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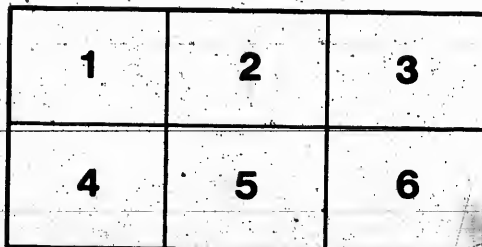
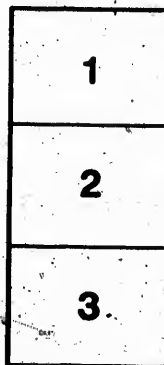
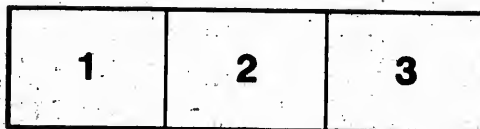
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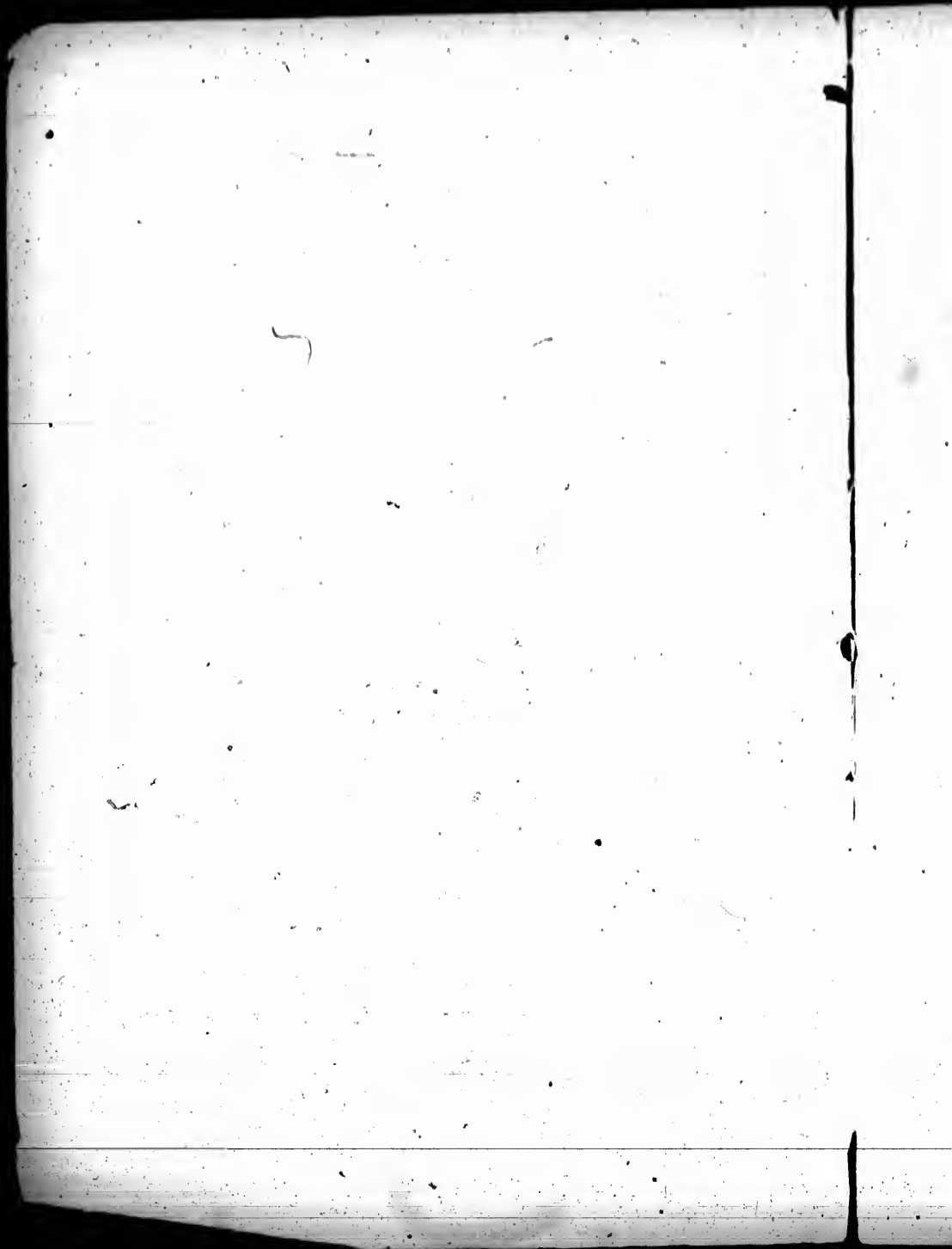
Canadian Rectory Funds.

A HISTORICAL REVIEW

OF

THE MANNER AND PRINCIPLES UPON WHICH THESE FUNDS HAVE
BEEN DISTRIBUTED.

ANGELIC CHURCH OF CANADA
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Canadian Rectory Funds.

A HISTORICAL REVIEW OF THE MANNER AND PRINCIPLES UPON WHICH
THESE FUNDS HAVE BEEN DISTRIBUTED.

"We thought it useful and advisable to husband the scanty funds and decide upon the AMOUNT OF ASSISTANCE TO BE GIVEN TO EACH ACCORDING TO THEIR PARTICULAR MERITS."—*Report on the Treasuries by Archbishop Staneau, 1837.*

PREFATORY REMARKS.

On the last day of Synod, at Toronto, June, 1888, among other routine resolutions, appeared one in reference to future distribution of the Toronto Rectory Surplus, introduced by the Rev. John Langtry, seconded by the Rev. Septimus Jones, namely:

That any surplus which may hereafter accrue from the Toronto Rectory shall be distributed equally among all the incumbents entitled thereto, share and share alike, &c. with the following modifications, that is to say, in the case of any incumbent whose income is in whole or in part derived from local or parochial endowment, an amount equal to one third of the income from such local or parochial endowment shall be deducted from the sum which would otherwise be coming to him as an equal share of the Toronto Rectory Surplus. Provided always, that not more than two-thirds of such equal share shall in any case be thus deducted. The sum or sums thus deducted from the equal shares of incumbents in the enjoyment of a local or parochial endowment shall be equally distributed among the incumbents of the following Churches, viz., Grace Church, St. Matthias, St. Bartholomew, St. Thomas.—*Synod Journal, 1888, p. 53.*

This resolution, adopted after much consideration at a meeting of the Rectors interested, though it fell far short of a perfectly full consideration of the needs of the poorer parishes, as was confessed, was expected to pass without discussion. The Synod had thinned out, but in routine motions this is considered of little consequence. On this occasion, however, an attempt was made to prevent the resolution being put as it stood, accompanied by the threat of counting out the house. The mover in this attempt offered to allow the preliminary clause (referring to "equal distribution") to pass, if separated from the rest of the sentence—a proceeding which would alter completely the whole design of the resolution as agreed to by the Rectors. Any effort to carry the remainder of the sentence would have been, it was intimated, met by the process of "counting out the house." This

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mutate stratagem was met, for the time being by the declaration of another member of Synod (one of the Rectors) that he would require the "counting out" process to be applied if the resolution were thus mutilated. The reason was obvious, viz. : that such a measure would be not routine, but in effect revolutionary as compared with all former legislation on the subject, and very unjust to the Rectors of poor parishes. After recess the dead lock was removed by agreement to submit the matter to the Executive Committee as representing the Synod out of Session. It was felt at the time that some risk was run in doing this, because of the complexion of the Committee—having accidentally a large contingent already committed on one side of the question, and no one at all to represent the views of the minority, viz. : Rectors of the poorer parishes, who were naturally most deeply concerned in a righteous decision. The risk, however, was taken, under the impression that the Committee would feel morally bound, as required by the express declaration of those who moved, seconded and promoted the reference to them, to give most careful scrutiny and consideration to the *merits* of each case.

The expectations of the poorer Rectors, who trusted to the Executive Committee, have been grievously disappointed. It is said that, after a brief discussion in a small session of the Committee, a resolution was adopted, without any possible pretext of careful investigation into the merits, by a vote of only seven persons out of the twenty-one members, carrying out only the design of those who endeavoured to mutilate the resolution in Synod, and reversing those principles which had obtained the approval of Synod and Parliament, through all previous years. Those who find themselves specially aggrieved by the action of the Committee, have recourse to the Synod, as Trustees of the Trust, for justice in the matter.

The Synod had constantly acted upon the principle of (1) discriminating in favour of those Rectors whose parishes were known to be too poor to give them adequate support and are "situated in the poorer parts of the city,"—these cases being provided for as first charge even if nothing should remain for those less needy; (2) reducing proportionately, the payments from this fund to Rectors of parishes more fortunate, who already possessed endowments from other sources, and could not therefore require much aid from this.

It is the design of this paper to shew that the principle of discrimination in favour of need guided our legislators in Church and State constantly in former years. It would be easy to shew that any other treatment of Church funds is unrecognized in this or any other country—sowing sacred trust money broadcast and indiscriminately, without regard to the interests of the Church or the needs of the recipients. The actual effect of this new departure is to give to men who have incomes from endowments, or other safe sources of income, amounting to \$2,000 or \$3,000 per annum, an equal share from the Rectory Fund.

with those who only receive about one tenth of such income, derived from very fluctuating sources congregations constantly changing, composed almost entirely of mechanics, labourers and of the poorest classes.

HISTORY OF LEGISLATION.

1791. — OBJECT OF THE CLERGY RESERVE.

Let us then go back to the very beginning in this matter, and find out the "animus" of the original action of the Crown in creating this endowment, in the form of "Clergy Reserves." We find what we require for this purpose in the 36th and following sections of "The Canadian Constitutional Act," Imperial Statutes, 31 Geo. III, c. 31, A.D. 1791. This Act refers to the "royal desire," to make a "permanent appropriation of lands . . . for the support and maintenance of a Protestant Clergy." "Such provision . . . as may best conduce to the due and sufficient support and maintenance . . . in proportion to such increase as may happen to the population and cultivation of the said provinces." Further, we read, authority is given "from time to time . . . to endow every such parsonage or rectory with so much or such part . . . as judged to be expedient under the then existing circumstances of such township or parish." Nothing can be clearer, from the whole tenor of the Act, than that, in making this enactment, the Crown desired to promote an endowment *carefully proportioned* according to the existing needs of the Church of England and her ministry in the various sections of the country. We may, therefore, expect to find, as time goes on, that the same care was taken to endow according to circumstances, carefully "husbanding" the endowment.

1818-1825. — DETAILS DISCUSSED.

For 40 or 50 years little use was made of this authority, other than the creation of an isolated Rectory here and there, or the loan of a portion of the available funds for the erection of a parsonage occasionally. This slowness to use the privilege was, confessedly, owing to the slow progress of the population, and was itself an observance of the idea of proportion and the principle of careful discrimination, which was of the very essence of the privilege embodied in the Constitutional Act. When we come, however, to the years 1825 to 1835, we find that various questions of detail, as to the nature of Rectories in Canada, and the proper mode of creating them, and of dealing with their endowments, began to be agitated between the Law Officers of the Crown in Canada and those in England.

The despatches of Lord Bathurst, from 1818 to 1825 (see "State Papers on Rectories" in Parliamentary Library, Toronto), refer to the observance of proportionate endowment contained in the provisions "one, or more, Parsonage or Rectory in every Township or Parish."

Among the same Papers will be found, in correspondence with the despatches from England, certain "Minutes of the Executive Council at York," Nov. 1825, containing suggestions for the future subdivision of Townships into two parishes, each to have one-third of the "Township Reserve," and the remaining third to be "kept for general purposes, * * * sold for the Church * * * The interest applied to the support of a Protestant clergy, * * * which will be found convenient for the support of clergymen till their other endowments become available, and likewise to supply salaries to the clergymen established in such towns and villages as may grow up." In view of the difficulty of procuring any income from some of the Reserves, and the small income of others, it is provided, "That the two parishes into which any township is divided may at first be conferred upon the same incumbent who shall be required to serve at each once every Sabbath." "As soon as the endowment of each of the parishes becomes sufficient to support a clergyman, one shall be appointed to each, * * * also that the incumbent be restricted in leasing to three lives or twenty-one years, the usual term in such cases." These minutes seem to embody an ideal of Dr. Strachan, which had been partially carried out in his own case at Toronto in 1820, as will be seen by reference to his "Life" pp. 84 to 94. The difficulty at that time really was to find enough support in each Township for one clergyman, and, by a wise economy, the weak spots drew help from the stronger points, in one way or another for the time being, general interest being subservient to special needs.

1835.—QUESTIONS SETTLED.

Coming to the year 1835, just before the creation of many Rectories by Sir John Colborne, we find that the main difficulty in view at that time was the question of *boundaries*. In that year we find an opinion of Solicitor-General Hagarman, strongly advising the assignment of definite boundaries to each Rectory. *Per contra*, Attorney-General Jameson put on record his opinion that such boundaries, other than those of the township, would be worse than useless: "Such limits were not required in Canada," he says, "on account of the difficulty of making territorial divisions now which would meet the state of population hereafter." It is further noted that the Executive Council "concurred" in the latter opinion, viz.,—adverse to parochial boundaries other than township lines. The importance of this decision of the Council consists in the fact that it indicates a determination not to give an unnecessarily large endowment to one quarter of a township, to the neglect of another part of the same township. The arrangement was deliberately made *elastic*, so that whatever boundaries might be adopted temporarily for ordinary parochial purposes, the benefits of the endowment might ultimately be distributed according to subse-

quent needs and circumstances. The boundary (Block 80) between the Rectories of St. James' and St. John's, York Township, was apparently thus temporary.

1836.—THE RECTORIES CHURCHES

When we come to the patents and grants from the Crown in particular Rectories, we find the same careful discrimination exercised as far as possible under the circumstances. They use such phrases as "having due regard to the spiritual welfare of *all* our loving subjects, resident within the Township of York . . . being desirous of making a permanent provision for their instruction according to the doctrine and discipline of the Church of England, and also for the support of a Protestant Clergyman." The whole tenor of the patents proves that the principle laid down by Lord Goderich, on 5th April, 1832, for the direction of the Governor and Council, was observed, *viz.* : to assign "a moderate portion of land . . . for ensuring the future comfort, if not the complete maintenance of the rector." The object of the whole proceeding was to ensure the future comfort of the Rectors and, if possible, their complete maintenance. It is quite clear that the funds were never intended to provide luxuries, or to furnish rectors with money which they did not really require for personal or official uses, which they might give to their Vestries or their friends, while some fellow-beneficiaries had not enough to provide their families with the necessaries of a decent life.

1837.—ARCHDEACON STRACHAN'S PLEA.

The Rectories created in 1836 caused, as is well known, a great deal of controversy, and there was some danger of the Imperial Law Officers, in reliance upon an *ex parte* statement, declaring their creation illegal. At this juncture, Archdeacon Strachan, (afterwards Bishop, at that time Rector of St. James' Church, Toronto) was called upon to "shew cause" why such reversal should not take place. His "Report" of 1837, was a masterly defence of the whole system and principles involved in the creation of Canadian Rectories, and it turned the scale in favour of his cause. In this document we find detailed reference to the careful and gradual process of endowment according to circumstances. He speaks of "the course which has been pursued, * * * for affording in time a secure but very moderate provision for a very small number of the resident clergy of the Church of England." They found it "useful and advisable" he says, "to husband the scanty funds * * * and decide upon the amount of assistance to be given to each, according to their particular merits," as claims came in, "because it could not be foreseen where the population would most rapidly congregate." The moral force of this argument

from *need and careful proportionate provision* for it, could not be withstood. It proved that there had been no pandering to the rich or luxurious living among the clergy, as had been objected.

Thus were established the famous "Fifty-seven Rectories." Rather they were intended to be fifty-seven, but were really only forty-four; the former number probably representing the number of clergy whom the Archdeacon considered it desirable to provide for Upper Canada at that period, and the smaller number being those who were actually then incumbents. (See "Life of Bishop Strachan, pp. 155, 156 186, &c.") It was thirteen less than was desired for the immediate future, but it was probably a complete provision for the time being. Soon afterwards, Legislation was had to prevent any further erection of Rectories, and the Church was deprived of all that remained of the "Clergy Reserves," if we except the life interests of the clergy of the time, now represented by the Commutation Fund. The ideal of "Clergy Reserves" fully provided in lieu of tithes, and gradually allocated in "Township Rectories" all over the Province, became a thing of the past. All that remained for the Church to do now was to "husband" more than ever "her scanty funds" for the general good, and "decide upon the amount of assistance to be given according to particular merits." This has been done with the Commutation Fund, derived originally from the same source, and the same discrimination should be used in the case of the Rectory Fund, within its township bounds.

1865.—THE FIRST "RECTORY ACT" PROPOSED.

Some thirty years passed away, and, as a rule, the Township Rectorial Endowments did not rise to the level required for the "comfort," much less the "complete maintenance" of the Rectors. There is, probably, only one exception,—St. James', Toronto, legally entitled "The First Rectory in the Township of York." In regard to this, however, the "life interest" of the Incumbent was undisturbed, he was left in quiet possession of an increasingly large income. No enquiry was needed to reveal the fact that it was greatly in excess of what was required for his most "complete maintenance." There was a strong moral (and legal) right that the endowments should be distributed wherever in the City and Township it was most needed, in accordance with the invariable spirit of all the Acts, Orders in Council, Imperial Instructions, and specific grants from the Crown. All that was done, however, was for the Toronto Synod to get the Provincial Synod to promote the passage of an Act of Parliament, which, while respecting the rights of existing Incumbents, would provide limited incomes for succeeding Incumbents, and divide any surplus "in proportion" from time to time among certain secondary beneficiaries. It was virtually the "doctrine of Cy Prés" embodied in an Act of Parliament.

1866.—ELABORATION OF THE ACT IN PARLIAMENT.

When this Act came before Parliament in Ottawa the following year, it was not allowed to go unchallenged. It was read first time on 26th June, second time on 27th June. On this last occasion there was a spirited debate, exception being strongly taken to the character of the Bill, as affording insufficient protection to existing or prospective rights, and giving *too much latitude to Synods* in the disposal of the proceeds of sales. The Bill upon being sent to Committee for revision, preparatory to the third reading, was amended in several particulars, and in the new shape passed its third reading on 23rd July without opposition. It is manifestly important to note the changes thus made, in deference to parliamentary authority, in order to make the Act acceptable. The first alteration made was in adding to the first clause a proviso specially protecting the interests of the *existing Incumbents*. The second clause of the Bill, respecting investments, passed unaltered. The third clause, however, is the one which received most careful revision. In the original form of the Bill, *unrestricted* power was given to Synods to dispose of the income, after a change of incumbency of any Rectory, "provided always, that the township, parish or place in which such Rectory, to which such land belonged, is situate, shall have the *first claim* to a provision for the Incumbent of such Rectory." In place of this indefinite latitude, Parliament introduced and passed the well-known specific statement of proportion, binding on the Synods, by adding the words, "as follows: in cities, to the extent of seven hundred and fifty pounds (\$3,000) a year; in towns, to the extent of five hundred pounds (\$2,000); and in townships to the extent of four hundred pounds (\$1,600) a year." Then follows also the provision as to the disposal of any surplus over these primary claims, viz.: "and any excess of interest beyond such annual payments shall be apportioned to and divided among the *other* churches of the said Church in the city, town or township in which such lands are situate, or to which such Rectory belonged, in such proportion as such incorporated Synod or Church Society with consent of such Synod, where not incorporated, shall by resolution by law or Canon . . . from time to time order and direct." The point to be noted here is that Parliament has, by such alterations of the Bill sent up by the Provincial Synod, *insisted upon* the principle of "PROPORTION TO NEEDS" being observed by the Synods in distributing these funds. Difference is definitely stated between the provisions for Incumbents in cities, towns and townships or country places,—those in cities receiving twice as much (almost) as those in townships, and those in towns receiving only two-thirds of the amount allowed in cities. Nothing can be plainer than that Parliament sets up here not only a rule, but a standard, example, and principle of distribution in PROPORTION TO NEEDS, which can only be overlooked by a deliberate violation

of the spirit and intention of the Act; for Parliament directs the Synod as Trustee to divide the surplus among the remaining Incumbents "from time to time" and "in proportion."

1878.

The next piece of legislation in which any change of wording is to be noticed was obtained about twelve years later. The purport of this amendment and extension of the Act of 1866, was (1) To restrain the Synod from providing less than \$5000 for the exceptional case of the Rector of St. James' Church, Toronto; (2) To permit the Synod to alter or vary the amounts specified for, (not cities) but towns and other places; (3) the final provision, instituted in 1866, in regard to the observance of proportions variable from time to time remains intact. The general effect of this legislation, then, is to *emphasize* the idea of *discriminate proportion*; for, while the standard is retained, the expediency of varying or altering its exact provisions is made a subject of legislative authority.

Nothing can be conceived more at variance with the whole spirit, tendency and direction of Parliament throughout these Rectory Acts than the brand new notion of "equal (that is, *indiscriminate*) distribution." The only possible or imaginary circumstances in which an equal division would be morally justifiable under such legislation, would be (as was pointed out by a layman in the recent Synod) when the conditions of all the parishes and *needs* of all the incumbents interested should be found to be *alike*: a state of things not pretended to exist in the present instance and one practically impossible everywhere! Just as surely as there are essential differences between the needs respectively of cities, towns and country places, so there are contrasts, actually much greater, between the *poorer and richer parts* of cities. To descend to "the short and easy method" of equal division is, therefore, simply to shirk the duty and responsibility of carrying out the principle of distinction and discrimination according to needs of parishes and incumbents as laid down by Parliament in Acts of 1866 and 1878.

1882.

Naturally, then, when the St. James' Rectory became vacant, the very first act of the Toronto Synod was to illustrate the spirit of the law. In introducing the Resolution, (see *Journal*, 16th June, and *Mail*, 17th June, 1882) Rev. A. Sanson said distinctly, "the principle of the distribution proposed was that *the well-off Churches should help the poor ones*." Accordingly we find the amounts thus "ordered and directed" for the time being varied from \$518.77 to \$1111.68, out of a total of \$14,451.81, supposed to be then available for the purpose.

"That in accordance with a resolution passed at a meeting of the City of Toronto Rectors, the Synod hereby distribute the surplus of St. James' Rectory among the sixteen (16) Rectors of Toronto, and the five (5) Rectors resident in the Township of York, but that the last $\frac{1}{5}$ be not paid over to the Township Rectors until the legal decision as to the construction of the law be first had; and if such decision is adverse to the Township Rectors, the $\frac{1}{5}$ reserved for them to be and become the property of the sixteen City Clergyman." [(a) 1882, p. 50.]

NOTE.—The Resolution of the City of Toronto Rectors provided that the \$14,451.51, should be distributed as follows:

(a)	{	Holy Trinity	$\frac{1}{5}$	\$518.77	}	= $\frac{1}{5}$ =	\$1,148.67
		Trinity East	$\frac{1}{5}$	620.00			
(b)	{	St. George,	1/18	802.88	}	= 1/6 =	2,408.64
		St. Peter,	1/18	802.88			
		St. Paul,	1/18	802.88			
(c)	{	All Saints,	1/15	963.46	}	= 3/5 =	8,671.14
		Ascension,	1/15	963.46			
		Grace Church,	1/15	963.46			
		St. Anne,	1/15	963.46			
		St. Luke,	1/15	963.46			
		St. John,	1/15	963.46			
		St. Philip,	1/15	963.46			
		St. Stephen,	1/15	963.46			
		St. Thomas,	1/15	963.46			
(d)	{	St. Matthias,	1/13	1111.68	}	= 2/13 =	2,223.36
		St. Bartholomew	1/13	1111.68			
Amount of Surplus.....				\$14,451.81			\$14,451.81

A Resolution introduced by Archdeacon Boddy, in 1888, and carefully moulded on the same general principle remained in force until last year. Indeed, the idea of special provision for the poor parishes and more needy incumbents is expressly emphasized in the Resolution of the Archdeacon. It provides for \$200 per annum (as a first charge) on the funds for each of the Rectors of the following parishes, Grace Church, St. Matthias', and St. Bartholomew's, described as "situated in the poorer parts of the city," see *Journal*. This lessens the average available for incumbents of all other Churches. Besides, there is a specific proportionate sum named for the incumbents of the several "endowed Churches" as such, the intention being confessedly to discriminate against those and in favour of incumbents who have not the advantage of local endowments as part of their income.

1888.

So matters have remained, the intention of the Act never being questioned, and the principles of proportionate distribution never challenged until the recent session, when the question of a quorum gave an

opportunity to some individuals, of which they were not slow to avail themselves. Why certain members of the Executive Committee voted for equal distribution, thereby reversing the principle of all previous legislation of Synod and Parliament, and, for the time being, revolutionizing the whole system of distribution, is something which they will find impossible to explain satisfactorily to the Synod and Church at large.

OTHER FUNDS.

It would be difficult to find an instance of such a misuse of Church funds elsewhere. Fancy such a principle applied in the case of the Mission Fund! It was indeed at first attempted in the case of the Commutation Fund (an exception which proves the rule), but very soon abandoned, when the glaring inconsistencies and anomalies became apparent. Now, no one whose income reaches \$1200, besides house and fees, can receive anything from that fund; and recent legislation is all in the direction of greater and more careful discrimination among the various beneficiaries. Is there any fund in the world, intended for religious relief, distributed indiscriminately among all applicants or claimants? The idea is too absurd to stand, and those who are responsible for its introduction, in utter disregard of the crying needs of the poorer parts of the city and township, have much to answer for.

THE CY PRÉS DOCTRINE.

A review of the history of this subject would be incomplete without some reference to the course of litigation in the Toronto Rectory suit. Was the principle of proportion according to needs lost sight of; or was it kept in view? Most certainly the latter. At the back of all the contentions about technical legal points, there was recognized the moral right of the case,—the idea that (even if there were no legislation) equity required that an endowment, too large for the needs of its original object, should not be wasted *there*, but distributed to the nearest similar objects. The moral strength of the whole claim of the Toronto Rectors was felt to be, not only that the endowment was too much for the Rector of St. James', but that there were cases of *extreme* hardship among the other Rectors, which rendered division and distribution for their benefit imperative.

If it had been merely a question between two or three Rectors of wealthy churches and Canon DuMoulin, the claim would have been extremely weak, though in some measure just. Indeed, the thought of provision for the needy among the clergy was the golden thread which ran through all the legal quarrel, and aroused public sympathy in their favour, so that it could scarcely be repressed in the newspapers of the day. The defendant's lawyers were even afraid of the effect upon the minds of the Judges of any newspaper reference to the real merits of the case.

The feeling in which all the Judges participated, behind their purely legal decisions, was well voiced by Judge Gwynne at the final stage in the Supreme Court, in the following words, justifying the legislation of Church and State in this matter. He said, "In view of the very great increase in the value of the property held as an endowment of the Rectory of St. James, beyond what was at all necessary for the support of its Rector, and which endowment was, in fact, sufficient for the support of many clergymen of the Church having the cure of souls, and *but ill provided for in other parishes*, nothing was more natural than that the Synod of the Diocese should have the disposition * * * WITH THE VIEW of providing means for extending the influence and services of the Church throughout the *poorer parts* of the diocese."

(Why should discrimination be used as against the Rectors of the churches originally endowed, and distinctions drawn between Rectors in cities, towns and country places, if justice is to stop there, and refuse to observe comparison and proportion amid greater contrasts, among remaining claimants, to the great loss of the most needy of all needy clergymen—those devoted to the care of the poorest parts of large cities?)

A GOOD EXAMPLE.

The Diocese of Huron has just taken action which may well serve to illustrate and enforce the argument of this paper. The London Rectory has an income of about \$6000. Of this, the Rector of St. Paul's gets \$3000, and there remains a balance of nearly \$2700 to be divided among the other London Rectors. Of these there are seven. One of them, Archdeacon Marsh, has his separate Rectory of London Township, St. John's. The other six churches vary in their capacity for supporting their clergy. Some are wealthy parishes; some are poor and struggling congregations. In June, 1888, a Special Committee was struck by the Executive Committee, and charged "to consider and bring in a plan for the distribution of the London Rectorial surplus income." This Committee met in August, and heard, either personally or by their representatives, all the Incumbents of the Churches within the Township of London, and the Churchwardens of the same, with the exception of the Rector and Churchwardens of St. John's Church, London Township, who did not appear. The Committee took into consideration the evidence of the Patent, and the various Acts and Judgments relating to this Rectory, and found that the Endowment was granted (a) For the spiritual welfare of all the Crown's "loving subjects" within the Township, and (b) To attain this end—for the support and maintenance of a Protestant Clergy, duly ordained according to the rites of the Church of England.

The Committee further found that seven Incumbents were entitled to share in the surplus. St. John's, London Township, was left out of consideration, or nearly so, being cut off with \$1, because it has its own separate endowment, bringing in an income of over \$1500 a year.

There then remained six portions to be provided. Now it would have been "short and easy" to divide the surplus by six and give one sixth to each Incumbent. But the Committee in their report say that upon a careful consideration of the whole case they "agreed that a just distribution must have regard mainly to (a) The numbers to be benefitted by the spiritual ministrations of the Clergy sharing in the Fund, and (b) The resources, including endowments, of the parishes ministered to by such clergy.

The Committee therefore recommended that, \$1 be paid to the Rector of S. John's Church, London Township, and that the rest of the fund be divided into fifty shares, of which there shall be paid annually to the

Incumbent of the Memorial Church	10 shares.
" Christ Church	10 "
" S. Matthew's and Emmanuel	9 "
" S. John Evangelist, London	9 "
" S. George and the Hosanna	7 "
" Trinity & S. George, London Tp.	5 "
	50 "

The Executive Committee, while adopting the principle of division, made one or two slight alterations in the distribution of the shares.

In December the Report of the Executive Committee came before Synod. An amendment calling for an equal distribution was lost, and the Report of the Special Committee, as originally presented to the Executive Committee, was carried, and made a direction of the whole Synod.

This proceeding on the part of the Huron Synod shows two or three things:

Firstly.—That the Synod of Huron believes in the principle of discriminate distribution.

Secondly.—That immediately upon judgment being secured it grappled with the question, and settled it until further order is taken.

Thirdly.—That in order to do this, five members of the Synod were found, not in any way themselves interested in the Fund, who were willing to give the necessary time and attention to the matter.

Surely it ought to be possible, in this large Diocese, or outside of it for the matter of that, to find three good men and true, who would spare the necessary time, and give the necessary thought to this, which is, after all, not such a very difficult question to deal with.

By all means let us have this Commission; let the Synod ratify beforehand their decision, and there is no reason why the next division in August should not be made upon the principles of fairness, which they will lay down, after taking evidence upon the merits of each case.

This splendid endowment, well managed and carefully distributed, would supply all real needs within the township, and take away all

excuse for those amendments of the Commutation Fund By-law, whose actual effect would be to raise to \$1,200 the incomes of certain country clergy by reducing to about \$400 the incomes of several city incumbents, whose expenses of living are double those in the country parts of the Diocese.

Reasons for giving to the Rectors of poorer parishes a larger share of the St. James' Rectory Surplus:—

1. Because the principle of *distribution in proportion to needs* is clearly embodied in all the Acts of Parliament.

2. Because proportionate distribution according to needs is clearly required by the original Patent from the Crown—"His majesty, having due regard for the spiritual welfare of all his loving subjects." Without proportionate distribution many of Her Majesty's "loving subjects" *must* have their spiritual interests wholly neglected.

3. Because proportionate distribution according to need is clearly recognised and expressed in all the resolutions passed by the Synod.

4. Because if it had not been for the needs of the poorer parishes, it is questionable whether the division of the Rectory surplus would have ever been obtained.

5. Because without proportionate distribution the poorer parishes cannot be maintained, and the most needy and dependent portion of our people would be left without the preaching of the Gospel and the ministrations of our Church.

6. Because the wealthy parishes are well able to support their own clergy if they are willing to do so.

7. Because proportionate distribution would set free that portion of the Commutation Fund which is now or might hereafter be required by certain of the clergy of poorer parishes in the city and township of York.

8. Because the peace, harmony and prosperity of the Church depend upon the maintenance of the principles of righteousness and justice in all her legislation and in the administration of all her affairs.

