

amendment. They had all listened with deep attention to what he characterized as a carefully prepared report of the Committee on Ritualism. His impression was that that report was opposed to any legislation in the matter until the tribunals at home had given some verdict in the matter.

Dean Hellmuth said that upon those matters which were specially pointed out in the memorial form from the Diocese of Toronto, the Committee desired immediate legislation.

Rev. Canon Loosemore—What were the exceptions?

Dean Hellmuth—They are the use of the vestments, the wafer bread, lighted candles, incense, and the elevation of the elements after communion.

Rev. Canon Loosemore said that, lest his motives should be misunderstood in this matter, he desired to say that he was in sympathy with the views of the committee on these points mentioned by the Dean. It would be remembered that, three years ago, it was determined to leave those matters to be decided after the great Pan-Anglican Synod met at Lambeth. He read resolutions 4 and 8 of that Conference to show what action they had taken in the matter, and concluded by moving an amendment to the amendment, that the judgment of this Synod on Canon No. 2, pending the consideration of the adoption of the report on Ritualism to-day presented, be reserved, in order to give the House an opportunity of acting in accordance with resolutions 4 and 8 of the Pan-Anglican Conference.

Judge Jarvis seconded it.

At the request of a Delegate,

The Prolocutor read the Canons of 1603, referred to in the amendment.

Archdeacon Fuller said—

Mr. Prolocutor,—The subject before us is one of the last importance, and I am thankful to notice the excellent spirit displayed by the Synod on this occasion. It has always been my anxiety to be on the best of terms with my brethren, and it therefore pains me to have to give expression to opinions in which some of them would not concur. I have brought this matter before the Synod of Toronto, but have failed to carry my point. Since then I have not written anything on the subject, but the matter now having been brought up for discussion, and I trust with God's help, to do my duty in regard to it. I have always been considered, and have always been, a Prayer-Book Churchman. Nevertheless I am not prepared to vote for Canon Loosemore's amendment. For what would be the result if I did so? I would be binding myself to observe the second proposed canon, which says that we shall comply with all the orders, rites and ceremonies prescribed in the Prayer-Book. And amongst