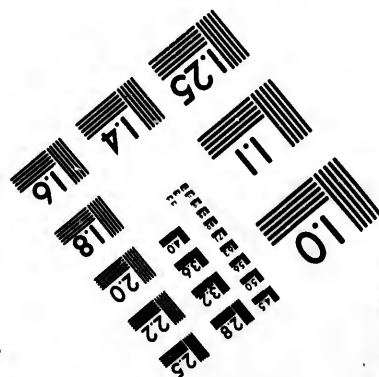
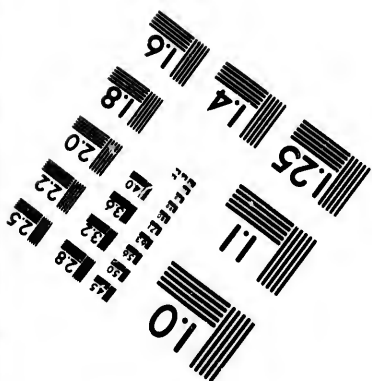
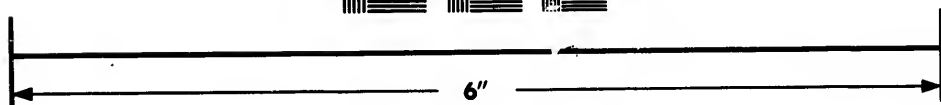
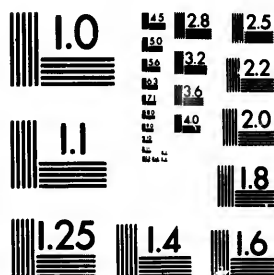


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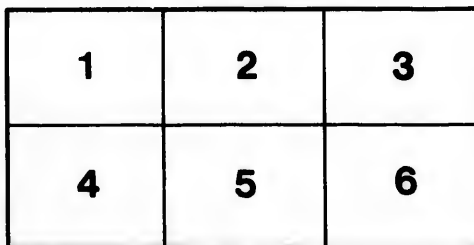
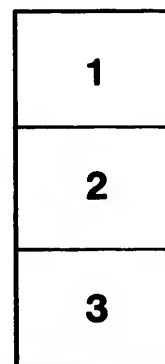
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PAPERS

AND CORRESPONDENCE

RELATIVE TO THE PROPOSED NEW

SEE OF KINGSTON,

NOW PUBLISHED, IN CONSEQUENCE OF AN
"OFFENSIVE AND DEGRADING" ATTEMPT,
OF CERTAIN PARTIES, TO ELEVATE

The Rev. Thomas Hincks, A. M.,

TO ITS EPISCOPATE.

BROCKVILLE:

PUBLISHED BY JOHN McMULLEN.

1856.

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Advertisement.

It has transpired, that there has been in existence for some time past, a secret movement having for its object the elevation of the Rev. Thomas Hincks, A. M., to the See of Kingston. It may truly be said, therefore, in the language of the Rev. Dr. Cronyn in his reply to a circular which requested his vote in favor of an individual :—

“When you reconsider the matter, you will see that a Bishop ought not to be thus secretly introduced into the Church, that a large number of the Clergy ought not to be treated with contempt—that an attempt to mislead the Queen and Government at home, ought not to be sanctioned—that the existence of a Synod in the Diocese ought not to be thus practically denied, and the rights of the laity trampled under foot. If a Bishop is to be elected, let there be no canvass, either secret or open, personal or otherwise, for this high and holy office : let not the Episcopate be degraded by being placed on a par with the office of Common Councilman or member of Parliament. Such proceedings I hold to be quite disreputable.”

To counteract this scheme, which cannot be designated otherwise than as a deliberate attempt, by means of personal influence, and the wealth of a few interested persons, to thrust on the Diocese the nominee of a small party, the following correspondence and papers are submitted to the unbiassed judgement of all Churchmen who are jealous for the reputation of the Canadian branch of the United Church of England and Ireland.

THE PUBLISHER.

Brockville, Feb. 20th, 1856.

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EXTRACT FROM THE RESOLUTIONS OF THE CHURCH SYNOD OF THE DIOCESE OF TORONTO : OCTOBER 12 & 13, 1853.

It is expedient that an Episcopal Fund be forthwith commenced, and that the amount contributed for that purpose within the limits of the proposed Dioceses respectively, together with a moiety of what may be contributed by the then remaining Diocese of Toronto, be reserved for the maintenance of the Bishops of the new Sees respectively ; that one of the four annual special collections be made for that purpose throughout the Diocese ; and that the Lord Bishop of Toronto be respectfully requested, by pastoral letter or otherwise to invite contributions from the members of the Church generally towards carrying out this important object.

EXTRACTS FROM THE PASTORAL LETTER OF THE BISHOP OF TORONTO, IN ACCORDANCE WITH THE ABOVE RESOLUTION.

The third resolution of the Synod, recommending the commencement of an Episcopal fund for the proposed new Dioceses, is of the greatest importance and deserves our best consideration. Let it, however, be borne in mind that the few hints I venture to offer to the different committees, which may be employed in carrying it out, are merely in the way of suggestion, which they may alter and modify as may seem best calculated to attain the object in view.

In the printed minutes of the Synod, I find that the reso-

lution adopted overlooks an amendment which I mentioned at the time; namely, that each of the Sees should collect separately for itself, and this because Toronto must soon be vacant, and, in the face of such a contingency, the mode of appropriating the contributions pointed out would neither be just nor satisfactory to the donors. * * * * It still remains to point out the machinery which it will be necessary to employ, and which must be such as to knock at every man's door, and rouse the inhabitants to devote a small portion of what God has bestowed upon them to promote so just a work.

Let the Rural Deans, in each of the proposed Dioceses, call a meeting of their Clergy and the Laity Delegates of the last Synod, and let them also invite as many of the more intelligent Laity to attend as may be found convenient, to consult together as to the best method of raising the required funds. * * * * Let such meeting appoint a committee of General Management, the rural Dean when present to be Chairman, with as many of the Clergy and Laity as may be deemed sufficient, but with power, when necessary, to add to their numbers. This committee to recommend public meetings in all the Townships within their bounds, to each of which they should send an efficient deputation. At which Township meetings, local committees should be named to visit every family within the same. * * * * In conclusion my brethren, let us remember that this Diocese has spoken through her Synod for the first time, and requires of us certain services, which all admit are essential to the well-being and progress of the Church: we are, therefore, on our trial; and on our obedient and vigorous action, her rise or decline in a great measure depends. If we labor with hearty good will, then will she flourish and extend on every side; but if we become lukewarm and remiss, and if we remain apathetic instead of being active, our church will be thrown from the high position which she now occupies. Our responsibility

is fearfully great; but make it a labour of love springing from true faith in our Saviour, and we have nothing to fear.

I remain,

My dear Brethren,

Your affectionate Diocesan,

JOHN TORONTO.

Toronto, 16th Jan. 1856.

EXTRACTS FROM AN ADDRESS TO THE MEMBERS OF THE UNITED
CHURCH OF ENGLAND AND IRELAND, IN THE JOHNSTOWN
DEANERY, ON THE SUBJECT OF AN EPISCOPAL FUND.

DEAR BRETHREN :—

At the meeting of the Clergy and Laity in Diocesan Synod last October, it was unanimously resolved by that important assembly, acting as the representatives of the Church in this Diocese, "That it is high time that the recommendation of his Lordship, the Bishop, that this vast Diocese should be immediately divided, should take effect as speedily as possible, and that two additional Sees should be erected, one East and the other West of the then remaining Diocese of Toronto." It was moreover Resolved, "That it is expedient that an Episcopal Fund be forthwith commenced, * * * * and that the Lord Bishop of Toronto be respectfully requested, by Pastoral Letter or otherwise to invite contributions from the members of the Church, generally, towards carrying out this important object."

Being then, (as we trust you all are,) convinced of the propriety of the measures resolved on by the Synod, and recommended in the Bishop's Pastoral Letter, permit us to direct your attention next to the amount or proportion of the sum named by his Lordship, which this Deanery may be expected to contribute. Although the Synod suggested the subdivision of the Diocese into three Sees, yet we are at present practically concerned only with the proposed new Diocese of Kingston, of which, when established, we shall

form a portion. The Bishop proposes that each new Diocese should contribute the sum of £16,666 Cy., the interest of which, if funded, would, at 6 per cent, yield £1000 Cy. per annum ; which all must admit to be a very moderate provision for a Bishop, who is expected to maintain a certain degree of dignity, to be given to hospitality, to be liberal to charitable objects, and to make frequent journies (involving expenses of travel) through his Diocese. Of the £16,666 Cy. to be raised within the proposed new See of Kingston, £2,000 Sterling, or £2,500 Cy., have been already contributed in England, and we believe we may safely assume that the sum will be increased to £2,666 Cy., leaving only £14,000 Cy. to be contributed within the new Diocese. We next require to ascertain what portion of this amount should, in equity, be contributed within this Deanery. From calculations which we have made, based upon the ratio of Church population and assessed valuation of property within our bounds, we find that we ought to contribute the sum of £3,250 Cy., and this amount we feel quite confident can be secured, if we only engage in the good work with faith and prayer, and a determination to consecrate to the glory of God a due portion of those goods, with which the Almighty has been pleased liberally to endow us. In order to show how this sum may be raised, we have ventured to classify the several Parishes, or Missions, according to their supposed ability to contribute, in the following manner :—

| | |
|---|------|
| 1. Brockville. | £900 |
| 2. Prescott and Maitland. | 525 |
| 3. Cornwall and Moulinette. | 425 |
| 4. Kemptville and South Gower. | 210 |
| 5. Williamsburg and Matilda, | 210 |
| 6. Hawkesbury, (Counties of Prescott & Russel.) | 210 |
| 7. Osnabruck and Finch. | 170 |
| 8. Merriekville and Wolford. | 170 |
| 9. Lamb's Pond and North Augusta. | 125 |

| | |
|-------------------------------|--------------|
| 10. Rev. N. Watkin's Mission. | £125 |
| 11. Rev. F. Tremayne's do. | 125 |
| 12. Edwardsburg and Mountain. | 80 |
| | <hr/> £3,275 |

And now, Dear Brethren, permit us to urge upon you the propriety of commencing the good work *at once*. Commence it with prayer for God's blessing upon the pious enterprise ; commence it with faith and continue in it with perseverance, and we feel confident that the work can be accomplished. It is one that will doubtless involve much labor, and require some self-denying zeal and liberality ; but, as our venerable Bishop has happily remarked, "it is wisely ordered, that nothing truly valuable can be effected in this world without much continued exertion." The plan proposed presents a grand and noble enterprise of benevolence, one of the boldest and most sublime that our branch of the Church in modern times has witnessed, it should, therefore, call forth corresponding exertions on our parts. And when the appeal is made to you in the name of God and for the advancement of the Redeemer's Kingdom, we trust you will not be backward in responding to it in proportion to the means with which God has blessed you. "Every man, therefore, according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." And for whatever measure of success may attend our exertions let all the glory be ascribed unto God.

We remain your affectionate Brethren in the Gospel of Christ,—

REV. HENRY PATTON, Rural Dean and Chairman.
 REV. E. BOSWELL, Sec. pro. tem. for Rev. Dr. Lewis,
 REV. ROBT. BLAKEY.
 REV. H. E. PLEES.
 REV. JAMES HARRIS, and

Messrs. ALFRED HOOKER,
J. S. MERWIN,
E. H. WHITMARSH,
JAMES HOLDEN.
C. COLLINS, and
WM. HUMPHRIES,

MEMBERS OF GENERAL COMMITTEE.

Prescott, Feb. 22, 1854.

EXTRACTS FROM THE KINGSTON DAILY NEWS.

Kingston, May 10, 1855.

SIR,—I have been requested to publish the following in your paper, and will feel obliged accordingly by your allowing it to appear in your next issue.

I am Sir, &c.,

WM. DAVID.

A highly influential meeting of the clergy of the Church of England, having missions in the Archdeaconry of Kingston, was held in the school-room attached to St. George's Church in this town, on Wednesday, the 9th ult. The meeting was convened by the following circular from Archdeacon Stuart :—

Kingston, April 20th, 1855.

REVEREND SIR,—Your attendance is requested at a meeting of the Clergy of the Archdeaconry of Kingston, at the City of Kingston, on Wednesday, the ninth day of May, next ensuing, at one o'clock, p. m., for the purpose of united action of the clergy in raising subscriptions of money for the endowment of the contemplated See of Kingston, and thereby to assist towards the completion of the fund in the hands of his Grace the Archbishop of Canterbury and the committee of Bishops in England for establishing Colonial Bishoprics, and by our co-operation to obtain a Bishop selected from among the Clergy of the United Kingdom.

I am, Reverend Sir, &c.,

GEORGE OKILL STUART,

There were present Archdeacon Stuart (in the chair;) the Rev. Rural Deans Patton, Cornwall; Strong, Bytown; and Grier, Belleville; the Rev. Messrs. Greig, Kingston; Rogers, Kingston; Blakey, Prescott; Mulkins, Kingston; Dobbs, Portsmouth; Dr. Lewis, Brockville; Bartlett, Kingston; Shirley, Cambden East; Lewis, Franktown; Bowers, Barriefield; Anderson, Tyendenaga; Bleasdel, Trenton; Cox, Wellington; Lauder, Napanee; Muloch, Adolphustown; Lauder, Carleton Place; Godfrey, Goulburn; Watkins, Travelling Missionary; Tooke, Marysburg; Bousfield Wentworth; Rothwell, Amherst Island; David, Kingston.

The meeting having been opened with prayer, it was proposed by Mr. Bartlett and seconded by Mr. Greig, that Mr. David be requested to act as Secretary.

THE ARCHDEACON'S ADDRESS TO THE MEETING.

In the year 1853 it was announced in the public papers that the Archdeaconry of Kingston was to be erected into a Bishopric, and that the city of Kingston would become the See of a Bishopric, and consequently be separated from the extensive and enlarging Diocese of Toronto. A fund was creating in England to be appropriated to the endowment of the new Bishopric, and consequently a Bishop was to be provided for us from among the Clergy of the United Empire.

Upon the supposition and opinion by many of the Colonial Clergy, that if a fund was created in the Diocese, the right would be exercised, of selecting a bishop from among their body, when the appointment was, is still, and yet is in the crown.

Soon after a disclosure which is known to you all, and a reference to which is unnecessary on the present occasion of your meeting, the Lord Bishop of the Diocese recommended an additional Diocese of the then remaining Diocese of

Toronto, to the west of the city of Toronto, and that a common fund for the two additional Dioceses be raised by subscription, and collected by the Rural Deans and a committee associated with them throughout the extensive and enlarging Diocese of Toronto, for their endowment. By this arrangement and action, the Bishop of the Diocese of Toronto conceived that the sum of £50,000 could be raised and paid into the hands of the Rural Deans, from a population that the Bishop ascertained to amount to 400,000, belonging to the United Church of England and Ireland.

The experiment has been tried, and the Bishop's project, with the action of the Rural Deans, has hitherto, and to this time, failed of success, since £14,000 or £16,000 by subscription, and to no greater amount, have been realised for the endowment of the two additional Dioceses. Whereas, had the Bishop of the Diocese, for the present, proposed the endowment for the new See of Kingston, solely and singly to be separated from the extensive and enlarging Diocese of Toronto, and left the western contemplated See to raise the fund and select the Bishop from among the Colonial Clergy, when the right shall be conceded and possessed by them, and at a future and not distant day, and his Lordship had directed the moneys to be raised by subscription and paid within the Diocese, to be added to the fund now creating in England for the Bishopric of Kingston, by the Ecclesiastical authorities in England, his Grace the Archbishop of Canterbury, and committee of Bishops in England for establishing Colonial Bishoprics, the scheme and project would have been attended with success, and a Bishop we should have now, seated in the Bishopric of Kingston.

There are within the Archdeaconry of Kingston fifty Parishes or Missions, including travelling Missionary stations. The several and respective congregations in the Archdeaconry, may be estimated in number, as each having on an average two hundred and fifty communicants and

professed members, and the aggregate number in all, numbers 12,500 belonging to the United Church of England and Ireland.

From this population it may be calculated that a sum of £19,000 could be raised by the churches in the Archdeaconry, leaving £8,000 to be raised in England, and on the reasonable estimate that £18,000 is required as an adequate sum or fund for the endowment of the See or Bishopric of Kingston.

The case of the contemplated See to the west of the city of Toronto, (London) is not under the same favorable circumstances for realising an endowment sufficient for the See, having no aid from England. Nevertheless, the extent of the Archdeaconry of York in the Western direction is double in length compared with the Archdeaconry of Kingston; consequently the moneys raised by subscription by the Rural Deans might possibly amount to an adequate or sufficient fund-endowment for the western Bishopric, and enable them, from a population of 25,000 communicants and professed members, to give a suitable income to their Bishop, and enable the colonial clergy to select their Bishop some time hence, and when the right is surrendered by the Crown.

I approve of the course to be pursued by the churchwardens and committees of the congregations associated with them in collecting moneys within the Archdeaconry of Kingston, and recommend the same to your consideration and action, and also union in a farther measure; I mean a co-operation with the ecclesiastical authorities in England, his Grace the Archbishop of Canterbury and committee of Bishops, by transmitting the moneys raised by them through the hands of Trustees, in addition to the fund in England, and thus rendering the fund adequate to the endowment of the Bishopric of Kingston.

I conclude this statement necessary for your information and united action, and do now request the clergymen ap-

pointed to bring forward resolutions and motions in support of the measures to be adopted and concurred in by you, for the completion of the fund raised by the ecclesiastical authorities in England for the endowment of the new See of Kingston, and by this your co-operation with his Grace the Archbishop of Canterbury and Committee of Bishops for establishing colonial Bishopries, and thus to obtain for us a Bishop from among the clergy of the United Kingdom.

GEORGE OKILL STUART, *Chairman.*

Moved by Mr. Rogers, seconded by Mr. Bowers:—

“ That the Fund which is now creating in England for the endowment of the new See and Bishopric of Kingston by his Grace the Archbishop of Canterbury and Committee of Bishops for establishing Colonial Bishoprics, demands our grateful acknowledgment, and receives our hearty concurrence and co-operation; and that the churchwardens of the several and respective congregations in the Archdeaconry of Kingston be a committee with power to add to their number to solicit and obtain subscriptions in moneys for the endowment of the new Bishopric of Kingston; and that the amount of moneys received and paid may be transmitted to his Grace the Archbishop of Canterbury and Bishops of Committee for establishing Colonial Bishoprics in this Archdeaconry for the same purpose, and that the following be the said Trustees:—John R. Forsyth, Thomas Askew, and Thomas Kirkpatrick.”

Moved in amendment by Dr. Lewis, seconded by Dr. Strong:—

“ That this meeting declines to pass any resolutions based on the requisition summoning us together, because, first, it is implied that the Clergy of the Diocese of Toronto, and of every other colonial Diocese, are ineligible to the office of a Bishop: secondly, because any co-operation for the purpose assigned would be in opposition to the express wishes of the Synod, would ignore the rights of the laity, and nullify the Bishop's Pastoral on the subject.”

After it had been considerably discussed the amendment

was put to the meeting and carried by the following majority :—

For the amendment—the Rev. Rural Deans Patton, Strong and Grier; The Rev. Messrs. Greig, Blakey, Dr. Lewis, Bartlett, Lewis, Anderson, Cox, Lauder, Muloch, Lauder, Godfrey, Watkins, David, Tooke, and Bousfield.

For the motion—the Rev. Messrs. Rogers, Mulkins, Dobbs, Bowers, and Bleasdel.

The Rev. Mr. Shirley, and the Rev. Mr. Rothwell declined to vote on either side.

Thus the proceedings were brought to a close, and the meeting at once broke up.

RESOLUTION MOVED IN THE HOUSE OF ASSEMBLY, BY HON. MR. CAMERON ON THURSDAY, 29TH MARCH, 1855, AND CARRIED.

RESOLVED,—That an humble Address be presented to her Majesty, informing her Majesty that the Legislature of this province, during the present Session of the Provincial Parliament, has passed an Act by which it is declared that there shall be an entire separation between Church and State in Canada, and that the Clergy Reserve Funds and Lands shall be appropriated to secular purposes, after providing for the salaries of existing incumbents; that the members of the United Church of England and Ireland in this province, are under disadvantages that are felt by no other denomination in the province, inasmuch as they are unable to meet with their Bishops and Clergy in Synod in their several Dioceses, to frame rules and canons for their own guidance and governance, as large numbers of them conscientiously believe that they are under restrictions from the existence of Imperial Statutes against the holding of such Synods, and inasmuch as they are hereafter required to provide for the maintenance of the Bishops of their Church, while they are not allowed to have any voice in their selection or appointment, and praying her Majesty will be graciously pleased to cause a measure to be introduced into the Imperial Parliament during its present Session, to remove all obstructions that may exist or be supposed to exist, under any Statute now in force in Great

Britain, to prevent the meeting of Bishops, Clergy, and Laity of the United Church of England and Ireland in their several Dioceses in this province, in Synod, to frame rules and canons for their own guidance and governance, and to enable them to proceed hereafter to the election of their own Bishops ; provided that such rules and canons are not repugnant to the laws of this province, nor to any Act or Acts that the Legislature of Canada may hereafter pass in reference thereto.

DR. LEWIS TO THE EDITOR OF THE DAILY NEWS.

Parsonage, Brockville, May 16, 1855.

SIR :—I was surprised to see in the *British Whig* a stupid comment on the proceedings of the meeting of Clergy held lately in Kingston, namely, that "Puseyism was triumphant;" and as it is possible that this observation of the editor may be credited by some persons who rush to hasty conclusions, I beg the favor of being permitted to give publicity, in your columns, to the reasons assigned by me for moving the resolution in amendment.

1. The object for which the meeting was convened was distinctly stated in the Ven. Archdeacon's circular, viz; "By our co-operation to obtain a Bishop selected from the clergy of the United Kingdom." Now, though it is highly probable that I shall myself vote for a selection being made from the source the Archdeacon desires, yet, I was unable to approve of any resolution which would insinuate that the colonial clergy should be pointedly excluded from the Episcopate, without some clear statement showing why such exclusion is proposed. It seemed too much to require the clergy to assert their own incapacity. Would any one blame the lawyers of the Canadian Bar, were they to decline committing themselves to a resolution that the Judges should be nominated from the English Bar, to their own exclusion? I beg, then, most distinctly, to assert for myself, and I think I may add, in behalf of my brethren who voted with me, that all we contended for was the right of

selecting our Bishop from the clergy of the whole Church, at home and abroad, without any "uncatholic restrictions," and when this right is established, it is extremely probable that the electors will select a Bishop from the Parent Church.

II. Again, it appeared to be the feeling of the meeting, that to take action on the Circular would be a factious proceeding, inasmuch as the legislature of the Church (the Synod) had declared that it should be part of its duty, and fairly came within its province "To provide (with the consent of the Crown where needed) fit regulations for the appointment of Bishops, Priests, and Deacons," and also, "to provide (with the consent of the Crown) for the division of the Diocese into new Dioceses, either forthwith or at any future period." Moreover, the Synod proceeded to frame rules for the mode of electing a Bishop, but on a difference of opinion arising as to whether the laity should exercise the power of nominating the Bishop, or should only have the privilege of annulling or affirming the choice of the clergy, it was decided "that this rule stand over till the next meeting of the Synod."

I certainly am not surprised that so large a majority of the meeting refused to act in defiance of the Synod, and that they saw grave objections to establishing a precedent for twenty or thirty members of the Synod mutinying, as it were, against the deliberate declaration of our highest ecclesiastical authority. It may, however, be urged that the Synod has no legal existence, but this is merely a technical objection; no one will deny that the Synod was an honest representation of an unanimous Church; and it certainly amazed me to hear my reverend brother, Mr. Rogers, using this technicality in order to prevent my amendment being put from the chair, though he himself was present, and an assenting party, when the following resolution was passed "unanimously and by acclamation," "That this meeting, convened by the Lord Bishop, and composed of

the Lord Bishop, the Clergy, and Lay representatives of the several Churches of the Diocese, is the Diocesan Synod of this Diocese." I doubt whether any act legalizing our Synod could add moral weight to this resolution.

But, besides laying ourselves open to the charge of faction, we should also, by disavowing our wish to exercise the right of election, have placed the whole Church in an embarrassing, and ourselves in a ludicrous, position. The Hon. J. H. Cameron has lately procured from the Provincial Legislature an address to the Crown praying that Her Majesty will be pleased to cause a measure to be introduced into the Imperial Parliament, during its present session, "to remove all obstacles which may exist, or be supposed to exist under any statute now in force in Great Britain, to prevent the meeting of the Bishops, Clergy, and Laity of the United Church of England and Ireland, in their several Dioceses in this Province, in Synod, to frame rules and canons for their own guidance and governance, *and to enable them to proceed hereafter, to the election of their own Bishops.*" This address, emanating, as it does, from the Legislature, will, no doubt, be at once acceded to; and Mr. Cameron based his application to the House on the fact that the Church, as represented by her Synod, had emphatically declared her sentiments on this subject to be in accordance with his resolution.* Could we be said to be sane, were we, under these circumstances, to solicit the appointment of a Bishop by the home authorities, when we shall have raised the greater part, if not the whole, of the endowment in the Colony?

III. Still further, a majority of the meeting were clearly of opinion that to proceed to raise an Episcopal Endowment from the Laity, without consulting them on the question, whether they were willing to resign the share they will have in the election of a Bishop, would be disrespectful.

* See Mr. Cameron's Resolution.

The Laity will *probably* have in the Synod the nomination of a Bishop equally with the Clergy, and will *certainly* have a veto on the choice of the Clergy; now, we thought it but fair to ask whether *they* were willing to forego this right ere we solicit their subscriptions with a view to procure a Downing Street nominee.

IV. With the highest respect for the character and office of the Ven. Archdeacon—a respect which I feel and did not hesitate to express at the meeting, I yet must say that had the Clergy acted on the requisition and address, they would have offered an indignity to the Bishop of Toronto. The Archdeacon dwelt strongly on the fact that the Bishop's project had failed, he therefore requested us to abandon his Lordship's prescribed plan for raising the endowment and to adopt his own. I was not aware until that moment that his Lordship's scheme was a failure. The whole amount requisite for the endowment of the See of London has been raised through the machinery pointed out by the Bishop, and subject also to the condition that the new Diocese elects its own Bishop. And here I would advert to an inaccuracy in the Ven. Archdeacon's address. The Bishop is represented as recommending the formation of a common Fund for the two new Dioceses; and yet his Lordship's language was very decided: "To avoid any difficulty, it seems more equitable that each of the three proposed Dioceses should have its own separate Episcopal Fund." Any argument, therefore, based on this common Fund, which would imply that Kingston was more unfavorably circumstanced than London, is clearly erroneous. But, has the Bishop's plan proved itself a failure? In the Johnstown Deanery, the only one of which I can speak with certainty, there has been promised in *bona fide* subscriptions £1704 10s., every pound of which has been contributed on the *express condition* that the Synod of the Diocese elects its own Bishop. What other Deaneries have done I know not, but this I do know, that the efforts of some Parishes have been para-

lysed by the inaction of Kingston, from which Parish, as the *presumed* seat of the Bishopric, much was expected. I therefore contend, that when fairly tested the Bishop's plan worked well, and that it was neither fair nor reasonable to expect Clergymen, who during last winter had driven many miles, and used great exertions to carry out their Diocesan's directions, now to stamp their own proceedings as an abortive failure, in order, I suppose, to be uniform with Kingston. Besides the asserted failure of the Bishop's project, I heard no other argument in favor of the Ven. Archdeacon's method, except the following by the Rev. Mr. Rogers ; "that the Archdeacon was of right the manager of the fiscal affairs of a Diocese, since, in the primitive Church the Deacons regulated the monetary business of the Church, and, therefore, that the *Archdeacon* was now the proper officer in such matters." It is, indeed, very desirable to revert as much as possible to primitive practice, and it is always gratifying to find the pure Apostolic age referred to for precedents; but then the meeting was not convinced of the wisdom of commencing a reformed Deaconate on that occasion : it doubtless felt itself too insignificant to take the initiative in so desirable a reform ; besides which, the argument seemed too much like one got up for the occasion ; otherwise why was it not broached while the Church had still her Clergy Reserves to look after, and why wait for a year and a half after the Bishop's Pastoral had been published, to make the discovery that an oversight had been committed in taking the matter out of the proper officer's hands ? For these reasons, and also because the commutation fund must then be handed over for management to the Archdeacons of York and Kingston, the Clergy refused to admit the soundness of Mr. Rogers's argument ; I must, therefore, repeat that his Lordship's plan has not proved a failure, though, owing to the neglect of such a parish as Kingston to obey heartily the Pastoral Letter, the enterprise has been, I regret to say, partially unsuccessful ; but it quite

exceeds my power of comprehension to conceive how any one can really suppose, that a remedy will be found in transferring the business of raising the endowment from the Rural Deans and working committees of Laymen, to the Church wardens solely.

V. I think I have written sufficient to show that it was not without reason, that my amendment was so generally supported, and that whatever motive the *British Whig* may assign to us, rational men will approve the course pursued by the Clergy. The editor of that paper might just as reasonably have associated the resolution with Mormonism, as the amendment with Puseyism; but, before I conclude this communication, I wish to assign another motive which may perhaps be considered Puseyism, but which, nevertheless, greatly influenced some of the clergy in taking a decided position. It came to our knowledge that the Ven. Archdeacon was in possession of a letter from the Hon. F. Hincks to the following purport, that he (the Hon. F. Hincks) had been informed from a high quarter at home, that his brother would receive the appointment to the See of Kingston, provided his friends could raise the endowment; accordingly, a secret list has been in circulation among the friends and political adherents of the Hon. F. Hincks, to qualify his brother for appointment to the See of Kingston.

Here is one of the causes of the partial failure of the plan of our Diocesan. A rumor had for some time been abroad in the country, that some such transaction as I have described had been going on among Mr. Hincks's friends; and in many parishes great indignation was felt; the very name of Mr. Hincks becoming associated with the Episcopal Fund operated injuriously, and churchmen thought that as they now possessed none of the advantages of State Churchism, at least they should have none of the odium, and that, therefore, they could not consistently subscribe to the support of the Rev. Mr. Hincks; however excellent a man he may be. A short time previous to the meeting,

what was before rumor became known fact, and the clergy, I presume, felt indignant. The language of the Reverend Mr. Rogers to the editor of the *Echo*, when he felt hurt at the conduct of some of his brethren, who were canvassing imprudently for one of their own number, forcibly suggested itself to my recollection, "Indeed we were taken by surprise, and the secret manner in which the wishes of the party were to have been consummated, savors little of that honesty which should ever characterize the doings of Christians." Truly the proverb is sometimes verified, "*mutato nomine, fabula de te narratur.*"

In conclusion, I would say, that it may possibly appear right to some persons, that whenever an Unitarian and Church spoiliator procures for us money to endow, and a brother to fill, a Bishopric, we should be thankful and receive gratefully so much kindness : but "*TIMEO DANAOS et dona ferentes.*"

I am your obdt. servt,

J. TRAVERS LEWIS., L. L. D.

LETTER TO THE REV. DR. LEWIS, OF BROCKVILLE.

Kingston, 7th January, 1856.

Enclosed I send you a copy of the proceedings of the meeting at Kingston, for your information and direction.

A subscription is raised in the city of Kingston, to the amount of £1100 and upwards. The paper is in circulation to raise the same to £2000, and the remaining sum is expected from the Deaneries, that is £2000 to complete the endowment.

I am yours

truly and faithfully,

GEORGE OKILL STUART.

At a meeting of the clergy, the church-wardens, vestrymen, and congregation of St. George's Church, held this day to take into consideration a communication from his Lord-

ship, the Bishop of Toronto, on the subject of the contemplated appointment of a Bishop for the intended See of Kingston—the Archdeacon of Kingston in the Chair; it was resolved,

That, whereas, this meeting has been credibly informed that a sum of £8,000 has been subscribed towards the endowment of the contemplated See of Kingston, in this Province, on the condition that the Rev. Thomas Hincks be appointed as the first Bishop of the new See.

And, whereas, a further sum of £4,000 will be necessary to complete such endowment, this meeting pledges itself to use every exertion to secure the said last mentioned sum for the foregoing purpose, provided that the Rev. Thomas Hincks receives the appointment at the hands of the Governor General.

GEORGE OKILL STUART, *Chairman.*

January, 2, 1856.

FROM THE BROCKVILLE RECORDER OF JAN. 24, 1856.

The New Bishop; Church Meeting at Brockville.

In conformity with a requisition presented to the Rev. Dr. Lewis, a public meeting of members of the United Church of England and Ireland was held on Thursday evening last, in St. Peter's Church, in this town. The meeting was called in order to give the members of the Church an opportunity of expressing their opinion regarding the subdivision of the diocese, and the method being adopted to obtain a Bishop for the proposed diocese of Kingston.

Prayer was offered by Dr. Lewis.

On motion of W. B. Simpson, Esq., seconded by G. Sherwood, Esq., John Crawford, Esq., was called to the Chair, and W. B. M'Clean, Esq., appointed Secretary.

The Chairman, in opening the proceedings, remarked that he would not occupy the time of the meeting by making a speech, as other gentlemen, better qualified for the task, would address the assembly on the subject which they

had been called together to discuss. Without further comment he would, therefore, call on the Rev Dr. Lewis to explain the objects of the meeting.

Dr. Lewis said he felt gratified to see the interest which had been excited, on the subject they had been called together to discuss—a subject of the utmost importance to the members of the Church. He might explain that he had received a most respectable requisition, signed by eighty members of the Church, desiring him to call this meeting. The request contained in the requisition he had the greatest pleasure in complying with, and for the satisfaction of those present he would read the requisition, (which he did.) The object of the meeting was to pass resolutions respecting the sub-division of the Diocese. The resolutions to be offered for the consideration of the meeting would speak for themselves. He believed that every person present knew something of what had lately transpired in reference to the new bishopric. But in case there were persons present unacquainted with the circumstances, he would shortly review the proceedings as they had occurred in reference to the selection of a Bishop for the contemplated Diocese of Kingston. Last October two years, the Synod of the diocese met at Toronto. At that meeting all, or nearly all, the clergy of the Diocese were present. It was impossible to obtain a more full expression of the feelings of the Church on the subject, than was obtained at that synodical meeting. That meeting had concluded to request the Bishop to issue a pastoral letter, for the purpose of holding meetings in the various deaneries of the Diocese, to raise funds for the endowment of the Kingston bishopric. This request the Bishop had complied with, and he could speak for the success of the plan in the Deanery of Johnstown, where £1,800 was subscribed, and notes of hand generally given to secure the amount. This was subscribed under the impression that the Clergy and Laity together were to have the selection of a Bishop for the Diocese. Not one

penny would have been subscribed under any other consideration. It is true they did not demand the election of a Bishop, if the endowment came from England, but inasmuch as the Church people were called upon to subscribe for the endowment, they expected to be allowed the nomination of the person upon whom the high office of Bishop was to be conferred. After this action had been taken, a meeting was called at Kingston, by the Archdeacon of Kingston, to secure a Bishop from home, and to take the duty of raising the endowment out of the hands of those to whom the Bishop had intrusted it. An amendment was moved to the effect, that the meeting declined entering upon any such task. This amendment was carried by an overwhelming majority. Affairs went on smoothly for some time, though dissatisfaction was felt by many, who were informed of an underhand movement, by which the brother of the Hon. Francis Hincks was to receive the appointment. The Rev. speaker then read a letter from the Archdeacon of Kingston, enclosing the following resolution, passed at a meeting of the congregation of St. George's Church Kingston:—

“That whereas this meeting has been credibly informed that a sum of £8,000 has been subscribed towards the endowment of the contemplated See of Kingston, in this Province, on condition that the Rev. Thomas Hincks be appointed as the first Bishop of the new See.”

“And whereas a further sum of £4,000 will be necessary to complete such endowment, this meeting pledges itself to use every exertion to secure this last mentioned sum, for the foregoing purpose, provided that the Rev. Thomas Hincks receives the appointment at the hands of the Governor General.”

From this it would be seen that the whole gist of the matter was, that the meeting sought the appointment of the Rev. Mr. Hincks. It was a disreputable affair—disreputable from the manner in which the whole proceedings had been conducted, because it was a wrong method of procuring a pastor for the Church of Christ. He believed that

while the Hon. Francis Hincks was in England, he was told that if an endowment could be raised by himself and friends, his brother, the Rev. Thos. Hincks, would receive the appointment of Bishop. The Hon. Francis Hincks had little difficulty in getting people to subscribe for the endowment. A prime minister had many political friends and adherents willing to serve him in this way. Indeed he was informed that one railroad contractor had subscribed to the amount of £1000. In this manner it was easy for Unitarians, Free Churchmen, Romanists, or Baptists, to subscribe or club together, and force on the Church a Bishop who did not believe in its doctrines. It was in this sense of the case that he termed the proceedings disreputable. The feelings of the Church had been fully expressed in the Synod. It was the only legitimate and fair way of obtaining such expression, and he desired the present meeting to stand by the Synod, as the people of Ottawa had done. Indeed he had no doubt but that the same course would be followed in Belleville, Cornwall, and Prescott. The Church had lost its University and its Reserves, but he trusted it would not lose its character by being made a political convenience for the Government of the day. Church and State connection had been repudiated in Canada, and it would not be for the interest of the Church to leave the appointment of Bishops in the hands of the Governor General, or through him, with the ministry who might be in power. Were the Church to adopt this principle, pastors might soon become keener politicians than ministers of Christ, to the hurt of the Church and its members. They had separated the Church from the State, and the Church ought to be left alone to enjoy the same freedom possessed by other religious bodies in the country. If the Rev. Mr. Hincks was appointed Bishop, the appointment would not proceed from the Church, but from a party who existed within the limits of Kingston. Who the Rev. Thomas Hincks was he did not know. He knew, however, that he was brother to the

Hon. Francis Hincks, but he did not know that he was above and beyond any of the 2000 other Irish clergymen in point of eminence. He was not the great antiquarian. Had he been so, the fact would have done much to excuse his appointment. He might be an estimable man—he trusted he was, and if elected by the voice of the synod, he would have no objection to him, but he would not sanction his appointment in the manner it was sought to thrust him upon the diocese. What would be thought by the people of Kingston, if a number of the ultra tractarian school were to combine to obtain a bishopric for Dr. Pusey in Canada? Would there not be a great outcry against such a movement? And yet the present was an almost parallel case. It was a piece of trickery, and ought to be firmly and zealously opposed. If the Rev. Mr. Hincks was appointed, it could not be expected that the farmers of the country would subscribe for the endowment of the bishopric, or for the support of the clergy, were they impressed with the idea that there was still an union between Church and State, and it might cause good missionaries to be starved, as it would plant a feeling of dissatisfaction in the hearts of the members of the Church. He did not admire agitation, but he would not sit down contented and witness a grievous wrong perpetrated, without raising his voice against it. He would now leave the matter in the hands of the meeting.

W. B. Simpson, Esq., moved the first resolution. He believed all present would acquiesce in the spirit of the resolution which had been placed in his hands. It was well known that a necessity existed for the division of the diocese in view of the increase of members, and the declining years of their respected Bishop. Lower Canada had been divided into two dioceses, one for Quebec, and another for Montreal, and a greater necessity existed for a division in Upper Canada. Having decided to divide the diocese, the next question to consider was the endowment, and the per-

son to be appointed Bishop. If the endowment came from England there might be some reason for a Bishop for the new diocese being appointed in England, although he contended that the Church in Canada should have something to say in the appointment also. If, however, the members of the Church in Canada were asked to put their hands in their pockets to make up the endowment, the appointment of Bishop should be left in their own hands. Mr. Simpson then read the resolution, which was as follows:—

“That this meeting has learned with pleasure that a speedy division of this diocese, and the creation of a new diocese, east of Toronto, are in contemplation, as the wants of the Church urgently demand increased episcopal supervision; and that any movement to secure this desirable object, in accordance with the expressed wishes of the Church in Synod assembled, will receive the cordial support of this parish.”

J. L. Schofield, Esq., seconded the resolution, which was put from the chair and carried unanimously.

G. Sherwood, Esq., addressed the meeting as mover of the second resolution. Those who had preceded him had expressed their convictions on the importance of the subject they were considering, and it was certainly a most important subject, not only to the Church in this place, but also to the members of the Church in the neighboring parishes. It was hard to discuss the question without the exhibition of feeling, but in this respect he would endeavor to imitate the former speakers. Dr. Lewis had gone over the facts of the case, and explained the matter so well, that little, however, was left for him to say. On one point, he differed with what the previous speakers seemed willing to admit—they appeared to be satisfied with the appointment of a Bishop in England, provided England raised the endowment. He could not agree with this proposition, because he thought the Synod should be left to select the Bishop. The resolution he had to propose was as follows:—

"That this meeting has been informed by the Rev. Dr. Lewis, that the parish of Brockville has been called on by the Venerable Archdeacon of Kingston, to contribute to an Episcopal Fund, secretly raised for the express purpose of securing the appointment of the Rev. Thomas Hincks at the hands of the Governor General ; it therefore earnestly protests against any such scheme, as being contrary to the instructions of our Diocesan respecting the Episcopal Fund, opposed to the wishes of the Synod, and fraught with danger to the best interests of the church by the revival of political appointments therein."

Mr. Sherwood continued. It appeared to him that the propositions contained in the resolutions were self-evident. As had been stated by Dr. Lewis, the claim put forward for the appointment of the Rev. Mr. Hincks, placed the power to appoint in the ministry of the day. The persons composing the Ministry might be Roman Catholics, Presbyterians, Methodists, or Baptists, and if the principle heretofore acted upon was to be continued in the face of the declaration, that all semblance of connection between Church and State was at an end, a person might be appointed Bishop who did not in reality belong to the Church of England. The question of appointment would not rest on the fitness of the person for the office of Bishop, but on the amount of political influence he could bring to support the Ministry who might make the appointment. Clergymen might then be seen riding through the country with religious tracts in one pocket of their saddle-bags and political tracts in the other, agitating the people on some particular point favorable to the Government. He fully coincided with Dr. Lewis as to the character of the intrigue respecting the proposed Bishop. Friendship for the Prime Minister made many people subscribe in order to obtain the Bishopric for Mr. Hincks's brother. He believed the same gentleman who had subscribed £1000 for the endowment of the Bishopric, had expended £2000 on a ball at Niagara in honor of Mr. F. Hincks. The Rev. Thomas

Hincks might be a learned man. If he was worthy, it might be that the Synod would appoint him. If so, he would not raise a single objection to the appointment. There were, no doubt, many gentlemen in England and Ireland whose appointment would confer benefit on the Church, but so long as the office of a Clergyman was so miserable in a pecuniary way, the office of Bishop should be held up to the young men of the country as a reward for their talent and zeal in the service of the Church.

W. B. McClean, Esq., seconded the resolution, which being put from the chair was also carried unanimously.

O. Jones, Esq., moved the third resolution viz:—

“That this meeting cannot refrain from expressing its regret and disappointment that the Imperial Government should have so long neglected to accede to the addresses of our Legislature containing the reasonable request that the Church of England be placed on the same footing with other denominations with regard to the power of self-government. An address to which it had hoped an affirmative answer would have been immediately given, inasmuch as the Home Government had so promptly assented to the act which confiscated the property of the Church, and formally severed her from the state in this Province.”

The resolution met his cordial support and sympathy, and he had no doubt it would meet with the sympathy of the meeting also. It was certainly a source of thankfulness that the people had so well responded to the call which had been made upon them. It was not in accordance with justice for the Government to insist on regulating the affairs of the Church when they had broken the links which connected the Church with the state in Canada. Surely the Church knew best how to manage its internal affairs. The power sought to be exercised might give the appointment of Bishops to Jews, Infidels, or Turks—it was wrong to allow such power to be exercised over the Church in Canada—it placed them in a position inferior to all other denominations. The Clergy and Laity of the Church were better able to judge of the piety of those who might be appointed than

any others, and in their hands should the power rest. A petition had been sent to England from the Legislature, but a guilty indifference had been shown to the request contained in that petition. He hoped the people would prosecute the objects sought by this meeting till their desires were obtained.

S. Keefer, Esq., seconded the resolution, which was put and carried.

D. B. O. Ford, Esq., moved the next resolution :—

“That this parish has already largely subscribed towards the endowment of the new Bishopric, on the condition that the Bishop be elected by the Clergy and Laity, and that this meeting highly approves of such conditional subscription, and if necessary will increase it.”

It was true the parish had contributed largely towards the endowment of the new Bishopric, and he had no doubt if the appointment was left to the Clergy and Laity of the Church the subscription would be still further increased. This principle was not contrary to early usage, and was acted upon in the United States, giving general satisfaction to the Church.

Dr. Reynolds seconded the resolution. He could do so freely, as he had not given one penny to the endowment subscription yet, in consequence of believing that the fund would not be well managed by the Government appointment. He was an old Tory, and did not believe in separation of the Church from the State, but he would have no objection to subscribe if they were allowed to elect their own Bishops. He knew nothing of the Rev. Thomas Hincks, although he had seen an article in the *Echo* requesting the members of the Church to pray for him. He thought the great majority would pray that Mr. Hincks might not be appointed.

The resolution was then put and carried.

Mr. Steele, in moving the 5th resolution, said that he would state his reasons for advocating the principle of elect-

ing Bishops by Clergy and Laity, in moving the adoption of the resolution intrusted to him. He remarked, that although connection between Church and State in Canada had ceased, yet connection between the Church here and the Crown of Great Britain had not ceased—that they were still part of the Church of England and Ireland, and as such recognised the supremacy of the Crown. That it was not their wish to sever the connection between the Church here and at home, but to perpetuate it—that in asking a recognition of this principle of election, they sought nothing new, nor demanded anything calculated to sever their connection with the glorious mother Church. They were simply returning to primitive usage. He briefly traced the changes in the mode of election down to the time of Henry the VIII., when the supremacy of the Crown was established. He urged that in this country, as 'all practical connection' between Church and State had ceased, a strict adherance to the old system could only be productive of dissatisfaction and inconvenience, and therefore matters should be placed on a different basis, and that Synods of Clergy and Laity would accord to ancient usage, and give satisfaction: that it was just the Church should enjoy self-government: that the Crown was too distant to be intrusted with the selection of their Bishops: that in the teeth of the late action of the Legislature putting an end to all connection between Church and State, it would be inexpedient, apart from its political bearings, to vest the power of the Crown in the Governor General: that it would be better to elect their own Bishop: and that the appointment might still nominally remain with the Crown, it of course appointing the Bishop elected here. He argued that they, though having the management of their own affairs, should still remain part of the Church of England in name and feeling; and, while acknowledging the same head, thus carry with them the sympathies and regards of the glorious mother-Church. That if the wishes of the Church

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were thus consulted, he looked forward to a prosperous future, but if disregarded, and men forced upon them without heed to their wishes, he apprehended great trouble and weakness to the Church. He, however, had confidence that if the different parishes should loudly protest, and refuse to contribute to a Bishopric, in which the just wishes of the people were disregarded, that notwithstanding the movement at Kingston, the great principle for which they contended, would yet be adopted. He concluded by moving:—

“That until the principle of the election of our Bishops by the Clergy and Laity be recognized, this Parish will contribute nothing towards the endowment of the new Bishopric.”

J. McMullen, Esq., seconded the Resolution. He did so with the more pleasure, he said, because it embodied a great principle, underlying the British Constitution, to wit, that there should be no taxation without representation. If the members of the Church in Canada put their hands in their pockets, to provide for the maintenance of Bishops, then those members had a perfect right to a voice in the selection of their Bishops. The principle was alike plain and self-evident. He had always been opposed to the union of Church and State, and fully believed that the Church would assume a sounder and more healthy position without such connection. That connection had been severed by a solemn act of the Canadian Legislature, and there was consequently no excuse whatever now for the interference of the State with the Church. The Church need not dread an independent position—she need not dread to be thrown upon the affection of her members for support. All she wanted was self-government and the right of the Clergy and Laity to select their Bishops.

The resolution having been put to the meeting was carried.

John Reynolds, Esq., moved the next resolution. He said unless the meeting adopted his resolution, all they had done would be of no avail. He moved:—

"That the proceedings of this meeting be sent to the Bishop of the Diocese, with a request that he will be pleased to lay them before his Excellency the Governor General, and his Grace the Archbishop of Canterbury."

S. Ross, Esq., having seconded the resolution, it was carried.

J. Weatherhead, Esq., moved, "That this meeting, before separating, desires to express its high appreciation of the affectionate zeal and unwearied industry which the venerable Diocesan has so long devoted to the interest of the Church in this Province."

Dr. Hubbell seconded the resolution.

This resolution, as were all the others, was carried unanimously.

On motion, the chairman then left the chair, and Dr. Lewis was called thereto, when a vote of thanks was passed to the chairman and secretary for their services to the meeting.

Before separating, the Rev. Dr. Lewis offered a few remarks on the gratification he felt at the unanimity of the proceedings. He was also, he said, delighted at the fact that the meeting was the largest that he had ever seen congregated in the parish. This fact was evidence of the interest the people took in the subject. He hoped what had been done would not prove evanescent, but rather stimulate many to investigate the ecclesiastical polity of their Church, and become as well acquainted with it as they were with its doctrines. The meeting then separated.

MR. ROGERS'S LETTER TO THE KINGSTON DAILY NEWS.

SIR :—Permit me to draw the attention of the members of the Church of England to a report of a meeting held at Brockville, respecting the proposed Bishopric of Kingston, at which the speakers, I respectfully suggest, have fallen into some mistakes ; and I feel persuaded, when corrected, will be willing to admit them as such.

In the first place: *We have no Synod*—properly so

called—i. e., an *Ecclesiastical court or body, whose decisions are binding on the Church*. That there was a voluntary coming together of certain members of the Church of England and Ireland, is beyond doubt; and that they expressed themselves in a certain way, is equally true; but these expressions of opinion were in no way binding, nor were they considered so by many who were there.

The Church of England and Ireland is a branch of the Established Church of England and Ireland, and, as such, can have no higher privileges in this country than at home, Synodal action has been refused *there*—it has been refused *here*. Why should we claim this as a *right*?—we may ask it as a *boon*; and if the Government do not feel prepared, at this time, to grant us this favor, we may hope for it at some future day. This is a measure that evidently requires great consideration, because the colony of Canada has no right to expect greater privileges than all other colonies, and, consequently, the measure must be *general*, and *not special*.

No episcopal fund has been secretly raised, &c.

The truth is simply this. When it was proposed to divide the Diocese of Toronto, some members put forth the name of the Rev. Dr. Cronyn as a fit and proper person to fill the episcopal chair of London; others put forth the Archdeacon of York for that of Kingston; some, having known the Rev. T. Hincks, personally; others, believing their testimony, as to his high character and qualifications for so important an office, at once fixed on him as their choice. It is believed that nearly all the London endowment has been subscribed *conditionally*. Why should not that of Kingston be so too? It is quite a mistake that the appointment of *Mr. Hincks* would be “a revival of political appointments.” The Rev. Mr. H. is, it is true, brother of the Hon. F. Hincks, and there ends his connexion with politics.

By those who best know the *Rector of Derrykeighan*, he is valued as a hard-working, devoted, judicious, parochial

minister—the very qualifications from which, we should hope, his incumbency of the new See of Kingston would be of the highest advantage to all the interests concerned. Beyond doubt, the Governor General *may* consult the Synod, and receive its nomination; but, it is believed that His Excellency's instructions are “to *designate*,” after consultation with the Bishop and such other ecclesiastical authorities as he may think fit. Certain it is, that the so-called Synod is not an ecclesiastical authority.

I believe myself to be as anxious as any other that we should have over us one who, in every sense of the word, would be a blessing; and, from my acquaintance with the *Rev. T. Hincks*, I fully believe, that if our Bishop, he would be such.

Believe me,

Truly yours,

R. V. ROGERS.

TO THE EDITOR OF THE KINGSTON DAILY NEWS.

Kingston, C. W. Jan. 24, 1856.

SIR :—There was a meeting held in Kingston on the second inst., to consider a communication made by the Bishop of Toronto to the Archdeacon of Kingston, upon the subject of the division of the Diocese.

Why is that communication so carefully suppressed in the printed reports of the proceedings of that meeting?

Why did the Archdeacon write to Brockville and other places, asking that action should be taken in the matter, and yet withholding the important information of which he was possessed?

These are questions indignantly asked throughout the country towns and villages of this Archdeaconry.

I am, Sir,

Your obd't servt.,

T. H. M. BARTLETT.

THE FOLLOWING IS THE BISHOP OF TORONTO'S LETTER TO
ARCHDEACON STUART, OF KINGSTON, ALLUDED TO BY

MR. BARTLETT.

Toronto, 24th Dec., 1855.

My Dear Archdeacon :—

A despatch written by Sir William Molesworth, a short time before his death, to the Governor General, after stating the many difficulties in the way of a general measure, for the regulation of the Church throughout all the colonial dependencies of the Empire, thus proceeds :—

“As it appears to me that the division of the Diocese of Toronto is so much desired, that it may be inconvenient to postpone it until the general question is disposed of, I have to inform you that her Majesty's Government are prepared to take the necessary steps for this purpose whenever required to do so, and that they will recommend to her Majesty, for appointment to the new Bishopric, such clergyman as you may yourself designate to them after consulting the Bishop, and such authorities of the Church of England in the colony as you may think advisable, and taking such precautions as to the sufficiency of the means for endowing such a Bishopric as you may judge necessary.”

You will perceive that this is a very great advance in the right direction ; and, with the approbation of the Governor General, can be so modified and carried out as to secure the election of the Bishops as we desire. All seems to rest on making up a sufficient endowment. The Rev. Dr. Cronyn of London writes me that they are ready with their endowment. My object, therefore, in writing to you, is to learn what progress you have made towards the endowment of the Kingston Bishopric.

The Rev. Mr. Patton of Cornwall, who was appointed to solicit subscriptions below Kingston, mentions only as yet about two thousand pounds. I have no information from the Midland District as to what extent Kingston, Bel

leville, and the other townships, within that rich district, are disposed to give.

Should the subscriptions from the Trent to the Province-line, the proposed extent of the new Diocese, be like those for the London Bishopric, ten or twelve thousand pounds in amount, I propose to send in my resignation of the Eastern and Western portions of the Diocese of Toronto, and to call the Synod together to take all steps necessary ; now that the Government is favorable for carrying out the proceedings of the former Synod, according to their resolutions, first, in setting apart the territorial extent of the new Bishoprics of Kingston and London, according to my programme, and, then, electing the Bishops. But before we can advance a single step we must have the endowments secured. That of London is said to be ready when called for, but that of Kingston is not forthcoming : I trust it soon will be. In the meantime we must postpone acting for a little space : but if within a reasonable time the Kingston endowment is not ready we must proceed with London.

Should Kingston fail it will be a great misfortune to the Church, and throw a heavy responsibility upon those who have been the cause. I have only to add, that we have no expectation of any assistance from England to make up our endowments.

I remain,

My dear Archdeacon,

Very Truly Yours,

JOHN TORONTO.

THE REV. MR. MULOCK'S LETTER TO THE EDITOR OF THE
KINGSTON DAILY NEWS.

SIR :—Upon reading in your issue of Jan. 24, a letter signed R. V. Rogers, wherein “ the attention of the members of the Church of England is drawn to a report of a meeting held in Brockville, respecting the proposed Bishop-

ric of Kingston," I conceive that the rev. gentleman, in endeavoring to correct "the mistakes of the speakers," on that occasion, has fallen into greater himself.

In the first place, he labors to show that we have "*no Synod*, properly so called," and that, therefore, the Clergy and Laity of the proposed Diocese of Kingston (and what is the Synod but the voice of the Clergy and Laity?) should have nothing to do with the appointment of their Bishop. I grant that we have no Synod, "whose doings are binding upon the Church." What of that? Surely the question of Synod has as little to do with us as with the clergy of the proposed See of London. We are further told that "the name of Dr. Cronyn has been put forth as a fit and proper person to fill the episcopal chair of London." I would ask, by whom has it been put forth? By whom but by the Clergy and Laity, who desire his episcopal oversight. By whom have the funds been collected? Who called meetings, and strained every nerve to raise the necessary amount for the contemplated Diocese? The same Clergy who rejoice to do honor to their own nomination. Now, Sir, all we ask is the enjoyment of the same privilege which is conceded by the Rev. Mr. Rogers to the Clergy and Laity of the Diocese of London, namely, the nomination of that man who is to rule over us.

Again, we are told "that all but the whole of the London endowment has been subscribed *conditionally*, (the italics are his own), upon which the question is asked, "why should not that of Kingston be so too? Surely the rev. gentleman's memory must be very treacherous, when he needs enlightenment on that subject. The fourth resolution of the meeting at Brockville, to which he refers, declares that large subscriptions have already been raised "towards the endowment of the new Bishopric, on the *condition* that the Bishop be elected by the Clergy and Laity: and that this meeting highly approves of such *conditional* subscription, and if necessary will increase it."

Has the rev. gentleman read this ; and, if so, what does he mean ? Does he wish to ignore the Clergy and Laity of the proposed See of Kingston, and to stifle their convictions ? Does he mean to say that the Clergy and Laity of the proposed See of London are capable of choosing *their* Bishop, but that those of Kingston are unfit to enjoy the same privilege ? What does he mean ? What does he want ? He asks for the endowment to be subscribed *conditionally* ; and has it not been so ? Yes ! and I rejoice to be able to inform that gentleman that the money subscribed by every parish east of Kingston, as far as I can learn, has the same *condition* annexed to it ; and that there will not be one shilling raised east or west of that place, apart from that *condition* ; which said *condition* is acted upon in the proposed See of London. Methinks we have enough of *conditions* here to satisfy the most fastidious.

Again, we are told that “no Episcopal fund has been secretly raised.” Here, again, the rev. gentleman’s memory seems to fail him. Does he forget that he himself stated, in my presence, and in that of the clergy of the Archdeaconry of Kingston assembled, the Ven. Archdeacon in the chair, that “there was a considerable fund raised.” Yes, I repeat that Mr. Rogers declared publicly, at that meeting, that such was the case ; and that no small amount of secrecy was used, as touching that fund, is evident from the fact, that of twenty-seven clergy present on that occasion, *twenty-one*, to my certain knowledge, had never heard of it up to that time ; and when requested by Dr. Lewis to state the amount, the rev. gentleman *refused to answer*.

I wish it to be understood that I, for one, will rejoice to see the Rev. T. Hincks appointed to the See of Kingston, provided he comes among us by the joint wish of the Clergy and Laity ; and relying upon the “testimony” of the Rev. Mr. Rogers, “as to his high character and qualifications for so important an office,” will feel unfeigned pleasure in doing him honor. In like manner I shall hail the appointment of

Dr. Bethune, to whose intrinsic worth and untiring zeal I gladly bear testimony. But neither Mr. Hincks, nor Dr. Bethune, nor any other individual, will be supported, unless on the *condition*, set forth in the resolution already alluded to."

By a late act of the Provincial Legislature, which has been sanctioned by her gracious Majesty, it was declared "expedient to remove even the semblance of connexion between Church and State." Does the Rev. Mr. Rogers wish to perpetuate that connexion? If so, a strange change has of late come over the spirit of his dreams.

Believe me, yours truly,

JOHN A. MULOCH.

Fredericksburg, Jan. 26, 1856.

MR. M'MULLEN'S LETTER TO THE EDITOR OF THE DAILY NEWS,

SIR:—In your paper of the 24th inst., I find a letter from the Rev. Mr. Rogers, commenting on the proceedings of a recent meeting in Brockville of the members of the Church of England and Ireland, and which had for its object matters connected with the proposed Bishopric of Kingston. Allow me, as one of the speakers at that meeting, to make a few remarks on the rev. gentleman's corrections of our mistakes. It did not require his letter to tell us what we well knew already, to wit, that the Synod has no legal *status*. The question is, simply, whether that body did not faithfully represent the Church-people of Canada? I am clearly of opinion that the Church could not have been more faithfully represented. The whole body of the Clergy were there, and the Laity were represented by two delegates from every parish in the Diocese, who were openly and fairly chosen. Why, then, should not the decisions of this Synod have all the moral weight due to the united voice of the Clergy and Laity? If Mr. Rogers disputes this position, will he tell us whether he can divine a better mode of ascertaining the feelings or opinions of the Church,

and, in addition, explain to us how the *meral* force of a Synod depends on its being recognised by law ?

The Rev. Mr. Rogers pointedly denies that an episcopal fund has been secretly raised. This, certainly, appears to me as a very singular position to assume, and leads to the presumption that Mr. Hincks has a very indiscreet agent in the Rev. Mr. Rogers, who makes an assertion which is not sustained by facts. The rev. gentleman must surely be aware that not a single parish in the Diocese was canvassed for Mr. Hincks—not a movement made in his favor outside the city of Kingston. Does he not know that an open and public subscription for the endowment of a Bishopric was being taken up, agreeable to our Diocesan's directions, in most of the parishes, on the express condition that the Bishop be elected by the Clergy and Laity ! Does he not know, on the other hand, that if the names of the Subscribers to the *Hincks Fund* be published, they will be found to be those of the political adherents and moneyed friends of the Hon. Francis Hincks ; that these subscribers are to be found chiefly in Quebec and in the West ; and that, if we except Kingston, scarce a single churchman in one of the missions over which the new Bishop is to preside, has given a farthing to that fund ? And, yet, we are told that things were not done in secret ! I ask the Rev. Mr. Rogers, when, where, and how, was publicity given to the attempt to purchase a Bishopric for Mr. Hincks ?

The Rev. Mr. Rogers seeks to justify the putting forward of Mr. Hincks's name, in connexion with a subscription to enable him to become a Bishop, by saying, that in the same way the name of Dr. Cronyn was put forward in London, and that of the Archdeacon of York in this part of the Diocese. He goes on to say, "It is believed that all but the whole of the London endowment has been subscribed *conditionally* ; why should not that of Kingston be so too ?" This, to say the least, is most disingenuous language. The rev. gentleman must know well, that what

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we contended for at our meeting was, that the Kingston endowment be raised exactly on the same *condition* as the London endowment, viz., that the Bishop be elected by the Synod ; whereas, the Hincks endowment is raised on *condition* that a Bishop be thrust on the Church in a manner which the Synod has deprecated in the clearest and most unequivocal language. The Rev. Mr. Rogers's postulate is, therefore, wholly incorrect. There is no analogy whatever between the two cases. The London endowment was subscribed "*conditionally*" that the Bishop should be *elected* by the Synod ; the Hincks fund was raised "*conditionally*" that the Rev. Mr. Hincks should be *appointed* by the government. Not a farthing was subscribed to procure a Bishopric for either Dr. Bethune or Dr. Cronyn ; *it is said* that £8000 have been given to buy one for Mr. Hincks.

The Rev. Mr. Rogers tell us, that the Gov. General is to "*designate*" the new Bishop, after consultation with the Bishop of Toronto and other ecclesiastical authorities ; and, that the Synod is not an ecclesiastical authority. Who, may I ask, are the ecclesiastical authorities then to be consulted ! They can scarcely be Drs. Bethune and Stuart. Surely, Mr. Rogers would not wish the first to be consulted, and the opinions of the second are known already. The Bishop, then, will be the only person to be consulted ; and he and the Governor General can settle the matter between them. As to the question of ecclesiastical authority, if we go back to the primitive days of the Christian Church, we will find that that authority emanated from within the Church itself, and found expression in Synods constituted like that of Canada. The same system is followed, with most beneficial results, in the United States. In Great Britain, indeed, as regards the Church, the Imperial Parliament is the ecclesiastical authority, because, there, Church and State are still united, and the State endows the Church. But, in Canada, every semblance of a

union between Church and State has been abolished by a formal act of the Legislature. The State has, therefore, relinquished all right to be an ecclesiastical authority, and the Church, accordingly, returns to its primitive condition, and must seek a government within itself like other Christian denominations. It is true that the Church in Canada is a part of the Church of England and Ireland; but the Imperial Legislature delegated its authority in the premises to the Canadian Legislature, and the latter body has relinquished every claim to be considered an ecclesiastical authority by its own act. Self-government and self-support must, under these circumstances, be the watchword of the Church in Canada. It has lost the support of the State; why, therefore, should it be injured by the odium of an alliance with the State?

As regards Mr. Rogers's commendation of the Rev. T. Hincks, I can only say, that it is very commonplace, and might be as truly predicated of a thousand other Irish clergymen. I can only account for its appearing in print at all, on the supposition that the writer over-estimates a certificate of qualification, when emanating from himself.

I am,

Sir,

Your ob'dt. servant.

JOHN McMULLEN,

Brockville, Jan, 26, 1856.

CHURCH MEETING AT OTTAWA.

The Ottawa *Monarchist* contains a full report of the proceedings at a meeting held in Christ Church, Ottawa, (Bytown) on the 12th instant, in reference to the contemplated Diocese of Kingston. The meeting was called on a requisition addressed to the Rev. Dr. Strong. J. B. Lewis, Esq., Mayor of the city, was called to the chair, when the resolutions given below were proposed and adopted:—

Moved by P. P. Harris, Esq., Churchwarden, and se-

conded by H. V. Noel, Esq.,—That this meeting learns with satisfaction the probability of an early division of the Diocese of Toronto, and the erection of a See of Kingston, inasmuch as the increase of the Episcopate if made in accordance with the just wishes of the Clergy and Laity, must tend to the prosperity of the Church.

Moved by Wm. F. Powel, Esq., M. P. P., and seconded by R. Bishop, Esq.,—That whilst encouraged to hope for the prosperity of our Zion, it is a subject of surprise and regret to the members of this congregation, that the Imperial Government so long remains silent on the course it intends to pursue in reference to the address to Her Most Gracious Majesty the Queen, passed by both houses of the Legislature in the last session of the Provincial Parliament, praying that the Church of England and Ireland in this colony, may be granted the power of synodical action for the regulation of its own affairs.

Moved by A. Yielding, Esq., M. P. P., and seconded by Wm. Tracy, Esq.,—That the silence of the Imperial Government on this address, together with certain rumors indicating that a Bishop for the new Diocese of Kingston is forthwith to be appointed without reference to the Clergy and Laity thereof, in Synod assembled, and in opposition to their wishes, is a subject of deep regret to this meeting, because it cannot fail to promote dissatisfaction throughout the Province.

Moved by Dr. Sewell, and seconded by Jas. Fitzgibbon, Esq.,—That the appointment of a Bishop to any See in Canada by the Imperial Government, without reference to the Clergy and Laity, would be unjust, inasmuch as the consent of the Crown to the act of secularizing the Clergy Reserves deprives the Church of state support, and is inconsistent inasmuch as the act declares that it is desirable to remove all semblance of connection between Church and State.

Moved by Wm. Hunton, Esq., and seconded by Rich

ard Austin, Esq.,—That from the present position of the Church in Canada, the exercise of State patronage in the appointment of the officers of the Church could not fail to be unsatisfactory to this meeting, because it would undoubtedly excite again the jealousy and hostility of the parties from whom she has already suffered so much, the result of which is the loss of her University, of her Clergy Reserves, and of the countenance and aid of the State.

Moved by George Patterson, Esq., and seconded by Fras. Abbott, Esq.,—That all this meeting requires of the State is permissive power to the Church to manage her own affairs, including the appointment of her Bishops and other officers by Synod of the Clergy and Laity.

Moved by James Fraser, Esq., and seconded by George Lang, Esq.,—That were such power granted, this meeting feels assured that the loyalty and devotion of the members of the Church of England to the Crown would be much encouraged, and the Church freed from those persecutions and annoyances to which her connection with the State has heretofore subjected her.

Moved by Judge Armstrong, and seconded by James Doran, Esq.,—That this meeting cannot separate without recording the gratitude it feels towards the Lord Bishop of Toronto, for his unwearied labors in behalf of the interests of the Church, coupled with an earnest prayer that he may be spared to see the day when her members may sit under their own vine and fig tree, in prosperity and peace.

Moved by W. H. Robeson, Esq., and seconded by George Heubach, Esq.,—That to this work this meeting invites the attention and co-operation of the Laity throughout the proposed new See of Kingston.

Moved by P. Pearson Harris, Esq.,—That a copy of these resolutions be forwarded to his Grace the Archbishop of Canterbury through the Lord Bishop of Toronto, with a prayer that he would see fit to use his utmost influence with the Imperial Government for the promotion of the

wishes of this meeting, which represents the second city in the proposed new Diocese, and a city which is likely, from its position and rapidly increasing population to exceed in wealth, importance, and numbers, the city of Kingston; and also, that another copy be transmitted to the Governor General to be laid at the foot of the Throne.

LETTER FROM THE BISHOP OF TORONTO TO JOHN CRAWFORD,
ESQ., OF BROCKVILLE.

SIR :—I have the honor to acknowledge the receipt of a copy of the proceedings of a meeting, held in St. Peter's Church, Brockville, at which you presided.

I have read the resolutions adopted with much satisfaction, and I trust, that the expression of sound principles which they contain, coming as they do from so large and respectable a body of our people, will tend to remove the difficulties sought to be thrown in the way of the free and unfettered action of the Church in this Diocese.

Those few individuals who have placed themselves unadvisedly in opposition to the wishes of the Synod, will, it is to be hoped, return to that unity of purpose without which we cannot expect the Church to succeed.

Doubtless the churchmen, within the limits of the proposed Bishopric of Kingston are quite able, as well as willing, to secure its adequate endowment without accepting subscriptions on terms offensive and degrading to the sacred object which we have in view.

I have the honor to be,

Sir,

With much respect,

Your Obt. Servant,

JOHN TORONTO.

TO THE EDITOR OF THE KINGSTON DAILY NEWS.

SIR :—I have been much pained to observe the strenuous efforts made to secure the nomination of the Rev. Mr.

Hincks as Bishop of Kingston. Do my reverend brethren who are urging this matter, and making collections on the express condition of his appointment *righteously* judge? My own opinion is that their procedure is of such a *simoniacal* character as to make all right-thinking men stand aghast with wonder and adhorrence. Read, my brethren, the article headed 'Simony' in Burns's Ecclesiastical Laws, and you will see, unless wilfully blinded, that you are lending yourselves to the commission of an awful crime. Like Simon of old, you think that the Church of God is to be bought and sold. As far as Dr. Hincks is personally concerned, he has one thing which to me would be a recommendation. He has a knowledge of the Oriental languages.* Now, as I have a smattering of the Bengalee and Hindostanee dialects, I should be much pleased to have assistance in acquiring a familiarity with the Sanscrit language. It is almost impossible here, in the wild woods of Canada, to obtain the necessary appliances which were written by Dr. Carey, the Baptist missionary, and others. I state this to show that my private predilections might be in favor of Dr. Hincks. But have I a right to sacrifice the interests of the Church for any prospect of private individual advantage? Have those who are acting in his favor any such right? Is it just in them to deprive the Clergy of this Diocese of the righteous reward of their labors? I am sure that the Laity generally will declare that we, who have borne the burden and heat of the day—who for years have labored amid the the Arctic snows and frosts of winter, and the tropical heats of summer, uncomplainingly, should at least have the possibility of rising in our profession. I am sure that they will deem the knowledge of the country and the manners and character of the people, which years of residence among them has given us, no disadvantage. What claim has Dr. Hincks to set against these?

* Dr. Hincks is not the Oriental Scholar. The writer evidently mistakes him for his brother.—*Publisher.*

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Is it the possession of a comfortable parish in England, with his people almost at his study door, rather than as it is with us, who have to travel miles to find them? If it be, the sooner we leave our arduous field of labor in this frozen region, and settle down in some snug, cozy, corner in the old country the better.

A COUNTRY CLERGYMAN.

FROM THE CORNWALL CONSTITUTIONAL.

A large and influential meeting of the Clergy and Laity of the Johnstown Deanery, was held in Trinity Church, Cornwall, on requisition of the Rural Dean, for the purpose of considering a communication from the Ven. Archdeacon of Kingston, in reference to the endowment of the new See of Kingston, and the appointment thereto of the Rev. Thos. Hincks, A. M.

Among those present we observed, Hon. P. Vankoughnet, Judge Jarvis, Guy C. Wood, Esq., Dr. Dickenson, A. J. Barnhart, H. Baker, T. S. Rubidge, J. J. Chesley, J. Dickson, A. Shears, Esqs.; and also, the Rev. Messrs Patton, Boswell, Kerr, Harris, Stephenson, Mountain, and Rev. Dr. Lewis.

The Rural Dean having taken the chair, and C. Poole, Esq., having been appointed Secretary, the chairman opened the meeting by observing that owing to the non-arrival of the railway train, a great number of Clergy and Lay delegates were unavoidably absent.

He briefly recapitulated the principal events connected with the movement, for the endowment of the proposed See of Kingston. He pointed out the successive steps which had been taken in this Deanery, to carry out the instructions of our Diocesan in his admirable pastoral letter. Showed how successfully the work was being accomplished in many of the parishes, and how at length it was arrested by the rumors which began about that time to prevail, with reference to the appointment, by the Imperial Government

of the Rev. Thomas Hincks to the proposed See of Kingston. The confident assertions to this effect superseded further action, as the contributions were based upon the condition, that the future Bishop should be elected by the Clergy and Lay Delegates of the proposed Diocese in Synod assembled. That but for this untoward cause, he had not the slightest hesitation in asserting, that the full sum of £3000 would have been subscribed in this Deanery. That scarcely in any one parish was the work completed, and yet that returns had been made to him showing that £2167 had been secured, and upon this data he could confidently base his assertion, that but for the cause assigned the full sum would have been obtained, for which this Deanery was pledged by the general committee. He further stated that much dissatisfaction prevailed, as to the manner in which it was sought to introduce the Rev. Thos. Hincks into the Diocese, that the objection was not to himself personally, but that a great principle was at stake, and for this they were contending. The Clergy and Laity were called upon to provide the endowment, and therefore they thought it but equitable, that they should have some voice in the selection of their Bishop. They could not imagine that it was from any great love they bore the Church, that Unitarians, Roman Catholics, and others, contributed to a fund, secretly raised upon the express condition, that the brother of the Hon. Francis Hincks, their political chief, should receive the nomination. He said he believed this dissatisfaction was very generally felt throughout the whole of the proposed new Diocese. Yet it was true a small party in the City of Kingston, animated he must say by what appeared to be a partizan spirit, differed from the great majority of the Clergy and Laity, and sought in various ways to thwart their wishes. Several attempts had been made by this party to compass their designs, but all their efforts had hitherto been effectually defeated, by the steady resolution of the large majority

of the Clergy and Laity to adhere to the principle enunciated by the Synod, that the Diocese ought to possess the right to elect its own Bishop. He strongly deprecated the course taken by the small party above alluded to, who seem disposed to regard the City of Kingston, as the Diocese of Kingston, and themselves as the only parties whose conscientious feelings ought to be consulted. Thus, he was now brought to the immediate occasion of calling the present respectable assemblage, which was to consider a communication from the Venerable, the Archdeacon of Kingston, and a resolution passed by the congregation of St. George's Church, which documents he then read, The whole case was now before them, and he would leave it for the meeting to express its sentiments with reference to it.

The Rev. Dr. Lewis in moving the first resolution said :—

It is with feelings of satisfaction, sir, that I rise to support the resolution placed in my hands, a satisfaction arising from the conviction that it but expresses the deeply felt sentiments of this influential meeting. The occasion, however, which has brought us together is one of sorrow and regret, that any such sad exigency should have arisen in the Church, as to warrant the strong language in which the resolution is worded. It is a melancholy reflection, and one which should teach us the propriety of repressing our too sanguine calculations, that misgivings for the future welfare of the Church, should have arisen at the very time, when, (as we fondly trusted,) a new and auspicious era was about to dawn. It is disheartening that at the very moment when, as we foolishly supposed, the confiscation of our property, and the severance of our State connexion would have ushered in harmony and peace, the expected calm should be suddenly endangered, and the Church called on to defend herself from the imputation of simony—a sin which should make us shudder, but which perhaps causes no qualms to men who have been guilty of sacrile-

gious appropriation of property solemnly dedicated to God's service.

It would really seem, sir, as if the main object of some of the chief agents in severing our State connexion, was to get rid of some obstacles which stood in their way, in their attempts to speculate in the offices of the Church, as they were accustomed to do in her lands : so that when the sheltering mantle of the State was withdrawn, the Church might be more exposed to private enterprise and profitable speculation. I do not think that the force of effrontery and presumption can further go, than that the man who above all others, in his political career, used his utmost energies to wound the interests of the Church of England, should on succeeding in his schemes of confiscation, and on departing from the scene of his unhallowed labors, in return for all the injury he had done us, add the insult of offering us the bribe of £6000 to accept his brother as our chief Pastor—the Bishop of our Diocese.

I am particularly anxious, sir, that not a word which falls from me, should convey the idea that the mass of Church people in the Diocese of Kingston, harbor any ill-feeling to the Rev. Thomas Hineks individually. He may be, and I trust he is, a man fitted in every way to preside over the new Diocese; but I unhesitatingly affirm that it was not for any qualifications he possessed, that he has been brought forward as a fit person for the Episcopate. His only connexion with this country arises from the fact, that his brother was one of the most persevering opponents of the Church in Canada. Truly this is an extraordinary claim to pre-eminence in the Canadian Church. But when we go on to consider the mode by which the Hon F. Hineks should gain his object, I confess it is difficult to restrain an expression of honest indignation. He calculated on our forbearance in his designs on our property, and he calculated correctly. He now reckons on our parsimony and meanness of spirit, and the question for us to decide is this,

has he calculated aright? Is the Church of England so lost to honor, and has she so fallen from her ancient nobleness of spirit, as to accept the bribe—the paltry bribe of £6000 at the hands of her enemies, who suppose, that this sum will be an irresistible inducement to us, to accept their nominee as our Bishop? Will this meeting credit me, when I tell them, that the men who are so solicitous for our spiritual welfare, as to give us a bishop, are many of them Romanists and Unitarians, Presbyterians and Nothingarians—men clubbing together to compliment the Hon. F. Hincks at our expense, to mark their friendship for their confrere, not by presenting him with a testimonial in plate, or money, but by elevating his brother to the highest office in that Church which they all combined to injure so deeply, and of which they do not even profess to be members. We ask them to publish the list of subscribers to the Hincks fund; that list will speak for itself, and prove to the world that the whole proceeding is a political intrigue. A simoniacal sin. And shall we accept the bribe? God forbid! We are not yet so sunk in degradation as, for the sake of saving our pockets, to take the money of Roman Catholics, and nondescript Protestants. I cannot believe that we are so lost to every sense of manly and independent feeling, as in the outset of our career, as a self-governing Church, to stamp the commencement of our course with the indelible dye of simony—the sale of the holy office of Bishop to the highest bidder, or the most successful subscription list. I cannot believe that the Church of England men of this Diocese will endure the thought, that the prelate at whose hands their ministers are to receive authority to preach the Gospel and administer the Sacraments—that he who is to confirm their children and be their chief spiritual guide, should be a present to them, the result of a joint contribution of their political enemies and their religious opponents. And indeed, sir, I do not wonder that these intriguers should have reckoned on our non-resistance and apathy, when I

recollect the luke-warmness of our people on the great question of the Clergy Reserves ; but besides this precedent of our forbearance, they had another cause of encouragement—disunion in our own camp. A few members, including a few ministers of our Church, eagerly grasp at the proffered bait, and pledge themselves to complete what has been so favorably commenced. And how do they justify their proceeding ? Forming an unholy alliance with the *Globe* newspaper, they would screen a bad cause by representing their canvass for Mr. Hincks as an evangelical movement. Were it not, sir, for the danger I should incur of jesting with sacred things, I could speak further of this *evangelical* proceeding, but I forbear. I shall not in this holy place, indulge in the ludicrous, nor excite your risibility, by allusion to the wonderful interest in our orthodoxy, that the *Toronto Globe* and the *Kingston Whig* would pretend to. I shall only warn our people against the discreditable artifice, by which a few of our members would conceal their design of elevating Mr. Hincks to the Episcopate. It is said forsooth, that a majority of the Clergy and Laity in the new Diocese are Puseyites ; it is not, therefore, safe to intrust them with the election of a Bishop. Under cover of this slander, they would endeavor to secure for their protegee, the sympathies of the less informed members of the Church, who are rightly jealous for the Protestant character of our reformed faith. But we throw back the charge with disdain. If it be Puseyism to abide by the decision of the Church in Synod assembled, we plead guilty to the charge—if it be Puseyism to struggle for the right of the Laity to have equal voice with the Clergy in the selection of their Bishop, we are guilty of the charge—if it be Puseyism to assert again and again, that if the Diocese provide the endowment for the See, the church members of that See should elect their Diocesan, then we are most guilty—if it be Puseyism to thwart simony, to denounce any canvassing

for the high office of a Bishop in the church of God, and to obey the pastoral of our Diocesan, in preference to taking our instructions from self constituted sources, then again we are Puseyites.

But if by Puseyites be meant persons sympathising with Romish error, or disaffected, in the least degree, to the Protestant principles of our Church, then we solemnly declare it to be a libel, too malicious to be worth refuting, and too glaringly false to be credited by those who know us best. I shall then only say in reference to this charge of Puseyism—this cloak of maliciousness—that even though the vast majority of Clergy and Laity were Puseyites, it would hardly justify a small minority in employing simony and subterfuge to counteract the wishes of that majority. But, sir, there is yet another insinuation, or rather broad assertion, put forward in justification of this simoniacal proceeding. It is said, (and no doubt with the same object of enlisting the sympathies of the members of the Church, who are not acquainted with the merits of the case,) “Let the Clergy and Laity give up Dr. Bethune as their candidate, and the people of Kingston will give up Mr. Hincks.” In this way people are led to suppose, that Mr. Hincks is the champion of Evangelicism versus Tractarianism—a cunning manœuvre, certainly. But we meet it with a broad denial—a flat contradiction. Not a pound has been contributed conditionally on Dr. Bethune’s receiving the appointment to the new See. Whether Dr. Bethune will be put forward as a candidate I know not. If he be the choice of the large majority of Clergy and Lay representatives, the latter chosen be it remembered on the most liberal, nay I might say, on the most democratic, system of election, who shall object to the decision of such majority? If again, as is not improbable, the Synod should delegate its authority, for the first occasion of electing a Bishop, to the committee of Bishops in England, we shall be satisfied. Or if, as is also not unlikely, the Synod shall nomi-

nate three clergymen, leaving it to the Queen in Council to select one of them to fill the See in question, we shall still be content. Let not, therefore, misrepresentation or cavil divert the attention of our people from the real point at issue, to wit, THE RIGHT OF THE CLERGY AND LAITY OF THE NEW DIOCESE TO SELECT, FROM ANY QUARTER THEY CHOOSE, THAT FATHER IN GOD WHO IS TO PRESIDE OVER THE CHURCH. This, in the present self-sustaining position of the Church in Canada, is the broad principle we contend for.

But, sir, I have heard it whispered "think of the £8,000—what an advantage to the Church in all time to come: we ought to overlook a great deal for the sake of such a boon!" I am almost tempted to *apply* the language of St. Peter on a similar occasion but shall only *quote* it, "thy money perish with thee." Is money in itself so valuable, or does not its utility depend on the attending blessing of God? Can we honestly expect that blessing to accompany a Church which is willing to accept at the hands of its bitterest enemies its chief pastor, and for the especial purpose of gratifying its own penuriousness? No! tell it not in Gath! What though the See of Kingston be vacant still for many years, better a thousand times to wait in faith till God sends a pastor, whom we may behold without shame and confusion of face—better far to remain under the paternal jurisdiction of our present Diocesan, whom may God long spare—better far to continue under the governance of our present venerable prelate, who has not hesitated to describe the subscriptions offered us, by Mr. Hincks's friends, as "offensive and degrading."

But, sir, at the risk of being tedious, I must allude to an additional piece of *kindness*, with which the friends of Mr. Hincks would afflict us. Not content with loading us with the guilt of simony, they would cap the climax by securing to us a lasting unpopularity. A disagreeable thing must be done in the most disagreeable way: accordingly, we must receive Mr. Hincks at the hands of the

Governor General. Why, sir, before her Majesty assented to the act, which abolished every semblance of connexion between Church and State, we were not brought into such close contact with the Government, as we shall be if our Bishops be appointed by his Excellency. Our State connexion has hitherto been the great engine in the hands of our opponents, to injure us in the affections of the people of this country; and now when the engine is wrested out of their hands, we are, forsooth, to be again taunted with our State-Churchism, and the yeomen of the Province again furnished with a plausible excuse for not supporting the ministry of the Church. Is it wise to tempt the Clergy, at least the ambitious portion of them, to become political partisans? Is it advisable that piety and talent should no longer be the passport to a mitre, and that the surest stepping-stone to the Episcopate should be a clerical pamphlet on some political crisis, or ministerial emergency? We have too many instances, already, of the promotion of clerical agitators to lucrative situations, to make us desirous to perpetuate the disgrace. No, sir, I am sure the Church will say *no*, and rise in her might against the intrigue we are denouncing: and I shall only say, in conclusion, for myself, that although feeling a thorough distaste for agitation, either of a political or religious nature, yet, on the present occasion, I could not refrain from an expression of righteous indignation, especially as I conscientiously believe, that our object is the honor of God and the edification of his Church.

I now beg, sir, to move the following resolution:—

“That this meeting having heard the communication of the Ven. Archdeacon of Kingston read, hereby expresses its emphatic disapproval of the same, and its determination in no way to aid in giving it effect: and that this meeting is moved thereto by the following, among other, considerations:—

1. Because, we regard the proposed compact as partaking of the nature of Simony, as it contemplates making the patronage of the proposed episcopate a mere matter of bargain and sale.

2. Because, the course adopted by the congregation of St. George's Church, Kingston, is in direct variance with that recommended by our Diocesan, and which has been already acted on in this Deanery.

3. Because, we cannot consent to stultify ourselves by adopting a "Resolution," directly opposed to the principle which we have at various times enunciated, to the effect, that the future Bishop should be elected by the free and unfettered action of the Diocesan Synod, a principle, moreover, which has been sanctioned by the Church of the whole Diocese, through its synodical representatives."

Guy C. Wood, Esq., seconded the resolution, which was carried unanimously.

Moved by his honc , Judge Jarvis, and seconded by T. S. Rubidge, Esq., and resolved :—

"That while we shall deeply regret the severance of the happy connection, which at present unites this portion of the Diocese with our beloved Bishop, to whose untiring zeal we desire to bear the most grateful testimony, yet in view of the great increase of the Church, we rejoice to learn that her Majesty's Government are prepared to recommend the immediate subdivision of this extensive Diocese."

Mr. Jarvis remarked, that it required no ordinary degree of courage, to attempt to speak after the eloquent speech that had just been delivered by the Rev. Dr. Lewis. He could not, however, but express great satisfaction in having been selected to move this resolution, as he felt assured, that the meeting would heartily concur in its adoption. The old inhabitants of this parish, from a personal knowledge of the worth of his Lordship, invariably spoke of him in the warmest terms of approbation. Even to a teacher of one of our common schools, gratitude was due from parents, when he had performed his humble duty faithfully ; how much more so, to the person who had educated a great number of those worthy men, who had occupied, and many of whom still occupy, some of the highest positions in Church and State ? Such men as the Hon. Sir J. B. Robinson, Bart, Hon. C. J. Macaulay, the Archdeacon of York, Honorables J. Macaulay, G. Boulton, and

Sir Allan McNab. He could also point to such persons as the Rev. Dr. Bethune, Montreal; the late Judges Hagerman and Jones, Judge McClean, Hon. H. J. Boulton, Hon. W. B. Robinson, and Hon. Henry Sherwood. There were many others whose names had escaped his memory, but which his friend Hon. P. Vankoughnet (himself a pupil) could assist him to recall. And yet our Bishop is taunted in a new history of Canada, with having been a poor district schoolmaster; very true, sir, but he has raised himself to the position he now occupies, sustained by the good and virtuous, and assailed only by political opponents. Mr. Jarvis went on to say, that he would not have made any mention of politics, had not this same publication, taunted him with having been a political priest. He showed that the Bishop's talents were, at the period when he entered the Legislative Council, actually required by the country, and concluded an eloquent panegyric by moving the resolution.

Moved by the Rev. James Harris, Mountain, seconded by H. Baker, Esq., Osnabruck, and resolved:—

"That while we regard the determination of her Majesty's Government, to recommend the immediate subdivision of the Diocese, as an act demanding the grateful appreciation of churchmen, we feel constrained to express our solemn conviction, that the value of the boon will very much depend upon the manner in which it may be proposed to appoint Bishops to the Sees thus about to be created."

Mr. Harris observed, that it seemed to him that considering the late act of the Imperial Parliament, in giving power to the Provincial Legislature, to take away and appropriate the patrimony of our beloved Church, they have now as a sort of salve to their conscience resolved to recommend the subdivision and appointment of Bishops to this Diocese. Every one, however, will confess, since we have for the future to depend upon ourselves for the extension of the Church's ministrations, the best way to accomplish this, is to select men for our pastors from the colonial

Clergy ; they know our wants, they are every way fitted to sympathise with the missionary and appreciate his labors, and, what is perhaps of quite as much value, we know them, and are satisfied that if appointments are made by Synodal action, the men who will be chosen will possess the scriptural qualifications which are imposed upon Bishops.

Moved by the Rev. Mr. Kerr, Osnabruck, seconded by C. Poole, Esq., Cornwall, and resolved :—

“That we shall regard as anti-catholic in principle, and as most insulting and degrading to the Colonial Clergy, any attempt to confine the selection of future Canadian Bishops, *exclusively* to the Clergy of the United Kingdom ; and we would express our conviction that the field of choice ought to be co-extensive with the Empire.”

Mr. Kerr dwelt strongly on the fact, that a greater insult could scarcely be imagined than that which was implied in the movement which this meeting so unanimously agreed in reprobating, and the assertions by which that movement was defended. What could be more insulting than the insinuation, that in the whole body of Upper Canadian Clergy, numbering 150, there was not one fitted by his piety or talents for the office of a Bishop ? What could be more degrading than the imputation, that the Laity were unable properly to understand, and duly appreciate, the qualifications necessary to him, who in the highest office in the Church, should “watch for their souls ?” The Rev. speaker dwelt at length on the unity of the Church ; that the Church as such, knew nought of the boundaries of Kingdoms, that the bounds of patriotism were far too narrow for it, and, therefore, we had a right to look to any portion of it, in selecting our chief shepherd.

Moved by the Hon. P. Vankoughnet, Cornwall, seconded by N. Eastman, Esq., Church Warden, Monlinette, and resolved :—

“That the Imperial Government having sanctioned the principle, that it is desirable to do away with even the

semblance of connection between Church and State in Canada, and having contributed nothing towards the endowment of the proposed new Sees ; this meeting would regard as highly inconsistent, the desire on the part of her Majesty's Government, to retain the patronage of Bishoprics which Canadian churchmen are required to endow."

Hon. P. Vankoughnet remarked, that he fully concurred in the sentiments expressed by the Rev. Dr. Lewis. In fact, he assented to every syllable that had fallen from the Rev. and learned speaker ; he could only account for the opposition that had arisen from a few of the Clergy in Kingston, on the ground of a felt incapacity, which rendered them jealous of their brethren, who were so much better qualified for the high offices of the Church.

Mr. Eastman in seconding the resolution, denounced in the strongest terms the scheme entertained in Kingston, which he traced to the designs of that adventurous politician the Hon. F. Hincks. His brother might be an estimable clergyman, but he also might be a needy adventurer ; like some of our Governors, who it is well known came to this country to better their fortunes, and to whom a larger salary, than they had been accustomed to, would be a great object. Shame on the Clergy if they asserted their own incapacity—their own degradation, by maintaining the principle, that not one of the 150 clergymen of this Diocese, was capable of filling the station of Bishop in the Church of God.

Moved by the Rev. R. L. Stephenson, Hawkesbury, seconded by E. Farlinger, Esq., Church Warden, Cornwall, and resolved :—

"That this meeting would view with unfeigned alarm, as being fraught with imminent danger to the freedom and best interests of the Church, any proposal to vest in the Governor General, for the time being, the power of nominating to Canadian Bishoprics, fearing, lest ultimately, the Episcopate might come to be regarded as a means of rewarding political subserviency, to the great scandal of the Church."

Moved by J. J. Dickenson, Esq., M. D., Cornwall, seconded by E. J. Chesley, Esq., and resolved :—

"That having been informed by the Chairman that about £2000 have been already subscribed in this Deanery towards the endowment of the See of Kingston, this meeting solemnly reaffirms the principle, that said money is subscribed on the sole condition that the future Bishop be elected by the Clergy and Lay Delegates of *the proposed Diocese*, in Synod assembled; and, that in the event of such privilege being conceded, this meeting pledges itself to renewed exertions to increase the said endowment from this Deanery to £3000.

Moved by the Rev. E. J. Boswell, Rector of Williamsburg, seconded by R. P. Eastman, Esq., Cornwall, and resolved :—

"That copies of these Resolutions be forwarded to the Lord Bishop of the Diocese, with the request that he would be pleased to lay one copy before his Excellency, the Governor General, and to transmit another copy to his Grace, the Archbishop of Canterbury, with respectful prayers to use their best endeavors for the promotion of the objects advocated by this meeting."

The large assemblage then separated with the benediction.

TO THE EDITOR OF THE CANADIAN MONARCHIST.

Hawkesbury Mills, 12th Feb., 1856.

SIR :—From the interest evinced by the *Canadian Monarchist* in all matters relating to our Church, I am led to request that you would be kind enough to publish the enclosed resolutions, respecting the proposed Bishopric of Kingston, proving as they do that the feelings of *all* churchmen in this section of the country, on this important subject, are in unison with those of their fellow churchmen of Ottawa, Brockville, and, I believe, of all those in the intended diocese excepting a small clique in the city of Kingston.

I am sir,

your obdt. servant,

JOHN HAMILTON.

At the annual meeting of the Hawkesbury and Vankleek Hill parochial branch of the Church Society, held in St. John's Church, Vankleek Hill, on Friday, 8th instant, the Rev. R. L. Stephenson in the chair; after the usual business of the society was ended, an expression of opinion respecting the division of the Diocese of Toronto, and the appointment of a Bishop to the proposed See of Kingston by the Imperial Government, without reference to the Clergy and Laity, was given through the following resolutions, which were agreed to unanimously by the large and respectable assemblage congregated on the occasion.

Moved by Mr. Geo. N. Higginson, A. B. T. C. T., seconded by D. McDonald, (F.) Esq. :—

“That the members of the Church in this mission have heard with much satisfaction, that an early division of the Diocese of Toronto is contemplated and a See to be erected in the Eastern portion of it at Kingston, as increased Episcopal supervision would tend greatly to the prosperity of the Church; and that they pledge themselves cordially to support any movement for the attainment of this object, provided it be in accordance with the wishes of the Clergy and Laity in Synod assembled.”

Moved by H. W. McCann, Esq., M. P. P., seconded by John Hamilton, Esq. :—

“That the members of the Church in this mission earnestly protest against the appointment of a Bishop, to the proposed See of Kingston, by the Imperial Government, without reference to the Clergy and Laity; regarding such a proceeding as unjust and inconsistent—unjust, because the Church has been deprived of State support, and inconsistent because the Act that legalized the spoliation declares it to be desirable “that all semblance of connection between Church and State should be removed.”

Opinions of the Press.

FROM THE HAMILTON JOURNAL AND EXPRESS.

The Government and Bishop Hincks.

“ And whereas it is desirable to remove all semblance of connection between Church and State,” echoed the hypocritical lips of the Coalition, when they were perpetrating the commutation fraud, and cementing, more firmly, the bond of Church and State in Canada. No intelligent man placed any confidence in this averment of the government. It was looked upon as merely clap-trap to serve a purpose. This purpose has been effected, and now there is no need of concealing the hollowness of the above recital in the Clergy Reserve Act. What is the fact? Church and State alliance is as rampant in Canada as ever it was. If this were not the case, why should the government assume the right of appointing the Hon. Francis Hincks’s brother to the Bishopric of Kingston? It is obvious that if the link between the Anglican Church and State was dissolved in this country, the government would not interfere in regulating the affairs of the Church; and so long as the power of appointing bishops, without consulting either Laity or Clergy, is vested in the Crown, and exercised by it, Church and State connection must necessarily exist. It is difficult to conceive how, in the face of the *recital* to the Clergy Reserves Act, the Governor General or his ministry can claim the right of appointing Bishops. It is distinctly

averted, that all semblance of Church and State connection is swept away. This being the case, the government have no right to interfere in the affairs of the Church, and, therefore, for them to import a bishop from Ireland, and to palm him upon the Episcopalians of Canada, who know nothing of his character and qualifications, is a gratuitous act of presumption, and a contravention of the statute. Perhaps it is only intended by the government to exercise this prerogative in the case of the Rev. Mr. Hincks, in order to fulfil the terms of a compact made with his brother of Barbadoes, who exerted his influence, with his friends, to procure subscriptions for the endowment of the See of Kingston; but even granting this to be the case, what a humiliating position the Church of England is placed in, by thus being used as an instrument to promote the schemes of intriguing politicians? It is stated, that when the Hon. Francis Hincks was in England, he was told, probably when he and Lord Elgin submitted the commutation plan to the bench of English Bishops, that, if he and his friends would raise an endowment for the See of Kingston, his brother, the Rev. Thomas Hincks, would receive the appointment of Bishop. Mr. Hincks was not the man to reject a good offer, and being Prime Minister, he found no difficulty, on his return to Canada, in complying with the condition of his brother's appointment. Subscription lists were put into circulation among every class of the Emperor's friends, and many subscribed most liberally—a railroad contractor, who recently spent *two thousand pounds* on a grand ball, subscribed \$4000! The cardinal point, held in view, when the minions of the Grand Trunk chisseller were raising the endowment for the Bishopric of Kingston, was not the fitness of the Rev. Mr. Hincks for the office of Bishop, but the political interest of his brother.

The sum thus raised by the jobbing creatures of the Hon. Mr. Hincks, for the appointment of his brother, amounted to £8,000; the appropriation of which to the endowment

of the Bishopric of Kingston, was subject to the condition of the Rev. Mr. Hincks being appointed Bishop. The following resolution, passed at a meeting of the congregation of St. George's Church, Kingston, is to the point :—

“ That whereas this meeting has been credibly informed that a sum of £8,000 has been subscribed towards the endowment of the contemplated See of Kingston in this Province, on the condition that the Rev. Thomas Hincks be appointed as the first Bishop of the new See.

“ And whereas a further sum of £4,000 will be necessary to complete such endowment, this meeting pledges itself to use every exertion to secure the last mentioned sum, for the foregoing purpose, provided that the Rev. Thomas Hincks receives the appointment at the hands of the Governor General.”

A meeting of the members of the Church of England was held last week in Brockville, in opposition to the appointment by the Government of a Bishop to the See of Kingston. The meeting repudiated the absurd idea of subscribing for the endowment of this Bishopric, while they were denied by the Government the right of electing their own Bishop. It was argued, we think, very conclusively, that inasmuch as the Church was separated from the State, she should be left alone to enjoy the same freedom participated in by other religious bodies in the country; that if the power of the appointment of the Bishops was to be vested in the Ministry of the day, and exercised by them in the face of the declaration, that *all semblance of State and Church connection was done away*, a person might be appointed Bishop who did not belong to the Church of England; that the appointment would depend not upon the suitableness of the person for the office, but upon the amount of political influence he could bring to the support of the Ministry of the day; and that the whole clergy might be converted into political instruments to agitate the country in favor of the Government.

FROM THE OTTAWA CANADIAN MONARCHIST.

The Importation of Bishops.

The example set by the congregation of our Church here, the Church of England, has been bravely followed up at Brockville, and we trust that every congregation in the country, will "go and do likewise," and teach ministers here and ministers in England, that in the matter of our Bishops, we shall, and will, be allowed to choose for ourselves; and that our own good Clergymen, the faithful ministers of CHRIST's flock in the wilderness of Canada, are as fit for the office and charge of a Bishop, as any importations from comfortable parsonages in England. It is meet that those who have borne the heat and burden of the toil, should also receive the reward.

The *Brockville Recorder* tells us that a public meeting of the United Church of England and Ireland was convened, and assembled together on Thursday last in St. Peter's Church, in accordance with a requisition presented to the Reverend Dr. Lewis, rector of the parish; the convention being held in order that the members of the Church should have the opportunity to express their opinion regarding the sub-division of the Diocese, and the method which the Kingstonians have adopted in order to obtain a Bishop.

The Rector was called to the chair, and after prayer was offered up, he explained to the meeting the state of the case, which is simply this :—

In October, two years ago, the Diocesan Synod met in Toronto; nearly all the clergy in the Diocese were then present; so that an universal feeling was expressed, at least on the part of the clergy. It was then decided that it was desirable to divide the present Diocese of Toronto and his Lordship, the Bishop, was requested to issue a pastoral letter, enjoining the holding of meetings in the various Deaneries of his Diocese, in order to raise funds for the endowment of the Bishopric of Kingston. This was done,

and in the Johstown Deanery alone £1,800 was raised : but this was done under a general impression and understanding that the Clergy and Laity would have in their own hands the election of the Bishop.

Had the endowment come from good and pious men in England, who desire the advancement and prosperity of the colonial branches of our Church, no objection would have been made to the importation of a Bishop, chosen by those men who found the funds for the endowment. As it was, our own people finding the funds, they expected to have a voice in the matter ; and they will have it.

But after the Synodical action had taken place, the Archdeacon of Kingston thought proper to call another meeting, the object of which was to get a Bishop from England, and take the duty of raising the endowment out of the hands of those parties to whom the Lord Bishop of Toronto had intrusted it, and transfer it from the Church, to private, irresponsible, and, to the Church, strange parties.

An amendment to the proposition of the Archdeacon of Kingston was carried by a large majority.

In the course of time, men became aware of a sly intrigue, involving, as it seems to us, the worst form of Simoniacal offence, by which, one Thomas Hincks, clerk, the brother of the Hon. Francis Hincks, now Governor of Barbadoes, and late Inspector General of Canada, was to be the Bishop, *volentes, volentes*, of the various congregations of the Church in the new Diocese.

It seems that certain parties, the well known Mr. Zimmerman among others, had raised £8000 towards the endowment, on condition that the Rev. Mr. Hincks was to be Bishop. Is not this the sin of Simon ? Is it not the purchase for money of the power of laying on of hands ? May it not be said to these men as Peter said to Simon, " Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." We venture to say that in the whole history of the manifold

corruptions in the Church of CHRIST, from the Apostle's time to this, there has hardly ever been a more barefaced, scandalous and impudent attempt than this, to buy a Bishop, as Lord over God's heritage, with dollars.

Against this infamous simoniacal proceeding the Church of Brockville has solemnly, by resolution published, protested, as did the Church in Ottawa; we trust that the example of these good men will be followed in Belleville, Cornwall, Prescott, and wherever there are congregations of our Church.

We could say a great deal more on this matter, but we have not room to-day; in the meantime it is very satisfactory to know that we have the Lord Bishop of Toronto entirely with us, and that his great energy and ability will be applied to aid us against what, we insist, is an outrage on the Church.

FROM THE BARRIE HERALD, JAN. 23, 1856.

The convocation of the Synod of the Church will, it is generally surmised, take place in Toronto some time in the next month. Questions of grave import—of weighty concern, at the present momentous crisis in the affairs of the Church, will be brought forward; and it will behove Churchmen carefully to enquire what propositions will there be submitted, lest irremediable mischief be inflicted by the hands of a party in the Church, who appear at all hazards and by all means determined to carry out a line of policy, beneficial to themselves, but diametrically opposed to the interests of the Church and the wishes of a large body of Churchmen. * * * * *

The choice of Mr. Hineks is a mere party nomination; and "the endowment of the See does *not* rest upon the condition of his appointment." Is public spirit among Churchmen so dead in this Province that they will permit their hard-worked and underpaid Clergy, men whose labors in the cause of religion have never been surpassed, to

be passed over as unfit to enjoy the honors of the Episcopate. We trow not! Must the upas-tree shadow of the State which has cut off its connection with religion, and virtually declared all sects and religions and non-religions equal, still poison the fountains of government in the Church; and are we to have thrust on the Province, in a place of power an emolument a man totally unconnected with it, and whose first association with the Church in Canada arose from his brother having, while at the head of affairs, put every engine of the State in motion to degrade and ruin our Church, however great his piety or excellent his attainments.

ELECTION OF BISHOPS.

From the Colonist.

We have been looking with some anxiety for several months for the answer to the address, sent by our Legislature to the Imperial Government, with respect to the holding of Synods, and the election of Bishops, by the members of the Anglican Church, in this Province. We believe that an answer has at length arrived, but the full particulars of its contents have not yet been made public. An article copied from a contemporary a few days since, states that the Governor General is "to designate" to the proposed Sees, after consulting the Bishop, and such authorities of the Church as he may deem advisable, and taking precautions as to the means of endowing such Bishoprics. This, we believe, is so far perfectly correct. Nothing, however, has yet transpired with respect to the opinion of the English Ministry on the holding of Synods.

We are greatly surprised that the Imperial Government should endeavor to retain any right of interference in the Ecclesiastical affairs of the Church, after having forfeited all honest and just claim to do so, when it withdrew its protection from her property. Had it endowed the proposed Sees, there might be some plea for this conduct.

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This unwarrantable interference will prove galling to Churchmen, who are yet sore at the treatment they have received from the Crown, and at the hands of the highest lay and ecclesiastical authorities in Lords and Commons, in the matter of their endowments. At the same time it excites injurious prejudices against them and their principles amongst the other denominations, who cherish an intense aversion to any connection however slight it may be, between Church and State; and furthermore it is in direct contradiction to the theory of Gladstone, Newcastle, the Bishop of Oxford, and others, about "our right to manage our own affairs."

Under these circumstances the decision of the Home Government, we believe, cannot remain long in force. It argues a want of knowledge of the feelings that prevail here, that it should ever have been come to.

In a colony whose Legislature has determined that it is expedient to remove all semblance of connexion between Church and State, and where the mere nominal patronage of the Rectories vested in the Governor General, was transferred by Act of Parliament to the Church Society, any Imperial interference in a matter of so much delicacy and importance as the election of Bishops, will not be tacitly submitted to. All shadow of a claim to such a right, as we before said, was given up, when the Imperial Act transferred the Reserves to the tender mercies of colonial legislation. The speeches made by the most prominent men of the Church, both lay and ecclesiastical, at the various Synods and Church Society meetings that have been held in this city for the past two or three years, are almost unanimous in condemning interference in their Church affairs. So far back as 1853, we distinctly remember the emphatic manner in which the venerable Bishop protested *against the imposition of any "anti-catholic" restrictions,—as the Synod had a perfect right to choose in any quarter they pleased,* when some one suggested that it would be a good plan for the Clergy to nominate three Clergymen to

the Crown in case of a vacant Bishopric. We also remember well the very able and eloquent speech of the Hon. J. H. Cameron, on the same subject, at a later period.

Within the past few days also, there have been two very important meetings of the members of the English Church, in two of the most wealthy and important parishes in the proposed Sec of Kingston, at each of which, most decided speeches were made, and stringent resolutions passed against all external interference in their ecclesiastical matters. At the City of Ottawa, the meeting consisted entirely of Laymen, the mayor of the city having taken the chair. The speeches were extremely able, and evinced a most extraordinary amount of knowledge in various matters of Church polity, especially on the question of the election of Bishops from the primitive days of Christianity down to the present day.

We wish our space would permit us to copy the very interesting speeches. A few of the resolutions, however, will show the *animus* that prevailed amid the influential assembly. This meeting it is well to remark, was held before any intelligence of the Imperial decision had transpired.

The second meeting to which we have alluded, has just been held at Brockville. It was called by the Rev. Dr. Lewis, on requisition of 80 members of his Congregation, "comprising the most influential members" of his Church in that town. J. Crawford, Esq., mayor of the town, presided. The speeches were, we understand, decidedly opposed to any interference on the part of the Home Government. The following are the resolutions adopted:— (Here follow the resolutions as already given.)

Judging from "these signs of the times" we feel confident that the Imperial interference in those matters, if persisted in, will only produce discord and ill-feeling, and meet with opposition in every possible way. We have heard that the Bishop of Toronto intends convoking a Synod early in the Spring, and we believe the sentiments promulgated at Ottawa and Brockville, will then be found to be the sentiments of the whole Church.

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