

Bishop has a *veto*, I have argued in conformity with that supposition; but I maintain that the rule, requiring the concurrence of the three orders, does not confer that power, but should rather be regarded as a practical exposition of the theory of the Church. The Bishop, in her system, has a distinct, well-defined position, "he, the Clergy, and the Laity, are all distinct and important parts of the same body, and therefore *must concur*, or nothing can be done."

If at any time a really good measure should be opposed by the Bishop, while a large majority of the members of the Church were in its favor, this opposition could only be temporary; for no veto can be maintained, under such circumstances, in these days when public opinion is so strong, and has so many ways of making itself understood and felt.

I believe, then, that every member of the Church, who, laying aside prejudice, will consider this question upon its merits, will arrive at the same conclusion, that the rule, requiring the sanction of the Bishop, the Clergy and the Laity, to every resolution, is good, and ought to be retained; that the so-called *veto* is absolutely harmless, since the Bishop cannot possibly use it for the purpose of effecting any object whatever, and that it may sometimes be very beneficial, in restraining an organized party, from taking advantage of the accidental absence of other members, to pass objectionable resolutions, and in securing ample deliberation for important measures, which might otherwise be rashly adopted, by deferring them to another session.

It has been pretended, by the opponents of the Synod, that the Clergy are so dependent upon the Bishop for their incomes, that they cannot vote freely. Now there is no foundation for this statement, and in fact most of them are dependent upon their congregations very much more than they are upon their Bishop. Under the present system of the Church Societies, both in England and in this Diocese, the grants are payable on condition

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