as students of Church history should know. In the Mother Church it is negatived by Ecclesiastical law, and in the Colonial Church it is proved to be undesirable by the existence of Canon law directing it. Canon law not only directs that clergymen must have Episcopal ordination, and be in good standing, to be eligible for parochial appointments, but that other conditions are requisite. The Rectory Act placed the right of presentation to any government rectory in the Church Society, or in such other person or persons, bodies politic or corporate, as said Church Society might think fit to direct or appoint. (See Constitution, page 148, clause 4.) Afterwards the "Synod of Huron Incorporation Act" received all the powers, rights, privileges and franchises of the Church Society. (See Constitution, page 145, clause 7.) But no meeting of Synod can bind another, therefore no Synod Act is after the law of the foolish jurisprudence of the Medes and Persians. It is alterable as the said Synod may direct, both with respect to the Crown Rectories, and all others. Whilst the *presentation* is in the body corporate as represented by the Synod, the *appointment* is in the Bishop: this is not an arbitrary power with which the Episcopate is endowed, but for the supposed well-being of the Church. In England a very small portion of the patronage is vested in Bishops, most of it being in the Crown, the Prime Minister, the Lord Chancellor, Universities, Corporations and Laymen. In such cases the Bishop appoints, if the nominee be eligible. The principle involved is that of Trusteeship, in which clerical and