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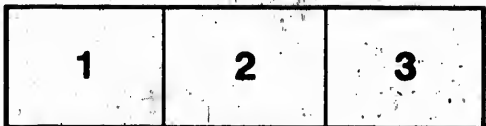
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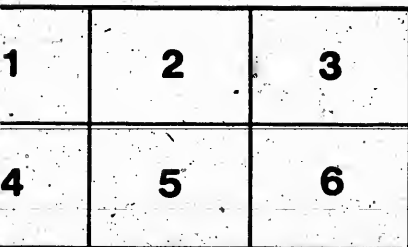
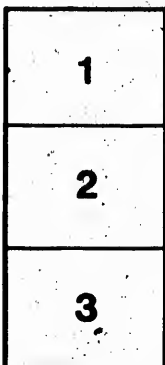
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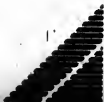
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RESOLUTIONS

ADOPTED AT AN ADJOURNED MEETING OF

THE CLERGY AND LAY REPRESENTATIVES

FROM THE SEVERAL PARISHES OF THE

DIOCESE OF MONTREAL,

On Wednesday, Jan. 19, 1853,

TOGETHER WITH CERTAIN

EXPLANATORY OBSERVATIONS

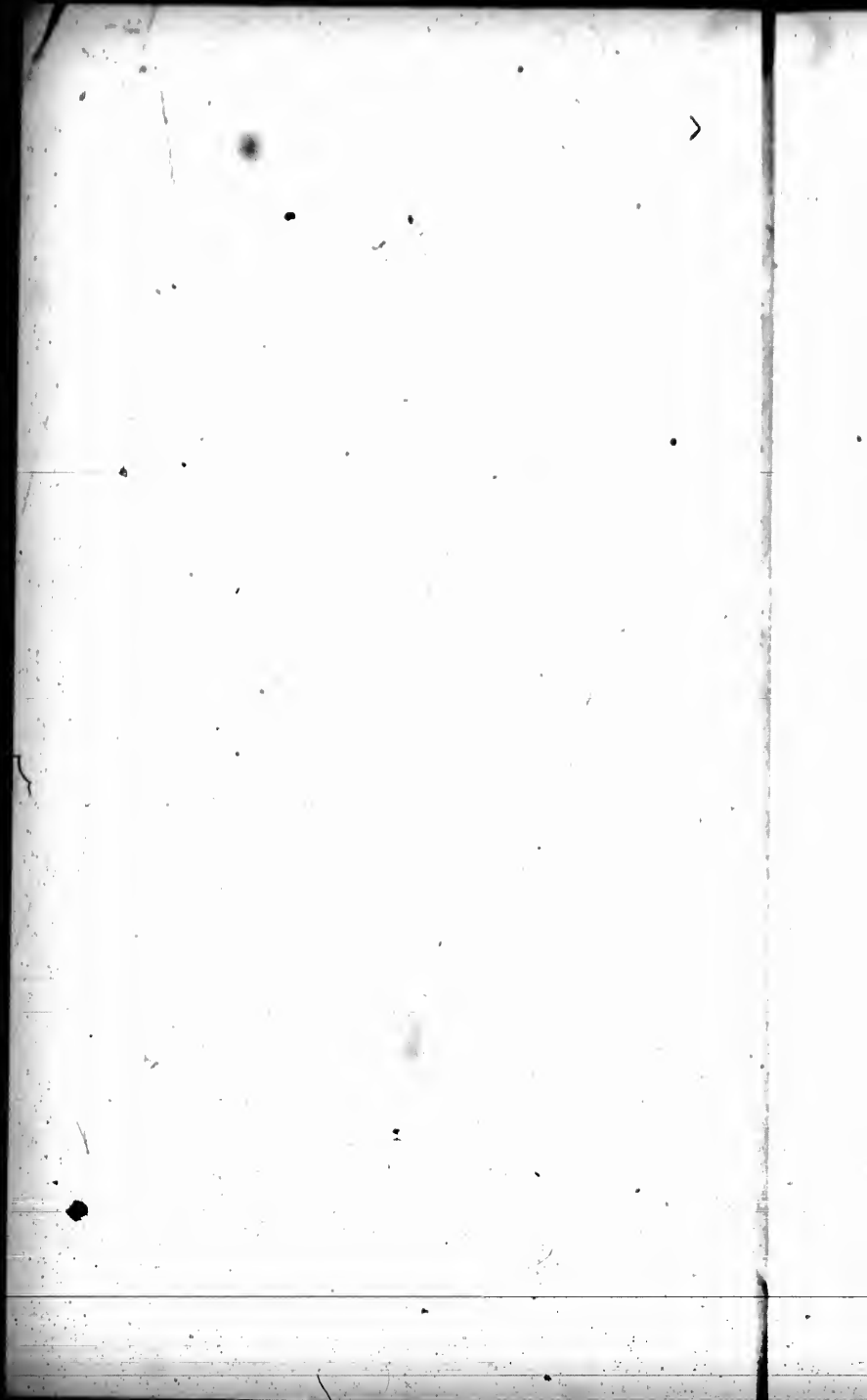
BY THE

RIGHT REV. FRANCIS FULFORD, D. D.,
Lord Bishop of Montreal.

MONTREAL :
PRINTED BY WILLIAM SAUTER & CO.

1853





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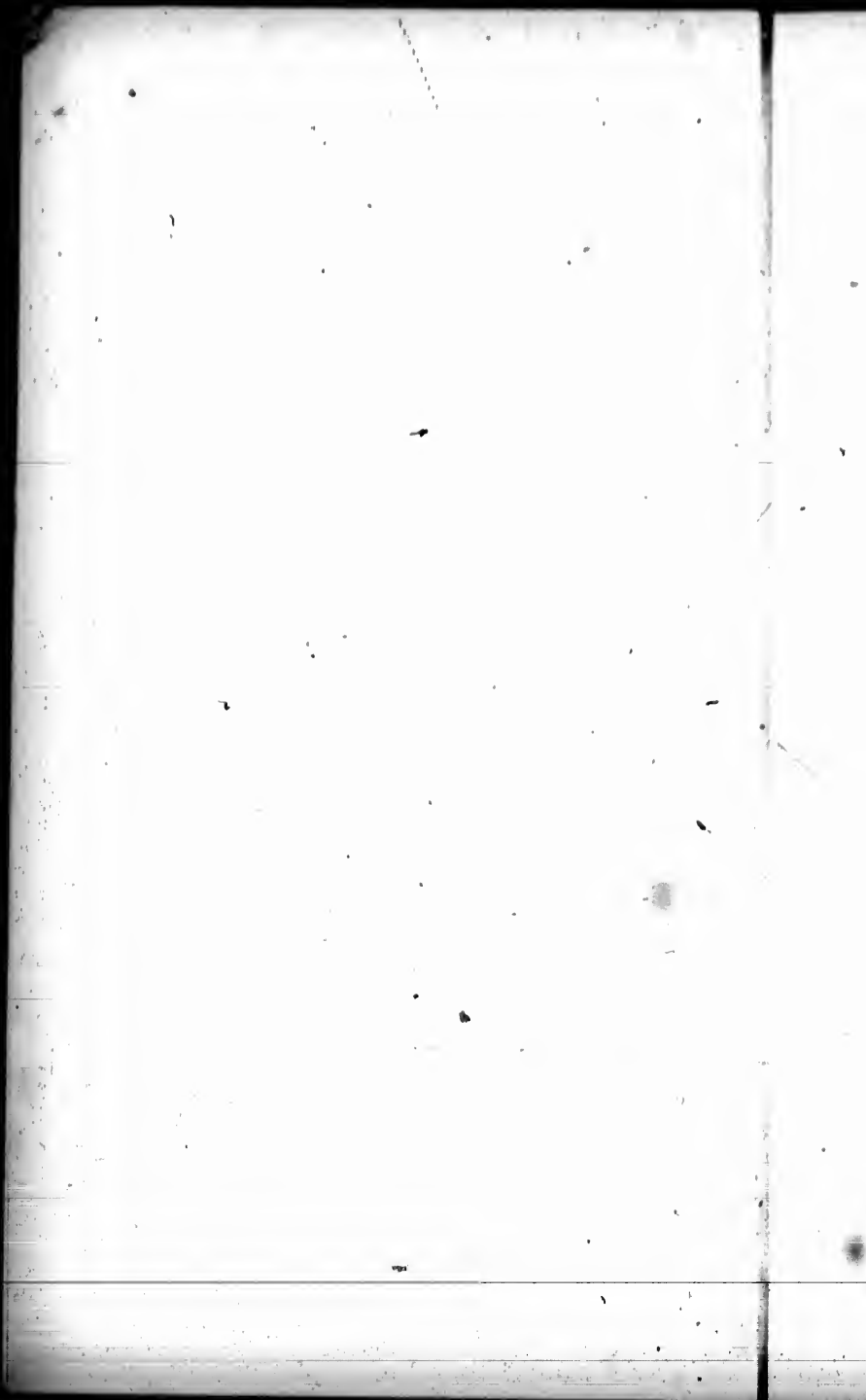
EXPLANATORY OBSERVATIONS

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MONTREAL :
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1853.



RESOLUTIONS, &c.

At a Meeting of the Clergy and Lay Representatives from the different Parishes or Missions in the Diocese of Montreal, held in the National School-Room on Wednesday, January 19, 1853.

The Lord Bishop in the Chair.

A Bill, entitled "A Bill to explain and amend the laws relating to the Church in the Colonies," which had been introduced into the Imperial Parliament last year by Mr Gladstone, was submitted, together with certain recommendations for the amendment of the same, as the Report of a Committee appointed at a previous meeting held in January 1852, for the purpose of taking into their consideration the state of the Church in this Diocese in order if possible to suggest some provision for the better administration of its internal regulations and discipline. Some additional recommendations for the amendment of the Bill, having been approved of at the General Meeting, it was resolved:

1st. "That unless these amendments are faithfully adopted in the Bill, it will not be satisfactory to the Church of this Diocese."

2d. "That the Bill with its amendments be adopted, and that his Lordship, the Bishop of the Diocese, be respectfully requested to forward the same to the Right Hon. the Secretary of State for the Colonies, with such observations or remarks as to his Lordship may seem appropriate."

The following is "the Report of the Committee," with all the several amendments recommended, as it was finally adopted by the meeting,—those in italics having been inserted at the General Meeting.

A BILL

*To amend and explain the Laws relating to the
Church in the Colonies.*

Whereas Doubts exist as to the Rights of the Bishops, Clergy, and Lay Persons inhabiting the Colonial Possessions of Her Majesty, and being in communion with the Church of England, in regard to the Management of their internal Ecclesiastical Affairs: And whereas it is expedient that such Doubts should be removed, and that, under certain Restrictions, they should be authorized to make Regulations for the said Management by Agreement among themselves: Be it declared and enacted by the Queen's Most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That—

1. No Statute, Law, Rule, Usage, or other Authority of the United Kingdom shall be construed or shall extend to prevent any such Bishop of any Diocese in the Colonies enumerated in the Schedule (A.) to this Act annexed, or in any other Colony which Her Majesty shall, as hereinafter provided, have declared by Order in Council to fall within the Operation of this Act, together with the Clergy, and the Lay Persons of the Diocese, being declared or bona fide Members of the Church of England, or being otherwise in communion with the same, from meeting together from Time to Time to make or from making at such Meetings, by common Consent, or by a Majority of Voices of the said Clergy or Laity, severally and respectively, with the Assent of the said Bishop, any such Regulations as local Circumstances shall in their judgment render necessary for the better Conduct of their Ecclesiastical Affairs, or for the holding of Meetings, whether on behalf of One such Diocese only, or on behalf of more than One such Diocese in combination and by mutual Agreement, for the said Purpose thereafter; subject always, as at this Time, in common with all other Religious Communions, to the Authority of

the local Legislatures respectively, and to such Provisions as they may think proper to enact.

II. But it shall not be lawful to impose by any such Regulation any temporal or pecuniary Penalty or Disability, other than Loss of the Emoluments of any Ecclesiastical Office or Benefice, under any Sentence or Proceeding affecting the Tenure thereof.

III. And no such Regulation shall be binding on any Person or Persons other than the said Bishop or Bishops, and their Clergy, with the Lay Persons residing within the said Colonies, and being declared or bonâ fide Members of the Church of England, or being otherwise in communion with the same.

IV. And nothing herein contained shall be held to authorize any such Regulation made in respect of the Nomination of Bishops, except upon the Consent of Her Majesty previously or thereafter signified through One of Her Majesty's Principal Secretaries of State.

V. And nothing herein contained shall be held to authorize any such Regulation which shall touch the Subordination of the said Bishops, Clergy, and Laity to the See of Canterbury, except upon the Consent of the Archbishop of the said See previously or thereafter signed by him under his Hand and Seal.

VI. And nothing herein contained shall be held to authorize any such Regulation which shall direct or allow the Bishop of any Diocese to confirm or consecrate, or to ordain, or to license or institute any Person to any See, or to any Pastoral Charge or other Episcopal or Clerical Office, except on such Person's having immediately before taken the Oath of Allegiance to Her Majesty, and having likewise subscribed the Thirty-nine Articles, and having furthermore declared his unfeigned Assent and Consent to the Book of Common Prayer; but if such See, Pastoral Charge, or Episcopal or Clerical Office, be in a Foreign Country, then the Oath of Allegiance need not be required to be taken by such Person.

VII. And it shall be lawful for Her Majesty, if

and when she shall think fit, to declare, by order in Council, that this Act shall, from a Day to be named in such Order, be in force within any other One or more of Her Majesty's Colonial Possessions besides those contained in the Schedule (A.) to this Act annexed, and this Act shall take effect in the Colony or Colonies so designated accordingly.

SCHEDULE (A.) to which this Act refers.

Canada.	New South Wales.
New Brunswick.	Victoria.
Nova Scotia.	South Australia.
Newfoundland.	Van Diemen's Land.
Prince Edward's Island.	Western Australia.
Cape of Good Hope.	New Zealand.

Together with the Dependencies of the said Colonies respectively.

The foregoing bill, together with the following alterations and suggestions, were submitted for the approval and adoption of the meeting of the Clergy and Lay Delegates convened for the 19th day of January, instant, as indicative of their views of the General Legislative enactments required in this Diocese.

REPORT of the Convocation Committee, appointed at the General Meeting of the Clergy and Laity, on the 22d January, 1851.

"The Colonial Church Bill" having been considered, the adoption of the General Principles of the Bill was recommended with the following suggestions.

1. With reference to the first clause: That the Imperial Stat., 25 Henry VIII., c. 19, so far as the same may affect churches in the colonies, now included or hereafter to be included in the Schedule A, should be repealed.

2. With reference to the same clause: and in order more clearly to define what shall constitute Lay Membership; that all persons having received Christian Baptism, and made a written declaration that they are bonâ fide members of the Church of

England to the Clergyman of their Parish or District, or are communicants of the said Church, shall be so considered for the purposes of the said act.

3. With reference to the same clause: That in order to produce, as far as possible, uniformity of action in the Dioceses in the North American Colonies, it is desirable that the senior Bishop, for the time being, should be appointed *Provincial Metropolitan*, and that there should be a *General Convention* of all the Dioceses convened under his presidency; that no Canon, Rule or Regulation should be in force as the act of such *General Convention*, until it shall be allowed by the *Archbishop of Canterbury as Metropolitan*, — and that the *Diocesan Conventions*, meeting under each particular Bishop, should be restricted from passing any Canons contrary to the Laws and Canons of the *General Conventions*; also, that in framing any new Canons, or adapting those of 1603 to the present state of the Church in these Colonies, it should not be lawful for any Synod or Convention, so assembled, to make any alterations in the authorised version of the Holy Scriptures, in the Book of Common Prayer, or in the Thirty-nine Articles now in use, or to do anything which shall affect any matters of Doctrine, or interfere with the supremacy of the Crown, or the authority of the Archbishop of Canterbury, as Metropolitan.

4. With reference to the same clause; That the concluding words from "subject always" to the end, be altogether omitted.

5. With regard to the 6th clause: The committee do not understand on what principle the oath of supremacy is not included together with the oath of allegiance, particularly as it forms part of the service for the ordination of Bishops, Priests and Deacons, as now in use: And they further recommend that it should be everywhere retained, where it is now by law required.

And further, the Committee recommend, :—

6. That in order to avoid the great expense and delay which would necessarily attend an appeal

to the Archbishop of Canterbury, as Metropolitan, by any one conceiving himself aggrieved by any judgment or decision of a Diocesan Convention, Bishop, or other Court, or authority in the Colonies, authority be granted to the said Metropolitan to name and constitute a Court of Appeals, within the Colony, to execute his authority in the same, in hearing and determining of such appeal; *the right of direct appeal to the Metropolitan in England, being nevertheless still retained.*

7. That in any Legislation for the Church in these Colonies, it is most desirable that any hindrances to a full and free communion, between ourselves and other reformed Episcopal Churches should be removed, as recommended in "the Minutes of a conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, holden at Quebec, in 1851"

F, MONTREAL.

Explanatory Observations, &c.

Drawn up by the Lord Bishop of Montreal, in compliance with the Resolution of the Clergy and Lay Representatives of the Diocese of Montreal, assembled at the National School Room, in this City, on Wednesday, Jan 19th, 1853.

HAVING been appointed Bishop of the Diocese of Montréal, on its separation from the old Diocese of Quebec, I arrived in Montreal on the 11th of September, 1850. I had scarcely entered upon the duties of my office, when cases came before me, in which it was necessary for me to take action, and which obliged me to enquire what means I possessed of administering the Ecclesiastical affairs of the Diocese, and by what system of law and discipline I was empowered to exercise any authority. I soon found that all was involved in doubt and difficulty; and that, in consequence

of our anomalous state, there was really no code of Ecclesiastical law in force; and that nearly every thing seemed to depend upon the individual will of the Bishop. Upon consulting with my brother prelates, it appeared that they were equally at fault with myself. The subject was from time to time much canvassed among various members of the Church in this Diocese; and on the 1st of July, 1851, at a meeting of "The Church Society," on the motion of the Rev. C. Morice, seconded by the Rev. C. Bancroft, a Committee was appointed to consider what steps might be taken to provide a remedy for such a state of things, either through the action of Synods or Conventions or otherwise.

The Committee consisted of the following persons:—The Lord Bishop; Rev. J. Bethune, D.D., Rector of Montreal; Rev. W. Leach, D.C.L., Minister of St. George's Church, Montreal; Rev. M. Townsend, Rector of Clarenceville; Rev. C. Bancroft, Rector of St. Johns; Rev. C. Morice and Rev. J. P. White, Missionaries; Hon. Judge McCord, and Dr. Holmes. On the 5th of August following there were added to the above, Col. Wilgress, Major Campbell, and John Abbott, Esq. The Committee held one or two meetings at which the subject was generally discussed. But as there was then an immediate prospect of a conference of several of the Bishops of the North American Dioceses being held at Quebec, where it was expected that some action would be taken by them in the same matter, it was thought advisable to suspend the proceedings of this Committee, until the result of that conference should be made public. The Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Mont-

real, met at Quebec on the 24th of Sept., and in the published "Minutes" of their "Conference" the following was stated as the first subject that had engaged their attention:—

CONVOCAATION.

"In consequence of the anomalous state of the Church of England in these Colonies with reference to its General Government, and the doubts entertained as to the validity of any Code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal Commission and Prerogatives, and their decisions are liable to misconception, as if emanating from their individual will, and not from the general body of the Church; we therefore consider it desirable, in the first place, that the Bishops, Clergy, and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the Laity in such Synod should meet by representation, and that their Representatives be Communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient. Fourthly, that the said Council should be divided into two houses, the one consisting of the Bishops of these several Dioceses under their Metropolitan, and the other of the Presbyters and Lay Members of the Church assembled (as before mentioned) by representation.

Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses."

It seemed now desirable that the subject should be brought in a more formal manner before the whole body of the Clergy and Laity of the Diocese; and as I was about

to hold my first "General Visitation of the Clergy," in the month of January 1852, I requested in my notice to the Clergy, respecting the Visitation, that they would, if possible, bring with them on that occasion, two Laymen, to be chosen by the Vestry, as Representatives from each Mission or Parish, with whom we might take mutual counsel and advice. In my Visitation Charge delivered in the Cathedral, on the 21st of Jan. 1852, I again adverted to the unsatisfactory state, in which we were placed as to all matters of discipline and exercise of authority,* and referred to "the minute" of our conference at Quebec, as given above. In the evening of the same day a preliminary Meeting of the Clergy and Lay Representatives was held in the National School-Room, to take down the names of all present, and agree on our course of proceedings. And on the following day, we met again by adjournment at 12 o'clock. The Primary Visitation of their Bishop, naturally induced the Clergy to assemble in full numbers, and out of fifty one officiating Clergymen in the Diocese forty nine were present; and there were sixty eight Laymen representing forty two Parishes or Missions, out of forty six. In consequence of the expence, many of the Parishes only sent up one Lay Representative. The first subject brought before the Meeting was "the government and discipline of the Church;" and after a lengthened discussion, it was moved by the Revd. C. Banerôit, seconded by the Honble. Judge McCord, and carried unanimously, "that it is the opinion of this meeting that in consequence of the want of any Law Ecclesiastical for the

* See page 22.

government of the United Church of England and Ireland in this Colony, and the acknowledged difficulty of carrying into effect any efficient system of Church discipline, it is imperatively necessary that a body should be formed with power and authority to frame and enforce laws and regulations for the government, discipline, and internal management of the Church; such power, however, in no manner to extend to matters of faith, or in any way interfere with, or alter doctrines or forms of prayer; and that such body shall consist of Bishop, Clergy and Laity, meeting together in such manner, and exercising such functions and duties as may be hereafter by law authorized." In passing this Resolution it was felt by all, that we had then no definite proposition before us; that we had met rather for consultation on the general question, and accordingly a Committee was appointed, consisting of the Bishop, Hon. George Moffatt, Hon. Judge McCord, Major Campbell, Rev. J. Bethune, D. D., Rev. J. Leach, D. C. L., Rev. A. D. Campell, M.A., and the Clerical and Lay Secretaries of the Meeting, viz., the Rev. C Bancroft, M.A., and G. Pyke, Esq. At first it was proposed to give directions to this Committee to frame a Bill, which might be presented to the Legislature for their approval. But this being afterwards thought premature on our part, as it was necessary, in order to be effectual, that any legislation for this purpose should be general, and not the act of any single Diocese; the Committee were directed to deliberate carefully upon the matter; and as soon as they were prepared with a Report, recommending any definite course of action, I was to call the members of the general Meeting together again, to consider

ii. Early in February I left Montreal on a Confirmation tour; and soon after we heard that Mr. Gladstone had introduced a Bill into the House of Commons, in England, on the very subject; we were anxious to learn the contents of this Bill, as it would materially assist the Committee in their work. It was debated in Parliament, and withdrawn. Another Bill was afterwards introduced by the same member, and ordered to be printed on the 25th of June; soon after which Parliament was dissolved. I was again absent on a Confirmation tour during the greater portion of June, July, and some of August; and the attention of all of us was also deeply occupied by the effects of the two desolating fires that occurred in this city in the course of last summer, destroying £500,000 worth of property, and rendering upwards of 10,000 of the inhabitants houseless. Towards the latter end of August I received from the Right Hon. Sir John Pakington, then Secretary of State for the Colonies, the following letter:—

} DOWNING STREET,
} 30th July, 1852.

MY LORD,—As your Lordship must naturally feel much interest in the debates of last Session in the House of Commons upon the Bill brought in by Mr. Gladstone for regulating the Church of England in the Colonies, I forward to your lordship some Copies of the speech in which I stated my objections to Mr. Gladstone's measure.

I also send to your Lordship Copies of the Bill, and of the altered Bill which Mr. Gladstone subsequently introduced, but which was not discussed in the House.

The subject will doubtless be renewed in the next Session of Parliament, and in the event of legislation upon it by Her Majesty's Government, it will afford me much assistance if your Lordship will favour me with your opinion upon the

present state of the Church in your diocese, and what legislative changes you would suggest in order to place the Church in your diocese in a more efficient and satisfactory position.

I have the honor to be,

My Lord,
Your Lordship's
Most obedient Servant,

JOHN S. PARINGTON

The Lord Bishop of Montreal.

I stated in reply that "I had referred the above letter together with the accompanying documents, which I had had the honor to receive, to a Committee which had been appointed in Jan. last, at a General Meeting of Clergy and Lay Delegates assembled in Montreal. That that Committee would make a Report to the Clergy and Laity, who would meet again in January next by adjournment; and I should lose no time in forwarding any Resolutions, which might be adopted on the subject. But the subject was so important, and any false step would be so injurious, the members of the Colonial Church, if they could only feel assured, as we ought now to do, that the authorities at home were really anxious to assist us, would I was certain deprecate any legislation until the matter was most fully weighed and digested; and for myself I should desire, if possible, to have something more definite laid down in any Act passed by the Imperial Legislature for our general guidance, as it would be extremely inconvenient and detrimental to the interests of the Church if, as I conceived under Mr. Gladstone's proposed Bill might be the case, each Diocese were to adopt a different system of internal discipline and rule."

Having summoned the Committee, appointed at the General Meeting of the Clergy

and Laity as mentioned above, the communication received by me from Sir John Pakington, with the accompanying documents, was taken into consideration at three successive Meetings. Through some misconception of the Assistant Secretary of "the Church Society" he had summoned on the 3rd Dec. all the gentlemen who had been originally on the first Committee appointed by "the Church Society;" and as Dr. Holmes, Col. Wilgress, John Abbott, Esq., and the Revds. E. Rogers, and J. P. White were present, when the Committee met, it was resolved that they should act with us; to which I readily assented, as my only object was to give the matter a full and fair consideration. Meetings were subsequently held on the 7th and 13th December; and on the breaking up of the Committee on the latter day, I addressed the following Circular to all my Clergy; together with a copy of Mr. Gladstone's Bill and the Report of the Committee, which will be found on pages 1 *et seq.*

MONTREAL, Dec. 13th, 1852

REV. AND DEAR SIR.—I have received from Sir John Pakington, a copy of a bill introduced into the House of Commons in June last, by Mr. Gladstone, on the subject of the Colonial Church, accompanied by a request that I would favour him with my opinion upon the present state of the Church in this Diocese, &c. I have thought it best to bring the subject under the consideration of the Committee, which was appointed in January last, by the Clergy and Laity, assembled in Diocesan Synod.

I have now to request that you will attend an adjourned Meeting of that Diocesan Synod, to be held in the National School Room, on Wednesday, 19th January next, at twelve o'clock; and that you will communicate with the Lay Delegates from your Mission, and obtain, if possible, their

attendance also on that occasion, in order to receive the Report of the Committee, of which, I now send you a copy, together with one of Mr. Gladstone's proposed bill; that we may be prepared to agree to some statement, which may be forwarded to Sir John Pakington, in reply to his enquiry.

I remain,

Rev. and Dear Sir,
Yours faithfully,

F. MONTREAL.

Accordingly, on Wednesday, the 19th of January, 1853, after Divine services with the Holy Communion in the Cathedral, the adjourned meeting of the clergy and lay representatives was held at the National School-House at 12 o'clock. There were present on this occasion thirty-two clergymen and thirty-seven laymen, representing twenty-seven parishes or missions. Two other clergymen arrived in Montreal; but one was taken ill, and the other was too late. After I had briefly detailed to the meeting what had been the action of the Committee, it was moved by the Hon. W. Badgley, M.P.P., and seconded by the Rev. M. Townsend, Rector of Clarenceville, "That the Report of the Committee now presented be received, and considered clause by clause."

To this an amendment was moved by W. Bowman, Esq., and seconded by the Hon. Robert Jones: "That the subject-matter of the Report now presented was not referred to the Committee at the last sitting of the Convention, but is founded upon a bill since that time proposed to be brought forward in the Imperial Parliament, which bill the Lay members of the Church of England in this diocese have not had an opportunity of considering: Resolved, that the Report be not

now received, that the proposed bill, the subject-matter of the same, be referred to the several congregations of the Church of England in this diocese for their opinion thereon to be evidenced in writing, with the signatures of the members of each congregation approving and disapproving of the same."

Only eight persons voted in favor of the amendment, and, by desire of the Hon. Robt Jones, their names were taken down:—

Montreal—St. George's Church, Rev. W. Bond, Assistant Minister; St. Thomas' Church, Rev. J. Irwin, Minister.

St. Johns—Rev. C. Bancroft, Rector; W. Leggett, Esq., and J. Coote, Esq.

Christieville—Hon. R. Jones and W. Bowman, Esq.

Brome—C. Jones, Esq.

In answer to the objection raised in the above amendment, I stated that Sir John Pakington having asked for *my* opinion, I considered that if instead of simply answering for myself I could obtain the opinion of a committee, then in existence for the purpose of considering this very subject, I should not only be adding weight to any reply I might send home, but should be doing the very thing, which the Diocese, under the circumstances, would have expected from me. And further, that as it was intrusted to that Committee to devise some means for meeting the wants of the Church, it had appeared to them that this Bill, with their recommendations, was just what they should have themselves wished to propose, and therefore adopted it in their Report. It was also objected that certain names had been added to the Committee, without any authority for making such addition. This was a mere technical objection;

and considering who the additional members were, I own I was surprised at it. The great desire with all of us was, simply, the fullest and fairest consideration of the matter before us: and when I look at the names of the gentlemen who composed that Committee thus enlarged, I appeal to any member of the Church in this Diocese, if it could be possible to select, in every respect, a fairer or more effective list. Clergy and Laity from town and country, and each party (as we must designate them) of religious opinion, were all fully represented by men of acknowledged talent and influence; and there were also two able and experienced members of the legal profession. I do not think it likely that the matter could ever be more satisfactorily and dispassionately investigated; and our decisions were unanimous. It was further objected that many parishes on this occasion had not representatives present. This must be expected more or less in such an extensive Diocese; particularly when there is no provision made for defraying the expenses of attendance, which in some cases must be considerable. The members of the Provincial Parliament are all allowed travelling expenses, and a certain sum, per diem, during the session. And I really think in this country, with an unfavourable season for travelling, that it showed considerable interest in the matter, that so many were present; and I may add that out of nine Rectories in the Diocese, which are the oldest and most important parishes, eight had Lay Representatives at the Meeting; nor is there the slightest reason to suppose that, had the Representatives from all the country Missions been able to attend, the Minority would thereby have been rela-

nely increased. A recommendation was also proposed by the Rev. C. Morice with reference to the first clause, giving power to the Clergy and Lay Representatives to pass any Rule or Canon, without the assent of the Bishop, upon its being re-affirmed by a majority of voices after the expiration of six months; which was negatived. The principal objects which the meeting had in view, in recommending the above amendments to the Bill were to keep up a close connection with the Mother Church, and uphold the supremacy of the Queen, as now by law established and acknowledged. And in the adoption of the several portions of the Report, as finally amended, I do not believe there was any difference of opinion,—the minority who voted against the reception of the Report concurring, that if the Bill was to be received, it would thus be materially improved. And a Resolution moved by Major Campbell and seconded by the Rev. Dr. Leach, Minister of St. George's Church, Montreal, to the effect, "That unless these amendments are faithfully adopted in the Bill, it will not be satisfactory to the Church in this Diocese," was most cordially and unanimously agreed to.

As far as I could understand the grounds of the opposition, it was not so much to the Bill itself, as on account of the real or supposed opinions of the framer of it, Mr. Gladstone; who was stated to have some ulterior design concealed under the general terms, in which the Bill is expressed. Information also was required as to what particular Acts of Parliament, if any, besides that of 25th of Henry VIII., would be affected by the first Clause; and upon what grounds the Oath of Supremacy was not to be required with the Oath of Allegiance in the sixth clause.

This Bill, however, is the only practical measure ever offered for our consideration; it was sent out to us by one of Her Majesty's Secretaries of State for our opinion; and the meeting decided that it met the wants of the Church in this Diocese, and, with certain amendments given above, might be safely and usefully adopted. Some people have objected that we are not yet fit to be entrusted with such powers of self-government. But we have got it in all civil matters; and it is better to make some attempt in relation to Ecclesiastical affairs, than to leave us in our present discreditable condition,—one unfair to the Bishop, to the Clergy, and the whole Church. I believe, moreover, that great good would result from such meetings; and that even the two, we have already held for these preliminary discussions, have diffused information and produced considerable effect in the minds of several of the Laity; who coming from poor and distant Missions, thus find fellowship and sympathy with a large body of brethren. The recommendations contained in the Report, together with the Bill itself, having been thus considered in detail; the concluding Resolution, moved by Col. Austin, and seconded by the Rev. Dr. Bethune, Rector of Montreal, was carried without any division,—“That the Bill, with its amendments, be adopted, and that His Lordship, the Bishop of the Diocese, be respectfully requested to forward the same to the right hon. the Secretary of State for the Colonies, with such observations or remarks, as to His Lordship may seem appropriate.”

The Meeting was then closed with prayer.

In compliance with this last Resolution, I have drawn up these remarks, somewhat at

length, and think it right to make them public in the Diocese, that the members of the Church may be fully cognizant of them. I hope I have given a fair account of what has taken place since I came to Montreal, in order to show that the want of some provision for the regulation of our Ecclesiastical affairs is greatly felt and acknowledged; and that the subject has been under considerable discussion. With respect to the Meeting at which the Report of the Committee, above given, was discussed, it lasted for nearly five hours; and I reflect with very considerable satisfaction, that, while there was great freedom of debate, the proceedings were conducted without that warmth and bitterness that unfortunately so often are witnessed on such occasions. But after all, if this Bill should pass, it is only permissive; it removes obstacles to our self-action, but forces nothing upon us. And I feel that we shall still require great caution, forbearance, and patience, before we can reasonably expect to see any system fully and satisfactorily at work. But we are far from being in a satisfactory state now; and I think we ought to be allowed by such a Bill as this to undertake the task, or to have some better means provided. One thing, however, is certain, that in any system to be adopted for the Church in these Colonies, we must seek to organize it on a broad and firm basis; and must earn the respect and affection of the Laity by serving them faithfully in the work of the ministry, and by inviting their aid and co-operation in the internal administration of our system. During a recent visit at New York I made many inquiries respecting their system of church discipline and government, and the effects of lay influence in their con-

ventions. I was told, by what may be termed High Churchmen, that the admission of the laity had been with them a matter of necessity; but that, whatever might have been the *a priori* opinions held on the subject, its operation had been so successful, that it would now be adopted as matter of choice. I will only further add, in conclusion, that I trust the Great Head of the Church will so overrule all our purposes and actions that they may promote His glory and advance the work of salvation, and that He will graciously be pleased to build us all up in one body, in unity of spirit, in the bond of peace, and in righteousness of life.

F. MONTREAL.

January 21, 1853.

Extract from the Visitation Charge of the Bishop of Montreal, referred to at page 11.

“It is my wish, in the first place, to direct your attention to the real position, which as members of the United Church of England and Ireland, we occupy in this Diocese. While spiritually we are identified with the Church in the mother-country,—emanating from her, using the same liturgy, subscribing the same articles, blessed with the same apostolic ministry, visibly forming part of the same ecclesiastical body, and claiming as our own all her mighty champions, confessors, and martyrs—yet in a political sense, and as regards temporalities, and everything that is understood by a legal establishment, or as conferring special privileges above other re-

religious communities, we are in a totally dissimilar situation. Whether it ever was contemplated in these respects to carry out the theory of the Church of England in Canada, certainly it never has been practically effected: politically considered, we exist but as one of many religious bodies, consisting of such persons as may voluntarily declare themselves to be members of our Church; and who thus associate together because they are agreed upon certain principles and doctrines, according to which they believe it to have been from the beginning the rule of the Church to serve and worship God. The abstract truth of any religious principles or doctrines in no way depends on the degree of countenance which they may receive from the authorities of the State, nor can there be the slightest advantage or wisdom, but quite the reverse, in putting forward claims of the nature above mentioned, which we cannot fully substantiate, and which, circumstanced as we are here, if they were to be granted to us to-day, it must be absolutely absurd for us to expect to maintain.

“But while we have been held to be identical with the Church in England, this practical and essential difference in our political and legal position has never been provided for; and the consequence has been, that we have lost the administrative power provided for the Church by its legal establishment at home, and none has been supplied, adapted to our condition here. We seem to have been deprived of the ecclesiastical law of England, and have not been provided with any recognized and effectual means of self-government for those who associate themselves together as members of our communion in Canada.

The only alternative has been to seek a remedy in the discretionary exercise of Episcopal rule and superintendence; an alternative, which is not always available in all cases, and which, by casting too much weight and responsibility upon the individual judgment and discretion of the Bishop, has a tendency to deprive his decisions of much of that influence and authority which ought to attach to all the acts of the ecclesiastical body.

It cannot be thought unreasonable that we should all anxiously seek a remedy for this evil. It was a full consciousness of our unsatisfactory state in this respect that influenced the Bishops, assembled at Quebec at our recent Episcopal Conference, when we unanimously agreed, amongst others, to a resolution expressing opinions almost identical with those which we lately embodied in the proceedings of our "Church Society," at one of the meetings of the Central Board, viz: "That in consequence of the anomalous state of the Church of England in these Colonies with reference to its general government, and the doubts entertained as to the validity of any code of ecclesiastical law, the Bishops of these Dioceses experienced great difficulty in acting in accordance with their episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; and that therefore it was considered desirable that the Bishops, Clergy, and Laity of the Church of England, in each Diocese, should meet together in Synod at such times and in such manner as may be agreed: the laity meeting by representation, and that their representatives must be communicants." I most firmly believe that a provision, such as is

thus recommended, for the purpose of supplying sufficient means of self-government for the Church, (having reference of course only to those who, by voluntarily joining our communion, must of course be subject to its rules,) would not only have the happiest influence on the Church at large, but would also strengthen the true and legitimate influence of the Bishop, and cause increased reverence and respect for his office and authority.

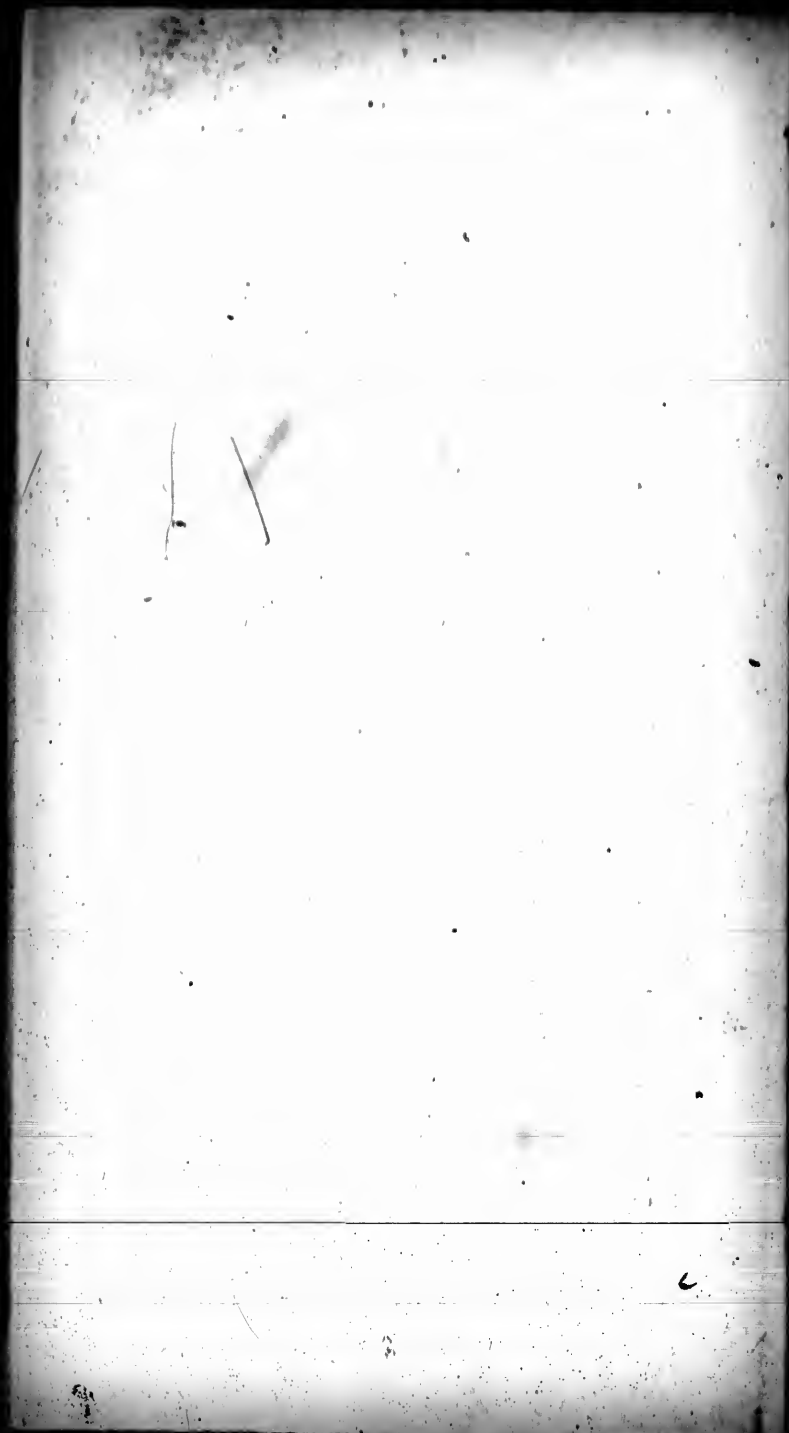
"The learned Thorndike, a divine by no means inclined to make light of the universally acknowledged law of the primitive Church, that "without the Bishop nothing was to be done," thus expressed his opinions, writing just two hundred years ago: "But if the rank of Bishops over their presbyters be not only a just human ordinance, but "esteemed in possession of sixteen hundred years, without deceit or violence at the beginning, let me have leave to think it will be hard to show a better title of human right for any estate upon the earth. How much more when the possession is avouched to have been delivered from the hands and time of the Apostles, must it needs seem strange that the successors of their place should be destroyed by the sons of their faith. . . . He that acknowledgeth, and is glad to see these heads stand in their right place, looking back upon their beginning, which was to succeed the Apostles over several presbyteries, in the place which they held over all for the time, must needs miss their relatives, the bodies of these presbyteries in the government of the Churches,"

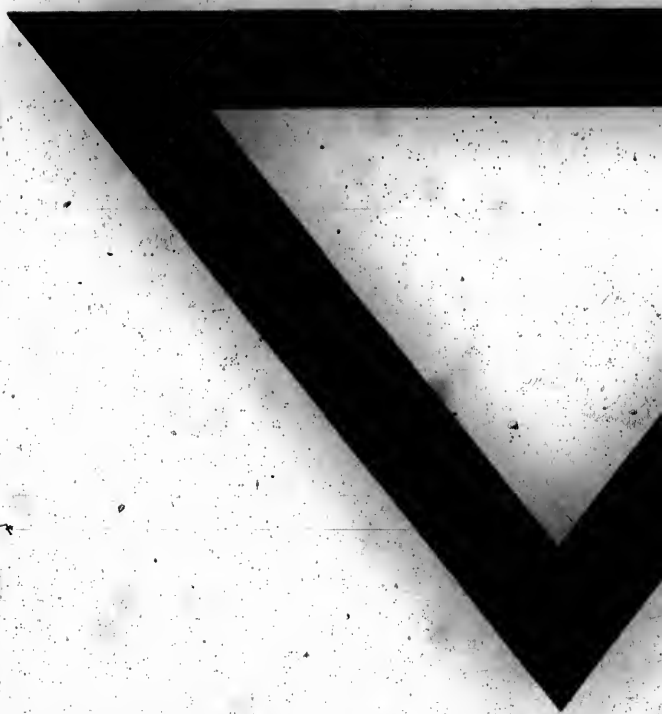
*Thorndike's "Primitive Government of Churches," ch. xlv.

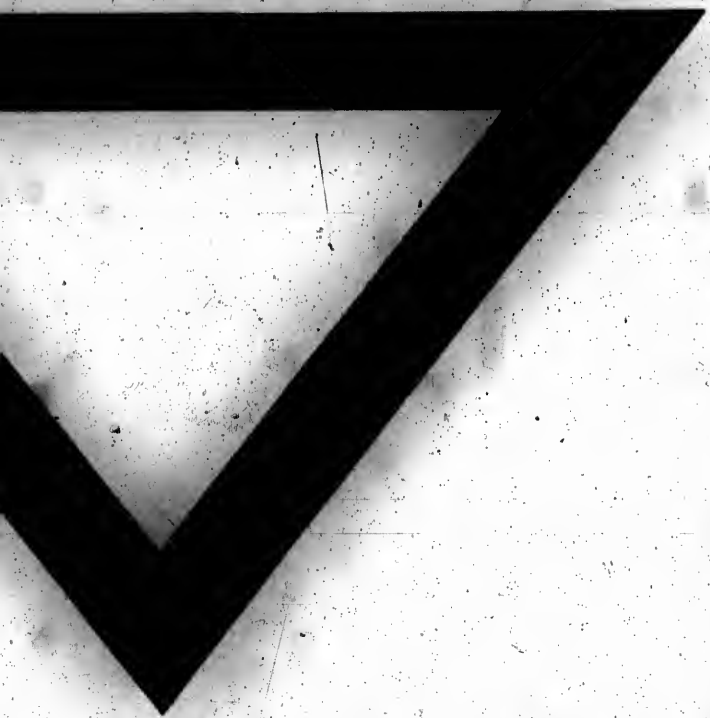
" joining them with and under the Bishops, for
 " assistance in all parts of the office hitherto
 " proved common to both,
 " He that aimeth at the primitive form and
 " that which cometh nearest the institution
 " of our Lord and His Apostles, must not
 " think of destroying Bishops, but of restoring
 " their presbyteries."

The exact details of any measure, making
 provision for some sufficient ecclesiastical
 government and rule, need not be everywhere
 and at all times identical, but it should be
 effectual. And it cannot be reasonable or just
 for so large a body, as our Colonial Church
 now is, to be left in its present anomalous
 and unprovided state, but however the details
 may be carried out, from the first all ecclesiastical
 discipline and government seem always,
 as churches became settled, to have partaken
 of a Diocesan character, in due subordination
 to the degrees and canons of the church, as set
 forth in national, provincial, or general
 councils, and to the authorities and order of
 the particular body, ecclesiastical as well as
 civil, of which they formed a part, so that the
 general unity might not be broken. "Ridiculum
 est dicere" (writes St. Augustine, Bishop
 of Hippo, when asked to interfere in the
 "concerns of another Bishop's Diocese),
 "quasi ad me pertineat cura propria nisi
 "Hipponensis ecclesie. In aliis enim
 "civitatibus tantum agimus, quod ad eccle-
 "lesiam pertinet, quantum vel nos permit-
 "tunt, vel nobis imponunt earundem civita-
 "tum episcopi fratres et consacerdotes nos-
 "tri."

*St August Opera. Tom : ii. 66. "It is absurd to say that I
 can have any charge, except in what relates to the Church in
 the Diocese of Hippo. In other cities we only act so far, in
 what relates to ecclesiastical affairs, as our brethren the
 Bishops of those cities, and our associates in our holy office
 either permit us or lay upon us as a duty."









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