

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# ADVERTISING SHEET OF The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESE OF QUEBEC, TORONTO, MONTREAL, AND HURON.

VOLUME VIII.

TORONTO, OCTOBER 15, 1861.

No. 20.

### TO CRICKETERS.

**A VERY SUPERIOR COLLECTION OF M. DARK & SON'S [Lord's ground] XXX Match Bats and Cane Handled Bats, Treble Seamed Balls, Batters and Wicket Keepers' Gloves, Leggings, &c.**

Just received by  
**HENRY ROWSELL,**  
King Street, Toronto.

Toronto, July 15, 1861.

### F. W. KINGSTONE,

BARRISTER AND ATTORNEY-AT-LAW,  
SOLICITOR IN CHANCERY.

OFFICE, Toronto Street, (3rd door south of Post Office,) Toronto.

### JUST PUBLISHED.

**A CHURCH HYMN BOOK** for the use of Congregations of the United Church of England and Ireland.

Published under the sanction of the Lord Bishop of Toronto.

Price 25cts, stiff cloth; 30cts bound in cloth.

HENRY ROWSELL,  
Publisher, King Street, Toronto  
July 1st, 1861.

### JUST PUBLISHED.

**CHURCH HYMN TUNES, CHANTS & RESPONSES,** for the several Ecclesiastical Seasons, as sung at the **CHURCH OF THE HOLY TRINITY, TORONTO,** selected and edited under the sanction of the Clergy, by **H. R. Frupp,** Organist of Christ Church, Ottawa, and formerly of the Holy Trinity, Toronto.

Price 15cts paper; 20cts stiff cloth.

For sale by  
**HENRY ROWSELL,**  
King St., Toronto.

July 1st, 1861.

### J. W. ELLIOT,



**DENTIST,**

84. KING STREET WEST. 84.

(A few Doors East of Rossin House.)

TORONTO.

Toronto, February, 1858. 2-ly

### LEVEY BROTHERS,

IMPORTER OF  
**WATCHES JEWELLERY,  
PLATED WARE, AND  
FANCY GOODS,**  
84, KING STREET WEST.  
Toronto, March, 1858

### ART-UNION OF LONDON, 1861

INSTITUTED 1837. INCORPORATED 1846.

PRESIDENT.

THE RIGHT HON. THE LORD MONTEAGLE

VICE-PRESIDENTS.

HIS GRACE DUKE OF NORFOLK.  
HIS GRACE DUKE OF NORTHUMBERLAND  
THE HON. MARQUIS OF NORTHAMPTON.  
THE RIGHT REV. THE LORD BISHOP OF ELY.

Subscribers of one guinea are Members of the Society for the year. The subscriptions are devoted to the purchase of Pictures, Drawings, Enamels, Sculpture, Medals, Engravings, and other works of Art.

Every member for the current year, ending the 31st of March, 1861, will receive for each Guinea, an impression of a large and important line engraving by J. T. Willmore, A.R.A., from the well-known original picture in the National Collection, by the late J. M. W. Turner, R.A., Italy, "Childe Harold's Pilgrimage;" besides a chance of one of the Prizes at the annual distribution, which will include the right to select for himself a valuable work of art from one of the public exhibitions; *Bronze Statuettes of Caractacus* from the original by J. H. Foley, R.A.; *Porcelain Busts* from the renowned antique Apollo Belvedere; *Medals in Silver* commemorative of Sir David Wilkie, and other works to be hereafter announced. *All produced expressly and solely for the Society.*

A very small number of proofs of the engraving are taken, and may be had on the following term, viz. :—

Five guineas entitle to five chances in the distribution, and an artist's proof of the plate. Two guineas entitle to two chances, and an India paper impression of the plate.

#### THE ART-UNION OF LONDON

was established to promote the knowledge and love of the Fine Arts, and their general advancement in the British Empire, by a wide diffusion of the works of native artists; and to elevate Art and encourage its professors, by creating an increased demand for their works, and an improved taste on the part of the public. It is under the direction of a Council of the Members, whose services are honorary, and four of whom retire from office every year.

Every Member for each Guinea subscribed, is entitled to—

I. An impression of one or more plates engraved and printed exclusively for the Society; admission for himself and friends to the General Meeting and to the exhibition of prizes; and the annual report and almanac.

II. One chance in the distribution of prizes.

**EXTRA CHANCES.**—Any Member having paid his subscription for the current year, and wishing to have one or more extra chances in the next distribution of prizes—but without another print—may have one such extra chance for every HALF-GUINEA subscribed for that purpose, for which a separate Receipt will be given.

**PAYMENT IN ADVANCE.**—A subscription for ten

years *in advance*, entitles to one of the medals executed for the Society in silver, or one of the Tazzas in iron, or a porcelain bust, in addition to the annual advantages attached to the subscription.

**TEN GUINEA PRIZE.**—Every Member who shall have subscribed TEN GUINEAS IN SUCCESSIVE YEARS, ending with the current year, without gaining a prize of any kind in that period, shall be entitled to one of the porcelain busts of CLYTIE.

The prizes consist of the right to select, by the prizeholder himself, a work of art of the value of TEN POUNDS TO TWO HUNDRED POUNDS or more, from the public exhibitions of the year, also of statuettes and other works in bronze, iron, and porcelain, and fine chromolithographs, produced expressly for the Society. The prizes are distributed by lot, at a general meeting of the members, on the last Tuesday in April, by two ladies then chosen. Each prizeholder receives notice by post, and tickets of admission to the Exhibition of Prizes are sent to every member in July.

Local Honorary Secretaries and Agents are appointed in the principal towns in the Kingdom, and in most parts of the world, through whom subscriptions may be paid, and the prints received free of charge under certain regulations; but the cost of packing and forwarding all works given as prizes, must be born by the prizeholders.

Members have the option of taking, instead of the print, any of the following, viz. :—

RAFFAELLE and FORNARINA; OR THE SURRENDER OF CALAIS; OR A WATER PARTY; with any one of the following *Extra Works*, viz. : woodcuts from Milton's L'Allegro; do. from Goldsmith's Traveller; do. from Byron's Childe Harold; illustrations in outline from Pilgrim's Progress; do. The Castle of Indolence; do. Gertrude of Wyoming; do. Events in English History; do. The Seven Ages of Man; a ruled bas-relief of The Entry into Jerusalem, or do. Christ led to Crucifixion.

Or two of the following prints, or one with one *Extra Work*, viz. : THE VILLA OF LUCULLUS; THE PRISONER OF GISORS; THE BURIAL OF HAROLD; THE CLEMENCY OF CEUR-DE-LION; THE PIPER; or, COME ALONG.

OR THE SMILE and THE FROWN, with any *Extra Work*, except the first three in the list.

OR AN ENGLISH MERRYMAKING IN THE OLDEN TIME; TILBURY FORT; HARVEST IN THE HIGHLANDS; VENICE; LIFE AT THE SEA-SIDE; or a Medal in Bronze; each without an *Extra Work*.

There are still to be had a very few proofs before letters, on India paper, of each of the plates produced for the Society.

Particular attention is requested to the regulations for procuring the prints, as detailed on the print-orders, which are intended to promote the convenience of Members.

**HENRY ROWSELL,**  
Agent for Toronto.

The currency amount for one guinea sterling is \$5.25.

As the list for the year is closed in London, on the 31st March, it is necessary that the subscription should be paid to the Agent in Toronto, not later than March 1.

THE ECCLESIASTICAL GAZETTE.

BOOKS FOR THE HOLIDAYS,

FOR SALE BY  
HENRY ROWSELL, KING STREET, TORONTO.

- MORAL EMBLEMS, with Aphorisms, Adages and Proverbs of all Ages and Nations. With 120 Illustrations. 1 vol. royal 8vo., Morocco, \$10.00.
- THE BYRON GALLERY OF BEAUTIES. Consisting of Ideal Portraits of the principal Female Characters in Byron's poems. 1 vol. 8vo., Morocco, \$10.00.
- THE POETS' GALLERY: a series of Illustrations of the British Poets. 1 vol. 8vo., Morocco, \$10.00.
- THE WIT AND HUMOUR OF THE POETS. Edited by W. H. Willis. Illustrated with upwards of one hundred pictures. 1 vol. 8vo., cloth extra, \$6.00.
- THE FOREIGN TOUR OF BROWN, JONES & ROBINSON. Being the History of what they saw and did in Belgium, Germany, Switzerland and Italy. By Richard Doyle, 4to., cloth, \$3.50.
- THE POETRY OF NATURE. Illustrated with thirty Engravings, by Harrison Weir. 1 vol. 8vo., cloth extra, \$3.50.
- THE PROMISES OF CHRIST. Illuminated by Warren, cloth extra, \$4.00.
- GEMS FROM THE POETS: with coloured Illustrations by Lydon. 8vo., cloth extra, \$7.00; Morocco, \$12.00.
- POETRY AND PICTURES FROM THOMAS MOORE. Illustrated throughout by the most eminent artists. 1 vol. 4to., Morocco extra, \$11.00.
- GOLDSMITH'S POETICAL WORKS. Edited by the Rev. R. A. Wilmott, with coloured Illustrations by Birket Foster. 8vo., cloth extra, \$5.00; Morocco, \$7.50.
- ELIZA COOK'S POETICAL WORKS. Printed upon tinted paper, and beautifully Illustrated. 8vo., cloth extra, \$6.00; Morocco, \$8.00.
- WORDSWORTH'S POETICAL WORKS. Do. do. do.
- MONTGOMERY'S POETICAL WORKS. Do. do. do.
- LONGFELLOW'S POETICAL WORKS. Do. do. do.
- THE POETS OF THE 19TH CENTURY. Edited by Wilmott. Printed upon tinted paper, and beautifully Illustrated. 8vo., cloth extra, \$4.00; Morocco, \$6.00.
- HOME AFFECTIONS POURTRAYED BY THE POETS. Edited by Mackay. Do. 8vo., cloth extra, \$6.00; Morocco, \$8.00.
- GREECE, Pictorial, Descriptive and Historical, by Wordsworth; with numerous Engravings on steel and wood. 8vo., calf, gilt edges, \$12.00.
- SHAKSPEARE'S DRAMATIC WORKS, POEMS AND LIFE. Edited by Howard Staunton. A new edition, magnificently Illustrated by upwards of Seventeen Hundred original Engravings on wood, from designs by John Gilbert. 3 vols. royal 8vo., half calf extra \$18.50.
- ODES AND SONNETS, selected from the most eminent authors. Illustrated with neatly coloured Engravings. 1 vol. 8vo., cloth, \$3.80.
- THE LIFE OF LUTHER, in Forty-eight Historical Engravings; by Gustav Koring, with Explanations by Archdeacon Hare. Calf antique, \$14.00.
- THE VICAR OF WAKEFIELD, by Goldsmith; with Thirty-two Illustrations by Mulready. 8vo., Morocco, \$6.00.
- THE DESERTED COTTAGE, by Wordsworth; Illustrated by Foster. 8vo., cloth extra, \$1.75; Morocco, \$3.00.
- THE MINSTREL, by Beattie. Do. do. do. do.
- COMUS, by Milton. Do. do. do. do.
- COURTSHIP OF MILES STANDISH, by Longfellow; do.
- COVIES OF THE NIGHT. Do. do. do.
- EVANGELINE. Do. do. do.
- GERTRUDE OF WYOMING, by Campbell. do.

- PEN AND PENCIL, by Mrs. Balmanno. 4to., cloth, \$5.00
- THE COURSE OF TIME. A poem by Pollok; Illustrated edition. 8vo., Morocco, \$9.00.
- POEMS OF WILLIAM CULLEN BRYANT. Illustrated with Seventy-one Engravings, from drawings by eminent artists. 8vo., cloth extra, \$6.00.
- POEMS BY ROBERT BLOOMFIELD, THE FARMER'S BOY. Illustrated. 8vo., calf, gilt edges, \$6.50.
- HYPERION: a Romance, by H. W. Longfellow. Illustrated with nearly One Hundred Engravings on wood. 8vo., cloth extra, \$3.50.
- THE UPPER RHINE AND ITS PICTURESQUE SCENERY. Illustrated by Birket Foster; described by Henry Mayhew. 8vo., cloth extra, \$6.00.
- THE RIVERS AND LAKES OF SCRIPTURE. Coloured Illustrations. 8vo., cloth extra, \$1.75.
- PLANTS OF THE BIBLE. Do. do. do.
- BOOK OF ENGLISH POETRY. 12mo., cloth, gilt, \$1.00
- LAYS OF A LIFETIME.—The Records of one Departed. 8vo., cloth, \$1.50.
- AMERICAN SCENERY. Illustrated with Thirty-two steel Engravings. 4to., Morocco, \$4.50.

TWELVE-MO. ANNUALS.

Elegantly bound in Morocco, gilt sides and edges, and in Morocco Illuminated. Illustrated with steel Engravings. \$1-50. each:—

- |                         |                     |
|-------------------------|---------------------|
| The Garland,            | The Casket,         |
| Keepsake of Friendship, | Ladies' Wreath,     |
| Ladies' Gift,           | The Emblem,         |
| The Laurel Wreath,      | Friendship's Gift,  |
| The Passion Flower,     | Christian Keepsake  |
|                         | Ladies' Scrap-Book. |

AND A LARGE COLLECTION OF

STANDARD WORKS,

In full calf and Morocco bindings.

HOPES AND FEARS. A new work by the author of Heir of Redclyffe. 2 vols., cloth, \$1.50.

DEVOTIONAL WORKS.

- Hook's Meditations for Every Day in the Year. 2 vols. 48mo., calf, gilt edges, \$2.75.
- Keble's Christian Year. Cloth, 50c.; English edition in Morocco and calf bindings, at \$2.00 to \$4.25.
- Coxe's Christian Ballads. Cloth, 50c.
- Daily Steps towards Heaven. Roan, gilt, 50c.
- Horæ Sacrae.—Prayers and Meditations for private use. Roan, gilt, 40c.
- Sabbath Musings, by Rev. R. Bond. Cloth, gilt, 45c.
- Wilson's Companion to the Altar. Cloth, 25c. and 37½c.
- The Eucharistica, by Wilberforce. Cloth, 75c.; Morocco, \$1.75 to \$2.75.
- Sewell's Night Lessons from Scripture. Cloth, 60c.
- Do. Passing Thoughts on Religion. Do. 75c.
- Companion to the Holy Communion, by Bickersteth. Morocco, \$1.75.
- Haweis on the Lord's Supper. Morocco, \$1.25.
- Coxe's Thoughts on the Services. Cloth, 60c.; Morocco, \$2.00.

BIBLES, PRAYER BOOKS AND CHURCH SERVICES,

In Morocco and Velvet Bindings.

BIBLE AND PRAYER BOOK IN A CASE, &c.

FAMILY BIBLES, &c., &c.

# The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO AND HURON.

VOLUME VIII.

TORONTO, OCTOBER 15, 1861.

No. 20.

## Ecclesiastical Intelligence.

### DIOCESE OF HURON.

#### ORDINATIONS.

The Bishop of Huron will (D.V.) hold his next general ordination in St. Paul's Cathedral, London, on Monday, October the 28th, being the fourth anniversary of his consecration. Service to commence at 8 o'clock, p.m., in order to afford the clergy in the neighbourhood the opportunity of attending on the occasion, should they desire it.

### DIOCESE OF TORONTO.

The following gentlemen were ordained by the Lord Bishop of Toronto. At Cobourg, on the 15th July: C. J. S. Bethune, B. A., Deacon, appointed to the Curacy of Cobourg.

At St. James' Cathedral Church, Toronto, on the 13th October:

**Deacons:**—Richard Sanders, B. A., Assistant Holy Trinity; Donald J. Forbes MacLeod, B. A., Niagara District; John Wood, B. A., Missionary in the County of Northumberland; George Thos. Carruthers, B. A., Assistant St. John the Evangelist's Church Toronto; John Creighton, Assistant, Orillia; George Nesbitt, B. A., Missionary at Maryboro' and Peel; Horace David Cooper, B.A., Missionary at Beverley; Alexander Henderson, B. A., Mono Mission.

**Priests:**—George William Goddes Grout, B. A.; Richard Homar Harris, B. A.; Arthur John Fidler.

The candidates were examined and presented by the Ven. the Archdeacon of York, and the Lord Bishop was assisted in the laying on of hands by the Ven. the Archdeacon, the Rev. the Provost of Trinity College, the Rev. Dr Scadding, and the Rev. E. Baldwin.

An appropriate and very able sermon was preached by the Rev. Dr. Scadding, one of the Chaplains to the Lord Bishop, from Isaiah, lxxi. 21, 22.

### NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Clergy interested will please take notice that the Annual Parochial Meetings will (D.V.) be held according to the following table:

Oct. 21st, Chippawa .....at 11 a.m.  
Nov. 11th, Port Colborne .....at 7 p.m.  
" 12th, Fort Erie .....at 7 p.m.

Sermons will be substituted for Public Meetings at St. Catharines, Niagara and Welland.

The Clergy of the District are expected to attend as many of these meetings as possible.

CHAS. LYCESTER INGLES,  
Secretary, N. D. B. C. S.

Drummondville, Sept., 1861.

### CHURCH SOCIETY.

#### WIDOWS AND ORPHANS'

The Annual Collection for the Widows and Orphans' fund of the Church Society, is appointed to be taken up in October.

#### TRINITY COLLEGE.

We are requested to call the attention of our readers, and more especially of the Clergy, to the circumstance that in addition to the Scholarships announced in the advertisement, as open for competition to Matriculants at Trinity College, in October next, the Cameron Scholarship, lately held by Mr. Givins, now Allan Scholar, will also be vacant. The value of the Scholarship is £25 per annum, it is tenable for three years, and is restricted to the sons of Clergymen.

### OPENING OF A NEW CHURCH OF ENGLAND CHAPEL, AT OTTAWA.

On Sunday last, at 3 o'clock, the beautiful New School House, erected on the magnificent site, granted by the Imperial Government, in this city, was opened as a temporary place for public worship. There were about 600 people present, and great numbers went away, the building not being capable of holding any more. An eloquent and practical sermon, suitable to the occasion, was preached by the Bishop Elect of Ontario, from the text, "I was glad when they said unto me, let us go into the house of the Lord." He was listened to with the greatest attention by all present for 30 minutes.

The building is a great ornament to our city. It is built in the best style of Ecclesiastical Architecture, with steep roof open inside. A large space adjoining the School House is reserved for a Church, which we hope to see in course of erection at no distant day; and until such hope is realised, this present building, (which will then revert to its intended use, a School House) will be used for the convenience of those who cannot now find room in Christ Church.

The Rector has shown a zeal and earnestness in his Church's work, in this parish, since his arrival in it, which ought to be well pleasing to every member of the same.—*Ottawa Gazette.*

### COLLECTIONS UP TO OCTOBER 12TH, 1861.

#### WIDOW AND ORPHANS' FUND, FOR 20TH YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Widow and Orphans' Fund, for the October collection received up to the 12th inst.

Previously announced.....	\$10.00
St. Paul's, Newmarket, per Rev. F. S. Ramsay.....	4.12
St. Peter's, Barton .....	\$3.50
St. Paul's Glanford .....	4.00
Per Rev. E. A. Bull.....	7.50

St. Paul's, Carleton West, per church-wardens.....	1.52
6 Collections amounting to .....	\$28.14
JULY COLLECTION, MISSION FUND.	
Previously announced.....	729.41
Kemptville, per Rev. James Harris .....	8.87
St. John's, Thorold .....	16.06
St. Paul's, Port Robinson.....	2.62
Per Rev. Dr. Fuller.....	10.28
164 Collections amounting to.....	757.56
STUDENTS' FUND, LAST YEAR.	
Seymour.....	2.74
Percy .....	1.50
School-house.....	0.55
Per Rev. F. J. S. Groves .....	4.59

#### PAROCHIAL BRANCHES.

York Mills, $\frac{1}{4}$ per Rev. Dr. Mitchel.....	5.04
ANNUAL SUBSCRIPTIONS.	
Rev. Dr. Mitchel, 19th year.....	5.00
John Beckett, Esq., .....	5.00

### FIRST PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND & IRELAND IN CANADA.

(From the Montreal Gazette.)

#### LOWER HOUSE OF CONVOCATION.

FRIDAY, Sept. 13, 1861.

Continued from page 152.

The meeting was opened by prayer by the Prolocutor, after which the names of Delegates were called.

The minutes of the previous day's proceedings were then read by the Clerical Secretary.

The Rev. F. W. MARSH gave notice that he would move—"That it is the opinion and desire of this Synod, that should it please Almighty God that the Diocese of Montreal should become vacant, before the next meeting of the Provincial Synod, and another Bishop be appointed or elected to the See of Montreal, that the said Bishop be considered in his capacity as Metropolitan, as subject to the action of the Synod, so that if the Synod may deem a change in the Metropolitan See necessary, the said Bishop shall not be considered as having any prescriptive claim to be considered Metropolitan during his episcopate."

Several other notices of motion were then read.

The PROLOCUTOR named the following:—Rev. Dean of Montreal, Rev. Dr. Falloon, Hon. George Moffatt, Mr. Kirkpatrick, and Archdeacon Brough as a deputation for the purpose of presenting the Constitution to the House of Bishops for their approval.

The lay Secretary then read the report of the committee on the Letters Patent appointing a Metropolitan, after which the clauses were taken up *seriatim* for debate and adoption.

Clauses 1 to 6 inclusive were adopted without discussion.

Mr. CARTER, on clause No. 7 being read, said

that as that clause and the one following were intimately connected, as also the last clause in the patent printed in italics in the printed copy in the hands of the members of the House, he would move that they might be read at the same time, for the sake of economy of time. Some debate ensued on this point, but Mr. Carter finally moved, seconded by Rev. Mr. Slack, the suspension of the clauses referred to until after the consideration of the report, which motion was carried.

The 21st clause was then read, when a clerical delegate arose on a point of order, that the house could not proceed with the discussion of the clause until the previous ones were disposed of. Mr. Carter on this withdrew his motion, when the 7th clause was read, it having been explained that Mr. Carter had a perfect right to read and allude to any other part of the report.

Mr. CARTER said that in order to make his views on the subject the more intelligible to the house, he had drawn up his motion in a special form, and had embodied in that motion his objections to the clauses he had alluded to. He would read his motion, which was as follows:—

Moved by Edward CARTER, seconded by Rev. G. SLACK,

"Inasmuch as the Act of the Provincial Parliament under which this General Assembly is organised, has vested in the bishops, clergy and laity in their several dioceses, the power to meet for the purposes expressly stated in the said Act, and that to that extent only has the Crown divested itself of its Royal prerogative; and that the powers vested in this General Assembly by the second clause of that Act, to frame a constitution and regulations for the general management and good government of the Church in this Province, must be understood to limit its powers to such objects only as are within the jurisdiction of the local dioceses over which the authority of the General Assembly of such dioceses extends.

"Inasmuch also as no power is conferred by the said Act in any local diocese, or in the General Assembly, to appoint a Metropolitan or any dignitary of the Church above that of a Bishop, and such power was and is still indisputably vested in the Crown.

"And, inasmuch as by the proposed alteration in the letters patent appointing the Metropolitan, to place the succession to the office of the Metropolitan, and the powers and jurisdiction to be exercised by him under the said letters patent, subject to the control of this General Assembly as by any canon or decree may hereafter be declared; the effect of which would be to divest Her Majesty of her prerogative to an extent greater than by the said Act was ever contemplated, and to assume a power to be vested in this General Assembly by controlling the succession to the office of the Metropolitan and the exercise of his powers, contrary to a well established principle that if there be no power to create an office, there can be none to control it or direct the incumbent of his powers

"Finally, inasmuch as it is inexpedient that the superintending power of the Metropolitan derived under Royal letters patent, should be subject to the control of any General Assembly composed of bishops, clergy and laity, as being calculated to weaken the connection between the Church in this Province and the Mother Church, and to interfere with the exercise of the Royal prerogative, which should prevail to its fullest extent in this, as in every other portion of Her Majesty's dominions.

"That it be resolved that the following alterations in and addition to the said letters patent, suggested by the Committee in their report, be struck out, namely:

"The words 'subject as to the succession, to

the proviso hereinafter mentioned,' provided and proposed to be introduced in the last introductory clause of the letters patent; also all the words proposed to be introduced in the clause nominating His Lordship the Bishop of Montreal to be the Metropolitan, relating to the succession to that office; and likewise the whole clause proposed to be introduced at the end of the letters patent, declaring the powers conveyed by the said letters patent to be ruled by the rules, requisitions and canons which may by this General Assembly be made in respect thereof, and the words until and unless otherwise provided by the General Assembly aforesaid in the preceding clause."

It would be seen Mr. CARTER continued, that several considerations were involved in that motion, and for the sake of brevity he would divide his argument. The four considerations, enumerated in that motion seemed to involve the consideration of the question in a legal and also in an ecclesiastical point of view, the last consideration in the motion being more particularly to be determined by ecclesiastical law. He would therefore first direct his argument to the legal question which presented itself. What were the powers properly pertaining to the office of Metropolitan, and in what position did that dignitary stand in relation to the Bishops, and inferior clergy? It would not be difficult to establish that his powers would be only inferior to those of Royalty itself. This was found necessary whether the affairs to be controlled were in relation to civil or ecclesiastical matters. He would read to the House some quotations from works which he had had under his hands, which would tend to establish his point. Now let them consider in what position the present Metropolitan stood. Having been appointed under Her Majesty's Royal Letters Patent, he was undoubtedly invested with all the powers and attributes pertaining to that office in England, with this difference only, that that authority was exercised within more prescribed limits. Let them next examine what powers this General Assembly possessed. On that subject they had all come to the conclusion that they possessed only the powers specified in the statute. To the extent therein set forth had Her Majesty been alone pleased to waive Her royal prerogative. Now it was in the first clause of the Act, which referred only to diocesan synods, that any renunciation of prerogative had been made, whereas in the second clause in relation to the Provincial Synod, there was no such renunciation made. The legal deduction from this fact was that the Provincial Synod could not place its authority above royal prerogative. There were some who contended that because the statute gave the power to Diocesan Synods of removing all persons of "whatever order or degree," therefore they had the authority to remove bishop or any one else; but this could not be supposed to refer to the Metropolitan, who was not mentioned in the clause, and who belonged not to any one diocese, but to all Canada. An honourable gentleman present had on one occasion expressed his opinion that the words of the statute gave to this General Assembly all powers necessary to the good working of the Church in Canada, and by implication the power was vested in the assembly of controlling not merely the bishops, but also the Metropolitan. This was a principle in which he (Mr. Carter) could not acquiesce. It had already been conceded that the Crown had indisputably the power to appoint a Metropolitan, and also, that it was out of the power of this General Assembly, owing to no such power having been named in the act. Therefore, it became necessary to call in the aid of the royal prerogative to give to this province a Metropolitan. If they admitted this, how could they with consistency affirm a

principle which was at variance with it, or presume to say that the powers of the Metropolitan should be made subject to rules and regulations of the Synod, that he might be controlled in his action, that he might possibly even be deprived of his office. The principle he wished to affirm was this, that while regretting that the law did not give them the power to control the action of the Metropolitan, that that law was defective, and ought to be corrected. Again, would not the fact of the Metropolitan accepting Letters Patent in the form then under consideration, place him in an inferior position to that which he should occupy. Arguing from analogy, and what obtained in England, the Metropolitan in authority was higher than any other Bishop; but under these Letters Patent he would be in an inferior position to the clerical, and even to the lay delegates, as occasions might arise when the lay element was stronger than the clerical. It was not expedient to make the authority of the Metropolitan subordinate to that of an inferior body.

A Delegate called Mr. Carter to order, as he did not think that this house should be called an inferior body, which was the highest body in the Church.

Mr. CARTER explained that he had been misunderstood, his argument being that the Metropolitan was the superior of its members. He then proceeded to the discussion of the question in an ecclesiastical point of view. Finally, he for his part desired to adhere as closely as possible to the forms followed in similar assemblies in England, by which means alone it was they could expect to see the influence of the Church exercised in an extended manner in this Province.

Rev. Mr. SLACK seconded Mr. Carter's motion, saying that the subject had been so ably put by Mr. Carter that it was scarcely necessary to enter into it at any greater length; but there were two or three points which still required further elucidation. The patent contained some powers to which it might not be desirable to give effect, and the Metropolitan himself admitted that it was not advisable to do so in his address to the Synod at its opening. The speaker here quoted the Metropolitan's words as reported in the Gazette, and remarked that the note on the draft of the Letters Patent was the letter of which they had heard so much. He also read the said note, and called the attention of the Synod to it, as in his opinion it had been most unaccountably overlooked.

Dr. BOVELL here requested the speaker to read the next clause.

Rev. Mr. SLACK read it, and concluded by objecting to the passage of amendments inimical to the authority of the Metropolitan and the spirit of the connexion of the church with the supreme authority of the Crown.

Dr. BOVELL, in a lengthy address, quoted the Metropolitan's remarks, in which he himself suggested that the question of the Letters Patent be referred to a committee of Synod. He believed that the assembly had a right to be heard as members of the United Church of England and Ireland, and not as a section of that church, and argued that though the strict letter of the canons placed the whole power of the law in the hands of the prince, its true spirit and the constitution of the church was inimical to the vesting of the whole power in this province with the Bishop of Montreal, and that by doing so they would ultimately militate against the true union of the Church in Canada with the Mother Church. They should seek to establish a wider, more palpable and broader union than now existed, and in order to do so might well adopt resolutions in accordance with the following suggestions:—

"That her Majesty the Queen, in issuing her new Letters Patent, be respectfully requested to

restrict the powers conferred by the present patent, and only temporarily confer such as give to the Metropolitan the right to convene Synods, and also such other powers as may be necessary to constitute him a Court of Appeal from the Province of Canada, and that this House do, through the Archbishop of Canterbury or proper authority, present a petition to the Crown that Her Majesty may be pleased to issue a commission to such a number of Archbishops and Bishops of England, Ireland and the Colonies, as to Her may seem fit, to enquire into the most effectual mode of maintaining inviolate the union of the Church in the Colonies with the United Church of England and Ireland."

The Hon. J. H. CAMERON said that none of the speakers had stated what power the Queen had in the Colonies by virtue of her position as head of the Church, and repeated his argument of the previous day, wherein he said that the Synod having power which it did not exercise, the Queen stepped in and appointed a Metropolitan as she had a right to do, and as none of them disputed. He then referred to the primitive days of the Church, asking who then appointed the Metropolitan? Was it the Prince, the potentate or the people? No Prince had connexion with the Church. No potentate presided over its deliberations; the Bishops, and they alone, appointed the Metropolitan, and in accordance with this rule he was about to move that such right be vested in the House of Bishops. (Hear, hear.) He here quoted from "Bingham's Antiquities of the Primitive Church" to show that the Metropolitan was responsible to the Bishops, and that in his absence or illness the senior Bishop administered his See—that the right of election originally rested in the Synod—that it was not inherent, and that it was exercised by the Synod. Some members argued that some of the amendments proposed were contrary to the undoubted prerogative of the Crown, and subversive of future union; he, on the other side, held that it was not contrary to the law or the spirit of the canons, that they should have a voice in the general councils of the United Church. They did not deny the right of the Crown to issue Letters Patent affecting the interests and discipline of the Church in this colony. They only proposed proceeding to England to ask her as a loving mother, to allow them to exercise such powers as the Crown could not well exercise in this colony. By so doing, they did not fly in the face of the Crown, far from it, they endeavoured to strengthen the bonds of union under which the Church in this province held communion with the mother country, and though they must admit this, it had been argued that the Letters Patent were worth no more than the paper on which they were written, except in so far as they appointed a Metropolitan, and even in this their co-operation was required. (Loud applause.)

The Synod here adjourned until 3 o'clock.

#### AFTERNOON SESSION.

Rev. Dr. FULLER rose to second the amendment of Dr. Bovell. In taking into consideration the patent, they were to put out of sight the person who now held the Metropolitan dignity. He had come down with prejudices against the Metropolitan; but all these had been dissipated. He seconded the amendment, therefore, without regard to the individual who now held the dignity. No one respected the Royal prerogative more than he; but as the Synod had been requested to consider how the letters patent might be conformed to the law of the land he felt bound to fulfil the purpose for which they were called together. The Church in Canada had Bishops, and should not encroach on their powers. There was a statute which lawyers said made the patent no-

thing but waste paper. They should therefore try to do what would make the next patent that came out valid. It had been said we should place a check by the action of the Synod upon the exercise of the power which might be conferred by the patent—powers to enable his Lordship to preside over a Synod of Canada—if possible of B. North America, and powers to hold Church Courts of Appeal. He did not wish these powers to conflict with the present right of the Bishops, and he did wish to preserve the connexion with the noble mother Church, which was sending Bishops to the heart of Africa, and to the Sandwich Islands, at the request of their king. He thought that, to that effect, it should be provided that no Metropolitan should be enabled to act until he had received the nomination of Her Majesty. He looked forward, too, to the time when representatives of the Church of England should assemble from all parts of the Empire in a common and general Council. He thought the Synod might do much to bring about the glorious consummation, and blessed God that he was enabled to take some share in bringing it about.

Dr. BOVELL asked leave to add to his motion the words, "and that the report be referred back to the committee on the Letters Patent," and that it be an instruction to the committee to report the said resolution.

Col. O'BRIEN said a strong fact had been adduced—that the prerogative of the Crown was our one great tie to the Church of England, and it was said we ought not to interfere with that prerogative. He thought he might appeal, however, to the working of the prerogative of the Crown on the Church of Ireland through the ministry of the day. No man could read Bishop Mantz's history without disgust, at the manner in which Church and people were trampled on by an unscrupulous ministry. Under the great Archbishop King church assemblies were held at the same time as the Irish Parliament. Measures to be passed were first submitted to that Assembly, and when approved by them submitted to Parliament and generally passed. Why was this discontinued? Because it was found by the Ministry to be desperately inconvenient, and Archbishop King was deprived of his fair promotion, and an Englishman made Primate of all Ireland. The Prerogative of the Crown, therefore, might be very improperly exercised, yet could any man say those gentlemen who stood by their Church in Ireland were disloyal to the Crown? Dr. Bovell, too, had called attention to primitive usage. Let us revert to that usage. Was the Church in circumstances very different? In those times Clergy and Laity met together. They were ignorant persons, however—Clergy and Laity; but they met on equal terms, even if there was an equality of ignorance, and learned as our Clergy were, was there not learning enough among the Laymen to say they were on an equality? In fact, there had been nothing like the primitive equality in intelligence from the primitive times to within a few years ago. Why not, then, revert to the rules of those times when the Metropolitan was controlled by the Church? For those reasons, far from expunging the amendments proposed by the committee, he hoped they would be retained, and heartily thanked the committee for proposing them.

Mr. CARTER contended that Mr Cameron's arguments that day were in direct contradiction to the principles he had enunciated on a preceding day. He had asserted on the preceding day that without the Letters Patent the Synod could not have appointed a Metropolitan. Yesterday, also, the learned gentleman had affirmed that there was no legal impediment to the issue of the Letters Patent by the Queen. Well, then, if the

Synod had no power to create the Metropolitan, and if the Queen had such powers, then she must have also possessed the power of defining the authority which the Metropolitan was to exercise. And yet the learned gentleman contended that amendments should be recommended which would not attract the attention of the Queen or the law officers of the Crown, but which, if granted would limit and restrain that prerogative of the Crown, which it was confessed was now undoubted. He would prefer to state exactly what the Synod meant. The regulations of the Synod, in his opinion, in no case overrule the prerogative of the Queen. Canadian Bishops were sworn to allegiance to the Archbishop of Canterbury. Now, suppose a Bishop found himself in this position—that the authority of the Archbishop of Canterbury enjoined one thing, and the regulations of the Synod another thing, must not the Bishop conform to his oath? And if so could the Synod be any thing more than a subordinate authority. He contended moreover that if the powers which it wished to obtain were ever granted by the letters patent, they would still be invalid unless granted also by the Provincial Parliament. He thought the difficulty was simply this—that the letters ran to the Bishop and his successors, so that the election of the successors to the Bishop would virtually be the election of a Metropolitan. Now the law did not intend to give one Diocese greater privileges than another, and he admitted that no one should have greater privileges. He thought the remedy was to strike out from the letters patent the words "his successors," and to obtain an act of Parliament to provide for the way in which the succession was to be filled up.

Hon. Jno. H. CAMERON hardly imagined that any one could so have misunderstood his arguments. He said the Queen's power to create the Metropolitan was legal, because the act of Parliament was only permissive, and that the Queen had the right to exercise any ancient power which, though granted to the Church under that law the Church had not assumed; but he said moreover that he did not see how the Queen could have given the powers conferred by the patent without the assistance of the Church, and it had not been shown yet how she could do so. Farther he said that when the Synod chose to exercise the powers conferred upon it, it could do so.

Dr. BOVELL's amendment to Mr. CARTER's amendment was then put and lost.

Mr. CARTER's amendment was also put and lost.

Mr. FARRELL then, on the continuation of the debate on the original motion, remarked that it was true Sir John Harding had noted on the patent a desire for any desired alterations should be specified; but was there any security that the law officers would advise the Queen to grant such large changes.

Hon. J. H. CAMERON in replying took occasion to say that he had seen Atty. Gen. McDonald that day and had asked him if he had seen the letter from Sir John Harding which had been spoken of. The Attorney General replied that he had neither seen nor heard of such a letter.

The Rev. Mr. DEWAR thought that the power ought to be vested in the Metropolitan to call together and preside over the Assemblies of the Church. It ought to be inherent in the office, and there ought not to be power in the Synod to take it away.

Hon. Mr. CAMERON said that the rev. gentleman was supposing what was not at all likely to occur. By their constitution the Synod had already vested in the Metropolitan that right, and there was no danger it would be disturbed.

Col. O'BRIEN thought any difficulty on this

point might be obviated by inserting the words "and as" for "until and unless otherwise," before the words provided by the General Assembly aforesaid.

Rev. Mr. DARLING said power was given to the Synod by other proposed clauses, to legislate on all those matters. They could not take it away by such alterations.

Hon. Mr. CAMERON also urged this point, and the motion was then withdrawn, the remaining clauses of the proposed letters patent were then put and approved of.

On the motion of the passing of the whole report,

The Rev. Mr. ROX moved, seconded by the Rev. Dr. FALLOON, to strike out the clause giving the Metropolitan the powers of suspension and inhibition of other Bishops. The members of the Synod from the Diocese of Quebec all felt the greatest difficulty about two clauses in the Letters Patent, viz: this, and that one making the Metropolitan's decision final in appeal. They regarded them as distinct usurpations upon the rights and authorities of the other Bishops. In the earlier times, after the Metropolitans were introduced in the hierarchy of the Church, they did not possess any such power. They had no such right of suspension. He cited Bingham's antiquities of the Church to prove this. Indeed it had been enacted by ancient councils that they should have no such right.

The Rev. Dr. FALLOON, in seconding the motion, referred to the different meanings of the word Metropolitan given by various lexicographers. By some it was set down as the Bishop of the capital town of a state only, by others as above an Archbishop. Here its signification and the extent of jurisdiction to be assigned to it were expressly limited by the subjection to the Archbishop of Canterbury specially provided for by the letters patent. Whatever the use of this office might ever have been, he held it contrary to the spirit of the age and unsuitable to our present institutions. This was an age which boasted of civil and religious liberty, and we lived just beside a nation which boasted itself the very focus of liberty, whether truly or not. (Laughter.) He believed that the powers conferred by this patent were contrary to the true principles of episcopacy, which they held to be of apostolic origin. If the order of bishops were of such origin, then no one had a right to create an officer not of apostolic origin, to override powers thus derived from the highest source. The bishops themselves had the supreme spiritual authority in the church. None could have higher. In the Church of Rome he knew a different rule prevailed, and had been the origin of the great evils which had flown from papal supremacy. But the Church of Rome was not orthodox in this matter of episcopacy. And he believed there never existed any where of right an authority to suspend a bishop from his functions except for heresy, treason, or flagrant immorality. He argued ably, and at some length, against the exercise of any authority over the bishops except that of presidency unless by the Synod or General Assembly of the Church.

Hon. G. W. ALLAN defended the clauses of the patent. It was just what was needed to prevent bishops from unduly interfering with those of their clergy who did not agree with them in their opinion.

Hon. Mr. CAMERON cited from Bingham to shew that the right of suspension and inhibition was exercised in primitive times, when the suffragan refused to attend the Synod. The Rev. Dr. Falloon had pictured a young Metropolitan interfering vexatiously, with older bishops. That he thought that altogether unlikely to happen. He

might draw a much more probable picture of a grave and venerable prelate dealing after a firm but judicious manner with some young and ambitious dignitary refusing to obey the laws of the church.

And he wished to point out that this inhibition or suspension was limited to the period of visitation by the Metropolitan. And the exercise of this power would be, at all times, subject to some sort of restrictions provided by the Synod.

The DEAN OF MONTREAL said it seemed to be taken for granted that this power could be exercised by the Metropolitan when it pleased him, for his mere whim. But that was absurd. It could only be done for some grave reason.

Rev. Mr. CAULFIELD supported the motion. He believed it would be destructive of unity, for that the exercise of such an authority would breed dissension and strife, and disunion in the Church.

Rev. Dr. SCOTT thought Dr. Falloon, who had the repute of a grave and learned theologian, had indulged rather an inordinate poetic fancy in picturing a young white kid gloved impetuous dignitary overruling and setting aside the authority of the grave and venerable Bishops, his suffragans. That was merely a man of straw, a bugbear, which was totally unlikely ever to have any real existence; and it was unworthy of the learned doctor's reputation to use such an argument against the exercise of the proper functions of a Metropolitan. No such man was likely ever to be Bishop of Montreal, or Metropolitan of Canada.

Rev. Canon BANCROFT said that when he among others asked for the appointment of a Metropolitan, they had no idea of what his powers were to be, beyond that of presiding bishop, and a link to maintain our connexion with the mother church. When the patent came out he had felt that the powers conferred by it were most inordinate; and he set himself to enquire into the authority for them. The further he searched back through the books towards the pure source of ecclesiastical authority, the smaller trace he found of the exercise of Metropolitan authority. He had made enquiry and found that in the United States, no difficulty arose from the rule which always made the senior bishop the presiding officer of their Conventions. But they were not in the United States. The patent had issued from the Crown according to English precedent—at their request, and they had to deal with it. It was urged that if they struck any thing out, their request might not be granted by the Imperial Government. But they had made several distinct alterations, why not this? He felt that the authority given by this clause over the bishops, ought rather to be vested in the Synod than the Metropolitan, and should vote for the amendment. He desired to be understood by members from a distance. It was through no distrust of the present Metropolitan he did this. He loved and revered his Lordship, (applause,) and he did not believe that he would use these powers in a single instance to interfere in an unnecessary or vexatious way with other bishops. (Hear, hear.) But they were legislating for the future, not for the present Metropolitan alone, and knowing how all men loved power, he thought it wiser that excessive power should be invested in no man's hands.

Rev. Mr. DARLING, although he held the powers first granted by the Letters Patent exceedingly objectionable, yet thought that subject to the rules enacted by that Synod, they might be usefully exercised. They could not be exercised by a mere whim. There must be some form of proceeding, some ground of action. And they would supply these.

Mr. DAVIDSON argued that the order of bishops

having an origin in divine law, no higher power could be created except by the same law, and none existed to interfere with their powers and functions. Such authority only existed, as he conceived, according to scriptural authority, in the whole body of the church. He thought that to reconcile all parties, words should be inserted to give this authority to the Metropolitan to be used only in conjunction with the Synod or General Assembly.

Mr. H. S. SCOTT condemned the manner in which the Rev. Dr. Scott had spoken of the Rev. Dr. Falloon.

Rev. Dr. SCOTT had meant no personal disrespect. He had the highest respect for Dr. Falloon—no man higher. His remarks only applied to his arguments.

Mr. SCOTT urged that it was a wise English constitutional maxim not to confer dangerous powers on any body in the expectation that they would not be exercised. And in this case, whatever assurance members might feel with respect to the exercise of this power of suspension by the present Metropolitan, they ought not to sanction the grant of such powers.

Mr. SHADE thought the experience of common life ought to guide them in this. If a magistrate was appointed, they invested him with powers to carry out and enforce the law. If they made laws to govern the bishops, they needed an officer to enforce them and must give him the necessary power to do so. He had no fear of evil resulting, and should vote for the clause and against the amendments.

Rev. Mr. DENROCHE said when an admiral went aboard of a ship, the captain became subordinate to his commands. When a rector came into a parish administered by his curate, the curate's powers were controlled by his. Why, then, should not the Metropolitan, when he visited his suffragan's diocese, have a similar power over him. The Archbishop of Dublin in the diocese from which he and one of the supporters of the amendment to strike out, came, always administered the diocese when he came into and visited it. No one complains there, why should we fear any more harm here?

Rev. D. LINDSAY said if the visitatorial power were struck out, the Synod must recreate it and vest it somewhere. Would they not vest it in the Metropolitan in any case subject to their legislative authority? If so, why not let it remain in the patent?

Col. KNODES argued at some length that people in Lower Canada laboured under too much ecclesiastical authority and suffered in consequence. He showed how the Roman Catholics were subject to tithes, &c., and said they should take care not to create too great an ecclesiastical power over Protestants also.

Major CAMPBELL said it was a maxim that doctors differed. It seemed that soldiers must also do so, for he differed *to* *calo* from his friend who like himself had served Her Majesty. He might speak correctly about the district of Quebec: he did not know. No one would think he did who read the proceedings of their Synod (laughter.) But for that of Montreal he could say positively they had no such oppression to complain of; and really the tithes were not such a very immense hardship. In England the gallant gentleman had paid a tenth, and thought nothing about it. Here it was only a twenty-sixth. He believed the power conferred by this clause might and would be very beneficially used, if exercised under wholesome restrictions imposed from time to time by that Synod. They could legislate for the church in the whole province, but they needed some executive authority to put their laws in

force, and that office properly belonged to the Metropolitan.

Hon. Mr. CAMERON thought they surely should protect the priests as well as bis' ops in their rights. Now any bishop might suspect and inhibit any priest in his diocese under imperial statute. Why should not the bishops be subject to some similar restriction? He read from Cripp's Church and Clergy Law, showing that the Archbishop might inhibit and suspend bishops in certain defined cases. If that was the case in the Mother Church why not here? In the Synod of Toronto they had adopted a law allowing the Bishop, for just cause, to suspend, and inhibit any of his clergy.

Rev. Mr. HOUSEMAN contended that the Metropolitan was not of the same authority as an archbishop. (Cries of yes, yes.) If so how was he subject to the authority of the Archbishop of Canterbury.

After some further conversation, in which it was pointed out that Mr. Davidson's amendment was impracticable since the Synod could not be summoned to meet every time the Metropolitan visited a diocese, it was withdrawn.

Rev. Mr. ROSE's was put and lost. Yeas, 20, Nays, 42.

The report was then concurred in. And on motion of the Hon. Mr. Cameron, an address was voted to Her Majesty reciting the circumstances under which the Synod had been called to consider the Patent, praying that she will be graciously pleased to cause these amendments to be inserted in the new Letters Patent.

On motion of the same gentleman, the address and report were sent up to the House of Bishops, for their lordships' concurrence.

The PROLOCUTOR announced that he had received a message from the House of Bishops, announcing their lordships' concurrence in the constitution with certain verbal alterations.

Also another announcing that their lordships had agreed to a form of "Declaration," and asking the concurrence of the House of Delegates.

And that these would stand first for consideration at their next sitting.

Rev. Mr. DEWAR gave notice of an address of thanks to the Metropolitan, for the considerate, judicious, and unselfish proceedings he had adopted with reference to the revision of the Letters Patent.

The Synod then adjourned till half past eight o'clock in the evening

## EVENING SESSION.

The Synod met at half past eight o'clock on Friday evening

A message was received from the House of Bishops with reference to the draft of the constitution, to which certain amendments were suggested, which were taken into consideration and agreed to.

Rev. Mr. DEWAR brought up his motion for the restoration of the diaconate. After discussion, a committee was formed to take the subject into consideration. The Synod adjourned at ten o'clock.

## SATURDAY'S PROCEEDINGS.

## MORNING SESSION.

After prayer by the PROLOCUTOR, the roll was called, and the minutes of the previous day's proceedings read.

Hon. Mr. MOFFATT moved, seconded by Dr. FULLER that a committee of five be appointed to report on the means of defraying the contingent sessional expenses of the Provincial Synod, said committee to be composed of Messrs. Gamble, Shade, Simpson, Rhodes, and the mover. Carried.

Hon. Mr. CAMERON moved the Finance Committee under the tenth article of the constitution be composed of Messrs. Moffatt, Gamble, Shade, Rhodes, and the mover. Carried.

Rev. Mr. DEWAR moved that the following members of the House form the Committee on the Diaconate.

Rev. Canon Bancroft, Dr. Nicholls, H. Roe, Rev. W. Bettridge, Rev. Dr. Boomer, Rev. Mr. Bleasdel, Dr. Louder, Mr. Taylor, Rev. W. S. Darling and the mover. Carried.

The PROLOCUTOR named the following as the Committee for carrying up the draft of Constitution and Declaration. Dean of Montreal, Mr. H. J. Scott, Rev. Mr. Geddes, Mr. Shade and Rev. Mr. Bleasdel.

Rev. W. S. DARLING brought up his motion that in view of the greatness of the work committed to the Church, and the need of abundant measures of Divine aid, the Lower House of the Provincial Synod do respectfully approach their Lordships of the Upper House, and request them (by such means as to their wisdom shall seem expedient) to call the attention of the clergy and laity to the importance of a general and devout observance of the Ember Seasons. And in order to give greater effect to such proceeding, the members of the House would with all proper deference suggest to their Lordships the great benefit that would ensue if, in addition to the collects provided for these seasons, and which pray for those who are about to be set apart to any holy function, a special office could be set forth compiled from our existing services, with lessons from the Holy Scriptures, seeking that God would turn the hearts of our youth to his more immediate service, and imploring the Divine benediction on all those already engaged in winning souls to Christ, especially those laboring in heathen lands.

He supported the first part of his motion by referring to the necessity to the clergy of obtaining the prayer of their flocks, and the benefit which would accrue from a better observance of the Ember Seasons. And it would be better that the Bishops in some earnest pastoral would call the attention of the people to the subject, as otherwise it might be considered the innovation of the individual pastor ending in a wrong direction. He would greatly desire to carry the entire house with him in the sense of this motion. On the second part of his motion he thought there might be some question, and he spoke with great deference. He did not believe in any tampering with their prayer book, but he did think they might lose some advantages by too much cast-iron, as it were, adherence to it.

Rev. HENRY HOLLAND seconded the motion.

Rev. Dr. CAULFIELD said that prayers should be invoked on persons coming into the Ministry. He did so himself. But there was no objection to Mr. Darling's motion, as in this country it would be difficult to tie down the Bishops to any one season, and whenever a sufficient number of candidates offered for ordination they should be admitted, as the work was too great to be delayed. As to adding a special service he was sure they must all be satisfied with the prayer book as it now is.

Rev. Mr. GEDDES agreed with Mr. Darling in the first part of his motion; but he thought they would find in the prayer book the prayers for the occasions to which the motion pointed, and he was opposed to making any additions, when once the door was opened to change they would not know when to stop it.

Rev. Mr. SLACK heard, with great pleasure, the motion brought forward.

The Rev. Mr. FONES was much pleased that Mr. Darling had brought forward this motion,

but he thought every thing that was required was in the book of Common Prayer.

The Rev. Mr. DABLING said that he did not intend that any alteration should be made in the present system. He was as good a supporter as could be found of the Book of Common Prayer, and would yet withdraw the latter part of his resolution suggesting that additions be made to the prayers now in use.

After further discussion the Rev. Mr. Woolridge withdrew an amendment he intended to submit, and the Rev. Mr. Darling's motion was carried.

The PROLOCUTOR then suggested that two messengers be directed to communicate the resolution to the Upper House, and it was so ordered.

The Rev. Mr. BLEASDELL then spoke of the necessity of compiling a proper book of Psalms, for the use of the Church in this country. The question had already been discussed at great length, and very closely, in the Diocesan Synod of Toronto, and it had been there, seeing its importance, deemed advisable to refer the subject to the Provincial Synod. He accordingly moved, seconded by the Rev. Mr. Davidson, "That this House respectfully request their Lordships the Bishops of the Upper House, to appoint a committee to confer with this House in appointing a joint committee to prepare such a selection of Metrical Psalms and Hymns as may be suitable for general use in the congregation of the United Church of England and Ireland in the Metropolitan Province of Canada." The mover further said, that since the question came before the Diocesan Synod of Toronto, a collection of Hymns had been published under the auspices of a distinguished member of the Synod, and with the sanction, if he understood rightly, of two of the Bishops of the Upper Province. He had not had time to examine it thoroughly, but from the cursory glance he had bestowed, it seemed well adapted to the purposes of the Church, and perhaps, in the event of his motion carrying, the committee would examine the work with the view to its adoption.

The Rev. Mr. DAVIDSON spoke to the same effect. It was highly desirable that there should be a standard book of psalms and hymns.

The Rev. Mr. DARLING said that the book of psalms to which the Rev. Mr. Bleasdel had alluded was published by Mr. Rowsell, of Toronto, as a commercial speculation. Seeing the necessity of having a book well adapted to church purposes he (the speaker) had imported a number of collections of hymns, and distributed some of the best in the several collections amongst the members of his congregation, subsequently a number of other clergymen suggested that a number be compiled for publication, and the work met with such success that Mr. Rowsell's edition of 2,000 was sold off in a few weeks.

The Rev. Mr. HOLLAND then moved in amendment—

"That this House requests the Upper House to appoint a Committee to examine the hymnals now in use in the Province, with the view to ascertain which one of them met their sanction, and which one they would recommend.

The Rev. Mr. BLEASDELL intimated that he would withdraw his motion in favour of this amendment.

A CLERICAL DELEGATE spoke in high terms of the version sanctioned by the Bishop of Toronto.

Mr. FARRELL objected to the introduction of a new psalm book, on the ground that most of the congregations were already provided with versions endorsed by their pastors, and the introduction of a further version would entail additional expense.

The Rev. Canon BANCROFT was convinced that no psalm book in existence was adopted to the needs of the Church in Canada, and it was ab-



olutely necessary that a committee be appointed to examine into and report upon the best compilation. This would undoubtedly entail much time and labor, but they would then be in possession of a comprehensive version, and a standard authorized by the entire Church in Synod.

The DEAN OF MONTREAL was in favour of something being done. Whatever version they should adopt or compile should be uniform, and he would therefore move, seconded by the Rev. Mr. Forest, "That this House respectfully request their Lordships of the Upper House to take the necessary measures for procuring such a selection of metrical psalms and hymns as may be suitable for general use in the congregations of the United Church of England and Ireland, in the Metropolitan Province of Canada."

This amendment was carried on a division, and the Synod adjourned until 2 o'clock.

#### AFTERNOON SESSION.

Rev. Mr. BLEASDELL rose to move the motion of which he had given notice, respecting the Essays and Reviews."

Rev. Mr. EWAN raised the question as a point of order whether they were not precluded from considering questions of doctrine.

The PROLOCUTOR said he had messages from the Upper House which must come first.

Messages were read with forms of prayer for the meetings of Synod, and with permanent orders of proceedings.

The forms of prayer had been prepared by their lordships at the request of the Lower House.

The orders of proceeding were then taken up for consideration.

Rev. Mr. CALFIELD moved to strike out the word cassock and insert the words bands in the dress prescribed to be worn at the meetings of Synod.

Rev. Mr. PATTON seconded by the Rev. Mr. FORTNER moved to add bands after "cossacks and hoods."

Rev. Mr. FORTNER argued that the gown was not a part of the proper dress of the clergyman, but academical, which had crept into use in the church as by accident. The cassock was the proper ordinary dress of the clergyman and the surplice while ministering in church. Carried and Dr. Caulfield's motion lost.

Mr. CAMERON moved that each day the Synod shall meet at nine, and before going on with business proceed to the Cathedral or other appointed place for morning prayer, and afterwards return to the place of meeting for business.

Rev. Mr. BLEASDELL's motion again coming up, the Rev. Mr. DEWAN pressed his point of order. They should be happy to establish a precedent in a case in which, if the motion were put, the House would be unanimous in opinion.

The PROLOCUTOR declared that it was out of order.

Archdeacon BROWN appealed from the decision, but only four or five members voted with him.

The report of the Finance Committee was brought up by the Hon. George MOFFATT, the chairman.

A debate took place on the amount to be furnished by each diocese towards the expenses of the Synod, Mr. CAMERON proposing to fix the sum at \$200 per annum for each diocese. Others thought the sum of \$100 sufficient.

Mr. GAMBLE moved the \$100 proposition lost.

Hon. J. H. CAMERON moved that the sum be fixed at \$300, with the understanding that all the expenses of the delegates be paid out of the common fund, and if there were a surplus, the tax might be decreased.

This was carried, and the whole report was adopted, and sent to the Upper House.

The PROLOCUTOR informed the House that the House of Bishops had concurred in the report of the committee on the Letters Patent without any amendments. The Upper House had also concurred in the draft of the Constitution submitted by the Lower House without any amendments.

#### AUDITORS.

Edward Carter and Hugh Taylor, Esquires, were appointed auditors to the Synod.

The committee appointed for the purpose of drafting an address to be presented to the General Convention of the United States at its next meeting, for the purpose of establishing and maintaining cordial and friendly relations between the Church in this Province as represented by the Provincial Synod, and the Protestant Episcopal Church of the United States—submitted their address, expressing fraternal sympathy and good will. It was adopted and sent to the Upper House for their concurrence.

#### MARRIAGE LICENSES.

Mr. E. CARTER rose to move that a committee be appointed by this House to take into consideration the subject of Marriage Licenses, with the power to said committee to draw up a petition to the legislature, which, if approved of by the Metropolitan, shall be considered as adopted by this House, and be forwarded to the Legislature.

The Rev. Mr. FLANAGAN seconded the motion. The motion was carried after some remarks from Mr. Carter, Mr. CAMERON, and others.

Rev. Canon BANCROFT seconded by Major CAMPBELL, moved that the thanks of this House are due and are hereby tendered to the proprietors of the Montreal Gazette, Herald, and Witness, for the copies of their daily papers presented to the Synod gratuitously. Carried by acclamation.

The Finance Committee's report was sent back by the House of Bishops, recommending that the clauses relating to the annual contribution be reconsidered.

Hon. J. H. CAMERON, after some discussion, moved, seconded by Rev. Wm. BLEASDELL, that the House considered the provision recommended in the report necessary, and that the report be sent back to the upper house with an intimation to this effect. Carried.

Mr. W. C. WURTLE moved to inquire of the Prolocutor under what authority certain clergymen and laymen appeared in the House as delegates from the Diocese of Ontario.

After some discussion, in the course of which it was stated that these delegates were elected by the Synod of Toronto, the motion was withdrawn.

The report of Finance Committee here came down a second time from the Upper House, having now received their concurrence.

#### VOTES OF THANKS.

A vote of thanks was passed to his Lordship the Bishop of Quebec for his admirable sermon at the opening of the Synod, on motion of Hon. J. H. CAMERON, seconded by Rev. Mr. WOOLRIDGE.

A vote of thanks was also accorded to his Lordship the Metropolitan, for the wise and considerate course he had adopted, with reference to the draft of the Letters Patent in withholding it till he had the opportunity of laying it before the Synod.

The PROLOCUTOR was requested to convey the expression of thanks to his Lordship the Metropolitan.

It being now six p.m., the remaining business was then wound up expeditiously, the House of Bishops waiting for the prorogation.

The last business was to pass an unanimous vote of thanks to the Rev. PROLOCUTOR, for the able and courteous manner in which he had filled the chair.

#### THE PROROGATION.

The benediction was then pronounced by the Rev. PROLOCUTOR.

The members of the House of Delegates having proceeded to the House of Bishops, the prolocutor conveyed to his Lordship the Metropolitan the thanks of the Lower House for the kind, judicious, and considerate course he had pursued in keeping back the draft patent until it had been submitted for the consideration of the Synod.

His LORDSHIP was then pleased to prorogue the Synod with the following address:—

Rev. brethren and brethren of the laity, members of the Lower House of the Provincial Synod of the United Church of England and Ireland in Canada.

It affords me no small satisfaction to submit to you this day the schedule of business which has been done by the Upper House during the present session. Very different are my feelings on this occasion from those by which I was influenced when I addressed you at the commencement of the session. Whatever confidence I might have had in the wisdom and discretion of the members of this Synod, whatever hope I might have cherished that under the guidance of God's spirit we should have our deliberations overruled for the good of the Church and the glory of his name; yet when so many persons, principally strangers to each other, were for the first time brought together to act as one body under one authority it could not but be a matter of deep anxiety to watch the gradual development of the spirit which was about to actuate them, and the manner in which their proceedings were to be conducted. Let us thank God that, on this score, such anxiety is now terminated. The Provincial Synod of the Church in Canada is no longer a matter about which we are to speculate and calculate the chances of success. It has met in very full representation from every diocese; it has deliberated, day after day, with much wisdom and high talent; and accomplished with patience and ability a considerable amount of work—having settled all the details of its organization and future course of proceedings, and having thus laid the foundation of much practical benefit for the whole Church in Canada.

His LORDSHIP next returned thanks for the resolution presented to him and expressed a hope that the result of their deliberations would be perfectly to harmonize its provisions with the Synod Act, and establish all on a thoroughly legal basis.

Independently of what may have been transacted separately by the Lower House, the business which has been brought before the Upper House, and which having been concurred in by that and the Lower House, I hereby now declare to have passed the Synod, is as follows:—

1. The Declaration.
2. The Constitution.
3. Permanent Order of Proceedings.
4. Draft of a new Patent for the Metropolitan, with additions recommended by the Synod for insertion.
5. An address to Her Majesty respecting the adoption of such additions.
6. An Address to the Protestant Episcopal Church of the United States.
7. Report of the Finance Committee adopted.
8. An Address to Her Majesty on the appointment of the Metropolitan.

Thanking you on behalf of the whole Church, for the diligence and patience with which you

have applied yourselves to the important business of this session. I now hereby declare this Synod prorogued.

(Signed,)

F. MONTREAL,  
Metropolitan.

#### ADDRESS OF THE BISHOP OF NEW YORK

To his Convention, in St. John's Chapel, New York,  
Oct. 2, 1861.

#### BRETHREN OF THE CLERGY AND OF THE LAITY:—

After a year of strange and trying vicissitude, we are once more assembled together in our annual Diocesan Convention. It is a moment of peculiar solemnity. In the world without are darkness and storm. And it is cause of most devout thankfulness to Almighty God that in the sanctuary of the Church we have health and peace and prosperity. In this contrast between the serenity and vigour of the life within the church, and the turbulence and disaster that reign without, in the secular world, there is something very impressive. It is not unlike that touching contrast, which has been so often noticed by thoughtful minds, between the peaceful scenes of nature, and the tumults of human sin, violence, and sorrow; between the unchanging beauties of the fields, the woods, the river, the lake, ever renewing their freshness, and the fading transitory character of human life; individuals, families and even states, appearing for a little time and then vanishing away while the material scenes amid which the changes have taken place, remain essentially the same, from age to age.

#### THE TIMES.

During the past summer, as I have been moving on my way through the remote rural portions of the diocese, contemplating with ever new delight the green fields, the waving forests, the luxuriant ripening harvests, the flocks upon a thousand hills, the peaceful, cheerful labours of the husbandman, I have been ready to ask myself, with a feeling of wonder,—Is it possible that this is a country in the midst of war? Nature is blooming, as luxuriant, as tranquil, as when men are unmoved by passion and at peace with each other! The goodness of God is over all His works—and that goodness appears only the more conspicuous and the more admirable as it stands contrasted with the violence of man—as it continues from day to day to cause its blessings to descend from the heavens above, and to spring forth from the earth, in spite of all that human perverseness can do; and the contrast between the church and the world is equally impressive. During the past six months it has been a beautiful and affecting thing to see the inward life of the church as steady and vigorous as ever; her parochial instruction, her diligence and success in carrying on her children to higher privileges, her unconscious power of winning strangers to her fold, fully equal to anything that was seen in her when she was surrounded by worldly peace and prosperity. I confess I had apprehended that this year would exhibit a different result. Events were so calculated to agitate and distract the public mind; there was so much to keep the eyes of all turned toward the external world, to watch for impending developments, that I feared it would be quite impossible for the Pastors of the Church to secure the attention needful for the general success of their labours.

Thanks to him that giveth grace and peace in the midst of tribulation, His blessing has rested upon both ministers and people. I never knew a period when it seemed to me that the clergy were more earnest in devoting themselves, each one in his own accustomed place and way, to the spiritual welfare of their flocks; and the returns of the

year will show that their zeal has been met in a corresponding spirit by the people, and that they have not labored in vain. No doubt the missionary operations and other charities of the church have been, and are, seriously embarrassed by the peculiar difficulties of the times; but, in every other respect, the life of the church in this diocese seems to me to be as vigorous and healthy—I had almost said as undisturbed—as I have ever known it.

#### NO PREACHING POLITICS.

May I not be pardoned for adding the expression of my opinion that this tranquillity and spiritual profiting within the church has been due in large measure to the faithfulness and discretion of the clergy in devoting themselves almost exclusively to their own peculiar duties as spiritual pastors, with few references, and those only the most remote and general, to the peculiar trials of the country. They have not carried into the sacred desk exciting temporal questions which are more appropriately treated elsewhere. With no lack of interest in passing events, with no cold indifference to the safety and honour of their country, they have yet considered that in the House of God, and before His Altar, their duty was with things *spiritual*, with things that bear most directly upon the soul's eternal health and peace; and that in regard to all else their sacred function was restricted to prayer, and to reference only the most general, if any, to the public duties of the citizen. And so the House of God continued to be an *holy place*, a *sanctuary* from the passions of the world, and from the distracting thoughts of the week; and the *minister of God a holy person*, unspotted from the world, undisturbed by the noise of political strife, serene and heavenly in the elevation of his spirit, and therefore able to lead his people, when they came into the calm, still dwelling-place of the Most High,—able to lead his people up to the Throne of grace, and up to the gates of the heavenly city!

What a *blessing*, that, in the midst of this distracted world, there is *one city of refuge* to which we can flee for peace and heavenly rest,—one sanctuary of devotion where we can give ourselves up to prayer and praise, and dwell amid divine things as in paradise, secure that no evil, worldly sound can jar upon the ear, no misshapen form of sin can shock the sight!

God, most merciful, grant that our holy things may be kept *holy*, so that in the sanctuary no disturbing thoughts, no profane, no merely temporal objects may be permitted to come between our souls and the unsearchable riches of Christ's truth, grace, and salvation!

#### NO POLITICAL RESOLUTIONS IN CONVENTION.

And in conformity to this prayer, and to these thoughts may I be permitted to express the hope that *this Convention* will occupy itself exclusively with the consideration of those strictly ecclesiastical matters that especially belong to it. It has its own peculiar duties prescribed by the Constitution and Canons of this Diocese, and of the General Convention; *duties*, to which what may be called the common law of the church, and all its antecedents, and indeed all the lessons of the past, admonish us to confine ourselves rigidly and inflexibly. In our capacity as citizens we may have elsewhere important duties to discharge in relation to political interests—the interests of the country. *Here* our concern is with the interests of the church, and with the interests of the church in *this Diocese*—except as we have to contribute to the organization of the General Convention, and to pass upon certain questions when they are sent down to us by that body. Any attempt to introduce in this body, at this time, questions connected with the political condition

of the country, or speculative propositions in regard to the rights and duties of dioceses, would be, it seems to me, at once irregular and injurious. It would be contrary to all our antecedents. And in reference to the relation of dioceses to the Church in these United States, it would be to anticipate questions, which, if they can ever arise, belong to the General Convention, and not to this body—at least in the first instance. In the discussion of matters which are beyond our power, and aside from our proper business, there is little dignity, and less utility. Without presuming to judge for other bishops, or other conventions, it seems to me wiser for us to await the issue of events, and to avoid borrowing trouble unnecessarily from questions which Divine Providence may dispose of without our intervention here, and which, if they must be considered hereafter, are more appropriate to another place.

#### STATISTICS.

But to return: I have said that the statistics of the diocese for the year afford abundant evidence that whatever may have been the troubles without, yet within the church there has been vigorous life and growth. My own labours, during the past year, have been prosecuted most continuously and more actively than in any previous year of my episcopate. Two hundred and sixty-six services have been attended, exclusive of several of which no record has been kept. There have been 205 public confirmations, beside many in private. I have preached 218 times; and in many instances, in which there was no sermon, I have addressed the candidates somewhat at length. The whole number of persons confirmed in the diocese since the last convention is 3,342. This is by several hundreds the largest number ever confirmed in one year in this diocese, except the remarkable and exceptional year, 1857-8, when the number of persons confirmed was 3,900, wanting three.

#### PASTORAL LABOURS.

To report the sum total of the number of persons confirmed during the past year is a thing easily done. It requires but few words. But how few that bear the general statement will be able to form any thing like an adequate conception of the parochial labour and anxiety which attended, in almost every case, the preparations for confirmation. How few of the laity, kind and thoughtful as they may be, will be able to do justice to the painstaking efforts of the clergy. At all times the great majority of them are laborious and earnest. But the season of preparation for confirmation is generally one of unusual activity and of intense solicitude. The pastor is thinking of every one of his flock who has not yet addressed himself fully to his religious duties. He intercedes for them in private. He visits from house to house. He spends whole days in going from one to another, endeavouring to move the passive, to encourage the timid, to strengthen the weak, to convince gainsayers, to correct erroneous views, to remove groundless scruples. He lectures and preaches with more than ordinary care and labour. He becomes deeply and tenderly interested in the spiritual welfare of certain members of his charge, who are hesitating about moving forward to religious duty in the holy rite of confirmation. Perhaps he has known them for years. Perhaps they are personal friends, and have been kind to him. He longs to see them devoted to christian duty, and compassed about with christian blessings. From day to day he hangs upon their decision, as if it were a matter of life and death,—as indeed it often is. Neither to them, nor to to any one else does he half express the greatness of the concern which he feels about them.

At length the day of confirmation is at hand. The season of preparation is closing. Of instructions and admonitions, and encouragements, and persuasions, there is an end. There is an end, too, for the most part, of suspense. They, who are so anxiously and lovingly called, have made their decision. The names of the prepared are given in, and the bishop arrives. He finds the pastor always kind, and hearty in his welcome: sometimes full of joy and thankfulness for the rich blessing that has crowned his ministry, sometimes weary with labour, and not a little saddened by disappointment. More than one pastor I have seen temporarily broken down in health, by these labours and anxieties. Arriving as the bishop does, at such a moment, when the pastor is fresh from these special efforts, full of interest about the members of his flock, nothing is more natural than that they should commune together concerning what has been passing in the parish, and concerning the duties, the trials, and the instrumentalities of the pastoral office. No subjects can be more welcome to the bishop, or more sure to awaken all his sympathy. Those conferences lay open to him day after day the secrets of those labours and trials of the pastoral office, of which the world knows nothing, or only a very little which lies upon the surface. And hence it is, that, as I have said, when we report the general results of confirmations, we do very little toward suggesting to the laity a correct idea of what their clergy have been doing. In promotion as the laity look more closely into these things, so as to estimate them aright, the clergy will gain sympathy and support, and the church will gain life and strength. Therefore it is that I make these remarks, magnifying, but not unduly I trust, the office of my brethren.

#### SUMMARY OF EPISCOPAL ACTS.

I proceed to complete the summary of episcopal acts, leaving the full statement of particulars to be given as usual in the printed address. During the past year twenty-two candidates for Holy orders of this diocese have been admitted to the Diaconate. Two candidates of the Diocese of Virginia, and two of Western New York have also been ordained by me, at the request of the bishops of those dioceses respectively. Ten Deacons of this diocese have been advanced to the Priesthood; and one accon of Western New York has been admitted by me to the Order of Priesthood, at the request of the Bishop of that Diocese, who, greatly to my regret, was prevented by a serious injury, from attending the annual ordination in Trinity Chapel. Eight churches and chapels have been consecrated. Five corner-stones have been laid by me, besides others laid by Presbyters appointed for the purpose. One rector has been instituted. Twenty-six clergymen have been transferred by letters dimissory to other dioceses, and two have been displaced from the sacred ministry at their own request, making the loss to the diocese twenty-eight, while twenty-eight clergymen have been received into the diocese on letters dimissory, and twenty-two have been added by ordination, making a gain to the diocese of fifty. Deducting the losses by removals, depositions, and deaths, there remains a difference of fourteen added to the number of the clergy in this diocese during the past year. In looking back over the severe labours of the year, the journeys into all the remote parts of the diocese, amounting in travel to some 7,000 miles, I cannot adequately express my deep sense of the kindness I have every where received. Every provision has been made, in the most considerate manner, for conveying me over these routes which are aside from the great thoroughfares; and nothing has been wanting to promote my comfort and facilitate my labours, which warm hearts

and friendly hands could supply. In every part of the diocese there are valued friends, there are interesting circles, the impression of whose worth and kindness can never fade from my heart.

#### ANNUAL VISITATIONS HEREAFTER.

During the past year several parishes have been visited, owing to peculiar circumstances, the second time for the administration of confirmation. The few remaining parishes desiring confirmation will be visited soon after the Convention. Every parish and mission station in the diocese might have been visited with less labour and less travel than have been expended during the year, and I may add with less hurry in some instances, had the visitations been systematically arranged with regard to time and place. As I have made up my mind, that so long as things continue as they are, and so long as God shall give me the health and strength, I will hereafter visit the remote parts of the diocese, the north, the west, and the east, every year. I must ask the clergy to have the kindness to concur with me in such an orderly arrangement of my visitations as will enable me to accomplish the most for the diocese with the least expenditure of time and travel. For mere personal convenience, except as my work is facilitated, I care little. My life belongs to the diocese. I have wished that my offering of service might be without reserve or qualification, and my only anxiety is that whatever powers I may possess may be so employed as to be most useful to the work which God has given me to do.

In the course of the approaching winter I shall probably arrange a scheme of visitations covering the whole diocese. It may not, in the first instance, fix the precise day for the visitation in each parish; but it will indicate the month, and perhaps the part of the month, in which different sections of the Diocese will be visited. The experience of past years has made me somewhat extensively acquainted with the preferences of the clergy in regard to the times of visitations in their respective parishes, and I shall endeavour to do all that is compatible with the nature of a general system, to meet their wishes.

No doubt the labour of making an annual visitation in such a Diocese as this, in addition to other duties, must be very great. It may be doubted whether so frequent visitations are necessary. Prior to the Episcopate of Bishop Wainwright they had been much less frequent. In the larger towns the predecessor of Bishop Wainworth had been in the habit of assembling the candidates of several churches in one, visiting each Parish only once in three years, but in the meantime affording to the Rectors an opportunity of having candidates confirmed every year, if they desired it. But it cannot be denied that the practice in this Diocese has been, within a few years, rapidly verging toward annual visitations. My own course has, perhaps, favoured such a tendency. And something may have been due to the practice of smaller Dioceses, which, being numerous, have helped to establish a general measure for the Church at large in this country.

#### DIVISION OF THE DIOCESE

This general tendency toward more frequent visitations I have never been inclined, and am not now inclined, to discourage. For a few years longer I may hope to bear the pressure which annual visitations, duly arranged, would impose upon me. But the time must soon arrive when I shall need assistance, or when the visitations in certain portions of the Diocese must be a little less frequent, or when the Diocese must be divided. These considerations have often turned my thoughts towards the question of dividing the Diocese. I confess I can never

contemplate the measure without a feeling of extreme solicitude in regard to the interests of the Church in Northern New York. All that I said in 1859 of the insufficiency of means in that section to provide for existing and prospective needs, is true and more than true now. Unhappily there is less pecuniary ability in the Church in Northern New York at this moment than there was five years ago. Good has been done. The Church has in some respects advanced. But ever since the reverses of 1857 there has been in certain portions of the North a gradual, but visible, decline of pecuniary ability. Even in prosperous times the North requires for the support of its existing missions very much more than it contributes, although the efforts of the clergy in that section to obtain special contributions for those purposes have been peculiarly strenuous and persevering. As I remarked in 1859, "We have whole counties with only a Missionary Station in each, and not a single self-supporting Parish?" "Several of the counties, now referred to, have rather diminished in population within the last thirty years than increased." "The people are to a large extent fixed in their religious character and position." And, as I said then, "to take a section of country, in which a large majority of the points at which services are held are Mission Stations, many of them likely to continue so for an indefinite period, requiring much aid to maintain them, and in which a large majority of such parishes as are self-supporting are barely so, having little to spare for the assistance of others, with only six or eight parishes of any considerable strength; I say to take such a section of country, not likely to increase much for some time to come, in wealth, or in population, and cut it off from the main body, from which it derives a very large portion of its support, for the sake of making it a separate Diocese,—certain to be a very needy and feeble one,—that is a measure, which, in my judgment, would be a poor boon to the section of country in question, and little creditable to the Church at large." In efforts to advance the interests of the Church in Northern New York there has been no lack of enterprise and energy within the last few years. In those efforts I have myself for a long time taken an active part. I know every inch of the ground; and I know that the result of those efforts has been, not to make the Church in that section more independent, but to multiply the number of its feeble stations, and to increase its claims upon the sympathy and support of the other portions of the Diocese. No doubt the area of Northern New York is large, but I suppose many persons will concur in the sentiment of a clergyman of that section, who, speaking for some of his brethren, said in opposition to division, "we hold that a Diocese consists of souls, and not of square miles." No part of the Diocese has nobler souls than that, but he meant to say, that it is useless to allege the extent of the field, when so large a portion of it is unoccupied, and incapable of being occupied, and when the means it possesses are so inadequate to the work now being done in it.

To be Continued.

THE  
Canadian Ecclesiastical Gazette  
IS PUBLISHED TWICE A MONTH,  
BY HENRY ROWSELL, TORONTO.

#### TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume,

ROWSELL & ELLIS, PRINTERS, KING ST. TORONTO.

# THE ECCLESIASTICAL GAZETTE.

A Gentleman who was educated at Charterhouse School, England, and has good testimonials as to his moral character, is anxious to obtain a Mastership in a Grammar School, or employment in the work of education. Reference may be made to the Rev. W. S. Darling, or the Rev. J. Ambery, Model Grammar School, Toronto.

## PLAIN WORDS FOR PLAIN PEOPLE.

AN APPEAL TO THE LAYMEN OF CANADA, IN BEHALF OF COMMON SENSE AND COMMON HONESTY, BEING A REVIEW OF THE "STRICTURES" ON THE TWO LETTERS OF PROVOST WHITAKER.

By EDWARD H. DEWAR, M.A.,  
RECTOR OF THORNHILL.

THE writer had no intention of entering into any discussion of the momentous doctrines involved in the controversy respecting the teaching of Trinity College. His sole aim has been to expose some false misrepresentations, and to remove some false impressions, which the "Strictures on the two letters of Provost Whitaker" have been calculated, if not intended, to create. As a large number of the Strictures have been distributed gratuitously, the author will be glad to co-operate with any persons who sympathise in this defence of common sense and common honesty, and may be desirous to assist in circulating it gratuitously, more especially among the laity. For every dollar remitted, he will undertake to send ten copies, (post free,) and for every four dollars fifty copies, to clergymen, lay delegates, churchwardens, and other laymen throughout the Province; or persons who wish to have copies for distribution can be supplied upon the same terms. But orders must be sent immediately, as it can only be kept in type for a short time.

Price twelve and a-half cents.  
For Sale by  
**H. ROWSELL,**  
King Street, Toronto.

ESTABLISHMENT FOR YOUNG LADIES,  
KING STREET WEST,  
(BETWEEN PETER AND JOHN STREETS.)

CONDUCTED by Miss McCARTNEY, assisted by her Sisters and the most accomplished Masters.

Terms known on application.  
Toronto, February, 1858. 2-1y

**ROSS, CRAWFORD & CROMBIE,**  
(LATE CRAWFORD & GALT,  
BARRISTERS, & C.

JOHN ROSS, JOHN CRAWFORD, ERNESTUS CROMBIE.  
Toronto, February, 1858. 2-1y

**THE THOUSAND ISLES,**  
FROM NATURE,  
By F. W. LOCK.

Being two beautifully coloured Lithographs, consisting of  
A CALM SUMMER'S DAY among the Thousand Isles.  
A SUMMER MOONLIGHT among the Thousand Isles.

Price \$3.00 the pair or neatly framed \$6.00.  
HENRY ROWSELL,  
Bookseller, Toronto.  
March 15, 1861.

## PUBLICATIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, JUST RECEIVED AND FOR SALE BY THE CHURCH SOCIETY.

	PRICES.	
	Members.	Non Members.
BIBLES.....	\$2 82	\$3 67
Do. ....	1 85	2 50
Do. ....	1 51	2 00
Do. ....	0 76	1 00
Do. ....	0 65	1 00
Do. ....	0 17	0 21
Apocrypha .....	0 43	0 60
Testaments .....	0 40	0 60
Prayer Books .....	0 90	1 25
German Bibles .....	0 57	0 75
German Prayer Books .....		
An Address to a Young Man after Confirmation .....	0 02	0 04
Do. do. Young Woman .....	0 02	0 04
Selection of Hymns, per doz. ....	0 54	1 08
Hymns, do. ....	0 15	0 30
Plain Answers to Godfathers and Godmothers, do. ....	0 22	0 44
Questions on Catechism, do. ....	0 59	1 18
Christian Church, per doz. ....	0 19	0 38
What is a Catholic, do. ....	0 11	0 22
Prayers for Clergy, each ...	0 08	0 16
Directions for Sabbath Day, per dozen .....	0 11	0 22
Kind Caution, do. ....	0 06	0 12
The Unfruitful Fig Tree, do. ....	0 06	0 12
Address to Mothers, do. ....	0 14	0 28
Catechism on Collects, do. ....	0 54	1 08
Bishop Wilson on the Lord's Supper (cloth) each... ..	0 20	0 25
Companion to the Altar "Practice of True Devotion, each .....	0 05	0 07
Balm of Gilead, each.....	0 32	0 43
The Two Farmers, " .....	0 29	0 38
The Two Apprentices, " .....	0 09	0 18
Two Wealthy Farmers, " .....	0 22	0 30
Susan Brooker, per dozen... ..	0 06	0 12
James Talbot, " .....	0 25	0 50
Harvest Home, " .....	0 65	1 30
History of Thomas Kenchin, per dozen.....	0 28	0 56
The Shepherd of Salisbury Plain, per dozen.....	9 25	0 50
Sketches in Africa.....	0 43	0 86
Sketches in British India ...	1 11	1 39
Topography of the Gentile World .....	1 11	1 39
The Gold Regions of Australia .....	1 61	2 01
Winter in the Arctic Regions .....	0 70	0 88
Window Flowers.....	0 70	0 88
Do. do. in packets .....	0 46	0 58
British Butterflies, do. ....	0 28	0 35
Bible Tickets, do. ....	0 28	0 35
Birds of the Wood, do. ....	0 28	0 35
Scenes in the Holy Land, per set .....	0 28	0 35
The Lame Boy .....	0 83	1 04
Little by Little .....	0 28	0 35
Stories of the Beatitudes ...	0 28	0 35
Woolborough Market Place .....	0 28	0 35
White's Selborne.....	1 66	2 08
Scripture Natural History... ..	1 11	1 39
Illustrated Arts and Manufactures .....	1 11	1 39
Illustrated Trades .....	1 11	1 39
Do. Arts and Trades .....	2 22	2 78
Modern Atlas .....	3 33	4 17
Only the Flowers .....	0 04	0 06
What is Romanism, each ...	0 03	0 06
Life and Character of St. Paul, per dozen .....	0 29	0 58

Practical Exposition of the Lord's Prayer, per doz. ....	0 63	1 26
Faith and Duty of a Christian, per dozen .....	0 21	0 42
Doctrine of the Sacraments, per dozen.....	0 11	0 22
Answers to Excuses for not coming to the Holy Communion, per dozen. ....	0 32	0 64
Reasons for Coming to the Lord's Supper, per doz .....	0 24	0 36
Address to those who are of age to be Confirmed, per dozen.....	0 24	0 36
Bishop Wilson on the Lord's Supper, per dozen .....	0 37	0 54
Invitation to the Holy Communion, per dozen.....	0 24	0 36
Dissuasive from Drunkenness, per dozen .....	0 07	0 10
Infidelity .....	0 24	0 36

## Trinity College, Toronto.

THE ANNUAL EXAMINATION FOR MATRICULATION, AND FOR SCHOLARSHIPS, will commence on  
Tuesday, October 1st, 1861.

The following SCHOLARSHIPS will be open to competition:—

FOUR FOUNDATION SCHOLARSHIPS, tenable for three years, viz.,—One of £30 currency per annum; one of £25; and two of £20.

The holders of these Scholarships will be required to attend Lectures and Examinations in the Arts course.

All persons presenting themselves for examination must produce testimonials of good conduct. Candidates for Matriculation must have entered on their sixteenth, and Candidates for Scholarships on their seventeenth year.

The subjects of examination may be learned by application to the Provost of Trinity College, who will furnish any other information which may be required.

ONE WELLINGTON SCHOLARSHIP, of the annual value of £50 currency, tenable for two years; and one BURNSIDE, one ALLAN, and one DICKSON SCHOLARSHIP, each of the annual value of £30 currency, and tenable for three years, will be awarded to Students commencing their College Course in October next, according to the result of the yearly examination in the following June.

In lieu of the Four Church Society Scholarships, annually awarded to Students for Holy Orders, it is proposed to substitute Exhibitions, of which the particulars will be made known, when the scheme is matured.

ONE JUBILEE SCHOLARSHIP, of the annual value of £40 currency, and tenable for two years, is open annually to the most deserving Bachelor of the year, who, having graduated in Honours, shall have expressed his intention of studying for Holy Orders.

Trinity College, June 5th, 1861.

**FULLER, MESSER & JONES,**  
ARCHITECTS.

OFFICE.—Corner of King and Jordan Streets.  
(Over Armour's Book Store.)

Toronto, July, 1858.

# THE ECCLESIASTICAL GAZETTE.

## CATALOGUE OF TRACTS,

PUBLISHED BY THE

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FOR SALE BY

H. ROWSELL, KING-ST., TORONTO.

No.		Per 100
16	Ostervald's Abridgment of the Bible...	\$ 1 50
30	Brockwell's (Rev. J.) Exposition of the Lord's Prayer	9 50
31	Collects taken from the Common Prayer	2 00
32	Christian's Daily Devotion	2 10
34	Directions for Devout Behaviour in Public Worship	2 10
37	Blomfield's (Bp.) Manual of Family Prayers, 2nd Series	3 00
38	Private Devotions	3 25
40	Gibson's (Bp.) Family Devotion	2 25
45	Merrick's (Rev. J.) Manual of Prayers Morning and Evening Prayers from the Liturgy, on a board	2 70
50	Morning and Evening Prayers from the Liturgy, on a board	6 25
51	Gilly's (Rev. Dr.) Our Protestant Forefathers	1 40
52	Dr. Watts' Divine Songs for Children, 32mo	6 00
53	Stonhouse's (Rev. Sir J.) Prayers	1 40
56	Wilson's (Bp.) Form of Family Prayer	4 60
58	Selections from the Reformers, No. 6. Bacon's Prayers	1 20
66	Church Catechism	2 75
70	Questions, broken into Short	5 50
74	Mant (Bp.) on the Church Catechism	4 10
78	Cottage Conversations	3 50
93	Bradford (Bp.) on Regeneration	1 75
103	Instructions for Reading the Old Testament	4 00
109	Mant (Bp.) on the Churches of Rome and England	1 75
110	Christian Thankfulness	4 50
111	Waldo's Essay on the Lord's Supper	8 00
115	Beveridge's (Bp.) Resolutions respecting Religion	4 50
140	Office of Public Baptism, on a card	4 50
141	Churching of Women, on a board	4 50
142	Christian Monitor	5 00
143	On Christian Sympathy	1 75
147	Country Clergyman's Advice to his Parishioners	3 60
148	Dialogues between a Protestant and Roman Catholic	5 10
150	Romanism and Holy Scripture compared	5 50
157	Horne's (Bp.) Sermon on the Trinity	1 75
158	Letter to Adam Smith	2 00
162	The Parson	2 50
163	Law's (Rev. W.) Serious Call, abridg'd	6 10
168	Cottage Readings, 1st Series	3 50
169	Prophecies relative to the Messiah, with their Fulfilment	3 00
172	Radstock's Cottager's Friend	3 00
174	Reflections on the Seven Days in the Week	2 50
115	Scripture the Guide of Life	1 20
778	Curate of Mersden (The)	5 10
179	Stevens on the Christian Church	2 25
180	Address to Scholars	2 00

181	Repentance	1 75
182	Synge's (Abp.) Essay on Religion	2 25
190	Lord's Day, on a sheet	35
197	On the Life and Character of St. Paul	3 75
198	St. Peter	3 40
199	Cottage Readings, 2nd Series	4 25
200	The Cottager's Wife	3 15
215	Patrick's (Bp.) Exhortation, &c., to those who are deprived of Public Instruction	3 00
223	Barron's Exposition of the Lord's Prayer	9 50
225	Porteus (Bp.) on Observance of Good Friday	3 15
226	The Young Midshipman's Grave	1 75
227	Pastor's Advice to a Young Person on leaving School; on a card	2 25
232	Secker's (Abp.) Duties of the Sick	3 25
233	Stanhope's (Dean) Meditations for Sick Persons	5 15
236	Rome and the Bible	1 75
237	Stonhouse's (Rev. Sir J.) Admonition against Drunkenness	1 20
240	Travell's (Rev. F. T.) Duties of the Poor	2 70
243	Church of England before the Reformation	2 55
244	Launch (The)	2 55
247	Taylor's (Bp.) Credenda; or, What is to be Believed	2 45
248	Poor Man and the Pauper	2 45
249	Old Oak Tree	7 10
250	Cripple of the Railroad	2 70
254	Advice to Cottagers	5 00
260	Tillotson (Abp.) on Transubstantiation	2 95
266	Amusing Stories	7 20
269	Select Stories	7 25
275	Chief Truths of the Christian Religion	1 60
278	Arithmetical Tables for National Schools, on 4 cards	1 25
279	National Society School Book (12 cards), No. 1	3 00
280	No. 2	1 25
288	Our Saviour's Discourses, from the New Testament	1 25
289	Parables, do.	1 25
290	Miracles, do.	1 25
291	Sermon on the Mount	1 25
292	History of our Blessed Saviour do.	1 25
301	Waldo's Admonitions for Children in Sunday Schools	30 00
309	Trimmer's Servant's Friend	10 00
310	Instructive Tales	6 00
311	Listener Detected	5 00
312	The Good Nurse, &c.	4 10
314	Rural Economist	8 00
315	The Gamester	2 25
316	Patteson's (Rev. E.) Plain Account of the Bible	1 45
318	Miller's Christian Guide	3 85
319	Thoughts for the Labouring Classes	8 25
329	Offices of the Church	6 70
330	Berens' (Archd.) Advice to Married Persons	1 45
337	Davy's (Bp.) Conversations on the Visitation of the Sick	1 50
343	Wood's (Rev. B.) Day of Adversity	2 70
345	Paley's (Archd.) Sermon on the Terrors of the Lord	1 35
347	Wilson's (Bp.) Sermon on Sin	1 75
348	Fraud	1 75
350	Self-Examination	1 75
268	Loss of the "Kent," East Indian	7 25
352	Paley (Archd.) on the Neglect of Warnings	1 52
353	Prayers, with First Steps to the Church Catechism, on cards	3 50

368	Memorial Scripture Copies, on six boards	29 00
390	Easy Hymns for National Schools	1 40
395	National Society School Book, in Monosyllables, Part I.	85
396	Part II	85
398	Lessons from the Psalms, in Monosyllables	1 25
399	Family Prayers for Morning and Evening, on a card	6 25
407	Questions on the Prophecies concerning our Saviour	3 75
408	First Truths; or, Lessons and Hymns for Children	3 25
410	Faber's (Rev. G. S.) Facts against the Church of Rome	6 00
411	National Society School Book, No. 3	1 25
413	Prayers for Children, and Divine Hymns, on a card	8 00
422	Taylor's (Bp. Jer.) Moral Demonstration	5 20
423	Nature and Government of the Church	8 00
424	Wilk's Church Establishment, Lawful and Scriptural, &c.	4 75
426	Poor-house Penitent	2 10
427	Horne's (Bp.) Sermon on the Prevaling Intercessor	1 75
429	Patrick's (Bp.) Persuasive to a Cheerful Trust in God	3 60

## THE PUBLICATIONS

OF

## THE BRISTOL CHURCH OF ENGLAND TRACT SOCIETY.

No.		Per 100
1	The Parochial Minister's Affectionate Exhortation with those who neglect to attend the Lord's Table	\$ 5 00
2	The Convalescent; or, the Churchman recovering from Sickness	2 50
6	The Life and Martyrdom of Bishop Ridley	1 25
7	The Life of Bishop Jewell	1 25
8	A Short Catechism preparatory to Confirmation	1 25
9	A Practical Discourse on the Exhortation to the Communion, in the Communion Service of the Church of England	1 65
10	The Life and Martyrdom of the Rev. John Rogers, the Protomartyr	1 65
11	The Life and Death of Lady Jane Grey	1 65
12	The Life and Martyrdom of Archbishop Cranmer	1 65
13	The Parochial Minister's Affectionate Address to Godfathers and Godmothers	1 25
14	A Practical Discourse on the Warning to the Communion, in the Communion Service of the Church of England	1 65
15	The Life of Edward the Sixth, King of England	1 65
16	The Life and Martyrdom of the Rev. John Frith	1 65
17	A Plain Orthodox Sermon, chiefly extracted from the Liturgy of the Church of England	1 25
18	The Life and Martyrdom of Bishop Hooper	1 25
19	On the Thanksgiving of Women after Child-birth	1 25
20	On Loyalty, Episcopacy, and Confirmation; a Catechism for Youth	87