

WEEKLY CALENDAR.

Date.	1st Lesson	2d Lesson
Nov. 14, 23 S. APT. TRIN.	M. Prov. 11, John 6. E. " 12, 1 Tim 2.	
" 15,	M. Eccl. 43, John 7. E. " 44, 1 Tim 4.	
" 16,	M. " 45, John 8. E. " 46, 1 Tim 5.	
" 17,	M. " 47, John 9. E. " 48, 1 Tim 6.	
" 18,	M. " 49, John 10. E. " 50, 2 Tim 1.	
" 19,	M. " 51, John 11. E. Baruk 1, 2 Tim 2.	
" 20,	M. " 2, John 12. E. " 3, 2 Tim 3.	
" 21, 24 S. APT. TRIN.	M. Prov. 13, John 13. E. " 14, 2 Tim 4.	

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M.—
Terms of admission, Performing Members 20s. per annum;
Nonperforming 25s.
J. P. CLARKE, Mus. Bac. Conductor.
G. B. WYLIE, Secretary & Treasurer.

Canadian Churchman.

THURSDAY, NOVEMBER 11, 1852.

MEETING OF THE CHURCH SOCIETY.

YESTERDAY the special general meeting of the incorporated Church Society of the Diocese of Toronto to consider what steps should be adopted for the purpose of carrying into effect the provisions of the Statute 14 and 15 Vict. cxxxv. took place in the St. James' Parochial School. The meeting had been summoned to meet at the Society's House, but from the number of members who came to town during the morning, it was resolved to assemble in the above more spacious premises. The following incorporated members were present:

THE LORD BISHOP IN THE CHAIR.

The Ven. the Archdeacon of Kingston, the Hon. the Chief Justice, Chief Justice Macaulay, Judge Draper, Hon. John H. Cameron, Rev. H. J. Grasett, Rev. R. Michele, Rev. T. B. Fuller, R. D., Rev. S. Givins, R. D., Rev. D. E. Blake, R. D., Rev. T. Creen, Rev. B. Cronyn, Rev. W. Bettridge, Rev. S. B. Ardagh, Rev. Dr. Beaven, Provost Whitaker, Professor Parry, Rev. Dr. Lett, Rev. Dr. Lundy, Rev. A. F. Atkinson, Rev. F. L. Osler, Rev. H. B. Osler, Rev. A. Sanson, Rev. B. C. Hill, Rev. J. G. D. Mackenzie, Rev. H. Brent, Rev. A. Dixon, Rev. R. Macgeorge, Rev. E. Stinson, Rev. C. L. Ingles, Rev. H. C. Cooper, Rev. W. S. Darling, Rev. D. McNab, Rev. R. Shanklin, Rev. W. Marsh, Rev. C. Brough, Hon. P. B. De Blaquiere, Dr. Burnside, Hon. Col. Allan, Hon. J. Arnold, E. G. O'Brien, Esq., Dr. O'Brien, John Duggan, Esq., Dr. Mewburn, A. Dixon, Esq., Dr. Stratford, H. Rowsell, Esq., P. T. Roberts, Esq., D. Crawford, R. Cooper, T. W. Birchall, Dr. Mackelcan, H. Mortimer, Esq., J. H. Haggarty, Esq., Charles Magrath, S. Thompson, Esq., — Robinson, Esq., George Duggan, W. M. Westmacott, — Gamble, Louis Moffat, J. W. Brent, Peter Paterson, D. Boulton, George Allen, Esq., E. T. Dartnell, W. Atkinson, S. B. Harman, H. C. Baker, Rev. E. Baldwin, Rev. A. Townley, Rev. G. Geddes, Dalton McCarthy.

Prayers having been said by the Lord Bishop, the Secretary read letters from several persons who had been prevented from attending, containing suggestions as to the course which they conceived should be followed by the meeting. These parties almost unanimously recommended that the appointment to Rectories in the Diocese should be vested in the Bishop.

The Right Reverend Chairman then addressed the meeting as follows:

REV. GENTLEMEN, AND GENTLEMEN:

This special meeting of the Church Society has been summoned to take into consideration the 14th and 15th Victoria, chap. 175, entitled, "An Act to repeal so much of an Act of the Parliament of Great Britain passed in the 31st year of the reign of King George the Third, chap. 31, as relates to Rectories, and the presentation of Incumbents to the same, and for other purposes connected with the Rectories."

When this Statute passed the Legislature of the Colony in August, 1851, I happened to be absent confirming, and knew nothing of its provisions till my return: this I very much regret, because it would have been my duty to petition against it, as not only invading the prerogative of the Crown, and inconsistent with the respect due to the National Church, by ignoring the Bishop in matters in which he is officially interested, but as introducing a mode of transacting Ecclesiastical business unknown to the Church Catholic in any age or country. I had, nevertheless, some consolation in the hope that it would not be sanctioned by the Imperial Government, and that its reference to England would be the last we should hear of it.

In this I am disappointed; for while on a journey of Confirmation last summer I learned that the measure had been returned with the Queen's approbation, and, having been proclaimed by His Excellency the Governor General, in the usual manner, had become the law of the Province. No copy of the Act has ever been officially sent to me, nor was it without some difficulty that I procured one late in September:

and on the first assembling of the Society in October steps were taken to convene this special meeting.

What the motives may have been which suggested this Statute in its present shape, I am unable to conjecture; but the greatest opponent of the Church could scarcely have devised a measure more pregnant with trouble and perplexity, as is already mournfully proved by the numerous and conflicting schemes set afloat to arrange its requirements. Let us then, my brethren, earnestly pray that the Divine Spirit may preside at our present deliberations, and over-rule them for good.

So much has been said about the Rectories in an unfriendly spirit, and so little in their defence, that very few persons possess any correct knowledge respecting them, while numbers conceive them to be a monstrous evil, which ought as soon as possible to be abated.

This being the case, a few remarks on their origin, number, and present value, may not on the present occasion be unseasonable. For were it generally known that lands equal in quantity to the whole of the endowments attached to the Rectories might have been purchased for a trifling amount, even so late as 1818, and that they confer on their Incumbents no power beyond what a lease for life gives to its holder, we might reasonably hope that the prejudices and hostility against them would soon pass away, or become too feeble to produce a renewed agitation.

The number of Rectories established by Lord Seaton towards the close of 1835 and beginning of 1836, was 57, but of these only 41 were completed before His Lordship's departure: these were endowed with lands amounting in all to 17,368 acres, giving an average of about 400 acres to each Rectory. Thirteen remained incomplete. The necessary documents were indeed prepared, but the Governor's signature was, for some cause, not affixed to them.

A considerable portion of the land which forms the endowment of the Rectories was set aside at the first settlement of Upper Canada, during the time of General Haldimand, Lord Dorchester, and General Simcoe, and the remainder was made up of Clergy Reserves. At that early period the waste land of the Crown had acquired no money value, and while bestowed gratis on all applicants they continued at a mere nominal price. In 1798 only ninepence per acre was offered for School lands, and so recently as 1818 lands might have been purchased in the shape of Military and U. E. rights, at about one shilling per acre—that is, a quantity of land equal to the whole endowment of Rectories might have been obtained for less than a thousand pounds, and, although the Colony has greatly prospered since that period, and lands are much enhanced in value, this sum exceeds all that the Rectories can, with any plea of justice, be said to have cost the public.

Such is the true estimate of the property belonging to the 44 Rectories about which so much clamour has been raised.

These Rectories are scattered over the whole Province of Upper Canada, an area of more than 30,000 square miles, some of them having been more than half a century in possession of the Church, are much improved, and have churches and houses built upon them. A few still remain a wilderness, but the greater number have been partially cleared at the expense of the Incumbents and their congregations.

If it be asked why a matter of so little value and importance could excite so much violence and obloquy, the answer is that to pull down the true Church of God—the Church of the Sovereign and of the English Nation—appears to be the favourite object of the greater number of Protestant denominations with which we are surrounded; and while blind to the increasing power of Romanism, they take delight in crippling and destroying the only Church capable of withstanding that of Rome. No matter how pitiful the case may be, if it can in any manner be nourished and worked up into a grievance to damage the Church of England—the acknowledged bulwark of the Protestant Faith—they rejoice in its application.

In regard to the legality of the Rectories an attempt was made some years ago to set them aside as having been established without authority. From inadvertence or some other cause the principal portion of the required evidence was withheld, and under this defective statement of the case the present Chief Justice of England, Lord Campbell, was induced to pronounce them invalid, but the moment the wanting documents were supplied he changed his opinion and declared them legal.

A similar wish to discover some fatal error in establishing the Rectories moved the House of Assembly in 1837 to examine them carefully, but after a searching inquiry all was found honest and upright, and as some amends the Assembly resolved by 38 to 20 "That the House regards as inviolable the rights acquired under the Patent by which the Rectories have been endowed, and cannot therefore either invite or sanction any interference with the rights thus established."

In reference to the proceedings Lord Glenelg in his despatch of the 26th of Decem. 1837 says, "On the part of Her Majesty's Government I cannot hesitate to avow our entire adoption of the principle by which this resolution was dictated." We have therefore no ground whatever for apprehending a different result from any future investigation than that arrived at by the Crown officers in England and the Legislature of the Colony.

From the constitution of the Protestant See of Quebec in 1791 to 1833 our Missionaries were all appointed at the recommendation of the Bishop. In 1833 the Parliamentary grant for the support of the Church in the Colonies was withdrawn, and the Society for the Propagation of the Gospel assumed the support of the Church in Canada.

Since that time the Bishop under their instructions has made all the appointments, and although reference was sometimes had to the Government in regard to such as were still supported from the Crown Revenue, no obstacle was thrown in the way of the Bishop in filling up vacancies. Nor after the creation of the rectories was there any change or interference with the Bishop in recommending to vacancies because the Government well knew that a land endowment of 400 acres in a great measure unproductive was of little use, till the Bishop stepped forward in behalf of the Society for the Propagation of the Gospel in Foreign Parts to supply the stipend. In fact the recommendation of the Bishop even when required was deemed a matter of form, for the Government never stood in the way of his nominations, not even with respect to the appointments of Archdeacons. Thus all such matters went on in the greatest harmony. Nor indeed in my simplicity did I anticipate any change in the mode of appointment, notwithstanding this offensive law—although a meeting of the Society was necessary to sanction its continuance.

The statute under consideration enacts an entirely different mode of filling up vacancies from the former practice, so far as the Rectories are concerned, but offers no reason for the change, and yet its provisions cannot be carried out without the assistance of the Propagation Society and the Bishop.

Let us suppose that on creating the Rectories the Government had insisted on appointing without reference to the Bishop—their nominees might indeed have been put in possession of the respective endowments, producing in some cases a small revenue, and in other cases nothing—but if the Bishop saw good reason to withhold his consent, there would have been neither stipend nor institution, for both must pass through him. So will it be now unless due care be taken to prevent it, for the Society cannot possess more power than the Crown from which it has been transferred. And though no such difficulties might occur, it is well to notice them, in order to show the necessity of adopting, not some wild and agitating theory, but a practical and equitable arrangement. From all this it appears that the power of appointment has ever been virtually in the Bishop, and of this the Government was fully aware, and therefore never questioned his recommendations.

And who, it may be reasonably asked is so well acquainted with the merits and demerits of his Clergy as the Bishop, and who is prepared to deal with them so tenderly and considerately. With no one else can the responsibility of appointments be more safely lodged, for if the responsibility be divided among many it ceases to be felt. Who can judge so accurately of the claims of each individual Clergyman as the Bishop—and who so anxious to give weight to the long tried and successful services of the aged Presbyter, or so ready to attend to the just expectations of the people, when not frivolous, but of a substantial character.

In time, this Act surrenders the power of nominating to the Rectories, which was theoretically in the Crown, to a large public body, which from its numbers can have little or no feeling of individual responsibility; but as the Crown could not surrender more than it possessed, and never did or could act except through the Bishop, so must it be with the Society, for it can no more dispense with the concurrence of the Bishop than the Crown could do.

The Church patronage known in Europe, is either part of the prerogative of the Supreme Power, the Emperor, King, Prince, &c., or arises directly or indirectly from the establishment and endowment of a Parish or Parishes, by individuals or small societies, such as colleges, corporations of towns, &c., but the Act under consideration is a novelty in the management of Ecclesiastical affairs, and requires the spirit of love and conciliation to bring it into useful operation. It must not be forgotten that the Rectories are not yet benefices in the true meaning of that term, nor will many of them be for a great number of years. Only one or two can at present support the incumbent in common decency and comfort. The rest of the 44 must depend, as they have always done, on the Society for the Propagation of the Gospel for their maintenance, dispensed through the Bishop of the Diocese.

Were the Rectories rich or comfortable livings, there might perhaps, in this calculating age, be some show of reason for changing the manner of appointment; but when there is in truth little or nothing to give away, contention about the nomination becomes unseemly, and for the present in some degree ludicrous.

It may perhaps appear to some that I am pleading for myself, but there is no one present more free and independent in this respect than I am. The appointments to Parishes and Missions have been to me as they must be to any one, an anxious and onerous duty; it is a power not to be coveted by any who have experienced the many perplexities with which it is accompanied. Moreover, I have had no relatives or friends to provide for, or to promote merely as such, and I fearlessly challenge any one to bring forward a single instance of my preferring an applicant, except from long and faithful services, superior acquirements, or a necessary regard to the peace and wellbeing of the Church. But even were I of a grasping disposition, surrounded with expectants and flatterers and sufficiently weak to yield to their solicitations, I have, in truth, almost next to nothing to give, and were it otherwise my time is too short to work much evil. A very few years at the most will terminate my labours and separate me from all earthly cares, and this among the rest. It would not, therefore, be worth my while to contend on my own account for any particular of action; but feeling that the office of Bishop

has been overlooked and his acknowledged rights interfered with, not merely by this statute, but in the various plans which our obliging, but, I fear, inconsiderate friends, have without solicitation, offered for our adoption, it is due to my function and character, and that firm integrity of purpose which I hope ever to maintain, to appeal from: and oppose any course which may in the slightest degree infringe the undoubted rights of our holy Catholic Church and her ministry; for it shall never be said that the first Bishop of Toronto permitted, without decided remonstrance, the curtailment of privileges which our Prelates in Canada have always exercised, because from a false delicacy he was ashamed to defend them.

In all my appointments I have proceeded without fear or favour, weighing with an honest mind the just claims of my Elder Brethren, who had served faithfully, and paying due regard to the upright feelings and opinions of the people of the Parish, who being now called upon to assist in the support of their Clergymen, have acquired the title to increased consideration.

From these remarks it appears obvious that the practical operation of the Act under consideration, in any other way than the one I suggest, must, from the small value of the endowments, be somewhat distant; and long before that period can arrive the division of the Diocese will have taken place, and the patronage, coming through the hands of three Bishops, under such regulations as may be thought good, will cease to be an object of much solicitude and envy.

Hitherto the great difficulty has been to find Clergymen to fill vacancies, and to meet applications with promptness, and in this not excepting the Rectories, some of which are far less desirable than many of our Missions. I have at this time a Rector who has resigned in order to retire on a pension granted him by the S. P. G. F. P. for long service; but, although I have been anxious to relieve him for some months, I have not been able to effect it; for no settled Clergyman is disposed to take it.

The truth is, our livings are so poor that our respectable families decline to bring up their children to the Church; and hence it frequently happens that we cannot, till after long delays, fill vacancies or open new Missions.

I am at this moment writing to the Society for the Propagation of the Gospel in Foreign Parts urging upon them to send me four or five Clergymen to fill stations of importance.

Were the different Parishes to do more for their Ministers, and to consider it a pleasure—as it is certainly their duty—to support them in decent comfort, our Students in Divinity would increase, and the pressing and embarrassing wants of the Diocese would be more promptly remedied.

Now, if it be desirable for a Parish to acquire a just influence in the nomination of their Minister under such regulations, as the peace and order of the Church render necessary, that congregation has only to provide wholly for his maintenance, and enable the Parent Society to transfer his salary to some one of the remote settlements where the inhabitants are yet struggling with the forest for their daily bread. To pursue this course is not merely the duty of every respectable congregation which at present draws assistance from the small public fund at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, and which may soon be swept away, but imperative upon every Christian who sincerely prays for the extension of the Church to the waste places of the Diocese.

In the meantime, every exertion should be made to render the endowment of each Rectory, with the aid of its congregation, available for a comfortable income, that the support it now requires from the funds of the Church may be given to Missions less favoured. And this wished for object when accomplished, will enable us to open forty-four new Missions without increasing the charge on the public fund. And it would have the further advantage of leaving the appointment as a matter of amicable arrangement between the Bishop and the congregation, instead of placing it in the hands of comparative strangers.

The like mode of settling the Patronage in a friendly and paternal way, would extend to all Parishes supporting their Ministers, for when they do so, and there are no valid objections or canonical impediments, they become deserving of a prevailing voice in the appointment.

In regard to an advisory council to keep the Bishops in order, it is hoped that they will have their Deans and Chapters, their legitimate advisers, long before the Patronage of this poor Missionary Church can produce either suspicion or inconvenience.

His Lordship having concluded, it was then moved by the Rev. F. L. Osler, M. A. seconded by Alexander Dixon, Esq., and unanimously resolved:

That from the respect and affection which this Church Society entertains for our venerable Diocesan, and the debt of gratitude which we owe to His Lordship for his untiring exertions and indefatigable zeal in promoting the best interests of the Church during the long period of fifty years, to which, under Divine Providence, is mainly owing the prosperous condition of the Canadian branch of the Catholic Church, it would be felt by the Society to be injurious to the Church to vest the presentation to Rectories in any other hands than those of the Diocesan;

Resolved, therefore, that the Patronage be vested in the Diocesan.

On motion of Mr. Justice Draper, seconded by G. W. Allen, Esq., it was resolved unanimously,

That a Committee be appointed, consisting of the Chief Justice, the Hon. Mr. DeBlaquiere, the Hon. J. H. Cameron, the Rev. H. J. Grasett,