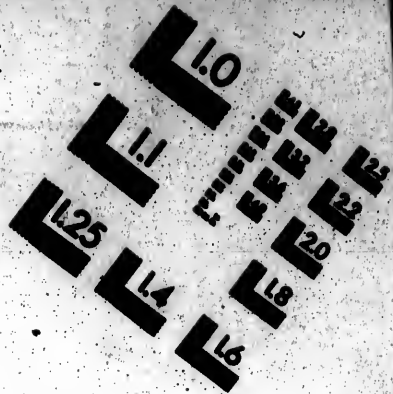
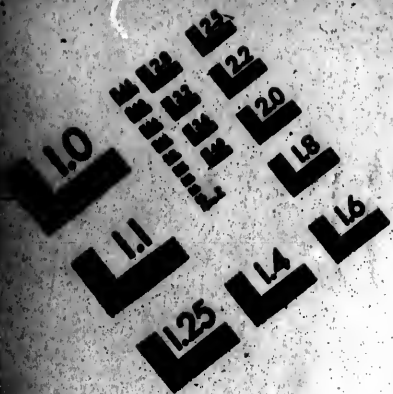




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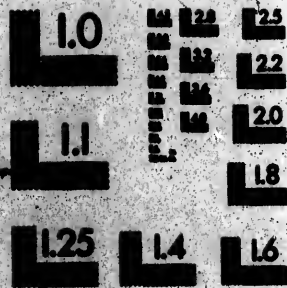
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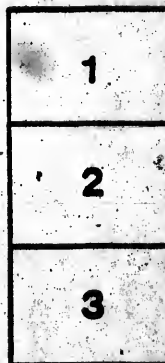
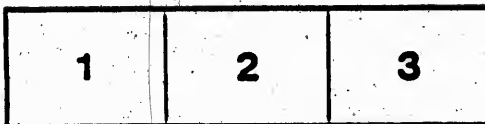
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22

1862

**REPORT**  
OF THE  
**SPECIAL GENERAL MEETING**  
OF  
**THE CHURCH SOCIETY**  
OF  
**THE DIOCESE OF TORONTO,**

**HELD**

**On Wednesday, 16th Nov., 1852.**

To take into consideration the future disposal  
of the Patronage of the Rectories.

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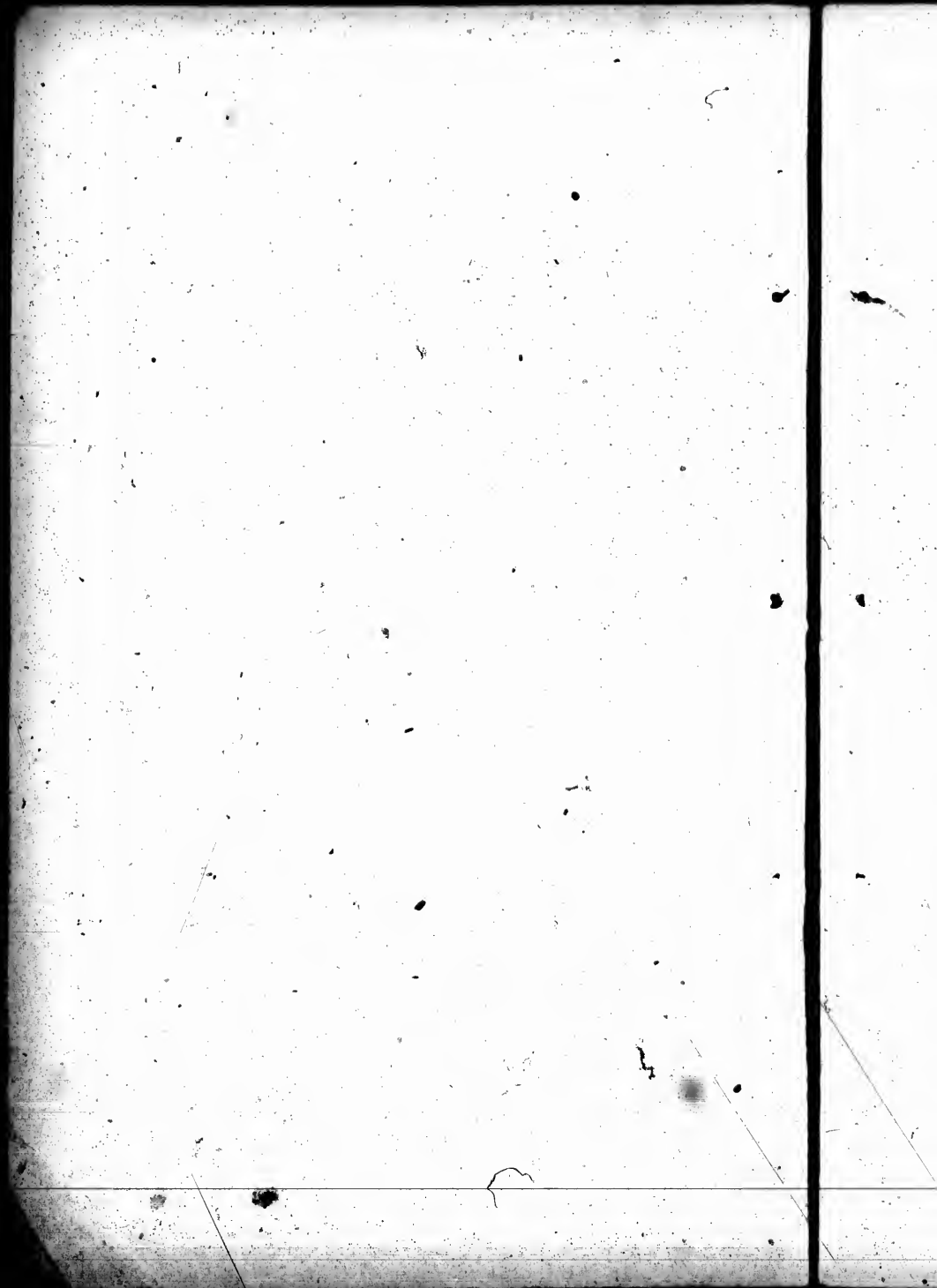
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**TORONTO:**

**1852.**



5

**THE RECTORIAL PATRONAGE**  
**OF**  
**THE DIOCESE OF TORONTO.**

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On Wednesday last a Special General Meeting of the Incorporated members of the Church Society of the Diocese of Toronto took place in this City pursuant to notice, to take into consideration the statute vesting the patronage of the Rectories in the Church Society, and for the purpose of adopting such action thereon as its provisions might require. Owing to the large number in attendance the members adjourned to the capacious School-Room of St. James' in Church-street. The meeting was the largest which has taken place for years, and among these present we observed the following Clergymen and Laity:—

**THE LORD BISHOP IN THE CHAIR.**

The Ven. the Archdeacon of Kingston, the Hon. the Chief Justice, Chief Justice Macaulay, Hon. Judge Draper, Hon. John H. Cameron, Rev. H. J. Grasett, Rev. R. Mitchele, Rev. T. B. Fuller, R. D., Rev. S. Givins, R. D., Rev. D. E. Blake,

R. D., Rev. T. Green, 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 Blaquiére, Dr. Burnside, Hon. Col. Allan, J. Arnold Esq., E. G. O'Brien, Esq., Dr. O'Brien, John Duggan, Esq., Dr. Mewburn, A. Dixon, Esq., Dr. Stratford, H. Rowsell, Esq., T. P. Roberts, Esq., D. Crawford, R. Cooper, T. W. Birchall, Dr. Mackelcan, H. Mortimer, Esq., J. H. Haggarty, Esq., Charles Magrath, S. Thompson, Esq., J. 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, Esq., Rev. E. Baldwin, Rev. A. Townley, Rev. J. G. Geddes, Dalton McCarthy, Esq.

The meeting having been opened with prayer, and the Lord Bishop having taken the chair, letters were read from Hon. Vice-Chancellor Spragge, Rev. E. Denroche, Rev. S. S. Strong, Rev. F. Evans, Rev. S. Armour, and the Secretary of the Napanee Branch of the Church Society, &c., enclosing resolutions of the vestry of that place upon the question. The Lord Bishop of Toronto then rose and spoke 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 44 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 equita-

ble 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 fine; 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 well being 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 line 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 torest 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 a way, 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 whom 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 sat down,

The Rev. F. L. OSLEN, Vicar of Bond Head, rose and said, that he had heard that various plans were put forward with a view to a settlement of the matter now before them, and that circulars had been sent to the Clergy and Laity in different parts of the country embodying these plans: he had not read any of them, but being sincerely desirous to arrive at a satisfactory adjustment of the question, he came there to propose a resolution to the effect that the patronage should be vested in the Lord Bishop during his Incumbency, as a mark of our regard, affection, and esteem.

This resolution having been seconded by Alex. Dixon, Esq., and put from the chair,

The Rev. D. E. BLAKE said, that he believed every Churchman would unite in giving the patronage now placed at our disposal to our Ven. Diocesan. But although entertaining this feeling, he thought it would be wrong in principle to vest it in him as stated in the resolution from "feelings of regard, esteem or affection." If we put the question why we should do so, these he would say were not sufficient grounds, we

should do it on higher and holier grounds. He quite agreed with his Lordship that it was an insult on the part of the Legislature to take the patronage from him, but he was glad to find that his Lordship considered that in the disposal of the patronage some attention should be paid to the wishes of the people. He was no advocate of the voluntary system, but he would wish at all times to consult their wishes and promote them in any way by which the Bishop and the Laity might be kept in full agreement. It was evident we must look to the Laity, mainly, for support, but even so, he thought it would be wrong to deprive the Bishop of that power of appointment which he had so long exercised.

The Rev. B. CRONYN said, he would make a few remarks on the resolution now before them. He thought the patronage might well remain with the Lord Bishop during his incumbency, for the reasons set forth in the resolution, particularly as those reasons went apply beyond his Lordship.— But as Government had seen fit to place the patronage in the Society, he must say it with great regret, he thought it would be only right to leave it hereafter in its hands, but not thereby interfering with his Lordship for we all know and feel how much in debt we are to his Lordship. In thus doing we conferred no favour upon him. He Mr. Cronyn for one would be the last to interfere with his Lordship, but as the Society had the power they ought to retain and exercise it. In their hands it was mixed patronage, and as Government had there placed it, it would be well to retain it, vesting it in his Lordship during his episcopacy. Moving a general resolution continuing the patronage to his successors, would not be as satisfactory as this resolution, which can not refer to any other individual, and he would move an amendment, enabling them to frame a bye-law, declaring that the Society should retain the future disposal of the patronage, subject to his Lordships life exercise of it.

The Rev. F. OSLER said, the resolution as proposed by him was written before he came to the meeting, and the wording of it was intended to vest the patronage in his Lordship during his incumbency. In all probability those who succeeded him would find the Diocese divided, and consequently the patronage small. Therefore he felt strongly that the Bishops of the several divisions would be the fittest patrons, and that the future patronage should be in them and their successors.

The Rev. H. J. GRASSETT suggested, that whatever bye-law was now adopted conferring the patronage on his Lordship in furtherance of their present views, it would be competent to the Society to alter hereafter.

The Rev. Mr. CRONYN said, "from time to time" it would be open to them to do so.

The Hon. PETER DE BLAQUIERE said, he rose in order to afford an explanation upon this question, which he believed it was not in the power of any other person present to afford, namely in reference to the manner in which this Act passed the Legislature. Upon this point it was necessary there should be a full understanding. At that time his Lordship was not in the country. An Act was brought in for the purpose of putting an end to the existing manner of appointing to the Rectories, but though a large body of the House of Assembly were prepared to put an end to the power of appointment by the Crown, it was found at the close of the discussion, that if the power was rescinded without providing a substitute there must be an end of the Rectories, with the incumbency of the existing possessors. He would not say it was wise in the hon. member for London to do as he did. It certainly was not the intention of the mover, who said it was not his affair who had the future patronage, his object being to put an end to appointment by the Crown. Then it was, that suddenly and hastily, but as he

believed with the best intention, the Act was passed vesting the patronage in the Society, and it would be for them to remedy the evil tendency of that Act. He mentioned this to shew that transferring the patronage was not a deliberate Act. This it was important to know in discussing the question. It now remained for the Society to express their opinion upon the general principle involved. In his opinion this Society was not a fit receptacle for patronage. He would not call in question the Act, but certainly the Church was indebted to the existence of the Society for its present position, and thus has been forced on her an act diametrically opposed to church principles. He thought were the Society to execute its powers it would do wrong, and were she not to repudiate them, she would be wanting in her duty to the Church in Canada. He was prepared to suggest a mode to give effect to the principles on which it was founded, for he considered that the Society as now constituted could in no way afford to the Church any guarantee for the proper exercise of this patronage. In his opinion the objectionable point is, that it is a principle of pecuniary deposit by subscription which constitutes the right to vote in the disposal of this patronage. Now this is a principle which should be repudiated in its disposal (hear, hear). We can not too soon disburden the Society of what has been forced upon it by this Act, and it was fortunate that we had the power of doing so now once and for ever (hear). A Reverend gentleman had stated that it was not proper to put forward our feelings of respect and esteem for his Lordship as the ground on which a great principle should be sustained. He concurred in that opinion, but he thought that the discussion of the matter so far rightly conducted would strengthen the church, if the means and opportunity now afforded of declaring in whom the patronage should rest were used, and that they resolved to carry

out their views, not by any temporary expedient, but by a permanent arrangement. He would suggest that the Society should for ever disburden itself of the power of appointment by vesting the patronage in the first instance in his Lordship, and whenever the Diocese should be divided then in the different Bishops in whose Diocese the vacancy should arise (hear). He would therefore propose his resolution embodying these views.

“That the future appointment of Rectors in the Diocese of Toronto, now vested by Act of the Legislature in the Incorporated Church Society of Upper Canada, shall alone be made on the nomination of the Bishop of the Diocese; and in case the said Diocese be hereafter divided, then by the nomination of the Bishop of the Diocese in which the vacancy has occurred.”

The Rev. F. OSLER thought it better calculated to meet the views of the meeting than the resolution which he had moved, and he would therefore withdraw his resolution and cordially second that of Hon. Mr. De Blaquiére.

The Hon. the CHIEF JUSTICE thought that one resolution might well follow the other, the first would be expressive of personal feeling, the second might embody the permanent arrangement, and thus both might be happily carried into effect.

The Rev. C. C. BROUGH also thought that without interfering with the spirit of the resolutions, the principles which they desired to assert might be kept in view and coupled with them.

Hon. Mr. DE BLAQUIÈRE would wish to see put foremost in the resolutions the public principle involved, and highly as it was necessary to record our affection for his Lordship, still putting it on this footing is not putting it on public grounds. He would here ask a question—has the resolution of the society the force of a bye-law, or is a bye-law necessary to carry out their object?

The **CHIEF JUSTICE** observed the statute of incorporation says that it must be a bye-law.

**HON. MR. DE BLAQUIRE**—Then a resolution adopted to-day might be set aside to-morrow; but he had hopes that when the question was put it would be put in a manner distinctly transferring the right of patronage now and for ever to the Lord Bishop and his successors.

The **Lord Bishop** said he liked the resolution if put in the way desired by Mr. De Blaquiere as it affirmed a great and high principle.

The **Rev. Mr. CROMYN** wished to know which of Mr. Osler's resolutions was to be put, whether that personal to his Lordship or that of the general nature, if the latter he had some observations to make upon it. With reference to the question of principle he did not view it as did the hon. gentleman who thought it contrary to all Church principle that the patronage should be in this Society. Not one-eight of the church patronage at home was exercised by the Bishops, therefore it could not be said it was opposed to the principles of the Church that lay patronage should be exercised in it. We knew by our own Temporalities Act that any one who built or endowed a Church in Canada might hold the patronage for ever. In this Society the annual payment of £1 5s. would give the right to be an incorporated member on ballot, and he saw no objection to the members retaining the patronage after his Lordship's time. No doubt they would all wish to record their sense of his Lordship's services by placing the whole patronage of the Diocese in his hands, but his Lordship's successors would have the appointments to all the missions, though not to those 44 Rectories. He contended it was not inconsistent for laymen to hold such patronage. Good has arisen at home from doing so. The great Hooker and others had entered the Church through lay patronage. He

would not interfere in any way with his Lordship but he thought that after him, and he prayed he might be spared many years over us, the Society should retain the patronage. This would not be derogatory either to the Church or the Society. As for the future, the lay element was entering so rapidly into Church affairs that even if we could make a successful effort to exclude them we ought not, but should rather try to interest them more and more in Church matters. (Hear, hear.) He would support Mr. Osler's resolution particularly as the act says we may alter our Bye-laws "from time to time," and the time might arrive when we should deem it necessary to change the disposition thus made.

The Rev S. B. ARDAGH said that when he came up from the circulars transmitted he thought several Utopian schemes would be put forward. In his locality the several clergy agreed as to a course, and he had no hesitation in saying the universal feeling was that his Lordship should exercise the patronage. His parishioners were called together, and were unanimous, but as the Rev, Mr. Cronyn observed, the lay element should have a due preponderance in the Church, it was considered that the Bishop should have the appointment to the vacancies, but in connexion with the congregation, the Rural Dean, the two senior Clergymen, and the Churchwarden, the Bishop to be advised by them. This would satisfy the laity they had a voice in the nomination, but he thought if the elective principle is to be adopted it should be embodied in a bye-law.

Hon. P. DE BLAQUIERE did not consider the question of lay participation at all mingled up with the general subject, though when the lay voice came to be tested by subscription it was found to be orthodox. (Hear, hear.) If the mere fact of subscription were sufficient what security had they against their nomination being



influenced by parties without religion. (Hear, hear, hear.) As to the question of lay patronage as exercised in England, he hoped to see it exercised in Canada by the founding and endowment of Churches, not the restriction of it to those who purchase their right to vote by the payment of £1 5s subscription annually. (Hear, hear.)

Rev. Mr. CROMY observed it was not every one who did so could vote—that privilege was confined to incorporated members alone paying £1 5s. or life members giving £12 10s. These were the parties eligible to become incorporated members subject to ballot, and he did not consider they did so to buy a vote, but he trusted were influenced by higher motives, by the spirit of religion, and would be so as long as the Society existed—(hear.)

Hon. JUDGE DRAPER said, in reference to the question as to a Bye-law, it was competent to the Society to pass a resolution but not to make a bye-law; the latter could not be passed unless upon due notice, given at one monthly meeting to consider it at the next; no notice had been given of any action on this subject, and even if there had been, this was not a monthly meeting.

The Hon. the CHIEF JUSTICE drew attention to the 12th rule of the constitution adopted in 1844, which still prevailed unless it was regularly altered.

The SECRETARY read the rule as it then stood, and as lately altered and numbered 13 in present year's report. He gave as a reason for the alteration that it gave members at a distance timely notice of proposed change, and enabled them to express their opinion on the subject.

The Hon. the CHIEF JUSTICE said if this general principle were to be adopted, more deliberation would be required, and therefore the natu-

ral course would be to adopt two resolutions to the effect proposed, and then consider the general question which would suggest a bye-law being framed in accordance with the resolutions, notice to be given at next meeting, and considered subsequently, and he read the draft of a bye-law accordingly which was laid on the table.

Rev. W. BERTARDON thought the thanks of this meeting should be frankly offered to the Chief Justice for his draft of bye-law ; we should act with deliberation, not hastily, and instead of dragging the clergy and laity down here again at an early day, it would be well to leave the patronage until next annual meeting in the hands of his Lordship. This would give them an opportunity of conversing with many. He thought the lay element—and he was neither afraid nor ashamed to avow it, ought to have its weight. His friend on his left knew that in Southampton, in one of the Churches, the appointment of the Clergyman was in the laity alone ; true it was the Bishop disapproved of the manner of appointment, yet at the time he was appointed, to the charge there were 42 candidates. But the question of great importance to the Society was, whether or not its interest would be advanced if the lay element were now introduced, and if members of the Church being communicants had a vote in the appointment ; he thought increased interest would arise if the laity were more consulted, and had more opportunity of expressing their opinions, and it would be more satisfactory to the Church at large. He was not desirous of taking the patronage out of the hands of the Diocesan, but he thought it would be more satisfactory to deliberate between this and June upon it, and at that season many would be induced to attend who at this season cannot come, and a fuller and fairer expression of opinion would be then obtained if the Chief Justice would consent to defer his resolution.

Dr. MACKENZIE said, many had travelled from a distance to attend this meeting, and if it were incompetent to it to pass a Bye-law, it would be better to defer the question to another time. He differed widely from some of the speakers on the subject of excluding the Laity. He thought the time was come when they must more or less have a voice in the selection of their Clergy; and while he laments the danger of losing the endowments, yet if they were examined into it would be found they were clearly inadequate to their present wants, and still more so to the future. In Canada the voluntary principle was beyond doubt in operation. The Clergy were thrown to a great extent on the affection and liberality of their flock, and he would like some plan which might ensure them an adequate support; and though opposed to the democratic principle of election, yet he thought some opportunity might be given to the laity to express an opinion, they might suggest whom to appoint without interfering with the patronage. He saw there was a strong feeling evinced in the meeting as to the necessity of continuing the patronage in the Bishop and his successors, but this would not be satisfactory to the laity. As one of that body he spoke plainly, and he would say it was difficult to arouse in them feelings such as ought to prevail, but would effectually by giving them a voice in the nomination. In England the principle works favourably, in many places the congregations alone choose their pastor, and the support was derived from the pew rents and such funds. The Rev. Hugh McNeill, of Liverpool, and other eminent divines received their stipends from such sources, and so it will be in this and other Canadian Dioceses. Everything is now in favour of giving the laity a voice in the nomination, and if they had it they would come forward and sup-

port the church more effectually. He did intend to suggest that whenever a vacancy arose the District Branch should select a clergyman and the pewholders another, and submit their names to the Bishop, but he saw it would be of no use, as a bye-law can not now be passed if he understood rightly, and under these circumstances he thought that it was as well to adjourn the final decision upon the matter until June.

The Rev. C. C. BROUGH thought by the plan proposed no infringement upon the prerogative of the Diocesan was intended, but it occurred to him that whilst desirous by our acts to preserve that prerogative, we might endanger it by tempting parties to get up independent chapels, and if we altogether repudiated the lay element parties might be found who from unworthy motives would do so.

THE LORD BISHOP said, as the non-attendance at this meeting of many had been observed upon, he wished to call the attention of the meeting to the fact that to every Clergyman in the Diocese had been sent copies of the Act they were now discussing, not only for their own use, but also sufficient for their people, and if they did not now attend, that was no reason why they should keep the Diocese longer agitated upon the subject.

The Rev. Dr. BEAVAN rose to a point of order. There were two resolutions under consideration. He would suggest that the first should be put, and then they could discuss the second.

GEORGE DUGGAN, Jr., Esq., thought there was much feeling amongst the Laity, and a desire to have Lay influence introduced. It would have the effect of uniting the Clergyman and his flock. He had conversed with many on the

subject, and thought it would not be an undesirable mode to name a Committee, who would frame bye-laws accordingly, and report them at the next monthly meeting, in order to their being adopted at the following monthly meeting or in June. People were to blame for not availing themselves of the present opportunity for discussing it. It was said that the Laity were not sufficiently aware of it, and were this so, it would be well to afford them more opportunity. There was at this meeting no opinion of the Laity. It was said they were unanimous in their approval of the course proposed. This was not so. There were many who he knew would not desire to transfer the patronage beyond the present Diocesan, in whom they would place it not for the reason in the preamble alone but because doing so was also best calculated to promote the interests of the Church.

HON. J. HILYARD CAMERON said that the observations of Mr. Duggan arose from suggestions made by himself; and as this meeting was not competent to go further than a resolution, it was as well people should know the deep responsibility thrown upon them in framing any bye-law which would give the Laity influence in the election, and as a bye-law cannot be passed now, he thought it would be no harm to name a committee to prepare one, and report at the next meeting. In the meantime means might be taken to make these proceedings known through the length and breadth of the land. He did not think the principle of Lay nomination was against the principles of the Church. At home, both in England and Ireland, Collegiate and corporate bodies exercised that power. With them they did so as a governing body; and though with us the power would be in the body the principle was the same. If his opinion as to the exercise of this power were to be expressed, he

would vest the power in His Lordship so long as his life was spared, and he prayed God its span might be extended to the longest limit assigned to man. (Hear, hear.) The reason he urged this strongly was, that he felt His Lordship enjoyed the favour of his people, and he as strongly felt that the patronage during His Lordship's life should not be out of his hands: but he was not prepared to say he would submit to have it in the Diocesan at all times, nor was he prepared to say he would not; but he must reserve his decision to a future period. If the Laity had not more largely availed themselves of this opportunity for discussion on the subject, they had only themselves to blame. Yet he as one, was not prepared to say what his ultimate decision would be, or what it would not. He considered the Act fortunate. He was himself an humble instrument in promoting the passing of it, based on a little Bill which had been introduced, and which would have swept away the Rectories as they became vacant (hear, hear.) When the suggestion to refer it to a Committee was adopted, an amendment was introduced to take that vital action upon the Rectory question in the Court of Equity, in furtherance of which they might not be aware a Bill had been filed to abolish them all. At that critical moment there was no time for deliberation, and when he considered the actual constitution of the House, deficient as it was of influential members of the church of England able to do justice to the church, he secured the patronage being vested in the Church Society as the best governing body that offered, having the Bishop to consult with. In fact, he felt that when the time came for its removal from the hands of Government, where it was placed with men nominally Churchmen, who left it with his Lordship, yet the time might come when the Government would not

take the recommendation of the Bishop. (Hear, hear.) He felt, he repeated, that in doing as he did he was taking from them the means of doing the Church an injury; and, therefore, he was desirous of taking it out of their power, and placing it in other and more friendly hands. That being the case, every means and opportunity should be given to the whole Church, Lay as well as Clerical, to pronounce an opinion upon the question of its ultimate disposal. There should be no error, no mistake, in what we do, and he would suggest the appointment of a Committee to prepare a bye-law, and submit it to the consideration of the next general meeting, and to be published one, two, or three months beforehand, so that all might know what was being done, and all express an opinion upon the question.

THE LORD BISHOP rose to say he considered the course pursued by Mr. Cameron a very right one.

THE HON. JUDGE DRAPER said he had prepared a resolution which he thought would meet the views of all; and the several proposers and seconders had some conversation as to alterations and amalgamations so as to embody them.

THE HON. the CHIEF JUSTICE said he considered that ample notice had been given of this meeting. He had seen it in remote parts of the Province, and he thought the sense of the meeting seemed to be to vest the patronage, not only in the present but future incumbents of the See. He saw no necessity for a delay until June. This act cannot be said to have become law until the Proclamation of last September, which gave it effect, so that no time had been lost in convening this meeting. If the decision of the Society on the question now before them, were postponed until June, and that in the interim a

vacancy arose, there could be no legal institution of a pastor by any but the Church Society or some one intrusted by it, with the patronage. Legal questions also might arise, questions of title and right of ejection, for instance. If a vacancy were now filled by his Lordship, the question might arise, how was the incumbent appointed, whether by the Church Society or its nominee? The answer must be—No. For any inconvenience and delay, they would therefore be responsible as well as for any division which might be created. As to the interference of the laity, it was said they were not represented here. Were that so whose fault was it? but he saw many here, and there was nothing to prevent their intending as well as the Clergy, many of whom had come from a distance. Some talk of not interfering with the rights of the Bishop, but they were not free from being charged with inconsistency. (Hear.) They would nominate three or four and let the Bishop chose therefrom. Now he would like to know was not this an interference, yet if it would have the effect of creating among them a warmer interest, that might be a necessary reason for adopting it, but, for his part, he thought the great bulk of the people by whom the appointment might be thus made, would much more steadily support the pastor named and appointed by the Bishop, than one named by a majority of the laity against their individual wish. (Hear, hear.) He had seen some strong examples of the insufficiency of the voluntary system in Canada. Look to the Roman Catholics, to the Methodists.—Do they consult the laity in nominating a pastor? No. If any one denomination in Canada, more than another, exercises that power it is the Church of Scotland. It was an undesirable state of things, and as to the sufficiency of the voluntary system, we had only to



turn to the neighbouring States, where he had seen it stated on good authority that, in the State of Pennsylvania the laity of the Presbyterian body, who were consulted in the appointment, did not contribute an average of more than \$150 to the support of their clergy. (Hear, hear.)

Dr. MACKELCAN said that in latter years the income of the Church Society diminished, instead of increasing with the wealth and population of the province, and contended that if the laity had confidence in the Church Society, a larger income would fall in to it. Now one means of effecting this was to continue the patronage in the laity as they must have a voice. He was no friend to the voluntary system, but he would not say we may yet come to it, and he thought if an arrangement were entered into, to give them a voice in the nomination they would take a greater interest in the Society, see more of its practical benefits than now, and attend more regularly the ministrations of the Church. With these views he would suggest that the District Branches of the Church Society should have the nomination of candidates to the Bishop. This would give the laity a voice in the nomination, and check the election of clergy contrary to the spirit of the church. Thus would all be brought in harmony, and it must tend to extend the church more widely. But as this meeting was not competent to adopt any bye-law upon the subject, there was no use in pressing it now.

The Rev. J. G. GEDDES said, it had been lately observed to him that the Church Society was losing the confidence of the people, but he at once denied that such was the case, and to sustain this denial he opened the reports and shewed there from that although at the close of the years report the Society was labouring under the shock given to it by the painful irregularities of a confidential servant, still the report shewed,

In many instances, a larger amount of subscriptions; a brother clergyman had made the same remarks. This statement had been made here, and he thought this ought to be corrected; and when it is said the time named by the notice was not sufficient, he certainly differed in opinion for he did think ample time had been given to all. The subject had been much discussed, there had been writer upon writer upon the subject in the columns of the press. He came there prepared to act in the matter, but he was not previously aware that this was no time to pass a bye-law.— His belief, however, was that even if it were known we were competent to do so, no larger meeting of the clergy and laity than the present was likely to be got together. It was contended that it would increase interest in the Society if it had this patronage, but he would like to see the subscriptions of the laity flow from some purer and holier motive—(hear)—from a desire to propagate religion; to send missionaries to relieve the spiritual destitution of the distant settlers, and not from a desire to grasp the patronage of the Church or exercise its power—(hear, hear.)

The Rev. Mr. CRONYN said he dissented from the resolution as framed partly for the reasons already explained and partly because it was competent to them to pass any bye-law they saw fit "from time to time." If we finally disposed of it now we would be anticipating the wishes of the Society at a future day when there might be good grounds for changing our opinion, The Rev. Mr. Geddes had said that the Society was not in any languishing state. Now if the population increased in any great ratio so ought the congregation and the funds; but he believed the funds were at a stand, and this was not a satisfactory state of things. It was said this was essentially different from the exercise of lay patronage at home. The Colleges in Ireland had en-

dowments bestowed upon them, the University had its endowments and great patronage. In this instance the Government had handed those endowments to us, and that being the case he did not think it inconsistent to exercise the patronage with which the Government had thus endowed us. He did not see in what lay patronage differed from these cases he had cited, and saw no argument against the Church Society retaining in its hands the patronage confided to it. It was time now to introduce the lay element into the Church. They must in secular matters work together; and over spiritual matters might their Bishop long preside. (Hear, hear.) Endowments were the secular matters. These Government had provided for the Church and with them he would maintain the laity had a right to interfere, and the time was coming when they would. We should not therefore pass what would be a vain resolution. The Roman Catholic Church did not allow lay interference in nominations, but if they had reason to be dissatisfied they could constrain their Bishop to remove the minister and he did so. Thus we behold the lay element recognized in that iron bound church, but he would rather see it recognized in the appointment than in the removal of a minister. (hear.) How do the Methodists act? The Conference appoints and that Conference was largely composed of their laity. He was not prepared to say how it would work with us. The sooner we introduce it into our secular affairs in aid of the Lord's work the better would we be able to devote ourselves to spiritual affairs.

The Rev. Dr. LUNN made some observations which we did not catch, his back being turned to us.

The Rev. Dr. LERR said the only question now was whether the appointments should be hereafter in the Church Society or in the Bishop.

In all meetings such as this unanimity was desirable. To a certain extent it now existed, namely, so far that all agreed in confiding to his Lordship the exercise of the patronage during his time, and with one voice rose to show their respect to him. But its after disposal was the knotty point. As to this he would appeal to the meeting, and ask them would it not be better to let the further discussion of the matter drop now, and he sincerely hoped that for many a year it might not be necessary to revive the question. Let us when we go from this meeting be able to say that there were no dissentient voices raised, and that we were unanimous in our decision. If this course were approved of, let this disputed point drop with the consent of the proposer and seconder, and a bye-law embodying the spirit of the resolutions be prepared giving the patronage to the Bishop for life which could be submitted at the next monthly meeting, and in due time formally adopted. (Hear, hear.)

The Rev. T. B. FULLER said it would afford him much pleasure to vote for the first resolution, but he confessed he should like to see the question finally disposed of, as he thought any postponement on that point might hereafter be deemed invidious to his Lordship's successor. In his opinion the present was the time to settle it. - According to the constitution of the Society no By-law could have effect, without the consent of the Bishop, and he did not think his Lordship's successor would be likely to consent to a By-law which would take it from him. (Hear, hear.) He could not vote for Mr. DeBlaquiere's resolution, for he thought the time was come when we must call in the assistance of the laity. We do not hold the position that we ought. When parishes became vacant there were no clergy to fill them. Look to our Divinity Students, are they in number as they

ought?—No; and why is this, but because the leading families in the country do not encourage their sons to study for the Clerical Profession. This was not a proper state of things, and to remedy it we must call in the assistance of the laity. Let us look to the condition of the Church in the United States, under God, its existence and present prosperity is to be attributed to the laity, and there so well had it been working that one half its present members had been born in other Protestant denominations. Their laity have a legitimate voice in the Church, and when we see it there, growing from a small beginning we have no reason to be discouraged. As evidence of the feeling of the laity in the adjacent States, he instanced a Church in Buffalo, the incumbency of which was lately vacant, and a debt lay upon it amounting to \$3,000. A member of the congregation said to another that it would be desirable that the new Incumbent should not enter with such a debt upon it, and he proposed to pay one half if his friend would pay the other. The proposal was acceded to and the debt paid. There was evidence of the beneficial working of the lay element in the adjacent State, and we could not help thinking that if the laity were not allowed to use their legitimate influence here the consequences might be disastrous.

Hon. Mr. DE BLAQUEVAIRE said that nothing had been he hoped dropped by him calculated to create disunion. There was a great principle involved in the resolution, and any deviation from that he thought was to be avoided. He would now observe on one point: It was said that the lay element would, by having a voice in the nomination be stimulated to exertion; there was no one more anxious than himself that the lay element should be legitimately drawn forward, its proper place was in the govern-

ment of temporal affairs, and that would be best attained by keeping from them the power to appoint in spiritual affairs. He would, however, for unanimity withdraw his resolution, but his opinion was not the less confirmed of its propriety.

The Rev. C. C. BRONN said that if the resolution could go forth with the explanation given it would be satisfactory, but otherwise it might be supposed we would repudiate the lay element. If any real good could be effected by passing it thus, he would say go on.

J. H. HAGARTY, Esq. said, he would record his emphatic protest against this principle.—What has the lay element to do with the appointment? Why introduce *ad captandum* argument—if withdrawn it would be against his emphatic protest against the patronage being in any hands but the Bishops; but for unanimity he would withdraw it, at the same time he asserted that the parishioners should in no way interfere in the nomination.

The Rev. Mr. CROXEN said that if the patronage was given to this Society, laymen would have a voice, being incorporated members to whom the Government had given the patronage, and it was these, not the Parishioners, would have a voice. The Bishop, the Clergy, and the lay element elected in, constituted the Corporation.

The Rev. ABRAHAM TOWNLEY said he came here in great inconvenience in order to support a principle, and if they were to adjourn their decision to to-morrow, he is so, and no further.

The Rev. Mr. CROXEN suggested that the proposer of the original resolution should withdraw it, and if the seconder were equally willing to do so, and take up the resolution as proposed to be altered, unanimity might be obtained. He was not prepared to support it as it now stands, but must vote against it: in fact, there was so

many propositions before them, that no one could well tell what they were called on to consider.

After some conversation, the Hon. Mr. De Blaquiere's resolutions were withdrawn, and the feeling of the meeting embodied in the following resolution, which was moved by the Rev. F. L. Oaler, M. A., seconded by Alex. 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. Grassett, the Rev. F. L. Oaler, and Rev. D. E. Blake, to prepare a By-law to be submitted to the next monthly meeting, declaring in whom the right of presentation to the Rectories in this Diocese shall be hereafter vested."

The Bishop was then moved from the Chair, and the Ven. Archdeacon of Kingston called thereon, and the thanks of the meeting being voted to his Lordship, the meeting closed with prayer.

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