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THE

CANADIAN ECCLESIASTICAL GAZETTE.



VOL. III.

QUEBEC, JUNE 1, 1853.

No. 9.

DIOCESE OF QUEBEC.

The Bishop of Quebec, since the date to which the account of his Lordship's movements was brought down in the *Gazette* of April 1st, has been constantly engaged, in a similar way, in measures connected with the interests of the Colonial Church. On the 7th March, his Lordship and the Bishop of Antigua met the Archbishop of Canterbury at Lambeth, where, or in London, several further Conferences have been since held, most of which have been presided over by His Grace, respecting the measures of relief which are in train for the better administration of Colonial Dioceses. The last of these Meetings was held on the 23rd April, and (as well as one on the 18th) was attended by the Archbishops of Canterbury and York, and fourteen English and two Colonial Bishops. The same Bishops not having been present on both occasions, the number of English Prelates who have taken part in these deliberations, and thus manifested their interest in the welfare of the Colonial Church, has been eighteen.

The Bishop of Quebec has also been much engaged, in different ways, in contending against the measure, which has since passed the Imperial Parliament, for the alteration of the Act of 1840, regulating the disposal of the Clergy Reserves; and, independently of the Petitions from the Society for the Propagation of the Gospel, and from himself and Archdeacon Bethune jointly, his Lordship, again in conjunction with the Archdeacon, drew up a Circular, which was sent round, accompanied by a form of Petition, to five hundred of the local Secretaries of the Society for the Propagation of the Gospel; and his Lordship afterwards printed a letter addressed to the Bishops of the English Bench and the Irish Representative Bishops, invoking their protection in the peril to which the Canadian Church is exposed. Copies of this letter were also sent to a considerable number of Lay Peers.

On Sunday, 13th March, his Lordship preached at Havant Church, Hants, and on the 18th was again in London, to attend the Monthly Meeting of the Society for the Propagation of the Gospel, at the weekly meetings of which he had, in different instances, been present. The Archbishop of Canterbury presided on this occasion. On the 20th, the Bishop preached on behalf of the National Society, in the Church of Blonham, in Bedfordshire, at the Rectory of which place he remained to spend Passion Week with his brother, the Rev. Dr. Mountain, Prebendary of Lincoln, for whom he preached also on Good Friday and Easter day. On the 3rd April the Bishop preached in the Temple Church in London, one of the four circular Churches which remain in England, among the memorials of the Knights Templars. It has been recently renovated with remarkable taste and at an immense cost. The full choral service of the Church of England is exquisitely performed in this Church. On the 5th his Lordship attended the Monthly Meeting of the Society for Promoting Christian Knowledge (of which some account will be found in another column), and on Sunday, the 10th, preached at Fulham Church, where he again preached on behalf of the National Society, on the 24th. On Sunday, the 17th, the Bishop pleaded the cause of the same Society, at Great Hallingbury, near Bishop's Stortford; and on the 20th, attended and took

in a very important and interesting Meeting held in London, in connection with the extension of the Colonial Episcopate. (See p. 70.) On the 26th, his Lordship was again at Havant, to be present at a Meeting of the Society for the Propagation of the Gospel which he addressed, and which was very encouragingly attended and supported. A collection was made at the close of the Meeting, amounting to £31, a large sum, considering the size of the place. The late Rector of Havant was a brother of the Bishop's, and the affectionate regard which is entertained for his memory ensures a cordial support for any measures with which his name is connected. The Parishioners have always shewn themselves zealous friends of the Church in the Colonies, and especially in the Diocese of Quebec; and the present Rector is ever willing to do his part to keep up their interest in its welfare. The Meeting was preceded by Divine Service, after which his Lordship preached. From Havant his Lordship proceeded to Southampton, where, on Sunday, 1st May, he preached in the forenoon at All Saints' Church, and in the afternoon at St. Paul's Chapel, and on the 4th returned to London, to take part in the consecration of the Bishop of Lincoln, which took place in the Parish Church of Lambeth, on the 5th (Ascension Day). The Archbishop of Canterbury was assisted in the service by the Bishops of London, Winchester, Oxford, Lichfield, Quebec and Ohio—all of whom united in the imposition of hands. The Holy Communion was administered by the Archbishop and the Bishop of London to the other Bishops, and by the Bishops of London and Quebec on one side, and Winchester and Ohio on the other, to the Clergy and Laity. The Bishops of Oxford and Lichfield also administered, a temporary arrangement having been made, by which they officiated at the same time, without the rails of the Communion Table. The Sermon was preached by the Rev. Dr. Jeune, Master of Pembroke College, Oxford. At half-past six in the evening of Ascension Day, twenty-eight Bishops assembled for Divine Service in the Chapel of Lambeth Palace, among whom was the Lord Bishop of Montreal, and afterwards dined with the Archbishop.

On Sunday, the 8th, the Bishop of Quebec preached twice at Havant Church; and on the 12th and 13th, was engaged to take part in the services at the re-opening of Boston Church, in Lincolnshire, one of the finest Parish Churches in England, which has recently been restored, but was obliged, at the last moment, by press of other occupation, to deny himself the gratification of doing so. His Lordship's present intention is to leave Liverpool on the 11th instant for Halifax, and from thence to take a sailing vessel for the Magdalene Islands, and complete the visitation of the District of Gaspé before his return to Quebec, which, in that case, cannot be looked for till the end of July.

The following letter, addressed by his Lordship to the Duke of Newcastle, has been printed by order of the House of Lords.

15, Grosvenor Street, February 12, 1853.

MY LORD DUKE,

I am impelled to solicit the attention of your Grace to some representations upon the subject of the Clergy Reserves in Canada, a subject for which I am less fully prepared than I could desire, because, when I left Canada, in the beginning of

last month, the intelligence had not reached that country of the change in the Ministry at home, and the views of the late Ministry upon the subject in question are known to have been declared in a manner which superseded the necessity of any endeavours to avert the now threatened confiscation of Church property.

In the situation to which, in the Providence of God, I have been called, the guardianship of the temporal interests of the Church within the limits of my jurisdiction must be considered as comprehended in the duties imposed upon me; and having been brought home by other objects of importance to the Church, I am in a manner put forward by circumstances as the representative in this country of Church interests in Canada at this crisis,—a crisis so pregnant with alarming consequences that I shall be pardoned, I trust, if I speak freely what I feel.

I have, however, in the successive attacks which have been made upon the Church property in Canada, been again and again engaged in the endeavour to repel those attacks; and I may venture, perhaps, to refer your Grace to the more recent of certain representations and remonstrances submitted by myself to Her Majesty's Government, which are among the documents contained in your office. I refer in part to a letter which I addressed to your Grace's predecessor, Sir J. Pakington, on the 22nd of October, 1852,* in which the subject of the Clergy Reserves is incidentally touched upon, but more particularly to the copies which accompanied my letter, of two documents relating to that subject,—the first being the petition of the Bishop, clergy and laity of the diocese of Quebec, transmitted for presentation to the Imperial Parliament about the end of 1851,—and the other, a memorial which I addressed to his Excellency Lord Elgin, shortly before I had occasion to address myself to Sir John. Those two documents will be found, in my apprehension, to exhibit in a sufficiently condensed compass the main points and the real merits of the case.

It is not at any great length, therefore, that I purpose now to obtrude my observations upon your Grace; but, under your permission, I shall proceed to give forth, without disguise, the depth of my own convictions upon certain features of this solemn subject, in which the interests of our holy religion are, for all perpetuity, involved.

First, then, I find it impossible to regard the secularization of the Clergy Reserves as otherwise than stamped with a sacrilegious character. I do not see how it can be denied to be the alienation of a property given to God. And it is well worthy of remembrance that in Republican America the endowments of the Church of England have been held sacred; they were preserved to her, in one noted instance, through the very convulsions of that revolution which separated the Colonies from the Mother Country (and the circumstance was the more marked because the Church was exposed to particular odium on account of the characteristic loyalty of her members); they were restored to her in another instance, by the decision of the courts of the United States, after a long space of years, in which they had been taken possession of and held as townlands, in the absence, at the time, of any episcopalian claimants of the property. (I speak here of the Church of England as continued in the American Church.) These facts are not unobserved in Canada; nor is it possible to suppose that they are without their influence upon the affection of some of the colonists towards the British Government, when the confiscation of their Church property is threatened under actual British rule.

2. It appears to me at least deserving of inquiry, and it is an inquiry of the most serious character possible which thus presents itself, whether the Royal sanction could be given to the projected measure of confiscation, without violating the coronation oath. If, as I apprehend to be the correct view of the case, and as is assumed in the use, within the Colonies, of the

forms of ordination, the Colonial Bishops and Clergy, made by the Royal Letters Patent, to belong to the Archbishop of Province of Canterbury, are Bishops and Clergy of the realm of England, then it is not necessary to say that they are protected by that oath against any invasion or infraction of their existing rights, privileges, and endowments, of whatever kind.

3. The disposal of this question involves the question of the maintenance of public faith. The Act 3 and 4 Vic. cap. 78, was regarded and held by all parties, and was accepted by the parties interested, as a final settlement of the long agitated questions respecting the Reserves,—a settlement, it is also to be remembered, which was *anterior* to the establishment of responsible Government within the Colony. It has been distinctly recognized as final in the formal language of the Provincial Legislature; and if the conclusive arrangements of that Act can now be disturbed, and its provisions can be *overset*, it would be difficult to shew how any rights or interests in the Province can be safe.

My Lord Duke, these are of themselves considerations which, if I am not guilty of presumption in saying so, call for the exercise of the maxim, "Be just, and fear not;" and if the Government of this great country had long ago had the firmness to apply this principle to the question, all injurious disturbance in connexion with the Clergy Reserves would have been saved. Respect would be felt for it, if such firmness was exercised now. Most certainly the surrender of control over the Clergy Reserves to a party now raising agitation in Canada will not prove to be the pacification of the Colony; and that it never can be too late to do that which is called for by the rule of right, and that consequences are not to be argued upon when this rule is once clear, is what no person will more promptly acknowledge than your Grace.

The matter being once rested upon foundations such as these, it seems almost to be a work of *supererogation* to reiterate additional arguments, however correct and forcible in themselves, which have at different times been urged upon the attention of Her Majesty's Government, and which will be found stated in the documents to which I have above referred. I will only trespass upon your Grace by noticing two further points, which I number as continuing the series of the considerations already in part here submitted.

4. The nature of this endowment is not such as to be properly productive of any odium or discontent. It carries with it no burden imposed upon any class of religionists within the country. It operates in no vexatious manner. It presents no obstruction to the improvement and advancement of the country, the utmost facilities being given, and the most favourable terms afforded, in throwing the lands into the market for the creation of the necessary fund.

5. Lastly I would observe that whereas it is anticipated, in different quarters, that the party in the Colony now intent upon the confiscation of the Church property, and engaged in embroiling the country for the attainment of their object, may be counted upon, in the event of their gaining the principle for which they contend, to deal not ungenerously in the actual disposal of their prize, and to manifest some mindful sense of the ample generosity of the Home Government towards themselves,—the fact stands before the world, and cannot be put out of sight, that the members of the Local Government now in power, who have identified their policy with the aims of the party in question, are pledged, to a man, in their places in the Provincial Parliament, to the secularization of the Reserves, if placed within their control.

I will not, my Lord Duke, abandon the hope that Her Majesty's Government will pause before committing itself to this threatened sacrifice of a sacred patrimony,—and not, by the side of the magnificently endowed and largely favoured Church of Rome in the Colony, consent to have the Church of the Sovereign and of the Empire thrust down to a position which will compel her to come before this country, in order to

* Page 20 of Papers relative to the "Clergy Reserves," presented to Parliament by Her Majesty's command, 14th February, 1853.

obtain the means of carrying on the work committed from above to her hands, as a plundered and a persecuted Church.

I have the honor to be,
My Lord Duke,
Your Grace's most obedient humble servant,
(Signed.) G. J. QUELEC.

CHURCH SOCIETY.

QUEBEC, 18th May, 1853.

At the stated Meeting of the Central Board, held at the National School House this day, there were present:

The Rev. OFFICIAL MACKIE, D. D., in the Chair,
The Rev. J. TORRANCE, Rev. A. W. MOUNTAIN, Rev. E. W. SEWELL, Rev. H. ROE, Rev. J. CARRY, Rev. R. G. PLEES, W. H. A. DAVIES, Esq., H. S. SCOTT, Esq., and C. N. MONTIZAMBERT, Esq.

After the usual Prayers, the Minutes of the last meeting were read.

The Report of the Lay Committee having been read, it was moved by the Rev. J. TORRANCE, seconded by the Rev. J. CARRY, that the said Report be adopted, which was concurred in.

The Report of the Finance Committee having been read, it was moved by H. S. SCOTT, Esq., seconded by W. H. A. DAVIES, Esq., that the Report now read be considered, which was agreed to, whereupon it was

Resolved, With reference to the application of the Rev. Mr. Parkin, for aid to build a Stone Church at Valcartier; That ten per centum upon the cost of the Church when finished, be granted, provided the whole amount does not exceed £50, to be paid in two equal instalments; the first when the walls are raised and the roof put on, the second when the building is completed, and the conditions contained in the Report of the Finance Committee are complied with.

With reference to the renewed application of the Rev. J. Carry, that gentleman being present, and affording satisfactory information as to the progress of the building, it was moved by the Rev. J. TORRANCE, seconded by the Rev. E. W. SEWELL, and

Resolved, That as soon as the deed is completed for the site of the Church at Lamby's Mills, the Treasurer be authorized to pay to the Rev. Mr. Carry, the sum of £20.

The Report of the Education Committee having been read, it was moved by the Rev. J. TORRANCE, seconded by the Rev. J. CARRY, that the Report now read be received, whereupon it was moved by the Rev. J. CARRY, seconded by the Rev. H. ROE, and

Resolved, That the Education Committee be requested to continue their labors, and that it be an instruction to them, to address a circular to each of the Clergy, requesting intelligence from them, as to the wants of their Missions in respect of Common Schools, and the best mode of supplying them, and such suggestions as may be of assistance to the Committee in devising a general plan of Education.

The Rev. H. Roe, having renewed his application for aid towards the establishment of a School in Inverness, it was moved by the Rev. E. W. SEWELL, seconded by the Rev. A. W. MOUNTAIN, and

Resolved, That on the conditions stated in the Rev. H. Roe's original application, an annual grant of £10 be made to the Incumbent of the Mission in which the School may be situated, for three years, to be computed from the date of its opening for the reception of pupils.

The Report of the Depository Committee having been read, it was moved by W. H. A. DAVIES, Esq., seconded by the Rev. A. W. MOUNTAIN, and

Resolved, That the Report now read be received and adopted.

Resolved, That the Revs. Official Mackie, D. D., A. W. Mountain, and R. G. Plees, and J. MacLaren, Esq., be appointed a Committee to make arrangements for the Annual Meeting, and to examine the Annual Report with the Secretary.

A Letter having been read from the Rev. Dr. ADAMSON, requesting leave of absence for three months, on account of his health, and soliciting the sanction of the Board to the appointment of the Rev. R. G. Plees as Assistant Secretary during his absence, it was

Resolved, That the request of the Secretary be acceded to. The Missionary Report of the Rev. A. A. Allen, was laid on the Table.

The Meeting was then closed with the Benediction.

(Signed,) GEORGE MACKIE,
Chairman.

REPORT OF THE LAY COMMITTEE REFERRED TO THE FOREGOING MINUTES.

The Lay Committee of the Church Society beg leave to report, that since the meeting of the Central Board, in January last, the Treasurer has invested £566 in Government Debentures, at an average of 2½ per centum premium, on account of the Widows and Orphans Fund. Also £50 in a new share of Montreal Bank Stock for the same account.

And further, that in consequence of a letter from Mr. Triggs to the Treasurer, respecting a sum of £200 invested in bonds of the Champlain and St. Lawrence Railroad, on account of the Nicolet Endowment Fund, notice has been given to that Company, that the said £200 will be required in cash, as also a similar sum, similarly invested, on account of the Widows and Orphans' Fund, with a view of placing them in the Savings Bank until a favorable opportunity be found for their re-investment.

W. WALKER,
Chairman.

REPORT OF THE DEPOSITORY COMMITTEE.

The Depository Committee beg leave to report, that since the last meeting of the Central Board, they have effected the transfer of the Depository from the residence of the late Mrs. Edie to that of Miss Fuller, immediately adjoining, and that the latter lady has undertaken all the duties connected with the Depository, for a salary of £12 currency per annum.

Upon investigation of the accounts of Mrs. Edie, there appears to be a balance of ten pounds due by her Estate to the funds of the Depository, which balance they have hopes will be recovered, at least in part.

A sum of £65 sterling has been transmitted to the Secretary of the Society for Promoting Christian Knowledge, for the purchase of Books and Tracts, and its receipt has been acknowledged by that gentleman.

The Committee have further to report that a donation of Books and Tracts has been kindly made to the Depository by the Directors of the Près-de-ville Infant School, for which they have tendered to them their grateful thanks, and that they have made the following grants:

- 1st. To the Reverend T. Pennefather, four large Prayer Books for sale, and six small Prayer Books for distribution in the Mission of Bourg Louis.
- 2nd. To the Revd. W. V. Lloyd, Books and Tracts to the value of four dollars for distribution among the workmen on the Richmond Railway.
- 3rd. One dozen Prayer Books at ten pence each, for the use of the National School, Quebec.

W. AGAR ADAMSON,
Secretary.

REPORT OF THE FINANCE COMMITTEE.

The Finance Committee beg leave to report, that in compliance with the application of the Reverend E. C. Parkin, they recommend that a sum of fifty pounds currency be granted for the purpose of erecting a Church of stone at Valcartier, the plans and specifications of which shall be approved of by the Church Society, when the Church shall have been built and roofed in, and when evidence has been given that the site upon which it has been erected has been secured.

All which is respectfully submitted.

GEORGE MACKIE,
Chairman.

Quebec, May 12th, 1853.

REPORT OF THE EDUCATION COMMITTEE.

The Committee appointed at the last Meeting of the Central Board, to report on a general plan of Education, beg leave to report:

That they have had several meetings, and being desirous of procuring as much information as possible on the important subject submitted to their consideration, they commenced their labors by soliciting information and inviting suggestions from the Clergy, through the *Ecclesiastical Gazette*, feeling assured, from the interest expressed by many of them, that they would willingly aid in forwarding the views of the Society.

To these solicitations and invitations no replies have as yet been received, and your Committee are, in consequence, without information on the following points:

1st. The number of Schools that would probably be required.
2ndly. The disposition and ability existing among the settlers in the different localities to contribute to their support.

3rdly. The amount of Government aid that could be secured to them under the School Act.

Your Committee trust that some information on these points may be communicated by the Clergy at the approaching meeting of the Central Board, and beg to recommend that any aid towards the establishment or support of Schools be confined to such localities as have shewn that they appreciate the advantages of Education, either by the erection of School-houses, or have in some other manner contributed to promote that important end.

All which is respectfully submitted.

GEORGE MACKIE, Chairman.

Committee Room, 17th May, 1853.

PAYMENTS MADE TO THE TREASURER OF THE
CHURCH SOCIETY.

GENERAL FUND.

Life Subscriptions—W. Spragge, Mrs. W. Spragge, C. E. Levey, £12 10s. each.....	£37 10 0
Quinquagesima Collections—Upper Ireland, 10s., first Inverness Church. 13s. 3d., second do. 13s. 10d., Dublin Range, 6s. 7d., Rickaby's, 1s. 9d., Bennett settlement, 3s. 7d., Bourg Louis, 11s. 4d., Gaspé Basin, £2 5s., Richmond, £3 18s. 9d., Rivière du Loup en haut, 10s. 3d., Nicolet, £1 11s. 7d., Rivière du Loup en bas, 5s. 8d., Sandy Beach, £2 5s.,	14 2 2
Annual Subscriptions—Rev. T. Pennefather, £1 8s. 8d., Rev. F. A. Smith, Miss Scott, 25s. each, Miss Mountain, Miss C. Mountain, Mrs. Broke, Miss Simcoe, £1 stg., each, Miss Gronow, 10s. stg....	9 8 2
Remittance from Rivière du Loup en haut.....	4 0 0
Remittance from St. Sylvester.....	5 4 1
Donations—Mrs. Frobisher, £2 stg., Mrs. Mills, Miss Mills, £1 stg. each.....	4 17 4
	£75 1 9

WIDOWS' AND ORPHANS' FUND.

Collection at Richmond.....	£4 0 0
Rivière du Loup en haut.....	0 15 0
Sandy Beach.....	1 0 0
	£5 15 0

DEPOSITORY FUND.

Collection after Sermon in the Cathedral on Trinity Sunday	£22 8 2
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R. SYMES,
Treasurer Church Society.

Quebec, 30th May, 1852.

PARISH OF QUEBEC.—On the evening of Whit Sunday, an interesting ceremony was performed in St. Matthew's Chapel in this Parish. Three fugitive slaves, negro women, who had been for several months under a course of preparation and instruction, were publicly received into the Church by Baptism. A sermon appropriate to the day and occasion was preached by the Rev. Armine Mountain, in the course of which an appeal was made on behalf of the design for the extension of the Epis-

copate to Natal. The collection amounted, together with that made at the Offertory at early Communion, which was devoted to the same purpose, to £6 4s.

Those of our exchanges who have given circulation to rumors, originating with a secular paper in this city, respecting certain changes to be made in the Diocese and Parish of Quebec, are requested to inform their readers that no such arrangements are in contemplation.

DIocese OF MONTREAL.
CHURCH SOCIETY.

At a Meeting of the Central Board of the Church Society, held on 4th of May, in accordance with the Constitution, there were present:—

Revs. Dr. BERNARD (in the Chair), A. D. Campbell, C. Bancroft, R. Lonsdell, G. De Courcy O'Grady, J. A. Morris, W. B. Bond, E. J. Rogers, Hon. Judge McCord, Col. Wilgress, T. B. Anderson, Esq., S. C. Bagg, Esq., Capt. Maitland, Dr. Holmes, Major Campbell.

After Prayers, the Minutes of the last Meeting were read and confirmed.

The following Report of the Lay Committee was then read, viz:—

"The Committee having taken into consideration the application of the Rev. C. Bancroft and the Vestry of St. James's Church, St. John's, for pecuniary aid towards the acquisition of a certain Lot and School House thereon erected, in that Town, to form part of an endowment for that Parish or Rectory, and having carefully examined into its details, respectfully recommend a Grant towards the desired object, of £100 currency, subject to the following conditions.

"That the property shall be, by the present holders or Trustees, made over to the Rector of the Parish, for the purpose of such endowment.

"That the said sum of £100, so advanced, shall be considered a loan, until such time as from the surplus revenue thereof, or other sources, all the debts or obligations on the said property shall be liquidated, after which such sum shall be a free gift.

"That in the interim a Mortgage shall be given this Society for the said sum, with an assignment of the policy of Fire Insurance thereon, to the extent of said loan, as collateral security.

"An application was received from the Rev. G. De Courcy O'Grady, of Hemmingford, for a loan of £100 or more, towards the erection of a Parsonage House on the Glebe in that Parish. Your Committee sincerely regret that the means at the disposal of this Society will not justify them in recommending the grant or loan sought for, which, under other circumstances, they would be happy to do, seeing the great exertions made by that Parish in effecting the purchase of their Glebe.

"Received an application from the Reverend Incumbent of Ormstown for the immediate payment of the sum of £50, voted conditionally at a Meeting of the Central Board, held on Nov 2nd, 1852. The consideration of this application was postponed, to obtain more particular details as to the financial affairs of that Church.

"Also an application from the Rev. T. Machin, for aid to the extent of £25 towards the erection of a Parsonage at Granby; recommended to be paid when the building shall be in such a state of progress, in the opinion of the Lay Committee, as will justify it, due regard being always had to freedom from debt, &c."

Moved by the Rev. R. LONSDALL, seconded by the Rev. C. BANCROFT, and Resolved, That the above Report be received and discussed clause by clause.

Moved by the Rev. A. D. CAMPBELL, seconded by the Rev. J. A. MORRIS, and

Resolved, That the first clause be adopted.

Moved by Major CAMPBELL, seconded by S. C. BAGG, Esq., and

Resolved, That the second clause be adopted.

Moved by S. C. BAGG, Esq., seconded by the Rev. J. FLANAGAN, and

Resolved, That the fourth clause be adopted.

Accounts to the amount of £1 5s. 3d. were then passed.

An abstract of the Treasurer's Account was presented.

The Meeting was closed with Prayer.

DIocese OF NEWFOUNDLAND.

The Lord Bishop of this Diocese held a Visitation of the Clergy in St. John's Church, Pembroke, Bermuda, on St. Mark's day. The weather proving very unfavorable, the Congregation was, in consequence, much smaller than it would otherwise have been. The proceedings of the day commenced with the Morning Service; the Prayers were read by the Rev. M. K. S. Frith, Rector of Pagets and Warwick; the Visitation Sermon was preached by the Rev. J. F. Lightbourn, and the Holy Communion was administered by His Lordship the Bishop, assisted by the Rev. Dr. Tucker, Ecclesiastical Commissary, to

the Clergy and several Lay Communicants. The amount collected, on the occasion, amounting to £5 13s. 3d., together with the annual donation of Miss Wood, is to be presented to the Venerable the Society for the Propagation of the Gospel in Foreign Parts. After the Service the Clergy dined with His Lordship, and at four o'clock repaired again to the Church, when the evening Service was read by the Rev. J. A. J. Roberts, Rector of Hamilton and Smith's: after which the Bishop delivered his charge to the Clergy.

A unanimous wish was expressed to His Lordship by the Clergy that his charge should be printed, to which we trust His Lordship will assent, as it was one of peculiar interest.

NUMBER OF PERSONS CONFIRMED in each Parish of Bermuda in the year 1853.

	White.		Colored.		Total.
	Males.	Females.	Males.	Females.	
Somerset.....	* 21	21	24	27	93
Southampton.....	2	7	9	16	34
Warwick.....	5	8	6	18	37
Pagets.....	3	8	6	25	42
Pembroke.....	† 18	23	13	32	86
Devonshire.....	6	4	3	9	22
Smith's.....	1	6	0	5	12
Hamilton ..	2	2	0	2	6
St. George's.....	‡ 25	20	4	20	69
St. David's.....	1	2	8	11	22
Pembroke.....	53	0	1	0	54
Second Confirmation					
	137	101	74	165	477

* Soldiers 9; Midshipmen 2.
 † Soldiers 4; Midshipmen 4.
 ‡ Soldiers 23; || From the Flagship.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

April, 1853.

The Lord Bishop of St. Asaph in the Chair.
 The Lord Bishop of Quebec was present.
 The Standing Committee, in pursuance of notice given at the last General Meeting, proposed that the sum of £1300 be granted for the purpose of procuring and sending out an iron Church, and an iron Parsonage to Melbourne, application having been made for them by the Lord Bishop of Melbourne. This grant was voted accordingly.
 The Secretaries reported that the Church and house are in the course of preparation by Mr. S. Hemming, Clift House, Bristol.
 It having been referred to the Standing Committee to consider the desirableness of petitioning Parliament on the subject of the Clergy Reserves in Canada, and of drawing up such a petition as they might consider advisable, a petition which had been drawn up accordingly was read and adopted.

The following letter from the Lord Bishop of Colombo, dated "Nuwara Eliya, Ceylon, February 9, 1853," was read to the Board:
 "On my way to this Hill Station of the Society for the Propagation of the Gospel for a short sojourn in its invigorating and bracing climate, at an elevation of 6000 feet above the sea-level, I passed a week as the guest of his Excellency the Governor, at Kandy, for the purpose of consecrating its Church. It was the first work aided by the generosity of the Committee since the capital of the Kandyan kings became subject to British rule, and before the island of Ceylon was erected into a separate see. It shared again, on my arrival, in the bounteous aid afforded me by the Committee in their hearty "God speed" on my departure from England. It was one of the earliest works I visited, when in progress under the energetic and most effective superintendence of Lieutenant-Colonel Phillips, R. E., brother of the Bishop of Exeter.
 "It is gratifying to me to acknowledge thus publicly to the Committee my sense of obligation to one who has long since left our island. Without his valiant and most persevering efforts, amid unlooked for difficulties and obstructions, I doubt whether the Church would have been so successfully completed. Before he left us for China, he finished the external fabric

and tower, and provided the interior fitting in all becoming order, sufficiently to enable me to license it for use in Divine Service, where it was so urgently needed. The exertions of its late architect and lamented pastor, the Rev. F. Von Dadelzen, originally a missionary of the Society for the Propagation of the Gospel, from King's College, London, while in England on sick leave, enabled him to furnish the windows, communion table and rails, timber for the roofing, and a rich east window. Little the effort remained to complete it for consecration, and his last act almost was to obtain from the Government, with the kind assistance of Sir George Anderson, a loan of £150 for this purpose. But he was not permitted, in the mysterious dealings of God's Providence, to which we bow submissively, to witness the fulfilment of his heart's most earnest wish. He was seized in August last with brain fever and dysentery, and, after a few weeks, sank under it, to the great sorrow, not of his own people only, but, I may say, of the whole Church in the island.

"The consecration therefore was an occasion full of saddened interest. All the Clergy in the Central Province assisted in it. Surrounded as it is on almost every side by Buddhist temples, two of which adjoin its enclosure, I fixed the Conversion of St. Paul, the chief apostle of the Gentiles, for the solemnity, to give both the dedication and name to the church. The building is large and massive, and, though not, perhaps, architecturally in very correct taste, has a good elevation, being in the form of a cross, and having a good tower. The interior, being without aisles or pillars, affords an ample area of (I believe) 120 feet by 80, with a chancel and transepts. The soldiers of the 37th Regiment formed the choir on the occasion, as on every Sunday with their band. I preached to a full congregation; and having many memorials before and around me of him who had been its first exemplary and devoted chaplain, and had laboured so earnestly to build up the spiritual, as well as material fabric, of which he had the charge, I could not be unmoved. The very pulpit in which I stood was a tribute of affectionate regard to him from the non-commissioned officers and soldiers of the 15th Regiment, who had felt the blessing of his faithful and fearless ministrations among them, when stricken with that scourge of the East, the cholera, a few years ago. The desk from which the prayers were read was the gift of an intelligent native, a Singhalese of high Kandyan family, who had been converted to Christianity, and had attached himself to the English congregation, having an entire command of our language to speak and write, as well as understand it. Indeed I might correctly have applied the tribute to his memory, as far beyond one of "dull cold marble": "Si quis monumentum, circumspice." I shall ever look upon the church itself as his monument,—knowing that in many hearts he will so live, as best the Christian pastor should live,—though dead, yet speaking to them, by his warning voice, now that he is gone from us, by his example while moving among us.

"On the following Sunday, as the first after its consecration, at an early service, the holy rite of confirmation was administered to about forty, and at eleven o'clock the holy communion: in the afternoon, at three o'clock, confirmation was again administered in Singhalese at the mission chapel to twelve candidates, most of whom had been baptized as adult converts by the Rev. W. Oakley. Their reverential deportment and earnest expression of intelligence was very pleasing. May an abundant in-gathering, in God's own best time, be prepared for His blessed harvest!

"It is most gratifying to me to inclose a copy of the despatch received from Sir John Pakington about the permanent endowment of St. Thomas's College."

Sir J. S. Pakington, Bart., in his despatch to Sir G. Anderson, K. C. B., Governor of Ceylon, expressed a high sense of the liberality of the Bishop, in surrendering a fifth portion of the Episcopal income for the endowment of St. Thomas's College. It was added, that measures were in contemplation for the grant of a royal charter to the institution.

A letter was read from Rear-Admiral Moresby, C. B., to the Rev. T. B. Murray, dated Valparaiso, 31st January, 1853. The following is an extract: "I have to return you many thanks for your most acceptable letter. Truly my heart rejoices at the completion of my wishes in Mr. Nobbs' ordination, and the future prospect opening to the Pitcairn community.

"A small sum will suffice to keep up a knowledge of the Tahitian language—the voice by which the extension of the Gospel will be forwarded. It fortunately happens that I have received this morning a letter from the Rev. W. Holman, dated Pitcairn, 21st December. I send a copy.

"The Bishop of London will, I am sure, be pleased with Mr. Holman's account. I have now only to hope and trust, that it will please God to give His blessing to all that has been done."

The Rev. W. H. Holman wrote as follows:—

PITCAIRN'S ISLAND, Dec. 21, 1852.

"The arrival of the English whaler, 'Mary Nichols,' and her departure to-day for the island of Chiloe, affords me another opportunity of communicating intelligence from this place. The 'Cockatrice' arrived on the 17th of November, and left again on the 24th. The people are greatly pleased with the presents brought by her, and feel very grateful for the kindness of their friends. The islanders are now quite healthy, with the exception of the slight indisposition caused by vaccination, which is proceeding very favourably, and I hope will have succeeded in every case before your return. I am happy in being able again to report favourably of the high moral and religious character of the people. The latter has, I hope, been greatly improved by the serious and solemn thoughts occasioned by the

first administration of the Holy Communion. The whole of the adult congregation (sixty-two) communicated at the last administration."

Mr. Holman having applied for some books which he specified, for their use, these were granted.

The Rev. C. J. Abraham, in a letter dated St. John's College, Auckland, New Zealand, sent £10, on account of Maori Prayer Books, printed at the Society's expense, and sold in New Zealand—being 1s. 4d. received, on an average, for each copy, after deducting all expenses. He stated that a further supply would be acceptable.

The Secretaries reported that they had received from the Quebec Diocesan Church Society a list of Books and Tracts, with an amount for payment calculated at Members' prices. And a request having been made by the Lord Bishop of Quebec for a grant of the "difference between the Members' prices and the charge due from the Church Society," this difference, amounting to £20, was voted.

His Lordship made application for aid towards the restoration of a church at Three Rivers; and for a lending library at Upper Ireland, in his diocese. The sum of £20 was granted towards the church at Three Rivers.

Books to the value of £5, were voted for a library at Upper Ireland. The Bishop thanked the Society for the assistance which it had for many years rendered to objects in behalf of which he had made application.

EXTENSION OF THE COLONIAL EPISCOPATE.

A meeting, called by invitation of the Archbishop of Canterbury, was held in Willis's Rooms, on the 20th April, for the purpose of aiding measures to raise contributions towards the endowment of additional Colonial Bishoprics. His Grace's circular expressed his persuasion of the great benefit that would accrue to the Church, and the furtherance of true religion in the colonies and dependencies of the British empire, by the creation of Bishoprics in those Provinces which are still virtually cut off from Episcopal superintendence. The meeting was numerously attended. Among those present were:—

The Archbishop of Canterbury, the Bishop of London, the Bishop of Winchester, the Bishop of Oxford, the Bishop of Exeter, the Bishop of Gloucester, the Bishop of Norwich, the Bishop of Llandaff, the Bishop of St. Asaph, the Bishop-elect of Lincoln, the Bishop of Quebec, the Bishop of Capetown, Bishop Carr, the Duke of Newcastle, the Earl of Chester, the Earl of Harrowby, Lord Lyttleton, Lord Redesdale, the Rev. Lord J. Thynne, Mr. Carlwell, Sir R. Inglis, Sir J. Pakington, Sir C. Anderson, Sir W. James, Dr. R. Phillimore, Dr. Dean, Archdeacon Hale, the Rev. Canon Bantick, Mr. A. J. B. Hope, Mr. D. Percival, Mr. H. Pownall, Mr. Justice Coleridge, Mr. F. H. Dickinson, Mr. W. Cotton, the Governor of the Bank of England (Mr. Hubbard), Rev. T. B. Murray, Rev. T. Rodwell, Rev. C. Marriott, Rev. T. Bowdler, Mr. Markland, Mr. Morbray, Mr. W. Forbes, and the Rev. E. Hawkins, the indefatigable Secretary of the Society for the Propagation of the Gospel in Foreign Parts, and a very numerous body of other members of the Church of England.

His Grace the Archbishop of Canterbury having taken the Chair, the Lord Bishop-elect of Lincoln (Dr. Jackson) implored a blessing upon the proceedings.

The Archbishop of Canterbury said that a few words, and a very few minutes, would suffice for the part it would be necessary for him to take in opening the proceedings of the meeting—a meeting which he rejoiced to see so well attended, and which he trusted would be the commencement of many most important and additional blessings to our fellow-countrymen in distant lands. Twelve years had now elapsed since, under the auspices of his venerable predecessor, a meeting like the present was called for a purpose like that for which they were assembled to-day. A statement was made at that meeting, which might have appeared at the time a very bold one, yet of which there were some sanguine enough to expect the fulfilment. It was nothing less than that the spiritual interests of our Colonial possessions seemed at that time to require the addition of ten or twelve Bishoprics, which were to be founded and endowed by the bounty of this country. This appeared to be a proposal greater than could have been expected from the liberality of our countrymen so readily to be responded to, but it appeared that in making it they did not too highly estimate that liberality. They found in the result that when a good and pious cause was laid before the friends of the Church in this country, there was no other limit to their liberality than the wants which were set before them. The result of the meeting was the creation, not only of ten or twelve, but of fifteen, Bishoprics; eleven at least of which had been assisted through the means that were collected on that occasion, at an expense of not less than £140,000. (Hear, hear.) The result likewise proved that they had not too highly estimated the liberality to which they trusted, nor the advantages which might accrue to the Colonies from those appointments. In the course of the proceedings this would be clearly set before the meeting. It would be found that from the additional Churches and Clergy appointed in consequence of, in a great degree, the creation of these 'Secs. benefits greater than could be estimated had been bestowed upon our distant Colonies. (Hear.) It might, perhaps, be appearing to lay too much stress upon it, and he might be lying

under the imputation of magnifying his own office, nevertheless it should be well understood that where parishes had to be formed, Clergymen ordained, and Churches built, there should be an authority to whom reference might be made, and who should direct his whole attention to the diocese, just—though it was scarcely consistent to make the comparison—as a commander directed a military campaign. (Hear, hear.) The object of the meeting, then, was partly to give an account of their stewardship with regard to what had been entrusted to them twelve years ago; it was partly likewise to show the fruits of what was sometimes said to be the nature of gratitude—to ask for an extension of favours. They looked to those now assembled, and to many others who sympathised with them, for a further extension of the episcopate—not, perhaps, to the extent of which he had just spoken, but still to an extent which would require much liberality upon the part of members of the Church. If they found the funds, he trusted, from the result of past experience, that they would not be disappointed in the results, and that those who now made this appeal would not be disappointed in the liberality of the friends of the Church.

Mr. Hawkins then read the following Report:—

"Twelve years have elapsed since, at the special invitation of the late Archbishop of Canterbury, a large body of the Clergy and Laity met together in this room to concert measures for the erection and endowment of additional Bishoprics in the Colonies. A simple reference to facts will show that rarely has any meeting of Churchmen been followed by more remarkable or gratifying results. At the time referred to, there were but ten Bishoprics in the whole extent of the Colonial empire of Great Britain. There are now twenty-five, being an addition of fifteen in twelve years. Of these fifteen, eleven have been entirely endowed, or partially aided, by the sum then commenced, to which an individual member of the Church, with truly Christian munificence, contributed the entire endowment of two Bishoprics. Many at that time thought, and some perhaps think still, that it would have been better to devote whatever fund could be raised to the maintenance of more Missionaries, than to the support of additional Bishoprics. But not even those who entertained such views will be disappointed at the results, which appear to demonstrate that the appointment of a Bishop is the most effectual mode of increasing the number of the Clergy. At the date of the foundation respectively of the fifteen Bishoprics, to which reference had been made, there were ministering within their limits 274 Clergymen; there are at the present moment 503; but if we look to the dioceses of recent foundation, the comparison of the condition of the Church before and after the appointment of Bishops is still more striking. Thus, in Van Diemen's Land, the increase in the number of the Clergy has been from 19 to 54, or nearly threefold—in New Zealand, from 12 to 38, or more than threefold—in Capetown, from 14 to 56, exactly fourfold—in Adelaide, from 4 to 26, more than sixfold—in Melbourne, from 3 to 24, or exactly eightfold. Thus, then, there has been, within a very few years, an addition of no fewer than 148 Clergymen in these five Colonies. Not only, therefore, has the Church in these several dioceses been placed on a more secure and permanent footing, but the means of grace, through the ministrations of the Clergy, have been more rapidly increased than was ever the case at any former period, or than could be hoped for again, if our dependence were on the finding and sending out individual Missionaries from this country. With such evident tokens, then, of the Divine blessing on the course which has been lately adopted, the council have no hesitation in making a new appeal to the Clergy and Laity of the Church to proceed with the work which has hitherto so wonderfully prospered. Of the thirteen places specified in the declaration of Archbishops and Bishops at Lambeth, in 1841, as requiring direct episcopal superintendence, all but three—viz., Western Australia, Northern India, and Southern India—have been erected into dioceses. It is confidently expected and believed, that as far as India is concerned, the extension of the episcopate, so essential to the well-being of the Church, and the propagation of the Gospel in that country, may be safely left to the wisdom and liberality of the Indian Government; and it is believed that means will ere long be found to establish a Bishopric at Perth for Western Australia. Already negotiations have been opened with her Majesty's Government for establishing a Bishopric at the Mauritius; and it is hoped that the means of its endowment may be provided from sources independent of the Colonial Bishoprics Fund. The council strongly recommend the immediate subdivision of the vast diocese of Capetown, by the erection of a separate Bishopric at Graham's-town, for the eastern Province, and a second in the new Colony of Natal; measures which they consider requisite, not less for the extension and orderly government of the English Church, than for the furtherance of the Gospel and its attendant blessings among heathen and hostile tribes. The council also consider that the time has come for a division of the diocese of Toronto, and recommend that a Bishopric for the eastern portion of it be forthwith founded at Kingston; while they cannot but feel that the rapid spread of population, and the growth of new settlements, will shortly necessitate a still further subdivision. The projected Bishoprics will require for their endowment a capital sum of £10,000 each, on the average, from the general fund, in addition to what may be derived from local resources, or specially contributed by persons interested in the particular diocese. The total sum to be raised for these great purposes may, therefore, be computed at £40,000; but taking into account the necessary expenses of the passages and outfit of the several Bishops, the council appeal to the Church at large for a contribution of £45,000, and they appeal with the greater confidence, as being able to point to the

existence, in various parts of the world, of eleven Bishoprics which have been endowed, wholly or in part, out of a capital of £173,000 entrusted to their keeping, while the entire charge for the expense of management, since the fund was first opened, has scarcely exceeded £1,600, or less than one per cent. The subjoined table will show in one view the results of the Colonial Bishops' Fund, as far as it relates to the increase in the number of the Clergy in the following dioceses, which have been constituted since the fund was originated in 1841:

Date of Foundation.	New Bishoprics.	Number of Clergy.	
		Before the erection of See	In the year 1853.
1841	New Zealand	12	38
1842	Antigua	25	31
1842	Guiana	23	30
1842	Tasmania	19	54
1842	Gibraltar	30	56
1845	Colo. In.	22	38
1845	Fredericton	30	52
1847	Capetown	14	56
1847	Newcastle	17	24
1847	Melbourne	3	23
1847	Adelaide	4	26
1849	Rupert's Land	5	9
1849	Victoria	10	12
1850	Montreal	45	55
1852	Sierra Leone	15	16
		274	503

The Bishop of London then came forward to move the first Resolution, as follows:—

"That the remarkable success with which it has pleased Almighty God to bless the efforts recently made for the extension of the episcopate in the Colonies, and the happy results which have ensued therefrom, ought to be regarded as a call and encouragement to proceed in the same course, till every Province of the Colonial Empire of Great Britain shall have its own resident Bishop."

The right reverend prelate said his grace had alluded to the remarkable meeting held twelve years ago from the present time within one week. That meeting was held on the 27th of April, 1841, and he should have been glad if circumstances had permitted the present meeting to be held upon the actual anniversary of the day. But he was happy to observe that, if the meeting was not an anniversary meeting in point of fact, it was in point of feeling. (Hear, hear.) He was himself called upon to address the meeting at that time, and to urge upon the Church the duty of extending the episcopate in the colonies, which for so many years had been neglected, to the disgrace of the Church and the Government of this country. On that occasion he was moved by feelings of a very different character from those he now experienced. In some respects they were of a conflicting nature, for on the one hand he was compelled to look back with shame and regret upon two centuries of the Church's supineness and neglect, while on the other he had the satisfaction of reflecting that within only a few years before the date of that meeting some efforts had been made to remedy the effects of past neglect, by the establishment of bishoprics in the East and West Indies, in Toronto and Newfoundland. On the present occasion his feelings were those of mingled satisfaction and thankfulness, to think how much had been done, and in how short a time, by the blessing of Him whose cause they had in hand. Let him contrast for a moment the work of the last twelve years with the work of the preceding twelve years. He had spoken of the past supineness of the Church. Perhaps he ought not to use those words of the Church generally, because those who had been at the helm of the establishment, and who administered and conducted its affairs, had, from time to time, raised their voices to rouse the Government of this Christian country to discharge somewhat more adequately its duty towards our colonies, but in vain. He remembered quoting on that occasion a remarkable letter from one of his grace's ablest predecessors, Archbishop Secker, to one of the ministers, in which he pointed out in strong language the absolute necessity, for the efficiency and integrity of the Church, of extending the episcopate to the North American colonies. He said it was not necessary for the integrity and efficiency of the Church only, but that it was necessary for the maintenance of civil government in that country. (Hear, hear.) Now he (the Bishop of London) did not hesitate to express his conviction that if the efforts made in this respect during the last twelve months had been made in the middle of the last century, those vast territories might have remained connected with this country, or if the connection had been severed, it would have been severed upon terms of mutual interest, and upon terms of amity and alliance. (Hear, hear.) As little hesitation did he feel in expressing an opinion that unless we continued in the course now marked out for us, similar disastrous consequences would follow in respect to other colonies now belonging to the British empire. But he had no apprehension that such would be the case, seeing the happy effects of what we had done. (Hear, hear.) And what had we done? We had planted now fifteen new bishoprics in the remote corners of the globe; we had established the

Church permanently, as it ought always to be established—in its integrity. We had now awoke to a sense of our duty, and what was more, to the truth of the principle—which the Church had not perhaps been duly alive to during the last century, and even in this—that however important the union of Church and State might be—however valuable the protection and countenance which the ecclesiastical might derive from the civil power, wherever a great spiritual object was to be ensured—one of those great objects for which the Church was founded—that so long as she prosecuted it expecting a blessing from her Divine Head—he said that, whenever it happened that such a great spiritual object was to be attained, and the State refused to promote it, the Church must take the work into her own hands and do it herself. (Hear, hear.) We had shown in the last twelve years that she was competent to do this, and he felt the most sanguine expectations that the next few years would enable her, as far as it was in her power, to complete the work—at all events, to lay such foundations for Church extension, and for the diffusion of the pure light of the Gospel and its ordinances over the whole civilized world, that the whole civilized world should be convinced that the Reformed Church of England was the stronghold of truth and of Christian liberty, and the centre from which the pure light of the Gospel was to shine. (Hear, hear.) He could not help calling to mind the dying words of one very dear to him and to many now present, of one very dear to the Church of England, whose loss all deeply deplored and would continue to lament. He referred to the late excellent and venerable Bishop of Sydney—(Hear, hear)—a man whose whole heart was wrapped up in the work of the Colonial Church, who thought of nothing else, who labored for nothing else, who prayed for it most earnestly, and who sacrificed his health and means for its promotion. When he was seized by his last illness and indeed just before the very moment when he yielded up his spirit, he pronounced his *Nunc dimittis* in very remarkable words. Looking at what had been done, at what was doing, and at what was about to be done, he used these words—words containing not only much of pious thankfulness to the Author of all good, but somewhat of a prophetic anticipation of the future:—"The earth is filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hear, hear.) He looked on the different bishoprics which had been established throughout the world as so many fountains unblocked in the desert places, from which the streams of truth should be diffused by those who should be specially deputed to unlock them and to guide them into right channels. (Hear, hear.) Fifteen bishoprics established in twelve years, producing effects which would be more fully touched upon hereafter by some of his excellent brethren, the colonial Bishops present, must surely be considered as constituting at once a call and an encouragement to proceed in the same course. (Hear, hear.) It was no longer a question of episcopacy or non-episcopacy; the question was, whether we were bound to take care that an Episcopal Church should not be without its Bishops. (Hear, hear.)

The Earl of Chichester seconded the Resolution. He entirely concurred with what had just been said by the Right Rev. Prelate. It was no longer a question of episcopacy or non-episcopacy, but a question whether the Colonial Church should or should not have the advantage of being under the government of Bishops. He was anxious to remind the meeting that, in that view of the subject, those who had taken the most active part in sending Church of England Missionaries to the heathen had always advocated Colonial Bishops. That was done, not merely because they felt the Missionaries of the Colonial Church could not so well and effectually carry on their work without some form of government, but that the government must be, to be consistent, under the direction of Bishops. With that view, the Church Missionary Society, of which he had the honour to be President, had been mainly instrumental in the establishment of three of our Colonial Bishoprics—the Bishoprics of New Zealand, Prince Rupert's Land, and Sierra Leone. That Society felt, quite as strongly as that meeting could do, that the increase of those Colonial Bishoprics became an absolute duty of the Church of this country; and those places where they had been most successful had been most forward to ask for other Bishops to govern them. So long as the zeal of faithful and devoted men should supply the human living instruments for preaching the Gospel, whether to our fellow-countrymen in the Colonies or to the heathen accompanying them, there would be no lack, he was sure, of those pecuniary means which were necessary for the sustenance of the Missionaries and Bishops who were sent to those remote quarters of the globe. (Hear, hear.)

The Resolution was carried unanimously. The Duke of Newcastle, who was received with cheers, said he had entered the room at the conclusion of the speech of the Right Reverend Prelate at his side (the Bishop of London), with no intention whatever of taking any public part in the proceedings of the meeting, but simply to abstract a short time from those duties which occupied so large a portion of his attention, for the purpose of tendering, not his advice, where they had so many abler and better advisers, but simply to contribute his mite towards the great object for which they were assembled, and to intimate to his Reverend friend, the Secretary to the Society for the Propagation of the Gospel in Foreign Parts, his earnest and warm interest in the object for which they had met, and his anxiety that the meeting should be attended with such results as he was sure they all anticipated. (Hear, hear.) Called upon, however, by the most Rev. Prelate in the Chair to move the next Resolution, which he must assure them he had hardly had time even to read, he must throw himself on their indulgence, only trusting to the excellence of the cause not requiring any ability on the part of the advocate.

(Hear, hear.) He rejoiced now, after the expiration of twelve years, to see the most Reverend Prelate occupying the position then held by his revered, and he (the Duke of Newcastle) was sure they would allow him to say, the most Reverend Prelate's beloved, predecessor in the See of Canterbury, in promoting the great object which was then so successful, which extended the episcopacy in our Colonies—he might almost say even at one blow—from ten to the number at present existing, of twenty-five. (Cheers.) Great as had been the work, he could assure them, both from his private as well from his short official experience, that there was yet much to be done. He believed it was unnecessary now to impress upon any member of the Church of England that if they wished to extend a Missionary or Parochial Clergy in our Colonies, to do it wisely and well, it must be done by an extension of the episcopate. (Hear, hear.) It was only necessary to impress upon them that with the episcopacy they would soon double, treble, and even quadruple the number of the Clergy, and thus they would extend the blessings of the Gospel under the care and superintendence of the Bishops. * * * He must apologise for advocating this cause in so feeble a manner. But he was unprepared; and he was sure he should be consulting the convenience of the meeting by saying no more, and by giving place to the Right Reverend Prelate who was about to follow him. That Right Reverend Prelate would second the Resolution, and the meeting would learn, from his vast local experience, from his intense and devoted labours, and from his great success with very small means up to the present time, what might be done by an extension of the episcopate. He was satisfied that the Right Reverend Prelate would, before he sat down, satisfy the meeting that the Resolution ought to be passed, and that, following up the blessed and happy event which had lately occurred—the conclusion of those unfortunate hostilities at the Cape of Good Hope between ourselves and the native races of that Colony—we might now hold out to them the olive-branch of peace, and, by an extension of the episcopate and a subsequent extension of the Missionary Clergy, he hoped there would be added an additional bond of union between the races which were now the subjects of the Crown and ourselves. (Hear.) He hoped that we might by this, in conjunction with other means, obtain the desirable result of healing for the future the unhappy feuds and the bloody contests which had hitherto desolated that fair portion of the world. (Hear, hear.) He would only add, in conclusion, that he advocated an extension of the episcopate, not only in the places pointed at in the Resolution, but in every part of the Colonial Empire, not as a result in itself, but as a great and powerful means towards producing a blessed and most important result—namely, the extension of a large body of Clergy, who should carry to the uttermost parts of these Colonies the consolations of our own blessed religion, and the profession of the pure faith of Christianity. The noble Duke concluded, amidst much cheering, by moving the following Resolution:—

"That the vast diocese of Capetown, comprising five distinct governments, requires immediate subdivision, by the erection of a Bishopric at Graham's-town, for the Eastern Province, and of another for the new Colony of Natal."

The Bishop of Capetown seconded the Resolution. He said he should confine his observations as closely as possible to the facts which rendered the immediate subdivision of the vast diocese entrusted to his oversight absolutely necessary. It was necessary because it was one of the largest—if not the largest, as far as territory was concerned—placed under the charge of an individual Bishop. The most distant extremities of his diocese, the Island of St. Helena and the colony of Natal, were separated by a distance of nearly 3,000 miles; and the diocese contained an extent of territory three times as large as the Mother Country. (Hear, hear.) Out of the five years he had been absent from England he had been travelling two and a-half, and had not yet been able to visit many portions of the diocese which he was most anxious to see; and, although during one visitation he travelled more than 4,000 miles in a period of nine months, there were many portions, even of the continental part of the diocese, which he was utterly unable to visit. Under these circumstances he felt it necessary to request the immediate subdivision of the diocese assured that if the facts became known it would be effected. If the duties of a Bishop in South Africa were confined to oversight, and to the superintendence of already founded churches and parishes, even then he believed the country could not be adequately superintended by an individual Bishop. But when it was considered what the duty of a Bishop was in that land, in consequence of our own past neglect—a neglect extending over half a century from the period when we first took possession of the country—that the Church was behind other religious bodies in carrying out her plans for the good of her people—that churches had to be erected, parishes had to be formed, congregations to be gathered, the people to be stirred up to supply their own spiritual wants—that the whole work, as far as the Church education was concerned, had to be begun from the commencement—that missions had to be planted, and that the individual Bishop had not only to carry on various works, but to raise a considerable portion of the funds necessary—then, he asked the meeting to say whether the strength of any one individual was sufficient for all these things. (Hear, hear.) He, at least, felt the difficulty. He felt it necessary to state that unless the Church would resolve to subdivide the diocese, not into two, but into three, the whole of the work must languish, and ultimately become a failure. (Hear, hear.) Already the Romanists, without having before them the kind of work which the Church of England was called on to perform in South Africa, had three dioceses—one at Capetown, another at Graham's-town, and the third at Natal. The Wesleyans had three Superintendents, exercising very much the functions, in their body, of Bishops in the Church. (Hear, hear.) These

facts, he thought, would be alone sufficient to induce the meeting to accept the Resolution; but when, in addition, they considered the nature of the work which the Church was called upon to fulfil in South Africa, its extent, and the means hitherto adopted for carrying it on, the argument for a subdivision of the diocese must be felt to be overwhelming. (Hear, hear.) He would touch both upon the nature and the extent of the work. Within the limits of his diocese there was a population of certainly not less than 800,000 souls. Of that population a great majority were heathens, not more than 120,000 were Christians, and of that minority not more than 40,000 were English.

(To be continued.)

PAYMENTS RECEIVED.—For vols. 2 and 3, Rev. R. Short, E. Collas. For vol. 3, Rev. F. Smith, Messrs. Alexander, Touzel, Rickaby, Mrs. Hamilton.

CHURCH SOCIETY.

THE Clergy and Chairmen of District Associations are respectfully reminded that an IMMEDIATE transmission to the Secretary of their Reports is requisite to insure their insertion in the Annual Report of the Society.

W. AGAR ADAMSON, D. C. L.
Secretary.

Quebec, 28th May, 1853.

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