

I speak here of the proceedings of the *Bishops*. But it is not to be supposed that they were the only parties concerned in the preparation of the Bill, or that Her Majesty's Government, when they brought it into the Commons, had simply put themselves into the hands of the Episcopal body.

There is one provision of the Bill for the maintenance of which, I hope and believe, that the sense of this Diocese will most distinctly pronounce, and from which I am sure that we ought never to swerve—and that is the reservation to the Order of Bishops of what is rather invidiously called their *veto*, but ought properly to be regarded as the simple preservation to the Church, in her deliberative proceedings and her legislative character, of the integrity of her primitive constitution. The recognition (wherever there is, as we all agree that there ought to be here among ourselves, an admixture of the Laity) of the three constituent portions of the body, by making the consent of each alike, necessary to the validity of any regulation proposed, is, in my apprehension, an *essential feature* of all synodical action taken by *Episcopalians*—and if they can pass laws *without the consent of the Bishop*, their very distinctive character is gone. Men are not obliged to hold this view of the case: for they are not obliged to be *Episcopalians*, if they cannot be convinced that Episcopacy is the primitive system of the Church, any more than they are obliged to be Protestants, if they cannot be convinced that the Church of Rome is wrong. But *if they are* commonly consistent Episcopalians, it is difficult to conceive how they can hold any other view; or, if they only *fall in*, from motives of expediency, with the Episcopal system, they have no right, after so accepting it, to disturb its settled organization. And it would indeed be a miserably ill-understood delicacy of feeling, or rather a miserable dereliction of duty on the part of a Bishop himself, to forbear from asserting the principle in this behalf, of the Church in which he has received a commission to govern, because he would better accommodate himself, by such forbearance, to any popular notions afloat in the world. It cannot be for *his own sake* that any Bishop will maintain this principle. For if there be any one thing in the whole world from which a man, guided by worldly influences, would shrink; in the present day, it is the maintenance by a Bishop of the

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