

land. The Rev. John Bethune was declared Rector "in the same manner as the incumbent of a rectory in England." Besides being responsible for all services in the Parish Church and Parish, (as every Canadian Rector is), he was constituted a corporation sole, like an English Rector. The fee-simple of the ground upon which the Parish Church was built stood in his name; and he alone (under the ordinary safeguards) had power to sell the Parish Church and other real estate of the Rectory. This power descends to "his successors." About thirty years afterwards, namely on June 18th, 1850, the letters patent were issued (still following the English method in such cases), which constituted the Diocese and Bishopric of Montreal, and "did further ordain and declare that the Parish Church called Christ Church in the said City of Montreal should henceforth be the Cathedral Church and the See of the said Bishop of Montreal and his successors in the said See." Under these letters, Christ Church is not only used as a Cathedral, but is the Cathedral Church of the Diocese. The Bishop's official seat, known as his "Cathedra," "Sedes," "See," or "Throne," was thus fixed in Christ Church by competent authority, which gave it permanently the distinguishing characteristic of a Cathedral proper. As in the numerous similar cases in England, "Christ Church Cathedral" then became a true and lawful description and title of the Parish Church of Montreal; and the Rector of the Parish Church became "the Rector of Christ Church Cathedral." Rector Bethune was constantly so described by persons well versed in English ecclesiastical law and usage; and Bishop Fulford in a letter dated Jan. 26th, 1866, recognized him as possessing "absolutely and solely," "the nomination of the staff of clergy connected with Christ Church Cathedral." Rector Bethune continued to be responsible for the services in the newly constituted Cathedral; and he also retained the power of selling the Cathedral, as he previously had the power of selling the Parish Church; and he actually did sell the old Cathedral after the fire of 1856. This was done under the advice of the late Mr. Justice McCord and Chancellor Bethune. After the death of Rector Bethune, Mr. George Macrae, Q.C., described him as follows in a vote of condolence: "We have to deplore the loss, by death, of our much revered Pastor, the Very Reverend John Bethune, D.D., Dean of Montreal and Rector of Christ Church Cathedral." The Rev. M. S. Baldwin was elected as Rector Bethune's successor. Bishop Oxenden prepared a remarkable manuscript to be read by him or by his Chancellor at the Induction of the new Rector (Oct. 13, 1872), it "gave and granted unto the Rev. Maurice S. Baldwin," "authority to discharge the office of a PRIEST in the CATHEDRAL of Christ Church." Mr. Baldwin's advisers regarded this document as illegal, and calculated to deprive him of his proper status and authority as Rector in the CATHEDRAL. A dispute arose: the whole matter was gone into; and the Bishop eventually saw his mistake, and inducted Mr. Baldwin "to discharge the office of Rector in the CATHEDRAL of Christ Church." Soon afterwards, a long correspondence took place between Bishop Oxenden and Rector Baldwin with regard to their respective rights in the Cathedral. The matter was put into the hands of some of the ablest lawyers in Canada, who, knowing the Cathedral and parish to be on the English foundation, obtained from the Cathedrals in England information by which they interpreted the laws and usages of Christ Church Cathedral. The result was embodied in the "Statutes of Agreement" which were signed on June 12th, 1875, by the Bishop, by the Rector, and by the Corporation of Christ Church Cathedral, on behalf of themselves and their successors. These "Statutes," which are now the recognized interpretation of the existing laws and usages, begin by declaring that "the Rector is responsible for the due and orderly performance of divine service in the Church, and for the execu-

tion of all duties appertaining thereto, either as CATHEDRAL or Parish Church." It is further provided that "at visitations, confirmations, ordinations, meetings of Synods (Diocesan or Provincial), and on public occasions of general thanksgiving or of general fast, the services of the Church and the appointment of preachers will be under the special direction of the Bishop"; but "all" his Lordship's "orders and directions concerning the Church, either as Parish Church or CATHEDRAL, shall be given to the subordinate officers of the Church through the Rector." The Cathedral Rector is, therefore, the diocesan official upon whom falls the responsibility of organizing all diocesan services in the Cathedral, be they many or few; and everyone who has organized such a service, knows that where these services are numerous (as they ought to be in every Cathedral) the office of Cathedral Rector is no sinecure. The Induction of the present Rector, Mr. Norton, on June 17th, 1884, appears to have been conducted in strict accordance with the above facts and precedents. The Chancellor read the Bishop's presentation as follows:—"William Bennett by Divine permission Bishop of Montreal. To our well beloved John George Norton, greeting: we do by these presents, freely, of mere goodwill, give and confer upon you the office of Rector of this Cathedral and of the Parish of Montreal, &c., &c." This document, signed and sealed by the Bishop, was then handed to Mr. Norton, together with the Bishop's license, in which he is authorized to "perform the office of Rector of Christ Church Cathedral and of the Parish of Montreal." The Bishop then read another declaration, in which, among various descriptions applied to the Rector, he is referred to as "Rector of this CATHEDRAL Church."

The authorities of Cathedrals have various statutory responsibilities towards the Bishop and Diocese. The above facts will partially explain these in the case of Christ Church Cathedral. But there are other responsibilities of a moral and spiritual kind in connection with every Cathedral. These arise out of ancient usages, rights and privileges, and the recognized position of every Cathedral as (I quote from the present Archbishop of Canterbury's recent charge) the "Mother Church of the Diocese," "Parish Church of the Diocese," the "Home of the Diocese." Cathedrals are, for instance, morally bound to be centres of love and unity in their respective dioceses, and to set an example of freedom from party spirit. Cathedral authorities have no jurisdiction or authority of any kind over other churches and parishes, nevertheless they are bound "to the utmost of their power to assist in the improvement of sacred music not only in the Cathedral but in parish churches"; and many Cathedrals have done a great work in these, and in other respects, by their influence and example. Archbishop Benson adds: "The idea of a Cathedral was always rather a large one. It proved itself quite too large for some conceptions."

The responsibilities of the authorities of Christ Church Cathedral have been of late very fully, and not always very kindly, discussed in both secular and religious papers. The Cathedral authorities are anxious to discharge their duties to the best of their power. But permit me to say that there is another side to the whole question, which has been too often overlooked. We have heard much of the responsibilities of the Cathedral authorities towards the Bishop, the Diocese, and the public generally; but we have heard little or nothing of the responsibilities of the Bishop, the Diocese, and the public towards the Cathedral. The Bishop's Installation Oath binds him to maintain "the rights, privileges, liberties, laws and ordinances of this Christ Church, the Cathedral Church of the Diocese of Montreal"; "and I will not knowingly prevent or impede anything which may be lawfully done for the advantage and honour of the Cathedral Church." This obligation, which is laid upon the Bishop by oath at his installation, descends as a moral and spirit-

ual responsibility upon all his faithful clergy and laity. Happily there are many throughout the city and diocese who have not forgotten their responsibilities as Churchmen towards their Cathedral.

CHURCHMAN.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

### DIOCESE OF NOVA SCOTIA.

HALIFAX.—Church of England Institute.—Annual Meeting.—The annual meeting of the Institute took place last Thursday. There was a large number present, including many ladies of the newly formed "Auxiliary," who for the first time exercised their "women's rights" by voting for the officers of the Institute for the ensuing year. The Constitution of the Ladies' Auxiliary was passed. Various reports were presented, and a scheme, to be discussed at an early day, proposing to build an Institute in the central part of the city. The Council's report to the Institute shows a large accession of members. During the year the list of members has been increased from 340 to 431, and the treasury is in better condition than at any previous time. The women's auxiliary, now numbering 70 members, is expected to be the most important portion of the membership, and is now fairly in operation. Frequenters of the rooms are increasing, the officers active, and all ascertained claims for money have been settled. Votes of thanks were cordially rendered to the many who have helped forward the objects of the Institute. Officers were elected as follows:

Patron—The Lord Bishop.  
President—Wm. C. Silver.  
Vice-Presidents—A. D. B. Tremaine, Rev. Dr. Partridge, F. C. Sumichrast, F. Rhind.  
Treasurer—Thos. Brown.  
Secretary—W. M. Brown.  
Auditors—E. C. Fairbanks, E. D. Tucker.  
Council—St. Paul's—J. Menger, W. Stevens; St. George's—T. V. Woolrich; J. J. Hunt; St. Luke's—F. W. Bullock, E. C. Fairbanks; St. Mark's—A. Vizard, E. R. Harrington; Christ Church—H. S. Creighton, C. H. Harrington; Trinity—R. Lepine; Garrison—T. Forbes; Bishop's Chapel—W. E. Mitchell.  
Non-Parochial members of Council—A. B. Wiswell, G. H. Boyle, A. W. Spike, E. V. B. Foster, H. Silver, S. H. Shreve, W. E. Thomson, M. U. Lenoir, E. D. Tucker, Geo. Ritchie.

A very interesting and impressive Service of Song was held in St. Alban's Church, Vogler's Cove, on the 10th of February. The Church is comparatively new, of a full Gothic style, with a set of very fine stained glass windows. It was erected under the care of a former incumbent, Rev. H. Spike, and is of admirable proportions with a spacious chancel. There being only a few families of Church people in that place, and only a few who are able to be of use in the way of singing, the choir from St. Mark's, Broad Cove, took upon themselves the privilege to perform the singing. There are twenty members in St. Mark's Choir (mixed), and they went through the service in a most admirable manner. An organ was lent by Capt. W. Vogler, and Mrs. Spencer presided at the same. The choir had been carefully prepared by the incumbent, and on the occasion they were seated in the Church while the incumbent was seated at the south side of the Holy table to conduct the service. After an opening hymn, prayer was offered, followed by an address on, "The occupation of the Redeemed hereafter," then followed a series of anthems, sacred solos, duets, choruses, with interesting Bible readings and prayers, also several choice, edifying readings. The service closed with the doxology, the congregation being asked to stand.