

# The Church Chronicle

FOR THE DIOCESES OF  
 SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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## To Correspondents.

The Editors are not responsible for the opinions expressed by Correspondents.

We can pay no attention to anonymous communications.

Letters for *The Sydney Editor* may be addressed to the care of JOSEPH COOK and Co., 370, George-street, Sydney.

Correspondence and communications having reference to the Dioceses of Newcastle or Goulburn, should be addressed to the Newcastle or Goulburn Editors, as intimated in the first and second numbers of this publication:—

In the former case to THE DIOCESAN EDITOR of *The Church Chronicle*, MORPETH. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPUTY, GOULBURN.

## Diocese of Sydney.

### THE CHURCH SOCIETY.

We have learned with much regret that the funds of the Church Society are at a low ebb, and that without the most strenuous efforts it will not be able to meet all its liabilities at the close of the year. The reason of this is that some Parishes have done nothing for it, others very little, and none as much as they ought. It is however quite possible and practicable for those who take an interest in the Society's work and are anxious that it should not suffer to save the Society from this position of indebtedness, and to even raise its income much higher than it has ever been. It is practicable, we say, if they will only set themselves to work with earnestness, and zealous perseverance, bringing the Society's wants under the notice of their friends, explaining to them its work, and the salutary effects which it has produced in so many parts of the diocese, and urging them to contribute and to induce others to become contributors likewise, or to increase their subscriptions.

Occasionally we feel much discouraged at the apathy of those who are members of our Church, and stated attendants on religious ordinances with respect to the work of this great Society. They seem to sit with their arms folded, in selfish enjoyment of their own religious privileges, without any thought of exerting themselves on behalf of the famishing multitudes who are without these. They have no idea

of self-denial, and self-sacrifice—not even the sacrifice of ease and comfort—to provide the extension of such blessings to the dwellers in the wilderness. What is obtained is wrung from them by entreaty, by urgent pleading, and sometimes by repeated applications.

These things ought not to be. Christians should regard it as both a privilege and a duty to aid the Lord's work. They ought not to need to be invited, and waited on, and urged to give of their substance to provide the means of salvation to their brethren in desolate places, or even in the crowded city. And it speaks ill for the state of any man's soul when he is not ready to give, and willing to impart, without solicitation. How unlike to the spirit of the first disciples in Judea, and Macedonia, and Greece, who gave without being asked, and consecrated first themselves and then all they had to the Lord. Special efforts should we think be made before the close of the year in every Auxiliary, and in every congregation, even if there is not an Auxiliary in the Parish, to make up the deficiency which exists. If this be done, we have little doubt of the result; if not, we shall have to lament an indifference which will make us fearful for the future of our Church.

### PETITION TO THE LEGISLATIVE COUNCIL AGAINST THE PUBLIC SCHOOLS BILL.

The following Petition from the Bishop and Clergy was presented by Mr. E. Deas Thomson to the Council on the 14th instant. It was signed by most of the city Clergy: but

owing to the Bishop's absence from town on his Confirmation tour, it was drawn up too late to obtain the signatures of those who were out of town. And it was not considered advisable to delay the presentation of it beyond the day above named.

"To the Honorable the Legislative Council of New South Wales.

The Petition of the undersigned Bishop and Clergy of the United Church of England and Ireland in the Diocese of Sydney, humbly sheweth :

1. That your Petitioners have learnt that a Bill has been introduced into your Honorable Council, having for its object to make better provision for Public Education.
  2. That your Petitioners regard the aforesaid Bill as open to grave objections, and are persuaded that it is not adapted to accomplish the end proposed.
  3. That the existing arrangements for the primary education of the youth of the Colony are by no means so defective and inefficient as has been represented; and are far more economical and more in accordance with the spirit of a British Community than the system which the Bill in question will introduce.
  4. That, your Petitioners submit, any measure intended for the advancement of Education ought to be such as is calculated to elicit the largest amount of public sympathy and local support, and that that system ought to be fostered and encouraged which by the experience of the past has been shewn to possess this character.
  5. That in proof of the comparative efficiency of the Denominational system, your Petitioners may invite the attention of your Honourable Council to the number of schools existing under the Denominational School Board, to the number of scholars attending those schools, to the large amount of voluntary contributions by which the School Buildings have been erected, and to the quality of the teaching generally imparted in them.
  6. That the tendency of the Bill now before your Honourable Council is to discourage and to prevent the future establishment of such schools; and that it will have the effect of destroying a large number which are now in active and efficient operation, many of them in parts of the Colony where but for those schools the education of the young would be entirely neglected.
  7. Your Petitioners further submit that the formation of a Denominational School ought not to be made to depend upon the previous existence and success of a Public School in any locality; and that no undue impediment should be placed in the way of the establishment of Denominational Schools.
  8. That your petitioners humbly submit that Religious Denominations which receive assistance from the State for the support of their schools, ought also to be aided in training the teachers to be employed in those schools; such teachers being subject to examination in the secular branches of education by a Board of examiners appointed by the Government.
- Your Petitioners therefore humbly pray that your Honourable Council will be pleased to take the premises into your

consideration and to withhold your assent from the aforesaid Bill. And your Petitioners, as in duty bound, will ever pray.

**THE LATE HONORABLE ROBERT JOHNSON, ESQ., M.L.C.**

We record with deep regret the lamented decease of this gentleman, which occurred most unexpectedly and suddenly at his residence, Double Bay, on Tuesday the 6th instant, at about 6.30 p.m. The immediate cause of death was apoplexy. He had been at his usual business during the day, and in his usual health, and spirits; and left town after making some arrangements for the business of the following day, reaching home about six o'clock.

Having retired to his bed-room, he was suddenly seized with a fit, and shortly afterwards expired!

Mr. J. was one of the most intelligent and attached members of the Church of England in this Diocese, and had distinguished himself by the important part which he took in the proceedings of our late Church Conferences, and by the very valuable aid rendered in solving the difficulties which surrounded the question of Synodical action, and our obtaining legal sanction to the action of the Church in this Colony in the management of her property in accordance with her constitutions. He had thus justly earned the respect and regard of the Church generally, and had proved how warmly attached and consistent a member he was of the Church of England.

We feel his loss at a time when his presence and aid would have been most fully appreciated, at the commencement of our Synodical proceedings. But we bow with submission to the will of our Heavenly Father, who is constantly teaching us by bereavements and losses, the vanity of all human confidences, and that in Him alone,—the Unchangeable, and Eternal, and Ever-present is perfect rest and repose to be found.

The remains of our lamented friend were interred in the Cemetery at Randwick, on Thursday afternoon—followed to the grave by a very large number of friends, amongst whom were members of the Legislative Council, and of the Assembly, the Dean and other Clergymen, members of the Legal and mercantile professions and others.

The funeral service both in St. Mark's and at the ground was read by the Rev. Canon Allwood.

**Church Intelligence.**

**THE CHURCH SOCIETY.** The monthly meeting was held on Monday, the 5th November. In the absence of the Lord Bishop, who was on a tour of Confirmation, the Chair was taken by Sir John Young, 20 other members being present. Prayers were read by the Secretary, and the minutes of the last meeting were confirmed and signed by the Chairman. The Finance Committee reported the receipts to be £937 10s. 4d., and that a warrant was prepared for £379 Os. 2d. On the application of the Bishop brought forward at the last meeting, it was agreed that the sum of £145 be repaid to the Bishop, on account of monies advanced by his Commissary in England, for the outfit and passages of Clergymen.

Mr. Wise having made a suggestion with reference to a clearer statement of the Stipend account in the Annual Report, he was asked to confer with the Finance Committee.

Two new applications were referred to the Finance Committee—

1. From Rev. G. E. C. Stiles, Sofala, for assistance to meet the contributions of the District for repairing and improving the Church.

2. From Christopher Rolleston, Esq. on behalf of the Wardens and Seat holders of St. Stephen's, Newtown, for aid to the extent of £30 toward the rent of the Curate's residence.

Mr. Campbell gave notice to move at the next meeting, that a Committee be appointed to take into consideration the present state of the Society's finances, and to devise some means whereby this may be improved.

**THE RECENT CONFIRMATIONS.**

The Bishop of Sydney has recently completed the Confirmations in his diocese for the year 1866. In one or two parishes from various causes confirmations have not been held. In two places they are yet to be held.

In the months of May, June, and July, 850 young persons were confirmed; since that time 513 have been added to the list. All these are in the counties of Cumberland and Camden. Where the remaining parishes and the western districts are added, the members will be upwards of 1600 persons above the age of 15, who in one year have openly professed their intention of leading a godly and a Christian life. It is a very interesting subject of consideration and prayer. Each of these persons had some measure of previous instruction and was addressed by the Bishop on the duties and responsibilities of the Christian life. If their confirmation becomes a blessing to them in its highest sense, a very large benefit is conferred not only upon themselves but on the whole community. In all cases the attendance of friends and parents was large and by a devout attentive demeanour manifested their interest in the service. Collections for the Church Society were made and the Bishop took occasion to address the young persons on the duty of maintaining the ordinances of religion in connection with their Church.

The sums contributed amounted to about £160.

The following is a list of the Confirmations recently held:—

	Females.	Males.	Totals.
August 31st, Parramatta—			
St. John's ... ..	25	14	40
All Saints' ... ..	16	9	25
October 3rd, Ulladulla ...	7	7	14
" 5th, Shoalhaven ... ..	4	5	9
" Kiama ... ..	...	...	25
October 31st, at Ryde—			
St. Ann's ... ..	20	10	30
" Hunter's Hill ... ..	13	8	21
" Pennant Hills ... ..	6	3	9
Novem. 1st. Lane Cove ...	10	5	15
" 2nd, Prospect ... ..	11	6	17
" 3rd, Pitt Town, Wilberforce and Sackville Reach	28	19	47
" 4th, Windsor ... ..	19	20	39
" 5th, Richmond ... ..	39	10	49
" 5th, Penrith ... ..	28	12	40
" Emu Plains ... ..	15	9	24
" 6th, Mulgoa ... ..	10	11	21
" 8th, Greenudale ... ..	8	5	13
" 9th, Cobbidee ... ..	11	13	24
" 11th, Camden ... ..	20	2	22
" 12th, Picton ... ..	17	15	32
" 13th, MooreCollege	0	2	2

Total 513

The REV. EDWARD SYMONDS of Arnold House, Woollahra, has received a general license to officiate in the Diocese of Sydney, and with the sanction of the Bishop will take Sunday duty on terms which may be known on application as above, or at the Diocesan Registry.

**ST. PAUL'S AUXILIARY CHURCH SOCIETY.** The tenth annual meeting of this auxiliary was held on Monday evening 19th, in St. Paul's School-room, Cleveland-street. There was a very full attendance of parishioners. The Lord Bishop of Sydney occupied the chair.

Before delivering his address, the Bishop called upon the secretary, Mr. Joseph Cook, to read the report, which stated that during the last year the subscriptions received had amounted to £141 14s., making the total amount paid into the parent society's funds during the ten years of the auxiliary's existence £1304. Although this amount might appear large, yet when divided over a space of ten years it would leave only about £130 per annum contributed by this parish; and the committee felt bound to state that it was far from being a satisfactory amount to be collected in so large a parish as Redfern and Chippendale for so great and noble a purpose. During the last ten years a large amount of Church work had been undertaken amongst them, and it had been almost altogether accomplished by the parishioners themselves; but, nevertheless, more might have been effected for the interest of the Church at large.

Advorting to local matters, the committee say "in the last year's report the debt on the parsonage building was shown to be £1543 16s., that has been reduced by special subscriptions and a portion of the weekly offertory during the year, leaving the debt upon the building at this present day about £1,193."

Other topics were also alluded to, and the claims of the Church Society strongly pressed upon the members of our Church; and with a view to bringing them still more forcibly upon them, the following facts are stated, taken from a recent address of the Bishop to the Church at large throughout the Diocese.

"The Church Society has now been in operation more than ten years. It was formed for the purpose of maintaining clergymen and catechists, and of building churches and parsonages throughout the diocese of Sydney. It has succeeded in raising about £70,000 during that period, and through its instrumentality the numbers of the clergy have been very largely increased, and in addition to them eight catechists are employed. By grants of money and payment of interest upon loans a great stimulus has been given to the erection of churches, so that including those built in the diocese of Goulburn, before its separation from Sydney, 120 places of worship in connection with the Church of England have been opened within the last eleven years. To the greater part of these the society has rendered some aid.

"It has also assisted in the purchase of glebes and the erection of parsonage houses. For several years it contributed £150 per annum towards this maintenance of a mission to the aborigines, and at present a Chinese catechist is employed at Sofala.

"It has paid considerable sums for the passage of clergymen to the colony, and for expenses in entering upon their cures. The patients in the infirmary, the immigrants, and the inmates of the asylum at Tarban Creek are provided with the ministrations of clergymen through the agency of this society.

"The liabilities of the society are not now covered by the free contributions and collections amounting to about £2000. This is the only portion of the Society's income which is at the disposal of the committee for grants to clergymen and churches, and in order to meet existing claims it should be increased by at least £1000 per annum.

"In the months of April and May, of the present year, grants were made to the amount of £815. £415 for building churches and parsonages, £350 for stipends of additional clergymen and catechists, and £50 for their expenses in taking charge of their stations."

The balance sheet showed receipts for the year, £141 14s. 0d.; expenditure, £140 2s., leaving a balance in the hands of the treasurer of £6 12s. 9d.

His LORDSHIP said it would be necessary for the report and balance sheet to be moved and seconded; but previously to that being done, he would offer a few remarks on the objects of the Church Society. The time had passed for vindicating the principles of this society, and he thought all present were agreed, that it was a duty to take their place in the work of the Church in every part of the colony in which they were particularly interested. When passing up King-street this forenoon, he overheard a little boy asking a lady by whose side he was walking, this question:—"Mamma what does the Bishop do?" A boy sometimes asked a question that puzzled the most profound philosopher. At that moment he (the Bishop) was thinking how best he could promote the objects of this very meeting.

During the past three weeks, he might have been found, for at least eighteen days out of the twenty-one, addressing audiences on the subject of the Church Society. Recently he had been holding confirmations in Camden and Cumberland, and when these were concluded, he invariably brought before them the objects and duties of the Church Society. It was a work on which they could truly ask the Divine blessing. The object was to spread the Gospel to remote and neglected districts, to make men better, more charitable, more disposed to pursue the path of rectitude, by implanting in them truth and holiness so far as to make them present and eternally happy. Such, briefly, was the object of the Church Society, and perhaps a few facts as to results would, by some, be deemed better than principles. Recently he had made visits to various portions of his diocese, among which was Ulladulla, where he visited the Church school. The school he was conducted by one who acted as a schoolmaster, and also as a catechist. This catechist had been many years at Ulladulla, had many years' experience in England and in this colony, and the testimony of the neighbouring residents, and the character of the school, bore witness to the fact that many substantial benefits had been and were still being conferred by him. It was not possible to maintain a clergyman at Ulladulla; it was a district with a scattered population. It was well, therefore, that the Church Society had been able to find a schoolmaster, who was also qualified for the duties of catechist. In time a Church was built at Ulladulla, and the clergyman at Shoalhaven visited it at certain times and held there Divine service. He (the Bishop) then travelled thirty miles further, towards Shoalhaven, and found himself at a place called Tomerong, at the head of Jervis Bay, in the midst of a number of savvies and bushmen. In the evening he found at this place fifty persons awaiting his arrival. A good many of the congregation were without coats. He was glad to find these

men so united as to have resolved to build a Church, which is to be visited also by the clergyman from Shoalhaven, as well as the catechist. If any one were sceptical as to the good resulting from the Church Society, he should have desired nothing better than to have had him present at the remote places of Ulladulla and Tomerong, where religious observances were regularly carried on. At Lane Cove, also, not far from Sydney, the old school had been first neglected, and afterwards burnt. In course of time the clergyman at Pennant Hills visited that locality, and now it is contemplated by the inhabitants there, with aid from the Church Society, to build a small Church. The Bush Mission and the Wesleyans, to their credit, had visited this secluded locality and had done much good. He (the Bishop) had also recently received a letter from the Rev. J. Vaughan, of Rockley, in the Abercrombie district. When the people of Rockley found that the people of Sydney were willing to give them £50 towards building a Church, they took up the matter so warmly that the Rev. J. Vaughan almost believes that the Church is built, consecrated, and that he is holding Divine service in it. Such were only a few facts. Every day he (the Bishop) thanked God for the Church Society; he would be quite unable to accomplish the work devolving upon him but for the aid derived from it. There would not be that continual progress in every part of the Diocese but for the Church Society. Though many branches of industry were not just now in so flourishing a condition as might be desired, yet he was happy to say there never was so much Church work done as at the present time, nor was there ever so much Church work done as during the past year.

His Lordship then called upon the  
The Very Rev. the Dean of Sydney who, in an address which showed the good results of the Church Society, as personally witnessed by him in the Western districts, moved the following resolution:—"That the report now read be adopted, and together with the treasurer's statement, and a list of the subscribers, be printed and circulated among the parishioners."

The resolution was seconded by Mr. J. F. Castle, and carried unanimously.

The second resolution was moved by the Rev. George Vidal, as follows:—"That the President, Treasurer, Secretary, and the following members, with power to add to their number, be the committee for the ensuing year, viz.:—Messrs. J. Clarke, Court, Davies, Dennett, Farr, A. Gordon, H. Hudson, D. Pollock, Splatt, R. Thompson, and F. M. Stokes."

The resolution was seconded by Mr. Stokes, and carried unanimously.

The third resolution was moved by Mr. Thomas Buckland, who said he had once had an impression that the funds subscribed to the Church Society gave too much power to the Lord Bishop. He had recently found this was not the case. If he had known this very material fact earlier he should have subscribed longer, and more liberally than he had done hitherto. He might say there were many who now had this erroneous impression which once took possession of his mind. He moved—That Messrs. J. F. Castle and Joseph Cook, be re-elected representatives to the parent society for the year 1866-67.

Mr. Whiting seconded the resolution, and it was carried unanimously.

His Lordship, in putting the resolution to the meeting, said that he admired the candour of Mr. Buckland in stating the objection he once had to subscribing to the Church Society.

His lordship could assure Mr. Buckland that no person had less influence in the disposal of the Church Society's funds than the Bishop. The Bishop certainly had a duty in pointing out what work required to be done, and what districts or localities were neglected. Beyond appealing to the parishioners for aid, the Bishop had no voice in the disposal of the funds.

A vote of thanks moved by the Rev. A. H. Stephen, and seconded by Mr. A. Gordon, was accorded to his Lordship by acclamation, and suitably acknowledged.

The proceedings were commenced with prayer, and were brought to a close shortly before 10 o'clock by the singing of the evening hymn, and the benediction pronounced by the Bishop. (*Abbreviated from the Empire.*)

**MULGOA.**—On Monday, the 5th instant, the Bishop of Sydney, accompanied by Mrs. Barker, arrived at Winbourne, the hospitable seat of George Cox, Esq.

On the following day, his Lordship held a Confirmation in the Church of St. Thomas, Mulgoa, when eleven male and ten female candidates were presented. After the confirmation, a collection, amounting to £3 5s. 8d., was made on behalf of the Church Society.

On Wednesday, the 7th instant, a meeting of the Mulgoa Auxiliary Branch of the above Society, was held in the school-room. The threatening aspect of the weather prevented the attendance from being so large as it would no doubt, otherwise have been; but all present were deeply interested in the Bishop's address, relating his own experience of the beneficial working of this valuable Society, as well in remote parts of the diocese, as in Sydney itself. It is to be hoped that so moving an appeal will have its due effect in increasing both the number and amount of the contributions raised in this parish in aid of the Society.

On Thursday the Bishop left Mulgoa for Cobbitty, stopping on the way to hold a service at Greendale, at which five male and three female candidates were confirmed, and a collection amounting to £1 17s. 3d., was made in aid of the Church Society's funds.—(*Correspondent.*)

**MEMORIAL TO THE LATE DR. GREENUP.**—Several of the friends of the late Dr. Greenup, being desirous of erecting some memorial to that gentleman, have decided to give a useful and practical effect to their intention by erecting a chancel (in memoriam) to the parish church at Castle Hill. For several years prior to his death the doctor had withdrawn himself, in a great measure, from St. John's, Parramatta, so that he might be the more useful at Castle Hill, where his services were highly beneficial and much appreciated, and where also he had prepared a home for himself and family. Several places are named for, receiving donations, and we have no doubt that the object contemplated will be accomplished.

"CONFIRMATION" was administered by the Bishop of Sydney at Cobbidee on Friday 9th, and at Camden on Sunday the 11th instant.

The respective Churches were well filled by persons interested in the welfare of the young persons, who by their attentive and reverent manner, showed that they were much impressed by the solemn yet encouraging service in which they were engaged. At Cobbidee

the Clergy from the adjoining parishes of Denham Court, Camden, and Campbelltown, were able to be present; and the Bishop's address founded on those words of Our Blessed Lord "Will ye also go away?" contained a touching appeal to the Catechumens which visibly affected those who heard it. In both Churches the young persons had been made aware that they would have an opportunity of contributing towards the support of the Church Society: they had been instructed that, being admitted to full participation in the privileges of the Church, it was fairly expected of them that, according to their ability, they would bear their portion of the Church's burthen's; and, with a willing mind contribute to afford to others those ordinances by which they had themselves benefited. The collections amounted to upwards of £5 at Cobbidee, and to £7 5s. 2d. at Camden, but it is not the single act of contribution which is to be regarded so much as that which was well pointed out by the Bishop, viz: that a vast improvement would be effected in the whole community, if each one were to look upon Confirmation as investing him with responsibility as an active worker for Christ. The "field" in this colony is large, the labourers few, the difficulties many, but not insuperable if all (but especially those who are young and strong) will bear their share of the labour.—*Communicated.*

**THE BISHOPRIC OF GRAFTON.**—With respect to the non-consecration of Mr. Waddell to the new Australian bishopric of Grafton and Armidale, in New South Wales, the rev. gentleman has given the following explanation:—"I contradict a report that is in circulation that 'I did not like the arrangement by which I was to be consecrated as suffragan to the Bishop of Newcastle, and showed my disinclination by refusing to go to Canterbury at all.' The cause of my absence from Canterbury on St. Bartholomew's Day was simply this:—An eminent physician had pronounced me to be unequal to the work of a large colonial diocese like that of Grafton and Armidale and I had therefore withdrawn from consecration with the sanction of those immediately concerned in the appointment." Mr. Waddell's determination adds fresh difficulties to the present complicated position of the colonial Church, and it must necessarily be a considerable time before another gentleman can be nominated to the new see, and arrangements made for his consecration and departure from England.—There is also a hitch about the Bishopric of New Westminster, which has been formed out of the enormous diocese of British Columbia (Vancouver's Island). When the arrangements for this new see were made several months ago, the Rev. John Postlethwaite, M.A., incumbent of Coatham, near Redcar, was designated to it, whereupon he resigned his living, and the Archbishop of York instituted another gentleman, who is now in possession of it. Nothing is now said about the consecration of the bishop nominate.—*Home News, September 26th.*

## ADELAIDE.

(From our Adelaide Correspondent.)

LETTERS from the Bishop of Adelaide were received by the last Mail, containing some things of the interest of the Colonial Church generally. With reference to the proposal of Mr. Cardwell to allow the Colonial Bishops to resign their Patents, *mero motu*, Lord Harrowby, and others, had interposed sound objections to this course. It was urged that nothing should be done by any Bishop, in so grave a matter, without previous consultation with his diocese. This view was also urged by our Bishop. The Archbishop of Canterbury had suggested that steps should be taken to organize the Australian Church, by the establishment, not only of Diocesan Synods but of a Metropolitan Synod, with a Court of Appeal, at Sydney. This I suppose is not meant to be an ultimate Court of Appeal as the Colenso Judgment shows that the right of appeal to the Privy Council cannot be taken away from any of her Majesty's subjects. The Bishop of Adelaide had written to the Bishop of Sydney advocating this course. Such a Metropolitan organization can of course only be founded on compact; and it remains to be seen whether the Synods of Melbourne and Tasmania, which are already on a legal basis, will be prepared to co-operate. Churchmen in this Diocese will claim the same right of deliberation on the institution of the proposed Metropolitan Court, as that which they claimed and exercised before giving in their adhesion to the Diocesan Synod.—*Church News for the Diocese of Tasmania.*

[We believe that no communication on the subject alluded to above has reached the Metropolitan from the Bishop of Adelaide. *Ed. Ch. Chron.*]

## TASMANIA.

**ST. DAVID'S.**—The resignation of this Cathedral-cure by the Ven. Archdeacon DAVID has now passed from the region of rumour, in which it has been for some time heard of, to that of actual fact. The resignation dates, we understand, from the 1st of October. The Archdeacon, on retiring after so many years of active service in various parts of the colony, is entitled to a considerable pension; and the Government, in signifying this fact to him, express their high sense of the value of the services which he has rendered to the Colony. Though no longer Incumbent of St. David's we are glad to think that our Venerable friend is still with us as Archdeacon, and that he has abundant strength (may it be long continued to him!) for the performance of the duties of that important office. The cure of St. David's has been offered by the Bishop to the Rev. F. H. Cox, Incumbent of St. John's, Hobart Town. (*Church News.*)

**IMPRESSIONS OF THE CHURCH IN THE AUSTRALIAN COLONIES.**—A letter under this heading signed "Clericus" appears in the *Church News* of November the 1st. We regret to say that it is in some particulars very inaccurate; and we request our brethren in Tasmania and elsewhere not to accept it as a correct and impartial statement of the condition of the Church in the diocese of Sydney. The writer clearly had not access to the best sources of information, and has inadvertently been led into several mistakes, which he would not have made had he been better informed.

LAY REPRESENTATIVES ELECTED TO THE FIRST SYNOD.

The following is we believe a correct list of the Representatives chosen by the different Parishes to represent them in the Synod.

No.	Parish.	Incumbent.	Representatives.	No.	Parish.	Incumbent.	Representatives.
1	Appin .....	Rev. T. H. Wilkinson	Mr. R. L. Jenkins	34	O'Connell .....	Rev. John Vaughan	Mr. George Griffiths
2	Ashfield and Enfield .....	" W. C. Cave ..	Mr. W. H. Wilkinson	35	Orange .....	" G. A. C. Innes	J. P. Mackenzie
3	Balmain .....	" William Stack ..	" Frederic King	36	Paddington .....	" W. Byrnes .....	Mr. Francis Lord
4	Bathurst .....	" T. Sharpe .....	Mr. T. J. Jaques	37	Parramatta .....	" R. L. King .....	John Smith
5	Berrima .....	" J. S. Hassall .....	" William Russell	38	Penrith .....	" Elijah Smith .....	Mr. George F. Wise
6	Burwood & Five Dock .....	" W. Lumsdaine ..	Mr. G. J. Armytage	39	Pennant Hills .....	" W. Wood .....	O. B. Ebsworth
7	Camden .....	" H. Tingcombe ..	John Dawson	40	Pictou .....	" J. Carter .....	Hon. Thomas Ieely
8	Campbelltown .....	" E. Smith .....	Mr. G. H. Rowley	41	Pitt Town and Wilberforce .....	" H. A. Palmer ..	Mr. A. L. McDougall
9	Canterbury & Peter-sham .....	" P. J. Smith .....	James Powell	42	Prospect .....	" T. Donkin .....	Dr. G. T. Clarke
10	Carcoar .....	" J. A. Burke .....	Mr. J. P. Luke	43	Pymont .....	" W. Allworth .....	Mr. J. K. Lethbridge
11	Castle Hill, Dooral & Rouse Hill .....	" H. H. Britten .....	B. Samuda	44	Randwick .....	" Z. Barry .....	Mr. James Spurway
12	Christ Church, Syd.	" George Vidal .....	Hon. James Macarthur	45	Redfern .....	" A. H. Stephen ..	" D. A. Thomas
13	Cobbedee & Narrellan .....	" T. Hassall .....	Mr. J. K. Chisholm	46	Richmond .....	" J. Elder .....	Mr. J. M. Anill
14	Cook's River .....	" J. Fletcher .....	Mr. G. M. Holden	47	Ryde .....	" G. E. Turner .....	" John Wild
15	Dapto .....	" W. W. Simpson ..	George Mullen	48	Rylestone .....	" James Ross .....	Mr. John H. Fleming
16	Darlinghurst .....	" T. Hayden .....	Mr. Edward Knox	49	St. Andrew's, Sydney	" T. O'Reilly .....	" James Dunstan
17	Denham Court .....	" G. N. Woodd .....	James Staff	50	St. Barnabas, Sydney	" T. Smith .....	Mr. J. R. Street
18	Dubbo .....	" Wm. Coombes .....	Mr. M. Metcalfe	51	St. James', Sydney	" Canon Allwood ..	R. W. Cox
19	Emu & Castlereagh .....	" T. W. Unwin .....	" E. T. Blacket	52	St. Leonard's, North Shore	" W. B. Clarke .....	No Returns.
20	Forbes .....	" J. Barnier .....	" E. M. Stephen	53	St. Mark's Alexandria	" T. Kemmis .....	Mr. S. H. Pearce
21	Hartley .....	" R. H. Mayne .....	Mr. J. N. Oxley	54	Saint Paul's College	" William Scott ..	Alfred Cook
22	Holdsworth .....	" W. Hodgson .....	J. F. Downes	55	St. Philip's, Sydney	Very Rev. W. M. Cowper .....	Mr. J. F. Castle
23	Holy Trinity, Sydney	" E. Rogers .....	Mr. J. F. Josephson	56	Shoalhaven .....	Rev. J. S. Willis ..	Dr. J. T. Hansard
24	Hunter's Hill .....	" J. T. Schleicher ..	T. C. Breillat	57	Sofala & Tambaroora	" G. E. C. Stiles ..	Mr. Joseph Cook
25	Jamberoo .....	" J. C. Corlette .....	Mr. B. J. Marshall	58	Surry Hills .....	" H. S. King .....	Mr. W. Bowman
26	Kelso .....	" W. Lisle .....	E. R. Evans	59	Sutton Forest .....	" T. Horton .....	Dr. J. Selkirk
27	Kiama .....	" T. Wilson .....	Mr. E. J. Marshall	60	The Glebe .....	" E. M. Salmiere ..	Hon. J. Blackland
28	Liverpool .....	" C. F. D. Priddle ..	George King	61	Waverley .....	" S. Mitchell .....	Mr. G. C. Watson
29	Manley .....	" G. Gurney .....	Mr. Clements Lester	62	Wellington .....	" W. Coombes .....	Mr. E. K. Cox
30	Marsfield .....	" George Barlow .....	Frederic Borton	63	Windsor .....	" H. T. Stiles .....	J. J. Riley
31	Mudgee .....	" J. Günther .....	Alex. Cruikshank	64	Wollongong .....	" T. C. Ewing .....	Mr. James Gordon
32	Mulgoa .....	" P. R. S. Bailey ..	Dr. G. T. Clarke	65	Waterloo & Botany	" A. H. Stephen ..	James Powell
33	Newtown .....	" C. C. Kemp .....	Mr. W. H. Brocklehurst				Joseph Holland
			Mr. W. Shepherd Smith				Mr. J. F. Miller
			Edward Stephen				" John Barnett
							William Foster
							Mr. W. Hemming
							" Richard Jones
							Mr. R. F. Pockley
							" W. Buchanan
							Mr. James Norton
							William Farmer
							The Hon. C. Cowper
							Mr. T. W. Smart
							Mr. Alexander Stuart
							" J. A. Bird
							Mr. G. R. Hirst
							" G. F. Wise
							Mr. Henry Lumsdaine
							" W. H. Mackenzie
							No Returns.
							Mr. W. T. Pinhey
							" E. H. Pollard
							Mr. William Barker
							" A. K. McKenzie
							Mr. J. M. Marsh
							" D. H. Dunlop
							Mr. Richard Coley
							" S. H. Terry
							Mr. James Frazer
							" James Cummins
							Mr. F. M. Stokes
							" Gateward Davis.

## THE SCAPULAR.

"Gaudens gaudebo,—quia induit me vestimentis salutis. Joyfully will I exult, because I have been clothed with the garments of salvation. Isa. lxi. 10." So opens the dedication to the English of a little work\* on the Scapular recommended in a larger work having the imprimatur of the late Cardinal Wiseman. †

In the Douay version the passage is rendered "I will greatly rejoice IN THE LORD, and my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, and in the robe of justice hath he covered me." The Roman Catholic version of the Bible and the authorised adaptation in support of the scapular presenting some marked diversities.

The Church of Rome, you perceive, has her own peculiar use of Holy Scripture, which she "admits," but allows none to "interpret otherwise than according to the unanimous consent of the Fathers," (Creed of Pius IV. Art. 1.) Now, in the days of the Fathers, she owns there existed no scapular, and consequently in their interpretations there is no mention of it; accordingly, in the Latin the carmelite author put a — where he omitted "in Domino" (in the Lord); and, in the translation of "induit me" has altered the text from "He hath clothed me" into "I have been clothed"; so as to give the semblance of scriptural support to his application of the passage to the scapular, and to his adoption of Mary as the donor—explaining afterwards (page 8), "It is Mary who presents it to us, saying, 'come to me that I may clothe you with the garment prepared for my servants, this garment is the garment of salvation, it will draw down upon you the fulness of my mercy.'"

To so facile a distorter of scripture, it is but a little thing to suggest that which his own book and all others on the subject admit,—that no such garment as the scapular ever clothed an individual, even of the canonized saints of Rome, until the beginning of the Thirteenth century; after that John of Matha had seen in the forest of Meaux, a stag approaching him, bearing between his horns a red and blue crown: A vision, no doubt, quite as real as that of the angel which he had previously seen at the altar, and which being afterwards seen by Pope Innocent III, determined him to originate the scapular. (page 24)

Since its first invention, however, in the dark ages, not only has its use become almost universal among Romish devotees, but the species have likewise multiplied, there being now five principal scapulars, one of them (scarlet) originating so lately as June 25th, 1847. Of the five, one (red and blue on white cloth) is worn in honour of the Blessed Trinity, one (scarlet) for the sacred heart of Jesus and Mary; while the Blessed Virgin, besides her partnership in this, has three entirely to herself, under the titles of "our Lady of Dolours," (black) "The Immaculate conception" (blue and white), and chiefly that of "Our Lady of Mount Carmel," (brown).

For the benefit of the unlearned, I may explain that the word "scapular" is derived from the Latin word "Scapula, shoulders, and simply means two bits of woollen stuff attached together by a pair of strings, so that one hangs on the breast, and the other on the back. This is essential since we are minutely informed that it will not do to wear it pinned to the dress, nor in the pocket, nor in a girdle &c. It is also requisite that the wearer should

have had one scapular blessed by a priest duly authorized; but afterwards, in case of loss or wear, or of a fancy for another, unblessed ones may be put on without prejudice to the charm.

The scapular is, in theory, a miniature of the habit or livery of the confraternity in which the wearer is enrolled, by virtue of which he is, on certain conditions, entitled to all the advantages attaching to that order; including all the merits, prayers, fastings, mortifications, &c. of all its members, and all the indulgences, which have been so lavishly granted them by successive popes. So much virtue is attached to these "habits" that "in some countries there is a custom" highly commended by Cardinal Wiseman, "of giving them to young children, and allowing them to show their colours externally; by this deed they are placed under the special protection of the Mother of God, and without any doubt, it shields them from many dangers, corporal as well as spiritual." (p. 16.)

The lavish indulgences attached to any of the five, if indulgences were of any real value, would certainly be powerful inducements to its use; but they may easily be multiplied, by the ingenious device of WEARING ALL THE FIVE AT ONCE, for whose facility we find one pair of strings shall suffice. "The obligations which they impose are almost identical, and the facility of fulfilling them has introduced a very general and excellent custom of uniting them, and wearing all together: by this means we are able to participate in a greater number of indulgences without aggravating our burden. (page 11.)

But the glory of the remaining four undoubtedly pales before the superior lustre of the habit of our Lady of Mount Carmel. When the Scapular is spoken of in a popular way without designating the order, it is that of Carmel that it is meant: moreover "The Mission Book" of the Redemptorists (imprimatur Cardinal Cullen) mentions no other. Of this, besides its endless indulgences, partial and plenary, and the participation of the prayers, penances, suffrages, alms, watchings, masses, offices, and other spiritual duties which are performed day and night in every part of the world by all the religious of the holy order of Mount Carmel\* "this humble habit will be to them a shield, not only from the peril of the soul, from temptations, from the lust of the flesh, and the contagion of bad example, but also a defence against bodily danger; nor is this all, it is a PASSPORT TO HEAVEN, AND PRESERVES FROM EVERLASTING DAMNATION." (pp. 41-42).

And as if all this were but a trifle, Pope John XXII, in the Bull Sabbatina (A.D. 1322) confirms to the members of this scapular the privilege offered by the Virgin, that if any of them were condemned to the flames of Purgatory, she would herself descend and deliver them, on the Saturday next after their death, and introduce them into the realms of eternal bliss.

In Romish picture shops, we may find beautiful paintings for the refined, and the rudest cheapest daubs for the million, representing the Virgin in the act of this descent, and of taking the scapulars like so many pass-tickets, from each soul delivered from the faithfully drawn flames below.

Now, this privilege of the Sabbatine Bull differs from those other advantages in this,—that there are certain conditions prescribed for its attainment, such as reciting the Little Office, or abstaining from meat instead; but for the rest "there is no condition, her words are precise, *whoever shall die wearing this*

*habit shall not suffer eternal fire.*"\* Indeed the people are cautioned not to be deterred by the idea that the little office, or abstinence, or anything else is required beyond "simply wearing the scapular" unless they aspire to the privileges of the Sabbatine Bull; and the Prelate of the Carmelite order, pressed with the case of a Scapularian persisting in his sin and dying impenitent, admits it to be possible, but adds, "he will not die wearing the Scapular.....he himself will cast off this holy habit, rather than that any person wearing it should die a reprobate—whoever shall die wearing this habit, shall not suffer eternal fire."

From the order which imagines so much virtue in two inch-square bits of brown cloth we cannot look for much veneration for the pure Word of God. In the life of St. Theresa (Duffy—Dublin, p. 37) the founder of the Reformation of the Barefooted Carmelites, I find the following extraordinary sentence, whose circulation in a cheap form among the people, can have but one obvious tendency. "At Toledo, a young woman who had gained a reputation of virtue, petitioned to be admitted to the habit, but added, 'I will bring with me my Bible.' "What!" said the saint, "Your Bible! Do not come to us; we are poor women, who know nothing but how to spin and to do what we are bid." By that word she discerned in the postulant an inclination to vanity and dangerous curiosity and wrangling."

We have seen in the opening paragraph, how unscrupulously the scapularians can use scripture when it serves their purpose; but the lying legends upon which the order itself as well as its habit is founded, outdo all that could have been supposed possible of distortion and dishonesty.

The Order of Mount Carmel was founded, it appears, by Elijah the prophet, by command of the Blessed Virgin herself, who appeared to him 900 years before she was born. Chapter and verse are given in proof 3 Kings xvii. 44, (i.e. 1 Kings in our version) where we read of a little cloud which soon spread so as to wrap the whole heavens in darkness, and flood the earth in long intermitted rain.

The little cloud was the Virgin Mary! Query, Who was the great cloud? And who the Rain?

During his lifetime, Elias saw convents erected in Bethel, Jericho, Gilgal, and Samaria, (chapter and verse again 4 Kings ii); his disciples and successors were called sons of the prophets, had, for the general of their order, Elisha, in whose time becoming numerous, they went to Jordan to erect a new and larger house (4 Kings vi.) Their next general was either Jonas the prophet, son of the widow of Sarepta, or Jonadab the son of Rechab, from whose name the Carmelites, it seems, are sometimes called Rechabites.

They continued under various appellations such as Assidi, Esseni, etc. St. John the Baptist joined them, and induced many of them to embrace Christianity, for the "brothers of the Blessed Virgin" were not Christians "nor did a general conversion take place amongst them until the day of Pentecost" (Acts ii).—The Parthians, Medes and Elamites &c., being no other than the Carmelites who had two convents at Jerusalem to which they used to come at the feast. †

But though the order is thus shown to have been founded 900 years before Christ, it was

\* Scapular of our Lady of Mount Carmel, p. 43.

† For the whole of this epitomized account see "short treatise on scapulars—Wane, Dublin."

\* Scapular of our Lady of Mount Carmel revised and improved by a Prelate of the Carmelite order.

† "Manual concerning Scapulars, etc." by Labis, 1864. Richardson, London.

\* Formula of Reception.

not until 1251 years after Christ that the habit, or scapular, was found necessary: and far away from Mount Carmel, even in merry England, it was presented by the virgin herself to saint Simon Stock, a Kentish Eremit, whose merits seem to have been greatly enhanced by the carriage of his festival supply of bread by a dog, and whose name is derived by some from the hollow stock of an oak in which he lived for twenty years; by others, from his family having been a good old stock. Here the scapular is specially urged upon the English, a talisman against "Devils, fire, water, wild beasts, sickness, witchcraft, pistols, and all other ill accidents."

Of course its efficacy is verified by innumerable miracles. Cornet De Cuge had his heart bruised to pieces by a canon-ball and his scapular driven into his heart; nevertheless he being in mortal sin, his life was prolonged some hours to give him time to repent, confess, and to make his will with his own hand.

George Teifin approached so near the cannon that he had all his clothes, even his shirt, burned off his body, and himself cast a great distance to sea, where, though deprived of sense, he remained a long time on the top of the water; he was saved and the scapular was found entire, untouched by fire and water.

Another young man who had sold himself to the Devil to gain a sinful object, is safe because he had on the scapular.

Many times it is related to have quenched conflagrations by being thrown into the flames. Alas! how mournfully this falsehood is mocked by the dismal tragedy of Santago, of whose two thousand burning victims, "daughters of Mary," none would have omitted her habit. But in taking on trust this astounding tissue of absurdity, still accredited shamelessly by prelates of eminence and learning, there is not in the people knowledge or understanding to say "Is there not a lie in my right hand?"

Is it not a marvellous thing that in this Colony of New South Wales men of wealth and intelligence, silencing all questions and all reason, embrace a superstition whose garment of salvation is merely—"A WOOLLEN RAG!" Is it not strange that people should suppose they are doing honour to the Blessed Virgin by mixing her name up with profane old wives fables such as these and ten thousand such which crowd such approved books as the glories of Mary?

I am sure, could she really address the penitent, she would point to a better robe of salvation than the Scapular—worn by herself who rejoiced in God her Saviour, and shared by all who believe whose white robes are washed in the blood of the Lamb.

ZACHARY BARRY.

## Correspondence.

To the Editors of *The Church Chronicle*.

SIRS,—I beg to call attention to the following misprints which occur in my letter of the 7th instant:—

In the 3rd paragraph, "assist to be righteous" should be "assert to be righteous;" at the end of the 9th paragraph, after the word "just," there should be a comma, and not a full stop; in the 10th paragraph there should be marks of quotation after the word, "reconciled;" the reference in the 11th paragraph should be Isaiah lv, 7, in the 13th paragraph, "in arbitrary punishment" should be "an arbitrary punishment;" in the 18th paragraph "such as the Father is, such is the Son," is a

quotation; and in the concluding sentence, "hastily" should be "hostilely."

I am, Sirs,

Yours obediently,  
ZETETES.

To the Editors of *The Church Chronicle*.

DEAR SIRS,—As a Sabbath school teacher, I beg to address you upon what appears to me to be a great want in the Church of England, a want which if supplied, will, with the co-operation of Sunday school teachers throughout the Diocese, be instrumental in opening Sunday schools in places where at present little else is heard but the stockman's whip, or the Sabbath breakers gun. In the parish where I am living we have only two Sunday schools, whereas, with assistance, we ought and could have at least five, but three extra schools cannot be opened without the assistance and co-operation of the teachers. I merely mention Berrima as one instance of the urgent want of Sunday schools in remote parts of the colony, a want that is felt, I have no doubt, alike in the Dioceses of Goulburn, Sydney, and Newcastle, and it is this want that urges me to address you upon the greater want of a Sunday School Teachers Association. Such an association would be able to give assistance, pecuniary and otherwise, to teachers in the bush, as would enable them from time to time, to send proper trained teachers to parts where their services would be the means in God's hands, of bringing souls to Christ,—which is the chief aim and part of our labours. In our Berrima school, we have no superintendent, although the schoolmaster is put down as such in *The Class Register*, but by whom he does not know; I have opened three schools in the parish, but all with one exception, have been closed. This state of things I attribute to the absence of encouragement to the children, and assistance being required by the teachers. I ask you, Mr. Editor, to insert these, however feeble remarks with the prayerful hope that my fellow teachers in the Lord's vineyard will make a move in this matter, and devise some plan for better management of our Sabbath schools throughout the Diocese, no time, I think, called so urgently for a change as the present, when the Bible seems about to be excluded from the Day school, and if we do not make some better arrangement for the religious instruction of our children, I fear we shall have the majority of the rising generation grow up regardless of the God who made them.

I am, Sir,

Yours obediently,  
G. E. M.

## Diocese of Newcastle.

RELATION OF THE CHURCH AND STATE IN THE COLONIES.

We devote our space in this number of *The Church Chronicle* to a very valuable paper read by the Bishop of Grahamstown on July 6th, at the Annual Clerical Conference at Oxford. This paper is taken from the August number of the *Colonial Church*

*Chronicle*—where the Editor says in a note—"We have to thank his Lordship for the readiness with which he has consented to its appearance in our pages." The substance of this paper is also given in the *Churchmen* of July 12th, where the Editor describes it as a "very able" paper: and observes, "it need hardly be said that this paper was received with the greatest applause."

In discussing the subject of the relation of the Church to the State in the Colonies of the British Empire, I must confine myself to practical questions, with which Churchmen are concerned at the present time. Our question is, not what might be best, if attainable; but what, under all existing circumstances, is the best; what is our real position, and what we have a right to claim. For, whatever be the legitimate relation of Church and State according to God's Word and the Divine Government of the world, whatever be the blessings which both the one and the other may derive from the most intimate union, we surrender no hope of ultimately attaining these, for our Churches and for the lands of our adoption, by acting now in accordance with truth.

Again, my remarks must be somewhat limited by my own experience, and refer primarily to such portions of the Colonial Church as are similarly situated with those to which attention has lately been directed in South Africa. Some Colonial Churches, as those in the West Indies, are, in some sense at least, established by law. In India the Church has features entirely peculiar to itself, and hardly one of those which belong to the Colonial Church. Other Churches again are planted in Crown Colonies, which have not yet emerged into a position of independence. And amongst those Colonies—including all the North American and Australian, as well as South Africa and New Zealand—which possess independent legislatures, and in which no jurisdiction is conveyed to the Bishop by their Letters Patent, there are some differences arising, partly from the nature of the laws under which the colony is governed—the Cape of Good Hope, for example, as a conquered country, retaining the Roman-Dutch Law, and the Common and Statute Law of England having no force there except by express enactment; and partly from local legislation, which has in some Colonies recognised both the Bishops and the Ecclesiastical organization through Synods.

Without entering on these minor differences, I propose to deal with the general question, and to treat of principles more or less applicable wherever the Church is not by law established,—that is, throughout by far the greater part of the Colonial Empire of Great Britain.

But let me first call your attention to that which is to be understood by a Church being established. Endowments, however large, whether they have proceeded from the government of a country, or from private munificence, do not of themselves establish a Church. Again, the incorporation by law of a Church, which thus obtains for its internal economy the sanction of the State, is not establishment. Many associations for commercial and other secular purposes are thus by law incorporated. An Established Church is one which is accep-

ted by the State as the religious teacher of the nation, and which forms part of the national constitution; deriving great privileges from this connexion, but also subject to some disabilities in consequence of it. The internal economy of such a Church, being not merely recognised by law, as that of any voluntary society might be, but authorized by law as that of a national institution for national purposes, is rightly and of necessity—unless an authority superior to national law should be allowed—subject to the supreme legislative and judicial power in the state. Its ecclesiastical jurisdiction, being not merely over those who voluntarily submit to its authority, but coercive, must proceed from the Sovereign, and be controlled by the Sovereign. Its standards, what ever be their origin, can have the force and authority of law only from the State. I do not here dwell on the great necessity to the peace and good government of the kingdom, as well as to the welfare and prosperity of the Church itself, of the temporal courts and the ecclesiastical judges keeping themselves within their proper jurisdiction, and not encroaching one on another, or on the fact, often forgotten, that the Sovereign acts as truly through the spirituality as judges in ecclesiastical causes, as through civil courts in temporal matters.

Again, certain functions in the economy of an Established Church, in the results of which the State is concerned, may, from the constitution of the kingdom, belong to the prerogative of the Sovereign. How far this peculiar power of the Crown extends, where it may lawfully be exercised and where it is limited by law, must be determined, not from any ecclesiastical considerations, but from constitutional principles, by usage, or from acts of the Legislature. The Royal supremacy, therefore in an Established Church, as distinguished from the supremacy of national law in all religious communities within the empire, is twofold: first, the supremacy of the State, which the Crown represents, in all ecclesiastical matters which have the authority of law, and in all spiritual causes, because they are questions of law, secondly, peculiar rights, which may be reserved to the Sovereign, as for example to summon provincial or national Synods, to appoint to vacant sees, and other matters of a like nature. These conditions of a Church which receives power and privileges from the State, must be in substance the same, whatever be the form of its internal government and discipline. The supremacy of the national Sovereign in the Church, according to its legitimate interpretation, is no peculiar doctrine of the Church of England; it is simply the result, on the one hand, of its being established, on the other hand of no foreign power, like that of the Papacy, being permitted in England to interfere with the proper functions of the State.

It must be further observed, that an Established Church is, of necessity, as regards its establishment, territorial. The rights, privileges, and powers conferred upon it have reference to certain territorial limits. The Church of England is not so united with the State or with Sovereign as to be the Established Church of the whole Empire. The circumstance that it is the Church of that part of the British Empire which is the seat and centre of imperial authority gives it great pre-eminence, but imparts to it none of its peculiar rights beyond its own sphere. The question then arises, How can an Established Church extend *itself*, that is, carry its own organization beyond its own territorial borders? Whilst it fulfils the duty common to all Christian Churches, of preaching the Gospel of the Redeemer

to heathen nations, and of providing spiritual ministrations for its own members scattered over the earth, can it not, at the same time, form for their benefit branches of itself? Is it not possible for the English settlers in our Colonies, at least, who love the communion of their fathers, to have a real and complete Church of England out of England; a Church which, though itself not established and united with the State, shall yet be in all respects the very counterpart of the mother Church which is so united?

It has been for some time supposed, though it now seems strange that the illusion should have remained so long, that even where this extension of the Church of England was not effected by legislation, it might be through the exercise of that which is called, somewhat inaccurately, the Royal supremacy; inaccurately, I mean, according to its popular use, because neither the whole, nor even the chief part, of the supremacy of the Crown in the Church is included in that which is so called—the exercise of its prerogative, unaided by legislation. It was supposed, however, that this prerogative would be sufficient to constitute communities in our Colonies under Episcopal authority and government, which should be, in the full sense of the word, branches of the United Church of England and Ireland, deriving from that source their laws and discipline, not by voluntary acceptance, but through the authority of the Crown, bound in law to the practices and usages of the parent Church, carrying these with them as the legal basis of their association, and hindered from all self-government,—for such indeed must be the necessary conclusion from the premises,—because they actually partake of the government of the mother Church. But that the extension of the complete organization of the Church in this sense could not be effected by the Sovereign's prerogative has been for some time suspected; and it is now distinctly established, by two judgments of the Judicial Committee of Her Majesty's Privy Council that the communities which have been planted in the Colonies, though thus derived, are in a totally different position from the parent Church. Not only is it denied that the Sovereign had the power by sole prerogative to grant coercive jurisdiction to the Bishops, but in the first of these judgments, in 1863, it was affirmed, that "the Church of England, in places where there is no Established Church, is in the same situation with any other religious body,—in no better, but in no worse position;" and that, instead of being legally bound by the government and discipline of the parent Church, "its members" there "may adopt, as the members of any other communion may adopt, rules for enforcing discipline in their body, which will be binding on those who expressly or by implication have assented to them." That they may also form their own tribunals for maintaining their discipline which tribunals "are not in any sense courts," and "derive no authority from the Crown." This decision swept away the greater part of the so-called Royal supremacy in an unestablished Church, and, in my opinion, left nothing of it that could be made the basis for Church organization. The last judgment, however, in the Colenso case, proceeds yet further, or at all events is more explicit, and, in some of its language, denies the right of the Sovereign without legislation to found bishoprics, or assign to the Bishops any diocese or sphere of action. If this means that the Sovereign could not by sole prerogative assign territorial limits within which it would be unlawful for any other Bishop to exercise

his functions, this appears to follow necessarily from the inability of the Crown to grant jurisdiction to a Bishop. For if the Sovereign can convey no legal jurisdiction, and if the acceptance of any Bishop, however appointed, must be by consent, it is difficult to understand what power the Crown can possess, in a country where the Church is unestablished, to prevent those who, whether members of the Church or not, are legally free in ecclesiastical matters, from accepting the offices of another.

It is important to observe the true force of these decisions. The real supremacy of the Crown, both in Church and state, is under all constitutional government the supremacy of law. This, far from being questioned, is strongly asserted in these judgments. That which is denied is, that the Royal prerogative has the force of law, except it goes hand-in-hand with law the extent of this prerogative is, as I have already said, a legal or constitutional question. It is no part of religious or of ecclesiastical polity to determine in what matters affecting the Church the Sovereign can act by prerogative without legislation. But it is impossible not to feel, now that these principles have been enunciated as to the limitation of the Royal prerogative, that they are so manifestly reasonable and just, and certainly are so consistent with the tendencies of modern political thought, that, having been once asserted, they cannot be reversed, but must form the basis of all future action. For that the Sovereign should possess the power of forming, in any part of her dominions, without the co-operation of either the imperial or local legislature, an organization with even the semblance of an authority derived from the Head of the State—a kind of image of an Established Church where the State does not establish it, and where the local legislatures, the organs of the State, would probably resist all attempts to give legal validity to this exercise of the Royal Prerogative—is a notion which could not possibly have arisen in modern days. It has been handed down, and taken for granted, from times when it was counted almost impious to enquire whether any limits existed to the authority of the Crown. The unreality of the notion is obscured by high-sounding phrases as to the supremacy of the Sovereign in the Church, by language, indeed, which in the days of the Tudors and the Stuarts had meaning and power enough, but which sounds strangely out of place now, especially from those who profess to be liberal and enlightened beyond others, both in their political and in their religious opinions. It may, however, be taken for granted that no statesman will in future make use of the name of the Sovereign to assert claims which are doubtful in law. The Sovereign cannot preside in societies with whose internal economy the State has no right to interfere: the Crown cannot, again, appoint officers who can derive no authority from itself, but must receive it by the voluntary consent of their clergy and people. Royal prerogatives and contracts by mutual agreement are not compatible one with the other: they cannot work together. It is, indeed, putting new wine into old bottles: already the bottle has burst, and, alas! the wine is spilt!

There are, however, those who consider that the action of the Crown in the organization of the Colonial Church is to be desired, although it may possess no legal force, because, in their judgment, it is valid morally and ecclesiastically, and is sufficient to determine, really though not legally, the conditions and limitations of communion with the Church of

England. It is, indeed, a great advantage in this argument to pass into the sphere of moral and ecclesiastical obligation, and to argue with those who are conscious that there may be a real and binding force in Christ's Church which is not derived from mere law. For I confess that nothing has appeared to me so remarkable in the whole of this controversy as the utter incapacity in the minds of some English Churchmen to conceive of any binding power in the Church except by legal restrictions. If, then, it could be shown that this kind of moral power in the Church of Christ resides in the Sovereign, we might well admit it. But, without questioning the moral authority which the personal influence of a Christian monarch must exercise in the Church, it seems to me, I confess, that no thoughtful Christian could seriously maintain, on any theory of Church government, that this kind of authority can attach to the office of a constitutional monarch of an empire like that of Great Britain—of a Sovereign who, however faithful and consistent a member of the English Church in her own person, has yet in all her dominions to represent, in her official acts, the interests not of one class only of her subjects, but of all alike, according to the principles of government of each part of the empire. Moral authority must have its origin and foundation in the fitness of things; but in those countries in which the Church is not established, but is one religious community amongst many, the Sovereign is unfitted for the exercise of such authority, because she has no political right there to promote the interests of the Church above those of others. That acts of the Sovereign should have passed, at first, unquestioned by Churchmen, and been accepted without inquiry as the original basis for Church organization, was natural and right enough. But these acts have been from the first, in some Colonies, viewed with disfavour and jealousy by those who are not members of the Church; and, on the other hand, that they would be challenged by Churchmen themselves as soon as ever any strong feeling should grow up that they were not operating for the Church's good, has been the necessary consequence of such authority having no solid foundation to rest upon. Those who in religious matters are guided by their own judgment, and those who believe in the force of authority in the Church, will alike question Royal commands when they contravene their own views of religion. The history of Royal Letters is an instance in point. Would those who now are calling on us to submit without questioning to acts of the Royal prerogative, require of all Churchmen in England to obey a Royal Letter which, without having any validity in law, should require them to take part in any association which should be opposed, in their judgment, and the true interests of religion? It is as certain that it would be disregarded by many, if issued, as that the Sovereign would not be advised to issue it. We should then hear it asserted, that "we must obey God rather than man," and "render to Cæsar the things that are Cæsar's and to God the things that are God's." And how much more do such principles apply when the Churches, to which this Royal prerogative has been stretched beyond its bounds, are unestablished communities, with which that prerogative has no more right by law to interfere than with the discipline and spiritual interests of our own households!

I cannot dismiss this part of my subject without referring to one argument which has been used, which, if there were any force in it, must lead to a conclusion very different from

that which is intended by those who urge it. It is said that, unless the Queen sends out Bishops, appointed by the Crown under Letters Patent to exercise episcopal functions over members of the Church of England, then the Church of England (to which the Royal supremacy is, they imagine, essential) is placed under disabilities beyond any other Church or denomination of Christians; and that, so far from being in no worse or no better position than other Christian communities, this Church cannot exist in its completeness in a colony in which the Letters Patent have been surrendered. If this were true, then it would follow that nowhere can the Church of England be represented except where it is by law established. For the exercise of the Royal prerogative in the appointment of Bishops is but a small part, a mere accident, of the whole Royal supremacy of the Established Church of England and Ireland. If there can be no branch of this Church without the Royal supremacy, then there can be none without spiritual courts for the exercise of ecclesiastical discipline, which shall possess jurisdiction proceeding from the Sovereign, and culminating in the Sovereign. The Church of England being a Church united with the State, and as such having certain characteristics peculiar to such a Church, it may be argued, with much force, that it cannot exist in its completeness where it is not united with the State. This is to some extent true; and so far members of the Church of England undoubtedly do lose, on proceeding to the Colonies what others do not forfeit because they never possessed it: it follows from the necessity of the case. And if the exercise of the Crown's supremacy is an advantage to the Church, it is one to which we have no right; if it be a disadvantage, it is unjust to impose it upon us. But, in fact, the Letters Patent, giving a titular status without jurisdiction to their Bishops, do place Colonial Churchmen at the same time in a better, and in a far worse position than other religious bodies. Apparently in a better position—one that gives to the Church from the Sovereign an invidious distinction, to which it is not entitled, as the Established Church of the country; but really in a much worse position, because, whilst it confers no substantial benefit, it prevents, or at least tends to impede, that complete organization and free action which alone will enable the Church in the Colonies to become the Church of the people amongst whom it is planted. A Church which depends on that shadowy and fictitious union with the Church of England which is represented in these Letters Patent of its Bishops, may remain a favoured sect; but no Church can hope to be, what it ought to become, the real national Church of these new countries, unless it is at liberty to adapt itself to the peculiarities of its new position, and to grow up into that shape and form which, whilst it shall retain the characteristic features of the mother Church, shall have other features impressed upon it, the results of its own Colonial life and labours, the marks of its own conflicts, the significant proofs of its liberty, and of its strength.

I have dwelt on this subject of the Royal prerogative, because it brings clearly into view the questions at issue. That no real relation of the Colonial Church with the State, or with the Established Church of England, can be maintained through the mere prerogative of the Sovereign, is indeed so certain, that I seem to myself in this argument to be fighting with a shadow. But it enables us to see all the bearings on the subject. And although it is difficult to conceive that any

practical scheme will ever be proposed in order to give further efficacy to the exercise of the Royal prerogative—and certainly in its present form it could not be continued—yet some dreams of its value to the Colonial Church will, I fear, linger for a while in the minds of some Churchmen; and probably some substance may be given to these feelings (for certainly they are no more than sentiments) from the fact that the prerogative of the Crown is a definite, although an unconstitutional, method of expressing a quasi-ecclesiastical tie where there is no legal obligation. For we of the Colonial Church labour, as yet, under the serious disadvantage that we have not, throughout the Colonies, a clearly defined, recognised, and accepted organization, like that of the American Episcopal Church, which shall without doubt determine the methods, conditions, and limitations under which ecclesiastical authority is to be exercised, and which shall maintain a real union and fellowship with the Church of England.

But the general principles of our relation with the State, at least those on which alone we can expect the State to act, are simple and easy enough. Most of them may, indeed, be summed up in the words already quoted from Lord Kingsdown's judgment in 1860, viz., that we are "in the same situation with any other religious body, in no better, but in no worse position." This we may reasonably claim to have, not only recognised as it was in that judgment, but truly and substantially effected, and not practically set aside, as it seems to me it has been in the later judgment, by some supposed force in Letters Patent to prevent the exercise of discipline, while they do not aid it. When our Church is so situated that it neither receives legal jurisdiction to enable it to exercise discipline nor can acquire the power of exercising it by a contract, because it is told that a coercive jurisdiction, which cannot be obtained by mutual consent, is necessary to such discipline, it is manifest to every impartial mind that we are not in as good a position as other bodies.

Again, supposing our just claims to be thus far allowed, as we cannot doubt they must be sooner or later, we may fairly urge another which we have in common with all Christian communities, and which was expressed with much force in one of those admirable dispatches on ecclesiastical matters which were written by the late Duke of Newcastle as Secretary of State for the Colonies:—

"The time," he said, in a letter to the Governor of Adelaide, "is past when the growth of any of these (religious) communities can be an object of jealousy in a British Colony where free discussion exists, where no religious body can claim any exclusive privileges, and where the line of demarcation between religion and politics is well understood.

"They must be viewed by the civil power not as formidable rivals, to whom the elements of strength are to be parsimoniously meted out, in such proportion as will support their existence without giving a dangerous development to their activity, but as the welcome allies of order and civilization—to be trusted freely with every attainable facility for healthy action (except political power or privileges), in the confidence that the good which they have in common cannot be too generously encouraged, while their distinctive errors, or defects can scarcely fail to control and neutralize each other without notice from the civil power.

"And," he adds, "all this I apprehend is remarkably true of a new country in which, discovered as it is from the refining effects of

old civilization, the elevating influence of religion and religious fellowship are even exceptionally necessary."

These simple principles would have been sufficient for all our purposes, if we were now for the first time entering upon relations with the State. But some practical difficulties in the application of such principles to what is popularly known as the Church of England in the Colonies have been created by this Church having been constituted there, in the first instance, upon a basis which is found on trial insufficient. The aid which this Church has received from the local governments, in common with several other religious bodies, the endowments which have been bestowed on it by public or private liberality, the recognition of its rights and position by local legislation, have proceeded, in some colonies entirely—in all colonies, I suppose, more or less—on the supposition that a real branch was constituted there of the United Church of England and Ireland the royal prerogative being considered competent to determine who were or were not the legitimate office-bearers in such a Church. Great apprehension is now felt by some persons lest the transition from such a position to that of a voluntary society should invalidate past acts, and especially should, by the uncertainty of its future course, imperil the large endowments which have been raised in some colonies specifically for ecclesiastical purposes in connexion with the Church of England. I do not question that these matters will require much care, and perhaps legislation, in order to prevent disputes hereafter. But it must be remembered that the position of a voluntary association, which is so much dreaded, is really no new position. It existed from the beginning, though it is only now expressly affirmed. It has not been created through any action of the Colonial Church itself; but the fact, with all its consequences, has been forced upon us by Courts of Law. If now we claim the rights and accept the responsibilities of our legal status, as defined by the highest judicial tribunal, we are by no means, as has been represented, like the Free Kirk ministers in Scotland, who refused to accept the decision of the law courts, and could not therefore continue in the Establishment. A comparison, I had almost said, more unfair, certainly more inapplicable, could hardly be drawn. Nevertheless it is not, in my opinion, at all to be regretted that some such difficulties do exist. Important as it is that our status as voluntary associations, capable of self-government upon fixed principles, should be made distinct, and freed from obstructions, none of us I am persuaded, wish to possess the power of departing from these principles. We desire to see the bonds which unite us to the Church of England not weakened, but strengthened; we have found the union which was imagined to be formed by the Royal prerogative unsubstantial and ineffective,—one that only hinders us from making our Churches suitable representatives of the mother Church; and we are anxious to have true and substantial bonds of a different nature. It is no disadvantage, therefore, if our past relations with the State force on us the consideration of the question, How is it to be determined, in those Colonies of the British Empire in which the Church is not by law established, or in which the Sovereign cannot by Letters Patent give jurisdiction to the Bishops, what ecclesiastical community is there the true legitimate representative of the Church of England?

The complete answer to this question must be given through the method, long desired by

many branches of the Colonial Church, and now urged formally by the Church in Canada; I mean by a Congress, Conference, Council, or whatever it may be most fitly called, of Bishops and other representatives of the whole Anglican communion; that is, of all the Churches which either are integral parts of the United Church of England and Ireland, or desire to be identified with that Church, so far as unestablished Churches can be identified with one that is established. I must take this occasion, however, to say, that, in my judgment, it would defeat the very object of this Congress, which is the close union of the voluntary Churches in the Colonies with the parent Church, if other Churches, however nearly related to the Church of England, besides her own branches in the British Colonies, should take part in this action. We do indeed all desire to be drawn, as closely as circumstances will admit, to our brethren in America and Scotland, and elsewhere also; but our one object now is to organize our Colonial Churches as branches of the Church of England, and in my opinion it would be very unwise, in the first instance, to admit an element foreign to this, and, as it seems to me, hardly compatible with it, and likely to give occasion to some doubts and difficulties afterwards. The present question is one distinct from that of the communion, however intimate, of separate and independent Churches; it is whether and how a national Church may subsist, through the different parts of the British Empire, in some way established and united with the State; in others, unestablished and associated by voluntary agreement; what are the fundamental principles of such a union; what are the laws of the Church of England, as distinguished from the laws of the establishment in England—doubtless a difficult and complicated question, but one, as it appears to me that must be solved. And if imperial legislation is necessary to give effect, as regards temporalities, to the conclusions which shall be thus attained, I think we may reasonably claim it, and expect that it would be granted; for the State has created our present difficulties, and it is bound to aid in removing them.

In the meanwhile, we in the Colonial Church may do much, especially through our Diocesan and Provincial Synods, to clear the grounds. Indeed, in many colonies so much has been accomplished already that little will remain to be done whenever a Synod of the whole Church shall be assembled, beyond comparing and harmonizing results already attained, in different parts of the British Empire, through much experience, long discussion, and in some cases trying conflicts of opinion. And for the present, until the constitution of the Colonial Church shall be completely and definitely settled, if there are defects or doubts as to ecclesiastical questions—not questions of law with which Her Majesty's Courts must deal, but those which involve spiritual rights and authority—the Colonial Church must look, and do look, to the ecclesiastical authorities of the Church of England for direction. The Archbishop of Canterbury, as the Primate of all England, with his Convocation as his council, is the legitimate and constitutional adviser and director of the Churches in the Colonies until they shall be fully organized. And let me observe that one great advantage of action and suggestions proceeding from this source, rather than from the Crown, consists in its being only initiatory, capable of calling out the free co-operation of Colonial Churchmen themselves, capable of being withdrawn at any moment, of aiding as it is required, and no

further. It is a totally different thing for a Sovereign to do officially that for which law gives no authority, and for a subject, or any body of subjects, to take part in matters which do not require legal authority. What should be the relations of the Colonial Churches, when completely organized, to the See of Canterbury, I do not now inquire. But it is in this direction, I am persuaded, that we in the Colonies must look for the authority necessary, in the first instance, not to exercise dominion over the unwilling, but to develop and direct voluntary action.

In conclusion, in the name and on behalf of all my brethren of the Colonial Church, I would earnestly ask of you, our brethren in England, your sympathies and your prayers at this critical period of our Church's history. An Established Church, indeed, and a Free Church has, each of them, dangers peculiar to itself, and it would be difficult to say which are greater. Those who are so much alarmed at the prospect of a Free Church in the Colonies, appear to me sometimes to regard with too much complacency the results of that alliance with the civil powers, which at all events did not exist in the best and purest times of Christianity. But a Church which, discovering that it is not subject to the restrictions which union with the State imposes, restrictions which ought to be wholesome and in no way injurious, is doubtless exposed to additional perils. A time of transition is always full of dangers. Our safety against these, and indeed against all that beset the Church in all its various conditions, lies in spiritual powers which come to the Church from Christ the Head; in the truth, the life, the light which proceed from Him. We are well convinced that the order and organization of the Church, however perfect, must be quickened by His love and His Spirit, or it will only be a dead body, and will rapidly discover even worse evils than any which men can anticipate. But we are satisfied that, under all possible conditions of His Church, His grace and power are sufficient for us, if only we trust in Him, and do not suppose either human law on the one hand, or even His own ordinances in His Church on the other, to be of themselves sufficient. One simple duty is to believe that the Church of the living God on earth, with Christ His Son, present in the midst of us as the Head and Governor, is just as much a reality at the present hour, as when John the Divine beheld the vision of the Son of Man walking in the midst of the golden candlesticks, the representative Churches of Apostolic days. Pray for us, that we may never lose sight of this most certain, this most animating and purifying truth; but that looking to Christ our Head in all things, and refreshed by your sympathy and your co-operation as spiritual members of the same body, we may, both in adversity and in prosperity, fulfil the trust committed to our charge.

## Diocese of Goulburn.

### Church Intelligence.

#### BUNGENDORE SCHOOL.

The school in connection with St. Philip's church, Bungendore, was examined on Friday the 26th October, by the Rev. D. E. Jones, the Diocesan Inspector, who was accompanied by the Rev. A. D. Soares, Incumbent of

Queanbeyan, Bungendore &c. Messrs. Menzies and Marsden, members of the Local board, were also present. It is gratifying to be able to state that the attendance at school has steadily increased of late. No less than twenty names having been added to the Roll within the last six months. The pupils were examined in the ordinary subjects of instruction, and they acquitted themselves satisfactorily. The gratitude of parents is due to Mr. Ford, the teacher, and to the Misses Menzies and M'Clung, who devote two afternoons a week to the instruction of the girls in plain needle-work.

On Saturday evening a tea meeting was held in the school-house at which about 80 persons attended. An ample supply for the entertainment was provided by the kind liberality of several ladies of the neighbourhood; and dispensed from the different tables presided over by the Misses Powell, Menzies, M'Clung, and Marsden, assisted by others.

At the conclusion of the feast, some necessary arrangements having been first made, the Rev. A. D. Soares addressed the meeting showing the pernicious tendency of the bill now before the Legislature. The Rev. D. E. Jones afterwards spoke of the importance of combining religious with secular instruction. Votes of thanks to the speakers and to the ladies having been passed by acclamation, the meeting was dismissed with the benediction.

On Sunday morning, Divine service was celebrated at St. Philip's Church. Prayers were said by the Rev. A. D. Soares, and a sermon preached by the Rev. D. E. Jones. Immediately afterwards, the two clergymen left for Carwoola, for afternoon service, and thence to Christchurch, Queanbeyan, for evening worship.

#### QUEANBEYAN.

**SCHOOL EXAMINATION.**—The annual examination of Christchurch school, took place on Monday, the 29th October. The pupils were examined by the Rev. D. E. Jones, assisted by the Rev. A. D. Soares, in all the usual subjects taught in primary schools. The number of pupils at present attending this school is 42, which must be considered a good attendance, when we take into account the existence of a Roman Catholic, a National, and five private schools, in this small town of 500 inhabitants.

**TEA MEETING.**—On Tuesday evening, a tea meeting was held in the school-house, which proved in every respect a success. A double row of tables extended the whole length of the room. The seats accommodated about 120 persons. The show of good things displayed on the tables set off as they were by tasteful bouquets, spoke eloquently of the liberality and good taste of the ladies who provided and arranged the entertainment.

The room was brilliantly lighted and decorative festoons of green branches entwined with many coloured flowers, set off the walls and depended from the roof. At 7 o'clock the guests sat down to tea, under the superintendence of the ladies who provided the feast, Mesdames A. D. Soares, Mehegan, J. O'Neil, Cartwright, Walters, and J. Hunt, Misses Willans, Dudley, Cartwright, and others. About 200 persons partook of the entertainment, at the conclusion of which a public meeting was held.

The Rev. A. D. SOARES, having opened the proceedings with prayer, stated that he had availed himself of the visit of the Diocesan Inspector of schools to invite his parishioners to hear an address from that gentleman on the question of religious instruction. While he

was addressing them, he would refer to the petition against the Public Schools Bill, which had been forwarded from the members of the Church of England in the Queanbeyan District. He could say that no improper means had been used to procure signatures to that petition, nor had any one signed without having a clear understanding of the prayer embodied in it. The rev. chairman then read the petition, which stated the following objections to the bill. That by it the children of the district were in danger of being deprived of the advantages which they enjoyed in the Church school. That religious teaching was excluded, because its provisions were impracticable. That teachers differing in religious opinion from the parents of the pupils, might be appointed to a school. That the public school system would prove more expensive to the State. Mr. Soares shewed that the secular teaching of church schools was as good as that of the national schools, and that a religious teaching was imparted, which was impracticable under the National system, or under the provisions of the new bill. It had been said that clerical influence was brought to bear, and he would like to know when the clergy ought to use their influence if not on such an important question. He approved of the provision for itinerant teachers, and concluded his remarks on the education question by claiming for the Church of England the right to educate their own children. After some allusion to the success of the bible class held weekly in the school-room, Mr. Soares spoke of financial matters.

There was a debt of £300 on St. Philip's Church, Bungendore, £100 on the Parsonage Queanbeyan, and £30 on the school-house. The proceeds of this meeting were to go to the reduction of the last mentioned debt. It was his intention to have a bazaar soon, which he desired should partake of the character of a thank-offering in return for the prospect of abundance everywhere visible.

The Rev. D. E. JONES expressed himself pleased with the opportunity of addressing so large an audience on the question of Education and dwelt at length on its importance. The question which was now to be considered was not whether children should be educated, but how that desirable end was to be achieved. He referred to the neglected condition of the sparsely scattered population of the bush and deprecated the continuance of that condition. He went on to condemn the proposed public schools system as a pandering to the worldly spirit of the age and characterized it as being worse than the National system bad as that was. After a lengthy address the reverend gentleman urged his hearers not to be content with a system of education from which the Bible is excluded. If the measure introduced by Mr. Parkes should unhappily pass the present legislature those who were opposed to its anti-christian tendency must agitate the question until the obnoxious measure was repealed. Although a majority of representatives might be found to vote in favour of the public schools bill he believed that if the constituencies had an opportunity of shewing their opinions it would be found that there was an overwhelming majority in favour of the Denominational system.

Mr. G. W. WALTERS followed and suggested that much could be done for education if competent persons would attempt the improvement of children by lectures, libraries &c.

MESSRS. G. SOARES and R. SINDEL addressed the Meeting, the former being in favour of the Denominational school, the latter believing that the public schools bill would be a boon to the country.

Mr. MEHEGAN moved and Mr. J. B. THOMPSON seconded a vote of thanks to the ladies which having been passed by acclamation the benediction was pronounced by the chairman and the meeting separated.

### Correspondence.

#### PUBLIC SCHOOLS BILL.

To the Editor of the *Herald and Chronicle*.

SIR,—In replying to statements contained in the letters signed "George Gordon" and "P. Lamb," that appeared in your last issue, I beg to intimate my intention not to engage in a newspaper controversy.

From the tone of Mr. Gordon's letter, it is evident that he has taken offence at a remark I recently made in reference to Crookwell to which allusion had been made by a previous speaker. The writer states that "a non-vested national school was never established" in that place. I suppose if the people of Crookwell succeeded in their efforts to obtain a post-office — as I hope they will,—when it is opened, you will not depart from truth by notifying the fact in your columns as the *establishment* of a post-office in that locality. Whatever Mr. Gordon may now state, it is certain that at one time he regarded the school under his charge as a national school; or why, let me ask, did he date his letters from the "National School, Crookwell," or why did he permit me to formally inspect the establishment?

Now, as to Mr. Gordon's resignation. From the circumstance that during my visit he expressed his attachment to the principles of the national system, and at a public meeting proposed, in highly eulogistic terms, a vote of thanks to me for having explained those principles, I must confess that I was not a little surprised at the reason he assigned, a few weeks afterwards, for relinquishing his post. In the course of my experience, more than one instance has occurred in which dread of a pending examination has called forth professions of conscientious objections to the administration that imposed it. If Mr. Gordon's qualifications as a teacher be as high as he himself estimates them, and if, in supposing his withdrawal to be caused by an unwillingness to undergo examination, I have done him an injustice, none can regret it more than myself. A staff of competent teachers of good character, and possessing sufficient self-respect to prevent them from "cringing" before those with whom they may be officially connected, whether clergymen, inspectors, or others, forms an important want in the educational arrangements of the country. It cannot be gainsayed, however, that to some men the prospect of an examination is a "startling fact," and that not a few teachers have of late years "disappeared" from schools where they were subject to it, and have sought refuge in others where they were exempt from so distasteful an ordeal.

Although this writer's remarks are somewhat offensive, they are at least amusing. It will probably be news to him to hear that, so recently as the 24th August last, I passed his door soon after sunrise, and I may add that it was a bitterly cold morning, all the pools in the neighbourhood being covered with ice. Neither cold nor rainy weather has deterred me from the discharge of my duties, Mr. Gordon's insinuations notwithstanding.

Having done with this matter, allow me to express the hope that the acrimony displayed during the discussion of the education question throughout the colony may soon be allayed, and that its friends will speedily unite in their efforts to extend the benefits of sound instruction to every family in the land.

With reference to the letter from the Rev. P. Lamb, I may remark that the writer in the *Sydney Herald*, whom he quotes, is as much mistaken as himself in supposing that all the buildings used for non-vested schools are subject to "sectarian trusts." At the present time there are in the southern district twenty-five national schools upon the non-vested plan, and of this number, twenty-two are carried on in premises that belong to private persons: neither the school-houses nor the schools are connected with any religious body. The remaining three are conducted in buildings used upon Sundays as places of worship. In each case the local board consists of persons of different religious denominations, and the teachers belong to various churches, as follows:—

9	belong to the Church of England.
5	" " Roman Catholic Church
5	" " Presbyterian Church
4	" " Wesleyan Church
2	" " Congregational Church

In none of these establishments do the managers cause *special religious instruction* to be given to the pupils, either before or after the ordinary business of the school. The course of instruction in them is *precisely the same as in vested schools*, and is prescribed by the board from whom the teachers receive their salaries, one condition of payment being that "the commissioners and their officers are to be allowed to visit and examine the schools whenever they think fit." There is no necessity to ask permission to visit them as Mr. Lamb supposes. One of these schools, situated in the tract of country under the reverend gentleman's pastoral care, is held in a building that belongs to a member of the Church of England; this gentleman and a Presbyterian resident are its most active patrons, and yet the teacher is a Roman Catholic. Is that school "virtually" a denominational. The fact is, denominational schools were originally and avowedly established for the separate instruction of children of the respective denominations: whereas national schools, whether vested or non-vested, have been established for the instruction of children without reference to denominational distinctions. In the former, the teacher, managers, and all connected therewith, are, or for consistency's sake should be, of one denomination, and the course of instruction is not systematically regulated by the central authority: in the latter a precisely opposite practice prevails.

These distinctions, I submit, are sufficient to show that the Rev. Mr. Lamb and those who take a similar view, are mistaken in supposing that non-vested national schools are *virtually* denominational.

Yours obediently,  
T. HARRIS.

Goulburn, 1st November.

#### NON-VESTED SCHOOLS.

To the Editor of the *Goulburn Herald*.  
SIR,—I will leave impartial readers to judge whether the argument advanced in my letter has been answered.

With regard to local patrons or managers being of different denominations, I see no *necessity* laid down in the rules of the national board that such should be the case, it merely states that it is desirable.

Again, the fact that some of the schools under the non-vested system do not avail themselves of the power or privileges con-

ferred by the regulations of that system, does not damage the argument for which I contend; for it is plain that by those regulations any religious body sufficiently influential and numerous may obtain schools of this description, and impart the peculiar views of their own denomination before and after the hours appropriated to the national school-books if they choose; nor would they find it difficult, in many cases, to secure the assent of persons belonging to other denominations nominally, to become their local patrons, so as to make them appear as representatives as possible.

I am, sir, yours faithfully,

Goulburn, Nov. 8th. P. LAMB.

P.S.—Will you kindly insert the following remarks, which appeared in the *Sydney Morning Herald* of November 6, in a letter written by Mr. Holden, the chairman of the National Board. Speaking of non-vested schools, he says:—

"In order to judge of the policy of the compromise under which these schools have been admitted, let us consider precisely in what it consists. The difference which results in the two classes of schools is simply this: *viz.*, that whereas the teacher in a vested school is appointed directly by the board, without any distinction of sect, and is wholly confined by the terms of his appointment to the giving of that general instruction which the new act terms secular (but which may, I think, be less ambiguously termed laical), the teacher in a non-vested school is appointed by the promoters, subject, however, to the board's veto, and may give to the children of such parents as are willing they shall receive it, any kind of religious instruction that meets the approval of those by whom he is appointed—all this being however subject to a paramount condition, that a sufficient portion of each school-day be appropriated exclusively to what I have called laical teaching, so that during this time the school shall be open to children of all sects, without distinction, on precisely equal terms.

This last condition evidently renders every non-vested school practically public, even in those cases in which the promoters take full advantage of the concessions made to them under the partially denominational feature of the regulations.

There is indeed one other concession which I ought perhaps to notice, namely, that a non-vested school is not subjected (unless with the promoters' consent) to those visits of clergymen of differing sects which have been always freely (though in general vainly) invited in the case of vested schools."

Again, speaking of the provisions in the bill which affect certified denominational schools he says:—

"They differ from those of the non-vested schools of the National Board in the following particulars:—

1. With regard to the privileges conceded to the promoters, they do not confer or continue the right of naming the teacher; but substitute a provision that the teacher shall, unless the heads of the Denomination to which the school belongs desire otherwise, be selected (not stating explicitly by whom) from teachers of that denomination. Now such a rule will be inapplicable to the non-vested schools in two points of view. It is not

always that such a school belongs exclusively to any one denomination, or that its promoters willing as they must be to conform to the condition which renders it a public school, have any desire to ticket it with the name of even their own denomination.

2. The appointment of a teacher ostensibly belonging to a particular denomination cannot afford of itself any security for his fitness to discharge those duties of religious instructor which are assigned to him for the benefit of the children forming the nucleus of the school. This is a matter of which the council is wholly unfitted to judge, and it is only by the appointment of the teacher by the promoters themselves (subject of course to the necessary veto of the board in case of his unfitness upon secular grounds) that the desired end can be attained.

In the next place the denominational conditions of the bill depart from those of the non-vested schools, by not imposing on behalf of the public the main condition in virtue of which they become *bona fide* public schools, namely, that requiring instruction exclusively laical during the prescribed school hours."

He then goes on to consider how the bill deals with the existing non-vested schools.

"Section 27 (he says), simply declares that they shall become public schools. Hereby the main condition, so far as concerns the privileges allowed to the promoters, and under which they have consented to open their schools to the public at large and ally themselves with the board, is abruptly cancelled. They can no longer retain the share of influence in the appointment of the teacher or the advantage of the more extended range of his religious instruction for which they have stipulated."

#### Miscellaneous.

##### WESLEYAN MINISTERS AND THE CHURCH OF ENGLAND.

We are informed that the Rev. Samuel Henry Ireson, formerly a Wesleyan Minister on the Liverpool South Circuit, has recently been ordained by the Bishop of Chester. He is appointed to the Curacy of the Abbey Church, Birkenhead, in which town he has been residing for two years in connection with St. Aidan's College. Nearly fifty itinerants and local preachers, have migrated to the same College during the last eighteen months, whilst hundreds of others are contemplating the same step. We have been credibly informed that the late Bishop of Chester was applied to by more than eighty Wesleyan Ministers in the course of a few years for information as to the mode of admission into the Ministry of the Church of England.—*Wesleyan Times*.

##### CONVERSIONS FROM THE CHURCH OF ROME IN IRELAND.

Four Roman Catholic young men on Sunday the 24th of June, 1866, publicly renounced the errors of Romanism. This interesting event took place at Cooltrani Church, in the parish of Aghaburchar, County Fermagh. Renunciation of the Creed of Pope Pius iv. with assent to the Nicene Creed, constituted the form of recantation, which was conducted by the Rev. Dr. Sidney Smith, Rector of the parish. The Sermon was preached from Acts xvii. 22, 23, to a crowded congregation by the Rev. H. C. Cory, Secretary to the Irish Church Missions.—*London Paper*.

**A BAPTIST MINISTER'S REASONS FOR JOINING OUR CHURCH.**

We have already briefly noted that the Rev. Henry Von-der-Heyde Cowell, has seen it right to leave the Baptists and to join the Church of England. It will interest our readers to see in full the letter which he addressed "to the Church and congregation meeting in Silver-street Chapel, Taunton."

"Taunton, May, 23rd, 1866.

"MY DEAR FRIENDS,

"It is with much concern that I send you a communication which, I fear, will startle and grieve you. I feel it my duty to place in your hands the resignation of the position I have held as your Minister, in consequence of my having become convinced that the principles and policy of the Church of England accord more with Scripture, and harmonize more with the Divine will, than those of the denomination to which I have hitherto belonged. I need scarcely assure you, that I have not retired at such a decision hastily. I have made the subject in its various branches, a matter of lengthened, earnest, and prayerful investigation; and now I can no longer hesitate to act; whatever such action may cost me. It is always difficult to trace the genesis and growth of opinions that have been formed gradually, and interlace, in several directions, with older thoughts and feelings. But I think it right to endeavour to give you some account of the manner in which my ideas have become changed.

For several years I have thought, the Congregational form of Church government far more democratic in character and disjointed in action than that of the New Testament. But, as I held that Scripture gives the typical form of an organization to be modified by circumstances, rather than the rigid outline to be strictly copied, I felt this no serious difficulty. My observation, however, more lately, of various congregations has made it evident to me that such a constitution is practically harmful, as well as theoretically wrong. I have seen much inconvenience arise from the fact of their being no organic unity of the Churches; no supervision over given districts, no central authority to which reference could be made. I have seen earnest and efficient Ministers cramped by the crochets and chafed by the interference of individuals in their congregations, to the detriment of their spiritual work. Happily, through God's goodness and your kindness, I have escaped such evils; but they seem to be more or less the natural outgrowth of the system.

While these opinions as to Church government have been forming, quietly, in the background of my mind, other and more pressing thoughts have claimed my attention. When Mr. Spurgeon's sermon on Baptismal regeneration was awakening excitement and receiving very general approval among Dissenters, I was shocked at the injustice done thereby to the Ministers of the English Church. The unfairness of the attack aroused me to the investigation of the whole question. I bought and read all the answers I could find, and since then I have studied, older and more elaborate treatises on both sides.

I saw from the commencement that there is no logical resting place between my old Baptist views and the doctrine of the Church; and the distance between them I felt to be wide.

For some time I was considerably perplexed by the entanglements of thought and the diversities of opinion on the subject; and while I saw there was much to be said in favour of Church doctrine, I clung to the

explanation I had held as a Baptist, and tried to rest there. But, lately, my thoughts reverted spontaneously to the subject; and after searching study, and calm prayerful pondering, I saw clearly the scripturalness and reasonableness of the method which gives the seal of the covenant at the commencement of life. "When this emerged into distinctiveness, I turned my attention to other and subordinate points; and after tracing the Church system through all its ramifications, I feel now perfectly satisfied that it tends to the honor of the Saviour, and to the benefit of man, whenever it is faithfully followed, and devoutly applied. In a brief letter I can only give you results. I have no space for arguments, nor is it necessary to adduce them, as my object is not to convince you of the correctness of my opinions, but to explain their origin and development. I hope that I have said sufficient to shew you that I have acted calmly, and conscientiously, and that my convictions are the result of my own deliberate thought, without bias from influences without of any kind whatever.

I cannot express to you the deep emotion that trembles through me, as I thus sever the bond that has united us for about three years and a half. Believe me, that nothing but the force of a firm persuasion of the correctness of my course and a consciousness of Divine approval, could keep me from shrinking from an act which cuts me off from a happy past, and leaves me to drift into a dimly-lighted future. My connection with you will ever be a hallowed memory, and although I cannot think of your corporate existence with complacency, I shall ever bear in mind my obligations to you for your generous thoughts and considerate action towards me, and shall through life feel a sincere interest in you as individuals. May each of you be led by the Spirit into all truth; and may Christ dwell in your hearts by faith; that you may be filled with all the fulness of God.

I trust most truly that the good feeling which has characterised our past intercourse will be continued, and that we shall part prayerfully, commending each other to the grace of God, and looking forward to the time when the differences of earth shall be merged into the common light of heaven, and the farewells of the present shall be forgotten in the happy recognitions of the future.

I remain, my dear friends,  
Gratefully and very sincerely yours,  
**HENRY VON-DER-HEYDE COWELL."**  
—From a London Paper.

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1867. We are reminded by the issue of the First Almanac for 1867 of the near approach of the termination of the year 1866. Messrs. JOSEPH COOK & Co., 370, George-street, have issued a very useful Commercial Almanac for the year 1867, on card and on paper, which contains a great amount of useful information. It is very handsomely printed, and reflects equal credit on the compiler and the printer. The Card is published at six-pence, and the Paper copies at Three-pence.—*Empire*, Oct. 19th.

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