

united under one bishop in each diocese. Dioceses are independent of each other, but have a means of united action in each province under one Metropolitan. Then all these provinces must have some coherence, some means of united action, some means of being heard in matters of common interest to all. Are there not occasions when it would be a glorious thing, if the whole reformed Catholic Church could make herself heard with the voice of authority, and speak trumpet tongued to the world on high matters of faith? Have not all a common interest in the authorized version of the Word of God, and the Book of Common Prayer, both of which are now being assailed from various quarters? It was, then, to take a step in this direction that, after we had organized our Diocesan Synods in this Province, three of the four then existing dioceses presented memorials to the Queen, asking Her Majesty to appoint a Metropolitan, that we might have the power of carrying on our ecclesiastical organization. There is no question of the fact that the office of Metropolitan was one of very early date; it is alluded to in the sixth Canon of the General Council of Nice, held as early as the year 325, the ancient custom of the church, which was to be adhered to; where it is called *archidiacone, antiqua consuetudo*, and one reason mentioned is that no consecration of a bishop was to be allowed in any province without the metropolitan taking part in it—not, however, that he was to exercise any arbitrary power, but that the consecration was to be determined by the majority of votes in the provincial synod—*"sustineat sententia plurimorum."* But this action of suffragan bishops proceeding to the consecration of new bishops at their own discretion. The development of its organization in the early church, no doubt arose out of the necessity of finding ways for the discipline and government of its rapidly extending branches—making all to harmonize and carry out one great principle and course of action. Thus it was ordered by the Council of Antioch: "Let there be two provincial Synods every year, and let the Presbyters and Deacons be present; and as many as think they have been in any way hurt or wronged, then expect the determination of the Synod."

The power of the Metropolitan was in calling the rest of the Bishops to the Synod, in appointing the place of meeting, and in sitting as President in the midst of them; and as, Dr. Field observes, "so were things moderated, that neither the rest might proceed to do anything, without consulting him, nor he do anything without them, but was tied in all matters of difference to follow the major part. The causes that were wont to be examined and determined in the meetings of the Bishops of the Province, were the ordinations of Bishops, when any churches were void, and the depriving and rejecting of all such as were found unworthy of their honour and place; and in a word, any complaint of wrong done in any church was there to be heard. Thus at first all matters were to be determined, heard and ended by Synods, and they holden twice every year. But in process of time, when the governors of the church could not conveniently assemble in Synod twice a year, it was first decreed at the sixth General Council that they should meet once: and afterwards, many things falling out (partly from the poverty of such assemblies, we find they met not so often; until at length it was ordered that Episcopal Synods should be held once every year, and Provincial, at least once in three years. And so in time causes growing many, and the difficulties intoler-

able in coming together, and in staying to hear these causes thus multiplied and increased, it was thought fitter to refer the hearing of complaints and appeals to Metropolitans, and such like ecclesiastical judges, limited and directed by canons and imperial laws, then to trouble the pastors of whole Provinces, and to wrong the people by the absence of their pastors and guides." Such seems to have been the reasonable, and we may say almost the natural growth of the early ecclesiastical polity of the Catholic Church: to provide for its government, its unity, and its increased Parishes, Dioceses, Provinces, Patriarchates, and General Councils, one after the other, in due succession. "The spirits of the prophets being bound to be subject to the precepts." In process of time the assumption by the Bishop of Rome of the character of viceroy of Christ upon earth and his claim to be the sole universal Bishop, gradually undermined the whole system; and, as I said before, the reformed Catholic Church in England from its position, at first failed to realize the necessity or the wisdom of its reconstruction, which, however, is now urgently demanded by the complicated, and at present undefined nature of the relation between the widely extended and increasing members of its spiritual family, as the body of Christ. Blackstone, in his celebrated "Commentary on the Laws of England," mentions that "it hath been an ancient observation in the Laws of England, that whenever a standing rule of law, of which the reason perhaps could not be remembered or discovered, hath been wantonly broken in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences that have followed the innovations." And that has often proved a truth in ecclesiastical, no less than in civil polity. And if there has been any rule of law or system of organization that once gave power to the church, which has fallen into abeyance through disuse or misapprehension of its meaning and application, it will be our wisdom to try and revive it, adopting it, as far as we may be able, to present circumstances and times, and to such canons and laws, either Colonial or imperial, to which we owe obedience. In consequence of the memorials, presented to the Queen, respecting the appointment of a Metropolitan for the Province of Canada, I received in July, last year, the Patent which has been read to you. Upon looking it over, I found that there were some important omissions in the Preamble; one of which was the leaving out every reference to the present Bishop of Quebec, as having presided over this diocese before me; and making me the successor of Bishop Stewart; and also in the description of the districts contained in the Diocese of Quebec. In consequence, I did not think it right to have it enregistered or published in full without first communicating with his Grace the Duke of Newcastle, Her Majesty's Secretary of State for the Colonies, who was then in Canada, in attendance on the H. R. H. the Prince of Wales. The Duke desired me to write him an official letter on the subject, and he would forward it to the Queen's Advocate General for his opinion. I accordingly wrote such a letter: and on the 21st of January last, I received a communication from the Secretary of His Excellency the Governor General, together with a draft of a new Patent: Mr. Pennefather wrote to me as follows:—"The Duke of Newcastle has been advised by the Queen's Advocate that the errors mentioned in your letter to him of August 24, 1860, do not affect the validity of the instrument, but His Grace has thought it advisable to cause fresh letters patent to be prepared, of which a draft

copy is enclosed, His Grace has given directions that this draft shall be placed in your hands for the purpose of being submitted as well to your Lordship, as to the other Bishops concerned, and also to any person in whose legal knowledge, and experience you may have confidence." I had however sometime previous to the receipt of this draft of a new Patent, caused so much of the original one to be printed, as had reference to my actual appointment as Metropolitan, and the powers intended to be conferred upon it—leaving out the preamble, where the errors occurred; and which contained no matter of any great moment that was necessary to the understanding of its nature. I sent several copies of this to the different Bishops; and it was printed in full in the *Toronto Ecclesiastical Gazette*, in one at least of the *Daily Newspapers* in this city, and I believe elsewhere. I subsequently visited Toronto, London, and Quebec for the express purpose of conferring with the Bishops of the several Dioceses, and any other persons, clergy or laity that might wish to be present with us. I found a strong impression entertained in some quarters, that the tenor of the Patent was not altogether in harmony with our Synod Acts. Now as it is thought necessary to issue a new Patent, sent out here for our consideration, and as the Queen's Advocate, in a marginal note to the draft, asks "whether any and what additional powers are requisite for the proper carrying out the objects of the Church Synod Act, and the intentions of Her Majesty's Government in this matter?" It seems to me that we have just the opportunity we require of seeing matters so adjusted, that hereafter we may hope to work cordially and satisfactorily together. I thought it my duty not to send home the draft until I had brought the whole subject before this general meeting of the Canadian Church. I wish it to be calmly and wisely and fully investigated. I covet for my office no extraordinary nor unnecessary power or authority, still less do I wish to contend for what may be unsanctioned by the law of the Province. I should myself wish the whole matter to be referred to a committee of the Synod, who should be instructed to enquire into the bearings of the Synod Acts and the Patents of the several Bishops, and if there is any inconsistency to report how the powers and office of the Metropolitan can be made to harmonize with them. And I should wish them to take a still higher and wider view of the subject, and see how too our relations with the mother Church of England, and all its branches extending through every quarter of the world, is to be preserved in loving and faithful unity. We have present here amongst us able lawyers, learned divines, and those who are zealous for the honour of Christ and the increase of his church,—persons fully competent to do ample justice to so great a subject. It is a subject which must be taken up sooner or later, and calls for some definite action. From Canada first went forth the word which led to our present Diocesan organization, which is being carried forward through all the Colonies of England. It would be a noble completion of our work, if we were, under the gracious guidance of God and the Holy Spirit, not only to settle any internal difficulties and harmonize the action of our own Provincial Synod, but also strike again for our Reformed Church the key note of primitive antiquity, which shall find an echo in the farthest limit of the Continent and throughout the various portions of the other Hemisphere—proclaiming aloud before heaven and earth that "we being many are one body in Christ," and "every one members one of another."

I have trespassed somewhat on your patience, while I have entered into these details, but I