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The Church Chronicle.

No. 6.

SEPTEMBER, 1868.

Vol. VI.

NORTHUMBERLAND RURAL DEANERY.

ANNUAL MISSIONARY MEETINGS.

Lakefield	Monday	October 19	7 P.M.
Peterborough	Tuesday	" 20	7 P.M.
Otonabee	Wednesday.....	" 21	11 A.M.
Hastings	"	"	7 P.M.
Norwood	Thursday	" 22	7 P.M.
Seymour	Friday	" 23	7 P.M.
Percy	Saturday	" 24	11 A.M.
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Cobourg.....	Monday	" 26	7½ P.M.
St Luke's	Tuesday	" 27	7 P.M.
Gore's Landing	Wednesday.....	" 28	11 A.M.
Alnwick	"	"	7 P.M.
Grayton	Thursday	" 29	8 P.M.
Colborne	"	"	7 P.M.
Castleton	Friday	" 30	11 A.M.
Brighton	"	"	7 P.M.

Deputation.—The Rev. Rural Dean Wilson, Rev. Walter Stennett, Rev. Richard H. Harris, The Honorable George S. Boulton, and John M. Grover, Esq.

A collection will be taken up at each of the meetings

The Clergy of the Rural Deanery are requested to attend these meetings, as far as practicable, and to make arrangements for forwarding the Deputation from place to place, so as to save expense to the Society.

August 29th, 1868.

CHURCH SOCIETY NOTICE.

Owing to the absence of the Secretary, the acknowledgment of Collections, Subscriptions &c., for August is delayed until our next Number.

TRINITY COLLEGE SCHOOL, PORT HOPE.

"BEATI MUNDO CORDE."

Visitor.—The Right Rev. the Lord Bishop of Toronto.

Head Master.—The Rev. C. H. Badgley, B.A., Queen's College, Oxford.

Assistant Masters.—G. A. Litchfield, Esq., B.A., Exeter College, Oxford; The Rev. F. A. Bethune, B.A., Trinity College, Toronto; O. P. Ford, Esq., B.A., Trinity College, Toronto; Monsieur Pernet, (French Master); G. A. Gilbert, Esq., (Drawing Master); J. D. Kerrison, Esq., (Music Master); Major Goodwin, (Instructor of the School Drill Association); Mr. H. Goodwin, (Gymnastics and Fencing Master.)

Trinity College School, which has been in successful operation for three years past at the Village of Weston, has been removed, in accordance with a resolution of the College Corporation, to the Town of Port Hope. The deficiency of accommodation at Weston, and the desire on the part of the College authorities to have all the resident school-boys under one roof, first suggested the idea of a removal

to Whitby, where it was understood a building of sufficient size for the purpose could be procured. This supposition proving incorrect, proposals were subsequently made from Niagara, Port Hope, and other places—Port Hope being eventually selected as the future "locale" of the school. This decision was arrived at both from considerations of the well-known healthiness of the town, its central position, and easy accessibility from all parts of the country, as also by reason of the liberal offers of help and encouragement proposed by the town-people. Pending the question of removal, a local committee was organized there, under the chairmanship of the Rev. Dr. O'Meara, Rector of the Parish, a subscription list was opened, and the offer finally made to the College of a large and commodious boarding-house for the masters and resident pupils, with a separate building for class-rooms, free of rent and taxes for three years.

The School Boarding-house is beautifully situated on high and rising ground, at a distance of about three-quarters of a mile from the town, and affords accommodation for from fifty to sixty boys. Eight acres of land are at present attached to the house, which will give ample room for cricket and play grounds. As the lease of the adjoining property expires in April next, a larger extent may then be secured, if it is thought desirable.

The School Classes will be held in a building formerly occupied by the County Grammar School, which has since been thoroughly renovated and put into a complete state of repair.

Resident pupils will be under the personal supervision of the Head Master, assisted by three resident Masters, by whom their evening studies will be directed. The household arrangements and home-comforts of the boys will be attended to by an able and experienced Lady Matron.

Boarders are required to provide themselves with blankets, sheets, pillow-slips and towels; and all the boys are compelled to wear the school-cap, which can be procured in the town at a very moderate cost. It is particularly requested that parents would send their boys to school with their clothing, linen, and other requisites, carefully and clearly marked.

All the boys will be required to attend prayers at the opening and closing of the day's school-work. On Sundays, morning and afternoon service will be held in the Chapel, at which resident pupils will be required to be present. Sunday school will be held for them after the Sunday morning prayer.

The rules which govern the School and its members have been drafted by a committee appointed for the purpose, and now only await the sanction of the governing body. The end aimed at by these rules, and the general government of the School, will be to make Trinity College School, as far as possible, a representative in this country of English Public School Education, moral, intellectual, and physical.

The School will re-open, for the Michaelmas Term, on Saturday the 12th September.

School-dues for Board and Tuition, \$203 per Annum. Day Pupils, \$63 per Annum.

Applications for admission, or further information, to be made to the Rev. The Head Master, Trinity College School, Port Hope, or to the Rev. Professor Ambery, Trinity College, Toronto.

UNIVERSITY OF TRINITY COLLEGE, TORONTO, 1868.

EXAMINATIONS FOR MATRICULATION and degree of B. A., will commence on Thursday, October 1st.

The following Scholarships are open to Matriculants.—One of £50, one of £40, one of £30, and one of £20.

The Corporation has also provided that four Bursaries shall be open every year, tenable from year to year, for a period not exceeding three years, of the value of £15 5s. per annum. Any student, who shall have passed the Matriculation Examination, and shall have satisfied the Corporation that he cannot, without

the aid afforded, avail himself of the advantages of a University education, shall be eligible for a Bursary, provided that he be not the holder of a Scholarship. *Ceteris paribus*, the sons of clergymen will be preferred.

A matriculated Student of the College is also annually nominated to an exhibition of the value of £40, by the executors of the late G. W. Cooper, Esq. Any student not holding a scholarship is eligible, with preferences to the sons of clergymen.

The following are the subjects for Matriculation :

DIVINITY.—Scripture History, and the Gospel of St. Matthew in Greek.

CLASSICS.—Xenophon, *Anabasis*, Book I. Cicero, *Pro Lege Manilia*. Livy, Book II., Chapters I—XV., inclusive. Latin Prose Composition.

After the Matriculation Examination, in October, 1868, the following subjects will be substituted:—Xenophon, *Anabasis*, Book I, Chapters VII-X. Homer, *Iliad*, Book I. Cicero, *Pro Lege Manilia*. Virgil, *Aeneid*, Book II. And at that examination these subjects will be accepted from those who are not candidates for Scholarships.

ANCIENT HISTORY.—Greek and Roman. (Liddel's *Rome* and Dr. Smith's *Greece* are recommended.)

MATHEMATICS.—Arithmetic. Euclid, Book I. II.

ALGEBRA.—To end of simple Equations.

All Candidates for SCHOLARSHIPS will be further examined in the following subjects: Translations of passages from some standard Greek and Latin Authors. Translations from English into Latin and Greek verse. Euclid, Books, III., IV., and VI. Algebra, Plane Trigonometry.

N.B.—Particular attention will be paid to grammatical accuracy. The whole Examination will be conducted on paper.

For further particulars, application may be made to Professor Ambery, Trinity College, Toronto.

Toronto, August 5, 1868.

RUPERT'S LAND.

MISSIONARY MEETING—INTERESTING ADDRESS.

A meeting was held in the Music Hall, last evening, for the purpose of hearing an address by the Bishop of Rupert's Land, on the state and prospects of the Church in that region. The Bishop of Toronto presided, and we noticed the following gentlemen on the platform—Prof. Wilson, Dean Grassett, Rev. Mr. Givens, Rev. Dr. Scadding, Prof. Kingstone, Mr. G. P. Pridoux, and Mr. S. Taylor. The hall was well filled, a large number being in attendance. After the preliminary exercises, the Bishop of Toronto introduced the lecturer in a few appropriate remarks.

The Bishop of Rupert's Land, after expressing his pleasure in meeting the audience and addressing them on the subject of the work and prospects of his diocese said that finding it necessary to go to the mission of Moose Bay, he concluded to come on to Canada, and attend the Church of England Synod—and the Convocation of the American Episcopal Church this Fall. Canadians were considerably interested in his country, as it would, no doubt, be ultimately united to Canada. The people of Rupert's Land looked to Canadians for their fostering care in building up their Churches, and developing their institutions. Other churches were putting forth efforts in this direction. The senior minister of the Presbyterian Church visited Canada lately, and obtained considerable aid. The denomination had three ministers in the country, the Wesleyans five or six, and the Roman Catholic Missions were assisted from this country. In the States the Eastern Churches supported Mission Churches most liberally, and founded colleges in two Western States. Rupert's Land comprised the watershed of Hudson's Bay, and was a territory of vast extent. One of the twenty-three Clergymen in his Diocese was distant from him 3,000 miles, so that it would take him one year and a half to visit him and return. The district of this Clergyman was larger than the whole of Canada. The work of the Church was of a two-fold

character. In the first place he should give some account of the Indians, and afterwards say something in respect to the colonists. The Indians numbered some 70,000 to 80,000. They were nearly all in a savage condition, and lived by hunting and fishing. Their religious condition was heathenism, but they did not worship images. Although they believed in a great Spirit they had no idea of the attributes of the true God. The most horrid cruelties were sometimes practised amongst them. Their old people were often killed merely to get rid of maintaining them, and he heard of an instance where a young woman was put to death by two medicine men by rolling a large stone over her because she was delirious from fever. The death-bed of the heathen was devoid of all hope or comfort, the "happy hunting grounds" of the romancer found no place in the belief of these savages. There was no such thing as a happy death-bed amongst the heathen. The first effort at christianizing the natives of this territory, was in 1820, when Rev. Mr. Janos, a Clergyman from England, was sent to Fort Garry in the Red River settlement, by the Church Missionary Society. Three years later Archdeacon Cochrane was sent out. They went to what is now St. Andrew's Parish, where, last Easter there were 196 communicants. Shortly afterwards an Indian Mission was founded by Archbishop Cochrane, near Lake Winnipeg, where there is now a prosperous Indian Parish with a stone church, parsonage and school-house. The Indians there had mostly settled down to farming, and were very comfortable. Three years since the lecturer took a lengthy journey through his Diocese shortly after his arrival, during which he held twelve confirmations. One of the largest missions then visited was that of Cumberland, where, although the Indians are very poor, \$20 was contributed at the offertory towards defraying expenses of the missionary work. These gifts were mostly in kind consisting of furs, &c. Among other articles they received three plugs of tobacco, (laughter.) There was an Indian Clergyman at this Station. At Toulewood Hills, on the same journey, we confirmed fifty. The following summer we made a journey from Fort Garry to York Factory by open boat—a distance of 700 miles. Nearly all the Indians at York Factory were Christians. There were forty-three children in the school there being taught to read the scriptures in the Cree language. His third journey was undertaken to Moose Bay, and he was delighted with the condition of the Missions there. Rev. Mr. Horden is a model missionary, and had translated the prayer book and four gospels into the Cree language. At Rupert's House, 120 miles from Moose Bay there was no resident Clergyman. The Indians who had obtained a knowledge of the truth from others converted by the missionaries. We confirmed eighty-seven at that station. The Indians learn to read the Cree alphabet very quickly, and can make themselves acquainted with it in a few days. £8 worth of books were purchased by the Rupert House Indians in two or three years. The missions between Lake Superior and Red River were less prosperous, owing to the profusion with which liquor was supplied the Indians by traders. The colonists of Rupert's Land were principally to be found in the Red River Settlement. There were about 10,000 inhabitants there, of whom perhaps 1000 were pure white, and a large number of mixed breeds. Fort Garry was about the centre of the settlement. Many of the colonists were of French Canadian descent, and belonged to the Catholic Church, and a large number of the remainder belonged to the Church of England. The soil of the territory was good, and the climate healthy, much resembling that of the Province of Quebec. A plague of locusts had destroyed a large portion of the crops this year. The principal drawback to the settlement of the country was its isolation from civilized life. There were three theological students at St. John's College, thirty-seven in the Collegiate School. It was necessary to train up the natives for the work, and for this purpose the college had been established—for which he asked their assistance. The speaker resumed his seat amidst loud applause, and a collection was then taken up.

Professor Wilson, seconded by Mr. Ridout, moved a vote of thanks to the lecturer, which was carried unanimously, and the meeting broke up.