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S. C. M.

# NOVA SCOTIA Church Chronicle.

Vol. II.

HALIFAX, AUGUST, 1866.

No. 8.

*"Ad profectum sacrosanctæ matris ecclesiæ."*

## THE COLONIAL CHURCH BILL

IN our last number we inserted such clauses of the proposed Colonial Church Bill as would affect this Diocese. We now give the title of each clause and, as far as we can, its intention.

The judgment of the Privy Council has laid down this important constitutional principle:—

"The United Church of England and Ireland is not a part of the Constitution in any colonial settlement, nor can its authorities, or those who bear office in it, claim to be recognized by the law of the colony otherwise than as the members of a voluntary association. It cannot be said that any ecclesiastical tribunal or jurisdiction is required in any colony or settlement where there is no Established Church, and in the case of a settled colony the ecclesiastical law of England cannot, for the same reason, be treated as part of the law which the settlers carried with them from the mother country."

Under this decision, from the highest legal tribunal to which we are subject, the Church in the Colonies would seem to have full liberty to govern itself and manage all its own affairs, as other religious bodies do, without let or hindrance from the state. Yet we find that in spite of this judgment legal difficulties and vexatious obstacles are thrown in the way of the Churches' action, because of letters patent and crown appointments. It does seem hard to lose the advantages of state connexion and yet be forced to retain its evils.

It is to remove any doubts as to the position of the colonial church, and to admit, not enforce, the only solution of the present difficulty in the way of self-government that the Bill was introduced into the Imperial Parliament. The general effect of it would be to allow every tie (except the *spiritual* one, which is the strongest and best) between the church in England and in the colonies, to be severed at once: and to provide that it shall be so in future. Where letters patent are held by the bishops, it seems that the tie cannot be quite broken except by their voluntary surrender. For we presume the crown would not cancel them except at the request of the holder, altho' it will issue none hereafter. Whether or not this separation will be for the ultimate good of the daughter churches remains to be proved. There can however be little doubt but that it is or soon will be our position. Our part must be to look the difficulties fairly in the face and to make the best of our altered status by unity of action. We would certainly hope to see the colonial churches in such a position that no holding of letters patent, no crown appointments and no impediments of English ecclesiastical law, could keep them in the position of the church in South Africa, struggling to free herself from heretical teachers, but unable quite to affect her purpose because of some indefinite status given by the Crown.

Our own synod at its last session did not ignore the change or shun its responsibility, but claimed and exercised the right to frame rules and regulations for the government of the Church in Nova Scotia. Now that a synod is about to be established in New Brunswick, it is to be hoped that a combination of the maritime dioceses under a metropolitan elected by themselves will ensure unity of action.

The proposed bill was withdrawn toward the close of the last session of Parliament, but will no doubt be brought in again at an early date. The present Colonial Secretary is decidedly in favor of such a bill. He says: "For myself, I can certainly say that I should be most anxious to accede to the measure."

"On taking a general view of colonial society you will see from year to year an increase of civil action, and it has been the policy of this country to give almost absolute freedom in many of the colonies which possess representative institutions, and they have deliberately reduced the Church in many instances to the level of the other religious bodies. Therefore it seems to me that, such being the case, it would amount to a revolution if we were to attempt to deprive them of that liberty of action in ecclesiastical matters."

"For my own part, I do not feel that there is any risk of the spiritual ties being severed by this procedure. On the contrary, during recent years there has been a tendency to increase them. It has been clearly demonstrated that as you give civil liberty to those colonies their loyalty to the Crown increases; and so I believe that if you deal generously with the colonies in ecclesiastical matters you will find that their allegiance to the Church of England will increase in proportion to the liberty you bestow upon them."

With a Colonial Secretary holding these sentiments, we may justly hope that the Bill will receive the prompt and favourable attention of Her Majesty's Government.

#### COLONIAL BISHOPS' BILL.

*Clause, 1.*—Merely relates to the "acts repealed."

2.—"Validity given to Appointments and Ministerial Acts, in case of Ordination by Bishops not having jurisdiction in the place of their residence."

This we suppose is mostly retrospective and refers only to those who, through mistake or misunderstanding, may not have been ordained in strict accordance with the letter of the law. It renders their appointments and acts valid as tho' there had been no irregularity.

3.—"Persons ordained by Foreign or Colonial Bishops not to hold Preferment in England or Ireland, without consent of Diocesan."

The effect of this would not be to place our clergy in any worse position than before, while the former act bearing upon this subject would be repealed, "except so far as related to Bishops and Clergy of the Protestant Episcopal Church in the United States."

4.—"Nor to officiate without notice to Diocesan, or contrary to his injunction."

This clause provides that no clergyman unless holding a licence from an English or Irish Bishop, shall "officiate on more than one day within three months, in any church or chapel in any (one?) diocese in England or Ireland," without permission from the Diocesan, under penalty of Ten pounds to the Governor of Queen Anne's County. Similar restrictions we believe have heretofore existed.

5.—"Exception of persons ordained under commission from English or Irish Diocesan."

The last two clauses do not extend to those who may be ordained by any other Bishop, at the request of a Bishop of a Diocese in England or Ireland, and with the written consent of the Archbishop.

6.—“Such Ordination” (mentioned in the 5th clause) “to be subject to conditions as to Title, &c.,” (and as to oaths and subscriptions, as provided and established by law,) “and registered in English or Irish Diocese.”

7.—“33 Geo. 3, 83 and 4 W. 4, not to prevent Indian Bishops from performing Episcopal functions under commission.”

8.—“Episcopal acts valid, if such as might have been founded on voluntary consent.”

Providing, that the holding of Letters Patent, although they do not confer legal jurisdiction, does not invalidate such Episcopal acts as might lawfully have been done by a Bishop chosen and consecrated by the free and voluntary consent of persons accepting him as their Bishop, unless contrary to the law of the place.

9.—“Letters Patent may be surrendered.”

This is one of the most important clauses of the Bill, inasmuch as it offers a provision against a difficulty such as has arisen in the Church of South Africa. Should the Bill pass the Imperial Parliament, we would gladly see all the Colonial Bishops follow the example of those of New Zealand.

10. “Royal License may be given in lieu of Mandate for consecration of Bishops to exercise their functions out of the United Kingdom.”

What may be the precise difference between a Mandate and a License, (except so far as the words suggest) we confess not to know; but the clause enables us hereafter to have our Bishops consecrated either in England or elsewhere, for it ends with these important words: “And no such mandate or license shall be necessary for any such consecration elsewhere than within the United Kingdom.” This reminds us of the rule of our own Synod for the election of a Bishop, which says that “the name of the Bishop elect shall be forwarded to the proper authorities in England.” We cannot see what proper authorities there can be in England with reference to “a voluntary association” in no better, but in no worse, position than other religious bodies.

11. “Status, &c., of Bishop to be judged by ordinary Courts of Law.”

This clause seems to have the intention of placing the Bishops and Clergy of our Church precisely on the same ground, as regards status, which the other religious bodies enjoy, no better and no worse.

12. Saving Clause.—“Nothing in this Act contained shall confer upon any Bishop any jurisdiction to which he would not otherwise have been by law entitled, or shall give to any such letters patent, or royal mandate or license as aforesaid, or to any act done by any such Bishop, any force or effect which they would not otherwise by law respectively have had, save as herein expressly provided.”

13. Meaning of Bishop.—“In this Act the word ‘Bishop’ shall be construed to include Archbishop.”

“We are glad to see that our latest social improvements are finding their way to the Antipodes. Working Men’s Clubs, Co-operative Societies, and Penny Banks are all well treated in an address on *Self-Help*, by the Lord Bishop of Tasmania (Hobart Town: Welch and Sons), delivered to the working men of Hobart Town.”—*Guardian*.

## CHURCH INSTITUTION.

INSTRUCTIONS prepared by JOHN TIDD PRATT, Esq., the Registrar of Friendly Societies in England, for the establishment of Friendly Societies; with Rules and Tables. *Adapted to the purposes of the proposed "CHURCH INSTITUTION" for Nova Scotia, by the Chairman of the Committee of the Diocesan Synod, appointed to consider this project.*

N.B.—Mr. Pratt is not responsible for any part of these papers which is printed in italics. It must also be noted that Mr. Pratt's instructions apply to societies open to all denominations, whereas the project now under consideration is a strictly Church Institution.

The object of the following INSTRUCTIONS is to promote the general welfare of the WORKING CLASSES, by enabling them to establish, upon sound principles, Friendly Societies, to provide against the natural evils and exigencies of SICKNESS, OLD AGE and DEATH, and to act on those principles of mutual assurance and support which are now so generally adopted by the more opulent members of society, and to guard them against the many plausible but ruinous schemes by which they are too often deceived. In a society founded on the following tables, it is as certain, as it is possible to be, that the benefits subscribed for by the members will be received by them. The SICKNESS tables cease at 60, 65 or 70 years of age, up to which period the DATA upon which they are founded are well tested. The ANNUITIES, or OLD AGE PAY, commencing at 60, 65 or 70, will be guaranteed by the Government, and the sums payable at DEATH, by an insurance company of long standing, or by contributions according to the tables. No further certainty in these respects is attainable.

*On the subject of annuities, further information is expected from England, as it is uncertain how far a Colonial Institution could receive the guarantee of the English Government in this matter. Mr. Pratt kindly forwarded the enquiry to the proper quarter, but an answer has not yet been received.*—D. C. M.

Every member should be at liberty to subscribe to one or all of the objects, according to his ability or inclination, with the exception that persons insuring against SICKNESS, MUST also insure for MEDICAL ATTENDANCE, as long as they reside within the limits of the Society; and FEMALES, as well as MALES, may be members for any of the benefits, except RELIEF IN SICKNESS.

*It is proposed that, with regard to medical attendance, a rule should be inserted for the "Church Institution," to read somewhat thus: "As long as they reside within five miles of the medical attendant of the branch to which they belong; beyond which distance the insurance shall be voluntary." As otherwise the expense of journeys would be larger than the medical man would include in his ordinary fee, or than the Society could afford to pay extra for, and must become a matter of private contract with either or both.*—D. C. M.

All money received for sick pay, endowments, death and expenses of management, should be invested in a Savings Bank, on Government security, or on the securities authorized by the Friendly Society Act.

The management of the Society should be vested in a Committee consisting of Honorary and Benefit Members, or of Benefit Members only; and there should be Trustees, a Treasurer, Visitors, Secretary and Auditors. The only paid officers should be the Secretary and Auditors of the Central Institution:—D. C. M.

The accounts should be kept so as to show the contributions paid to, and benefits paid out of, the fund subscribed for each particular insurance, as well as for expenses of management.

The Society should be self-supporting, for which purpose each member should be required to pay a small sum per month for the expenses of management; and the place of meeting should, if possible, be at some public institution or school-room. If that cannot be obtained, (*a circumstance altogether improbable in this Province—D. C. M.*) and there is no other place except an inn or a public-house, a certain fixed payment should be made for the use of the room, lights and fire, with a stipulation that no beer, etc., should be brought into the room until all business is concluded, when each member should pay for any refreshment he may require.

*It may be as well to explain that some of the Clubs in England, not founded on the sound principles laid down by Mr. Pratt, allow about five cents a head for every member for "beer-money," monthly, which must be spent "for the good of the house." This leads to much excess, as, e.g., 200 members belong to such a club, and only 20 are present at the monthly meeting, as might be the case on a very stormy night: these 20 must drink or waste twelve dollars' worth of beer, spirits, etc.—D. C. M.*

When an ANNIVERSARY OF ANNUAL FEAST is held, the contribution thereto, and attendance thereat, should be *voluntary*, though there seems no objection to a rule that every member who lives within a given distance should have a ticket sent him, which, if not returned at a certain time, say a week before the day of the feast, he should be required to pay for.

In a society formed on these principles, every member will have to pay only such contributions as may be required by the rules and tables for the benefits he wishes to receive; and there will be no compulsory charges for beer, feasts, useless paraphernalia, or other extras.

The BENEFITS assured to MALE MEMBERS, as provided in the rules and tables, should be:—

1. MEDICAL ATTENDANCE. (*Where practicable.—D. C. M.*)
2. WEEKLY ALLOWANCE IN SICKNESS UNTIL SIXTY, SIXTY-FIVE OR SEVENTY.
3. ENDOWMENTS of sums from \$50.00 to \$1000.00, payable in five years and upwards, for CHILDREN, or persons of any age.
4. The Society should act as agents of the Government in securing IMMEDIATE ANNUITIES or DEFERRED ANNUITIES from \$5.00 to \$150.00 per annum, commencing at sixty, sixty-five or seventy, under the conditions hereafter mentioned.
5. The Society should act as the agents of some old-established LIFE ASSURANCE OFFICE, or receive contributions according to the tables, for securing sums payable at death from \$100.00 to \$1000.00.
6. A small MONTHLY PAYMENT must be made to defray the necessary expenses of management.

Care should be taken to admit as members, insuring against SICKNESS, such persons only as are of good health and good moral character.

No entrance fees should be required; nor should any fines be incurred for non-attendance, or not-serving office, except that of Visitor.

The TABLES have been approved by experienced actuaries, and the PREMIUMS required are the lowest compatible with safety to the insured. Each member will pay according to his age at the time of admission, and will, therefore, bear his own burden, so that the young will not have to pay for the increased risk of the aged.

The accounts should be kept in such a way as to enable the annual statement to be made out in the manner directed by the Registrar, pursuant to 18 and 19 Vict., c. 63, and should be audited QUARTERLY by persons not members of the Society.

*Further details will be given in future numbers of the "Church Chronicle." It is requested that suggestions be forwarded to the*

R.V. D. C. MOORE,  
New Ross.

TABLE I.

*Contributions for a Weekly Allowance of \$2.50 in Sickness to Males. The Monthly Contributions and Benefit ceasing at the ages mentioned.*

Age at entering.		Benefits to cease at 62. Cents per month.	Benefits to cease at 65. Cents per month.	Benefits to cease at 75. Cents per month.
16 not exceeding	23.....	25	27	30
24	" 30.....	27	31	33½
31	" 34.....	30	33½	36½
35	" 38.....	32½	36½	39
39	" 40.....	35	38	41

## CHURCH REFORMATION IN ITALY.

Two Bishops of the English and American branches of the Church have lately met repeatedly in Italian cities, from Naples to Milan, and have taken much pains to form an accurate opinion upon the facts of the Church reformation movement in Italy. That opinion, apparently published by authority, is found in both the "Guardian" and the "Church Journal."

"These Bishops have found undoubted proofs that there is a large and increasing body both of clergy and laity who have become convinced of the errors and corruptions of the Church of Rome.

"Many of these persons can no longer conscientiously share in the ordinances of religion as at present administered by the Roman Catholic Church. Moreover, on the open avowal of their conscientious scruples and their desire for reformation, they are ejected from Rome's communion.

"These results are clearly traceable, in the first instance, to long-standing and wide-spread discontent with the practical abuses of the Church in Italy. This discontent has been aggravated by the antagonism which the Papacy has assumed towards the Kingdom of Italy, and it has recently been heightened by the solemn and emphatic manner in which the Pope has identified himself entirely with the Jesuits as the authorised exponents of the views and aims of the Papacy.

"Secondly, these results are traceable to the vigorous efforts which have been made during the last few years, by native Italian as well as other agencies, for the dissemination of the Holy Scriptures and of other information tending to show how far the Church of Rome has departed from the principles and practices of the primitive Catholic Church.

"There are many congregations of separatists from the Church of Rome, who have connected themselves with the Vaudois or other non-Episcopal bodies.

"But in addition to these, there is clear proof of a wide-spread, though often vague, yearning for a return to primitive Catholicism on the part of many of the

clergy and laity, who desire to *reform*, not to *destroy*, the ancient historical Church of Italy.

"Many are convinced of the evils resulting from the exaggerated pretensions of the Bishop of Rome, from the general disuse of Bible reading, from liturgical worship in a dead tongue, from enforced celibacy and similar distinctive Roman practices, especially from the increase of Mariolatry, by which the mediatorial character of our Blessed Lord is so seriously obscured.

"The two Bishops have had the satisfaction of holding several conferences with Italians thus disposed to Church Reformation.

"They have no doubt whatever that a desire exists for a liturgical worship, in the vernacular tongue, free from the superstitions gradually introduced by the Church of Rome.

"This desire, the Bishops conceive, is a necessary and legitimate result of the information which has been conveyed and the convictions it has produced; they believe that the effect of discouraging it would be in every way disastrous.

"When consulted by Italians, they have disclaimed all notion of reproducing in Italy a copy of the Anglican Liturgy (as used either in England or America); but they are satisfied, from much evidence that has reached them, that those Italians, whether priests or laymen, who are cast out of their original communion, too often find no opportunity of satisfying their religious needs in accordance with Church principles and Church order, and thus have no resource but to unite themselves to one or other of the non-Episcopal bodies; or they lapse into a condition in which, practically, they have no opportunities of worship, and thus run grievous risk of drifting into infidelity.

"The two Bishops believe that priests who may be no longer able to submit to the unscriptural and uncatholic terms of communion which the Church of Rome imposes are nevertheless bound, under these circumstances, to supply the means of grace to their countrymen situated like themselves. This duty, the Bishops conceive, flows from the original commission of such priests to minister God's word and sacraments.

"Before parting, on the termination of a journey which, in the orderings of God's Providence, has so unexpectedly enabled them jointly to make these enquiries and observations, the two Bishops are anxious jointly to commend to the various members of their respective branches of the Church the duty of assisting the following objects:—

"(1) The dissemination of the Holy Scriptures and such information as may tend to promote a sound and sober Reformation of the Italian Church on primitive Catholic bases

"(2) Toward the support of such priests, of undoubted moral and religious character, as may, for conscience' sake, suffer loss of their ecclesiastical preferment, and consequently fall into distress.

"(3) Toward the maintenance of religious services conducted by such priests as a temporary and provisional measure, during the transitional stage which must elapse before the Reformation movement can be expected to become national.

"They hold that an indispensable condition of rendering assistance to this last object should be careful investigation on the spot to ascertain that such religious services spring from a genuine and spontaneous desire on the part of the Italian clergy and laity, and that the sincerity of this desire should be attested by earnest native efforts to meet the needful expenses."

Milan, May, 1866.



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 SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
 

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At a meeting of the S. P. C. K.

"The Secretary laid before the Board a letter received from Admiral Sir Fairfax Moresby, accompanied by a copy of a statement addressed by the Admiral to the Right Hon. Edward Cardwell, Secretary of State for the Colonies, in reference to the removal of the Pitcairn Islanders, and their settlement in Norfolk Island, with extracts from various official correspondence, and letters from the Rev. George Nobbs, the Chaplain of Norfolk Island. As the early friend and adviser of the Pitcairn Islanders, Sir Fairfax Moresby has not ceased to be true to the commission they pressed on him, to care for their welfare. It appeared that they had complained of what they conceived to be certain needless and unjustifiable deviations from the promised isolation and continued domesticity under the simple laws and polity which they enjoyed as denizens of Pitcairn and of interference with the regulations for the allotment and appropriation of land, which they conceived to have been guaranteed to them; and that Sir Fairfax Moresby had interposed successfully in their behalf. He drew attention particularly to a copy of a letter of Mr. Cardwell's to Sir George Young, the Governor of Australia, dated May 25, 1866, which letter, he said, appeared to him to be very satisfactory, as it did also equally to Sir Thomas Acland and others who were members of the Pitcairn Committee." In this letter Mr. Cardwell wrote 'I entertain no objection to the establishment of a Melanesian Mission on the island which you advocate. . . . I can readily believe the step may be of great advantage to the islanders, by placing them within reach of good clerical superintendence, and by bringing them periodically under the eye of Bishop Patteson, from whom you will doubtless receive from time to time, trustworthy information respecting their wants and their progress; nor do I object to the proposal, that a few selected settlers, of a class likely to live in harmony with these islanders, shall be allowed to establish themselves at Norfolk Island. I think it, however, unadvisable to commence any system of indiscriminate land-sale, or to adopt any step which the islanders might deem at variance with the pledge held out to them when they left Pitcairn Island.'

"Sir Fairfax Moresby requested that these particulars might be 'communicated to the Society for promoting Christian Knowledge, who have so generously interested themselves from the earliest period in the welfare of the Pitcairn community.'"

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 S. P. C. K.
 

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THE following prospectus of a periodical to be published at the commencement of the ensuing year has been issued by the Society for Promoting Christian Knowledge:

"A NEW MAGAZINE," an illustrated Miscellany of instructive and amusing literature, for all classes, containing—*Original Stories* of striking interest, and characterized by purity of sentiment, by eminent popular writers. *Historical and Biographical Papers*, describing the memorable events of history, or portraying the lives and characters of distinguished men and women. *Sketches of Life and Manners*, in all parts of the world. *Review of Current Events* interesting to the working classes. *Records of Enterprise and Adventure* by land and sea. *Information on Science and Art*. *Notices of Inventions and Discoveries*, especially such as have a practical application to industrial and domestic purposes. *Papers*

on Associations tending to the Physical, Social, and Moral Improvement of the Working Classes; for example, the developement of the Co-operative Movement in the great manufacturing towns, and generally; on the philanthropic efforts of all parts of the Empire. *Domestic Economy*, including Hints for the Sanitary Improvement of Dwellings, Gardening, Window Horticulture, Domestic Pets, and all that conduces to the comfort and well-being of the household. *Articles on Natural History*, calculated to foster the love of Nature and the habit of observation. *Educational Information*, both for adults and young people. *Illustrated Sketches* of the Halls, Castles, Abbeys, Cathedrals, Country Churches, and Village Homes of England. *Original Poetry*, and occasional papers tending to familiarize the reader with the Literature and popular Poetry of other lands and times. *Literary Varieties*, including brief descriptive notices of new books, and choice extracts. *Correspondence* on subjects of popular interest will be encouraged and carefully noticed; and, generally, the tendency of the Magazine will be to give to its readers higher and larger views of human-life; and in all questions of social importance, not only to increase knowledge, but to enforce the better performance of Christian duty.

The Illustrations will be of a very superior character, and will include subjects printed in colours. The Magazine will be printed on good paper, in clear, readable type, and, when bound, will form a handsome volume of permanent value. In a word, as no expense or care will be spared in the general arrangements for its production, it is confidently believed that this will be the best and cheapest journal of its class ever published.

\* \* \* *The New Magazine will be issued in Weekly Numbers at a Penny, and in Monthly Parts, with an Ornamental Wrapper, at Sixpence.*

## OXFORD DIOCESAN CONFERENCE.

### IMPORTANT STATEMENT OF THE BISHOP OF OXFORD.

At the Thursday week sitting the following subject was discussed, the Bishop in the chair:—"How practically can the maintenance of the distinctiveness of the Ministerial Commission be combined with the employment of Lay Agency, so as to prevent the spirit of Separation amongst those desiring to labour for Christ." The Bishop called on the Rev. Mr. Isham, who read a paper on the subject, after which the Right Rev. Prelate called on the Rev. Canon Miller, D. D., to give the results of his long experience. After some remarks from the Rev. Mr. Chamberlain, especially with reference to the agency of Christian women, and from Archdeacon Wordsworth, who warmly advocated the admission of laymen into Synodical Councils.—

The Bishop of Oxford said that evidently all the speakers had an earnest craving for lay help. They would be interested in learning that on Holy Thursday, after prayer and communion, this subject had engaged the anxious attention of a large Meeting of the Episcopate, including all the Archbishops, and several of the Colonial Bishops. They had resolved, subject to the inquiry as to whether one point of their scheme could be carried out consistently with the Act of Uniformity, that an order of "Readers" should be established—"Lay Deacons," as a designation, had been rejected. These "Readers" were to be publicly appointed, with prayer (not imposition of hands) and were to labour, under the parish clergyman, after episcopal examination, and with episcopal authority, in the outlying districts, in ministering

the Word, &c. The clergy would visit the station periodically and administer the the Communion. The communicants thus gathered in would be invited once annually, at least, to communicate in the mother church. In this church the Readers were not to officiate. In answer to Archdeacon Wordsworth, the Bishop stated that the "Readers" were not to be addressed as "Reverend" and were to wear the surplice in their ministrations. What was needed was official recognition and status.

The Bishop's statement was listened to with deep attention, exciting lively interest.

### CENTRAL AFRICA.

At a meeting held at Lincoln on behalf of the Universities' Mission to Central Africa, Colonel Playfair, who, as Consul at Zanzibar, had been in daily intercourse with Bishop Tozer during the last two years, gave a highly interesting description of Zanzibar and its people. He assured his hearers that the African was not the hopelessly stupid being some persons thought him, but that he could not only be taught to write in a few months, as the copy-books from Bishop Tozer's school, handed round the room, showed; but that he knew some whose intelligence, not only in the acquisition of book-knowledge, but in the acquirement of English games, was quite equal to that of our own boys. He considered that Zanzibar was a hopeful site for the Mission, his reasons for this opinion being the friendliness which the present Sultan had shown to the Mission, its position as the centre from which all trade into the interior flowed, and the protection consequent thereon.

### RUPERT'S LAND.

The Bishop of Rupert's Land has recently completed a visitation tour over more than a thousand miles across the snow. His Lordship, in a letter addressed to the *Christian Knowledge Society* from Bishop's Court Red River Settlement, speaks in terms of much satisfaction of the efforts made since his arrival to get the people to do something for themselves, which, he observes, were succeeding beyond expectation. They had the weekly offertory established in all the ten churches of the settlement, and in one of the Missions in the interior.

The Bishop was about to hold a conference, at the end of May, of the licensed clergy of the diocese, and two lay delegates from each of the four parishes of the settlement, preliminary to the calling of the first Synod of Rupert's Land. His Lordship also contemplates the resecution of St. John's College, for educating catechists and teachers for the Missions, and these again as clergymen—as well as for giving a general education. The Bishop considers such an institution an absolute necessity, and if successful, the greatest boon that could be conferred upon the country. "I shall," he adds, "be prepared to take part in the theological instruction, or, if necessary, part of the general course of instruction myself."

### TASMANIA.

The *Church News* for this diocese speaks in terms of great satisfaction of the results of the meeting of the Synod held at Hobart Town in the course of April last: instancing particularly the attempt made to extend into the parishes the ramifications of the agency of the Synod, by the establishment of "Parochial Associations," whose representatives are to have an official place in the Finance Committee of the Synod.

## SCANDINAVIA.

The visit of the Bishop of Illinois, on behalf of the Bishop of London, to the English congregations in the Scandinavian North, which we have noticed elsewhere, has, through a most unexpected and, at the same time, most gratifying chain of circumstances, led to the establishment, by a formal and official act, of intercommunion between the Swedish Church and the Churches of the Anglican Communion. On the occasion of the Confirmation held at Stockholm, the Archbishop of Upsal, accompanied by the Dean of the Archdiocese, attended in the temporary church to witness the ceremony, and at the celebration of the Holy Communion, which followed the administration of the rite, the Archbishop and the Dean received the Eucharistic elements at the hands of Bishop Whitehouse, and the Rev. F. S. May, an English presbyter, who had been appointed to act as his chaplain. Subsequently, at the Consecration at the new English church at Stockholm, dedicated to SS. Peter and Sigfrid, the Archbishop was again present, and with him three other Swedish Bishops, in their pontifical robes, as well as several Swedish priests; and on this occasion the Archbishop took an official part in the service. Information of these events has only just reached us at the moment of going to press; and we must defer to our next number a fuller account of transactions which have thus realized the aspirations after Catholic intercommunion—now so prevalent among Anglican Churchmen, both in England and in America, and in other parts of the globe—as far as the Swedish Church is concerned, by making it simply a *fait accompli*.

In the Danish Church, likewise, a movement in the same direction, some indications of which, as well as the difficulties incident to it, we have noticed on former occasions, has received a fresh impulse, by the second betrothal of the Princess Dagmar to a Russian Prince. A series of highly interesting letters on the subject has been published by Provost Block of Kierteminden, extracts from which we are glad to see have already appeared in the *London Churchman*.

## CORRESPONDENCE.

*(The editors of the Nova Scotia Church Chronicle do not hold themselves responsible for the opinions of their correspondents.*

*Every communication for insertion should be accompanied with the signature and address of the writer.)*

## TO THE EDITORS OF THE CHURCH CHRONICLE.

The visits of the Diocesan are generally visits of interest to our country parishes and to the Church in the Province stand as a Report of the progress or otherwise of the various branches which compose the whole. The visit of the Bishop to this Parish is therefore a matter not of local interest alone, but one which has a tendency to affect the whole Diocese in so far as a favorable and satisfactory progress is the state of the parish. With deep gratitude to God we can report a larger number of candidates this year than in many years previous, composed of all ages from the youth of fifteen summers to the aged veteran of over three score years and ten. Most of these were confirmed at the Parish Church, on June 17th and the remainder at Walton and Cogmagun, two distant outlying districts connected with the Parish of Newport. His Lordship paid this Mission two visits this summer; the first to hold Confirmation at the Parish Church and consecrate the new Chapel at Woodville, the second to hold Confirmation at Walton and Cogmagun.

The 17th June proved a very fine day, but rather too warm for personal comfort; yet a large assembly collected in the Parish Church by the hour named for beginning the (morning service, which was read by Rev. Dr. Blackman; previous to the confirmation, four adults were baptized, and after morning service, the Bishop proceeded with the confirmation; his address to the candidates was solemn and plain, and it is to be hoped may prove its efficacy in after years by its recurrence to the memories of those for whom it was intended. His Lordship's Sermon was listened to with attention and it is to be hoped carried with it a blessing to the hearers. The Holy Communion was administered to a large number of communicants including those newly confirmed. In the afternoon the Bishop drove to Woodville, a settlement some four or five miles distant, and although the heat was very great yet the new Chapel was densely crowded and many, anxious to be present at the service, went away unable to get in. Being the first time the Bishop had ever been in this district to hold service, a large assemblage of people from the surrounding neighbourhood had taken the opportunity to join in the service and witness the exercise of episcopal functions. The Chapel was consecrated by the name of St. Anne; it is a small gothic building, neat, and well finished, but is as yet without a chancel. It is hoped some day to complete the building, making it in every respect both useful and ornamental.

His Lordship's second visit was on the 17th July, when he went to Walton in the morning, a drive of about 20 miles, reaching there at 10 o'clock. Before service he visited the site given by E. Churchill, Esq., for a new Church, which will be in a more convenient place than the present one. It was with much satisfaction and we trust with great benefit to Walton, that his lordship announced its separation from Newport and that shortly he would send a resident Missionary there. For a quarter of a century the incumbents at Newport have held a monthly service at this far off mission, and many attempts have been made to supply the increasing need of a clergyman there, but all have hitherto failed for lack of means. These have in part been supplied and Mr. Cox, who has just completed his collegiate course, will at once take up his residence and enter on the work. After the confirmation at Walton and dinner at the house of Mr. Stephens, Sr., we went to Cogmagun where a few candidates presented themselves for confirmation, and duly received the sacred rite at the Bishop's hands. Would that we had more men and means to carry on the great work of sowing the field with the pure uncorruptible seed of life, and that we might witness many more anxiously enquiring the way of life. However few though there may seem to be, and infrequent these harvesting of souls, yet they encourage the fellow laborer with him whose field it is to persevere and hope on that permanent good may result, and the stream of evil be turned aside by the more powerful one of the gospel of Christ.

I am Yours, &c.

A.

NEWPORT, 1866.

### VISIT OF THE BISHOP OF NOVA SCOTIA TO THE ARCHDEACONRY OF PRINCE EDWARD ISLAND.

THE Bishop of Nova Scotia, held his Visitation of the Archdeaconry of Prince Edward Island, on Wednesday, 1st August, for Ordination Consecrations and other episcopal acts throughout the Island. Divine Service was held in the parish church of Charlotte Town; the Prayers were read by the Rev. D. Parnter; after which his lordship delivered to the Clergy, one of the most lucid and admirable charges which it has been our privilege to hear, giving utterance to words of warning and encouragement, which made a deep and we hope a lasting impression on all who were there.

The several delegates who had been elected from the different parishes were present, with a few exceptions.

The Roll of the Clergy of the Island was called by The Archdeacon, and all answered to their names, but one who was absent from infirmity. After the Charge, the Holy Communion was administered, in which several of the delegates present participated.

In the afternoon of the same day a Meeting was held, to arrange the preliminaries for the following day, when his Lordship explained the present position of the Church in this Island, and stated many points of interest and importance.

On Thursday, 2nd August, a Meeting of the Clergy and Delegates was held in the Masonic Hall.

The Bishop called on the Rector of Charlottetown, to open the Meeting with prayer. The Roll of the Clergy and delegates was called. All answered their names, except a few of the Delegates, who were necessarily absent. The Bishop directed Rev. D. Parnter to act as Secretary.

His lordship then entered fully into the subject of our peculiar position as a Church, now separated from the Mother Church of England, and shewed the necessity of our having laws by which we are to be governed. He also recommended that Prince Edward Island become a Diocese independent of Nova Scotia; our Governments being different. On the question, whether a Synod should be formed or not, the Bishop left it entirely to the Meeting to decide; such being to him personally, a matter of perfect indifference.

The Question of Establishing a Synod for the Island was then taken up by the Meeting. Whereupon it was moved by the Ven. the Archdeacon, and seconded by William Cundall, Esq., and *Resolved* :—

1.—That this Island, although under the jurisdiction of the Bishop of Nova Scotia, is, and shall from henceforth continue to be, a separate and distinct Diocese.

Moved by the Rev. D. Fitzgerald, seconded by Hon. John Longworth, and *Resolved* :—

2.—That this Meeting, though not appointed for the express purpose of Establishing a Synod in this Island, nevertheless are of opinion that such Church Assemblies (when properly constituted) would be beneficial to the interests of the Church; and since Prince Edward Island is regarded as a separate Diocese, and that some steps should be taken for the future welfare of the Church, (considering its present position) this Meeting express their desire, that such steps be immediately taken by the several Parishes, "as will bring the matter to a speedy issue."

Moved by Hon. John Longworth, seconded by Rev. Joseph Forsythe, and *Resolved* :—

3.—That each Congregation do send one Delegate, (except Charlottetown which shall send three) to meet the Bishop, and report the opinions of the people, respecting the Synod, at a Meeting to be convened by his lordship; the election of such such Delegates, to take place prior to the Easter Meeting of 1867.

Moved by Hon. John Longworth, seconded by W. B. Buckerfield, Esq., and *Resolved* :—

4.—That any Parish deciding in favor of the Synod, elect its Representatives to attend the first Synod.

Moved by the Rev. D. Fitzgerald, seconded by Rev. J. A. Richey, and *Resolved* :—

5.—That the new forms of Subscription as authorized by the revised Canons of the Church of England, be adopted. *Resolved* :—That the Declaration of the Constitution Principles, and Regulations of the Synod be the same, as those adopted in Nova Scotia.

Moved by the Ven. Archdeacon Read, seconded by the Rev. D. Fitzgerald, and unanimously *Resolved* :—

That the thanks of this Meeting be tendered to the Lord Bishop, for the valuable and important information afforded by him in reference to the objects for which it was convened, and also for his lordship's excellent charge delivered yesterday, to the clergy of this archdeaconry.

The Bishop spoke of the S. P. C. K. Hymnal as one which might generally be adopted for the use of the Church in Prince Edward Island. After referring to some other matters connected with ecclesiastical affairs,

His Lordship closed the Meeting with the Benediction.

## SUMMARY OF CHURCH NEWS.

GREAT BRITAIN.—Dr. Graves, Bishop of Limerick, was consecrated on 6th July, at Dublin, by the Archbishop and the Bishops of Kilkaloe and Down and Connor.

With reference to the following questions—

1. By the Bishop of Capetown—Whether the Church of England holds communion with Dr. Colenso and the heretical Church which he is seeking to establish in Natal, or whether it is in communion with the orthodox Bishops who in Synod declared him to be *ipso facto* excommunicated?

2.—By the Dean of Maritzburgh—Whether the acceptance of a new Bishop on our part, whilst Bishop Colenso still retains the Letters Patent of the Crown, would in any way sever us from the mother Church of England?

3. By the Dean of Maritzburgh—Supposing the reply to the last question to be that they would not be in any way severed, what are the proper steps for us to take to obtain a new Bishop?

—both Houses of Convocation passed the following resolutions:

“That in the opinion of this house the Church of England holds communion with the Bishop of Capetown and those Bishops who lately with him in Synod declared Dr. Colenso to be *ipso facto* excommunicated.”

“That as it has been decided on appeal to the highest judicial court in this kingdom on the one hand that the Church in the province of Natal, in Communion with the United Church of England and Ireland, is in the eyes of the law a mere voluntary association; and, on the other hand, as the letters patent do not profess to confer spiritual power, and have been declared by the court to convey no Episcopal jurisdiction, it is the judgment of this house that the acceptance of a new Bishop does not impair the connection or alter the relations existing between the members of the Church in the province of Natal and the Church of England, provided—1. That the Bishop be canonically consecrated according to the use of the Church of England; 2. That there be no invasion of the title of the Bishop of Natal conveyed by her Majesty's letters patent.”

“1. That an instrument should be prepared declaratory of the doctrine and discipline of the Church of South Africa, which every Priest and Deacon appointed to any office should be required to subscribe. 2. That a godly and well-learned man should be chosen, with the consent of the communicants of the Church, to be the Bishop. 3. That the person so selected should be presented for consecration either to the Archbishop of Canterbury or to the Bishops of the Church in South Africa, as might be hereafter deemed most advisable.”

“In memorial of Keble, the sweet singer of the “English Church,” it is proposed to establish a College in which young men now debarred from University education may be trained in simple and religious habits, and in strict fidelity to the Church of England, with the hope that, among other advantages, it will tend to promote the supply of candidates for holy orders.”

Not less than £50,000 is the sum proposed, and several magnificent donations have already led the way. The subscriptions now amount to £23,324

The Standing Committee of the S. P. G. have recently appointed a very influential sub-Committee to consider the Colonial Bishops Bill and to report thereon. The report, which is decidedly favorable to the principle the Bill, has been accepted and adopted by the Standing Committee, and will be laid before the General Board at their next meeting.

In the Upper House of Convocation, a committee recommended bringing into active operation the act of Henry VIII, which empowers the nomination of Suffragan Bishops to different posts in England, who may render every assistance that may be required—the Bishop to nominate two, and the Crown to select one of these. The recommendation was approved by the House and the President was requested to give effect to it.

The Lower House presented the following resolutions:—

1. That his Grace the President be requested to direct the appointment of a committee to examine the constitutions and canon ecclesiastical with a view to their amendment and adaptation to the present necessities of the Church, and to report to the house whether in the opinion of such committee it is expedient to apply for the consent of the Crown to alter and amend such constitutions and canons.

2. That his Grace the President be requested to direct the house to appoint a committee to consider and report upon that part of the report of the joint committee on Missionary Bishops, June 19, 1861, relating to the establishment of a Board of Missions.

In the Upper House of Convocation June 28, the President laid before the house the following communication from the American house of Bishops:—

“Whereas it has come to the knowledge of the Bishops, clergy and laity of the Protestant Episcopal Church in the United States, in General Convention assembled, that ~~the Bishops and clergy of the province of Canterbury, in the United Church of England and Ireland, have desired the Primate of All England to express their hearty admiration of the courage, firmness, and devoted love of the truths of the Gospel, as this Church has received the same, which have been manifested by the Right Rev. Robert Gray, Bishop of Capetown and Metropolitan of South Africa, and the Bishops who assembled with him, in dealing with the sad departure from Christian doctrine by which one of the Bishops of that province had become notorious, and have declared their thanks to those right rev. brethren for the noble stand made by them against heretical and false doctrine, and their trust that even out of the present difficulties and embarrassments surrounding the church in South Africa it may please God to provide some safeguard for the maintenance of the truths once for all committed to the saints.~~

“Resolved—That the said Bishops, clergy, and laity deem it due to the holy cause in which the Right Rev. the Metropolitan and other Bishops of the Church in South Africa have borne such timely and efficient testimony in the face of so great difficulties, to declare our hearty concurrence in the expression of admiration, thanks, and trust made by the Convocation of Canterbury, and desire the Secretaries of the Houses of Bishops and Clerical and Lay Deputies to communicate to his Grace the Archbishop of Canterbury and to the Rt. Rev. the Bishop of Capetown duly attested copies of this resolution.

“(Attest) LEWIS F. W. BALCH, D. D., Secretary of the House of Bishops.  
“To his Grace the Archbishop of Canterbury.”

The Bishop of Salisbury most heartily welcomed this voice from America.

“It ought to relieve in a great degree any anxious questionings which have arisen in some minds as to how it would be possible under altered circumstances to keep up the union of Churches once legally connected with each other under a different state of things, and which we should always desire to remain one. We see if we look to America, a Church maintained in a different community, and in a very different state of things from our own, which has one faith and one object with our own, and to preserve



communion with which ought to be our constant aim. I think therefore, this message ought to be a very great relief to those amongst us, who have had such fears as I have alluded to. This address reminds us that there is a Church in America, which once formed legally as well as spiritually a portion of our own Church, and so continued during a long period of colonial history,—a Church with which we must be anxious to maintain communion, and to quicken a friendly and brotherly intercourse on every opportunity which is presented.

His Grace the President stated that as the letter had been addressed to himself personally he had already sent an answer.

The following motion by the Bishop of Oxford was passed :—

That this House has received the communication now made to it by its President with the greatest interest. That this House prays his Grace to return to the General Convention of the Episcopal Church of the United States the assurance of the deep joy with which we have received the expression of their brotherly sympathy with us and our admiration of the large-hearted firmness and devoted love of the truth as it is in the Gospel, and as the Church has received the same, which was manifested by the Rt. Rev. Robert Gray, Bishop of Capetown, and Metropolitan and the Bishops who subscribed with him on the occasion to which reference was made.

NEW BRUNSWICK—Before the Anniversary meeting of the Diocesan Church Society in St. John, N.B., a preliminary one was held relative to Synodical action: Thirty-two of the clergy were present and twelve others, tho' absent, were favorable to the movement. This would leave 14 who have not yet signified their assent.

It appears that thirty-five parishes elected delegates to this meeting. They passed unanimously a resolution in favor of having a Synod and appointed a committee of five, two clergymen and three laymen, to propose a scheme for its organization.

A Synod will no doubt be established in that Diocese also, and all the parishes gradually come into it as its absolute necessity is apparent.

## NOTICES.

### D. C. S.

THE Secretary has sent Reports to each Local Committee. If they have not reached their destination, he will endeavor to supply the deficiency.

The next ordinary meeting of the Executive Committee of the Diocesan Synod will be held in the latter part of September.

The Bishop's Charge is printed, and will be ready for distribution and for sale at Mr. Gossip's and Miss Katzman's, on Saturday next.

The Dean informs the Clergy that the "Memorial Lectern" has been placed in the Cathedral Church. It is a carved oak Eagle, well proportioned and suitable for the purpose, and is generally approved. A brass band around the globe on which the Eagle rests has the following inscription :—

#### THIS LECTERN

Was Presented by the Clergy of the Diocese,

To be a Memorial of the Piety and Brotherly Kindness of the

VEN. ROBT. WILLIS, D.D. & D.C.L.,

Rector of St. Paul's Church, Archdeacon of Nova Scotia, and Canon of this Cathedral.

*"Distributing to the necessity of Saints, given to Hospitality."*

NOTE.—A few subscriptions for this Memorial being yet unpaid, the subscribers are requested to forward the amount.—ED.