

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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Diocese of Sydney.

OUR CLOSING NUMBER FOR 1866.

THE present number of the *Chronicle* will be the last issued during the present year. And we have to thank those who have given it their support, and who have endeavoured to promote its success for their kindness and consideration. Looking back over the year, we may congratulate ourselves upon having secured the confidence of a larger circle of friends, though we much desire to see that circle still more enlarged and enlarging continually. We trust that those who value our little publication will use their best efforts to secure its enlargement.

We have now to announce to our Readers that it has been found advisable to make some changes in the character and management of the *Chronicle*. After the present issue, it will cease to be the *Church Chronicle for the Dioceses of Sydney, Newcastle and Goulburn*, and will become that of *Sydney* only. But it will at the same time be open to communications from the members of the Church, generally, upon such matters and questions as may be of interest, and may tend to illustrate the work and progress of the Church in the Colony.

The Publishers are desirous of maintaining the *Chronicle* as a recognized vehicle of information concerning the Church's progress in the Colony, and of communication between its members on such topics as are connected with its well-being and advancement. It will be their endeavour also to render it a faith-

ful representative of the mind of the Church on all important questions; while it may be the means of eliciting the various opinions of Churchmen on minor topics, which may come under discussion.

Communications will be thankfully received, and are hereby invited, from the Clergy and Laity. But it should be borne in mind that our space is limited, and that we cannot give insertion (except on some special occasion) to voluminous reports of meetings &c.; but must confine ourselves to a condensed statement of the proceedings.

It is right that we should add that the *Chronicle* at its next appearance will be somewhat reduced in size, consisting of twelve pages instead of sixteen. But it will be, we trust, more varied in its contents, more adapted to what we understand to be the wishes of our Readers in town and country, and we would hope more acceptable to the members of our Church, young and old, rich and poor, than it has hitherto been. We will only ask them in conclusion to await the issue of the new series, and then judge for themselves.

Church Intelligence.

REPORT OF THE SYNOD.

We wished to have brought into the present number the report of the proceedings of the Synod which we were unable to give in our last: but we have found it impracticable without a large addition to the pages of our publication. We have however omitted all other matter, to make room for as much as possible.

Some of the speakers will even now find their speeches much curtailed. But this was unavoidable. To have reported them more fully as reported in the daily papers, would have required an issue nearly double the size of our present *Chronicle*.

It has been our endeavour however, in condensing, to give the arguments on both sides of any important question, and to mete out equal justice to all.

We have to thank the Newcastle and Goulburn Editors for their kind indulgence in allowing the whole of the space allotted to those dioceses to be used for the above purpose: and we do so the more heartily, because the present number will terminate the arrangement by which the *Chronicle* was made the organ of the three Dioceses conjointly for the publication of their respective views on matters relating to the Church's welfare, and their own individual progress.

[The following are the names of members of Synod who were present but omitted in our last number.]

The Revs. E. Tanner, J. Vaughan; Messrs. G. J. Arnytage, Bowman, G. Davis, Alexander Gordon, William Hemming, Hon. T. Icelly, H. K. James, J. K. Lethbridge, F. Lord, Hon. J. McArthur, W. H. Mackenzie, J. Mitchell, F. Mitchell, R. F. Pockley, Rolleston, James Staff, Stavelly, M. H. Stephen, E. M. Stephen, W. H. Wilkinson, and John Wild.

SYNOD

OF THE DIOCESE OF SYDNEY.

(Abridged from the *Empire and Herald*.)

SECOND DAY—Thursday, 6th December, 1866.

(Continued from page 383.)

The Rev. Percy J. Smith thought the Marriage Act was not the cause of the falling off of marriages in their Church, as Mr. Rolleston and Mr. Jaques seemed to think. But that Act required amendment. It was strange the Government did not require a more material guarantee of the character of the person who was to officiate at a marriage. The character of the minister ought to be guaranteed by the numbers in the congregation or the church. If a church consisting of ten persons of indifferent character choose to nominate a certain person as their minister, was that a sufficient reason? As for the hours of marriage, he held that contracts of that importance should be entered into in open daylight, and in a public place. He believed their suggestions would be received with respect and thankfulness by the Legislature, for the amendment of the Marriage Act. There was a great omission in that Act in not stating into whose hands the registers of bap-

tisms and marriages in the possession of the registrar of the Archdeacon's Court should be committed. The Church owed generous and thankful consideration to that gentleman (Mr. Kerrison James.) They did not now want a registrar of the diocese. A secretary was sufficient. These fees were the fees of the Lord Bishop's secretary. He hoped the Synod would consider before they appointed any official, whether that official was necessary for the Church. He did not think they could get rid of fees altogether. There must be some small remuneration to the sexton. At a wedding the clergyman was often kept waiting for hours. If the fee were left with the parties there would be an uncomfortable feeling in some minds that they had not given what was expected. He thought there should be a fee of £2, of which £1 should go the Lord Bishop's secretary, and the other be divided between the clergyman and the sexton. The fee might, in time, be reduced. As for notice, he thought twenty-four hours too short a time. The publication of banns was no longer of any use; and sometimes the mention of the names in church amounted to a breach of decency. They had no right to interrupt their services by such a publication. It was impossible to prevent clandestine marriages by any such means. He earnestly pressed on the Synod so to arrange the marriage question that the clergyman might not be called to publish banns. He agreed with the Rev. W. Stack as to the administration of unnecessary oaths. They might be released from inducing people to go through such subterfuges as the Rev. Thomas Smith alluded to. He thought this question might be settled in five or six days. He sometimes blushed for his Church when people came to him to have his blessing on their union, and he found that because of the delay or expense required he could not do it. It was besides an affront to a clergyman for a person to come up and ask him how much he charged for marrying. When asked for a blessing, and obliged to impose a pecuniary condition, they were placed in a false light before their people.

The Rev. John Fletcher drew attention to one point—that there ought to be nothing in regard to the marriage question of a mercenary character. They ought at once to get rid of the question of the Registrar's salary. They could find means of meeting the righteous claims of an old servant of the Church. But let them get rid of the idea that such a matter affected the settlement of an important question. He did not think they should abolish the fees all at once. He was astonished to hear his own experience mentioned by several of his brethren. He had found among his people a man and woman living together without marriage. He urged upon them the duty of being married. Objections arose as to fees, &c., and some delay followed. To his surprise he found that they had been married by a reverend doctor for five shillings. He (Mr. Fletcher) would have liked to marry them without any fee at all. The law allowed very improper facilities for marriage. He hoped the Legislature would consider the representations of such a body as this Synod for an amendment of the law.

Mr. W. H. Wilkinson thought the Synod were rather sanguine as to the alteration of an act of parliament. It was evident that there was a great vested interest on the other side. If they first reduced their fees, so as to compete with equal terms on the other side (a laugh), they would be in a much better position to seek a change of the law. Another thing was, they need not go to any

great length in getting evidence before reporting on the important practical points before them.

Mr. Russell submitted that the principle should be considered whether marriage was a civil or sacred contract. The law permitting the Registrar to celebrate marriages, treated marriage as a civil contract only. This required redress. This was an unholy alliance. It was licensed concubinage, which was sanctioned by this Act. He hoped the Synod would petition the Legislature to alter the Act.

Mr. A. Stuart said he would hail with delight the speediest decision of this matter; but he thought they should leave the matter to the committee. Various courses for remedying the evil complained of had been alluded to. There was a vast range over which the committee would have to travel. Members of Synod had recommended totally opposite courses. The select committee would have much difficulty. They could not expect the sitting of the Synod to be continued for a long period. They could scarcely expect a committee to bring up a satisfactory report within the period of the Synod's present session. If they brought up a mere progress report, it would be of no value whatever.

The Rev. W. B. Clarke said the settlement of the fees belonged altogether to the bishop of the diocese. He held that no marriage should be celebrated without a licence. He did not approve of banns being published, because he had known cases in which banns were published and the parties were not married after all.

Mr. A. Gordon agreed with the Rev. Thomas Smith, as to the reasons that induced him to move the amendment. But he did not think the select committee could bring up a satisfactory report during any reasonable session of the Synod. The opinions of members of the Synod were very conflicting; and the report of the select committee would have a most important influence on the welfare of the Church. He deprecated hasty proceedings. From the statement of the Rev. W. B. Clarke, it was evidently necessary to take up the question of the publication of banns. He reviewed the opinions expressed during this debate; some speakers ascribed the evils to fees; some to hours (no, no, no); some to the Marriage Act. Some would abolish fees; some said no, some said £1, some £2. He put it to his reverend friend (Mr. Smith), that as men of business they should leave it in the hands of the committee, without forcing them to bring up a progress report.

Mr. J. F. Josephson, thought the last speaker had imagined difficulties which had no existence. All speakers were agreed as to these points,—namely—expense, publication, and delay. There was no reason why the committee should not determine on these three points after one sitting. They might reduce the fee. The publication of banns might be dispensed with. He did not see why marriages should not be celebrated at any time between 9 a.m. and 9 p.m. Thus three obstacles might be removed immediately. He thought the committee should bring up their report instantly. He was astonished that no dissent was expressed at the unseemly expression used by a member of Synod, that any marriages under the present law were "licensed concubinage." He hoped the committee would do their work without delay.

The Dean replied: He was more than ever confirmed in the opinion that this was a matter they could not deal with hastily.

Haste would defeat the object they had in view. He was sorry his friends, Mr. Josephson and Mr. Rolleston, could not give time to this committee. He would be glad if his friend, the Rev. Thomas Smith, would not press his amendment. The committee would be anxious to discharge their duty as soon as possible. He proposed to add to the committee the name of the Rev. Thomas Smith. He was surprised at the recommendation to abolish banns. Their Rubric stated that the banns of all must be proclaimed three times. It would be a very un-Church-of-England-like proceeding to prohibit the publication of banns. It was the privilege of the bishop of the diocese to dispense with the banns in certain circumstances. The publication of banns was coming into fashion in the old country. He thought they would have considerable weight with the Legislature in seeking a change of law. If they could show that the Act produced different results to what was intended, the Legislature would recognise their representations. If the amendment were carried, it would be a question for the gentlemen named to consider whether they would accept the responsibility of discharging the work of the committee under such a pressure.

Rev. Thomas Smith declined to withdraw his amendment.

Mr. W. Barker said, if the committee were required to bring up a report during the session, he would ask leave to withdraw.

The amendment was then put, and carried on division.

The amended resolution was carried unanimously, with the insertion of the word "progress" before report.

The Synod was then adjourned at 10.5 p.m. until 3.30 the following day.

THIRD DAY—Friday, 7th December.

The Synod met at half-past 3 p.m.

The Bishop, as President of the Synod, opened the proceedings with prayer.

The minutes of the preceding meeting were read, confirmed, and signed by the President.

DOUBLE ELECTIONS.

The Bishop read a letter from the clerical secretary, stating that in several instances the same gentlemen had been elected for more than one parish or district, and asking the opinion of the President as to what should be done.

Mr. A. Gordon being appealed to as Chancellor by the Bishop, said the proper course was for those who were elected for two places to signify for what place they chose to sit, and then the Synod could deal with the vacancy.

The Bishop then called upon those who had been elected by two parishes to make their election.

Mr. George F. Wise said he elected to sit for Paddington.

The Hon. T. Leely elected to sit for Parramatta. Mr. G. Griffiths elected to sit for Holdsworth.

Dr. Clarke elected to sit for Penrith. The vacancies thus left for Sofia, Carcoar, O'Connell, and Emu Plains, which had also elected these gentlemen respectively, were, on the motion of Mr. Gordon, seconded by the Rev. W. Hodgson, referred to the election committee.

ANSWERS TO QUESTIONS.

The Bishop, in answer to the question put by the Rev. T. C. Ewing, on Thursday, as to the meaning of the words in the tenth article of the constitutions, "being a communicant of the Church," said he had referred this ques-

tion to the Chancellor who would read his reply.

Mr. A. Gordon then read the answer; the effect of which was that the tenth article simply directed the meeting to choose two persons of the age of 21 years, each being a communicant of the Church. If a person stated that he has both these qualifications, the chairman could not declare him ineligible for election. If elected, he must, before taking part in the proceedings of the Synod, sign a declaration that he is a communicant; and having signed this declaration, he is qualified to sit in the Synod. It was obviously impossible to lay down any fixed rule as to what constitutes a communicant. It depends on the circumstances in which the person has, been placed in each particular case.

Mr. W. Barker subsequently called the attention of the Bishop to the fact that the Rubric requires members of the Church to communicate three times in a year, and asked if it was not necessary to comply with that rule in order to be a communicant?

The Bishop replied that he considered the Rubric and Canon to be still in operation; but a person who was twelve months without communicating might have been at sea, or he might have been in a heathen country, where he could not communicate. It was impossible to say that a person in these cases was not a communicant.

The Bishop, in answer to a question of Dr. Clarke, said that the number of marriage licences issued between the 1st of March, 1856, and the 1st March, 1866, was 5,111.

The Bishop, in answer to a question by the Rev. Hulton S. King, said that the Government had intimated their willingness to assign to trustees, for the use of the Church of England, 150 acres of ground in the Haslem's Creek Cemetery. He was not aware that the Government were willing to do the same in regard to any other general cemetery in the neighbourhood of Sydney. Such trustees, continued the Bishop, have not been appointed, and I am not aware that they are about to be appointed.

PETITION.

The Rev. A. H. Stephen presented a petition from the Rev. Richard William Young, licensed chaplain of the gaol at Darlinghurst and at Cockatoo Island, stating that, under the 8th section of the Constitutions, the Bishop was to summon to the Synod each clergyman licensed to the separate cure of souls; that the petitioner had not been summoned; that he ought to have been summoned; or that the vacancy occasioned in the Synod should be filled up. He prayed the Synod to make order that he might be admitted to the Synod, or that the vacancy be filled up.

The petition was received.

The Rev. A. H. Stephen, by consent of the Synod, without notice, moved that the petition be referred to the Committee of Elections.

The motion was carried.

REGISTERS.

The Rev. W. Stack, pursuant to notice, moved—"That it is expedient to inquire into whose custody the registers and copies of registers of baptisms, and burials now in the hands of the registrar of the Diocese should be placed; and that this matter be referred to the committee appointed to inquire into the marriage question, with a request that they will report thereon, and also as to the best mode of carrying this object into effect." He said he approached this subject with a deep impression of its importance. For many years after his arrival in this colony, he had

been required to write every year a fair copy of all the registers in the register book of his parish. This duty was imposed upon him by an Act of Council. The same work was imposed on all his clerical brethren. He felt this to be a great burden, but he was obliged to do it. He had learnt from a very important document, that the accumulation of various copies of registers so formed now included 150,000 records, of which the indices alone filled eleven volumes. This document was published by the Legislative Assembly in 1858, under the head of "Transfer of registers to Registrar-General." It was a return to a motion made in the Legislative Assembly in April, 1858. It contained letters and other papers from Mr. Norton, Mr. Rolleston, and Mr. Jaques. He had received this great comfort from reading this document, that he was convinced Mr. James was not nearly so much to blame as he had been supposed to be. Mr. Rolleston said of these records that they concerned very largely the interests of the community, affording proof of legitimacy and title to property. These documents were really worth a great deal more than their weight in gold. It had become known that as much as £50 had been paid for one certified copy of an entry in this register. This fact came under the notice of the House of Lords. And there were many other cases in which very large sums had been paid. He found in the Act of Council, under which he was required to furnish these copies, that it was the duty of the registrar to allow any person to search for a document on payment of one shilling, and to furnish a certified copy on payment of 2s. 6d. He had learned from the documents enough; and he must say he did not state Mr. James's case, but only his own impression, fully to exonerate Mr. James from blame. The facts were these: This Act of Council was passed at a time when the Church of England was able to pay its officers well. But for a long part of the time Mr. James had received no salary at all from the Government. He had been obliged to pay a clerk, and for this he was entitled to the consideration of the Government. The real question was, to whom did these documents, written by the clergymen belong? He believed some attempt had been made by the Government to get possession of these documents. But he maintained that they were the property of the Church of England, and that they, as representing the Church of England, had a right to them. They had not been written by civil servants of the Government, nor entrusted to any civil servants of the Government, but had been entrusted to a paid servant of the Church of England, and were kept in a house the property of the diocese of Sydney, and were sealed with the episcopal seal. When the Government of the country failed in securing such records, the Church of England had succeeded. Mr. James had been all along their paid servant—their well-paid servant. There had been issued about 5,500 licenses in ten years. Each of these yielded Mr. James £2; so that from this source his income had been £11,000 a year. He admitted that Mr. James had some claim on the Government, but he had no right to hold documents written by clergymen of the Church of England, kept in a room belonging to the Church of England, and sealed with the Bishop's seal.

In answer to an inquiry by the Bishop, several members rose and said they had received certified copies of entries in the registers. Some had not the Bishop's seal attached

to them. Some had the Bishop's seal. The solicitors generally had received copies with the seal attached.

He (Mr. Stack) thought the best form in which this matter could be determined for the Synod was by a motion referring it to the committee on the marriage question.

Mr. Consett Stephen seconded the motion.

Mr. William Russell said it had been a matter of great inconvenience to the profession to which he belonged, that these registers should be in the hands of a private individual. Mr. James had no right to retain these documents. And when he was before the Legislature in 1857, the matter might have been settled, if Mr. James had not made an excessive demand by way of compensation. He demanded £3,000. The profession were entirely at the mercy of Mr. James when they wanted access to these registers. They had been told that in one case £50 were charged for a copy of one document. But he thought this inquiry should not be put upon the marriage committee. There ought to be a separate committee for the purpose. He moved, as an amendment, "that this matter be referred to a separate select committee."

The Rev. H. A. Palmer seconded the amendment.

The Rev. W. Hodgson said, as an incumbent in England, he had had to make copies of baptisms, marriages, and burials; but he never inferred that he had any property in these documents.

The Rev. W. Stack said he never claimed that these documents were his own property.

Mr. Jaques said much difficulty and expense had been caused to the public and to the profession by the retention of these documents. The 3rd Victoria declared that these copies were to be transmitted to the Bishop of the diocese. 6 Geo. 4 and 3 Victoria were both repealed by the present Marriage Registration Act. But the repeal of those Acts did not place the registers as private property in Mr. James. If there were any private property, it was in the Bishop, not in Mr. James. A person receiving a certified copy, with the seal of the Bishop, would think it reflected partly on his lordship for the enormous fees. It was, therefore, proper for this Synod to deal with the subject. They should apply to the Government. The documents should be placed in the custody of the Registrar-General or in that of the Synod. The Government should also fix the fee to be paid on application for a copy of any record in these registers.

Mr. Consett Stephen said it was supposed that there were facts and considerations which ought to be submitted to a select committee. Persons applying to Mr. James for a sight of documents, had been often refused access except on terms named by himself. However much they might be disposed to agree with Mr. Stack, that Mr. James was unblameable, there had been a gross moral wrong upon the community; and a remedy was immediately required.

The Rev. W. Stack was about to state a case of supposed hardship, which reflected on Mr. James, when the Rev. Thomas Smith rose to order.

Mr. William Barker said great misapprehension might arise from the statements made to-day. He could say that Mr. James, having used all means in his power to induce the Government, or the Church, to settle matters, came to the conclusion that it was necessary for him to bring the matter to an issue by making a large claim. He (Mr. Barker) had told Mr. James that his best way to bring the matter

to a settlement was to charge a large fee in some important case. He did not think Mr. James was blameable at all. In 1857, Mr. Consett Stephen, himself, and others, applied to the Government to settle the matter. He (Mr. Barker) brought before the Synod the testimony of one who was well qualified to judge—the late Mr. Norton, for many years the registrar of this diocese. He read from Mr. Norton's letter a statement that these registers had been prepared at the expense of Mr. James, whose only emolument was a small and very inadequate payment for inspection and certified copies of the registers. As the registers of other denominations had been transferred from the Supreme Court to the Registrar-General's Office, it was highly desirable that these should also be transferred. Mr. Barker also quoted a minute of Mr. Rolleston on the subject. He then read Mr. James's own statement of his claims, in a memorial to the Executive Council. Mr. James did not claim that the documents written by the clergy were his private property. He had been at great expense. He had kept the indices complete up to the present time; and these were invaluable to the community. He had been put to an outlay of nearly £3,000 during a period in which he only received in fees the sum of £500. Mr. Barker read a minute of this expenditure from year to year, between 1835 and 1856, making the amount of expenses, and interest at 5 per cent., £2,855. It was impossible to estimate his expense, or the interest thereon, at a lower rate. Ever since the time when the Registrar-General's office was established, Mr. James has sought to get rid of these books, and he only sought a reasonable reward for his services. He had offered to submit to arbitration, but the Legislative Assembly had repeatedly sought to take the property. This they might have if they would pay Mr. James what was fairly due to him.

The Rev. A. H. Stephen availed himself of the opportunity to inform the Synod, and the public generally, that, after all, it was only copies of the documents which were in Mr. James's possession. The originals still remained with the clergymen or church-wardens throughout the country. In any case, it would probably be easy to see the originals. Except, therefore, in cases where the place of birth was not known, it was not necessary to go to Mr. James at all.

Mr. Rolleston said it was due to the Synod, and also to Mr. James to say that he totally disagreed from the remarks of the Rev. A. H. Stephen. He believed that half of the originals were lost, mutilated, or corrupted by rust. He (Mr. Rolleston) had looked through the records kept by Mr. James, and they were in a most creditable state, while the registers of other denominations were in a most disgraceful state. And he believed if Mr. James had not taken great pains in the collection of these registers they would have been in no better condition than the others. Mr. James's claim was not against the Church, but against the Government. He was entitled to consideration for the admirable way in which he had kept these registers. They were, however, the registers not of the Diocese alone, but of the Dioceses of Newcastle, Melbourne, Tasmania, of Brisbane, and of Adelaide. These records ought to be in possession of the Government, with the other records of the colony. He (Mr. Rolleston) had recommended that Mr. James should receive about £100 a year for his labour; that would be £2,500 or thereabouts. It was the opinion of Mr. Darvall, then Attorney-General, that Mr.

James was entitled to compensation. Sir William Manning, and the late Mr. Justice Wise, when Attorney-General, recorded similar opinions. They would be perfectly deceived if they believed that they could go to the parish registers in this colony and there get the originals.

The Dean of Sydney said that he differed from the Rev. A. H. Stephen. If any person applied to him for any record connected with his parish of date previous to 1838, it was not in his power to furnish it. (Mr. Rolleston: Hear, hear.)

Mr. A. Gordon said he could not let this debate terminate without bearing his testimony to Mr. James's anxiety to have this matter settled, in the way spoken of by Mr. Barker and Mr. Rolleston. It would not be prudent in Mr. James to give up the property (on which it had been acknowledged that he was entitled to £2,500) until the claim was settled. The Government never looked on these registers as the property of the Church of England. They thought of these as public documents, of which the public should have the use on equitable terms. The statement made by the Rev. A. H. Stephen was one of the most extraordinary statements he ever heard. He was aware that when Mr. James was acquainted with the fact that any document was wanted for securing a large amount of property, he charged a high fee. So any solicitor who happened to get possession of a document that was much required would say before giving it up, you must pay my claim upon it. They all knew this as men of business; and let them deal fairly with Mr. James.

The Rev. A. H. Stephen said after the statements of Mr. Rolleston and the Dean, he must admit that he had been to some extent in error.

The Rev. Percy J. Smith said it would have been better if the friends of Mr. James had spoken sooner. He differed from the opinion of Mr. Gordon as to the law in relation to these documents.

Mr. Barker, in explanation, said he did not come prepared to speak for Mr. James.

Mr. Rolleston and Mr. Gordon made a similar avowal, amid cries of "Question."

The Bishop said the committee should bear in mind that the claim of the Church would include other portions of the Church besides this diocese. But he considered the idea of setting up the Church's claim to these documents would be found a very involved one.

He thought Mr. James had been very hardly dealt with. Mr. James had been as anxious as any one that these documents should be handed over for public use. But some compensation was due to him. For 150,000 registers, at 6d., a copy, he would be entitled to £3,500; at 4d., to £2,500. No one would, therefore, affirm that Mr. James's claim was an exaggeration.

The Rev. W. Stack replied: Nothing had been said against the motion. He felt himself weak in having to encounter two such gentlemen as the Chancellor of the diocese and Mr. Rolleston. But he did not feel that their arguments carried conviction. It had been said that Mr. James's claim was not against the Church. Now he begged those present to consider whom they represented. It was the families they represented who would have to come to Mr. James to get a sight of these documents.

The Bishop said Mr. Stack was wandering beyond the bounds of the debate.

The Rev. W. Stack bowed to the ruling of the President. A very strong case had been

made out for the Church. They might leave the Church in Melbourne and elsewhere, to apply to them for their share in these documents. Sir W. Manning said, distinctly that the documents were not private property. One gentleman compared these documents to a paper which dropped into the hands of a solicitor, and of which he might take advantage. (Mr. Gordon: On which he had a lien.) As to Mr. James's having a right to hold these documents, the distinction had not been sufficiently noticed between the records and the indices. He did not contemplate any inquiry, except concerning those documents which were written by clergymen. It was for the interest of the Church of England that these documents should be placed somewhere where they would be well preserved, such as the iron room of the Registrar-General's office, and where rich and poor might have access to them. They could set up a *prima facie* case of property in these documents for the Church.

The amendment of Mr. Russell, for referring the question to a select committee consisting of the Rev. Messrs. Stack, Rogers, Vidal, Palmer, and Messrs. Owen, Consett Stephen, William Barker, and the mover, was then carried.

The motion, as amended, was carried unanimously.

The Synod then adjourned at five minutes before 6, until 7 o'clock.

On re-assembling, Mr. Alexander Gordon moved the following resolutions:—"That the members of the United Church of England and Ireland within this colony claim as such to be, and have been generally recognized as being, members of the United Church of England and Ireland. 2. That this Synod, as representing the United Church of England and Ireland, within the Diocese of Sydney, therefore deprecates any action on the part of the Imperial Government which can have the effect of separating the United Church of England and Ireland within the colony from the United Church of England and Ireland in the United Kingdom. 3. That the Synod has accordingly viewed with distrust and apprehension, the introduction into the Imperial Parliament of a bill intitled 'a bill to remove doubts as to the effect of letters patent granted to certain Colonial Bishops; and to amend the law with respect to Bishops and clergy in the colonies, for the following among other reasons:—First.—Because the general tenor of the bill is calculated to create doubts as to whether the members of any Church out of the United Kingdom can as such be considered members of the United Church of England and Ireland. Second: Because the provisions made by the Bill for the appointment and consecration of bishops out of the United Kingdom tend to sever the connection of colonial churches with the Church in the United Kingdom. Third: Because the tenor and provisions of the Bill would have an injurious effect on the position of the members of the Church in this colony as members of the United Church of England and Ireland, especially having regard to the legislation which has taken place in the colony on their behalf." He was assured that whenever a member of the Church brought forward a matter affecting the interest of the Church, those who heard him were likely to pay much more attention to the subject itself than to any defects of the speaker. He proposed first to explain the nature and the object of the resolutions. The first resolution affirmed the position occupied by the Church of England in the colony. The second expressed their hope that the Imperial

Legislature would do nothing at variance with that position. The third called attention to the character of a measure now before the Imperial Legislature. If these were agreed to, it would become their duty to apply by petition or otherwise to the Imperial Legislature. He would ask them to give their decision on each resolution separately. Within the last few years, very important question had arisen in reference to the position of the Church in South Africa. Two classes of questions had arisen there—first, between the Metropolitan Bishop of Cape Town and one of his presbyters; and secondly, between the metropolitan and one of his suffragan bishops. These questions had led to litigation; and decisions had been come to which were supposed seriously to affect the Church. He read the opinion of Mr. W. M. James, counsel of the bishop of Natal, who said there was prevalent a perverse misapprehension of the decisions of the Privy Council. Others thought those decisions did not materially affect the condition of the Church in the colonies. He (Mr. W. M. James) considered that the disturbance of men's minds arose from perverse misapprehensions. Sir Roundell Palmer, with equal ability supported the opinions of those who maintained that these decisions had seriously affected the position of the Church of England in the colonies. He read the opinion of Sir Roundell Palmer. This distinguished lawyer held that no *legal* Diocese can be erected by letters patent; that such letters cannot create any legal identity between the Episcopal Church erected thereby and the United Church of England and Ireland. His (Mr. Gordon's) own opinion entirely coincided with that of the counsel for Dr. Colenso. These different opinions may be summed up in two lines of thought—that of those who believe that the status of the colonial Church has been materially altered, and that of those who believe it has not been materially altered. In illustration of the difficulty to be solved, he quoted the speech of the Bishop of Oxford, at a meeting at Salisbury, in August last. The Bishop of Oxford said the problem was to ascertain the proper relation between parts of the self same body existing in two countries having different relations to the civil power in each. They ought to look the difficulty fairly in the face. That was the opinion of the Bishop of Oxford. A bill was last session introduced into the Imperial Parliament, to solve this problem, so clearly and neatly expressed by the Bishop of Oxford. The Bishop of London, the Bishop of Adelaide, and the Archbishop of York all regarded the bill as doing the very thing which it was sought to avoid. Others, including the Archbishop of Canterbury, took a different view—a view less opposed to the bill. For the purpose of further inquiry the bill was withdrawn. But during the discussion in the House of Lords, the Earl of Harrowby, on the 13th July, in the present year, said they ought to elicit the opinions of the colonial Churches on this important subject. In the conclusion of his speech, the Earl of Harrowby said this bill—the Colonial Churches Bill of the late Government—cut the tie between the mother Church and the Churches in the colonies too rudely and peremptorily, without consulting the views of members of the Church in the colonies. It was wished that Her Majesty's Government would consider the means by which the great evil of a complete separation of the colonial churches from the Crown in England might be prevented. There were wide divergencies among those who still claimed to be identified with the mother

Church. It was too much presumed that churchmen in the colonies were asking for liberation from connection with the Crown in England, whereas the reverse was the case. In consequence of the suggestion of the Earl of Harrowby, questions had, he believed, been sent out to the Colonial Bishops to ascertain what were the opinions of the Church in the colonies. (The Bishop: Hear, hear.) They would thus be able to place the Parliament in a better position for dealing with the question. In these circumstances was it right for the Church in the colonies to remain silent on this subject? That would be as much as to say "We have no care for what you are doing on this question in the Imperial Parliament." One diocese, at all events, that of Melbourne, had spoken on the subject. The Church Assembly of that Diocese, almost unanimously, passed resolutions similar in substance to those which he (Mr. Gordon) now submitted to the diocese of Sydney. They said if the bill before the Imperial Parliament were passed, it would place the Church of England in Victoria in a worse position than any other denomination in that colony. In these circumstances he did not think he was going beyond his proper functions in bringing the subject in this manner before the Synod. This matter would not brook delay; because the measure introduced by the late Government would, in all probability, be reintroduced in the next session of Parliament. They must fairly look this matter in the face, and see whether they could not come to a conclusion about it. There was a considerable amount of danger in taking individual acts, when they had an opportunity of expressing the opinion of the whole Church, clergy and laity, in Synod. From what took place in Melbourne, he found that the views of the Bishops of New Zealand, which were supposed to be in favour of the Bill introduced by Mr. Cardwell, did not meet the approval of the laity in New Zealand. Since the Bishops of New Zealand had sent home their surrender of their letters patent, one of them had repented of the course then taken. Members of the Synod who had looked through the resolutions would see that the propositions were not matters of great difficulty. As to the first resolution, it was not a matter of great difficulty to say "aye" or "no" to the proposition that they were members of the United Church of England and Ireland. And if they were members of the Church, it did not require much consideration to say "aye" or "no" to the second proposition—that they desired to continue in that connection. Then, when these were determined, it would be easy to judge of the nature of the measure which affected their position. Now for the first resolution. He asked the Synod to affirm the proposition contained in the first resolution—aye or no. (Numerous cries of "aye.") How was it they met there? As representatives of the Church of England.

The Rev. Canon Allwood rose, and asked if they were to understand that the first resolution was carried.

Mr. Gordon: No; I will put the resolution when I sit down. How did they meet there? As representatives of the United Church of England and Ireland. To be a member of the United Church of England and Ireland was a qualification for election as a member of this Synod. Every lay representative had made a declaration that he was a communicant of the United Church of England and Ireland. The clerical members of the Synod never had any idea that they stood in a different position, in this respect, from the lay members. He again called attention to the

words of the Bishop of Oxford, that it was "the self-same body in England and in all the colonies." Had they made any claim in which they were not borne out by the voice of the Church in other dioceses? In Melbourne, Tasmania, the same declaration was adopted. He drew special attention to the language of the first Provincial Synod of Canada—"We desire the Church in this province to continue, as it has been, an integral portion of the United Church of England and Ireland, recognizing the Queen's supremacy in matters civil and ecclesiastical." The problem was, how to maintain this identity in presence of the fact that the Church stood in a different relation to the secular rulers in the mother country and in the colonies. He called attention to the language of the late metropolitan in India, who said the Church in India was part of the old historical Church planted at Canterbury, reformed by kings, prelates, and parliaments; the Church which, in its 37th article, asserted the royal supremacy, in consequence of which bishops are necessarily nominated by the Crown. The sovereign retains the right of reviewing all ecclesiastical as well as civil sentences. The Church does not cease to be the Church of England, because it is not established. As an additional argument he quoted the Bishop of Oxford's speech on the 17th July, in the House of Lords. Lord St. Leonards was attacking the Church on the subject of endowments. The Bishop of Oxford affirmed that these colonial Churches constituted the Church of England in the colonies—being "the same body as the Church of England." There could be no doubt, therefore, that they had the right to claim for themselves the character of being members of the Church of England. Their own constitution was also clear. He contrasted this clearness with the obscurity of language used in the Diocese of Cape Town. It appeared that the members of the Church in the Diocese of Cape Town had never been able to satisfy themselves that they were members of the United Church of England and Ireland. The Bishop of Cape Town said they should call themselves the Church of England in South Africa. But he said they had no claim to any such designation. He said the letters patent called them "the Diocese of Cape Town." This was an African title. They were truly "the Bishop, clergy, and faithful of the Diocese of Cape Town, South Africa, in union and full communion with the United Church of England and Ireland." Here was a subtle distinction. This mode of designation might be applied to any Episcopal Church in communion with the Church of England. No other Diocese had spoken of their own position in a similar manner. He (Mr. Gordon) referred to the address of the Bishop of Graham's Town in the last number of the *Church Chronicle*. They would there see the difference between being merely "in union and full communion with the Church of England," and being members of that Church. He (the Bishop of Graham's Town) objected to a proposed conference of all branches of the Anglican Church, on the ground that it would obscure this distinction. They (this Synod) ought to take care that they did nothing which would at all interfere with their character as members of the United Church of England and Ireland. In Sir Richard Bourke's despatch, and Lord Glenelg's answer, and the consequent erection of the first Australian See in 1836, they could see that those who joined in that act had no idea that the Church in this colony would

ever been anything but a part of the United Church of England and Ireland. The same principles were observed in the Church Act, and in the erection of the diocese of Goulburn. Again, take up any grant of land from the Crown. These grants were made to them as members of the United Church of England and Ireland. They had even added in many of the grants the words "as by law established." So intent were those who drew up these grants on showing that they were nothing but the Church of England. An Act of Parliament was passed to separate Norfolk Island from the colony and diocese of Australia and attach it to the colony and diocese of Tasmania. He apprehended there could be no doubt that the case was as reasonably clear as reference to authority could make it—that they were members of the United Church of England and Ireland. What was it to them that the letters patent were framed in a way unsuitable to the constitution of the colony? How did that affect their rights as members of the Church? It might render it necessary to have another form. But these letters patent were only the scaffolding. That scaffolding might be insecure, and it might be necessary to take it down, but the building remained. He thought he had done enough to initiate the question. He now moved the adoption of the first resolution.

The Rev. William Hodgson seconded the resolution.

The Rev. Canon Allwood said the subject was one of the most important that could be brought under the consideration of any Church Synod. It involved the difficult and complicated question of the precise connection between a daughter church and the parent church that planted it. This question was entertained at the present moment by the most eminent statesmen of Britain. He had no hesitation in expressing his opinion that this question ought not to be treated in the manner proposed by Mr. Gordon. It ought to be referred to the standing committee or to a select committee, to consider and report upon it. Other questions of far inferior moment had been referred to select committees. Was this important question to be settled by vote of Synod, many members of which had never had the opportunity of fairly considering it? After the very able speech of the Chancellor on one side of the question, they were called upon to decide without hearing the other side of the question. He called attention to this bill, against which they were called upon to petition. It was introduced by Mr. Cardwell, a most distinguished and devoted member of the Church of England, a man well known for his attachment to the Church, a man who was proposed at the election on account of his known attachment to the Church, in opposition to Mr. Gladstone. This Bill was also approved of by the Society for the Propagation of the Gospel, a society which knew much of, and cared more for the colonial Church. It was approved by the Archbishop of Canterbury, by the Bishop of Oxford, and by other learned prelates of the Church. This was the bill against which they were called upon to petition without a full discussion. He felt unable to deal with the merits of the question. There were many things to be considered before any one could master it, which he did not think that his learned friend (Mr. Gordon) had. Able lawyer as he was, he had something yet to learn and to unlearn in relation to the position of the Church of England in the colonies. He had not taken a correct view of the ties that bound them to the mother Church. After forty years ministrations in the Church

he (Canon Allwood) supposed no one would question his attachment to the Church of England. Born within her pale, and educated at two of her noble colleges, he felt it a privilege to minister at her altars. He believed that Church to be a true and faithful witness for God, holding forth the lamp of revelation. But he would lift up his voice against any measure which might infringe on the Christian liberty which they enjoyed here; he would withstand an attempt to bind them with any link of that legal chain with which the Church is bound in the mother country. He believed the Church of England to be the purest branch of Christ's holy catholic church. But he felt neither glory nor pride in looking upon their Church as an appendage of an establishment. In the hope of obtaining fuller information on this most important subject, he moved as an amendment on his learned friend's motion,—“That the question of petitioning—involving as it does the difficult and complicated subject of the position of the colonial Church in reference to the Church of England—be referred to the standing committee for its mature consideration and report.”

The Rev. George Vidal seconded the amendment. He regretted that he was obliged to differ from his friend the Chancellor. He had listened with admiration to the ingenuity and courage with which the learned Chancellor endeavoured to prop up a failing cause—or rather the mere corpse of a cause—from which the life had long since departed! (No no.) The learned Chancellor quoted a speech of the Bishop of Oxford in reference to a most important decision. The Bishop of Oxford said that judgment was now an accomplished fact, which it became Englishmen to accept as such. But he would remind them of the proverb “An Englishman never knows when he is beaten;” for if ever any one was beaten, those members of the Church of England who emigrated to this colony, fondly imagining that, they retained the privileges which only an established church can confer, had been by the late decision of the Privy Council most completely beaten. His learned friend (Mr. Gordon) no doubt would not omit that he was beaten. He had too much of the spirit of an Englishman to admit it. But they might have expected that he (Mr. Gordon) would have put the Synod more in possession of that judgment of the judicial committee of the Privy Council, on which the Bill of Mr. Cardwell was based.

Mr. Gordon said he had intended to put the resolution *seriatim*, and to refer to the decision of the Privy Council when he proposed the third resolution.

Mr. Vidal continued: He read some extracts from the judgment of the Privy Council in the Capetown cases, including the statement that the Church of England is not part of the constitution of any colony; and that the Church of England in the colonies is in the same position as other religious bodies, in no better, and in no worse position; that it can make rules binding on those who expressly or by implication assent to them. There could be no doubt as to the meaning of the judgment of the judicial committee of the Privy Council. Within the last few years the highest tribunal in England had decided that letters patent conveyed no jurisdiction at all. Some Acts of Parliament had been framed on the supposition that letters patent did confer territorial jurisdiction. Clergymen had been appointed on the assumption that there was such jurisdiction; but all ministerial acts performed by those clergymen had no validity at all. To remedy that state of things

was the chief object of Mr. Cardwell's bill. Mr. Cardwell, in introducing this bill, said:—“The late decision of the Privy Council has declared that the Queen cannot, by her letters patent, create a diocese in a colony that has an independent legislature. This decision has thus destroyed the foundation on which the great majority of the colonial dioceses rested, and rendered other statutes which had been formed on the opposite hypothesis inconsistent with what was now declared to be law. The English Government had therefore this alternative before them, either to restore by Act of the Imperial Parliament, the foundation which the late judgment had destroyed, or, leaving this to be done as far as was necessary by the different colonial legislatures, to amend simply the statutes which had been formed on the opposite hypothesis, and bring them into agreement with what was now declared to be the law. When considering which of these two courses should be pursued, the English Government arrived at the conclusion that it would be inconsistent with the will of Parliament, and with England's recent policy towards her colonies, to attempt to establish powers which had been formerly supposed to be vested in the Crown, but which had now been decided by the highest authority not to exist; and that the other alternative was to be preferred, namely, to assume that the late decisions would be the foundation of future legislation, and to repeal or amend the existing statutes which were at variance with it.” It appeared to him, that his able friend, Mr. Gordon, had been dealing with shadows, and that in more senses than one; he had been fighting for a shadow, and he had been fighting against a shadow. He had been fighting for those State privileges they had left behind them in England, and fighting against an unworthy fear of separation from the Church at home, which, unless they became utterly faithless, could never take place. He feared his friend had been studying too much, and was suffering under a temporary hallucination.

The Rev. Thomas Smith rose to order. Only one of these resolutions had been submitted; and it was not in order to discuss the others.

The Rev. Percy J. Smith submitted that in reality the whole of the resolutions were before them. He regarded the first resolution as the thin edge of a very awkward wedge.

Mr. Richard Jones said the resolutions submitted by Mr. Gordon should have been discussed as a whole. They might then, if desired, have been put *seriatim*. But Mr. Gordon had confined himself to the first resolution. Mr. Vidal was discussing a point at which Mr. Gordon had not arrived. It would have been more regular if Mr. Gordon had submitted the whole of his resolutions at once. Even now it would be more convenient if they were to go back, and allow Mr. Gordon to speak on all the resolutions.

The Bishop concurred with Mr. Jones. He had expected that Mr. Gordon would discuss the whole of his resolutions first. Even now, if the Synod agreed, it would be better for Mr. Gordon to go on with all the resolutions.

Mr. Gordon said he had at the first consulted the wishes of the Synod. He had supposed that the Synod wished to deal with the resolutions *seriatim*. He felt himself in the hands of the Synod.

The Bishop put the question that Mr. Gordon be allowed to address them on all the resolutions. This was agreed to.

At the suggestion of the Dean of Sydney, Canon Allwood withdrew his amendment for the time.

Mr. A. Gordon then resumed: Supposing the Synod to agree with the first resolution, the second would not require much argument. It followed almost as a matter of course from the first. The third resolution embraced questions of much importance. He would pursue his address, as if the remarks of his reverend friends had not been made. Assuming that he had carried the Synod with him as to the first two resolutions, they found themselves face to face with the problem stated by the Bishop of Oxford. If this bill of Mr. Cardwell's was to solve that problem, the question was, whether the bill was the right way to deal with it. The object of the bill was two-fold—to remove doubts, and to amend the law. (Copies of the bill were distributed among the members of the Synod.) Some of his reverend friends had said to him that they should not trouble themselves. The bill could not alter their position. Where colonial Legislatures in any way recognised bishops, they could be in no way damaged by the decisions in question. With regard to the state of things in Melbourne, the opinion of learned lawyers was taken as to the effect of the decisions in the Cape Town case on the position of the Church in Melbourne. Sir Roundel Palmer in December, 1865, said the position of the Bishop of Melbourne was established by colonial Acts, and would not be at all affected by the decision in the Colenso case. A similar opinion was expressed in reference to the Church in Canada, by Dr. Phillimore and another eminent lawyer, that the Canadian bishopric was quite untouched by the decision in the Colenso case. They need not, therefore, trouble themselves about the Colenso judgments. But they might be troubled by an Act of the Imperial Parliament. He did not fear the Colenso judgments; but he did fear the proposed Act of the Imperial Parliament. He referred to the opinions of the Bishop of Natal's own counsel, as to the effect of the judgment in his favour. These gentlemen advised Dr. Colenso that he was bound to render to the Bishop of Cape Town such obedience as was due from a Bishop in England to the Archbishop of Canterbury, so that the tie between them was not at all affected by the judgment. That judgment only took away the legal coercive power of the Bishop of Cape Town. According to the opinion of the advisers of the Bishop of Natal, in spite of his success, there was all that was required for the government of a colonial Church. The suffragan bishop was bound to render to his metropolitan the same obedience as an English bishop owed to the archbishop; and a colonial clergyman was bound to render the same obedience to the Bishop as a clergyman in England. He read the advice given to the Bishop of Melbourne on the Colenso decision, by Mr. Turner, an eminent lawyer showing that any recognition by a colonial Legislature preserved the bishopric from the effects of the Colenso judgment. Now, what doubts did this bill settle? None whatever, except in this way, to validate certain acts that had been done, under the supposition that episcopal jurisdiction existed. It only removed doubts as to certain bygone acts. As to the amendment of the law, it would simply turn the colonial Churches adrift. That was all. There had been a connection between the colonial Churches and the Church of England. That connection the bill would do away with. It solved the problem of the Bishop of Oxford by tearing up the proposition in which it was embodied. That was his first objection to the bill. This objection was discussed and resolved upon in the Synod in Melbourne. It was no dream of

his (Mr. Gordon's). In the preamble of the bill it was said that doubts had arisen as to the effect of the Queen's letters patent. It was in the preamble described as a bill for the benefit of clergy and persons "professing the religion of the Church of England." If this bill dealt with the real problem, it would speak of them as "members of the United Church of England and Ireland." The bill did not allow them to designate themselves as members of the Church, but designated them by a description that would include the Episcopal Church of America, the Episcopal Church of Scotland, and all similar churches in the world. The same sort of language pervaded the bill. There was legislation for a much wider body than those with which they had anything to do. The second clause specified a number of Acts to be repealed. The Act of 59 George III was mentioned. That Act was for the express purpose of making clergy and congregations of the Church of England throughout all the dependencies of the Crown. Wherever the Crown established a bishopric it gave episcopal jurisdiction. But, inasmuch as this bill of Mr. Cardwell attempted to deal with a much wider case, it sought to repeal this Act of 59 George III, which distinguished clergy of the Church of England from other clergy episcopally ordained. He now came to the second reason stated in the third resolution against the bill—that it intended to sever the connection of colonial Churches with the mother Church. He cited the law of the Church of England in regard to the consecration of bishops, and the Act of Uniformity passed in the reign of Charles II. What did the license and mandate come to? The supremacy of the Crown was simply that headship that secured that every part of the Church should fulfil its proper function; in other words the preservation of that order which would keep the Church one united body. He quoted Archbishop Bramhall on the supremacy of the Crown, showing that it was not a spiritual headship (that is Christ's alone); nor yet an ecclesiastical headship, but only a civil or political headship, as that of Saul over the tribes of Israel. They would, if they followed up the counsel of the late metropolitan of India—maintain the union of this body throughout. In confirmation of this, he referred to the conclusion of the judgment in the case of the Bishop of Capetown, to the effect that there was an appeal to the Crown in these cases. It asserted for the Crown "ultimate appellate jurisdiction." So long as parties stand to each other in the relation in which the Bishop of Capetown and the Bishop of Natal stood one to another, there is therefore a right of appeal to the Crown. If they stood one to another in the relation of bishop, clergy, and laity, then the Queen stood to them in the relation of head of the Church, to whom they might appeal to keep the Church together and in order, but not to interfere with it spiritually. Then, what would be the effect of the 10th section of the bill? It began by getting rid of the Act of Uniformity 13 and 14 Charles II., *quoad* these matters; and then authorised the consecration of bishops for the colonies; providing that no royal license or mandate should be required, except for a bishop of a diocese within the United Kingdom. The object was to enable the Bishop of Capetown to consecrate a Bishop of Natal in place of the Bishop he had deposed. But mark how this cut the other way! The Bishop of Capetown will have power to consecrate a Bishop to take the

place of the present Bishop; but the Bishop of Natal might also consecrate Bishops; and they might have orthodox bishops consecrated by the Bishop of Capetown, and unorthodox Bishops consecrated by the Bishop of Natal; and all these two sets of Bishops, with their clergy and congregations, standing in the same relation to the Church of England! Suppose the Bishop of Natal were to come to this colony, he would find one free church with Mr. Agnew at its head, and another free church with Dr. Bailey at its head; and Dr. Colenso might consecrate Mr. Agnew and Dr. Bailey as Bishops! And then the congregations of Mr. Agnew and Dr. Bailey would stand in precisely the same relation to the Church of England as did the members of this Synod, except so far as they had the advantage of recognition by the local Legislature. But such recognition the Church had not in Queensland. So that if Dr. Colenso went to Brisbane, he might consecrate Bishops who would be exactly in the same relation to the Church of England as other Bishops. The pledge required by the Church of England to prevent the intrusion of the members of the Episcopal Church of Scotland illustrated this principle. The Bill would raise up an additional barrier between the parts of the Church by opening the way for the intrusion of those who had given no test of their being members of the Church of England. On the third reason, he said if this bill passed, the provision made for members of the United Church of England and Ireland might be claimed by members of any free Episcopal Church. These reasons, he thought, justified "distrust and apprehension," in regard to this bill. He would not now enter on the consideration of the contingent motion (for the drawing up of a petition to the Queen and Imperial Parliament on the subject.) He maintained that nothing on earth could deprive him of the privilege conferred on him by baptism, of being a member of the United Church of England and Ireland. He hoped they would come to a decision on the question, and not delay until this bill was passed. Let them deal with the matter in the way which would tend to God's glory. He moved now the first resolution.

Canon Allwood again submitted his amendment. He would only say that his learned friend seemed to forget that it required three bishops to consecrate a bishop.

The Rev. G. Vidal moved the adjournment of the debate, which was carried.

Dr. Clarke suggested the propriety of limiting the sittings of the Synod to two days in the week.

It was then agreed that the Synod adjourn till Tuesday next, at 3:30, p.m.

FOURTH DAY—Tuesday, 11th December, 1866.

The Synod met at 3:30, p.m.

MINUTES.

The minutes of the last meeting were read confirmed, and signed by the Bishop, as President of the Synod.

The Bishop laid on the table a commission appointing the Very Rev. W. M. Cowper, as commissary for the Bishop, during the present Synod.

QUESTIONS.

The Bishop postponed answering the questions put by Mr. G. F. Wise and Mr. Cave until to-morrow.

Mr. Consett Stephen asked—If it was intended to require members of the Synod to sign any declaration of their adhesion to the Constitution rules and ordinances of the Synod?

The Bishop said he himself did not think any such declaration necessary; what the Synod might intend to require of its members was in the breast of the Synod; but he thought having met in the manner in which they had met, and having the powers they possessed, such a security was not necessary.

The Rev. Percy J. Smith asked, with reference to the statement of the Chancellor (Mr. Gordon) that certain questions had been sent out from home to the colonial bishops. 1. Whether his Lordship had received such questions? 2. If so, from whom? 3. Whether these questions related to the third resolutions, moved by Mr. Gordon.

The Bishop, said in answer to Mr. Percy Smith's first question, "I have," to the second, "from Sir John Young; who received them from Lord Caernarvon." In answer to the third question, "These questions have simply reference to the number and names of the colonial bishops, the number of the licensed clergymen, the income of the Bishops, the manner in which they have been recognised by any Acts of the Colonial Legislature, and the style or title given to them in these Acts. The questions had, therefore, nothing to do with Mr. Gordon's resolutions.

ADJOURNED DEBATE ON THE RELATION OF THIS CHURCH TO THE HOME CHURCH.

The Rev. G. Vidal re-opened the debate on the resolutions moved by Mr. A. Gordon on Friday last; It was his (Mr. Vidal's) duty to recall the Synod to the real question—the most important question, perhaps, which they could be called upon to consider. He hoped this great question would be thoroughly sifted; so that when they came to divide upon it every member of the Synod would be able to give an intelligent and not a blind vote upon the subject. It was especially necessary to guard the Synod against groundless fears as being laid open to the charge of disloyalty to the Church of England. The learned Chancellor appealed to them, are we members of the Church of England—"aye" or "no." That was merely throwing dust in their eyes. They were all members of the Church of England. There was no doubt of that. If being by baptism made members of the living body of the Church of England, and being entitled to all the spiritual blessings of the Church of England, made them members of the Church of England, then they were members of the Church. But if it was meant that the Church in this colony stood in the same legal position as the Church at home, it was not so. If it were, his lordship would have a seat in the convocation. But the governing body of the Church of England is one thing, and the governing body of the Church in the colony is quite another thing. If the Bishop were calling on the Archbishop of Canterbury, and showing him the constitutions of this Synod, the Archbishop might say, "Pardon me, my Lord, these may be very good as the constitutions of the Church in Sydney, but they are not the constitutions of the Church of England." Did they then stand on precisely the same footing as members of the Church of England in England? It would be idle to detain the Synod with arguing the point. The decisions of the Privy Council had placed beyond all question a certain fact—that letters patent to bishops in the colonies had not that validity which they had been supposed to possess. And that was what led to this bill of Mr. Cardwell's. For a series of years, letters patent had been issued by the Crown to colonial bishops. Until quite lately, no one doubted that these letters patent con-

veyed jurisdiction. But these recent decisions brought to light the not agreeable fact that these letters did not convey episcopal jurisdiction. But there was in the background this still less agreeable fact—that no clergyman ordained by a bishop not having episcopal jurisdiction could perform any valid acts. The acts such clergymen had exercised had no validity whatever. Was there not then, a *prima facie* great necessity for some such bill as Mr. Cardwell's? The Chancellor particularly quoted the Bishop of Oxford on the question how union and communion were to be maintained between a church establishment in the mother country and churches in the colonies not established. He (Mr. Vidal) thought the words of the magnanimous prelate worthy of him. But would it be believed by members of this Synod that the mode of looking the difficulty in the face, which the Bishop of Oxford adopted, and that proposed by the learned Chancellor (Mr. Gordon) were as diametrically opposite as the north pole from the south. The Bishop of Oxford was the warmest supporter of the very Bill against which the learned Chancellor called upon them to vote. He might draw largely from the rich treasury of the Bishop of Oxford, but he remembered the generosity of his learned friend to him; and he did not wish absolutely to overwhelm him. (Mr. Vidal then read from the speech of the Bishop of Oxford on the distinction between an endowment by the State and an Established Church, in which he said that the Bishop of North Carolina, though not of the Church of England, was as much a representative of the old apostolic body as the Archbishop of Canterbury.) The Church in the colonies was not established. What they wanted, added the Bishop of Oxford, was to know the fact; and then to deal with the fact—God helping them—as honest believing men. This, then, was the fact that in most of the colonies there was no Established Church. He (Mr. Vidal) now said emphatically that his reasons for objecting to the motion were these:—1. Because he thought they betrayed a faithless, unworthy fear of separation from the mother Church; a fear in which he could not participate. The vitality of their Church could never be affected by any legislative enactments. The Church has powers inherent in her constitution sufficient to ensure her perpetuity. She has that faith in our blessed Saviour which is the surest bond of union. He did not wish to see this diocese follow the example of Melbourne, because it seemed to be actuated by a faithless and unworthy fear. They had a noble opportunity now of showing, upon due consideration, their superior wisdom, to the wisdom of the diocese of Melbourne. They had an opportunity of showing that they had firm trust in Him who said—"Lo! I am with you always, even unto the end of the world;" and who said of His Church—"the gates of hell shall not prevail against her."

The Rev. W. Stack said he was prepared to take the side of Mr. Gordon on this question. He would confine his observations to the ninth and tenth clauses of the bill of Mr. Cardwell. He believed the effect of these sections would be to allow bishops of the Church to surrender the patents they had received, and to allow other bishops to be consecrated and sent to the Dioceses without any letters patent at all. Such two sections could not pass without dismembering the Church of England. He would state what he meant by the Unity of the Church. He meant by this unity that their relation was not that of daughter and mother, nor sister and sister;

it was a union of sameness; they were one Church. After illustrating this, and dwelling upon the vast importance of the unity of the Church, he went on to say that it became them to do all they could to preserve what they possessed—the unity of the Church of England. It was a blessed feature of our day that in many quarters there had sprung up a desire for the realisation of that perfect unity of the Church for which the Saviour prayed the night before He was crucified. It was a thought surpassingly delightful. But he feared at present it was only a thought. There was no practical opportunity of attaining such a wide Catholic union. It was therefore the more imperative upon them to guard the unity of the Church of England. As a fact there were within that Church well defined parties. Now, what they wanted was unity of ministry, of communion, and of the episcopate. By one ministry he meant that all should derive their orders from one source, and that there should be one clergyman, and one only, in each parish. The license of the Bishop secured him (Mr. Stack) from the interference of any other clergyman in his parish. But how could they hinder two bishops coming into one diocese? This had been hitherto provided in the colonies by the Queen's letters patent. It was the royal supremacy that fixed the bounds of the dioceses. If they separated from this royal supremacy, they did in fact break up the Church of England. He did not deny that the unity of the Church might be preserved in some other way. But hitherto it had been preserved in England for hundreds of years by the royal supremacy; and as yet nothing else had been proposed for the same purpose. Now, it was necessary for these gentlemen to show that after the royal supremacy was taken away, the unity of the Church of England would remain. They, as subjects of the Queen of England, had parted with much when they came here. But they brought something with them. They brought the Queen's authority. The Queen's authority binds together the whole realm. She presides in our courts, for there is an appeal from every one of them to her. If they brought that part of the Queen's supremacy which secured the unity of the Church by the appointment of bishops, it was much. There was an appeal from any decision of the Bishop here to the Archbishop of Canterbury, and from him to the Queen. The question of the election of bishops was touched upon by the Rev. George Vidal. Now, in looking over the *Guardian* in reference to affairs in Canada, he found that on a recent occasion there had been a "transport of excitement" at the election of a bishop. They had better ask their Queen not only to authorise, but also to elect their bishops. What if they had a bishop who was a strong party man, and who, after holding office a long time, succeeded in filling all vacancies with men holding his own views? The Church in the colony would be then just one party. Would it not be far better to get new English blood? But they were not concerned to-day with the question of the election of bishops. But without the authority of the Queen he did not see how the unity of the Church could be preserved. He believed the course pursued by Dr. Colenso was most injurious. But why should they do evil to prevent other evils? Why should the whole unity of the Church of England be endangered and he believed destroyed, in order to get rid of Bishop Colenso? Church history informed them that the attempt to get rid of one heresy gave rise to another.

They were told the mischief was already done; that lawyers had long anticipated the present state of things. They had a right to find a remedy. But Mr. Cardwell's bill would fix for ever the evil they sought to avoid. It was like a captain at sea—when a vessel had sprung a leak—scuttling the ship. It seemed to be the impression of many of his brethren that the breaking up of the Church of England was impossible. But some philosophers told them the normal state of the world was a state of war. And in the much lauded ancient Catholic Church, history told them there were many divisions and heresies. While the Apostles remained, their authority kept things in some order. There was afterwards a kind of confederacy. But very soon councils and bishops of superior order, archbishops and patriarchs arose by necessity. And out of these patriarchates arose the Pope. This stretch of power led to the Reformation. Then our reformers had this question before them:—The necessity of unity was strongly impressed on men's minds, and the question was how is unity to be preserved? We are now at a period of great change in the history of the Church, and must look back to former periods of change, such as the Reformation. There was then a singular unity of feeling between the English and Continental reformers. The name of Luther was revered by all. One Continental reformer, Martin Bucer, aided in drawing up the English prayer book. A general union could not be effected, but the English reformers provided for the unity of the Church of England, by taking the Royal supremacy. The reformers saw very clearly, when the Papal supremacy was taken away, the danger of the Church breaking up. The kings of England had a voice in the choice of bishops long before the Reformation. They should not hastily say they could do without this, which their forefathers had adopted as a bond of union for the Church of England. Some bond of unity was needed. The unity of the spirit was not enough without unity of form. He concluded with the noble words of the great historian of the Council of Trent, expressing, in relation to the union of the Church of England, until the time when it is merged in that of the whole Catholic Church—"esto perpetua"—(may it be perpetual).

The Synod then adjourned for an hour and a quarter. At 7 o'clock they re-assembled.

The Rev. Percy J. Smith expressed his surprise that his reverend friend (Mr. Stack) had spoken of the unity of the Church of England as depending on the supremacy of the King or Queen for the time being.

Rev. W. Stack said that was not what he said.

Rev. P. J. Smith continued: He read an extract from Bingham on the unity of the Church. It seemed that his reverend friend (Mr. Stack), if he could keep the Church together by royal supremacy, was prepared to retain in the Church a man who laboured to destroy the Bible. In ancient times, heretics abounded in the Church, as they do now. But there was this difference. In the ancient Church, the heretical teachers were not paid. Now, through the union of Church and State, men who oppose the Christian faith are supported as ministers of the Church. They were told they would have rival bishops and rival clergymen, if this bill of Mr. Cardwell's passed. The case of Scotland was appealed to, where they had the Scottish Episcopal Church and the Church of England in Scotland. But those two Churches differed quite as much as the Wesleyans differed from the Church of England. His reverend friend (Mr. Stack) could not prevent a Wesleyan minister preaching in his parish. And he

(Mr. Smith) believed a Wesleyan minister who preached the truth, was as much a minister of the Christian religion as a clergyman of the Church of England. They had here two Free Churches of England.

The Bishop corrected Rev. Percy Smith:—We have two Churches calling themselves Free Churches of England.

Rev. P. J. Smith: Well, these Free Churches did not interfere with them. He did not think the royal supremacy was necessary to prevent rival bishops and rival clergymen rising up. His reverend friend wished to preserve unity by means of the supremacy, though they were not one in doctrine.

Mr. Stack said of course he maintained the necessity of them being one in doctrine.

Mr. Smith continued: He desired unity as much as much as any man; but it was by their being one with the Saviour—not kept in one Church by the Sovereign, who might be a good or a bad man, who might have good advisers or bad advisers. The Episcopal Church of America was not part of the Church of England; but if that Church maintained the same doctrines and was actuated by the same spirit, was not that a better unity than one depending on royal supremacy? The connection of Church and State was the means of upholding divisions eternally. He denied that the appointment of bishops was in the Crown. That power was in the Synod. We are supreme. The Synod is supreme here. His Lordship had said that this diocese was not within the province of Canterbury.

The Bishop: I have taken the oath of canonical obedience to the Archbishop of Canterbury.

Rev. P. J. Smith: We appoint our bishop, and he is our bishop; and if any one comes here and claims to be our bishop, he is not our bishop, and can do nothing. They were not to be scared out of their wits by alarms about their not being members of the Church of England. He had no idea of leaving the Church or altering the name of the Church. The name could not be altered without an Act of Parliament. Mr. Cardwell's bill did not propose to alter the name of the Church. Mr. Smith then proceeded at great length to combat the arguments of the Chancellor.

Rev. T. Smith said the last speaker had acted most unfairly to the Synod by charging those who would vote for these resolutions with propping up Bishop Colenso.

Rev. P. J. Smith said all he stated was that, if they passed these resolutions, their action would have the effect of propping up Bishop Colenso.

Rev. Thomas Smith continued: If the views of the last speaker were correct, the Synod had better be at once dissolved, because the Bishop of Newcastle and two senior clergymen were opposed to the course recommended. But he (Mr. Smith) was sure that any petition from the Metropolitan and this diocese, would have as much weight with the British Parliament as a petition from the Bishop of Newcastle or from any other diocese. He complained of the treatment of the learned Chancellor by those who praised him, and yet charged him with misleading the Synod. He did not know whether his reverend friend (Mr. Percy J. Smith) had taken the oath of supremacy. (Mr. P. J. Smith: Supremacy such as it is.) Well, he (Mr. T. Smith) was Englishman enough to respect the king or queen of the nation so much as not to call them "laymen" or "laywomen." To come to Mr. Cardwell's bill. He thought all who looked at this tenth clause would hesitate before they acceded to the proposition of Canon Allwood. He had listened to the speech of Canon Allwood with delight. At the same

time he wished to know the objections on which Canon Allwood rested his opposition to these resolutions. And he could not ascertain them. He could say the same of the beautiful speech of Mr. Vidal. That speech could be used in support of these resolutions. The eloquent passages from the Bishop of Oxford did not bear on this question. They spoke of the indestructible unity of the Church of Christ. As to that Church, "the gates of Hell shall not prevail against her." There can be no sundering between Christ and his people. There might be the destruction of the Church of England, but no destruction of the Church of Christ. It was a principle recognised by law, that in the consecration of a bishop, there must be an archbishop appointed by the Crown and two other bishops. That principle would be destroyed by Mr. Cardwell's bill. One clause declared that it would be lawful for any "bishop" to consecrate any bishop for a colonial diocese, although no royal mandate or license were produced. Mr. Cardwell's bill protected the Church in England from any such intrusion. And would they stand by and see that Church wantonly destroyed in one of her fundamental principles, merely to assist the Bishop of Capetown out of a difficulty—because he could not in South Africa get three bishops together to consecrate a new bishop? Why have anything in England different to the Church here? It was the beginning of a great evil; and God only knew where it would end. At home there was the great High Church party and the great Low Church party; the latter of which tended to an extreme of unlicensed puritanism, and the former to the extreme of Roman Catholic superstition. But there was the great middle party who kept the others from going to extremes. But here in this colony there was no such state of things—no such force of public opinion. There was a danger here of extreme and exclusive party feeling. There might be a contumacious man in this Synod, for all he knew. There had been contumacious men in every part of church history. They might have a Bishop of a very different kind from the present Bishop, and he might choose to consecrate this very contumacious man to the episcopate; and so they might have a puseite Bishop, a puritan Bishop, and a broad church Bishop, all in one city exercising authority at the same time.

Canon Allwood rose and said the reverend gentleman forget that by the ancient laws of the Church no Bishop could be consecrated except by three Bishops.

The Bishop said Canon Allwood's statement required some qualification. It would be found that an Act of the Imperial Parliament would set aside the ancient laws of the Church in this matter.

Rev. T. Smith continued: He reaffirmed the statement that the Bill authorised one Bishop to consecrate a Bishop.

Mr. M. H. Stephen rose and said Mr. Smith had overlooked the provision in the bill—"if he shall have a license under the sign manual."

Rev. Thomas Smith concluded by saying he had rather the Church should "bear the ills we have than fly to others that we wot not of."

The Rev. T. C. Ewing commenced by reading a portion of Mr. Cardwell's bill. It was plain that no mandate or license was required except within the United Kingdom. The bill plainly set forth that a consecration might be conducted within the United Kingdom; and outside the United Kingdom without such a mandate. If this passed any heretical bishop

—say Bishop Colenso—would have power to come to this colony and consecrate bishops here. He (Mr. Ewing) agreed with Canon Allwood, that the ancient law of Church was opposed to this clause. Because this clause would override the rule of the Catholic and Universal Church, he would have much pleasure in voting with Mr. Gordon for these resolutions. This tenth clause secured his vote with the Chancellor of the Diocese.

Rev. W. Lumsdaine, with permission of the Synod, asked the Chancellor whether there was any colonial legislation through which the validity of the letters patent constituting the see of Sydney were not affected?

Mr. A. Gordon said he would answer the question, but in so doing would only reiterate an argument he had already used. But he would like to give his answer in writing, and would do so to-morrow.

Rev. W. Lumsdaine then said the question was whether they were an integral portion of the Church of England. He maintained that they were so. He would have them do nothing to sever the tie that bound them to the Church which had been the grand bulwark of Protestantism.

Mr. M. H. Stephen thought it was time for some layman to come forward and express an opinion on this subject. The question was whether this subject ought or ought not to be referred to a committee. It was only necessary to show that there were difficulties surrounding this question which rendered it impossible for this Synod to come to a decision suddenly. If legislation took place prematurely in England, that would be no fault of theirs. No doubt practically an appeal to the Crown would remain as now, if the bill were passed. As for an appeal to the Archbishop of Canterbury it was not of much importance. As far as his reading went, no appeal existed from this colony to the Archbishop of Canterbury. The colony was not within his province. The only important question was concerning the royal supremacy and this 10th clause. If this clause passed into law, one bishop with royal sign manual might consecrate a bishop. But afterwards, by another clause, it was provided that a mandate would not be necessary for the consecration of a bishop out of the United Kingdom. But if that were passed no power on earth could impose a bishop, thus consecrated, on this Synod, or on the Church of England in the colony represented by this Synod. As a voluntary association, this Church might refuse to yield obedience to any bishop who was not consecrated with the authority of the royal mandate. If a bishop of the Church of England did go through the idle farce of consecrating a bishop without a mandate, they would be at liberty to treat him as no more a bishop than the Moderator of a Presbyterian Synod, or a Jewish rabbi. They could never be compelled to receive any bishop against their will. And they would, no doubt, refuse to accept any bishop who had not been consecrated according to the ancient law of the Church. Suppose half the clergy and half the laymen turned out contumacious, no power could prevent these contumacious people leaving the Church, and appointing one of their own number a bishop. They could not secure unity by force of law, unless they could persuade the British Parliament to pass a penal law to prevent any man calling himself a bishop who was not consecrated in accordance with the ancient law of the Church. They could not secure unity simply by maintaining this doctrine of the Queen's supremacy.

The Rev. H. A. Palmer said the Rev. Thomas Smith startled him when he said the

10th clause would give one bishop power to consecrate another Bishop. But he found, after all, that he had been for the moment frightened by a ghost. For, though one bishop might consecrate another bishop, they should not, by the laws they had adopted, receive any bishop consecrated by one bishop. It seemed to him very undesirable for the Parliament of England to pass any law at variance with the ancient laws of the Church. But he could not see how the Bill of Mr. Cardwell could affect their position as members of the Church of England by any Act of Parliament; and if fifty Acts of Parliament declared him to be not a member of the Church of England, he could treat the fifty Acts as mere fictions. He had been much frightened by Mr. Thomas Smith's statement; but he now saw that his fear was groundless. Until they altered the whole basis of this Synod, there was no danger of those evils which the tenth clause of the Bill was supposed to raise. They could not recognise any man as a bishop (according to the Rubric) who was not consecrated by an archbishop, with the Queen's mandate. (Heread a portion of the consecration service.) He (Mr. Palmer) would not have slept well, if he had not discovered this portion of the Rubric to be as it was. He thought all must admit that the tenth clause did profess to give the power to one Bishop of consecrating another bishop. But they were perfectly secure against any such bishop. He did not think their status as members of the Church of England had been fully defined. There was a distinction between the Church of England as a spiritual ecclesiastical body, and as a political body. They became members of the Church of England as a spiritual and ecclesiastical body by baptism, and their own voluntary adhesion. The tendency of legislation had been to separate the Church of England in the colonies from the Church of England in the mother country as a political institution. Nothing could have prevented that separation, but the establishment of the Church of England in the colonies. Whether by oversight or by design that was not done. He did not say he was glad of that; but they must accept the facts. Politically they were independent of the Church of England. But spiritually and ecclesiastically they were members of the Church of England. He, by God's grace, hoped never to be anything else but a member of the Church of England. Should the learned Chancellor draw up a resolution disapproving of that tenth clause, he (Mr. Palmer) would support it. Otherwise he would support the amendment of the Rev. Canon Allwood.

The Rev. Hulton S. King said, in reference to what fell from the last speaker, it would almost seem that laws were not intended for the good but for the bad. If a bishop were consecrated by one bishop and were to come here, claiming authority, no doubt his reverend friend (Mr. Palmer) would not receive him. But other people might receive him (the bishop.) The preceding speaker (Mr. M. Stephen) spoke of a number of people seceding and electing a bishop for themselves. He must say, according to the doctrine of apostolic succession, they could not regard one who was merely chosen by his co-presbyters in the same light as a bishop consecrated by other bishops. From all he could learn, it seemed to him that Mr. Vidal's argument went chiefly to the impolicy of not removing certain grievances from persons who were labouring under them. But would any bill that merely proposed to remedy possible injustice ever be set aside? But they were to swallow the whole, because part of the medicine had some sugar in it. Possibly

an experiment was to be made. (The Bishop: Hear, hear) to carry out the fancies of some who had an idea of something in the future they did not like to define. Now the members of the Church in the colony did not like to be made the subject of a very doubtful experiment. Rather let them say to those good friends in England, who wanted them to leap in the dark, first to show that their castle in the air was a very substantial one. He (Mr. H. S. King) had done his utmost to weigh candidly the arguments on both sides; and he could see no variance between the arguments of Mr. Vidal and those of Mr. Stack, and he did not see why they should not all at once agree to the resolutions.

Mr. W. Foster moved the adjournment of the debate, which was carried, and the Synod adjourned at 10.5 p.m. to 3.30 next day.

FIFTH DAY—Wednesday, 12th Dec. 1866.

The Synod met at 3.30 p.m.

After the usual prayers, the minutes of the preceding meeting were read, confirmed, and signed by the Bishop as President of the Synod.

QUESTIONS.

Mr. G. F. Wise asked the following questions:—1. In the event of any member having proposed and carried a resolution for increasing the members of a committee for which a motion has been made, is not such member entitled to nominate for consideration of the Synod any other members for election to such committee? 2. Is it not the right of any member to propose such members as he shall think fit for appointment to any committee, without regard to the nomination made by the original mover of a resolution for such committee? 3. Is it not the right of the Synod to place upon any committee such members as they may think fit without regard to the nomination of such original mover? 4. Is not the practice of the Parliament of New South Wales in accordance with the existence of the rights above inquired into?

The Bishop said it was inconvenient to ask the President questions of this kind, which ought to be decided by the Synod itself, when the occasion arose. 1. His opinion was that no one was entitled to nominate any other members of a committee than those proposed in the motion. It was the practice for the mover to name the members of the committee, and when the number of the committee was increased by vote of the Synod, that did not take away the right of the mover to nominate the members. 2. It was the undoubted right of any member to propose that the committee be elected by ballot. Also, he has power of challenging the name of any member of the committee, and of proposing another in his stead. 3. It is the right of the Synod to place on a committee such persons as they think fit. The last question he was unable to answer; he did not know what the practice of the Parliament of New South Wales was.

The Rev. W. C. Cave asked whether, when two or more congregations are under one clergyman, it is competent to adjourn the meeting for the election of representatives to give members of a different congregation opportunity to vote.

The Chancellor, at the Bishop's request, answered the question.—It was substantially, whether it is competent to adjourn a meeting for the election of lay representatives? There is nothing in the terms of the constitution to prevent it, or to render the proceedings of an adjourned meeting invalid. But no adjournment could take place, if any duly qualified voter objected to it.

Mr. Shepherd Smith asked if there was any collection of hymns authorised by the Bishop?

The Bishop said there was in use in some congregations "Mercer's Psalter and Hymn Book," which he (the Bishop) had mentioned with approval in his address to the clergy in 1862. The expression "authorised" was inapplicable to the circumstances. The Bishop had no authority in the matter. He might approve or recommend, but he had no power to authorise. It was at the option of the clergyman to use any collection he pleased.

The Rev. W. Lumsdaine asked whether there was any colonial legislation which gave authority to the Bishop's letters patent.

The Chancellor, at the request of the Bishop, answered: He was of opinion that colonial legislation had so recognised the existence of the Bishop, and of the Diocese, as to prevent their being affected by any want of validity in the letters patent. He referred to the Church Temporalities Act, 8 William IV, No. 5, also 21 Victoria, No. 4, the Sydney and Newcastle Church Lands Act, of 1858, and the Church of England Property Management Act, 30 Victoria, No. 36, the Registration of Marriage Act, and the Bishop of Goulburn's Property Act.

ADJOURNED DEBATE ON THE RELATION OF THIS CHURCH TO THE HOME CHURCH.

Mr. W. Foster, who was to have re-opened the debate, not being present,

The Rev. George Barlow rose and proposed to read his speech.

The Bishop said he could not on his own authority, allow the reverend member to read his speech. He would take the sense of the Synod.

He put the question to the Synod, when the show of hands was equal for aye and no.

The President said he had no casting vote.

Mr. Pinhey asked if this decision would form a precedent.

The Bishop said it would be a precedent, and that was why he put it to the Synod.

A show of hands was taken again, when there appeared a majority against the proposition; consequently Mr. Barlow was not permitted to read his speech, and resumed his seat without addressing the Synod.

The Rev. Henry Tingcombe said he would vote for the amendment proposed by Canon Allwood, for two reasons:—1. That more consideration might be given to the subject. 2. That a good measure, which he held Mr. Cardwell's bill to be, might not be lost by any precipitancy on their part. He (Mr. Tingcombe) was in England in 1861, and there celebrated the marriage of a relation of his. Now he believed that marriage would be invalid, unless Mr. Cardwell's bill were to pass. He would therefore be very sorry to do anything against a measure which was designed to give validity to an act of his, and doubtless to many others in similar circumstances. He would, however, join in any other resolution for the purpose of obliterating a blot in the bill under consideration; that was the tenth clause of the bill. If that clause were to be comprehended at all, it was in the way Mr. Gordon had stated it.

Mr. Rowley said: if this matter were referred to a Committee, it would be shelved, let it not be delayed one moment.

Mr. W. Bowman said he thought enough had been said to convince any thinking member of the course he ought to adopt. He held that the reasons given by the Chancellor were quite satisfactory.

The Rev. John Fletcher said they had heard diversity of opinion, yet there was some congruity among these opinions; and it was time

they should draw in the debate within the limits the subject required. The debate had gone beyond those limits. And the learned Chancellor was chargeable with that, for he had, by introducing other topics, tempted others to go beyond the subject, and give expression to their opinions. Of course the object of the Chancellor was something connected with Mr. Cardwell's bill. To defeat or modify that bill was, doubtless, the object of the Chancellor. It was pleasant and profitable to hear eloquent speeches and confessions of faith on the inseparable unity of the Church of Christ. But there was a great difference between the Church of Christ and the Church of England. (The Bishop and others: Hear, hear.) He must regard the members of this Synod as true and faithful members of the Church of England. He approved of immediate action, and could not, therefore, agree with the amendment of Canon Allwood. They were told that this bill was likely to be passed in a very short time—with some objectionable clauses. He hoped still some master mind would appear in the Synod and propose a course they could all agree to, so as to have a unanimous protest from this diocese, the mother Church of the whole of the Australian colonies. And if they could do this, they would aid their Church at home. As for the Queen's supremacy, no one denied it. No one wished to get rid of it. But there were localities where it would be impossible to get action in relation to the Queen's supremacy. He would like to have some legal opinion on the subject. He believed that here colonial law over-ruled other laws. He could not understand why this bill should over-ride their constitutions. They, as members of the Church of England desirous of carrying out their constitutions, could see some kind of over-riding if one bishop could consecrate a bishop. But that, if done, would be the fault of this Synod. He disapproved altogether of the tenth clause of the bill. There was cause for immediate action in regard to that clause. It would be perfectly useless to submit the question to a select committee when the evil was done. This clause looked to the changing of the ordinances of their Church. They were pledged, by their constitutions, against any such alteration. Let them make a unanimous protest. That would not be the case if they adopted either the resolutions or the amendment. Let some one ask the Chancellor if he could not modify his resolutions, and meet the views of all. If they petitioned the Parliament, could they not petition the fathers of their Church at home?

Mr. Cummins said he must confess there had been a great deal of talk. He hoped the assembly would come to a conclusion on this debate. They could not come too soon to a conclusion.

The Rev. W. Scott said he had formed a decided opinion on two points—the main points they had to consider. It appeared to him that a large proportion of what had been said had not been to the question. They should consider first—What does the bill do to us? and secondly—What is our duty with regard to the bill? The bill in itself was very objectionable, and it was their duty and right to protest against it—not against the whole bill, but against that part which seemed to affect them injuriously. They objected to the preamble, describing them as "congregations and persons professing the religion of the United Church of England and Ireland." He supposed all Christian Churches professed the religion of the Church of England. As to

the second clause, it was a very useful clause, giving validity to certain acts. The third clause introduced nothing new. To the fourth they could say nothing. The fifth did not affect them, nor the sixth, nor the seventh, nor the eighth. The ninth might be objected to; but it was only a declaration of what was actually the case—that letters patent might be surrendered. The tenth clause brought him to a stand-still: for there it was proposed to alter the ordinances of their Church, by allowing one bishop to ordain bishops. It interfered in a very marked way with the laws and usages of the Church of England. He felt confident that Churchmen in England would protest against that clause. It could not pass the House of Lords, when there were so many bishops. This clause did not affect them in this colony at all. Such was his conclusion as to what this bill does. They were therefore entitled, and it was their duty to protest against the tenth clause. When they came to the second question, they must consider the best way of protesting. If this Act of Parliament could produce any sensible effect upon them, they would be bound to use all diligence in opposing it. But from all he had heard he was convinced this bill, if passed, would not interfere with them in any way. It was merely a pretension on the part of the Imperial Parliament to interfere with their Church, in a way they would certainly not submit to. If it had been proposed that they simply protest against this interference with the Church of England, he would have voted for the resolution.

Mr. W. H. Wilkinson said there were some points which had not yet been touched upon. They must not be lead astray by mere eloquence. Much had been said of the nullity of Acts of Parliament and royal decrees. But they had to consider what would be the effect of this bill, if passed, upon the Church of England. He was determined, with all his strength, to support the resolutions. If this bill were once passed it would be too late to act. They were bound together by a certain constitution which they themselves, and the Legislature of this country said ought not to be altered. It was of the greatest importance that the construction of those constitutions should remain the same as the Church in England took of them. It was therefore most important that they should retain their connection with the royal supremacy. The royal supremacy was the only guarantee that the constitution of the Church of England should remain the same. He had another reason for wishing the protection of royal supremacy—to secure uniformity of ritual. It was important that they should be protected from such changes as might be introduced by any particular clergymen. Freedom of opinion and uniformity of ritual would be best secured by retaining as much as possible their connection with the Crown. Lastly, above all other reasons, he deprecated legislation at the present moment. They had recently had two great decisions. But in those judgments, some points had been left open, the settlement of which, by Act of Parliament, would be most injurious to the Church in the colonies. They ought, to protest against legislation on the subject, until those several points left unsettled, had been settled by decisions. As to appeals, he did not think there was any appeal to the Archbishop of Canterbury. For he thought those parts of the letters patent which gave such an appeal were "*ultra vires*." He feared this bill might be the beginning of an attempt to denationalise the Church of

England; beginning with the colonies and making the Church in them a mere voluntary association without any connection with the Crown. Let them do what they could to prevent so great a catastrophe. For these reasons he intended to support the resolutions, in order to protest against any change uncalculated for, injurious to their uniformity of ritual and their liberty of thought. Let them be bound by the same strict rules as the Church of England.

The Synod then adjourned on the motion of the Dean for an hour and a quarter.

On re-assembling at 7 o'clock, the Bishop said, with permission of the Dean, who was to have continued the debate, the Chancellor would make a statement to the Synod.

Mr. Gordon said that, during the recess, an effort had been made by Canon Allwood and himself, and others interested in the question, to prevent the presenting on this important question a divided Synod. It had been their anxious desire to frame, if possible, some resolution to which the Synod could unanimously agree. The result of these conversations had been the drawing up of a motion to which Canon Allwood and he (Mr. Gordon) cordially agreed with other friends on both sides of the question. It was proposed that this resolution should take the place of his (Mr. Gordon's) resolutions and of the amendment. It was as follows:—"That a select committee be appointed to draw up and present to this Synod, for its approval, a petition to her Majesty, and also petitions to both Houses of the Imperial Parliament, and also to both Houses of Convocation for the Provinces of Canterbury and of York, declaring our continued adherence to the Church of our fathers, as members of the United Church of England and Ireland, expressing our regret at the introduction of a Bill entitled a Bill to remove doubts as to Letters Patent, and to amend the Law in respect to Bishops and clergymen in the colonies—having for its object, among other things, to authorise the consecration of bishops in and for the colonies in a manner contrary to the laws and ordinances of our Church—praying that no legislation may be sanctioned which will in any way affect the position of the Church here in its relation towards the Church in the United Kingdom, or weaken the connexion of the Church in this colony with the Church in the United Kingdom—such select committee to consist of Revs. Canon Allwood, G. Vidal, and Fletcher, the Chancellor, Mr. William Barker, and Mr. Rolleston." The object of his reverend friend (Canon Allwood) and himself had been, if possible, to obtain a unanimous vote of the Synod. It was proposed that the amendments and the resolutions should both be withdrawn, and a vote taken on this new resolution.

The Bishop said he trusted this would lead to a very happy termination of the debate. He had long seen that the tenth clause had been abandoned by everybody; also that certain portions of Mr. Cardwell's bill were necessary. He himself had a very strong opinion that the language of the preamble was unwise and unnecessary; and he believed was intentionally drawn up with reference to a definition of their position here. Clause 10, as it threw back its shade on clause 3, became extremely objectionable to the Church in this colony. The effect of it would be that clergymen ordained by him (the Bishop) and by his right reverend brethren in the colonies would be placed at great disadvantage; because they would be put in the same category with clergymen ordained by such bishops as Dr. Colenso

and such as Bishop Colenso might consecrate. They would not receive any such bishops or clergymen. Yet in case of dissensions a large body of persons here might be just in such a position as to offer a strong temptation to any wandering diocesan to come and place himself at their head. This was not an imaginary evil. He most cordially concurred in the course proposed. He trusted the Synod would concur in it.

Canon Allwood said he entirely concurred with all that had been said by the Chancellor. He asked the Synod to allow him to withdraw his amendment, in order that the proposition drawn up by both parties might be submitted. And he trusted it would meet with unanimous assent.

The amendment and the resolutions were then withdrawn by the unanimous permission of the Synod.

The Dean of Sydney then moved that the standing orders be suspended, with a view to the moving of the proposed resolution.

Mr. W. Barker seconded the resolution, which was carried.

Mr. Gordon then moved the resolution above stated.

The resolution was passed unanimously.

ECCELESIASTICAL TRIBUNAL.

The Rev. A. H. Stephen moved, pursuant to notice—"That the standing committee be requested to consider the constitution of a tribunal for the administration of ecclesiastical discipline and to report to this Synod at its next session." He showed the necessity for such a tribunal—the provision made for its establishment in the 18th of the Constitutions, and entered at considerable length into the nature of the provisions made in other Dioceses for the trial of offences against the law of the Church.

The Rev. T. Hassall seconded the resolution. Knowing the difficulties which the late and present Bishop had felt, he was sure this tribunal would be of great benefit to the Church.

The resolution was carried unanimously.

APPOINTMENT OF CLERGYMEN TO PARISHES.

The Rev. W. Stack moved—"That it is expedient to inquire in what way the appointment of clergymen to the incumbency of parishes and churches in the dioceses be henceforth regulated: and that this matter be referred to the standing committee." It was a matter of difficulty to determine what was best in this respect. He referred to the practice of the Church in the dioceses of Melbourne, Tasmania, and New Zealand. There was great diversity. They had a "Board of Patronage" in Melbourne; a "Board of Advertisers" in Tasmania; and "Nominators" in New Zealand. The rules were as different as the names. The matter, therefore, required a great deal of consideration, and should not be referred to a smaller committee than the standing committee. They should aim at improving the government of the parishes, and of finance. He had heard many members of the Church express a hope that they would number their people, to see who were and who were not members of the Church, so as to compel the members to contribute to the Church's support. To this view he was opposed. He regarded their ministry as not called, but, "sent;" sent not to a few select persons, but sent to preach the Gospel to every creature. Therefore he would resist any attempt to close the doors of their Church against any one. But they had a right to say that those who partook of the government of the Church, ought to pay something towards it. (1), a better system of patronage; (2), a

better organization of parishes: and (3), a financial system. He hoped the standing committee would take these things into consideration before the Synod met again.

Mr. Michael Metcalfe seconded the motion. But he would have preferred that this matter were referred to a select committee. It was the glory of the Church of England that there was a large element of the laity in the exercise of patronage. He reminded the laity of the advantages they had in their power in making large endowments for parishes. In a few years they would be without any State support; and they would have to provide for the maintenance of the Church. He hoped they would not give their clergymen excessive work.

The Bishop said in his opinion, the standing committee was the proper body to take up this subject. That committee consisted of nineteen gentlemen, of whom Mr. Metcalfe was one. He intended to invite this committee to begin their labours on Friday next.

The resolution was carried.

ST. ANDREW'S CATHEDRAL.

Mr. Gordon moved the appointment of a select committee to inquire into the present condition of St. Andrew's Cathedral, and the best mode of constituting a cathedral body, and report to the next session of the Synod; such committee to consist of the Dean, Canon Allwood, Canon Walsh, Mr. James Gordon, Mr. W. Barker, Mr. M. Metcalfe, Mr. A. Stuart, and the mover. Knowing what they all knew of the state of the Cathedral, it was not necessary to say much. When they had got the cathedral as a building, they must remember that a cathedral is an institution, as well as a building. The time was now come to do something to constitute the cathedral institution. They must consider the difference between a cathedral in England, and a cathedral in this colony. But into that question he need not now enter. He reminded the Synod that at their next session this question must be under their consideration. They must come prepared to test the plan which would be drawn up by the select committee. The sight of the cathedral was enough to convince them of the necessity of taking action without delay. In proposing this committee a name was introduced of a gentleman whose consent he had not been able to ask—Canon Walsh. It would seem to be wrong to omit the name of one who held so important a position in the Church.

The Rev. William Hodgson seconded the motion, which was passed.

THE CHURCH SOCIETY.

The Rev. Canon Allwood moved—"That this Synod recognising the great benefits that have been conferred on the diocese through the means of the Church Society, adopts it as its agent for the promotion of the great objects for which it was instituted—and directs the standing committee to consider and report upon such alterations in the constitution of the society as the committee may consider necessary upon its adoption by the Synod." When their Church Society was instituted, the promoters of it looked forward to this day, when its operations would be brought under the management of a Synod. It was to merge in the Synod. It was not meant that the Church Society should terminate; but the intention was to recognise the right of the Synod to reorganise the Church Society, or to alter its rules as might seem fit. It was in the power of the Synod to ignore the Church Society. But he did not think one member of the Synod would adopt that view. As many

present might not be acquainted with the operations of this society, he would show what had been done by its means. To do this he contrasted the state of the Church in 1856, with what it is now. There was then one Church Society in the diocese, the diocesan committee, with about 200 subscribers, and an income of £300 a year. This was quite inadequate to the wants of the Church. Large districts were left without clergymen. Now 120 churches had been assisted by the Church Society; the number of clergy was double; the society sustained 27 clergymen, 8 catechists a mission to the aborigines and a Chinese catechist at Sofala with eight converts. The society had 4000 or 5000 members and £8000 a year. Such was the position of this society. Some of his brethren had said that they did not consider the operations of the Church Society perfectly satisfactory—that the country parishes were not fairly treated by the Church committee, inasmuch as money was sent up to aid in building churches about Sydney. Now, in ten and a half years they had received about £82,000. Of this there was £54,000 for special objects. That left £28,000 to be administered by the general committee. But about £4000 was expended in the payment of salary to secretary, rent, printing, &c., leaving £24,000, for which the Church Society was responsible. Less than £3,000 of this sum was spent in Sydney and parishes in the neighbourhood, at St. Barnabas, and Pymont, Trinity, Darlinghurst, Paddington, and Redfern. The rest, £21,000, had been expended in the country. Of this £28,000, £15,800 had been contributed by Sydney, and the rest, £12,200, by the country parishes. So that the Sydney people for every pound they contributed received 3s. 6d. benefit, and the country for every pound had received somewhere about 35s. The city had not done half as much as it ought to have done. There was great wealth in Sydney, and it was their duty to distribute of their wealth for the benefit of their brethren in the country. In the parish of St. James they had contributed £4000—that was £1000 more than all that had been expended in Sydney and all the suburbs. He did not say this by way of boasting; for they had not done half what they ought to have done. But it was some satisfaction to know that though they worshipped in a church that was spoken of as a very ugly building, they were not unmindful of the object for which churches are built. The general committee of this society were not, then, chargeable with any breach of trust. He asked those, who under a misapprehension had withheld their aid, now to come forward and help the Church Society. Unless they had the support of the members of the Church, they would be for the first time, in debt. He trusted he had shown good cause why the Synod should adopt the Church Society as its agent in the good work for which it was constituted. He hoped every member of the Church of England would feel that he was bound to support this society. It was engaged in a good and a holy work—the work of its Divine Lord. In proportion as they aided this work, they might hope for the blessing of God upon their labours.

The Rev. Thomas Hayden bore testimony to the great usefulness of the Church Society. But there was one of the by-laws of the society which, he thought, did not work well. It had been said that the general committee were open to pressure from without. But if not competent to decide on applications, they were not competent to decide on the reports of the finance committee. He called the attention

of the standing committee to this by-law which, he thought, needed alteration.

The Rev. John Fletcher said on one point they were rather in the dark. He understood that the Church Society was defunct. What was to be done to preserve it?

The Bishop said it was in a state of suspended animation.

The Rev. J. Fletcher would like to know how long this state of suspended animation would last. And how was the Society to be resuscitated and handed over to the members of the Synod who might be appointed?

The Dean said it was not the case that the society was defunct. It was not in a position to carry on its functions. The society was not destroyed; but it required a modification of its rules. It only required the passing of the resolution proposed by Canon Allwood to bring it into much more powerful operation. If the Synod would adopt this society as its agent, it would give a great impulse to the operations of the society. With reference to the remarks of the Rev. T. Hayden, it was true this by-law was made about three years ago by the general committee. It was a matter of prudence to prevent hasty decisions, and to secure a fuller consideration of the importance of the cases and of the means at the command of the society to meet them. It was the business of the general committee to examine the reports and discuss every act of the finance committee.

The Rev. Thomas Smith said he had to acknowledge with gratitude the great benefits derived by himself and in his parish from the efforts of the Church Society. But for that aid there would have been no St. Barnabas' Church this day. He justified the course which had been taken of referring all applications to the Finance Committee for their report.

Mr. Gordon made some remarks on the complaint made by the Rev. T. Hayden. He thought that that rule, of which Mr. Hayden complained, was wisely passed, and had operated beneficially.

The Rev. Percy J. Smith thought the passing of this resolution would accomplish the object pointed out by Mr. Gordon.

Mr. R. Jones felt some doubt whether, according to the rule of the Church Society, it did not cease. In the event of the standing committee not reporting, the Church Society would, he feared, be without any rules at all. He suggested such an addition to the motion as would secure the continuance of the committee.

The Bishop said there could be no objection to Mr. R. Jones's suggestion. He (the Bishop) had intended to propose a similar suggestion to the standing committee on Friday morning next.

The Rev. Robert H. Mayne spoke at some length, showing the beneficial operation of the Church Society.

With permission of the Synod, the following words were added to the resolution:—"And that the existing committee of the Church Society be requested, and are hereby authorised to continue its operation under the rules by which the society has been hitherto conducted."

The resolution, thus amended, was then carried.

The Synod, at a quarter to 10, adjourned to Thursday, at 3-30 p.m.

(To be continued.)

NEW BISHOPRIC AT BATHURST.

On Friday morning, at 11 o'clock, between forty and fifty gentlemen assembled, on the invitation of the Bishop of Sydney, in the Church Society's House, in Phillip-street; the object of the meeting being to consider what steps ought to be taken with a view to providing for the foundation of a new Bishopric in the Western portion of the present area of the Diocese of Sydney. Amongst the gentlemen who attended, at the expressed desire of the Diocesan, were the Dean of Sydney, Canon Allwood, the Rev. Messrs. G. Vidal, E. Rogers, T. Sharpe, Edward Smith, W. Lisle, A. H. Stephen, H. A. Palmer, Robert Mayne, G. Stiles, John Vaughan, E. Salinieri, and John Fletcher; the Hon. G. H. Cox, the Hon. F. Lord, the Hon. T. Inely; Messrs. M. Metcalfe, G. F. Wise, Charles Campbell, Frederick Cox, James Gordon, Elisha Hayes, James Powell, J. Holland, G. C. Watson, and other gentlemen.

The meeting having been opened with prayer.

The Bishop of Sydney said that he had availed himself of the opportunity afforded him by the meeting of the Synod, and the consequent presence amongst them of several gentlemen from the Western District, to call that meeting, the object in view being to consider what means it might be desirable to take with a view to the foundation of a See for an additional Bishop in the Western portion of the Diocese, to be called the Bishopric of Bathurst. He felt that in that meeting of gentlemen, who had identified themselves as members of the Church of England, and who had themselves seen the very beneficial results consequent upon the subdivision of the original Diocese, effected mainly through the energy and forethought of the late Bishop, he need scarcely enlarge upon the necessity for an episcopate, nor stop to insist upon the great advantage which had been secured to the Church and to the colony at large by the subdivision already made in the old Diocese of Australia. He thought the time had arrived when they ought to endeavour to secure the services of a Bishop in connection with the Western districts—a Bishop to be designated as Bishop of Bathurst, who would take into his especial charge the Western portion of this Diocese. It was well known that the meridian of Fort Bourke was no longer the outside limit of pastoral enterprise in the interior to the north-west, but that, in the whole of the vast tract lying between the Lachlan and the Darling, population was rapidly extending itself wherever water could be obtained by digging wells. Much of that land which had long been left unoccupied, pastoral enterprise was now taking up, as it was found that a water supply could be secured, and in these parts a population was spreading, for whom the ministrations of religion would have to be provided by the Church. In the same direction centres of an increasing population of another description had also manifested themselves in connection with the mining interest. At Young, at Forbes, and at the Weddin Mountains, there was a gold mining population who must not be left destitute of the means of grace. He hoped to be enabled shortly to send a catechist to the last named of these places, where a gold-field had been recently discovered. He (the Bishop) was located at Sydney, where the whole of the Episcopal charge of the eastern and more thickly populated portion of his diocese devolved upon him; and where, it would be remembered, he had also a great deal of

labour thrown upon him in his capacity as the Metropolitan. As Metropolitan he had not only to make occasional visits to the other Dioceses, but had also to undertake the charge of those parts to the north, beyond the northern limits of the Diocese of Brisbane. At Port Bowen, Cleveland, and other northern settlements he had been called upon (as the Metropolitan) to see that clergymen were provided, and the ordinances of religion properly dispensed. It took him more than two months in the year to visit the Western district in the capacity of its Diocesan, and even when so much time was devoted to that duty, it was impossible to do all for such a large area that he could wish to have done. The country that extended from the Lachlan to the Darling—lying as it did at a great distance from Sydney, and rapidly becoming more and more populous, now required the regular attendance of a separate Bishop, one who would be able to devote his undivided energies to the task before him. The appointment of a Bishop would lead to a provision being made for a supply of ministers for the benefit of that population which was there springing up throughout the different parts of that vast district. The Bishop of Newcastle, whom he had consulted on the matter, had not only concurred in the view he took, and had given his consent to the area it was proposed to allot to the Bathurst bishopric, but had also promised to give a very considerable sum of money £1000 towards the establishment of such a see, under conditions which he would mention presently. Mr. Sloman of Bathurst had also offered £100 towards the object, and had deposited that sum in a bank, with the challenge that he would add £400 more to that sum if four other gentlemen would also subscribe £500. He (the Bishop) was not able to equal the liberality of the Bishop of Newcastle, but he would give £100 towards this object.

The Rev. Thomas Sharpe moved the following resolution:—"That this meeting, having heard the statement of the Lord Bishop on the subject of the formation of the Bishopric of Bathurst, is of opinion that it is desirable, for the best interests of the Church, that the Bishopric be founded, and that immediate steps should be taken for obtaining an endowment fund."

The Hon. G. H. Cox, of Mudgee, seconded it, and promised a subscription of £50 a year for five years.

The Rev. H. A. Palmer (of Pitt Town and Wilberforce) supported the resolution, which was put and carried unanimously.

The Rev. W. Lisle (of Kelso), moved that a subscription list be at once opened, and that all subscriptions be paid to the account of "the Bathurst Bishopric Fund," in the Union Bank at Sydney.

The Hon. T. Icelly seconded the resolution.

The Hon. F. Lord supported it also.

The Dean of Sydney also warmly advocated the claim of the proposed Diocese. He thought they should try and raise at least £15,000, and aim at £20,000.

The second resolution was put and passed. It appeared there was a committee in favour of the foundation of the Bishopric of Bathurst at Bathurst.

After some conversation, in which Mr. G. F. Wise and the Bishop took part.

Mr. M. Metcalfe suggested that parties paying so much a year should pay interest on the whole amount. He would pay £10 a-year for five years.

On the motion of the Rev. John Fletcher,

seconded by the Rev. A. H. Stephen, "A Sydney Committee was appointed to co-operate with the Bathurst and Mudgee Committees; to consist of the Dean, Canon Allwood, Rev. A. H. Stephen, Mr. G. F. Wise, Mr. M. Metcalfe, with power to add to their number—Canon Allwood to act as secretary."

This terminated the proceedings.

THE CHURCH SOCIETY

FOR THE DIOCESE OF SYDNEY.

Treasurers:

The Commercial Banking Company of Sydney.

Secretaries:

The Rev. Canon Allwood,
J. G. Ewer, Esq.

OFFICE:—Phillip-street, Sydney.

Receipts from 7th to 21st December, 1866.

SUBSCRIPTIONS.				£	s.	d.
Rev. Joseph Barnier	...	...	...	2	0	0
F. Mitchell, Esq.	...	...	...	5	0	0

DONATIONS.

Children at Church of England	...	1	1	0
School, Kurrajong	...	1	1	0
Mr. Joseph Coleman	...	1	0	0

COLLECTION.

St. Thomas, Willoughby, additional	0	12	0
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AUXILIARIES.

Willoughby	...	21	15	9
St. James	...	65	4	9
St. James' (specially for St. Peter's)	25	0	0	
Paddington	...	8	10	0

FOR STIPENDS.

Lachlan District, (Josiah Strickland, Esq.)	...	25	0	0
Ashfield	...	15	0	0
St. James', for Infirmary Chaplain	7	10	0	
Canterbury	...	12	16	6

GOLD FIELDS FUND.

S. Greenhill, Esq.	...	1	0	0
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LACHLAN DISTRICT (FOR THE YEAR.)

James Field	...	2	0	0
William Henry Sutter, junr.	...	5	0	0
William Venerables	...	1	0	0
Joseph Miller	...	5	0	0
John West	...	2	2	0
A. Ferguson	...	1	0	0
Thomas Dick	...	2	0	0
William Fenn	...	10	0	0
Miss E. M. White	...	2	0	0
Miss Goodwin	...	1	0	0
Denis Green	...	2	0	0
James Jones	...	2	0	0
H. A. Croft	...	1	0	0
James Morton	...	5	0	0
Mrs. Atkins	...	3	0	0
James Rawsthorne	...	5	0	0
William Richards	...	2	0	0
Edward Jones	...	10	0	0
Henry Lee	...	5	0	0
Josiah Strickland	...	33	18	0

WILLOUGHBY.

Collected by Mrs. Clarke—	...	3	0	0
Mrs. W. B. Clarke	...	3	0	0
Mr. W. S. Clarke	...	3	0	0

Mr. and Mrs. Napier	...	3	0	0
Agnes Lionel Napier	...	1	4	0
Mr. and Mrs. Martens	...	1	4	0
Francis Lord, Esq.	...	5	0	0

Collected by Mrs. G. Barney

Mrs. G. Barney	...	0	6	0
Mr. G. Barney	...	0	6	0
Mrs. Colonel Barney	...	0	10	0
Mrs. Old	...	0	10	0
Mrs. Howell	...	0	6	0
Miss Howell	...	0	6	0
Mrs. Whitton	...	0	6	0
Mr. A. Smith	...	0	3	0
Dr. Ward	...	1	4	0

Collected by Miss Buchanan—

Mr. Buchanan	...	2	0	0
Mrs. Ward	...	0	12	0
Mrs. Farquhar	...	0	5	0
Meeting in October	...	0	15	3
Less expenses	...	£2	16s.	

£23 17 3

PADDINGTON AUXILIARY.

Mr. W. Platt	...	1	0	0
Mr. G. F. Wise	...	2	2	0
Mrs. Rush, senr.	...	1	1	0
Mr. C. C. Rush	...	1	1	0
Mrs. C. S. Haigh	...	1	1	0
Mr. T. W. Rush	...	1	1	0
Mr. Matthews	...	0	12	0
Mrs. Matthews	...	0	12	0

£8 10 0

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White sheeting, 1s 11d; grey ditto 14½d
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Jouvin's stitched back, 1s 11d; white ditto, 12½d
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Black cloth jackets, ditto ditto, 6s 11d, 8s 11d, 10s 11d
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Silk check mohairs, from 6½d
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JOSEPH COOK & CO.,

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THE FIRST ALMANAC OF THE SEASON.—Yesterday was issued by MESSRS. JOSEPH COOK & CO., 370, George-street, their "Commercial Almanac for 1867." It is got up with the same good taste, care, and accuracy that distinguish the productions of the firm. Besides the Monthly Calendar, there are some items of useful information. The size is crown folio, and it is printed in colours with a chaste border.—*S. M. Herald*, Oct. 19th.

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.

SADDLERY.**JOHN BRUSH,**
SADDLER,**Manufacturer and Importer.**

A large stock of colonial and English Manufactured goods always on hand to select from.

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*Opposite the Royal Hotel.***DYEING! DYEING!! DYEING!!!
DYEING!!!!**

A. COX begs to inform the inhabitants of A. Sydney and suburbs that he has just received all the new and fashionable dyes direct from the manufacturers in London and Paris. A. C. is now prepared to dye silk, satin, crape, merino, and delaine dresses and shawls all the various shades of colour on the shortest notice.

Feathers Cleaned, Dyed, and Curled.

All kinds of Ladies' and Gentlemen's wearing apparel scoured every day.

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**THE CHURCH OF ENGLAND
CHRONICLE.**

The Publishers of the late CHURCH OF ENGLAND CHRONICLE will be grateful to those Subscribers who have not yet paid their subscription, if they will do so immediately. Accounts for the same have been already sent to them.

JOSEPH COOK & CO.,

370, George Street, Sydney.

NOTICE!!

THE PARTNERSHIP OF ALEXANDER MOORE & Co. has THIS DAY, been DISSOLVED, by mutual consent. Mr. JAMES MULLINS having purchased from the Executors of the late Alexander Moore, of the Labour Bazaar, Sydney, the whole of their Estate and Interest in such business, from 1st July last, will, henceforth, continue it on his own account, on the same premises, and under the like style of ALEXANDER MOORE & Co. He will also receive all outstanding debts due to the late firm, and discharge all liabilities thereon.

LUCIAN MOORE, } Executrix and Ex-
S. C. BURT, } cutors of the late
JOHN DAWSON. } Alexander Moore.
JAMES MULLINS.

Sydney, Sept. 20th, 1866.

EDWARD MILLETT,*(Successor to John C. Hopkins.)*

CLERICAL TAILOR AND ROBE MAKER,
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Gowns, Hoods and Caps, for all Degrees.
A select assortment of Oxford and Cambridge mixtures always on hand.

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Life Assurance Explained.**MR. B. SHORT,**

Sydney Agent of the Australian Mutual Provident Society, will be happy to give full explanation personally, or by letter (without charge), to all persons wishing information in reference to the subject of Life Assurance, Present or Deferred Annuities and Endowments, Educational or otherwise, for children, by addressing him at the office of the Society, New Pitt-street, Sydney; or, Box 73, Post-office, Sydney.

YOUNG AND JACKSON, PIANOFORTE MAKERS AND ORGAN BUILDERS, 166, PITT STREET, SYDNEY, would respectfully call the attention of Clergymen and Organists to the fact that they are now in a position to undertake the building of Organs guaranteed free from the defects invariably occurring in organs sent to this climate. Small Chancel Organs from £50. No. 1, containing Stopped Diapason Bass, Open Diapason and Octave, suitable for small churches and schools and of sufficient power to lead any choir. No. 2, with Stopped Diapason Bass, Open Diapason, Octave, Flute, and Piccolo, from £85. No. 3, Open Diapason, Stopped Diapason Bass and Treble, Dulciana, Octave, Flute, and Fifteenth, an octave and a half of German Pedals, with Bourdons, from £120. No. 4, with two rows of keys, pedals and Bourdons, twelve Stops, from £220. Organs, Rebuilt, Revoiced, Cleaned and Tuned. Estimates forwarded on application. Pianofortes, by the best makers, for sale or hire. Repairing and Tuning. Y. and J. have just received some first class Harmoniums by Alexandr.

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The distinguishing feature in this machine is the making of the

**TIGHT LOCK STITCH by the ROTATING
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Embroiders in beautiful designs, with cord, braid, or silk

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THE PUBLISHERS OF THE Church Chronicle acknowledge the receipt of the under-mentioned Subscriptions, &c., for this Paper, since our last issue:—

Dr. Clarke, Penrith, 1867	0	12	0
Rev. E. Smith, Campbelltown, 1867	0	12	0
Miss Reddall, Campbelltown, 1867	0	12	0
Mr. B. P. Tennant, Corowa	0	12	0
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Rev. A. H. Bull, Dorchester, England, 1864-65-66	13	0	0
Church of England Teachers Association	0	12	0

NOTICE.—To Subscribers and Advertisers. The Church Chronicle is issued every fortnight—on or about the 7th and 21st of each month.

Annual subscription—Twelve shillings.

CASH TERMS OF ADVERTISING.

Three lines, each insertion	One shilling
For every additional line	Three-pence
For quarter column	Six shillings
For half column	Ten shillings
For one column	Sixteen shillings
Births, Marriages and Deaths	One shilling each insertion.

TO CLERGYMEN, CHURCHWARDENS, AND OTHERS.—Notices of Sermons or Meetings, Subscription Lists, or other Church Advertisements inserted on a reduced scale.

JOSEPH COOK & CO., Publishers,
 370, George-street, Sydney.

SYDNEY:—Printed and Published by the Proprietors JOSEPH COOK & CO., 370, George-street, Sydney, Archway opposite the Bank of New South Wales, on Saturday, 22nd December, 1866.