a family, the place being extremely healthy, and the means of living very moderate.

Applications addressed to the Hon. Secretary of the Church Society

## EDITORIAL.

We beg to remind our patrons that this number closes the second volume of the Chronicle, and as there is a considerable sum in arrears, we should be thankful to be enabled to settle with the Publisher. It is our intention to address a circular to our friends, respecting the arrangements we purpose to make for the ensuing volume, and, if duly supported, we hope to make it more interesting and useful than it has been.

## DIED.

MACDONELL.—At his residence, on Bathurst Street, Toronto, on the 30th ulto., in the 52nd year of his age, James Macdonell, Esquire, second son of the late Hon. Alexander Macdonell, for many years a member of the Legislative Council of the Provinces, and one of its earliest settlers.

ROBINSON.—In this City, on Monday, the 20th Feb., after a short but painful illness, which she bore with great fortitude and christian resignation, Eliza, beloved wife of the Hon. William Robinson, senior Commissioner of the Canada Company. The deceased was a daughter of the late William Jarvis, Esquire, who served with distinction in the Revolutionary War with America, under the late Col. Simcoe, and on that officers appointment to the Government of Upper Canada, at the division of the Province of Quebec, was nominated to the office of Secretary to the Province. The sudden death of this estimable lady has caused a gloom not only over the extended circle of her own relatives and friends, by whom she was greatly beloved, but among all classes to whom she was endeared, by her amiability and benevolence.

## SUBSCRIPTIONS RECEIVED TO FEBRUARY 28th, 1865.

## TO END OF VOLUME II.

Lord Bishop of Ontario, Kingston; Rev. Dr. G., Wellington Square; Rev. J. L. A., Stoney Creek, 2 copies; J. W., Ontario; A. G., Tapley Town; Professor K., Toronto; C. K., Richmond Hill; W. R., Newmarket; W. T., Holland Landing.

## TO END OF VOLUME III.

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