

embodied in a permanent liturgy. The popular tendency therefore points in the same direction with reason and the history of the Church. Such is our general view of the question, in pursuance of which we beg leave to commend the suggestion of our correspondent to the clergy of our Cathedral, not as blaming them for the course adopted hitherto and for which we willingly assume that there have been sufficient reasons, but considering the suggestion well worthy of their attention for the future.

THE PROVINCIAL SYNOD.

The session of the Provincial Synod has been prematurely closed in order to show as strongly as possible the unwillingness which exists to transact important business until the provision made for the admission of the Nova Scotia Delegates has been complied with and duly certified. Ample evidence was adduced that the law had been complied with; but the certificate thereof under the Seal of the Diocesan Synod was pronounced to be insufficient. The Provincial Synod was therefore prorogued until opportunity shall have been afforded for correcting the error. Some few matters were, however, brought forward, and some incidents occurred to which we wish to call attention.

The election of Metropolitan by the House of Bishops, while Montreal is to elect its own Diocesan, seems to be the only practical solution of the difficulties that develop themselves in no scant measure in the late election of the Metropolitan—an event which unmistakably added one more indication that the popular election of a Bishop is unsuited to the state of society and the progress of moral culture in this Dominion; and that it is calculated, more than anything else, to reduce the influence of the Episcopate to a minimum.

On the subject of the intrusion of one clergyman into the parish of another, we would suggest that the practice of the mother country in some newly formed parishes would be the only proper and legitimate course here. In these places—Wolverhampton, Diocese of Lichfield, for instance—a clergyman does not perform any public service in a neighbouring parish without the consent of its incumbent; but he may nevertheless visit pastorally those who attend his own church wherever they may reside, and perform privately any ministerial duty he may think fit. In this way the parochial system is sufficiently preserved, confusion is avoided, each clergyman has his proper sphere of duty, and the people avail themselves of the ministrations of the clergyman they prefer.

"The Committee on restraining marriages of consanguinity reported that in their opinion there was sufficient restraining influence for clergymen in the Table in their Book of Common Prayer." But we most respectfully submit we are not aware that there is a Table of Consanguinity in the Book of Common Prayer. We have seen such a Table bound up with that Book, which is as much in it as Sternhold & Hopkins' Version of the Psalms, and no more. It has such authority as the Canons of 1603 can give it; and these are not binding in Canada. The Committee surely would not place marriage with a deceased wife's sister in the same category as marriage with a grandmother! The English Bishops in 1825 certainly did not do so, or they would not have consented to legalize all previous marriages of the former kind on condition that such marriages should in future be void.

We express no opinion at present on the constitution of Diocesan and Provincial Synods, on their utility, or on the Scriptural and Primitive authority that may be supposed to exist for such

Institutions. But one circumstance strikes us most forcibly in reference to their practical working, at they are now found, and that is the frequent clashing of the orders, Clerical and Lay; so much so, indeed, as very seriously in some cases to obstruct the healthy action of the Church, and impede the settlement of important questions. Mutual forbearance, a yielding sometimes to one side, sometimes to the other, is essential to any practical benefit which can be expected to result from a collection of materials so thoroughly heterogeneous as the assembly which has just been prorogued in Montreal. Surely there are questions of administration, pecuniary and other similar matters, in which the Clergy might give way to the Laity, who may be expected to be more versed in these entanglements, while in Theological questions and matters relating to the direct exercise of the functions of the ministry, in which the experience of the Clergy, the studies of their profession, or the authority belonging to their office, may have rendered them more competent to decide, it would neither be unnatural nor unreasonable to expect the Laity to give way. By the adoption of a course of this kind, which more gentlemanly feeling and Christian courtesy alone would dictate, greater harmony would prevail, the one desire of advancing the interests of the whole Church would be clearly manifested, and the meeting of our Synods present fewer incidents for the secular press to gleet over, and for the world to despise.

We notice, too, another feature not of the most satisfactory character in the proceedings of this Synod; and that is the extreme sensitiveness of some of the members of the Lower House with regard to Privilege. The Bishops who can adduce Scriptural authority—if that is to be worth anything—for the oversight of the Church, are not to be allowed to give advice to their flocks, of which the Lower House must form a part, without an intimation being given that they are guilty of a breach of privilege. As if the letters patent from the Crown of England are to exercise an authority over the Church of Canada superior to the Divine Scriptures and the Primitive models we have of the organization of the Church! Let us beware, in our zeal for Church expansion according to the most approved modern political and municipal models, lest we forget that the Church is a Divine Institution, and that therefore her officers have a commission which man never gave, and which therefore man can never take away.

The mistake in the document drawn up with the Seal of the Synod of Nova Scotia, and intended to certify that it had conformed to the requirements of the Act, was most lamentable. Surely some means could have been extemporized to remedy the error for the present, so that the proceedings of the Provincial Synod would not have been invalidated. Had that body, as constituted without the representatives from Nova Scotia, bound itself to ratify the decisions of the Synod which should include those representatives, a simple vote at the conclusion made by the legally constituted Synod, ratifying the enactments which had been made, would have satisfied all the requirements of the Synod Act, and would have given general satisfaction.

The Peabody trustees have just opened a fresh block of lodging-houses in Blackfriars-road named Peabody-square. The buildings, which have been inspected by the Duke de Broglie and others interested in the question of working men's residences, are far in advance of the previous efforts of the trustees, and the only adverse criticism upon them that we have seen is due to the conversion of the sitting-room window-seat into a coal bunk.

OBITUARY.

HIS LORDSHIP THE BISHOP OF HURON.

We deeply regret to announce that his Lordship the Bishop of Huron departed this life, at the See House, Westminster, on Thursday evening last. By his death our church has lost an able, zealous, and pious father, and the western peninsula one of its earliest and most active pioneers.

The Right Reverend Benjamin Cronyn, D.D., was the son of Thomas Cronyn, Esq., of Kilkenny, and was born there in the year 1802. The deceased prelate received his early education in his native town and is said to have shown, while yet a boy, a marked predilection for the office and work of the ministry. At the age of fifteen he was entered a student of Trinity College, the Alma Mater also, we believe, of his Lordship the Bishop of Ontario. Dr. Cronyn graduated as B.A. in 1822, being divinity prizeman, and as M.A. in 1824, with the Regius professor's prize in divinity. In 1826 he was ordained deacon by the Bishop of Raphoe, and having gone over to England, officiated for some months of that year in the Diocese of Chester. In 1825, on his return to Ireland, he received priest's orders from the Archbishop of Tuam, and became the Archbishop's curate in the county of Longford.

Bishop Cronyn was destined, however, for a wider sphere of labour and usefulness. In the year 1832 a number of Irish gentlemen, retired officers and others who had settled in the London District, anxiously desired the services of some young and able minister of the Church at home. The curate of Longford at once responded to the call, and established himself as a missionary priest in the Township of Adelaide. He purchased some land there, with the intention of making his home in the country, but was soon after called to London—then a little village of between one and two hundred inhabitants—and became the rector of the church established there. It was the year after the cholera when Bishop Cronyn commenced his forty-six years of labour in Western Canada. He was not the man to spare health, or even life, in the service of his Master, nor did he confine himself within the limits of his own immediate charge. He had taken upon him the mantle of the missionary, and there, through a wild and sparsely settled country, he laboured far and wide in the ministrations of the Church. His earnest zeal in the pastoral office will not soon be forgotten in the west, and his memory will always be cherished with the deepest veneration and respect. The edifice originally used by the church in London no longer exists. It was succeeded by St. Paul's Church, destroyed by fire in 1844, and replaced on the same site in 1847 by the existing cathedral church of St. Paul.

In 1857, on the division of the Diocese of Toronto, Dr. Cronyn was elected first Bishop of Huron. He was consecrated in Westminster Abbey by the Archbishop of Canterbury in October of the same year. Soon after, the Bishop established Huron College, with the valuable assistance of Dean Hellmuth. At the earnest request of the vestry, his Lordship continued rector of the congregation he had established so many years before, and only relinquished his charge, from failing health, in 1866. A few months since, similar reasons prompted the appointment of a Coadjutor Bishop of Norfolk, in the person of Dean Hellmuth.

It is not improbable that the late Bishop shortened his days by the indefatigable labour of so many years. His zeal and earnestness naturally led him to firm and uncompromising opinions on doctrine and practice. He was too serious in spirit to be luke-warm, when his convictions were strong and undoubting. A correspondent calls an impressive