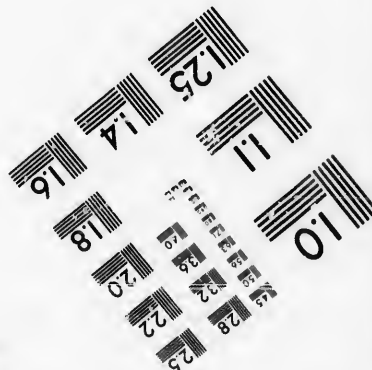
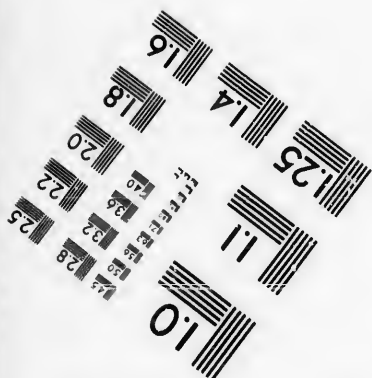
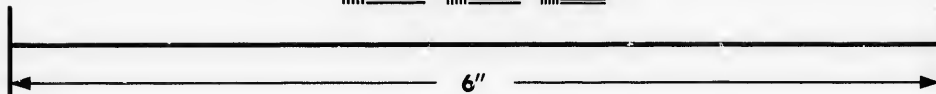


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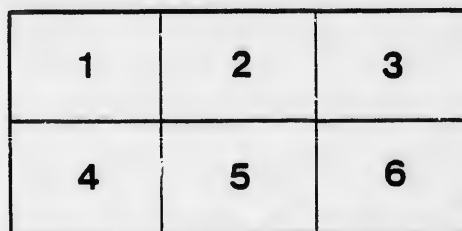
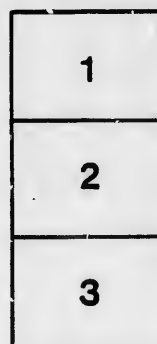
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Mar. 6, 1905.

A PASTORAL

234
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TO THE

CLERGY OF HIS DIOCESE,

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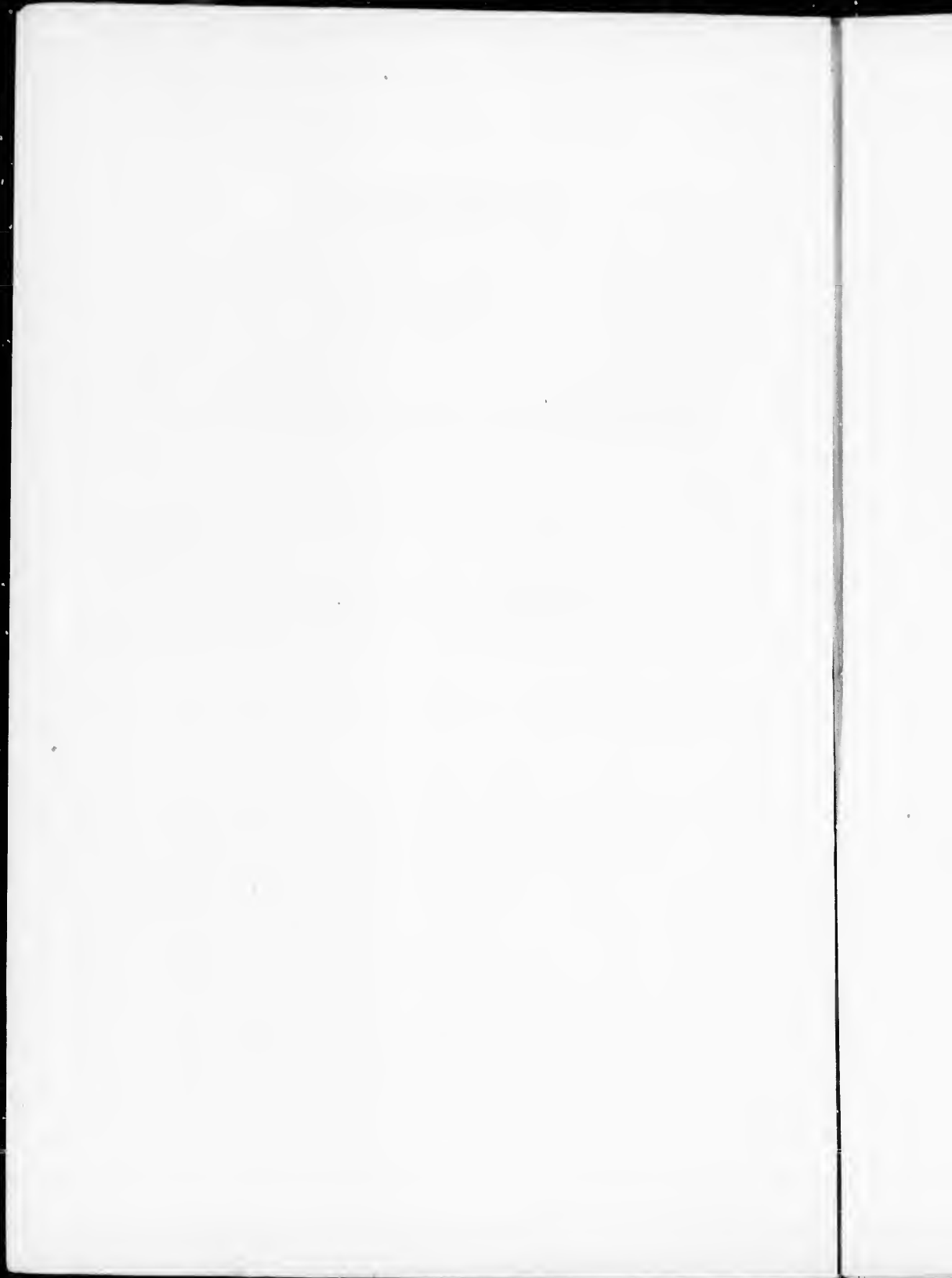
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A PASTORAL.

TO THE CLERGY OF THE DIOCESE OF MONTREAL.

MONTREAL, Jan. 13, 1875.

REVEREND AND DEAR BRETHREN,

A Statement, emanating from the Select Vestry of Christ Church, Montreal, having been published, I feel disposed to address to you a few remarks upon it, knowing how deeply the subject of my status in the Cathedral concerns you, as well as those under your charge.

The Statement in question is drawn up with considerable ability, and the language in which it is couched is not otherwise than respectful to myself. Still I regret to say that some of the facts are so stated that they scarcely convey a faithful and correct impression.

The first twenty-seven pages are mainly taken up with arguments to prove that Christ Church is a Parish Church. And this would naturally lead the reader to suppose that I had questioned this fact, whereas I have invariably admitted it; and am fully aware that, as a Rectory, it possesses very many rights, not one of which do I desire to abridge.

In page 31, a Document, purporting to be the first Draft of a Form, proposed to be used in the Cathedral at the Induction of Canon Baldwin, is introduced, as if to

7/ shew that there was a desire on my part to ignore him altogether as Rector of the Church. I need hardly say that such an idea never crossed my mind. It would be absurd to suppose it for an instant. The Draft was in accordance with the Form which I am in the habit of using for my ordinary Licences and Inductions. And it will be seen by referring to the Form which was actually used on this occasion, that the Title of Rector was introduced not once merely, but repeatedly.*

If I remember rightly, there was one point which was under deliberation, namely the precise legal Title by which the Rector should be designated, whether as "Rector of Christ Church" or "Rector of Montreal," or "Rector in the Cathedral of Christ Church." The latter was adopted, with the concurrence of all concerned.

In page 33, I think that a little undue credit is taken with regard to a change in the Service, as though that change had been made in order "to conform to the Bishop's Pastoral;" whereas the case was really this—that the Rector, being desirous to shorten the Morning Service, simply availed himself of the liberty expressed in a clause of the said Pastoral, which ran thus; "In ordinary Parish Churches, if it should be desired to shorten the present Morning Service, this may be done by using the Morning Prayer and Communion Office, and reserving the Litany for the afternoon, &c." I expressed no *wish* on the subject, but merely gave a general *permission*.

In the same page, the erection of a new Block of Seats is alluded to. But no mention whatever is made of certain antecedent facts; at which I had naturally

* The designation of "Rector" occurs no less than *five* times in the Service in question, which I myself framed and authorized; viz., three times in the Presentation, once in the words appointed to be used by the Churchwardens, and once in those which the Rector himself was appointed to use.

taken umbrage, as expressed in a previous letter from me to the Rector, but which is not inserted in the Statement. Had it been given, it would at once have explained the allusion in my Letter of Dec. 26, which is otherwise unintelligible.

By the erection of these Stalls it also seemed to me that a mistake had been made in dissociating the Rector and his Assistants from the Choir, where they had always sat. And I much wished, if it was determined that the new Seats should remain, to suggest something which would tend to lighten their appearance, and to balance them by placing stalls that would harmonize on the opposite side. But as to any proposal of mine being made with a view of lowering the position of the Rector (see page 35), I am very sure that he himself would be the first to acquit me of such an intention.

Mention is made more than once in the Report of my demanding certain "rights," as though I claimed them as strictly "*legal* rights." This I have done, but I have purposely avoided the use of the word "*law*" or "*legal*," with reference to any claim whatsoever. For it will be observed, that in my correspondence with Canon Baldwin I simply complained of the anomalous character of my position in the Cathedral; and it was *at his special request* that I enumerated my "*Grievances*," which I summed up under the title of "*Claims*;" and expressed the hope that "the Rector (having the dignity and well-being of the Cathedral at heart, as well as myself) would be willing to assent to them."

I must now say a few words with reference to the Legal Opinions, which are given *in extenso*.

It will be seen that they confirm my First Claim, as regards the Cathedral character of the Church ; and my Second Claim also, as regards the Bishop's right to preach. But they deny a legal right to introduce a stranger, (for instance any Bishop, or leading Clergyman, who may chance to be my guest). Now, it is possible that I may have no strictly *legal* right in this respect ; but I do feel that as Chief Pastor in the Cathedral I should possess such a privilege.

It is further contended that I have no legal right to interfere in the ordering of the Sunday Services, so long as they are in conformity with the Rubric ; or again in the choice of an Assistant. But it is not declared—and very naturally, for it was not asked—whether I *ought* to be consulted in both these particulars, which so intimately concern me in a church, which is not merely one of the many churches in the Diocese, but which is my Spiritual Home as it were, so long as I preside over this See.

Now, I am anxious that every Clergyman, and every Layman, in the Diocese (for this is a matter which concerns every member of the Church) should clearly understand these three points :—

First, that I have no wish, and never had any, to deprive the Rector of one single right or privilege belonging to him. My desire is that every one of these rights should remain intact.

Secondly, that all along I have merely contended for the recognition by the Rector of such reasonable claims, as will place me where I conceive I ought to be in the Cathedral Church of the Diocese. The question is, "What is due to me as Bishop"? And surely this should

be ceded, even if it were to conflict with certain legal rights of the Rector.

Thirdly, that, foreseeing the probable clashing of interests, and the difficulties which are almost inevitable from the twofold character of the Church, I proposed as far back as 1872, to appoint a Commission to enquire into the Bishop's position in the Cathedral, and report thereon. On this Commission I offered to place one or both of the Churchwardens; the Chancellor, who was at that time a member of the Cathedral Congregation, and had recently proposed the Rector for the office which he now fills; J. J. Day, Esq., Q.C.; and Judge Day. It will be seen, however, (page 35) that such arbitration was declined by the Vestry.

In the above remarks I have, I trust, avoided saying one word at which those who differ from me might feel aggrieved; but it is due to myself and to the Church that I should remove at once any wrong impression. I have also purposely abstained from any allusion to the case of the Dean and Canons, much as I feel that their status is bound up with my own.

What I have all along desired is an amicable arrangement of interests, and a settlement of questions, which, if not determined, must continue to agitate the Church in this Diocese, and make it impossible for me, however much I may desire it, to return to my place in the Cathedral.

I feel sure that you, my reverend and dear Brethren, as well as every member of the Church, had rather that the Diocese should be without a Cathedral, than that your Bishop should occupy an improper and humiliating position within it.

Of this too I feel assured, that, so long as this contest lasts, I shall have your sympathy, and also your prayers that I may be guided to act rightly in so important a matter.

Believe me ever to remain

Your faithful and affectionate Brother,

A. MONTREAL.

