

Natal, and for that reason entitled to recover the amount of his salary. In Canada, however, the position of the Church was, happily, very different. The first Colonial Bishopric, as I have already said, was that of Nova Scotia, from which we had started in this country. Originally the Church in Canada was so insignificant that it was served from the Bishopric of Nova Scotia and formed part of its Diocese. This continued till 1793 when the Bishop of Quebec was consecrated; in 1839 the Bishopric of Toronto was added by taking off a part of the Diocese of Quebec, and in 1850 our own Diocese was created by letters patent. Our position was different from that of most of the other Colonies. In the Act of 1791, in which provision was made for the better government of the Province, reference was specially made to the patent of the Bishop of Nova Scotia, and all his rights and privileges were specially reserved to him and to his successors. Then we pass on to the Diocese of Quebec, created in 1793, succeeding in direct line to the Diocese of Nova Scotia, and succeeding to all the powers of the Bishop of Nova Scotia, and then to the patents of the Bishops of Quebec, Toronto and Montreal. With respect to the patents of the three bishops last named, it is enough to say that their patents have been repeatedly referred to and recognized in Provincial Acts of Parliament, and have to all intents and purposes been amply confirmed by actual and positive Provincial legislation. The next step in the progress of the Church in Canada was the passing of the act in 1857 which authorized the bishops, clergy and laity in this Province to assemble in Synod. The Diocesan Synods were immediately organized, and very soon after the Bishop of Huron was elected under the provisions of that act. The act being a new one, and all of us in this country and in England being accustomed to the issue of patents, the Bishop of Huron went to England, and there received the confirmation of his appointment by Royal letters patent, and was consecrated in the usual form. Not many years after, a separate diocese was created—that of Ontario; and the Bishop of Ontario having been elected by the Synod of the Diocese of Toronto, out of which

the new diocese was formed, doubts had begun to be entertained in England, and instead of a patent being issued, a simple mandate from the Queen was sent out to the Metropolitan Bishop of Canada, directing him to proceed to the consecration of the Bishop of Ontario. In this there was a complete deviation from the old practice. Not only was the Bishop of Ontario consecrated in this country by our own Metropolitan, and on a simple mandate from the Queen, but the oath he took on that occasion was obedience to the Metropolitan of Canada and not to the Archbishop of Canterbury. In the same way, when the vacancy occurred in Quebec, his Lordship now presiding was consecrated Bishop under simple mandate for the Crown, taking the same canonical oath that the Bishop of Ontario had previously taken. Recently, another election, that of Coadjutor Bishop of Toronto, had taken place in this country. The appointment was forwarded to Her Majesty for confirmation. The document reached England while the Metropolitan was there, and attention having again been drawn to the subject, Lord Carnarvon said, that having consulted the law officers of the Crown, her Majesty was advised that her jurisdiction in these matters in Canada had entirely ceased, and that the Metropolitan of Canada might proceed to the consecration of the Bishop of Niagara without further authority. Accordingly, the Metropolitan had issued an order to the Bishop of Toronto to proceed without delay (and with the assistance of two or more bishops) to the consecration of the Bishop of Niagara. It will thus be seen, from the brief narrative I have given of the progress and present state of the Church in Canada, that the Canadian branch of the Church of England is now completely and forever emancipated from all State jurisdiction or control whatsoever; and is left free and unfettered in the management of its own affairs, including the appointment and deprivation from office of even its highest dignitaries. In its present condition, therefore, the Church in Canada has been made to resemble what the Church at large was in the very earliest ages of Christianity—a church, in all respects, acting by its own inherent power,