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# The Canadian Ecclesiastical Gazette;

OR

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

VOLUME I.

TORONTO, NOVEMBER, 1854.

No. 11.

## DIOCESE OF MONTREAL.

CHURCH SOCIETY'S OFFICE, Nov. 1, 1854.

The monthly meeting of the Central Board of the Church Society was held this day—the Lord Bishop in the chair. The secretary laid on the table a copy of the form ordered to be printed at the last meeting of the Central Board for distribution among the clergy, to enable them to furnish information to the S. P. G. The meeting agreed in the adoption of a seal for the society and authority was given to the Hon. Judge McCord to have the same prepared. It was resolved on the motion of the Rev. Canon Bancroft, seconded by the Hon. Judge McCord, that the Dean of Montreal, Archdeacon Lower, Rev. Canon Bancroft, Rev. W. Bond, N. S. Tyler, Esq., Dr. Holmes and the Secretary be appointed a committee to prepare resolutions and nominate movers and seconders thereof to make such preparations as may be required for the general annual meeting, to be held on the third Tuesday in January.

An abstract of the Treasurer's accounts was laid on the table from which it appears that the following sums have been received since the last meeting, viz., for the general purposes of the Society. Subscriptions from Mascouche and Terrebonne, £3 16s. 3d.; Do. from West Farnham, £3, 12s. 6d.; Do. at Latrevois for 1853, £5 17s. 9d.; Archdeacon Lower's subscription, £1 5s.; John Crawford, do., £1 5s.; Mrs. John Crawford, do., £1 5s.; Mrs. Chapman, £1 5s.; Rev. Canon Leach, £1 5s.; a friend, per E. E. Shelton, £1.

And for the Widow's and Orphan's Fund. Collection at Clarenceville, £2 1s. 9d.; Do. at Lorel, £4; Do. at Vandreuil, £1 3s. 8d.; Do. at Henryville, 16s. 3d.; Do. at Colcaudu Lac, £2 6s. 3d.; Do. at Edwardstown, 12s. 4d. Subscription at Mascouche, £3 16s. 3d.; Do. at West Farnham, 10s.

EDWARD J. ROGERS, Secretary.

The Lord Bishop of Montreal has given notice of his intention, under divine permission, to hold his Triennial Visitation for that Diocese in the Cathedral Church at Montreal, on Wednesday the 17th of January next. Divine service, with the Holy Communion, will commence at half-past ten o'clock A. M.

## DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE MISSION FUND APPOINTED TO BE TAKEN UP ON THE 9TH OF JULY, 1854.

	£	s.	d.
Previously announced .....	35	7	8
St. George's Church, Etobicoke, per Churchwarden .....	0	14	0
South Cayuga, per Churchwarden ...	2	10	0
St. George's Church, Toronto, per Churchwarden .....	30	0	0
Elizabethtown .....	1	8	10
North Augusta .....	0	19	10
per Rev. W. C. Clarke .....	2	3	8

St. Phillip's Church, Weston, per Rev. T. S. Kennedy .....	3	8	5
Christ Church, Grantham, per Rev. H. N. Phillips .....	1	0	0
Christ Church, Amherstburgh, per Rev. F. Mack .....	1	18	0
St. John's, Berkeley, per Rev. Dr. Beaven .....	1	8	6
Christ's Church, Mimico, per Rev. H. C. Cooper .....	0	8	4
St. Peter's, Springfield ...	2	14	3
Sydenham Chapel .....	1	4	0
Port Credit .....	0	5	0
per Rev. S. Groves .....	4	3	4

Christ's Church, Huntingford .....	2	1	3
Lot 28, Con. 12, E. Zorra per Rev. F. D. Fauquier .....	2	13	0
St. Paul's Church, Yorkville, per churchwarden .....	6	13	3
Franktown, per Rev. R. Lewis .....	1	5	0
Prescott, St. John's Ch. .....	5	11	6
Maitland, St. James' Ch. .....	0	16	10
per churchwarden .....	6	8	4
Trinity Church, Barrie, per churchwarden .....	3	13	9
St. Mark's, Niagara, per Rev. T. Crean .....	5	15	0

Brockville, per Rev. J. T. Lewis .....	82	7	0
Holy Trinity, West Hawkesbury .....	3	3	9
St. John's Church, Van-kleeck's Hill, .....	7	3	
per Rev. R. S. Stephenson .....	3	11	0
Scymour West, per Rev. J. S. Clarke .....	1	7	6
Trinity Church, Thornhill... ..	2	16	3
St. Stephen's, Vaughan, .....	16	4	
per D. E. Blake .....	3	12	7
Holy Trinity, per churchwarden .....	13	1	3

St. Phillip's, Milford .....	1	1	9
St. John's, Marysburg .....	0	8	3
per Rev. S. R. Tuoke .....	1	10	0
St. Paul's Church, Fort Eric .....	1	7	0
St. John's, L. Ridge .....	0	10	0
per Churchwarden .....	1	17	0
Trinity Church, Chippewa, per Rev. S. W. Leeming .....	9	9	0
Christ's Church, Delaware .....	2	0	0
Carodoc Academy .....	0	15	0
per R. Flood .....	2	15	0

St. John's Church, Port Hope (per Rev. S. J. Short,) .....	6	0	0
St. George's, St. Catharines, (per Rev. A. F. Atkinson) .....	10	17	9
St. Paul's, Adolphustown ...	0	10	0
St. Paul's, Fredericksburg .....	0	10	0
per John A. Mulock .....	1	0	0
St. George's, Drummondville .....	2	11	0
St. John's, Stamford .....	2	8	9
per Rev. C. L. Ingles. ...	4	19	10

St. James' Church, Toronto, per churchwarden, .....	33	10	0
Trinity Church, Howard... ..	0	18	0
Clearville .....	0	8	1

St. Peter's Church, Tyrconnel .....	1	13	2
Fingal .....	1	1	0
per Rev. H. Holland ...	4	0	3
Trinity Church, Thornhill, additional, .....	1	0	0
Oakridge's Station .....	11	10	
per Rev. D. E. Blake, ...	1	11	10
Orillia Church .....	1	5	0
St. George's, Medonte .....	17	0	
C. W. Rood Station .....	11	6	
Lee's School House, Oro... ..	11	6	
per Rev. T. B. Read ...	3	5	0
St. Mary Magdalen, Picton, per churchwarden, .....	1	0	0
Wolfe Island, per Rev. T. Dousfield, .....	0	16	0
St. Peter's, Barton, .....	1	8	3
St. Paul's, Glanford .....	1	6	6
per Rev. G. A. Bull .....	2	14	9
St. Paul's, Norval .....	1	14	5
St. George's, Georgetown, .....	1	10	7
per Rev. Thos. Marsh, .....	3	5	1

60 collections, amounting to £215 18 8

### MISSION FUND.

Dereham and Norwich, per Rev. C. Brown .....	1	12	6
St. Thomas' Church, Belleville, per Rev. J. Grier, .....	3	8	9

### DONATIONS.

Anonymous, per Rev. J. Butler, for Widows and Orphans' Fund .....	2	10	0
Mrs. Butler, for W. O. F., per Rev. J. Butler .....	0	5	0

### THE CLERGY RESERVE BILL.

An Act to make better provision for the appropriation of Monies arising from the Lands heretofore known as the Clergy Reserve, by rendering them available for Municipal purposes.

Whereas by the act of the Parliament of Great Britain, passed in the session held in the thirty-first year of the reign of His Majesty King George the Third, and intitled, An act to repeal certain parts of an act passed in the fourteenth year of His Majesty's reign, intituled "An Act for making more effectual provision for the Government of the Province of Quebec in North America, and to make further provision for the Government of the said Province," it is among other things enacted, that it shall and may be lawful for His Majesty, his heirs or successors, to authorize the governor or lieutenant governor of each of the Provinces of Upper Canada and Lower Canada respectively, or the person administering the government therein, to make from out of the Lands of the Crown within such province, such allotment and appropriation of lands as therein mentioned, for the support and maintenance of a Protestant Clergy within the same; and it was further enacted, that all and every the rents, profits and emoluments which might at any time arise from such lands so allotted and appropriated as aforesaid, should be applicable solely for the maintenance and support of a Protestant Clergy within the province in which the same should be situated,

and to no other purpose whatever. And whereas in pursuance of the said act, such allotments and appropriations of land as aforesaid have been from time to time reserved for the purpose therein mentioned, which lands are known in this province by the name of the Clergy Reserves, and whereas by another act of the parliament of the United Kingdom, passed in the session held in the seventh and eighth years of the reign of King George the fourth, and intitled, An act to authorize the sale of a part of the Clergy Reserves in the Provinces of Upper and Lower Canada, the governor, lieutenant governor or person administering the government of the said provinces or either of them, was empowered with the consent of the Executive Council of such province, and in pursuance of His Majesty's instructions, to sell and convey in fee simple or for any less estate or interest, a part of the said Clergy Reserves in each of the said provinces, not exceeding in either province one-fourth part of the Reserves within the same, nor exceeding One Hundred Thousand Acres in either of them in any one year, and it was enacted that the proceeds of such sales should, by the proper officers, be invested in the public funds of the United Kingdom, and that the dividends and interest of the monies so invested should be appropriated in the manner provided by the said last mentioned act: and further, that it should be lawful for the governor, lieutenant governor or person administering the government of either of the said provinces, with the consent of the Executive Council thereof, and in pursuance of his Majesty's instructions, to give or grant in exchange for any part of the said Clergy Reserves any lands within the said province of equal value with such Clergy Reserves so to be taken in exchange, or to accept in exchange for any such Clergy Reserves from any person or persons any lands of equal value, and that any lands so taken in exchange for any such Clergy Reserves should be holden by the Crown in trust for the purposes for which the Clergy Reserves were appropriated by the acts firstly and secondly above cited: And whereas by another act of the said Parliament, passed in the session held in the third and fourth years of Her Majesty's reign, intitled, An act to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof, other and further provision is made for the sale of the whole of the said Clergy Reserves, and for the investment of the proceeds of such sale and the distribution of the interest and dividends on such investments, and of the interest on sales of Clergy Reserves on credit or rents arising from Clergy Reserves demised for a term of years, subject to the provision that the quantity of the said Clergy Reserves so to be sold in any one year shall not in the whole exceed One Hundred Thousand Acres, without the previous approbation in writing of one of Her Majesty's Provincial Secretaries of State, and to the other restrictions and conditions in the said act mentioned and imposed; and so much of the act herein first cited as relates to any reservations of land to be made after the passing of the act herein last cited, in Upper Canada or Lower Canada, for the support and maintenance of a Protestant Clergy, is repealed. And whereas by another act of the said parliament passed in the sixteenth year of Her Majesty's reign, and intitled, An act to authorize the legislature of the Province of Canada to make provision concerning the Clergy Reserves in that province, and the proceeds thereof, it is in effect enacted that it shall be lawful for the legislature of the Province of Canada, from time to time, by any act or acts to be for that purpose made and enacted in the manner and subject to the conditions required by the act of the said parlia-

ment passed in the session thereof held in the third and fourth years of Her Majesty's reign, and intitled, An act to reunite the Provinces of Upper and Lower Canada, and for the government of Canada, sections thirty-seven, thirty-eight and thirty nine, in respect of acts made and enacted by the said legislature, to vary or repeal all or any of the provisions of the act herein last above cited for or concerning the sale, alienation or disposal of the said Clergy Reserves, and for or concerning the investment of the proceeds of all sales therein made or thereafter to be made of such Reserves, and for or concerning the appropriation and application of such proceeds and investments, the interest and dividends accruing on sales on credit of such Reserves, the rents of such Reserves for the time being unsold, and all other the profits of or accruing from such Reserves, and (notwithstanding the said act herein thirdly above cited) to make such other provisions for or concerning the sale, alienation or disposal of the said Clergy Reserves, and such investments as aforesaid, and for or concerning the appropriation and application of such Clergy Reserves, proceeds, investments, interests, dividends, rents and profits, as to the said legislature may seem meet; subject to the proviso that it shall not be lawful for the said legislature by any act or acts thereof as aforesaid, to annul, suspend or reduce any of the annual stipends or allowances which have been already assigned and given to the Clergy of the Churches of England and Scotland, or to any other religious bodies or denominations of Christians in Canada, (and to which the faith of the Crown is pledged) during the natural lives or incumbencies of the parties now receiving the same, or to appropriate or apply to any other purposes such part of the said proceeds, investments, interests, dividends, rents and profits as may be required to provide for the payment of such stipends and allowances during such lives and incumbencies: And whereas it is expedient to alter in certain particulars the provisions of the act thirdly above cited, touching the matters subjected by the act last above cited to the control of the legislature of this province: Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and the Legislative Assembly of the Province of Canada, constituted and assembled by virtue of and under the authority of an act passed in the parliament of the United Kingdom of Great Britain and Ireland, and intitled, An act to re-unite the Provinces of Upper and Lower Canada, and for the government of Canada, and it is hereby enacted by the authority of the same, as follows:—

I. The monies arising from the Clergy Reserves in Upper Canada shall continue to form a separate fund which shall be called the Upper Canada Municipalities Fund, and the monies arising from the Clergy Reserves in Lower Canada shall continue to form a separate fund which shall be called the Lower Canada Municipalities Fund:

The Municipalities Fund for each section of the province respectively shall consist of all monies arising from the sale of Clergy Reserves in that section of the province, whether now funded or invested either in the United Kingdom or in this province, or remaining uninvested, or hereafter to arise from such sales, the interest and dividends of monies forming part of such fund, the interest upon sales of Clergy Reserves in that section of the province, on credit and rents, issues and profits arising from Clergy Reserves therein demised or to be demised for any term of years, and other casual and periodical incomes arising from Clergy Reserves therein, after deducting therefrom the actual and neces-

sary expenses attending the sales of the said Clergy Reserves and of managing the same and the funds aforesaid, and the monies forming the said funds shall be paid into the hands of the Receiver General and shall be by him applied to the purposes hereinafter mentioned, and the authority of this act or any general or special order or orders to be made by the Governor in Council.

II. The annual stipends or allowances which had been before the passing of the act of the parliament of the United Kingdom last cited in the preamble of this act, assigned or given to the Clergy of the Churches of England and Scotland, or to any other religious bodies or denominations of Christians in either section of the province, and chargeable under the act of the said parliament on the Clergy Reserves in such section, (and to which the faith of the Crown is pledged) shall, during the natural lives or incumbencies of the parties now receiving the same, be the first charge on the Municipalities Fund for that section of the province, and shall be paid out of the same in preference to all other charges or expenses whatever: Provided always, that in any case where such annual allowance as aforesaid is payable not to an individual but to a religious body or denomination, such allowance shall continue to be payable during the — years next after the passing of this act, and no longer.

III. And whereas it is desirable to remove all semblance of connection between Church and State and to effect an entire and final disposition of all matters, claims and interests arising out of the Clergy Reserves by as speedy a distribution of their proceeds as may be: Be it therefore enacted, that the governor in council may, whenever he may deem it expedient, with the consent of the parties or bodies severally interested, commute such annual stipend or stipends, allowance or allowances, for the value thereof, to be calculated at the rate of six per cent. per annum, upon the probable life of each individual, or upon an average not exceeding — years' purchase on the lives of all the incumbents so entitled belonging to the same religious denomination, and in the case of religious bodies at — years' purchase; and such commutations shall be paid accordingly out of that one of the Municipalities Funds upon which such stipends or allowances are respectively made chargeable by this act.

IV. So long as any such stipend or allowance shall be chargeable upon either of the said Municipalities Funds, a portion of such fund producing annually interest sufficient to pay every such stipend or allowance then chargeable thereon, shall be retained by the Receiver General, and appropriated for that purpose, and other such securities as aforesaid, or to apply them to the payment of the commutations aforesaid.

V. The amount of the Municipalities Fund in and for either section of the province remaining unexpended and unappropriated under the foregoing provisions of this act, on the thirty-first day of December in each year, shall, by the Receiver General, be apportioned equally among the several County and City Municipalities in the same section of the province, in proportion to the population of such municipalities respectively according to the then last census made either under the act to provide more effectually for taking a periodical census of the province or any other act under which census may be legally taken of the municipalities in either section of the province; and the portion thereof coming to each municipality shall be paid over by the Receiver General to the treasurer, chamberlain or other officer having the legal custody of the monies of such municipality, without

other authority than this act, and shall make part of the general fund of the municipality, and be applicable to any purpose to which such funds are applicable: Provided always, that if at the time when such payment is to be made any sum of money shall be payable by any such municipality to the Receiver General for any cause whatever, and shall be overdue, he may retain in his hands in satisfaction or part satisfaction thereof, the sum which would otherwise be payable to such municipality, or so much thereof as may be equal to the sum so payable to him by the municipality and overdue, and shall deliver to the treasurer, chamberlain or other officer as aforesaid, a discharge in favor of the municipality for a sum equal to that so retained by him; and for the purposes of this section, each municipality into which any county in Lower Canada may be at the time divided, and each Union of Counties for municipal purposes in Upper or Lower Canada, shall be taken to be a County Municipality.

VI. So much of the act cited in the preamble of this act as limits the quantity of lands forming part of the Clergy Reserves which may be sold in any one year without the previous approbation in writing of one of Her Majesty's principal secretaries of state, and so much of the said act as makes any appropriation of any monies forming part of the Clergy Reserves Fund, or arising from the sale of Clergy Reserves, other than such as is made by this act, or as may be in any way inconsistent with this act, shall be and so much of the said act is hereby repealed.

VII. Any lands which may have been, under the authority of the acts hereinafter cited, or any of them, accepted in exchange for lands originally forming part of the Clergy Reserves in any part of this province, shall be deemed to be Clergy Reserves for all the purposes of this act.

## PROCEEDINGS OF THE CHURCH SYNOD OF THE DIOCESE OF TORONTO.

### FIRST DAY'S SESSION.

On Wednesday, the 25th of October, the Synod met at the Parochial School-house; morning prayers having been previously read in St. James's Church by the Rev. Rural Dean Fuller, and the lessons by the Rev. Rural Dean Grier.

The Lord Bishop took the chair.

The opening prayers were read by the venerable the Archdeacon of York.

The names of the clergy attending the last Synod were then read over by one of the clerical secretaries, and those present answered to their names.

The names of the Lay Representatives were read by one of the lay secretaries, and those present answered to their names.

The names of such of the clergy as were not at the late Synod but were now present were added to the list.

The certificates of the new representatives were then called for and received.

The minutes of the last meeting were read and signed by the chairman.

The Lord Bishop read the following address:

*Reverend Gentlemen and Gentlemen:*

In my circular of the 7th instant I mentioned that the meeting of this adjourned Synod had been postponed, in the hope that the Imperial Government would redeem its pledge and pass a measure to remove the disabilities, which are by some supposed to exist in regard to Colonial Church Assemblies.

This hope has not been realized; but we do not require to wait any longer for such an enactment, because the best legal authorities, and

among them I believe the Solicitor General of England, have arrived at the conclusion, that whatever difficulties may stand in the way of national and provincial convocations of the clergy, they do not extend to Diocesan Synods.

Before the fate of the measure proposed by Her Majesty's Solicitor General to the Imperial Parliament could be known here, it became incumbent on me to commence the usual confirmation visits to my parishes, missions and stations, and accordingly I proceeded to those in the Niagara District on the 12th of May. In this portion of the diocese I was employed nineteen days, and am happy to say that I found the church in a healthy state and gradually gaining ground. Our people are principally farmers, and in a prosperous condition; and they are learning by degrees their duty to contribute towards the support of the church and her ministry. From causes incident to the first settlement of this beautiful portion of the diocese, and in some degree peculiar to the more early inhabitants, the feeling that all Christians should be liberal and active in the maintenance of their clergy, and in furnishing all things necessary for the proper celebration of public worship, is not yet so lively as it ought to be: but we have a fair promise that it will in a short time become all we could wish. During the nineteen days that this journey lasted, I held twenty-two confirmations, at each of which I preached and addressed the candidates, and the result was the admission of 135 young persons to the full membership of the church, being about one hundred more than at my former visitation in 1851.

On my returning to Toronto on the 30th May, I found it necessary to tarry a few days that I might preside, as usual, at the annual meeting of the Church Society, and bring up my correspondence, which has become heavy, and likewise attend to the numerous references on church matters—some of which required careful examination and deliberation.

These being all disposed of, I left Toronto for that extensive division of my diocese which lies west of Hamilton, on the 19th of June, in which I was employed fifty days—driving daily, on an average, from twenty-five to thirty miles, in a strong carriage suitable to the roads. During this long journey I held confirmations at 69 places, and at each preached and addressed the candidates, with the exception of sixteen days, when I had the pleasure of the Rev. Dr. Beaven's company, who preached alternately. The weather proved intensely warm, more so than our summers commonly are,—or perhaps I felt the heat more than when younger. I had however great reason to be thankful to Almighty God, for though we generally held two full services per day, at considerable distance from one another, I never felt the fatigue less, and rose every morning fresh for renewed labors. The number confirmed during this journey amounted to 1728, and the miles travelled to one thousand and nine.

I reached Toronto on the 5th of August, and after despatching as quickly as I was able the mass of business which had accumulated during so long an absence, I proceeded on the 17th, by railroad and steamboat, to Lakes Huron and Superior. This was a very easy excursion, and seemed one rather of pleasure than of business. It was attended with no fatigue, though the distance was great—in going and returning perhaps nine hundred miles. In all my other journeys I had to travel by land; but, with the exception of about forty miles in a rough coach, over a tolerable road, between Barrie and Penetanguishene, there was nothing of wearisome exertion. I was desirous of stopping to confirm at Owen's Sound on my way up Lake Huron,

because it would have saved me a rough and tedious journey by land, but, although Captain Thompson, who treated me and my companion, the Rev. the Provost of Trinity College, with the greatest kindness and respect, and was also equally anxious to meet my wishes in this matter, it could not be accomplished—the strength of the wind impeding the steamer so much that she arrived too late in the afternoon. My congregation and candidates had been waiting some hours, but dispersed as darkness was approaching. On Sunday, the 20th of August, we reached the Great Manitowaning Island, about 12 o'clock, and were cordially received by the Rev. Dr. O'Meara and family, the Indian Superintendent, George Ironsides, Esq., and other gentlemen of the village.

The Church bell was ordered to be rung, to assemble the Indians and other inhabitants for public worship. The service was conducted with great solemnity, and was found by all very impressive. Only five Indians were confirmed; and, indeed, the attendance of the aborigines, compared to former occasions, was very limited. Their crops had in a great measure failed, and most of them had removed to other places more favorable for fishing. There are also other circumstances, not necessary on this occasion to mention, which have kept back this settlement, and in a great degree frustrated the meritorious object which the late Sir Peregrine Maitland, and more recently Lord Seaton, had in view; namely, to assemble in one place all the Indians scattered in small bands, or single families, around Lake Huron, into one village, and give them a clergyman of the Church, a good school, and houses and implements of husbandry. The situation of the village, overlooked by its handsome church, is very beautiful, but not, it is said, favorable for fishing; and, as the natives very much depend on fish for their food, this seems to have proved the first serious drawback to the success of the scheme. We left the Manitowaning Island at half past three for the Sault Ste. Marie, at which we arrived on Monday the 21st, about 1 p. m. Here I expected to meet my friend, the Right Rev. Dr. McCroskey, Bishop of Michigan; but the sickness which prevailed in his Diocese, and especially at Detroit, no doubt detained him at home. As we have few or rather no Indians at the Sault Ste. Marie, I made an appointment to meet those residing at the Garden River, next morning at 10 o'clock, and spent the remainder of Monday in examining the capabilities of the place on both sides of the Strait, and especially the magnificent Canal building to join Lake Huron and Superior, which, considering the great distance from the sea, is a work of great interest and value.

We had a full meeting of the Indians of Garden River on the 22nd, at the time appointed. The service was very impressive—two Indian children were baptized, thirteen young persons were confirmed, and fourteen, some of them advanced in life, came forward to the holy communion. The situation of the village is attractive, the land is good, and the Indians appear in rather a prosperous condition. Under the Rev. Dr. O'Meara's superintendance, a school for boys, and one for girls, have been established for the instruction of the Indian children. The teachers are both from England, and so far the undertaking is doing well. In the meantime the Rev. Dr. O'Meara has gone to England to solicit aid in carrying on our Indian Missions in this quarter, and it is hoped that we shall be able to establish one or two clergymen to assist him in his Mission, and relieve him from some portion of his arduous labours, which are beginning to impair his constitution. The Rev. Dr. O'Meara merits the thanks of all Christians, and

friends of Missions, not only for his untiring personal labors, but more especially for his translations of the Prayer Book, and large portions of the Holy Scriptures, into the Indian tongue, which will make the labours of future missionaries comparatively easy. The value of these translations has been proved beyond dispute by the eagerness with which they are sought after by the Missionaries of the United States, for their Indians, and their introduction with advantage into his Diocese by the Bishop of Rupert's land. As soon as the services were completed, we embarked on board the steamer on her way to Penetanguishene, and reached Toronto on Friday, the 25th, at 11 o'clock A.M.

On Friday, the 31st of Sept., I commenced my fourth and last journey of Confirmation for the season. It likewise occupied me 19 days. A large portion of the country through which we had to pass was comparatively of recent settlement; the roads were consequently in many places very rough, but the results were encouraging and sufficient to render of no account, occasional discomforts, as to quarters and entertainment. The stations visited were only fifteen, at which 155 candidates were confirmed, but as some of them were at great distance from any other, 470 miles had to be driven over to accomplish the work.

I conclude this portion of my address with noting the general result of my summer's operations:—

Persons Confirmed.....	2635
Confirmations held.....	108
Sermons and Addresses.....	216
Days occupied.....	98
Miles travelled.....	2705

On a view of these total results from the visitations of the Western Division of the Diocese, we have great reason to offer our devout prayers to Almighty God, for the measure of success with which he has vouchsafed to these our exertions in extending the Kingdom of His own Dear Son.

Having, for the information of the Synod submitted this very brief view of the state of the Church in the Western half of the Diocese, and in the full confidence that the Eastern half, which it will be my duty to visit next summer, should God spare me so long, will furnish equal encouragement, I now approach the more special objects for which the Synod is at this time called together, and it appears to me that they may be reduced to four:

1st. To frame a constitution and such rules and regulations as may appear necessary for the future guidance of this Synod.

2d. To consider what steps can be taken at this time for commencing and establishing a Clerical Sustentation Fund.

3d. What further steps can the Synod adopt towards obtaining separate Schools.

4th. What course is it expedient for the Synod to take in this crisis of the Church property?

On each of these points, it appears my duty to make some remarks:

1st. A simple attempt towards a Constitution with such rules and regulations as are required to insure order and despatch in the management of business, has been drawn up and will be laid before you for your deliberation. It is rather offered as a ground upon which to proceed than as presenting anything complete—such completeness can only be arrived at by much care and serious reflection. In reference to this important object, I would respectfully suggest, that it be not finally adopted at this meeting of the Synod. Let each of its provisions be considered and drawn up with the utmost attention, and when the draft is completed, let it lie over to another Synod. In the meantime let it be

printed and placed in the hands of the members of the Synod, Clerical and Lay, that it may have the benefit of their thoughtful deliberation, and be adopted at some future meeting, with or without alterations or amendments, as the case may be. I would further respectfully suggest, that during the time that this draft is waiting for future action, copies be forwarded to the Bishops of the British North American Colonies, for their consideration and, if they think proper, to be laid before their clergy: promising that we will be happy to give our best attention to any alterations or amendments that they might feel disposed to offer. To promote unity in the Church is most desirable, and could we bring about the adoption of the same Constitution, rules and regulations for conducting our business in the different Synods, while we yet retained severally our distinct powers and freedom of action, a vast advantage will have been obtained by the Colonial Church, as well as a great addition to her strength and harmony. Were it to go no further at present than to unite more cordially the either two Dioceses of this Province, it would be of no small benefit to the Church. Even at this moment were the three Bishops, with their Synods, to remonstrate in a compact body against the meditated confiscation of our property, such remonstrances would carry greater weight than when acting singly.

2nd. To consider what steps can be taken at this time towards commencing and establishing a Clerical Sustentation Fund?

I very much fear, that all we can at present do towards the attainment of this important object, will be to appoint a small Committee of zealous and really working men, to collect facts and materials, and report on the subject to the next Synod—adding such remedies and suggestions as may appear to them the most likely to produce favorable results. Some energetic movement in this direction is daily becoming more and more necessary; many of our clergy are already suffering severely from the neglect of their congregations in not strictly keeping their engagements, and allowing them to fall in arrears. Not that in perhaps any case they desire to put their Minister to serious inconveniences, but they do not regard their debt to him in the same light as a debt to other people; they think it may wait a little. Now, all such engagements should be considered sacred, and to come before all common engagements. If, indeed, we truly feel that we are bound to worship God and to serve him with all our heart, soul, and mind, we shall not hesitate to give a reasonable portion of our substance to support Divine worship, or bestow it grudgingly, or with great reluctance.

3. What further steps can the Synod adopt towards obtaining separate schools?

Ever since the pernicious system of education which prevails in this province has been adopted, the church has not ceased to remonstrate against it. She pays, through her members, a larger share of the school tax than any other denomination, and yet obstructions are wilfully, and I believe, advisedly thrown in her way, which in a great measure prevent her from using the common schools for the instruction of her children. Nay, it is notorious that in many populous cities, towns and villages, the members of the church, in a manner, educate the great portion of the inhabitants from the taxes they are compelled to pay by the provisions of an iniquitous law; while they are unable from the absence of all religion, to educate their children, except they go to the additional expense of supporting separate schools, which many of them are unable to do. Thus, so far as public schools are concerned, the great mass of our population are brought up in total ignorance of

Christianity. Under these circumstances we should repeat our remonstrance from time to time, till redress shall be obtained.

4. What course is it expedient to take in the present crisis of the church property?

As I have elsewhere given my sentiments at some length on this important question, I should have in all probability passed it over in silence on this occasion, had it not been desirable to set myself right with my brethren on a step which I had recently very willingly taken at the suggestion of the Bishops of Quebec and Montreal, who have adopted the like proceeding, but which some of the clergy seem to have misapprehended.

It was not my intention to peril in the slightest degree the guarantee given by the 16th Victoria cap. 21st to the present incumbents, but to make this provision permanent and the income which pays it the property of the church for ever; and I further require an additional fund, moderate it may be in amount, but nevertheless sufficient to enable us to extend the church in a reasonable degree.

These two points may be completely secured in the same arrangement; for instance, the expenses of the church are at present about £20,000 per annum. Now were the government to offer us a capital which when invested would yield £30,000 per annum, and make the present incumbents as secure as by the 16th Victoria, cap. 21, by ordaining them to be the first charge, we should have the residue or ten thousand per annum for the extension of the church. Yet even this proposition, which would no doubt secure all present interests and enable us to increase our Missions, I could only accept under protest. Nor can I in any other manner receive offers, however advantageous they may seem, which take away any portion of our property guaranteed under the provisions of the 3rd and 4th Victoria, cap. 78. At the same time I am quite aware that the church would suffer most grievously were the bill before the House to become law in its present shape, and therefore I should acquiesce in what might appear to the clergy and laity at large a generous commutation, and while not infringing on the present incumbents, would leave us some means of extension. For myself, I proceed upon the principle that we have no right to give up any part of the Endowment which has been conferred lawfully upon the church. At the same time the Government, by the exercise of unlawful and oppressive power, may compel us to submit to any terms which it may choose to offer.

What the Bishops desired by the Circular, was simply yes or no, as to entertaining or rejecting a reasonable commutation for the property of the Church. As the matter was pressing, they thought it would be desirable to be authorised by the Clergy at large, to receive merely for consideration any such offer, but it was no part of their plan to permit the rights of the present incumbents or receivers of pensions, allowances, &c., &c., to be touched, or to accept such offer without further reference to their people.

In the different schemes which I have suggested for arranging with the Church (except that of the Earl of Derby) I have adhered to the principle of claiming all conferred upon her by the 3rd and 4th Victoria, or a fair equivalent; but confiding so much on his Lordship's honor and sagacity, I should feel disposed to accept the compromise he proposed, though attended with very considerable loss to the Church, and this for the sake of future peace and tranquillity, which are of greater value than the loss sustained.

All of you must have seen by this time the measure before Parliament for confiscating the

**Clergy Reserves.** It leaves nothing that unrestrained power can take away, nor do its promoters give even a solitary indication of fair adjustment.—Nevertheless it appears to be a solemn duty on our parts to remonstrate against a proceeding which disregards all vested rights and all just and honorable dealing, and by every lawful exertion in our power to prevent its adoption.

The history of the Clergy Reserves is not without great moral value. A message from the Crown to the Commons was sent to Parliament in 1791, stating the desire of His Majesty George III. to form a provision in the Province of Canada for the support of a Protestant Clergy, and to make the provision perpetual, out of the Crown Lands—lands which by right, by law, and the constitution, belonged as much to the Crown as any property of an individual belongs to himself. This provision was called Clergy Reserves; and in order to give an additional guarantee to that of the king and Parliament, the Church accepted the Reserves in lieu of tithes, and consented to an Act passed in February, 1823, to that effect; a proceeding which embraces in its nature a regular purchase. Was then all this recognition, says Lord St. Leonards in the House of Lords on Friday, 22d April, 1852, by the Crown, the Parliament, and by the colony, of no avail in settling a title? How could one stand more secure? If it were the title of a private individual and not the church, it would be considered so monstrous a violation of right, that no man would endure it, and a full remedy would be given at common law.

In 1840, Lord Sydenham protested against bringing forward the Union measure, till the question of the Clergy Reserves was finally settled. And if there ever was a solemn compact in any nation with the Protestant Church, it was the compact of 1840 on this subject.

There was an anxiety on the part of the Government to meet the wishes of the Canadian Legislature, even by sacrificing a part of the rights of the Church. The then Archbishop of Canterbury was a party to the arrangement, and all the great men of the day were called upon for counsel, and they agreed to carry a measure as near as the law laid down by the judges would permit, and upon the consent of the Church, given by the Archbishop, it was passed; and the Church in Canada, though losing 7-12ths of her property for the sake of peace and harmony gave her consent, thinking that she would receive a full equivalent in putting away all dissent and controversy. And indeed there was peace and quietness for ten years, till our political incendiaries wanted a subject for agitation, and with the assistance of the Roman Catholics revived the question of the Reserves. And we now behold the result.

If the Legislature pass the Bill before them secularizing the Clergy Reserves, and they cannot do so without the votes of the Roman Catholic members, they will violate the principles of justice and morality, and set a precedent for subverting at any time the rights of property, and this in direct opposition to Lord Denman's opinion, one of the most able constitutional lawyers of the age, who declared that no Legislature had power to take away any man's property or that of any public body without giving in compensation a full equivalent.

I had proceeded thus far, when it struck me very forcibly, that although the 16 Vic. chap. 21, gives power to the Colonial Legislature to make certain alterations in the appropriations and investments, &c., &c., of the Clergy Reserves Fund, it gives no power whatever to alter the object to which they were at first confined, much less to secularize them. By the 31st of

George III., chap. 31, these lands are declared to be for the support of a Protestant Clergy solely, and for no other use or purpose whatever, and this, in accordance with the British Constitution, as understood at that time, which recognized no clergy but those of the Church of England. In 1840, the judges decided that the words Protestant Clergy were wide enough to comprehend more Protestants than those of the two National Churches; hence the provisions of the 3rd and 4th Victoria, framed on this decision, extended to all Protestant denominations, and by implication to the Roman Catholics also, but expressly, as appears by the 7th clause, for the purpose of public worship and religious instruction, affording at the same time, a fair preference to the National Churches of England and Scotland, thus strictly maintaining the principle of the Pious George III., which was to cherish sound Religion. Nor does the recent Act of the 16th Victoria, chap. 21, interfere in the slightest degree with this primary object, the support of a Protestant Clergy, or public worship and religious instruction, the great purpose for which the Reservation was intended—nor does it give, as appears to me, any power to the Colonial Legislature of the Province to divert one farthing of the funds to other than religious purposes. They may in their wisdom still pillage the Roman Catholics, whom the ruling parties of the Legislature are willing to exalt to supremacy in the Colony; or they may grant them in greater portions to such Dissenters as are willing to receive assistance, and thus ignore the two national churches, which are the true proprietors: but they have no power to give the proceeds of the Clergy Reserves Fund to be trampled in the mud by municipal authorities, or to furnish them with a fruitful source of corruption. To the maintenance of religion and the purposes of public worship, all funds arising from the Clergy Reserves must, in my humble opinion, be still applied, and to nothing else, till the law is again changed, and some new object carefully defined, and this can only be done by the Imperial Legislature. There is not a single word or syllable in the 16th Victoria, chap. 21, which affords the slightest ground for believing that the British Parliament intended to make any change in the object of reservation, although they were disposed to permit a change in the details for promoting that object. In conclusion, I congratulate the Synod on what seems to me to be the fact, that all funds accruing from the Clergy Reserves are still to be applied to religious purposes, and to nothing else. No doubt a hue and cry will be raised among such men as are enemies of the Church at this unexpected interpretation and reading of the law, but we regard not clamour when right and truth are with us; and aware as we now are, that the 16 Vic., chap. 21, changes not the object for which the Reserves were at first set apart, the bill before the legislature, should it be enacted, falls to the ground as a dead letter: and should those hostile to religion refer back to England for an alteration in the law, even the British Parliament, having discovered the baseness of those they were trusting, dare proceed no further in betraying the Church of God.

Let us not, however, be thrown off our guard by the superior position which we now occupy; but, on the contrary, let us redouble our vigilance to obtain a final and successful result; and in order to do this, I would respectfully recommend, that a committee be appointed to draw up resolutions in firm but decorous language, on which a memorial or remonstrance may be founded, to the three branches of the Legislature, against the iniquitous measure before them, which unblushingly provides for the

confiscation of our Church property—a measure which it has neither moral nor legal power to pass; and that a deputation of two beneficed clergymen, and two respectable laymen, be forthwith sent to Quebec to present the same.

JOHN TORONTO.

The Provisional Committee through their chairman requested time to prepare their report to be presented to the Synod to-morrow morning.

Moved by the Rev. S. Lett, LL.D., seconded by the Rev. Francis Evans,

That a committee of this Synod be now formed to consider what alteration it is desirable to have made in the Church temporalities act, and to prepare a petition to the Provincial Parliament in accordance therewith, and that said committee be requested to report to-morrow. Carried.

The following gentlemen were placed on the committee by the Bishop.—Rev. Dr. Lett, Rev. Rural Dean, Palmer, Hon. G. S. Boulton, and G. W. Allan, Esq.

Moved by the Rev. James Beaven, D. D., seconded by Hon. G. S. Boulton,

That the Lord Bishop be requested to name a committee for considering what methods should be adopted for the permanent sustentation of the clergy in accordance with the recommendations of his Lordship in his opening address to the Synod, that this committee have power to add to their numbers, and be authorized to employ a secretary and to take such other measures as may appear to them expedient for obtaining the fullest information. Carried.

Moved by the Rev. H. C. Cooper, seconded by the Rev. F. L. Osler,

That the Lord Bishop as chairman of this Synod be respectfully requested to nominate or appoint the committee or committees to take into consideration the subject of the Clergy Reserves, and the question of a separate school bill, as suggested in his Lordship's opening address. Carried.

The following gentlemen were nominated by the Bishop.—Rev. Rural Dean Palmer, Rev. H. C. Cooper, Rev. F. L. Osler, Hon. P. B. DeBlaquiere, G. W. Allan, Esq., and D. J. Hughes, Esq.

Moved by the Rev. S. Givins, seconded by Rev. H. C. Cooper,

That this meeting adjourn till eleven o'clock, to-morrow, and that there be prayers in the Cathedral at ten.

#### SECOND DAY'S SESSION.

The Synod re-assembled on Thursday, 26th, at the Parochial School-house at 11 A. M. prayers having been previously read at the Cathedral Church of St. James by the Rev. M., Boomer, and the Lessons by the Rev. J. Wilson,

The meeting opened with prayer, read by the venerable Archdeacon of York. The minutes of the preceding day's meeting were read. The Lord Bishop then called upon the Provisional Committee to present their report, which was accordingly read by the chairman, the venerable Archdeacon of York.

The Declaration prefixed to the Constitution having been read over again by the Secretary, it was moved by H. C. Baker, Esq., seconded by the Rev. W. Ritchie, that the Declaration be adopted by the Synod. Carried.

#### DECLARATION.

We, the Bishop, the Clergy, and Representatives of the Laity of the United Church of England and Ireland, within the diocese of Toronto, assembled in Synod, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this diocese, desire, in the first place, for the avoiding

of all misunderstanding and scandal, to make a declaration of the principles upon which we purpose to proceed.

We desire that the church in this colony shall continue, as it has been, an integral portion of the United Church of England and Ireland.

As members of that church, we recognize the true canon of holy scripture, as received by that church, to be the rule and standard of faith: we acknowledge the book of Common Prayer and Sacraments, together with the Thirty-Nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in holy scripture: we maintain the form of church government by bishops, priests, and deacons, as scriptural and apostolical, and we declare our firm and unanimous resolution, in dependance on divine aid, to preserve those doctrines and that form of church government, and to transmit them to our posterity.

In particular, we uphold the ancient doctrine of our church, that the Queen is rightfully possessor of the chief government or supremacy over all persons within her dominions, in all causes whether ecclesiastical or civil; and we desire that such supremacy should continue unimpaired.

It is our earnest wish and determination to confine our deliberations and action to matters of discipline, to the temporalities of the church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority over any but those who are, or shall be, members of our own church.

We conceive that the following, and such like subjects, may fitly come under our consideration, and lead to action on our part.

1. To frame a Constitution for the Synod, and to regulate the time and place of its meetings, and the order and manner of its proceedings.

2. To provide for the proper exercise of ecclesiastical discipline, in regard to both clergy and laity.

3. To provide for the extension and temporal well-being of the church, and the support of the clergy and schoolmasters, for the maintenance of public worship, and the diffusion of a sound religious education.

4. To promote and regulate the building and consecration of churches, and the erection of parsonages and schoolhouses.

5. To provide for the division of the diocese into parishes, with regulations for future subdivisions.

6. To provide (with consent of the Crown, where needed) fit regulations for the appointment of bishops, priests, and deacons.

7. To regulate the fees for marriages and other offices of the church.

8. To provide, with the consent of the Crown, for the division of the diocese into new dioceses, either forthwith, or at any future period.

9. To procure from the Colonial Legislature any laws, or modifications of laws, which the circumstances of the church may require.

These are subjects which will supply abundant employment for our Synods, and they are such as the circumstances of the church in this Province imperatively require her clergy and laity to deal with. In adopting synodical action upon such a principle, we feel that we shall not be infringing the royal prerogative; and we are the more free to enter upon such action from having learned that a high legal authority in the Mother Country has declared that there is no real impediment to the action of diocesan synods, and from knowing that the Imperial Legislature has affirmed the principle that the colonial church ought to have the power of assembling for the management of its internal affairs.

Though we could have desired that an Act of the Imperial Legislature (founded on the views of the archbishops and bishops, and other well-informed persons, both at home and in the colonies, could have laid down the basis of such a constitution as should have been suitable for the action of synodical assemblies in all the colonies, in order that the unity of all parts of the church might be completely preserved; yet the exigency of our affairs does not admit of any further delay. If, at any future period, such constitution should be framed by adequate authority, we shall cheerfully modify what has been done by ourselves, so as to bring it into conformity with the decisions of such authority.

Meanwhile, we have reason to trust that the other dioceses of British North America will adopt a line of conduct similar to our own, and thus enable us to confer with them; so that, by mutual consultation, such a constitution may be adopted as will mark our unity both of principle and sentiment, and form the basis of combined action for many generations to come. We trust likewise that, by the same means, or through the action of the Crown, the whole of these dioceses may be united into one ecclesiastical province under its proper metropolitan, and with its Provincial Council; which may frame canons for our joint action, and be a Court of Appeal, if questions should arise in any diocese which cannot be settled by the Synod of the diocese itself.

In conclusion, we humbly pray that the God of unity and peace may be with us, and so chasten our affections, purify our motives, and guide our judgment, that we may be enabled to contribute to the efficiency, concord, and stability of the church in this land.

Moved by the Hon. P. B. DeBlaquière, seconded by Hon. G. S. Boulton,

That his Lordship the Bishop be requested to transmit the declaration to the several Bishops of the North American dioceses with a view to their advice and co-operation upon the principles therein set forth, so as to produce uniformity in colonial church government.

Moved by the Hon. P. B. DeBlaquière, seconded by T. Lawson, Esq.,

That the Declaration be transmitted to the Archbishop of Canterbury with a view of having it laid at the foot of the throne.

Moved by Rev. Rural Dean Evans, seconded by Dr. Bovell,

That the Rules and Constitution of the Synod be printed and submitted to the members of Synod to-morrow morning at 11 o'clock, A. M.

Moved by the Rev. H. C. Cooper, seconded by Dr. Bovell,

That the Synod do adjourn till 3 P. M.

#### AFTERNOON SESSION.

The Synod resumed its sitting at 3 P. M.

The Lord Bishop called for the report of the committee on the Clergy Reserves and Separate Schools, the former of which was presented by their chairman the Rev. H. C. Cooper, as follows:

The Committee to whom has been entrusted the duty of considering what steps should be taken by the Synod under the present threatened alienation of the Clergy Reserves lands—respectfully submit—

That it is with deep regret that they feel compelled to express their sorrowful conviction, that there is no defensive measure within the power of this Synod that can avail anything towards arresting the unjust and unchristian attack now being carried on in the Provincial Legislature against the property of the Church. The division reported to have taken place in the House of Assembly upon the second reading of the Clergy Reserve bill, on the 24th instant, indicates so strong and general a determination

to effect what is called the secularization of the Clergy Reserve lands, that any further attempt to move the House of Assembly (as now constituted) to a more just and becoming course, seems to your committee a vain and hopeless task.

Under this impression, your committee would not suggest the sending of any deputation to Quebec, or the employing any advocate to plead the cause of the Church before the bar of the House of Assembly. Every argument that could be dictated by a sense of religion, of justice, or of a regard for vested rights and of the welfare of the Province has been urged over and over again to no purpose. It is conceived that although some, nay many, of those members upon whose support in such an emergency the Church had every good reason to rely, have taken part with her enemies and have laid themselves open to the suspicion of having truckled to a base expediency for the mere purpose of self-advancement and popularity with the ascendant party, yet there are in the present House some "good men and true"—men of approved talent and of unwavering principle—who will not fail to the very last to do all that may be done, and say all that may be said, against the iniquitous measure now in progress. To these able and honorable men your Committee think may be entrusted what remains of advocacy on behalf of religion and the Church, as from their places in the House they can say more than as pleaders at its bar.

Your Committee have also had under consideration the several plans for indemnification suggested in the very able and unanswerable letter addressed, by our venerable yet indefatigable Bishop, to the Commissioner of Crown Lands, and are of opinion, that however desirable it may be, in the event of the Church being deprived of the Reserves fund, to obtain some indemnification for the loss, and however much it is to be hoped that a sense of what is due to the interests of religion may yet so far operate with the Legislature as to induce them to grant some such compensation, yet in the present stage of the Parliamentary proceedings, the act of spoliation having not yet been finally consummated, the Synod is hardly at liberty to make any proposition to the Legislature relative to accepting indemnification for the loss of the Reserves. They consider that the measure before the House of Assembly is so utterly wrong in every point of view, that for the Synod in its public capacity, as the representative of the United Church of England and Ireland in this Province, to offer to accept compensation would so far be tantamount to offering to surrender the Reserves, and would look too much like compromising the principles for which we have been so earnestly contending, and which it is our duty so watchfully to maintain, that no handle should be afforded to those that are without, for accusing the Church of anything in the least resembling a voluntary compromise of her rights. These remarks, your committee would observe, apply only to the public action of this body as a Synod. On the contrary, they consider that the friends of the Church in the House are at liberty, nay, are in duty bound, to endeavor to obtain the utmost amount that the predominant party can be induced to give as indemnification to the Church. These efforts they can make in the course of the debates upon the bill, and as it would be, perhaps, extremely inconvenient to re-assemble the Synod, especially to consider the question of indemnification, your committee are of opinion, that it may safely be entrusted to those who represent the interests of the Church in the House of Assembly, in conjunction with the Lord Bishop of the Diocese, to do what may be advisable in this matter, only

suggesting, that no scheme should be adopted which would render the life incomes of the existing incumbents less secure than they are by the Act of the Imperial Legislature.

Although your committee are compelled to admit that nothing can be done to stem the tide of aggression now setting against the property of the Church, yet they suggest that it would be in the highest degree improper for this Synod to pass over the present crisis of the Church, endowment in silence, or to separate without making a solemn and official protest against the impending and apparently inevitable act of spoliation, and thus not with the fallacious hope that any expression of the Church's sentiments will avail with those who have proved themselves insensible to every argument that has been or could be urged, but simply under the conviction that to make such a protest is a duty which this Synod owes to itself, to the Church, and to posterity.

Your committee have therefore framed the following protest for the approval of the Synod:

The Lord Bishop, Clergy, and Lay Delegates of the United Church of England and Ireland, in the Province of Canada West, in Synod duly assembled at Toronto, on Thursday the 26th day of October, A. D., 1854—Hereby solemnly protest against the enactment of a certain measure now before the Legislative Assembly of this Province, having for its avowed object to dispossess the said Church and other religious bodies in this Province of all the right and title to the benefit and proceeds arising out of the lands formerly set apart by the crown for the support of a Protestant Clergy, and which benefits and proceeds were still further guaranteed by the imperial act of 1830; and this protest is made upon the following grounds:

1stly. Because the said measure contemplates the positive alienation, to secular purposes, of an endowment formerly and forever set apart for the maintenance of the ministry of the Church of Christ, and so dedicated to the service of God; and is therefore an act of sacrilege on the part of those who are aiding and abetting in such measure.

2ndly. Because the said measure nullifies and brings to nought the good and pious intentions of that eminent Christian monarch George the Third, whose desire was to perpetuate the blessings of true religion, as inculcated by the United Church of England and Ireland, to the people of this Province through all ages to come: a design which must render the name and memory of that king dear to all men of similar minds throughout all periods of the future history of these territories.

3rdly. Because the said measure breaks in upon the highest securities by which land and property can be held in any civilized community, securities which have upon principle ever been held sacred by the people and legislatures and supreme tribunals both of the British Empire and of other states.

4thly. Because such a measure is unjust in the worst degree; no cause having been shown for depriving the church of her endowments on any ground of their having been misapplied, or of their having been by any abuse of trust on the part of the Church diverted from the purposes for which they were set apart.

5thly. Because such a measure cannot be justly considered to be accordant with the wishes of the chief religious bodies constituting the Protestant population of this Province: the present House of Assembly having been hastily elected, and being admitted by nearly all parties to be wanting in that essential element of an Elective Legislative Assembly, viz., a fair and equitable representation of the population and

of the interests of the various classes of the community.

Sixthly. Because the said measure will not, as its advocates allege, be promotive of the peace and harmony of the province, by setting aside what has been, as they represent, a continual source of irritation. but, inasmuch as its most zealous supporters declare that it is but the first step towards the abolition of all religious state endowments, will only clear the field for an attack upon the extensive endowments now held by the Roman Catholic Church, upon the same general tenure as those of the Church of England, viz., the good faith of the Crown and Government—an attack which, once commenced, will in every probability be carried on with determination and perseverance at all hazards, whether to the peace or happiness and welfare of the inhabitants of this Province,—and with much irritation, inasmuch as the ranks of those who, by a settled though mistaken principle, are opposed to all religious endowments, will be swelled by a vast accession of the members of the Church of England and other religious bodies, who, smarting under the loss of their own property, are likely to look with ten-fold jealousy upon the vast and extensive means of propagandism left in the hands of the Church of Rome, in these Provinces. Nor will such a contest be waged but with a spirit of aggression on the one side and of resistance on the other, which cannot but be productive of results most perilous to the religious peace and temporal prosperity of these Provinces, and most sincerely to be deplored by every Christian philanthropist.

Seventhly. Because such a measure is most injurious to the interests of religion, by depriving its ministers of a certain secure and unfluctuating stipend, involving the diminution of the numbers of the clergy, the suppression of religious services, and the crippling the hands of the Church in her departments of spiritual and missionary enterprise.

Eighthly. Because the British Parliament not having repealed the clause of the act 31 Geo. III, chap. 30, limiting the rents, profits and issues of the Clergy Reserves to the purposes of religion, the legislature of this Province cannot legally secularize such proceeds. And—

Lastly. Because a measure of such a character cannot but be considered by every right minded person as a sin in the sight of Almighty God, both on the part of the individuals by whose influence it is effected, and on the part of the country at large, by whom it is permitted, and is, therefore, as far as any man may be allowed to judge, calculated to call down upon this people and land the judgments which the principles of the Divine Government have ever attributed to the perpetration of iniquity, whether in individuals or nations.

The Rev. Rural Dean Palmer, seconded by G. W. Allan, Esq., moved the adoption of the report and protest. Carried with the following dissentients:

H. C. Baker, Esq., Edward Ermatinger, Esq., Judge Hughes, H. Farmer, Esq., Thos. Benson, Esq., and — Distin, Esq.

#### CHURCH TEMPORALITIES ACT.

The Hon. G. S. Boulton stated that the Committee were not prepared fully to report, and begged to move without remark, that the report be referred back to the committee for further consideration.

Rev. Dr. Lett seconded the motion—Carried.

#### SEPARATE SCHOOLS.

Rev. Mr. Geddes brought up the report from the committee on Separate Schools:

*The Petition, &c., &c., humbly sheweth*—That your petitioners, impressed with the deepest

conviction that secular and religious instruction should ever be combined, and anxious that the youth of their communion should be thus instructed, again respectfully urge upon your honorable House the justice of according to the United Church of England and Ireland the same privilege in the establishment of separate schools as is enjoyed by the Roman Catholic Church.

That your petitioners cannot conscientiously sanction a system of education from which, in a large number of instances, the Bible is practically excluded.

That your petitioners protest against being considered as holding doctrines or opinions little differing from those of the various denominations represented under one head as protestants, as amongst them are found many who deny the very fundamental principles of revealed religion.

They therefore pray your honorable House to make such alteration in the present Common School Act as may secure to the members of the United Church of England and Ireland the same privileges with respect to separate schools as are enjoyed by our Roman Catholic fellow subjects, and also such further alteration as will provide for the duly reading of the Holy Scriptures in all the other Common Schools, without leaving it to the option of individual trustees or any other parties connected with such schools.

And your petitioners will ever pray, &c.

The Hon. Mr. DeBlaquiere suggested that some slight alteration be made in the preamble, as the Synod was not an incorporate body, recognized by Parliament. It would be better therefore that the petition, instead of emanating from the Synod, should be from the Bishop on behalf of the Synod.

Rural Dean Osler seconded the motion, which was carried, and the alteration made.

The Rev. Rural Dean Palmer moved, seconded by Rural Dean Osler,

That report now read be adopted. Carried. Moved by the Rev. T. E. Kennedy, seconded by Dr. Bovell,

That the Synod do adjourn till to-morrow at 10 A. M. Prayers to be read at the Cathedral Church at 9½ A. M.

#### THIRD DAY'S SESSION.

The Synod re-assembled on Friday morning, the 27th Oct., at half-past 10 A. M.; Divine service having been previously performed in the Cathedral.

The Venerable Archdeacon of York opened the meeting with prayer.

The minutes of the preceding day's session were read.

Printed copies of the Declaration agreed to on the second day, and the Constitution proposed by the Committee appointed to draft the same, were circulated amongst the members.

Each article of the Constitution was then read, discussed, and certain alterations, chiefly of a verbal nature, agreed upon. The only clause on which the votes of the Synod were called for was the latter part of the 14th. The clause as recommended by the Committee read thus:

“14. No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present and voting at the meeting; excepting in the election of a Bishop, when the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed or negatived by a majority of the laity, consisting of two-thirds reckoned by parishes.”

Hon. P. B. De Blaquiere, seconded by Capt. Armstrong, moved,

That after the word “meeting,” the words



"but when such act or resolution," &c., in the end of the clause, as it now appears in the Constitution as adopted, be inserted. This addition was agreed upon unanimously.

Rev. Mr. Denroche moved, seconded by Rev. Dr. Lett.

That the latter part of clause 14, commencing with the word "excepting," be expunged and a new clause, to be numbered 16, be adopted and read thus: "Whenever a meeting of Clergy and Lay Representatives shall be held for the election of a Bishop, the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed by two-thirds of the Laity, reckoned by parishes represented therein."

H. C. Baker, Esq., moved in amendment, seconded by the Rev. J. Shortt,

That after the word "Bishop," the rest of the clause shall be omitted, and the following inserted in lieu thereof: "A majority of two-thirds of the Clergy, and of two-thirds of the Lay Representatives voting by parishes, shall be required to concur in an election."

A division being called for, the amendment was put, and 38 voted for it. Rev. Mr. Denroche's motion being put, it was declared to be carried by a majority of one.

Thereupon it was moved by H. C. Baker, Esq., seconded by the Rev. T. S. Kennedy, and carried unanimously.

"That this rule shall stand over until the next meeting of the Synod."

The Constitution was then unanimously approved.

Dr. Bovell, seconded by Rev. T. S. Kennedy, moved.

That this Synod having incurred expenses, it is necessary they be defrayed, therefore an assessment of £5 on city churches, £3 on town churches, £1 on rural congregations, be levied, to be devoted solely to the expenses of the Synod. Carried.

Moved by Rev. F. Fauquier, seconded by Dr. Bovell, and carried unanimously,

That George W. Allan, Esq., be requested to act in the capacity of Treasurer of the Synod.

The Rev. T. S. Kennedy, seconded by Rev. St. George Caulfield, moved for an adjournment which was carried.

At half-past 3 the Synod again met.

The Secretary was called upon to read the articles on the order of proceedings, proposed by the Committee. They were carried seriatim with but trifling alterations.

The rules for the preservation of order were then read seriatim, and with a few verbal alterations adopted.

The articles for the formation and regulation of Committees were then read and concurred in *nem. con.*

The Lord Bishop then announced the following to be the Constitution of the Synod, and the rules for its government.

#### I.—CONSTITUTION OF THE SYNOD

1. The Synod shall consist of the Bishop of the Diocese; of the Clergy of the same licensed to the cure of souls, or holding office in any College or School under the jurisdiction of the Bishop, and not under ecclesiastical censure; and of Lay-representatives to be elected as hereinafter provided.

2. The Lay-representatives shall be male communicants of at least one year's standing, of the full age of 21 years, and shall be elected annually at the Easter Meetings, held by each minister, having a separate cure of souls, and all lay-men within the cure of 21 years of age or upwards, who shall have declared themselves in writing to be "members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

3. The minister himself, if present, shall preside at the election; and in his absence, the Curate or assistant Minister, or a chairman elected by a majority of those present.

4. The number of representatives to be elected within any cure shall be one or more, not exceeding three in number.

5. Each representative shall receive from the minister or chairman of the meeting a certificate of his election, signed by the person presiding at the election, and shall continue in office until his successor is appointed.

6. If a vacancy should occur in the number of representatives, the Minister shall proceed to hold a new election with as little delay as possible, after due notice.

7. Clergymen who have been members of the Synod, but have become supernumerated in consequence of age or *infirmity*, may continue to attend the meetings of the Synod, and vote therein.

8. The Bishop shall appoint the time and place of meeting, and adjourn, prorogue or dissolve the Synod, as may appear most for the welfare of the Diocese.

9. When the Bishop is not present, he shall appoint his deputy, being a dignitary or senior clergyman of the Diocese, to preside in his place; and upon a vacancy in the See, the senior Archdeacon, or the senior Rural Dean, shall summon a meeting of the clergy and lay representatives, and preside.

10. A quorum of the Synod shall consist of not less than one-fourth of the whole number of both clergy and lay representatives respectively.

11. There shall be two Secretaries, one from the clergy the other from the laity, who shall keep regular minutes of all proceedings of the Synod, shall record them in a book provided for that purpose, shall preserve all papers, memorials, and other documents, shall attest the public acts of the Synod, and shall deliver all records and documents to their successors.

12. There shall be a Treasurer of the Synod, who shall receive and disburse all moneys collected and paid under its authority; and two Auditors, who shall annually inspect and report on the condition of the accounts.

13. The expenses of the Synod shall be provided for by assessment upon the different parishes, by a Committee appointed for the purpose.

14. No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the clergy and of the laity present and voting at the meeting; but when such act or resolution shall be objected to by either of the three estates, a vote shall be taken thereon by separate chambers, and if difference still subsists when such vote is so taken, then the subject under consideration shall stand over for further consideration to the ensuing Synod.

15. Any proposition for an alteration of the constitution, regulations, rules of order or canons, shall be introduced in writing, and considered at the meeting at which it is introduced; and if approved by a majority, shall lie over to the next meeting of the Synod, and if again approved by majorities, consisting of two-thirds of both clergy and laity, it shall be adopted.

#### II.—ORDER OF PROCEEDINGS.

1. The first meeting of the Synod in each Session shall be preceded by public Morning Prayer and the Holy Communion, accompanied by a sermon, and the collection at the offertory shall be devoted to missionary or other purposes, at the direction of the Synod. Public morning and evening prayer shall likewise be held on every day of the Synod.

2. The business of every day shall be preceded by special prayer for the divine guidance

and blessing, according to a form authorized by the Bishop.

3. After this prayer, the clerical Secretary last elected shall call over the roll of the clergy, to be furnished by the Bishop, and mark the names of those in attendance; and the lay Secretary shall call over the names of the several parishes, when the certificates of the representatives, having been presented, shall be examined by the Secretary and a committee of two to be appointed for that purpose, and, where found satisfactory, the names shall be recorded and read by the Secretary.

4. The election of new Secretaries shall then be made by the clergy and laity respectively, and a Treasurer and two Auditors shall be appointed; all of which officers shall hold their respective offices until their successors shall be appointed.

5. After this on the first day, and on all other days after prayers, the order of business shall be as follows:

(1.) Reading, correcting, and approving the Minutes of the previous meeting.

(2.) Appointing Committees.

(3.) Presenting, reading, and referring Memorials and Petitions.

(4.) Presenting reports of Committees, and of the Treasurer and Auditors.

(5.) Giving notice of motions.

(6.) Taking up unfinished business.

(7.) Consideration of motions.

6. An address from the Bishop shall be in order at any time.

#### III.—RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak for the information of the Synod, he shall rise and address himself to the Chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or committees) unless seconded, and (when required) reduced to writing. To prevent surprise, no motion except in course, shall be considered till the succeeding day of meeting.

4. No member shall speak more than twice on the same question, without asking and receiving permission from the Chair.

5. When a question is under consideration, no other motion shall be received, unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn or to lay on the table shall be decided without debate.

7. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the Chair.

8. Each member shall have the right to require at any period of the debate, that a question in discussion be read for his information.

9. A member called to order whilst speaking shall sit down, unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. All amendments to a motion shall be considered in the order in which they are moved.

12. When a proposed amendment is under consideration, a motion to amend the same may be made, but no after amendment to such second amendment shall be in order, yet a substitute to the whole matter may be proposed and received, provided it deals directly with the subject in hand.

13. All amendments to any question or amendment shall be decided or before the question or motion on which they arise is proposed for decision.

14. Whilst any question is being put from the chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

15. When a division takes place, the votes of the clergy and laity shall be taken separately, if required by the Bishop or four members of each of the respective orders; and the lay representatives shall in all such cases vote by parishes.

16. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

17. A question being once determined, shall not again be drawn into discussion in the same session, without the special sanction of the Bishop.

18. No protest or dissent shall be entered on the minutes of the proceedings; but, when required by any one member, the number of affirmative and negative votes shall be recorded.

19. When the Synod is about to rise, every member shall keep his seat until the Bishop, or other person presiding, has left the chair.

#### IV.—OF COMMITTEES.

1. All committees shall be named by the Chair, unless otherwise ordered.

2. The reports of committees shall be in writing, signed by the chairman, and shall be received in course, unless a motion be made for their recommittal.

3. The chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4. All reports of committees recommending any action or expression of opinion, shall be accompanied by a resolution for the action of the Synod thereon.

Moved by the Rev. Dr. Lett, seconded by Rev. R. Mitchele,

That the Secretary be empowered to change the words "Church of England" wherever they occur in this or the previous day's proceedings, into the words "United Church of England and Ireland."

Moved by the Hon. P. B. De Blaquiére, seconded by Rev. T. S. Kennedy,

That a Committee be named by the Bishop, to consider and report to the next Synod, on the constitution and canons, &c., of the Protestant Episcopal Church in the United States, whether any and what part of such constitution may be advantageously embodied in the Constitution of the Church in this diocese. Carried.

Moved by Mr. Shatre, seconded by Judge Hughes,

That his Lordship's address and the proceedings of this Synod be printed and forwarded.

The Lord Bishop expressed the great gratification which the proceedings of this session of the Synod had afforded him, and pronouncing the benediction, declared the Synod adjourned.

#### NAMES OF CLERGY AND LAY DELEGATES ATTENDING THE SYNOD.

##### Clergy.

Ven. Archdeacon of Kingston; Ven Archdeacon of York; St. George Caulfield, St. Thomas; T. Green, St. Mark, Niagara; John Fletcher, Mono; D. Blake, Thornhill; Wm. Leeming, Chippewa; Adam Townley, Dunville; H. Muikins, Penitentiary; John Wilson, Grafton; Henry Brent, Clark; H. C. Cox, Hilliard; R. Flood, Caradoc; W. Logan, Manvers; W. David, Kingston; J. Gunn, Dawn; S. B. Ardagh, Barrie; R. Shanklin, Oakville; E. J. R. Salter, Moore; Archibald Lampton, Huron; John

Pentland, Whitby; G. A. Anderson, Tyendena; E. R. Stinson, Mount Pleasant; C. Brown, Otterville; Henry Hayward, London; T. W. Allen, Cavan; J. Gilbert Armstrong, Vaughan; W. Peck, Rice Lake; Dr. Lett, St. George's, Toronto; C. Pettit, Barford; W. L. Osler, Tecumseth; S. F. Ramsey, Newmarket; C. L. Ingles, Drummondville; W. S. Darling, Holy Trinity, Toronto; E. E. Pless, Kemptville; H. B. Osler, Lloydtown; T. W. Marsh, Norval; T. Green, Wellington Square; A. Hill, West Gwillimbury; J. Shortt, Port Hope; A. Palmer, Guelph; G. C. Irving, Trinity College; G. Whitaker, do.; Dr. Beaven, Berkeley; M. Boomer, Galt; E. Paterson, Stratford; E. Douroche, Brockville; J. T. Lewis, Brockville; W. Bleasdel, Trenton; S. Givens, Credit; J. G. D. McKenzie, St. Paul's, Toronto; Alex. Dixon, West Louth; T. Bousfield, Wolfe Island; John Grier, Belleville; Wm. Belt, Scarborough; W. S. Harper, Bat.; R. Garrett, Brock; A. Sanson, Trinity Church, Toronto; A. Mortimer, Adelaide; H. Holland, Tyreconnel; A. F. Atkinson, St. Catharines; F. Evans, Simcoe; Dr. Lundy, Grimsby; Henry Revel, Oxford; A. Nelles, Brantford; Charles W. Ruttan, Paris; J. L. Alexander, Pinbrook; John Hebdan, Ascension Church, Hamilton; J. C. Usher, Brantford; T. B. Fuller, Thorold; T. Elliot, Colchester; G. A. Bull, Barton; W. Ritchie, Georgina; J. S. Groves, Berling, Hastin.; E. T. Mayne, Jr., Waterloo Mission; T. Lewis, Franktown; T. S. Kennedy, Toronto; H. C. Cooper, Etobicoke; J. MacGeorge, Streetsville; R. L. Stephenson, West Hawkesbury; N. Watkins, Johnston District; J. A. Morris, Pakenham and Fitzroy; J. C. Gibson, Woodstock; C. C. Johnson, Sydenham; J. Smyth, Warwick; T. J. M. W. Blackman, Port Stanley; E. S. Parry, Trinity College; M. Baker, Pembroke; M. Burnham, Peterboro'; J. G. Geddes, Christ's Church, Hamilton; Rev. R. Mitchele, York Mills.

##### Lay Members.

Hon. P. B. De Blaquiére, St. Paul's, Toronto; Geo. W. Allan, Esq., do.; E. G. O'Brien, Holy Trinity, Toronto; T. W. Brent, do.; J. Arnold, St. George's, Toronto; Dr. Bovell, do.; Thomas Clarkson, Trinity Church, Toronto; W. J. Gamble, St. George's, Etobicoke; Capt. Harris, St. Peter's, Credit; James Magrath, do.; Charles Wadsworth, Weston; J. S. Dennis, do.; Wm. Marsh, St. John, York Mills; Col. Thorne, do.; Dr. Paget, Thornhill; Capt. McLeod, do.; Richard Cowan, Hornby; Wm. Rexton, Norval; Thos. Studdart, Streetsville; Capt. Armstrong, Lloydtown; Wm. Hanna, Albion; Jos. Carbert, Geo. McManus, Mono; W. Grey, Chinguacousy; Dr. Williams, Barwick; Thos. Gaviller, Trinity Church, Tecumseth; Geo. Thorpe, St. Paul's, West Gwillimbury; Wm. Brown, Christ Ch., West Gwillimbury; George Dodds, do.; Dr. Pyne, Newmarket; Horace Wilecks, St. Albans; Wm. Bouchier, Georgina; John Burkitt, Orillia; Daniel Whitty, Barrie; Dr. Boys, do.; Preston Hallen, Penetanguishene; Dr. C. Jones, Bradford; M. Barker, St. Jude's, Scarborough; J. Taber, Christ's, do.; R. Shepperd, St. Paul's, do.; Arthur Grantham, Oakville; Wm. Pettit, do.; W. R. Watts, Wellington Square; A. W. Chisholm, do.; Henry Wyatt, Nelson; F. O. Hatt, Christ Church, Hamilton; T. Stinson, do.; H. C. Baker, Church of Ascension, Hamilton; W. B. Wood, Ancaster; Edward Carthew, Guelph; George Taylor, Saltfleet; George Ramsey, Binbrook; Robt. Henry, Grimsby; Wm. Nixon, do.; John Powell, Niagara; J. W. Ball, do.; W. Lewis Turney, Thorold; Jas. L. Boll, do.; Henry Goodenau, St. Catharines; Henry Vittleberger, do.; Jas. Macklem, Chippawa; Dr. McWhurn, Stamford; Mich. Brown, Brantford; Geo. W. Malloch, do.; G. H. M. Johnson,

Tuscarora; Joseph Carpenter, Mohawk; L. Lawrason, London; W. W. Street, do.; Edward Ermatinger, St. Thomas; D. J. Hughes, do.; Robt. Watson, Barford; Edward Bullock, Denham and Warick; Geo. Priestman, Mount Pleasant; C. W. Cooper, do.; Foster Langs, Waterford; A. J. Kingston, Warwick; William Grey, Woodstock; Col. Whitehead, do.; Henry Crotty Ingersoll; Jacob Chont, do.; Hamilton Farmer, E. Zorra; A. K. Dowson, Sandwich; Capt. W. Wright, Sarnia and Moore; T. G. Vidal, do.; G. L. Grierson, Oshawa; Dr. Low, Darlington; Peter Stewart, Clarke; E. Willan, Cartwright; G. E. Shaw, Manvers; Robert McCams, Cavan; W. Foster, do.; T. Fergusson, Peterboro'; Thomas Benson, Port Hope; Chs. Brent, do.; Hon. G. S. Boulton, Cobourg; A. A. Burnham, do.; J. D. Cameron, Grafton; G. S. Burrell, Colborne; W. Shea, Trenton; Jas. H. Peck, do.; C. Mortimer, Picton; Dr. Kennedy, Bath; Abraham Brant, Indian Mission, Tyendinaga; Thos. Asken, St. George's, Kingston; Noble Palmer, do.; Jos. Bower, Kemptville; W. H. Bottom, do.; Wm. Kidd, Burrit's Rapids; John Reynolds, Brockville; W. B. Simpson, do.; Dr. B. Read, Merrickville; Jas. Fitzbibbin, Bytown; Herman Weagard, Williamsburg.

#### ST. PETER'S CHURCH, COBOURG.

This handsome and capacious new Church was opened for Divine Service on Sunday, 15th October instant. The congregations were very large—nearly filling the Church in the morning, and most satisfactory at the other services. The sermon in the morning was preached by the Very Reverend the Dean of Montreal, after which the Holy Sacrament of the Lord's Supper was administered to about 120 communicants. During the afternoon service the Holy Sacrament of Baptism was administered, and a valuable sermon, adapted to the young, was preached by the Rev. J. Wilson, Incumbent of Colborne and Grafton. In the evening the sermon was preached by the Rev. the Provost of Trinity College, Toronto. Collections were made at each service in aid of the Building Fund, and the whole amounted to £53 11s.

In connection with this event, so full of rejoicing to the congregation of this Church, a few words upon its past history, gleaned from the Morning Sermon, may not be uninteresting.

St. Peter's Church was originally built, of wood, in the summer of 1820, and was in those days considered a very neat, as it was a very commodious, religious structure. For its erection the congregation was mainly indebted to the zeal and energy of Robert Henry, Esq., for many years one of the Churchwardens, aided by the late Hon. Capt. Boswell and other influential inhabitants. The funds were chiefly obtained within the Parish, though liberal aid was received from Montreal and Kingston, and a handsome subscription was also raised in Oxford through the exertions of the present Archbishop of Dublin, Dr. Whately—a mark of his esteem for the

Rev. William Macaulay, then the Incumbent of Cobourg.

His successor, the Venerable Archdeacon Bethune, who is still Rector, entered upon his charge in July 1827. In the summer of 1829 a considerable addition was made to the length of the Church, affording an accession of about 100 sittings. In 1833 side-galleries were erected, which afforded accommodation for 120 persons more.

In 1844, the new Church, of white brick, was commenced by the erection of a new front, including tower and spire, and by causing the former lobby to be thrown into the body of the Church, 100 additional sittings were gained.

In 1852 the new Church was proceeded with—the brick walls encircling the wooden building, and the whole roofed in. The old church within the walls of the new was used in this manner for about eighteen months; but immediately after Easter last the wooden church was removed, the congregation occupying a temporary place of worship in the town, and the whole has now been completed in accordance with the plan which was started with at the commencement of the tower and front in 1844. The offerings on Easter Sunday, amounting to £70, were, with a small statement, added to the Building Fund.

The dimensions of the new Church within are 88 feet in length by 50 in breadth, exclusive of chancel, tower and lobbies; and, with its side-galleries, it will easily accommodate 1,000 persons. The spire, which had been much too low, has had more than thirty feet added to its height.

The whole cost of the Church, from the commencement of the tower, will exceed £4,000; and with the exception of a grant of £100 sterling from the Society for Promoting Christian Knowledge, and a few other donations, to the extent in all of £60, the whole of the necessary funds have been raised from amongst the parishioners of Cobourg. The amount of debt, after the outstanding subscriptions have been collected, will not exceed £500; and this the Building Committee, on their own personal guarantee, have arranged to pay in five years from the surplus revenue of the Church. The writer of this, however, is sanguine enough to believe that it will be entirely discharged within half that time; and that there will then be a united effort on the part of the whole parish to erect a second church within the limits of the town.—[Communicated.]

The following give specimens of the way in which Church work is going on, both among northern snows and in the glowing tropics:—

**BRITISH NORTH AMERICA.**—In the seven Dioceses of British North America, viz: Nova Scotia, Fredericton, Quebec, Montreal, Toronto,

Rupert's Land and Newfoundland, the Society maintains wholly, or in part, 287 Missionaries, at an expense of £24,000 from its General Fund. A few brief extracts from the Reports of the Missionaries will attest both the hardships and the encouragements connected with their work:

"The winter had been marked by vicissitudes of almost unexampled cold, and warm thaws. The roads, consequently, have been, for the most part, in a state to render travelling both dangerous and difficult. I had, however, the pleasure of witnessing some examples of particular fortitude and self-denial in persons desirous of attending divine worship. On the 22nd of January, I observed at Rustico Church two young men, who had walked some miles through the driving snow to attend church, although it was one of the most dangerously freezing days I was ever out in—a fierce wind and drift raging, with the thermometer at seven degrees below zero. I found, a few days after, on inquiring, that both these young men were frozen on their return, though they went into the houses on their way to warm themselves. Almost all the French who attended the chapel on that day were more or less touched with the frost. On the following Sunday, the thermometer was eleven degrees below zero at the time of my leaving home for church. With my face covered with a buffalo skin, and with thick wrappings, I found it difficult to preserve the requisite amount of heat. I observed on the following Sunday, which was extremely cold also, a respectable farmer's wife, with an infant, which she had brought for baptism—an instructive instance of hardihood unparalleled in my recollection. It is very instructive to observe the difference in people's readiness to suffer hardship, and make exertions that they may attend the church, and few things are more cheering to a missionary."

The Rev. Dr. Lindsay, of Montreal, writes of one of his stations:—

"The roads are so bad that I am obliged to leave my horse a mile and a half from the place where we assemble for worship, and walk as best I can. I often muse, as I take my lonely way, about those with whom I was, in former times, wont to go up to the house of God; and, though under vastly different circumstances, I rejoice that I am allowed to declare the Gospel of Christ amongst the scattered ones of His flock. We have an attentive congregation, coming together under circumstances apparently little calculated to promote reverence. A small table serves as pulpit and desk, planks placed upon inverted buckets serve as seats, and the wooden building, in which we meet is as yet unfinished. I feel that these services are being blessed; and it proves that the Church do care for the souls of those who have been obliged to settle in the wilderness. Many other missionaries might be employed, for there are numerous settlements like these, of the inhabitants of which it may be truly said, 'No man careth for their souls.'"

**WEST INDIES AND GUIANA.**—Society's missionaries in Jamaica, Barbados, Antigua and Guiana, 36. Expenditure, £2,700.

Sickness in its severest form has added to the difficulties which the missionaries in these countries have to contend with. During the past year, in which a fever of extraordinary malignity had followed closely on the track of another devastating epidemic, no less than eleven of the clergy of Jamaica, (i.e., one-tenth of the whole body,) including two of the Society's missionaries, have been removed by death. The Bishop wrote to the Society on April 25:—

"On Sunday, I completed my visitation tour at Anatto Bay, in the parish of Metcalf, where I regret to say that the cholera is fearfully pre-

vailing, ten persons having fallen victims to it the night before my arrival, and many, as I fear, since. Among the number who died on Saturday, was one poor girl, a Miss Horton, of excellent character, exemplary for her moral and religious conduct, who had come to Antonio Bay on the previous Thursday for the purpose of being confirmed. The sudden and premature access of the 'seasons,' as they are called, hindered me from getting to Metcalf on the first day which I had appointed, and the list of candidates for confirmation was much thinned by the prevalence of the pestilence, in the interval between Thursday and Sunday. The church was, however, crowded with a congregation apparently most devout; and, penetrated by the awful circumstances, under which they were assembled, I, of course, addressed them on the occasion, and trust that, by God's grace, I did not leave them without some consolation under this heavy calamity. Within the last four years there have been no less than four visitations of epidemics of a most destructive character."

**SOUTH AFRICA.**—Society's Missionaries in Capetown, Grahamstown and Natal, 28. Expenditure, £2,500.

A missionary lately sent the Society an account of his first Sunday in his mission. The afternoon service was thus described:—

"The Bishop of Capetown came to Papendrop, and we assembled in a room, for want of a more fitting place for worship. It was crowded, at least four-fifths of the congregation being colored people. They chanted the doxology as often as it occurred in the service, and sang with correctness the magnificat, and a selection from the new version of the psalms.

"After the second lesson, four adult candidates who had been prepared for baptism, three young women and one young man, all of color, arranged themselves before the communion-table. The service was performed by the Bishop most impressively; all were moved—one or two candidates to tears. The Bishop then addressed himself successively to those who had been baptized in infancy, to the newly baptized, to the catechumens, and to those who had not yet been moved to seek Christian instruction. When the service was over, it was truly gratifying to see the friends of those who had been baptized, running up and cordially shaking them by the hand. There was the usual collection of alms at the door, which, although composed almost entirely of peace, yet amounted to several shillings."

**OPEN-AIR PREACHING IN NORWICH.**—The promoters of this practice have fixed upon fourteen stations within and without the city. The dissenting ministers throughout the country have joined in the same movement.

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