

14/3/71

# MINUTES

OF

## THE FIFTEENTH SESSION

OF

The Synod of the Diocese of Huron,

HELD IN LONDON,

ON WEDNESDAY, THURSDAY AND FRIDAY,

June 5th, 6th and 7th, 1872.

WITH APPENDICES.

LONDON, ONT

Printed for the Synod of the Diocese of Huron, at the Herald Printing Establishment, Dundas & Carling Streets.

1872

MINUTES  
THE FIFTEENTH SESSION

The Church of the Holy Trinity

HELD IN LONDON

ON WEDNESDAY, THURSDAY AND FRIDAY

June 6th and 7th 1872

WITH A PREAMBLE

LONDON: GNT

Printed for the Synod of the Diocese of London by the Rev. J. H. ...

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Printed for the Synod of the Di

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1872

## A Prayer,

Appointed by the Bishop to be used in all the Churches in the Diocese of Huron, before the meeting of the Diocesan Synod, and also during the Sessions of the Synod.

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ALMIGHTY and Everlasting God, who hast promised, through thy Son Jesus Christ, to be with Thy Church to the end of the world ; we beseech Thee to be present with the Synod of this Diocese, *now (about to be)* assembled in Thy name. Vouchsafe of Thy great mercy so to direct, govern and sanctify them in *their (our)* important work, by Thy Holy Spirit, that, through thy blessing on *their (our)* deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of thy Church maintained and handed down unimpaired to those who shall come after us. Grant this, we beseech Thee, through the merits and mediation of Jesus Christ our Saviour.—AMEN.

CL.  
REV. J. WALKER

V. REV. DEAN  
VEN. ARCHD. I.  
REV. CANON B.  
REV. ST. G. CAU  
REV. J. WALKER  
REV. J. SMYTH

APPOINTED BY  
REV. CANON B.  
REV. ST. G. CAU  
REV. J. GUNNE.

ELECTED  
REV. J. WALKER  
REV. M. BOOME  
REV. G. J. R. SAI

VERY REV. M. B.  
REV. CANON ELW  
REV. J. GUNNE.

# FIFTEENTH SESSION.

## OFFICERS OF THE SYNOD.

### Secretaries.

CLERICAL.		LAY.
REV. J. WALKER MARSH, M. A.		JOHN BEARD, ESQ.

### COMMITTEES.

#### Executive.

THE BISHOP	.....	CHAIRMAN.
V. REV. DEAN BOOMER, L. L. D.		PETER ROE, ESQ.
VEN. ARCHD. BROUGH, A. M.		M. JACKS N, ESQ.
REV. CANON BETTRIDGE, B. D.		J. BEARD, ESQ.
REV. ST. G. CAULFEILD, L. L. D.		W. GREY, ESQ.
REV. J. WALKER MARSH, M. A.		W. J. IMLACH, ESQ.
REV. J. SMYTHE, M. A.		R. BAYLY, ESQ.

### On Discipline under Canon IX.

APPOINTED BY THE BISHOP.—THE DEAN AND ARCHDEACONS EX-OFFICIO.

REV. CANON BETTRIDGE, B. D.		REV. CANON ELWOOD, A. M.
REV. ST. G. CAULFEILD, L. L. D.		REV. F. D. FAUQUIER.
REV. J. GUNNE.		REV. R. V. ROGERS, M. A.

ELECTED BY THE SYNOD, JUNE 1870, FOR THREE YEARS.

REV. J. WALKER MARSH, M. A.		REV. A. TOWNLEY, D. D.
REV. M. BOOMER, L. L. D.		REV. CANON NELLES
REV. G. J. R. SALTER, M. A.		REV. A. H. R. MULHOLLAND.

### On Superannuation under Canon XVI.

VERY REV. M. BOOMER, L. L. D.		REV. CANON BETTRIDGE, B. D.
REV. CANON ELWOOD, A. M.		REV. ST. G. CAULFEILD, L. L. D.
REV. J. GUNNE.		REV. J. WALKER MARSH, M. A.
		REV. F. D. FAUQUIER.

## On Canons.

VERY REV. M. BOOMER, L.L.D.	VEN. C. C. BROUGH, A. M.
REV. CANON BETTRIDGE, B. D.	REV. CANON ELWOOD, A. M.
REV. ST. G. CAULFEILD, L. L. D.	REV. J. G. R. SALTER, M. A.
REV. F. D. FAUQUIER.	REV. A. TOWNLEY, D. D.
REV. J. GUNNE.	REV. J. SMYTHE, M. A.
REV. J. WALKER MARSH, M. A.	REV. T. C. DESBARRES, M. A.
PETER ROE, ESQ.	D. J. HUGHES, ESQ.
REV. D. ARMSTRONG, D. D.	REV. T. J. HODGKIN, M. D.
	REV. CANON INNES, M. A.

## On the Assessment of Congregations.

VERY REV. M. BOOMER, L. L. D.	VEN. F. W. SANDYS, D. D.
REV. CANON ELWOOD, A. M.	D. J. HUGHES, ESQ.
PETER ROE, ESQ.	THE SECRETARIES.

## To make arrangements for Sunday School Meeting.

VERY REV. M. BOOMER, L.L.D.	VEN. C. C. BROUGH, A. M.
THE RURAL DEANS.	J. BEARD, ESQ.
D. J. HUGHES, ESQ.	W. GREY, ESQ.

## On Free and Open Church System.

VERY REV. M. BOOMER, L.L.D.	J. BEARD, ESQ.
REV. J. GUNNE	DR. COVERNTON.
J. T. GILKISON.	REV. D. ARMSTRONG, D. D.
REV. CANON INNES, M. A.	REV. J. SMYTHE, M. A.
REV. ST. G. CAULFEILD, L. L. D.	REV. E. PATTERSON, M. A.
REV. G. J. R. SALTER, M. A.	THE SECRETARIES.

## On Missionary Bishop.

VERY REV. M. BOOMER, L.L.D.	VEN. C. C. BROUGH, A. M.
REV. CANON INNES, M. A.	REV. T. H. APPLEBY, M. A.
REV. ST. G. CAULFEILD, L. L. D.	REV. A. TOWNLEY, D. D.
REV. D. ARMSTRONG, D. D.	THE SECRETARIES.
	REV. J. CHANCE.

## On Statistics.

VERY REV. M. BOOMER, L. L. D.	REV. F. D. FAUQUIER.
REV. T. I. HODGKIN, D. D.	REV. J. SMYTHE, M. A.
	THE SECRETARIES.

## On Temperance.

VEN. C. C. BROUGH, A. M.	DR. ORONHYATEKHA.
REV. R. V. ROGERS, M. A.	REV. W. B. EVANS, B. A.
REV. T. HUGHES.	G. F. RYLAND, ESQ.

COL. DAVIE  
VERY REV.  
W. I. IMLAC

REV. J. WAL  
VERY REV. I  
VEN. C. C. B  
REV. CANON  
REV. CANON  
REV. ST. G. C  
REV. F. D. FA  
REV. J. P. HIN  
REV. CANON  
REV. A. JAMIE  
REV. J. SMYTH  
REV. W. H. HA

SUB

REV. I. BROCK  
REV. A. TOWN  
REV. CANON  
REV. D. ARMS  
REV. T. C. DES  
REV. S. B. KEL  
REV. G. J. R. SA

On Sale of Rectory Lands.

COL. DAVIES.	MAJOR LEWIS.
VERY REV. M. BOOMER, L. L. D.	W. GREY, ESQ.
W. I. IMLACH, ESQ.	REV. A. TOWNLEY, D. D.
	L. BURWELL, ESQ.

Delegates to the Provincial Synod.

CLERICAL.

REV. J. WALKER MARSH, M. A.  
 VERY REV. M. BOOMER, L. L. D.  
 VEN. C. C. BROUGH, A. M.  
 REV. CANON ELWOOD, A. M.  
 REV. CANON NELLES.  
 REV. ST. G. CAULFEILD, L. L. D.  
 REV. F. D. FAUQUIER.  
 REV. J. P. HINCKS.  
 REV. CANON INNES, M. A.  
 REV. A. JAMIESON.  
 REV. J. SMYTHE, M. A.  
 REV. W. H. HALPIN, A. M.

SUBSTITUTES.

REV. I. BROCK, A. M.  
 REV. A. TOWNLEY, D. D.  
 REV. CANON USHER.  
 REV. D. ARMSTRONG, D. D.  
 REV. T. C. DESBARRES, M. A.  
 REV. S. B. KELLOGG.  
 REV. G. J. R. SALTER, M. A.

LAY

PETER ROE, ESQ.  
 JUDGE WILSON.  
 D. J. HUGHES, ESQ.  
 JOHN BEARD, ESQ.  
 W. GREY, ESQ.  
 A. LEFROY, ESQ.  
 W. I. IMLACH, ESQ.  
 H. CROTTY, ESQ.  
 M. JACKSON, ESQ.  
 DR. COVERNTON.  
 G. F. RYLAND, ESQ.  
 W. R. DAVIES, BSQ.

SUBSTITUTES.

L. BURWELL, ESQ.  
 J. T. GILKISON, ESQ.  
 COL. TAYLOR.  
 F. H. HAYCOCK, ESQ. }  
 DR. ORONHYATEKHA. }



## LIST OF MEMBERS OF THE SYNOD.

THE RIGHT REVEREND ISAAC HELLMUTH, D. D., D. C. L., BISHOP.

**Secretaries.**

CLERICAL. REV. J. WALKER MARSH, M. A.	LAY. JOHN BEARD, ESQ.
--	--------------------------

CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
Armstrong, D, D.D, B.D	Trinity Church, Moore,	Major Lewis
	Christ Church, Corunna,	*J W Hughes
Appleby, T H, M A....	St Mary's, Froomfield,	*Captain Warwick
	St George's, Clarksburg,	*William Moore,
	St Augustine's, Williamston,	
Brough, C. C.AM, A. R.	Trinity Church Coll., Tp,	TFarncombe; Col Bourke
Bettridge, W.B D, C.,R.	St John's, London T'p,	W Grey; J Beard; *J M Burns
Barr, I, Curate .....	St Paul's, Woodstock,	
Boomer, M, L L D, D..	do do	J Davidson; Jas Blain
Mackenzie, G C, Assist't	Trinity Church, Galt,	
Brookman W,.....		Matthew Wilson
Bartlett, H.....	Trinity Church, Howard,	F Cheeswright
	St Paul's, Princeton,	M B French
Ball, T L.....	St Peter's, Drumbo,	J G Pettit
	Trinity Ch., Norwich,	Robert Watson
	St John's, Otterville,	*John Armour
Beaumont, J W, M D.	St Paul's, Northfield,	Captain J Tracy
	Petrolea,	*F Ward
	Wyoming	DJ Hughes; P Roe; *R Turville
Caulfeild, St G, LLD, B.D	St Thomas', St Thomas,	James Morgan
*Clotworthy, W.....	Christ Ch., Pt. Stanley,	Judge Kingsmill
Curran, J P, B D.....	St Thomas', Walkerton,	
	Christ Church, Hanover,	*S L Sherlock
*Cooper, R S.....	St Paul's, Southampton,	*Richard Fenton
	Christ Ch., Invermay,	W J Waddilove
Chase, H P.....	St Paul's, Muncey Town,	William Doxtater
	Zion Church, Oneida,	*Joseph Allardyce
Cordner, R.....	Ch. Ascension, Paisley,	*D McCaw
	Townline, Brant,	*Richard Robinson
Cooper, H.....	St John's, Eastwood,	C Brown
	East Oxford,	*T F Mitchell
	St Paul's, Innerkip,	
*Campbell, T S.....	Wiarton,	Thomas Paxton
DesBarres, T C, M A, R	Christ Ch., Amherstb'g,	Thomas Brown
Davis, W.....	Trinity Ch., Ailsa Craig,	*William Harlton
	St Mary's, McGillivray,	

\*Not Present.

CLERGY

Daunt, W, ...

Duane, D W  
Deacon D. ...

Downie, J. ...

Davis, E. ...

Elwood, E.L, A

Elliott, F G. ...  
Evans, W B, B

\*Ellerby, T S.  
Fauquier, F D, I

\*Falls, A S, A B  
Fletcher, R, Rec

Gunne, J, B D. ...

\*Grasett, E, M A

Hughes, T. ...

Hurst, J, B D. ...

Hincks, J P. ...

Harris, S. ...

Hodgkin, T I, M I

Harding, F. ...

Halpin, W H, A M

Innes, G M, M A, C  
Tilley, W H, B A, C

Jamieson, A. ...

\*Johnstone, R W. ...

\*Not Present.



CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
Daunt, W,.....	Christ Ch., McGillivray, St John's, Thamesford, St George's, Thorndale, Grace Church, Nissouri, Christ Church, Lakeside, Trinity Church, Aylmer, Grace Church, Bothwell, Thamesville, Moraviant'n, Kent Bridge,	*James Maguire Dr Dawes *Edward Lee *John Taylor Thomas McConkey *Dr E Foote Charles Clarke F J Lawrence Frederick Jacobs R O Knight *William Duff *E Nightingale *William Foster *W W Connor *W Wise *J Hunter
Duane, D W,..... Deacon D.....	Christ Ch., Colchester, St John's, Kingsville, Trinity Church, Gosford, Trinity Church, Bayfield St Luke's, Goshen line, St James', Goderich T'p, Varna,	{ A Lefroy; *J Davidson { *J H Finlay *Gordon McWhinney *T Jones; *S E Legate *George Fensom
Downie, J.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	F Davis; *A C Clark Joseph Thwaites Arthur Armstrong J Fennell *James Tanner *Henry Williams James King *Edward Kirby *John A Young
Davis, E.....	St George's, Sarnia, Christ Church, Zorra, Trinity Church, Zorra, St John's, Berlin, St Mary's, Warwick, St Paul's, Wisbeach, St James', Brooke, Trinity Ch., Watford, St Matthew's, Florence, St John's, Auhrim, Trinity Church, Simcoe, St John's, Woodhouse, Christ Church, Dresden, St James, Dawn Mills, All Saints', Windsor, Irish Settlement,	Jdg Wilson; D; Covernton *James Covernton *Horatio S Hughes
Elwood, E L, A M, C., & D	St James', Ingersoll, Trinity Ch., Beachville, Waterford, Fredericksb'g Lynedoch, Ch. Messiah, Kincardine, St John's, Bervie, Trinity Church, Mitchell St Mary's, Carronbrook, St Thomas', Monkton, Christ Ch., Westminster, St Paul's, London, do do Walpole Island, St George's Hillsboro' Christ Church, Forest,	*Jacob Brown *Stephen Collins H Crotty; W H Eakins
Elliott, F G.....	Ch. Messiah, Kincardine, St John's, Bervie, Trinity Church, Mitchell St Mary's, Carronbrook, St Thomas', Monkton, Christ Ch., Westminster, St Paul's, London, do do Walpole Island, St George's Hillsboro' Christ Church, Forest,	*John Birdsell *George Snyder *John Marsland *F A Barnes; *Benj Freer *Dr Bradly W R Davis; R D Freeman *James Green A E Davies M Jackson
Evans, W B, B A.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	*John Birdsell *George Snyder *John Marsland *F A Barnes; *Benj Freer *Dr Bradly W R Davis; R D Freeman *James Green A E Davies M Jackson
*Ellerby, T S.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	J Walker; *J B Strathy; R Bayly
Fauquier, F D, & D.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	*Cantwell Hill *T S Short
*Falls, A S, A B.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Fletcher, R, Rector.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Ganne, J, & D.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
*Grasett, E, M A, R, & D	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Hughes, T.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Hurst, J, & D.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Hincks, J P.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Harris, S.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Hodgkin, T I, M D,....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Harding, F.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Halpin, W H, A M,....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Innes, G M, M A, C., R	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Tilley, W H, B A, Curate	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
Jamieson, A.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
*Johnstone, R W.....	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	
*Not Present.	St George's, Goderich, St John's, Sandwich, Trinity Church, Durham Christ Ch., Allan Park, Egremont,	

CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
Jones, E R . . . . .	St John's, Perche, Point Edward,	George Horton *W G Jones
Jacobs, J . . . . .	St Paul's, Dungannon, Christ Ch., St Helen's, Sarnia Indians	*Robert Lygart *W M Roberts *Joseph Wawanosh *Adam Sarpah
Kennedy, J, M A, Rector	Kettle Point Indians, St Ann's, Adelaide, St Mary's, Metcalfe, St Paul's, Clinton, St Paul's, Holland, St Mark's, Holland, St John's, Sullivan,	George Bishop Thomas Moyle T Rich; John A Nelles
Kellogg, S B . . . . .	Trinity Church, Lucan, St James', Biddulph, Sec'y Church Society, St George's, Owen Sound, St James', Derby, St James', Wilmot, Christ Ch., Haysville, Plattsville,	W Armitage; R Fox *W Carter; *Dr J Sutton
*Kays, G . . . . .	St George's, Hamburg, St Peter's, Tyrconnel, Wallacetown,	*W Kough
Logan, W . . . . .	St Paul's, Wingham, Blythe, Mohawk,	H Puddicombe R C Tye *R Pogson *H R D Brown *John Leslie Pearce John S Pearce *H Davis
Marsh, J W, M A . . . . .	St John's, Tuscarora, St Paul's, Kanyesgeh, Christ Ch., Delaware, Trinity Ch., Lambeth, Trinity Church, Burford St John's, Burford, St James', Stratford, Cayuga Indians, Christ Church, Vittoria, Memorial Ch., Pt. Ryerse, St Stephen's, Goderich T, St John's, Holmesville, St Peter's, Summerhill, Christ Church, Chatham, do do	Isaac Barefoot G H M Johnson
*Mulholland, AHR, B D	St Jude's, Brantford, Christ Church, London,	*R Price; *A Seabrooke A G Deadman Russel O Gage
Mellish, H F . . . . .	St John's, Tilsonburg, St Charles', Dereham, Leachville, Town Pict, Trinity Ch., Pt. Burwell, St Luke's, Vienna, St Johns', Strathroy, St Catherine's, Katesville St Paul's, Kirkton, Trinity Church, Prospect St Thomas', Seaforth,	Dr Oronhyateka *JW James William Martin *P W Rapelje *Walter Holmwood James Cox
Miller, A E . . . . .		Philip Andrew
Murphy, W . . . . .		J T Gilkison; O Robinson *Col Taylor; *J Ferguson
Nelles, A, Canon, B D . . . . .		*Robert Jackson *Mr Stone *John Roberts *Joseph Driver L Burwell E Saunders *J B Winlow; J Keefer *Robert Bentley *Peter Burns *John Dinsmore *T Holmstead; *F Thompson
*Elliott, A . . . . .		
Chance, J . . . . .		
Newman, E E . . . . .		
Padfield, J . . . . .		
Patterson, E, M A, B D . . . . .		
Roberts, R J, A B . . . . .		
Rogers, R V, M A . . . . .		
Rolph, J W, M D . . . . .		
*Sandys, Ven F W, D D		
Huntingdon, SB, MA, C, A		
Salter, Rev. J G R, M A		
Smythe, J, M A, B D . . . . .		
*Bayly, B, A B, Assistant		
Sanders, T E . . . . .		
Sofley, E . . . . .		
*Schulte, J, D D . . . . .		
Smith, J W P . . . . .		
Smith, S L . . . . .		
Starr, R H, M A . . . . .		
*Not Present.		

## CLERGY

\*Sweatman,  
Townley, A,  
Tibbets, W,  
Usher, J C, C  
\*Wood, W . . . . .

Wright, J T . . . . .  
\*Watson, T . . . . .

Wilson, R . . . . .

Wye, G W . . . . .

Brock, I, M A,  
Checkly, F L, H  
Young, W A . . . . .  
\*Irving, T, LLD,

## ON LEAVE

\*Hill, J, M A . . . . .

\*Jessopp, H B,

## SUPERANNUATED

\*Mack, F . . . . .  
Rally, W B . . . . .  
\*Hutchinson, J . . . . .

\*Not Present.

## CLERGYMEN.

\*Sweatman, A, M A....  
Townley, A, D D.....  
Tibbets, W, M D.....  
Usher, J C, Canon.....  
\*Wood, W.....

Wright, J T.....  
\*Watson, T.....

Wilson, R.....

Wye, G W.....

Brock, I, M A, P'1 H. C  
Checkly, F L, H. College  
Young, W A. do  
\*Irving, T, LLD, H. L. C

## ON LEAVE.

\*Hill, J, M A.....

\*Jessopp, H B, M A..

## SUPERANNUATED.

\*Mack, F.....  
Rally, W B.....  
\*Hutchinson, J.....

\*Not Present.

## CONGREGATIONS.

Grace Ch., Brantford,  
St James', Paris,  
St Paul's, Port Dover,

St John's, Port Rowan,  
Jireh Ch., Rowan Mills,  
St Williams,

St James', St Mary's,  
Christ Church, Meaford,  
St James', Euphrasia,  
St Thomas', St Vincent,  
Trinity Ch., London T'p,  
St George's, London T'p,

Carlisle,  
St James', Wardsville,  
Christ Ch., Newbury,  
St John's, Glencoe,

## VACANT CONGREGATIONS.

Widder,  
St John's, Kinloss,  
St Luke's, Pine River,  
St George's, W. Tilbury,  
Christ Church, Raleigh,  
Listowel,  
Shipley,  
McDermott's  
Monkton,

All Saints', Mt Pleasant,  
Trinity Ch., Onondaga  
St Paul's Ch., Tuscarora  
Christ Ch., Artemesia,  
Maxwell's,  
Grace Church, Millbank  
St Mary's, Crosshill,  
St George's, Belmont,  
St Peter's, Dorchester,  
St John's, Harrietsville,  
Christ Church, Exeter,  
St Patrick's, Biddulph,,

## LAY REPRESENTATIVES.

\*Sheriff Smith; W I Imlach  
F H Haycock; G Stanton  
Lawrence Skey

Chauncy Bennett

Dr Phillips; \*J Robinson  
\*Peter Fuller

GF Ryland; \*J M O'Neil  
G Robson; \*L E Shipley  
Lionel G Shipley  
\*C A O'Mally  
\*H Jell  
W J Simpson

James Elliott  
\*H Holdenby  
\*Joseph Parr  
Andrew Wilson

James Campbell

\*John Lund  
\*William Harris

John McKee

\*T Nugent  
J N Hardy  
W Johnston

James Brownlee

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The Synod  
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The Synod

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W. Grey, R  
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Representative

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Rev. Mr. Thom  
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The Bishop in  
The Committe

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PROCEEDINGS  
OF  
The Synod of The Diocese of Huron.  
FIFTEENTH SESSION.

The Synod met in London, on Wednesday, June 5th, 1872.  
Divine Service was held in St. Paul's Church at 9 o'clock; the Holy Communion was administered to the assembled Clergy and Lay Representatives.

The Bishop held an Ordination at the same service, when seven candidates for Orders, were ordained Deacons.

The Synod met in Bishop Cronyn Hall at 12 o'clock.

The Bishop in the Chair.

After prayer, the rolls of the Clergy and Lay Representatives were called by the Secretaries, when 69 Clergymen and 56 Lay Representatives answered to their names.

W. Grey, R. Bayly and Rev. J. Hurst were appointed in conjunction with the Secretaries to examine the certificates of the Lay Representatives.

ADMISSION TO SEATS IN THE SYNOD.

Moved by Ven. Archdeacon Brough, seconded by Rev. Canon Elwood,

RESOLVED—That the Rev. Dr. Balsh, of Baltimore; Rev. Dr. Paddock, of Brooklin; Rev. Dr. O'Meara, Rev. J. P. Du Moulin, Rev. Mr. Thompson, of the Diocese of Toronto, be invited to take seats on the floor of this Synod. Carried.

The Synod adjourned at a quarter to one o'clock, to meet again at half-past three, and proceeded to the site of the proposed Diocesan Cathedral, for the purpose of laying the corner-stone.

Half-past three o'clock, p. m.

The Synod reassembled.

The Bishop in the chair.

The Committee on Certificates reported as follows:

The Committee appointed to examine the Certificates of Lay Delegates beg to report that they have examined all the certificates, and find that 56 appear to be correct.

The certificates from St. James', Biddulph, Trinity, Lucan, St. Patrick's, Biddulph and Trinity Church, Westminster, are not on the printed form, and one is incorrectly drawn.

The certificate presented by Col. Davis, of Sarnia, is not properly filled up.

All of which is respectfully submitted.

JOHN HURST, Chair man.

Committee Room, 5th June, 1872.

#### ELECTION OF SECRETARIES.

Moved by Rev. Canon Elwood, M. A., seconded by Rev. Dr. Armstrong,

**RESOLVED**—That the Rev. J. Walker Marsh, M. A., be Clerical Secretary. Carried.

Moved by Rev. S. B. Kellogg, seconded by Mr. William Grey,

**RESOLVED**—That Mr. John Beard, of Woodstock, be appointed Lay Secretary to the Synod for the present year. Carried.

Moved by Dr. Caulfeild, seconded by Rev. J. Smyth,

**RESOLVED**—That the reading of the minutes be dispensed with, in as much as they are in print. Carried.

The minutes of the last session were then signed by the Bishop.

#### THE LATE BISHOP CRONYN.

Moved by Archdeacon Brough, seconded by Canon Bettridge,

**RESOLVED**—The Synod of the Diocese of Huron, at this time assembled, are led with no small emotion to advert to the impressive circumstances connected with their meeting during the corresponding period of the past year. They desire to recall to mind and to have impressed on heart, the grave announcement then made by their late lamented and respected Bishop, intimating that he was unable, through broken health, any longer adequately to discharge the duties of the Episcopate, and consequently the necessity that existed for the appointment of an assistant Bishop.

In making this reference to the memory of our valued Diocesan, this Synod desires to record their sense of his personal worth, and the devotion with which he watched over the portion of the Church committed to his oversight. His solicitude respecting the election of a successor engaged his anxious thoughts and prayers, and we are now happy in the persuasion that Providence has raised up to us in his place, one, whose fidelity to the principles of our Reformed Church will tend largely, under God, to extend the interests of our communion and the cause of true religion in this diocese. This Synod would repeat to the widow and family of our late valued Diocesan, the assurance of their condolence and heartfelt sympathy under the bereavement they have sustained.

Assented to, all standing.

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Committee.

1.—Rev. T. F.  
and Lay Representatives

## VOTE OF THANKS TO THE RETIRING LAY SECRETARY.

Moved by Rev. Dr. Armstrong, seconded by Rev. F.D. Fauquier,  
RESOLVED—That the Rules of Order be suspended to admit of a  
resolution of thanks to the retiring Lay Secretary. Carried.

Moved by Rev. Dr. Armstrong, seconded by Rev. F.D. Fauquier,  
RESOLVED—That the thanks of this Synod are hereby given to  
the retiring Lay Secretary, Peter Roe, Esq. Carried.

The Bishop then delivered his primary address to the Synod.  
The address in full will be found in the appendix I.

The Synod then adjourned at a quarter to five o'clock until to-  
morrow morning after service.

The Bishop pronounced the Benediction.

## SECOND DAY.

THURSDAY, JUNE 6TH, 1872.

Service was held in St. Paul's Church, at 9 o'clock.

The Synod assembled at 10 o'clock.

The Bishop in the chair.

After prayer, the rolls were called by the Secretaries, when 43  
Clergymen and 68 Lay Representatives answered to their names.

The Secretaries' notes of yesterday's business were read, and  
being approved, were signed by the chairman.

## REPORTS OF COMMITTEES.

The several Rural Deans' reports were handed to the Secretaries.  
The reports will be found in the appendix II.

## FOREIGN MISSIONS.

The Committee on Foreign Missions appointed at the last meet-  
ing of the Synod, beg to report that after having considered the  
plan laid before them by Rev. E. Softley, to organize another asso-  
ciation for this particular work, they deem it expedient under the  
circumstances of this Diocese, to recommend that a collection be  
made once a year in each Church and Congregation for Foreign  
Missions, the proceeds to be remitted annually to such Societies and  
in such proportions as the Synod or Church Society may direct.

C. C. BROUGH, Chairman.

Committee Room, London, Dec. 1, 1871.

Archdeacon Brough gave notice that he would move the adop-  
tion of the above report.

The following paper was laid before the Synod by the Executive  
Committee.

## UNFINISHED BUSINESS.

1.—Rev. T. H. Appleby, on paying the expenses of the Clergy  
and Lay Representatives.

2.—W. Grey: To petition the Provincial Synod to authorize each Bishop to permit the services of the Church to be shortened or divided

The following proposed Canon was laid before the Executive Committee by the Bishop:

That every parish which contributes the sum of \$800.00, annually, towards the Stipend of the Clergyman, shall be constituted a Rectory, and its Clergyman shall be styled "Rector."

ADDITIONS PROPOSED BY THE CANON COMMITTEE.

Addendum to the 5th Section of the Canon on Discipline:—

"And they shall, before proceeding with a trial, in case counsel is employed by either the accuser or the accused, or in their discretion, in case no counsel is employed, call to their aid some Barrister-at-law of at least ten years' standing at the Bar of Ontario, to act as their assessor, and advise them on all questions of Evidence and Procedure; and where such advice is sought, the triers shall be governed thereby."

Add. to Canon IX:—

"That the expenses connected with the carrying out the Canon on Discipline shall be paid out of the Synod assessment."

New Canon:—

"In all cases of suspension of a Clergyman by the Bishop, a trial (except in case of confession and submission) shall be proceeded with, within three months of such suspension, or the same shall be null and void."

NOTICES OF MOTIONS.

CANONS ON THE REMOVAL OF CLERGY.

Moved by the Rev. Dr. Townley;

Seconded by

RESOLVED—That whenever *two-thirds* of the male communicants, being of the full age of twenty-one years, in any parish or mission, present in a Vestry meeting called for that purpose, shall by vote desire the removal of their clergyman, it shall be lawful for the Bishop of the diocese, should he see fit so to do, to withdraw the license of such Incumbent so far as the said parish is concerned. It shall be the duty of the chairman of the said meeting to notify the Lord Bishop and the Incumbent within two days of the result of such meeting specifying the number of votes on each side.

Further: if the said Incumbent shall, within ten days, notify the Bishop in writing that he considers the said meeting to have been insufficiently summoned, or unfairly conducted, the Bishop shall, with all reasonable speed, cause another meeting to be called, of which at least two Sundays' previous notice shall be given in all the churches of the said parish or mission, at which the Rural Dean shall preside, or, in his unavoidable absence, some Clergyman appointed by him, who shall give the return as before required, to the Lord Bishop and Incumbent.

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Moved by the Ven. Archdeacon Brough ;

Seconded by the Very Rev. Dean Boomer,

RESOLVED—That the thanks of this Synod are due and hereby tendered to the Rev. Doctor Balch for his excellent sermon preached before the Synod in St. Paul's Cathedral yesterday : as also his able advocacy of the Church Society of the diocese, and the general and very warm interest which he has manifested in the affairs of this diocese and the various proceedings in which we have been engaged throughout this week.

Moved by J. Beard, Esq.,

Seconded by

RESOLVED—That his Lordship the Bishop be requested to appoint a Committee to obtain information as to the working of the free and open church system, to report to this Synod, at its next session, with the view of encouraging in this Diocese the extension of that system.

Moved by J. Beard, Esq.,

Seconded by

RESOLVED—That his Lordship the Bishop be requested to appoint a Committee to confer with Committees that may be appointed by any of the Synods of sister Dioceses on the subject of the appointment of Missionary Bishops, and report to this Synod.

Moved by Rev. R. V. Rogers,

Seconded by Rev. John Gunne,

RESOLVED That the Bishop be requested to have printed a sufficient number of copies of *the Special Prayers*, so that one may be in the prayer book of each member of the church.

Moved by Rev. F. D. Fauquier,

Seconded by

RESOLVED—That that portion of the Lord Bishop's address which relates to Church Services be referred to a Special Committee, to be appointed by his Lordship ; and that said Committee do report previous to the close of the present session of Synod.

Mr. Gilkison gives notice that he will move the adoption of a resolution or canon, in reference to Churches with free sittings, and to repeal resolution of 18th June, 1869, with regard to the same.

Moved by Rev. T. H. Appleby,

Seconded by

RESOLVED—That this Synod has heard, with much satisfaction, that neither Houses of Convocation have been swayed by the demands of a comparatively small section of the Church to alter the Creed of St. Athanasius, either in its wording or position, in our beloved Book of Common Prayer.

Moved by Rev. Rural Dean Fauquier ;

Seconded by Rev. T. I. Hodgkin,

RESOLVED—That his Lordship the Bishop be requested to provide for the parishes and missions an approved Book of Record, in order that registrations of baptisms, confirmations, marriages, burials, &c.,

may be duly attended to; and that it be the duty of each vestry to see that it is furnished with such book.

Moved by Rev. T. I. Hodgkin;

Seconded by Rev. Rural Dean Fauquier—

**RESOLVED**—That his Lordship the Bishop be requested to appoint a committee on Statistics, to whom the reports of the Rural Deans may be referred, in order that, from year to year the aggregate and comparative results of reports may be analyzed, and practical suggestions deduced therefrom.

Moved by Dr. Oronhyatekha,

Seconded by

**RESOLVED**—That a Committee be appointed to take into consideration the question of Temperance, and to report to the Synod such suggestions as they may deem right, whereby the great evil of intemperance may be diminished in the land.

Mr. Davis gives notice that he will to-morrow move for the appointment of a Committee to investigate the circumstances relating to the sale of the Rectory property at London.

Mr. Gilkison gives notice that he will move a resolution, approving and recommending the system of free and open sittings with voluntary support.

#### ELECTION OF DELEGATES TO THE PROVINCIAL SYNOD.

Rev. I. Brock, Rev. E. Patterson, Mr. Lefroy and Col. Bourke were appointed with the Secretaries to act as Scrutineers of the ballots.

The Synod then adjourned for 15 minutes.

The Synod reassembled.

The Bishop in the chair.

The rolls of the Clergy and Laity were called by the respective Secretaries, and each member as his name was called deposited his ticket in the ballot box.

The Synod then adjourned in order to permit the Church Society to meet; the Synod to meet again on the call of the Bishop.

The Synod reassembled at 5 o'clock, p. m.

The Bishop in the chair.

#### REPORTS OF THE SCRUTINEERS.

##### CLERICAL BALLOT.

The Scrutineers appointed to examine the Clerical ballot for Delegates to the Provincial Synod, beg to report the following as the result:—

Rev. J. Walker Marsh.....	61
Very Rev. M. Boomer.....	60
Ven. Archdeacon Brough.....	59

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Rev. Canon Elwood.....57  
 Rev. Canon Nelles.....43  
 Rev. Dr. Caulfeild.....42  
 Rev. F. D. Fauquier.....41  
 Rev. J. P. Hincks.....35  
 Rev. Canon Innes.....35  
 Rev. A. Jamieson.....35  
 Rev. J. Smythe.....30  
 Rev. W. H. Halpin.....29

SUBSTITUTES.

Rev. I. Brock.....27  
 Rev. Dr. Townley.....26  
 Rev. Canon Usher.....22  
 Rev. Dr. Armstrong.....21  
 Rev. T. C. DesBarres.....21  
 Rev. S. B. Kellogg.....21  
 Rev. G. J. R. Salter.....21

Committee Room, London, June 6th, 1872.

E. PATTERSON.  
 A. LEFROY.  
 J. WALKER MARSH.

The report was put to the Synod and confirmed.

LAY BALLOT.

The Scrutineers appointed to examine the votes for the Lay Delegates, beg to report that the following Delegates have the under-mentioned votes:—

Peter Roe.....57  
 Judge Wilson.....57  
 Judge Hughes.....56  
 John Beard.....54  
 W. Grey.....50  
 A. Lefroy.....47  
 W. F. Imlach.....45  
 H. Crotty.....37  
 M. Jackson.....28  
 Dr. Covernton.....24  
 G. F. Ryland.....24  
 W. R. Davis.....21  
 L. Burwell.....20  
 J. T. Gilkison.....18  
 Col. Taylor.....16  
 F. H. Haycock.....15 }  
 Dr. Oronhyateka.....15 }

ISAAC BROCK, Chairman.  
 JOHN BEARD.  
 THOS. BOURKE.

The report was put to the Synod and confirmed.

## UNFINISHED BUSINESS.

Moved by Rev. T. H. Appleby and Rev. E. Softley,

**RESOLVED**—That owing to the great distance some of the Clergy and Lay Representatives have to travel, and consequently the heavy personal expense to which they have hitherto been put in order to attend the Synod, it is respectfully proposed that this Synod levy an additional assessment on all parishes to defray each Clergyman's and Lay Representative's travelling expenses.

Moved in amendment by Jas. Blain and seconded by Mr. Stanton,

**RESOLVED**,—That all Parishes at a distance of seventy miles from the Synod, that their ministers or laymen shall be paid at the rate of eight cents per mile to London or Montreal, as the case may be, in full of all; and that an assessment shall be made for that purpose to cover it.

## IN AMENDMENT TO THE AMENDMENT.

Moved by J. Beard, seconded by Dr. Townley,

**RESOLVED**,—That the subject of the Rev. Mr. Appleby's motion be referred to the standing committee of the Church Society, to whom the several Rural Deans are requested to make reports as to the ability of the different parishes or missions to pay the expenses of their clergy and lay delegates to the Synod, and that the Church Society be requested to take such action as may appear desirable to them.

The amendment to the amendment was put to the Synod and carried.

The Synod adjourned at 6 o'clock to half-past 7 o'clock, p. m.

Half-past 7 o'clock the Synod reassembled, the Bishop having previously named Archdeacon Brough as his deputy. The Archdeacon took the chair until the Bishop's arrival.

Mr. Grey's motion on the printed paper was passed over by agreement.

## ADDITION TO THE 5TH SECTION OF CANON IX., AS RECOMMENDED BY THE CANON COMMITTEE.

Proposed by D. J. Hughes, Esq., seconded by Rev. Rural Dean Armstrong,

**RESOLVED**,—That the addition to Canon IX., recommended by the Committee on Canons, now read, be received, and the same is hereby adopted. Carried.

## ADDITION TO CANON IX., AS RECOMMENDED BY THE CANON COMMITTEE.

Proposed by D. J. Hughes, seconded by the Rev. Dr. Caulfeild,

**RESOLVED**,—That the additions to the 5th Sec. of the IXth Canon on Discipline, proposed by the Committee on Canons, and now read, be hereby adopted. Carried.

## NEW CANON

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NEW CANON PROPOSED BY THE BISHOP, AS LAID BEFORE THE EXECUTIVE COMMITTEE.

Moved by D. J. Hughes, seconded by Wm. Grey,

RESOLVED,—That the Canon proposed by the Bishop being approved by the Synod, with the addition of the words "and a Parsonage," after the words "\$800," and "other special circumstances at the end," be referred to the Canon Committee.

IN AMENDMENT.

Proposed by Rev. G. Salter, seconded by Rev. Dr. Townley,

RESOLVED,—That the new Canon proposed by the Canon Committee, as in the printed Synod circular now read, be received and the same is hereby adopted. Carried.

CONSIDERATION OF MOTIONS.

Notice given by Rev. Dr. Townley, withdrawn.

THANKS TO REV. DR. BALCH.

Moved by Ven. Archdeacon Brough, seconded by the Very Rev. Dean Boomer,

RESOLVED,—That the thanks of this Synod are due, and hereby tendered to the Rev. Dr. Balch for his excellent sermon preached before the Synod in St. Paul's Cathedral yesterday: as also his able advocacy of the Church Society of the Diocese, and the general and very warm interest which he has manifested in the affairs of this Diocese, and the various proceedings in which we have been engaged throughout this week. Carried.

The Bishop pronounced the Benediction, and the Synod adjourned at 10 o'clock, until to-morrow morning after service.

THIRD DAY.

FRIDAY, JUNE 7TH, 1872.

The Synod assembled at 10 o'clock, a. m.,—the Bishop in the chair.

The Special Prayer was read by the Bishop.

It was agreed to dispense with the calling of the rolls.

The Secretaries' notes of yesterday's business were read, and being approved, were signed by the Bishop.

APPOINTING COMMITTEES.

The Bishop named as the Executive Committee.

- |                                   |                    |
|-----------------------------------|--------------------|
| Very Rev. Dean Boomer, L.L.D.     | Peter Roe, Esq.    |
| Ven. Archdeacon Brough, A. M.     | M. Jackson, Esq.   |
| Rev. Canon Bettridge, B. D.       | J. Beard, Esq.     |
| Rev. St. George Caulfeild, L.L.D. | W. Grey, Esq.      |
| Rev. J. Walker Marsh, M. A.       | W. I. Imlach, Esq. |
| Rev. J. Smythe, M. A.             | R. Bayly, Esq.     |

## COMMITTEE ON SUPERANNUATION.

The Bishop named Rev. J. Walker Marsh to fill the vacancy in the Superannuation Committee.

## COMMITTEE ON CANONS.

Very Rev. Dean Boomer, L.L.D.	Ven. Archdeacon Brough, A. M.
Rev. Canon Bettridge, B. D.	Rev. Canon Elwood, A. M.
Rev. St. George Caulfeild, L.L.D.	Rev. G. J. R. Salter, M. A.
Rev. F. D. Fauquier.	Rev. A. Townley, D. D.
Rev. J. Gunne.	Rev. J. Smythe, M. A.
Rev. J. Walker Marsh, M. A.	Rev. T. C. DesBarres, M. A.
Peter Roe, Esq.	D. J. Hughes, Esq.
Rev. D. Armstrong, D. D.	Rev. T. I. Hodgkin, M. D.
	Rev. Canon Innes, M. A.

## COMMITTEE ON THE ASSESSMENT OF CONGREGATIONS.

Very Rev. Dean Boomer, L.L.D.	Ven. Archdeacon Sandys, D. D.
Rev. Canon Elwood, A. M.	D. J. Hughes, Esq.
Peter Roe, Esq.	The Secretaries.

## COMMITTEE TO MAKE NECESSARY ARRANGEMENTS FOR SUNDAY SCHOOL CONVENTION.

Very Rev. Dean Boomer, L.L.D.	J. Beard, Esq.
The Archdeacons.	D. J. Hughes, Esq.
The Rural Deans.	W. Grey, Esq.

## REPORTS OF COMMITTEES.

The Committee on the assessment of Congregations beg to recommend to the Synod, that the present scale of assessments be continued for the current year, and that the following congregations be added to the list:—

Trinity Church, Ailsa Craig, with annual assessment of \$1 00.		
Monkton,	do	1 00.
Kent Bridge,	do	1 00.
St. Stephen's, Dunwich,	do	1 00.

M. BOOMER, Chairman.

Committee Room, London, June 5th, 1872.

## CONSIDERATION OF MOTIONS.

Moved by Rev. F. D. Fauquier, seconded by Rev. G. J. R. Salter,

**RESOLVED**,—That that portion of the Lord Bishop's address which relates to Church services be referred to a Special Committee, to be appointed by his Lordship; and that said committee do report previous to the close of the present session of Synod.

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The Bishop named the following Committee :

Dean Boomer, the Mover, the Seconder, and Rev. Dr. Caulfeild.

Moved by J. Beard, Esq., seconded by Rev. J. Gunne,

RESOLVED,—That his Lordship the Bishop be requested to appoint a Committee to obtain information as to the working of the free and open Church system, to report to this Synod, at its next session, with the view of encouraging in this Diocese the extension of that system.

IN AMENDMENT.

Moved by Mr. Gilkison, seconded by Dr. Covernton,

RESOLVED,—That in the opinion of this Synod, the system of free and open sittings, with the voluntary offerings of the people, is better calculated to strengthen and extend the Church, than that of close pews under rental, the said system is therefore recommended to the congregations of the Church in this Diocese.

The amendment was put and lost.

The original motion was put and carried.

REPORT OF COMMITTEE.

The Committee appointed to consider that portion of the Lord Bishop's address which relates to Church services, beg to report, that having given the subject due consideration, they would respectfully recommend that the Bishop's suggestion, respecting the manner of conducting public worship, and also with reference to the matters of vesture and posture, be at once adopted by this Synod, and that the subject be referred to the Canon Committee to frame a Canon in accordance herewith.

M. BOOMER, Chairman.

Moved by Rev. F. D. Fauquier, seconded by Rev. G.J.R. Salter,

RESOLVED,—That the report of the Committee respecting the portion of the Bishop's address relating to Church services, be received and adopted, and that a number of copies of such portions of the address be printed, for the purpose of placing a copy in the vestry room of each Church. Carried.

It was agreed to suspend the rule to allow the Dean to bring in a resolution to apply to the S. P. C. K. with reference to the proposed Cathedral.

Moved by the Dean, seconded by D. J. Hughes, Esq.,

RESOLVED,—That this Synod, feeling that the Cathedral proposed to be erected by the Bishop, (the corner stone of which has been already laid) will be promotive of the best interests of the Church in this Diocese, and that our Diocesan Church Society, whilst fully sympathizing in the project, have contributed towards it to the extent of their limited means, respectfully suggest that the Bishop submit

the scheme to the Ven. Society for promoting Christian knowledge, who have so liberally assisted in the establishment of Cathedrals in other Colonies, assuring them that the Churchmen of this Diocese are by no means indifferent to the many evidences of their interest in the welfare of the Colonial Church hitherto, with the hope that they may add another and a parting pledge of Christian sympathy with the progress of the Church in this Diocese, and to assist the Bishop in consummating his project. Carried.

Moved by J. Beard, Esq., seconded by Rev. Dr. Armstrong,

RESOLVED,—That his Lordship the Bishop be requested to appoint a Committee to confer with Committees that may be appointed by any of the Synods of sister Dioceses on the subject of the appointment of Missionary Bishops, and report to this Synod. Carried.

Moved by Rev. R. V. Rogers, seconded by Rev. John Gunne,

RESOLVED,—That the Bishop be requested to have printed a sufficient number of the *Special Prayers*, so that one may be in the prayer book of each member of the Church.

IN AMENDMENT.

Moved by Rev. G.J.R. Salter, seconded by Rev. Dr. Armstrong,

That the motion respecting the printing of Special Prayers, be referred to the standing Committee of Church Society.

The amendment was put and carried.

Mr. Gilkison's notice for the adoption of a Canon on free sittings, was ruled out of order, and it was agreed to refer it to the Standing Committee.

Moved by Rev. T. H. Appleby, seconded by Rev. Dr. Townley,

RESOLVED,—That this Synod has heard with much satisfaction, that neither Houses of Convocation have been swayed by the demands of a comparatively small section of the Church, to alter the Creed of St. Athanasius, either in its wording or position, in our beloved Book of Common Prayer. Carried.

Moved by Rev. Rural Dean Fauquier, seconded by Rev. T. I. Hodgkin,

RESOLVED,—That his Lordship the Bishop be requested to provide for the parishes and missions an approved Book of Record, in order that registrations of baptisms, confirmations, marriages, burials, &c., may be duly attended to; and that it be the duty of each vestry to see that it is furnished with such book. Carried.

Moved by Rev. T. I. Hodgkin, seconded by Rev. Rural Dean Fauquier,

RESOLVED,—That his Lordship the Bishop be requested to appoint a Committee on Statistics, to whom the reports of the Rural

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Deans may be referred, in order that from year to year the aggregate and comparative results of reports may be analyzed, and practical suggestions deduced therefrom. Carried.

Moved by Dr. Oronhyatekha, seconded by Rev. R. V. Rogers,

RESOLVED,—That a Committee be appointed to take into consideration the question of Temperance, and to report to the Synod such suggestions as they may deem right, whereby the great evil of intemperance may be diminished in the land. Carried.

Moved by Mr. Davis, seconded by Mr. Lewis,

RESOLVED,—That a Committee be appointed by his Lordship the Bishop to investigate all the circumstances connected with the recent sale of Rectory Property at London, and report at the next meeting of the Church Society. Carried.

VOTE OF THANKS.

Moved by Rev. Dr. Armstrong, seconded by Mr. P. Roe,

RESOLVED,—That the thanks of this Synod are hereby given to the Managers of the several Railroads for their liberality towards the members of Synod. Carried.

It was agreed to suspend the rules to allow a resolution recommended by the Church Society to be introduced, on the distribution of the Surplus Income of St. Paul's Rectory, London.

Moved by Rev. F. D. Fauquier, seconded by Rev. Canon Innes,

RESOLVED,—That this Synod, in accordance with the requirements of the Act for the sale of the Rectory Lands, consents to the recommendation of the Standing Committee of the Church Society with reference to the distribution of the Surplus Funds of the Rectory of St. Paul's, London. Carried.

The following Committees were then named by the Chair :—

ON WORKING OF THE FREE AND OPEN CHURCH SYSTEM.

The Dean, Mover, Seconder, Dr. Covernton, J. T. Gilkison, Revs. Dr. Armstrong, G. M. Innes, J. Smythe, Dr. Caulfeild, E. Patterson, G. J. R. Salter, the Secretaries.

ON MISSIONARY BISHOP.

The Dean, Archdeacon Brough, Canon Innes, Revs. T. H. Appleby, Dr. Caulfeild, Dr. Townley, Dr. Armstrong, the Secretaries.

ON STATISTICS.

The Dean, Revs. F. D. Fauquier, T. I. Hodgkin, J. Smythe, the Secretaries.

ON TEMPERANCE.

Archdeacon Brough, Dr. Oronhyatekha, Revs. R. V. Rogers, W. B. Evans, T. Hughes, and G. F. Ryland, Esq.

## ON SALE OF RECTORY LANDS.

The Mover, the Secunder, the Dean, W. Grey, W. I. Imlach, Rev. Dr. Townley, L. Burwell.

## REPORT OF FOREIGN MISSION COMMITTEE.

Moved by Ven. C. C. Brough, seconded by Rev. J. W. Marsh.

RESOLVED,—That the report of the Committee on Foreign Missions be adopted.

The report was amended by the insertion of the following words, "and that such collection for Foreign Missions be composed of one-half of the collection made at the first Missionary Meeting in each year, held in each Church or Congregation in the Diocese."

The report as amended was then adopted.

## REPORT OF COMMITTEE ON ASSESSMENTS.

Moved by Very Rev. Dean Boomer, seconded by Rev. J. Smythe,

RESOLVED,—That the report on the assessment of congregations be adopted. Carried.

The rate of assessment and overdue and unpaid assessment will be found in the Appendix III.

The Bishop then addressed a few words to the Synod expressive of the pleasure he felt at the manner in which the business of the Synod had been conducted during the present session.

The Secretaries' notes of the third day's business were then read, and being approved, were signed by the Bishop.

The Bishop pronounced the Benediction, and the Synod adjourned at 1 o'clock, p. m.

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# The Primary Address

—OF THE—

RT. REV. I. HELLMUTH, D.D., D.C.L.,

Bishop of Huron,

DELIVERED BEFORE THE

Synod of the Diocese,

IN THE

"BISHOP CRONYN HALL," LONDON, ONT.,

JUNE 5, 1872.

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LONDON:

Siddons & Dawson, Printers, Evening Herald Printing Establishment.

1872.

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## The Bishop's Primary Address.

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY :

Addressing you from this place for the first time in Synod assembled, as your Bishop, you will readily understand me, and sympathize with me, when I say, that having taken a survey of the holy, vast and important work committed to my trust, I feel overwhelmed with the magnitude of the Charge, and the responsibility of my Office.

But for "the grace of God," I should despairingly cry out, in the language of the Apostle:—"Who is sufficient for these things;" and the consciousness that I have your prayerful sympathy, is an unspeakable comfort to me.

Feeling more strongly, than I ever felt before, the constant need and guidance of the Holy Ghost, let me entreat you to remember me always in your prayers, that grace may be given me to be "a wise and faithful Servant," giving to the family of God, committed to my oversight, "their portion in due season;" serving God in this Office to the glory of His Name, and to the edifying and well-governing of His "Church, which He hath purchased with His own blood."

It is you who—under God—have placed me in this high and responsible position; all I can promise is—by the grace of God—to labour diligently, pray fervently and constantly for the good of the Flock of Christ over which I am called to watch, as one who must give an account for his Stewardship.

### CONSECRATION.

The 24th of August last was to me a solemn and memorable day—my consecration to the Episcopate.

The Most Rev. the Bishop of Montreal and Metropolitan of Canada acted as Consecrator, The Right Revs. the Bishops of Ontario and Toronto as Presenters, The Right Rev. the Bishop of Michigan, The Right Rev. Bishop Bedell—Assistant Bishop of Ohio—and The Right Rev. the Bishop of Duneden assisted in the service, and in “the laying on of Hands.” A large number of the Clergy and Laity were present also.

My friend the Rev. Dr. Boomer—now Dean of Huron—preached an able and eloquent Sermon, suited to the occasion, which has since been published in the last journal of our Synod.

The late lamented Bishop of Huron was unable to be present, owing to his then feeble state of health, which was a source of deep regret not to me only, but to all who took part in the solemn Service.

Since then “it hath pleased Almighty God of His great mercy to take to Himself, the soul of our dear brother.”

It is but due, that we, who have met for the first time in Synod assembled, since the demise of our late Bishop, should put on record our tribute of love and respect for his memory. From my long and intimate acquaintance with him, I rejoice to bear here my public testimony, that he was a true, experimental and faithful Servant of Christ—ever jealous in every position he occupied—for the simplicity of Gospel truth.

What success attended his labours, under God, as Bishop of this Diocese, facts speak! The number of Clergy more than doubled during the 14 years of his Episcopate. He has gone ripe for the garner to his heavenly rest. His last illness, which was very trying, he bore with true Christian fortitude, being enabled continually to realize the love and faithfulness of his Saviour, and to enjoy the full assurance that when his earthly house of this tabernacle was dissolved, he would enter into possession of the house, not made

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with hands, eternal in the heavens. Truly and sincerely could I give utterance to the words of Scripture, as I was bending over his grave:—"Blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours, and their works follow them."

We shall soon proceed to take counsel together and to deliberate, in what way we can best promote and further the interests of our beloved Zion. And while engaged in the necessary business to discuss Canons and make or alter Laws for the good and economic government of the Church, I trust that every utterance and act within these walls will testify that we have the mind of Jesus; that we are actuated by a spirit of brotherly love and holy zeal, and that we are truly "knit together in unity of Spirit, in the bonds of peace and in righteousness of life." Let it be our united prayer, that by the power and influence of the Holy Ghost, this Synod may prove fruitful in blessed results, to each and all of us, and tend to strengthen our union and sympathy in loyal attachment to our ancient and blessed inheritance of "Evangelical truth and Apostolic order."

### EPISCOPAL ACTS, &c., &c.

During the short period of my Episcopate, I have been enabled to visit a large portion of the Diocese, a detailed report of which will be printed in the Journal of the Synod.

I shall here simply give a summary of my work:—

- 360 have been confirmed.
- 9 persons have been admitted to the Diaconate.
- 3 have been Priested.
- 3 Churches have been Consecrated.
- 2 opened for Divine Service.
- I preached 65 Sermons
- Made 35 Addresses.
- Administered 11 times the Holy Communion.
- Baptized 10 persons.
- Travelled about 3,500 miles.

## CHURCH SERVICES, &amp;c., &amp;c.

The subject of abbreviating our Services, and how to conduct them with a view of securing, as far as possible, harmony of practice, and making them more suitable to the several wants of our larger Parishes, and more especially in regard to our extensive and widely-separated Mission-Station, has often been brought before our Synods, and the Bishops are not unfrequently appealed to for counsel and authority on these matters. Anxious to meet the wishes of the Clergy, I would affectionately recommend—until the Synod of this Diocese, or the Provincial Synod has authoritatively passed a Canon on this subject—the following for your guidance:—

1. The Public Services in Churches or Chapels, to begin always with one or two of the Scripture sentences, as provided by the Rubric, viz.: "*The Minister shall READ with a loud voice, some one or more of these sentences of Scripture.*" &c., &c.

2. In Parish Churches, the Morning Prayer; the Litany and the Communion Office, may be used as separate services, provided that the former and the latter be both used during the Forenoon of Every Sunday; and that the Litany may be used either in the Forenoon or Afternoon.

3. That in Missionary Churches where the Clergyman ministers to more than one congregation on the same day, he may curtail the customary Morning Service, so long as one or more of the three Offices be used in its entirety, and so long also as the several congregations shall have each one of the Offices brought before them at least once a month.

4. That when the Holy Communion is administered, there shall be a pause after the Prayer for the Church Militant, to afford opportunity for Non-Communicants to withdraw. And when there is no Communion, the Service conclude with the Prayer for the Church Militant, Collect, and Benediction, as ordered by the Rubric.

5. Before the Sermon, the Lord's Prayer may be omitted, and a Collect used only.

## IN REFERENCE TO VESTURE AND POSTURE, &amp;c., &amp;c.,

I would recommend the following for adoption, which I have taken from the Canons of the "Church of Ireland:—"

(a). "Every Presbyter and Deacon at all times of his public ministration of the Services of the Church, shall wear a plain white Surplice with sleeves, and such minister may wear Bands, and upon the Surplice the customary Scarf or Stole of plain silk, and being a Graduate he may wear the Hood pertaining to his Degree. And no minister shall wear any other ecclesiastical Vestment or Ornament, provided that any minister shall be at liberty to wear a plain Black Gown when preaching."

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(b). "Every Minister at all times of his public ministrations of the Services of the Church, shall speak in a distinct voice, and so place himself that the people may conveniently hearken unto what is said, and in no case when he is offering up prayer shall his back be turned to the Congregation."

(c). "Every Minister, when saying the Prayer of Consecration in the Service prescribed for the administration of the Lord's Supper, shall stand at the North-side of the Table,—by which, both here and in the Rubric of the Communion Office, is to be understood that side or end of the Table which in Churches lying East and West, is towards the North."

(d). "The Communion-Table shall be a moveable Table of wood, and shall have such decent Covering as the Ordinary shall approve of; but for the administration of the Lord's Supper it shall be covered as provided by the Rubric."

(e). "No Minister shall elevate the Bread or Wine used in the celebration of the Lord's Supper; nor shall he give, or by word or gesture appear to give any adoration thereto; nor shall he bow the Head, or do any other act of obeisance thereto."

### CONCERNING THE HYMNAL TO BE USED IN THIS DIOCESE.

Until the Synod has finally decided on this question also, I would recommend the one generally in use in this Diocese, or that published by the S. P. C. K.

Gladly would I have recommended the use of "HYMNS ANCIENT AND MODERN," but having lately very carefully examined the same, I have no hesitation in declaring—while admitting the excellency and Scriptural character of very many—that I cannot approve of the *present* Collection. Not because that some of them are translations from the Romish Breviaries, but simply from the fact that many of these hymns are unscriptural and contrary to the authoritative teaching of the Church of England.

I would equally object to such false teaching, come from what source it will. I do not exaggerate when I say that some of the Hymns—objected to both by the moderate "High Church," and "Evangelical Schools,"—boldly teach the Romish doctrines of Transubstantiation; the Real Presence in the Sacramental Bread and Wine; the Adoration of the Elements; Invocation of Saints, and other kindred false doctrines, which caused our separation from the Church of Rome at the cost of England's "Noble Army of Martyrs."

INVOCATION OF SAINTS is distinctly taught in Hymn 50, which is a translation from the ROMAN BREVIARY. The Proto-Martyr St. Stephen is thus addressed :—

“ First of Martyrs, thou whose name  
Doth thy golden crown proclaim ;  
Not of flowers that fade away  
Weave *we* this THY CROWN to-day.  
    &c.,      &c.,      &c.

See also Hymn 53, which commences thus :—

“ A Hymn for *Martyrs* sweetly sing ;  
For INNOCENTS YOUR PRAISES bring.”  
    &c.,      &c.,      &c.

In Hymn 376, The Virgin Mary is still more boldly thus invoked :—

“ Shall we not love thee, MOTHER DEAR,  
Whom Jesus loved so well ?  
And in his Temple year by year,  
THY joy and glory tell ?”  
    &c.,      &c.,      &c.

Surely our praises and adoration ought to be offered up to the Creator only, and not to His creatures !

In Hymn 96, the CROSS, the THORNS, NAILS and LANCE are idolatrously thus addressed :—

“ Thorns, and Cross; and Nails and Lance,  
Wounds our treasure that enhance,  
Vinegar, and Gall and Reed,  
And the pang His soul that freed—  
May THESE ALL our Spirit sate,  
And with love *inebriate* ;  
In our souls plant virtue's root  
And mature its glorious fruit.”  
    &c.,      &c.,      &c.

The REAL PRESENCE of Christ in the Bread and Wine, and the ADORATION of the ELEMENTS are boldly taught in Hymns 203, 206, 242.

Hymn 84, the “*Vexilla regis*,” is used in the Romish Church in the MASS, on Good Friday ; and the “*Adoro te*,” 206, composed by Thomas Aquinas, is addressed to the Holy Eucharist ; and Hymn 221 is a translation from the “*Dies Iræ*,” which is usually sung in the Masses for the dead.

These few examples or specimens, will suffice to show that my voice of warning against the use of that

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Hymn book in our Churches or families is not raised too early.

It is true that this Hymnal has been adopted by many Churches on both sides the Atlantic—even by Non-Conformists—but I believe this has been effected by insidious persevering efforts on the part of Ritualists to force it. "*per fas aut nefas*," on the Clergy and people, who were not, or who are not aware of the poisonous admixture of that Collection. The very admixture of Romish with Scriptural Hymns, set to attractive music, increases the danger, and against which I would warn all who love and desire to retain the Scriptural character of our beloved Church in all her services.

The Compilers have taken good care to administer the poison homœopathically—in small but effectual globules.

If all the Hymns were unsound, they would at once have been detected, and very few would have been deceived. It was therefore a skilful masterpiece of our Anglican Romanizers to administer the poison in small doses, not to be perceived immediately, but to effect nevertheless eventually their purpose, of undermining the Scriptural Constitution of our Reformed Church.

The rapid and wide circulation of these Hymns can be traced to the confederate and resolute efforts of the Anglican Romanizers, who engaged in the undertaking, pushed it forward with a view of supplanting the Hymn Books of the S. P. C. K. and others, in which they have wonderfully succeeded. Many of our more vigilant Churchmen, becoming alarmed at this, brought the matter before the Bench of Bishops and the House of Lords, with a view of counteracting the dangerous tendency of "*Hymns Ancient and Modern*."

"The Protestant Episcopal Church in the United States of America," at their last General Convention, and the "Church of Ireland," in Synod assembled,

adopted Hymnals of their own, in which the objectionable Hymns in "Hymns Ancient and Modern" have been studiously, advisedly, and carefully omitted. Thus in a direct and indirect way have the two noble branches of the Mother Church authoritatively condemned the very Hymns to which I object. I have no doubt that our English Houses of Convocation, who have now under consideration a Hymnal to be adopted by the Church at large, will follow the above example.

The Editors of the "Priests' Prayer Book," known as the most advanced Ritualists, are so satisfied and delighted with the good services "Hymns Ancient and Modern" have rendered to their cause, that a more advanced Hymnal, known as the "London Hymnal," is to be circulated broadcast in the Church, at Home and in the Colonies.

These Hymns are only a part of a scheme to familiarise our minds with Romish phraseology and doctrines, and thus gradually, but surely, to train our people—especially the young—for the reception of doctrines and practices contrary to God's Word, contrary to the teaching of our Church, and for the rejection of which the Roman Hierarchy condemned our noble Reformers to be burnt at the Stake.

It is a deplorable fact, that while these Ritualists are wearing the uniform of the Church and eating her bread, they are at the same time invading her sacred territory by perseveringly teaching doctrines, and introducing practices diametrically opposed to her authoritative and dogmatic teaching as embodied in her Liturgy, Homilies and Articles. For instance:—Our Article XXVIII. Scripturally protests against the subtle idolatry involved in TRANSUBSTANTIATION, or the change of the substance of the sacramental bread and wine into the real, natural, and incarnate body of our Lord—a theory which makes the Sacrament destroy itself, as such, by merging the sign, into the thing signified, and in the very language of that Article, is

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declared to be "repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions;" and again, our Article XXXI., which in bold, and faithful language condemns the Romanist doctrine of the SACRIFICE OF THE MASS, as being "blasphemous fables and dangerous deceits," are notwithstanding, undisguisedly, and in defiance of all protests, taught by these Ritualists, as can be amply proved from their own authorized publications.

I shall here give only a few quotations to show that my remarks are not exaggerated:—

In "The Church of the World," page 236, we read thus:

"Nothing can ever make up for the loss of the perpetual Presence of God incarnate, under the form of bread on the altar; or for the practical change which has turned our Clergy from a sacrificing Priesthood into a preaching Ministry."

After Consecration of the Elements, the Communicant is directed in "*The Little Primer*," page 67, thus to pray:—

"By the words of which the bread becomes the body of Christ and the wine the blood." "I believe, O, Jesus, that Thou art truly present; I worship Thee as the Shepherds worshipped Thee, as the wise men adored Thee."

In the same "*Little Primer*," page 16, the Communicant is further instructed thus to act:—

"To bow down the head and body in deepest adoration when the Priest says the awful words, and to worship the Saviour then verily and indeed present on His altar."

The PROPITIATORY SACRIFICE OF THE MASS FOR THE DEAD is taught in "The Altar Manual," pages 12 and 16, in the following prayer:—

"Grant that the Sacrifice may be a propitiation for me, and for all for whom I have offered it."

The DOCTRINE of PURGATORY, which our Art. XXII. dogmatically declares to be a "fond thing, vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the word of God," is nevertheless believed in, and taught by Ritualists in the "Tracts

for the Day," Nos. 2 and 10, pages 28 and 46, in which the following words occur :—

"Those who are neither with the saints nor with the damned suffer great anguish, and that meantime their souls are benefitted by the prayers, and offerings of the Church, and by alms given in their behalf; and that those who have not died beyond the pale of Salvation receive mitigation in their sufferings, and ultimate release; and that possibly those who are lost gain a mitigation which may last through Eternity.

Further, that by omitting the practice of "men flocking to the altar of God there to offer up their prayers in conjunction with the All-prevailing Sacrifice for their departed friends, the dead have been defrauded of their right."....."Worse than all that, through a great part of Western Christendom the voice of prayer, for their peace and refreshment has already ceased for 300 years; thus the perfecting of the saints has been retarded, and the great day of final reckoning postponed."

INVOCATION OF SAINTS AND ANGELS is taught and practiced :—

"O, Holy Michael, Prince of the Heavenly Host, pray for us."

Again :—

"Blessed Mary, Mother of God, ever Virgin, pray for us."—(Vide *Invoc. of Saints and Angels*, by Rev. O. Shipley, p. 66.)

But the worst feature of these Ritualists is that they determinately remain within the bosom of the Church, while they are abusing and reviling the Reformers, the Church of the Reformation, and the Bishops, who, in faithfulness to their trust, remonstrate against their teachings and practices. A few quotations in proof of this will suffice :—

A writer in *Church and the World* (Ed. 1866, p. 237) says :—

"Our place is appointed us among Protestants, and in a communion deeply tainted in its practical system by Protestant heresy; but our duty is the expulsion of evil, and not flight from it."

In the "*Church News*," May 5th, 1869, is the following :—

"They (the ministers) carry on a school, and are indefatigable in visiting the poor, and in infusing into the veins of an ignorant and unsuspecting populace the poison of Protestant heresy."—"Pest of Protestantism."

In the "*Church Times*," Sep. 3rd, 1869, the following words occur :—

"But we should much prefer seeing attention centred on Theological matters and questions of discipline, and extirpating that ulcerous cancer of Protestantism which must be fatal, sooner or later, to any Church that does not use moral steel and fire upon it."

"By way of protest against the monstrous figment of Protestantism."—*Ibid*

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In the "*Church Times*," Jan. 28th, 1870, the following language is used:—

"We are bound to correct one of the speakers [at the Islington Clerical Meeting] who remarked that the Tractarian School, whatever its good points may be loses sight of the distinctive doctrines of the Reformation. We do not lose sight of them at all. We are busy in hunting them down, and have no intention of foregoing the chase till we have extirpated them. That is plain speaking enough, we trust."

"Anathema to the principles of Protestantism."—*Palmer's Letter to Golightly.*

Dr. Littledale, in his *Lecture on Innovations*, calls the Reformers

"A set of miscreants and utterly unredeemed villains."

"What, we should like to know, has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible. We will have nothing to do with such a set."—*Church News*, FEB. 19, 1868.

"The work going on in England," writes the Editor of the *Union Review*, "is an earnest and carefully organized attempt on the part of a rapidly increasing body of priests and laymen, to bring our Church and country up to the full standard of Catholic faith and practice, and eventually to plead for her union with the See of St. Peter."

"We are weekly praying in behalf of the Holy Father, and for restored communion with the See of St. Peter."—*The Union Review*, p. 397.

"If we were to leave the Church of England, she would simply be lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised (*i.e. Romanized*), and to give up our position in it, with all the innumerable opportunities it offers, would be to leave our country a prey to infidelity. To join the Roman Catholic Church in any but a *corporate capacity* would be, in our opinion, to sin against the truth."—*The Union Review*, p. 410.

"We give the people the real doctrine of the mass; the name will come by and by. So with regard to the *Cultus (or worship) of the Virgin*, we are one with Roman Catholics in faith, and we have a common foe to fight. There may be a few divergences of practice on our side, but *we seek to make no terms*: we come in the spirit of love and humility; and we are sure that the *chief Shepherd of the Flock of Christ* (the Pope) *will deal tenderly with us*."—*The Union Review*, p. 411.

"Protestantism, as a living force, as a proselytizing power, is extinct. Its work is done; we must increase, Protestants must decrease. Justification by faith, the most immoral of Protestant dogmas, has run its tether, and happily died of self-strangulation."—*Church News*, Nov., 1867.

"We hope to draw the Protestants to the Church of Rome. But when? ah! when? The time cannot be very far off. We derive our confidence from the progress of the past. In twenty years hence Catholicism will have so leavened our Church, that she herself, in her corporate capacity, will be able to come to the Church of Rome, and say, 'Let the hands which have been parted these three hundred years be once more joined.'"—*The Union Review*, p. 384.

To advance and propagate these principles in the Church at home and abroad, the Ritualists have been,

and are regardless, and utterly indifferent to the peace of the Church. They have agitated and divided households, Churches and Parishes; they have thrown Congregations and Flocks into unseemly and mournful collisions; are determined to defy all custom, law and authority, both of Church and State, and take up a defiant position against all Episcopal interference or remonstrance with their Romanizing innovations and practices.

Alarmed, however, at the bold encroachments of a system so subversive to the doctrines, principles and discipline of the Church, some of our Archbishops and Bishops are nobly protesting, and taking measures against these Ritualists and their practices, in clear and unmistakeable language:—The late Archbishop of Canterbury (Dr. Longley) in reply to an Address presented to him by the English Church Union, on the 3rd February, 1866, at Lambeth Palace, said:—

“I cannot but feel that those who have violated a compromise and settlement which has existed for 300 years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am sure quite unconsciously, doing the work of the worst enemies of the Church. . . . I confess I have witnessed with feelings of deep sorrow, the tone of defiance with which the recently introduced practices have in some instances been supported.”

*English Church Union Monthly Circular*, 1866, p. 73, 74.

The same Archbishop, in answer to an Address from the Members of the National Club, 19th Feb., 1867, said:—

“I am by no means insensible to the dangers which at this moment beset the Church of England from the revival of certain ceremonial observances and the introduction of changes in our Ritual, symbolical of Doctrines at variance with those of our Reformed Church. The answer which I gave to the Address of the English Church Union twelve months ago sufficiently indicates my feeling on this subject, and subsequent events have only tended to confirm the justice of the remarks I then made.

“With an anxious desire to follow after that charity which thinketh no evil, I now find it impossible to evade the conviction, that among those who are joining in the present movement for the restoration of Eucharistic vestments, the use of incense and candles in the day time, the offering of the Holy Sacrament as a propitiatory sacrifice, and the

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elevation of the consecrated elements for the worship of the people, there are many who are resolved, if possible, to obliterate the formularies and worship of our Church every trace of the Reformation. The publications which are the acknowledged exponents of these opinions, leave no doubt in my mind upon this point, and having had some experience in times past of the tendency of such a movement as this, I have the less difficulty in interpreting its real bearing. Sixteen years ago I had to contend with an attempt of somewhat the same character, at St. Saviour's, Leeds, where among other innovations the practice of confession after the Roman usage was introduced, and as soon as I proceeded to reprove it by the exercise of discipline, some of the Clergy of that Church showed themselves in their true colours by seceding to the Church of Rome."

In the posthumous Charge of Archbishop Longley, these words occur:—

"Now, it is far from my intention to impute to all those who have taken this ill-advised step of adopting the sacrificial vestments any sympathy with Roman error; but I am constrained to avow that there are plain indications in some of the publications which have been issued as manifestoes of the opinions of that section of our Church, that some of its professed members—yea, even of her ministers, think themselves at liberty to hold the doctrines of the Church of Rome in relation to the Sacrifice of the Mass, and yet retain their position within the pale of the Anglican Church with the avowed purpose of eliminating from its formularies every trace of the Reformation, as regards its protest against Romish error. The language they hold with respect to it is entirely incompatible with loyalty to the Church to which they profess to belong. They call it 'a Communion deeply tainted with Protestant heresy;' 'Our duty,' they say, 'is the expulsion of the evil, not flight from it.' It is no want of charity, therefore, to declare that they remain with us in order that they may substitute the Mass for the Communion; the obvious aim of our Reformers having been to substitute the Communion for the Mass."

Extract from Remarks made by the present Primate (Dr. Tait) to the Archdeacons and Rural Deans, who assembled in his Library at Addington, October 4th, 1871:—

"No one can take up a newspaper or travel in a railway carriage without being confronted with the fact that the laity of England are alarmed by seeing that there are some of the Clergy who are bent on restoring the mass and the distinctively Roman doctrines which this country rejected at the Reformation. . . . It could not be denied that there were some churches in the country where the Romish mass, which our Reformers died to resist, was sought to be restored, and he must ask,—Can the Bishop's authority stand still while the affections of the people are being alienated by practices intended to undo all

the benefits which the Reformation had conferred upon this country? We hear, it is true, a plea for liberty in the Church; and such a plea must not be treated lightly. Liberty we must not lose, but it must be liberty within the limits of the law. If the Bishop is called upon by a proper authority, it is evident that he must act, and it may be that he may find it necessary to act of his own accord. In judging of what is lawful in the Church, he must remember that he is a Bishop of the Church of England, and not of that of Rome."

The Archbishop of York (Dr. Thomson) in his reply to a Lay Deputation in 1866, used the following words:—

"The use of strange vestments and ceremonies, which neither we nor our fathers have seen, has often been spoken of as childishness and frivolity. I have never been able to regard it from its ridiculous side. I believe it has gone along with a deliberate intention to alter the doctrinal position of the Church of England, by introducing into our services, ornaments, vessels, and gestures, which are not prescribed in our order of Common Prayer, and which not being prescribed, are, in effect, excluded from it."

The late Bishop of Carlisle (Dr. Waldegrave) in a Pastoral Letter to the Clergy of his Diocese, in 1866, said:—

"There can be no longer any doubt that there exists at this moment within the pale of the Church of England an organized combination, the object of which is the re-instatement amongst us of those distinctive observances and doctrines of the Church of Rome, which were cast forth at the time of the blessed Reformation.

"The Sacrifice of the Mass, with all its attendant vestments, lights, censings, and prostrations;—Auricular Confession, with all its consequent sacerdotal influences, loosening family ties of God's institution, and working through fraternities and sisterhoods of man's invention,—these and other essentially Popish teachings and practices are now inculcated and defended by men who have subscribed to the formularies, and who retain their position as ministers of the Protestant Establishment of our land. With these formularies themselves an actual dissatisfaction is no longer denied; while the endeavour is made to supplement what is defective, if not to neutralize what is considered to be erroneous, by the introduction of hymns of ominous doctrinal import, in unaccustomed, but highly significant places in the celebration of Divine worship. Nay, more than this, services are held, over and above the Daily Prayer and Communion Office, for which there is no legal warranty whatsoever, and in which the Romeward tendencies of the devotee meet with more satisfaction than he could otherwise attain within our borders. Nor are there wanting plain indications that even Mariolatry itself is regarded as that to which a close approximation may very desirably be made. Of the issue of all this there can be little question. . . . If things

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go on as they do at present, who shall say that a fearful reaction, similar to that of the latter half of the 17th century, shall not, even before these things come to pass, shake to their foundations both the Church and the Throne of these Realms?"—(pp. 1 to 3.)

The Bishop of Llandaff (Dr. Ollivant), in acknowledging a declaration against Ritualism, signed by upwards of sixteen hundred laymen of Monmouthshire, in June, 1868, said:—

"That in his opinion the Sacramental theory which it is the avowed object of the Ritualistic movement to uphold, is neither the doctrine of the Church of England nor of the Catholic Church of the very earliest age. With regard to 'practices,' the Bishop said that, although he deemed many of them to be in themselves matters of entire indifference, and though he thought a narrow-minded exclusiveness or a disregard of decency and order in the conduct of Divine Worship was as much to be deprecated on the one hand as superfluous ceremonialism on the other, he believed a great responsibility rested upon the clergy, if, by the indulgence of their own self-will, they give needless offence."—*St. James' Chronicle*, June 8, 1868.

The Bishop of Bath and Wells (Lord Arthur Charles Harvey), in his Charge, delivered in 1871, says:—

"It appears to me that a great effort is being made at the present time to set the plain teaching of the Church of England concerning the Lord's Supper aside as insufficient, and to substitute for it a doctrine identical with that of the Church of Rome, identical in all but the metaphysical explanation by which it is justified. A physical change in the elements by which they become the natural Body and Blood of Christ locally present on the Altar, in the Hand and in the Mouth, and so proper objects of adoration; a real sacrifice or offering up of Christ as a Propitiation; the true Priestly character and powers of the celebrant; the proper altar, and all the adjuncts of true sacrificial worship, seem to me to be taught in our new school. In other words, on that central doctrine of the sacrifice of the mass which Cranmer declared to be the root of all Romish error, a great effort is being made to supersede the doctrine of the Reformed Anglican Church, and to restore that of the Church of Rome. . . . When I add that there are societies of English Churchmen whose professed object is to bring about a reunion with Rome, and unprotestantize the Anglican Church, that it is understood that a considerable section are on the eve of a schismatical separation from the Church of England, in order to be free from all interference with their religious tastes and tendencies, and that the Church of Rome has stronger hope of the return of England to her allegiance to the Pope now, than she has had at any time since the Reformation, and makes the conversion of England the subject of her unceasing prayers, I think I have said enough to show that there is a considerable change in the

attitude of the Church of England towards Rome, and no inconsiderable danger arising to her from that quarter."—(pp. 11 to 13.)

The Bishop of London (Dr. Jackson), in his Charge, delivered in Nov., 1871, used these words:—

"But when we find the 'Catholic revival,' so called, asserted as the antithesis and antidote to the Reformation, which is deplored as a misfortune if not a sin; when its work is admitted, and indeed avowed to be to undo what was then done; when Holy Scripture is disparaged as the rule of Faith unless as supplemented and explained by 'Catholic teaching,' and the Thirty-nine Articles are complained of as an unfair burden, put aside as obsolete, or interpreted in a sense which, if their words can be wrested into bearing, is undoubtedly not that which they were intended to bear; when the doctrines of those who drew them up are disclaimed as uncatholic and condemned as heretical; when language is used, popularly and without qualification, on the subject of the Holy Eucharist, which, whether capable or not of being absolved, under qualification, of contradiction to our formularies, is not only declared by Protestants but claimed by Romanists to be identical with Transubstantiation; when seven Sacraments are again taught, and Confession with absolution is enjoined, not as an occasional remedy for exceptional doubts and sorrows, but as the ordinary rule of a holy life, and the needful preparation for Holy Communion; when Prayers for the dead are recommended and Purgatory more than hinted at; when the *cultus* of the Virgin and the invocation of Saints are introduced into books of devotion, which are framed on the Romish model, and adapted to and distributed among persons of all ages, ranks and occupations; when, finally, we are told, that in order to stabilitate the conquests over Protestantism and re-Catholicise the Church of England, it still remains 'to make confession the ordinary custom of the masses, and to teach them to use Eucharistic worship, to establish the claim to Catholic Ritual in the highest form, to restore the Religious Life' (meaning the life of the Cloister), 'to say Mass daily, and to practise reservation for the sick,' when this movement is thus developed in its results or explained by its supporters, it is not possible that it could be received by Bishops of the Reformed Church of England with anything but disapprobation, warning, and sorrowful rebuke, unless they were unfaithful indeed to their office, their vows, and their Master the Lord Jesus Christ. There are, as we have seen, causes at work which tend to limit practically and enfeeble the authority of the Episcopate; but fidelity to the distinctive principles, doctrines, and discipline of the Church of England is not one of these. It is no source of weakness; it is a ground and necessary condition of strength."—(pp. 51 to 53.)

Let it be borne in mind that the practices and novelties objected to, and protested against, are of modern growth, not the work of "High Churchmen of the Old

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School," but of modern Ritualists, or rather Romanizers. The latter have sought to shelter themselves under the name of "High Churchmen." I hesitate not to declare this a misnomer. Their proper name should be *Romanists*, and their proper place is, or ought to be, in the Church of Rome, whither many, after having led others astray, have legitimately gone.

It is painful and distressing, that it should be necessary, in this our day, to protest against Romish doctrines, revived, and taught by men within the bosom of our Reformed Church.

We need hardly remind you that fierce were the controversies on these questions between the Champions of mediæval corruption, and Evangelic truth, and which ultimately resulted in the blessed Reformation.

The denial of Rome's Dogmas of "Transubstantiation;" "the Real Presence;" "the Sacrifice of the Mass," and the other kindred errors, caused the fires of Martyrdom to be lit, and rather than yield or compromise their convictions, the Reformers gave willingly their bodies to be burned. Had they held the doctrines which are now so unblushingly taught by the Ritualists, they would have escaped the scaffold and the stake.

Let us, therefore, value our Book of Common Prayer, secured to us by blood. For in that "Book,"—honestly and grammatically construed—there is not the slightest foothold for the errors protested against.

For three centuries our Book of Common Prayer has exhibited the faith of the Anglican Church. Accurate and distinct in stating truth; firm and unflinching in opposing error; and scriptural throughout, our Articles have been a bond of union amidst all the varying extravagancies of doctrine and discipline, which from time to time have threatened to divide the Church.

Our Prayer Book is a precious legacy, a rich inheritance, the value of which they can best judge of and appreciate, who know how dearly it was purchased, and what blessings it has conferred. Nor can we better

either honor the memory of those martyred Reformers, who have bequeathed it to us, or glorify Him, whose servants they were, than by defending it whilst we live, and transmitting it, if possible, unimpaired to our successors.

I feel, therefore, sure, beloved Brethren of the Clergy and Laity, that you will all agree with me, that it is the imperative duty of the Bishop to use his official and personal influence, and all the appliances of Church machinery to maintain in all purity and godly simplicity, the faith, worship and discipline of the early Church, as it has been restored to us at the time of the Reformation. As a witness for God in His Church, a Bishop must not be influenced by fear or favor, but his aim must ever be to feed with the pure Word and doctrine of God, the Flock of Christ committed to his charge.

While ruled in doctrine by the "Oracles of God," he must be guided in his office of government and discipline by the authoritative teachings and Canon law of the Church that has chosen him to be a Bishop.

Hence it is his duty to watch vigilantly, and guard the Church against all change and innovations in doctrine, practice, worship and vesture, unless warranted by Holy Scripture, and distinctly sanctioned by the legislative authority of the Church.

While prudence, large-heartedness, and impartiality should ever be prominent features in a Bishop, it must be acknowledged that other qualifications and characteristics must be blended with the above. With the dangers which threaten the Church from within and from without, a Bishop must be a man of decision, determination and nerve, to enable him faithfully to exercise his functions as an "Overseer," and a "Watchman on the Tower of Zion."

There is much—and rightly so—required from a Bishop in his office. When the question at his consecration is solemnly and plainly put to him:—"Are

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you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?" his reply is equally plain:—"I am ready, the Lord being my helper."

Here is the limit of a Bishop's impartiality—fidelity to his vows!

There are men to be found who will go beyond the teaching of the Prayer Book and the Canon Law of the Church, or omit what they ought to do, and act as if there was neither discipline, Law or Bishop in the Church; who are determined to be guided simply by their own fancies and notions, or in the language of the Prayer Book:—"Such men as are given to change have always discovered a greater regard to their own private fancies and interests than to that duty they owe to the public."—*Vide Preface*. They seem apparently regardless of the consequences, anarchy, and confusion that must sooner or later afflict the Church, if everybody was permitted to do what seemeth best in his own eyes.

From the experience in the past, the Bishop is in faithfulness and duty bound to put a stop even to "little beginnings," if they are likely to grow into evils—as they have done in the Mother-country—and to exercise through good and through evil report, that wholesome discipline which shall tend to "keep the unity of the body in the bonds of peace."

Bishops on both sides of the Atlantic now feel and truly admit that had the "little beginnings" of the Innovators been stopped in time, we should not have had so many sad defections from the Church, and escaped much, if not all, of that unseemly strife now agitating and disturbing the peace and harmony of the Church, and we should have had none of that defiant spirit against the Law and Rulers of the Church,

which is so sad and glaring a characteristic of the Ritualistic Party.

That my remarks on the question of Ritualism and Ritualists are not exaggerated, I will give here a quotation from a Lecture delivered on the 12th of May last, by one of the highest Dignitaries of the Roman Church, in the R. C. pro-Cathedral, at Kensington, London. Monseignor Capel, a great friend of the R. C. Archbishop Dr. Manning, and one of Rome's ablest Ultramontane propagandists, delivered a series of Lectures on "*The present movement towards Catholicism in England*," in which he denounces "these Anglo-Catholics" who, he said, "imitate Rome to the fullest possible extent":—

"He condemned Ritualism as a revolt against Archbishops, Bishops, Convocation—everything. While he had the greatest affection for some engaged in the movement, he also knew of others who were dishonest, and held men's souls in servitude. Where, he asked, was the authority of these men? Dr. Newman gave back to Oxford the authority it had given him, and that was the first impetus given to the movement called 'Catholic.' But how changed! How marvellous the contrast between the conduct of Newman and of the men who now directed, not the movement, but worked in it, who defied their Archbishops and Bishops, who defied all authority, and claimed for themselves an authority that no Bishop or priest of the Catholic Church dare claim! For them the voice of the Bishop was not the voice of authority. Notwithstanding the Articles of the Church of England, this new body of men loudly declared, on their own authority, that there are seven Sacraments, and not two. Notwithstanding the assertions of their own Prayer Book, they permitted the adoration of the Body of the Lord. Notwithstanding the distinct voices of their own Bishops, and the distinct expressions of their own Prayer Book, they were obliged to contort and pervert the latter, so as to give a colouring to their own position. Their Prayer Book said that those who were in trouble of conscience should turn to their Clergy, and seek from them counsel and comfort; but the practical commentary of the Ritualists upon that was to insist upon all persons going regularly to their confession. They went further, and permitted the use of statues and images at devotions, and all that Catholics did in their devotion to the Blessed Virgin. Where was the smallest ground for their authority to do this? If the Ritualists were asked for their authority, one of their answers was that they followed the practices of the Church of Antiquity. That was utterly false, because the rites they had introduced into London, such as the 'The Three Hours' Agony,' were unknown to the Ancient Church. These were not practices of antiquity, but practices introduced since the Council of Trent. Earnest as these men were, great as were the sacrifices they made, they had not a shred of authority for what they did. If they had any authority it might be summed up in the sentence: They imitated Rome to the fullest possible extent. Was it possible there could be a living power in that body? When men were in doubt, and were taking onward steps to the Catholic Church, these Ritualists who had defied their Bishops were in the habit of saying they would take upon themselves the responsibility of their people's souls.

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Neither Pope, Bishop, nor priest had a right to hold a position of that kind; but the Ritualists having usurped authority and defied their Bishops, laid down such things as these. In such servitude did this authority hold people that—and an English audience would scarcely believe it—these people dictated whom their flocks should see, whom they should know, and whether they should visit their friends or not. Where was the Catholic priest who dare do such things without bringing down upon him the severest censure of his Church? Catholic priests had nothing to do with these things. Their authority was spiritual; but to dictate to people whom they were to see and whom they were not to see—to tell people it was a deadly sin to enter a Catholic church in this country, but not so across the Channel, was to him the very acme of folly. He knew people who were held in a servitude in this respect that was to him simply appalling. Were he to read to the congregation letters in his possession written on those very points by people who were becoming Catholics, he felt sure each person present would scarcely believe what was read. There was this abyss between the Catholics and the Ritualists. The former had an authority and submitted to it; they believed in an authority, but the Ritualists believed it not, because they were bound to take authority from themselves."

A Bishop, faithful to his vows, cannot and dare not be a passive spectator, when he sees the enemy coming in—though slyly and under false colors—to assail and pull down the very bulwarks of the Church over which he has been placed, in the Providence of God, to be a faithful and diligent Watchman.

God forbid that we should so miserably, either by timidity, or for the sake of ease or popularity, betray the sacred trust reposed in us. Nay, let us ever, and at all hazards, be true to the Church, which has been purged from Romish error and superstition by such men as Cranmer, Latimer, Ridley, Hooper, and a host of illustrious worthies; who, like a "noble army of martyrs," did not count their lives dear unto themselves, but sealed with their own blood the testimony for the pure and unadulterated Gospel of our Lord and Saviour Jesus Christ.

Believing as I do, that "Ritualism"—whether in its incipient or advanced form—is full of "erroneous and strange Doctrines;" in direct opposition to the teachings and principles of the Church of England, as I have shown; that it has done and is doing great injury to the Mother Church in England, and will be equally a source of trouble and strife to the Church on this continent, if permitted to gain ground in any way,

shape or form,—I deem it my duty, in this my Primary Address to the Synod, to express myself, on so important a subject, in plain, decided and unmistakable language:—I am resolved, “God being my helper,” to do all in my power to maintain in this Diocese the purity and simplicity of doctrine, worship and discipline, in accordance with the teaching of the Church, as set forth in our Liturgy, Articles, Homilies and Canons; and we dare not suffer the introduction of a System so unsound in doctrine; so Romish in its ceremonial, and so defamatory to our noble martyred Reformers. By God’s grace, I will be true to my consecration vow,—“ready, with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God’s Word.”

To effect, as much as possible, harmony of practice in our public ministrations, and to avoid giving offence on the one hand or on the other, let us resolve—one and all—to adhere strictly to the Rubrical directions of the Prayer Book, neither adding thereto, nor omitting what is prescribed therein.

Nothing better or more forcible can be said on this head, than the following from the Preface of the Prayer Book:—

“And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. ‘Let all things be done among you,’ saith St. Paul, ‘in a seemly and due order.’ THE APPOINTMENT OF THE WHICH ORDER PERTAINETH NOT TO PRIVATE MEN; THEREFORE NO MAN OUGHT TO TAKE IN HAND NOR PRESUME TO APPOINT OR ALTER ANY PUBLIC ORDER IN CHRIST’S CHURCH, EXCEPT HE BE LAWFULLY CALLED AND AUTHORIZED THERETO.”

If a difficulty occurs in the interpretation of a Rubric, let it be referred to the Ordinary, or to the Synod—the proper authority to decide on such and similar questions. My heart’s desire is that we all should be Churchmen according to the Prayer Book.

As far as I am concerned, you may rely upon it, my Brethren, that I will endeavour, by God’s grace, to administer the affairs of the Diocese with all the impartiality becoming the sacred office of a Bishop in the

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Church of God, and that I will, to the utmost extent of my abilities and judgment, manifest on all occasions, and towards all my brethren, that I am not influenced by "party feelings," or by a "party spirit." And my own heart tells me, that you, my Brethren, on your part—like one man—will unitedly and heartily aid me in carrying out, in all integrity and honesty, the principles of the Church in accordance with her Articles, "in their natural and grammatical sense," and in harmony with due Church order and discipline.

### THE CHURCH SOCIETY.

It affords me real pleasure to reiterate here, the welcome fact stated yesterday in our Annual Report, that the Society's Income this year has reached the sum of \$12,184.09, being an increase of \$2,161.22 over that of last year. This is a cause of great thankfulness to God, who has graciously inclined our people to devise more liberal things.

Having had abundant opportunities during the winter—while visiting a large portion of the Diocese—to advocate the claims of the Church Society, I rejoice to record here, that my appeals have everywhere been cordially and liberally responded to. In some instances, contributions have more than doubled, and the promise of increased efforts both on the part of the Clergy and Laity to swell the lists of regular Subscribers to the funds of the Society, has greatly cheered me.

But we must not shut our eyes to the fact, that our want of men and means, are great hindrances to our growth. Our present staff of Clergy is inadequate to occupy efficiently the vast Mission field, and our present Income, while insufficient to meet the growing wants of the Church, is also sadly out of proportion to the resources and duties of the Diocese. As a consequence of these and other causes, some portions of our Diocese are wholly, or in part neglected, for which there is no necessity, if the Church *en masse* would

only rise to her high calling of God in Christ Jesus. Let us at the command of our Master, at once assume an aggressive attitude, and deem no hindrance insurmountable where duty calls. If we love Christ as we ought, we shall discharge the sacred Commission intrusted to us:—"Go ye into all the world and preach the Gospel to every creature;" and if we love our neighbour as ourselves, we shall not look upon his spiritual destitution with an unfeeling heart, and pass by on the other side. Love to Christ and love for souls will induce action. The work of God is pressing. We positively do not keep pace, as a Diocese, with the growth of our population. According to the last census, we have a population in this Diocese of 600,500 souls, being an increase of 127,755 within the last ten years. Many of our Church people, I need hardly tell you, are like sheep in the wilderness, having no shepherd. Many Townships are unrepresented by our Church, who have not even an occasional visit from a Clergyman to testify that the Church cares for her children, and would not suffer the few or the least of the flock to be forsaken or neglected. There is another fact which ought to be known, and stir us up to increased exertions, that the Diocese of Huron, notwithstanding that the number of Clergy has more than doubled within the last fourteen years, has nevertheless the fewest laborers in Christ's vineyard of all the Dioceses in this Province, in proportion to our present population:—The Diocese of Toronto, with a population of 619,646, has 139 Clergy; that of Ontario, with a population of only 391,600, employs 75 Clergy; while our Diocese, with a population of nearly double that of Ontario, has only 90 Clergy.

Surely, our duty is plain. We ought to pray fervently to the Lord of Harvest to send more laborers into His harvest, and we ought to labor more diligently and perseveringly to fill the Treasury of the Church Society—our only medium under God—to

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enable us to supply the spiritually starving people with "the Bread of Life."

To meet the immediate and most pressing necessities of the Diocese, we must employ at once not less than five or six travelling Missionaries, to visit the remote and most destitute parts of the Diocese. The young men, whose ordination you have witnessed to-day, are both able and willing to go forth as Evangelists, in the true Apostolic Spirit, to make known far and wide "the unsearchable riches of Christ." Let us all follow them with our prayers, that God the Holy Ghost may make them able and successful "Ministers of the New Testament." But looking to the vast field before us, with a rapidly increasing population, we should not rest satisfied until we have—in addition to the resident Clergy—a travelling Missionary for every County in this Diocese, locating him in some central place, where he can conveniently reach the whole Church population in that County; collect the numbers together in their respective settlements for divine Service; distribute Bibles, Prayer Books, Tracts and other good Books. By such a method I feel sure that we shall not only hold our own ground, but gain the respect and co-operation of "all who love the Lord Jesus Christ in sincerity."

Let it be borne in mind that the wealth and resources of the country are ample to meet every requirement and exigency of the Church, to make our Zion "a name and praise in the earth." What we really need, is a consciousness of our wants, and a knowledge of our rich resources, with hearts and minds sanctified by the spirit of God; filled with the love of Christ, and then there will be no lack of means to carry successfully forward the work of God.

We are certainly living in a day of unprecedented prosperity in every department and branch of industry. The fields, the mines, the oil regions, the shops and factories are rolling in upon their owners the most

generous return for labor and capital. Many have become rich who a few years ago had to struggle with difficulties. Professional men of industry and honesty are accumulating fortunes, while the industrious mechanic and day-labourer are making for themselves comfortable "homesteads."

Let only this temporal prosperity be made subservient—for the extension of Christ's Kingdom—as a grateful acknowledgment to God for all His mercies: oh, what could we not accomplish!

There is one happy feature in our Diocese which augurs well for advancing the Master's cause—our Union! I speak from heart-felt conviction, based upon experience, when I say, I believe there is no Diocese where the Bishop, Clergy and Laity are more united in heart, work and purpose, than in this happy Diocese of Huron. The Clergy as a body are laboring faithfully and cheerfully for Christ and His Church, each in his own respective sphere in peace and love, giving no heed to party strife or feeling. Our Laity are becoming conscious of their responsibilities as members of the Church of God, and that they have not as yet made full use of their means, talents and capabilities, as they might and should, which is the best sign and pledge of reviving and increasing life for the Church.

The very consciousness of advance has a natural tendency to inspire us with increased vigor, the moral effect of which will no doubt soon become apparent.

True, we shall always have to contend with some difficulties, hindrances, and even opposition in our work for God and His Church; but with the precious promise of the gracious Master for our support:—"Lo, I am with you always, even unto the end of the world"—we can surmount every difficulty and trial, meet every opposition, and rise with a godly determination to the level of every emergency, ever bearing in mind that the cause which we have to maintain and

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propagate, is not the cause of man, but the cause of God.

Give then, my Brethren of the Clergy and Laity, this work of God your care, and your whole-hearted sympathy. Though you have done better than before, for which I feel thankful to the Head of the Church, and grateful to you for your ready and cheerful cooperation with me, yet I know we can do a great deal more, nay, must do more, if we love our Zion, and desire to win souls for Christ. Let us not be satisfied with our efforts, until we have succeeded in securing every member of the Church a regular Subscriber to the Church Society.

May God grant us the open hand and the willing heart, and the godly determination to do with all cheerfulness and with all our might, what our hands find to do. Yea, may the Spirit of God, and the constraining love of Christ prompt us to give up ourselves, our substance, our souls and bodies, as a reasonable, holy and living sacrifice unto God.

### DIOCESAN CATHEDRAL.

You have witnessed this day the laying of the Corner-Stone of our Huron Cathedral. I feel thankful to God that my project to erect a Diocesan Cathedral, that shall be free to all, meets not only with your approval, but with your warm-hearted sympathy as you have both personally and in your Address, presented to me this morning, evinced.

Accept, beloved Brethren of the Clergy, once more my sincere and grateful thanks for your cheer and encouragement in this and in all my plans for strengthening the stakes and lengthening the cords of our beloved Church.

There are other topics of deep interest in connection with Diocesan work, which I should have liked to bring

before you, but I will not on this occasion trespass any longer upon your valuable time.

My prayer shall be that God the Father, God the Son, and God the Holy Ghost—one Triune Jehovah—may be present with us in all our deliberations; keep us united in love and peace, and enable us, individually, and collectively as a Church, to maintain and propagate with all diligence and simplicity the faith of Christ "which was once delivered unto the saints."

I. HURON.

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RECORD OF

**Episcopal Visitations and Acts, &c.**

- August 27.* I preached in St. Paul's, London, in aid of the City Mission Fund.
- Sep. 3.* Consecrated a beautiful little Church at Thamesville; preached twice; confirmed 44; addressed the candidates; baptized 4.
- Sep. 4, 5, 6.* Attended Church Society Business.
- Sep. 8.* Attended Huron College; addressed the students.
- Sep. 10.* Preached in St. Paul's, London, and in the Hellmuth Colleges.
- Sep. 11.* Left for Montreal to attend the Provincial Synod.
- Sep. 13.* Read the Litany in Christ Church Cathedral, and assisted in the administration of the Holy Communion.
- Sep. 17.* Preached in Trinity Church, Montreal, in aid of the Montreal Diocesan Church Society.

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- Sep. 24.* Preached in St. Paul's, London, referring in my sermon to the demise of the late lamented Bishop of Huron, who departed this life early on the Friday previous—*Sep. 22.*
- Sep. 25.* Attended the Funeral of the late Bishop, and performed in conjunction with the Rev. Dr. Boomer the Funeral Service.
- Sep. 27.* Opened the new Church on the "Indian Reserve," Sarnia; preached to an Indian congregation and confirmed 4 Indians.
- Oct. 1.* Preached in St. Paul's, London, the Funeral Sermon on the late lamented Bishop.
- Oct. 8.* Preached in St. Paul's, London, and in the Hellmuth Colleges.
- Oct. 11.* Consecrated the Church at Dresden; preached once; confirmed 11, and addressed the candidates.
- Oct. 15.* Preached in the evening in Huron College Chapel, in aid of Church Society.
- Oct. 17.* Confirmed in Tilsonburg 34; addressed the candidates; preached once, and administered the Holy Communion.
- Oct. 22.* Preached at Delaware in the morning; confirmed 29, and addressed the candidates.
- Oct. 22.* Preached in the afternoon to the Indians in Oneida Town Church; confirmed 40 Indians; addressed them and administered the Holy Communion.
- Oct. 24.* Had a Meeting of the Dean, Archdeacons, and the Rural Deans, &c., submitting the "Pastoral" to them, which met with their hearty approval.
- Oct. 29.* Consecrated the Church at Wingham, and preached twice.
- Oct. 30.* Preached in Leechville; baptized 3; and addressed the people on the subject of their future Minister, and who complied with my conditions.
- Oct. 30.* Addressed a large gathering at Listowel Church; stated conditions on which a Clergyman

would be appointed, which conditions were cheerfully complied with.

*Nov. 1.* Candidates for Holy Orders presented themselves for examination.

*Nov. 5.* Ordained one for the order of Deacon and three for the Priesthood, in St. Paul's, London.

*Nov. 6.* Attended a Vestry Meeting of St. Paul's, London, when \$4,000 were unanimously voted towards the proposed Diocesan Cathedral.

*Nov. 9.* Attended Land Committee Meeting of the Church Society.

*Nov. 12.* Opened a new Church at Moncton; preached; confirmed 19; addressed the candidates; administered the Holy Communion, and baptized two.

*Nov. 12.* Preached in Mitchell in the evening; confirmed 51; addressed the candidates, and administered the Holy Communion.

*Nov. 13.* Spent some hours with the Rural Dean of Perth, the Rev. E. Patterson, to make arrangements for Church work in his Rural Deanery.

*Nov. 13.* Attended Grace Church Vestry Meeting, Brantford.

*Nov. 14.* Met the Clergy of the Rural Deanery of Brant at the residence of the Rev. Canon Nelles.

*Nov. 15.* Attended a Meeting of Trinity College Corporation, Toronto.

*Nov. 19.* Preached in the Hellmuth Ladies' College, and administered the Holy Communion.

*Nov. 26.* Preached in Hellmuth College.

*Dec. 3.* Preached in St. Paul's, London.

*Dec. 8.* Addressed a Meeting at Seaforth in aid of the Church Society, and baptized Rev. Mr. Starr's child.

*Dec. 10.* Preached in Huron College Chapel.

*Dec. 25.* Preached in St. Paul's, London.

*Dec. 27.* Preached in Brantford, and addressed a Meeting in aid of Church Society.

*Dec. 28.* in aid of

1872.

*Jan. 2.* Preaching in a County

*Jan. 3.* At St. Paul's, London

*Jan. 4.* At County of address Church.

*Jan. 6.* Preached Edwards

*Jan. 7.* Preached Society, in evening at

*Jan. 8.* Addressed Society.

*Jan. 14.* Preached Society; and admitted

*Jan. 15.* Addressed Church Society

*Jan. 16.* Addressed Delaware.

*Jan. 19.* Addressed John's, London

*Jan. 19 & 20.* Deacon.

*Jan. 21.* Confirmed candidates; administered

*Dec. 28.* Preached in Paris, and addressed a Meeting in aid of Church Society.

**1872.**

*Jan. 2.* Preached in St. Thomas, and addressed a Meeting in aid of the funds of the Church Society; was also present at the Ruri-Decanal Meeting for the County of Elgin.

*Jan. 3.* Addressed the Parochial Association of St. Paul's, London.

*Jan. 4.* Attended the Ruri-Decanal Meeting of the County of Oxford, at Woodstock, and in the evening addressed the Parochial Association of Woodstock Church.

*Jan. 6.* Preached, and addressed a Meeting at Point Edwards in aid of Church Society.

*Jan. 7.* Preached in Sarnia in the morning for Church Society, in the afternoon at Corunna, and in the evening at Mooretown.

*Jan. 8.* Addressed a Meeting at Strathroy for Church Society.

*Jan. 14.* Preached twice at Ingersoll in aid of Church Society; confirmed 40, and addressed the candidates, and administered the Holy Communion.

*Jan. 15.* Addressed a Meeting at Ingersoll in aid of Church Society's funds.

*Jan. 16.* Attended a Meeting of the Church Society at Delaware.

*Jan. 19.* Attended a Church Society Meeting at St. John's, London Township.

*Jan. 19 & 20.* Examined a Candidate for the order of Deacon.

*Jan. 21.* Confirmed in Stratford 56; addressed the candidates; preached twice; ordained one Deacon, and administered the Holy Communion.

- Jan. 22.* Addressed a Church Society Meeting at Stratford, and aided the formation of the District Church Society in that Rural Deanery.
- Jan. 23.* Preached once ; confirmed 20, and addressed the candidates.
- Jan. 28.* Preached in St. James' Cathedral, Toronto, in the morning in aid of the Funds of the Mission Board of the Diocese ; preached also in the evening in the Cathedral.
- Feb. 4.* Preached twice at Simcoe in aid of Church Society.
- Feb. 5.* Attended the Annual Church Society Meeting at Simcoe, also the District Church Society Meeting of that Rural Deanery.
- Feb. 11.* Preached in St. Paul's, London.
- Feb. 14.* Ash-Wednesday. Preached in St. Paul's, London.
- Feb. 15.* Preached in St. Jude's, Brantford, in aid of the Church Society.
- Feb. 18.* Preached for Church Society in Sandwich in the morning ; in the evening at Windsor for the same object ; confirmed 17 ; addressed the candidates, and addressed the Sunday School children in the afternoon.
- Feb. 19.* Attended the Essex Ruri-Decanal Meeting at Windsor in the afternoon.
- Feb. 19.* Church Society Meeting in the evening, when several of the Detroit Clergy were present, who aided the Mission cause effectually by their able speeches.
- Feb. 20.* Preached at Chatham for Church Society.
- Feb. 24.* Attended the Annual Meeting of the Church Society at Clinton.
- Feb. 25.* Consecrated Clinton Church ; preached in the morning, and administered the Holy Communion.

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- Feb. 25.* Preached in the evening at Goderich in aid of the Church Society.
- Feb. 26.* Attended a Meeting of the Church Society at St. Stephen's in the afternoon, and a similar Meeting in the evening at Goderich.
- March 4, 5 & 6.* Church Society Meetings, &c.
- March 7.* Clerical gathering at Norwood House.
- March 10.* Preached in the morning in St. Paul's, London, and in the evening in Huron College Chapel in aid of the Church Society.
- March 17.* Preached in Galt, morning and evening, in aid of the Church Society, and addressed the Sunday School in the afternoon.
- March 22.* Preached at Glencoe; confirmed 17, and addressed them.
- March 24.* Preached in St. James' Cathedral, Toronto.
- March 29.* Good Friday. Preached in Christ Church, London.
- March 31.* Easter Sunday. Preached at Woodstock, and administered the Holy Communion.
- April 7.* Preached in St. Paul's, London.
- April 14.* Preached in Hellmuth Ladies' College.
- April 16.* Attended Church of England Young Men's Association.
- April 21.* Preached in Hellmuth College.
- April 23.* Preached in Huron College.
- May 5.* Preached in Hellmuth Ladies' College, and administered the Holy Communion.
- May 6.* Attended the Ruri-Decanal Meeting at Woodstock. Preached, and addressed a Meeting in aid of the Church Society.

*May 12.* Preached in Christ Church, London, on behalf of the Church Society.

*May 19.* Preached in St. Paul's, London.

*May 26.* Preached in St. Paul's, London.

*May 26.* Attended a Meeting of the Church of England Young Men's Association.

*May 27, 28 & 29.* Examination of Candidates for Holy Orders.

*June 2.* Preached in Huron College Chapel, addressing especially the young men to be ordained.

REPORT FROM THE RURAL DEAN OF THE COUNTY OF BRANT TO THE SYNOD OF THE DIOCESE OF HURON.  
To Easter, 1872.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSON. AGE, CHURCH OR STATION.	MATERIAL AND VALUE.	the Chb. ascertained.	State of Repair and whether	number of church	of Con- gation.	number of	Parish	Register	Y kept.	isms.	riages.	erals.	SUNY SO'LS.	CONTRIBUTIONS.	Tow'rdu	Box
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REPORT FROM THE RURAL DEAN OF THE COUNTY OF BRANT TO THE SYNOD OF THE DIOCESE OF HURON.  
TO EASTER, 1872.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSON-AGE, CHURCH OR STATION.	MATERIAL AND VALUE.	Is the Chp consecrated.	State of Repair and whether Insured.	Number of Church Populat'n	No. of Con-gregation.	Number of Communi-cants.	Is the Parish Register daily kept.	Baptisms.	Marriages.	Funerals.	SUN'S SC'LS.		CONTRIBUTIONS.	
													Boys	Girls	Tow'rs: Clergy-man's Stipend.	For Local Church Objects.
R'v J.C. Usher	Brantford	Grace Ch	White br'k. \$2000	No	Needs repr. Ins	.600	.400	.110	Yes	42	21	30	60	80	\$1000.	.....
" J.P. Padfield	Burford...	Trinity "	Brick. \$3,000.	No	Good. Insur'd	.140	.80	.30	Yes	5	6	9	..	..	\$120.	.....
" A. Elliot.	Tuscarora.	St. John's	Wood. \$80	Yes	Wants rps. Ins.	.50	.50	.14	Yes	14	8	1	..	..	\$23.	.....
"	"	St. John's	Wood. \$1,600	Yes	Wants rps. Ins.	.300	.200	.60	Yes	14	8	11	27	31	.....	\$18.
"	"	Delaware's Son	.....	.....	.....	.70	.50	.....	.....	.....	.....	.....	.....	.....	.....	.....
" A. Townley, p.p	Paris	No. 9 School	.....	.....	.....	.50	.40	.....	.....	.....	.....	.....	.....	.....	.....	.....
" J. Chance.	Kanyeageh	St. James	Stone. \$3,000.	No	Good. Insur'd	.400	.120	.75	Yes	8	3	40	50	.....	\$400.	\$100.
" R.J. Roberts	Cayuga	St. Paul's.	Brick. \$4,500.	Yes	Good. Insur'd	.500	.250	.90	Yes	23	12	16	18	20	.....	\$100.
"	Onondaga	School H'se	.....	.....	.....	.34	.45	.14	Yes	.....	.....	.....	.....	.....	.....	.....
" J. Padfield.	Burford	Parsonage.	Wood	.....	Bad state	.....	.30	.....	.....	.....	.....	.....	.....	.....	.....	.....
" J.G.R. Salter	Mt Pleasant	All Saints	Wood	Yes	Fair. Insured	.200	.75	.39	Yes	9	1	7	15	16	\$120.	\$155.
" A. Elliot	Tuscarora.	Parsonage.	Wood	.....	Good.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
" J. Chance.	Kanyeageh	"	Brick	.....	Good.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
" J.G.R. Salter	Mt Pleasant	"	Wood	.....	Fair	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

There are three Churches from which no reports have been received, namely: Calnaville, Onondaga and Middleport. I would recommend that these should form one parish, and I think they should raise \$400 towards a Clergyman's salary. No report was received from St. Jude's, Brantford: it is now supplied by the appointment of Rev. J. G. B. Salter, and is self-supporting.

A. NELLEES, RURAL DEAN.

BRANT COUNTY RECORDS  
 VOLUME 66  
 67 SEP 1872  
 BELLEVILLE





REPORT FROM THE RURAL DEAN OF LAMINGTON TO THE SYNOD OF THE DIOCESE OF HURON. TO EASTER, 1872.  
DAVID ARMSTRONG, RURAL DEAN.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE CHURCH OR STATION.	MATERIAL AND VALUE.	Is the Ch. consecrated.	State of Repair and Insured.	No. of Ch. population.	% of Congregation.	No of Communicants.	Is the Parish Register duly kept.	Baptisms.	Marriages.	Funerals.	SUNDAY SCHOOL.		CONTRIBUTIONS.	
													Boys.	Girls.	Tow'rds Clergyman's Stipend.	For Local Church Objects.
David Armstrong.	Moore.	Trinity Church	Wood. \$6000.	Yes	All in pair & wh. Insured.	225	100	160	Yes	40	5	15	30	35	\$480.	\$150.
"	"	Christ Church.	" \$2500.	Yes	"	160	160	160	Yes	"	"	"	20	27	"	"
"	"	St. Mary's Ch.	" \$1250.	Yes	"	40	40	40	Yes	"	"	"	10	15	"	"
John Jacobs	"	Grace Church.	" \$1000.	No	"	80	80	80	"	"	"	"	5	8	"	"
"	Sarnia Reserve	Chapel S. House	" \$550.	No	"	30	30	30	"	"	"	"	5	12	"	"
"	"	Brick Church.	" \$1500.	No	"	70	70	70	Yes	8	"	"	8	8	"	\$30
"	"	Frame Parsonage.	" \$900.	No	"	40	40	40	"	2	"	"	4	6	"	\$20
J. W. Beaumont.	"	School Chapel.	Frame. \$300.	No	"	25	25	25	"	2	"	"	1	4	"	"
"	"	Parsonage	Frame. \$2700.	No	"	150	150	150	Mem.	20	1	"	21	30	\$500	\$40
Robert Fletcher	"	Parsonage	Frame. \$700.	No	"	70	70	70	"	13	"	"	20	25	\$150.	\$10
"	"	Church	Frame. \$1500.	Yes	"	80	80	80	Mem.	8	1	"	20	25	\$150.	\$10
"	"	Parsonage	Brick	Bad	"	22	22	22	Yes	8	"	"	35	40	\$175	\$50
"	"	Church	Wood.	Yes	"	200	200	200	Yes	3	"	"	11	14	\$55	\$20
R. W. Johnstone	"	Church	Brick	Yes	"	110	110	110	Yes	2	"	"	19	22	\$220	\$20
"	"	Church	Wood.	Yes	"	250	250	250	Yes	2	"	"	4	28	\$125	\$25
"	"	Church	Brick	Fair	"	100	100	100	Yes	3	"	"	4	26	\$50	\$21
"	"	Church	Wood.	Yes	"	400	400	400	Yes	2	"	"	10	12	\$140.	\$37 1/2
"	"	Church	Frame.	No	"	150	150	150	Yes	2	"	"	1	2	\$200.	\$100.
A. Jamieson.	"	Church	Frame.	Yes	"	120	120	120	Yes	2	"	"	1	8	\$100.	"
"	"	Church	Frame.	No	"	70	70	70	Yes	2	"	"	1	25	\$100.	"
T. S. Ellerby	"	Parsonage	W'd & b'k \$3400.	No	"	160	160	160	Yes	22	"	"	8	10	\$200.	\$100.
"	"	Church	" \$1500.	Yes	"	300	300	300	Yes	19	"	"	40	70	\$800.	\$650.
No Clergyman.	Wilder	Parsonage	Frame. \$1500.	Yes	"	750	750	750	Yes	5	"	"	20	40	\$800.	\$650.

(\*) Wilder Station vacant—no Report in fall.

REPORT FROM THE RURAL DEAN OF THE DIOCESE OF HURON TO THE SYNOD OF THE DIOCESE OF HURON.

REPORT FROM THE RURAL DEAN OF ESSEX TO THE SYNOD OF THE DIOCESE OF HURON.  
TO EASTER, 1872. JOHN HURST, RURAL DEAN.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE, CHURCH OR STATION.	Material and Value.	Is the Chapel consecrated?	State of Repair and whether insured.	No. of population.	No. of Communicants.	Is the Parish Register duly kept?	Baptisms.	Marriages.	Funerals.	SON'S SO'LS.		CONTRIBUTIONS.		
												Boys	Girls	Tow'rds Clergy-man's Stipend	For Local Church Objects.	
John Hurst.	Windsor*	All Saints.	Brick. \$20000	Yes	Yes	1000	700	100	Yes.	40	17	12	110	120	\$1000.	\$1740†
"	Irish Settlement.	St. Stephen's.	Frame	No	No	400	200	15	Yes.	2	2	2			\$75	\$400‡
Rev. F. G. Elliot.	Sandwich	St. John's Ch Parsonage	Brick. \$4000	Yes	Yes	100	75	38	Yes.	26	13	34	24	26		\$2000
Rev. J. Downie.	Colchester	Christ Ch.	Stone. \$500.	Yes	P. r. Not In	400	120	47	Yes.	27	3	8	32	31	\$220	\$90
"	Kingsville	No Parsonage	Wood. \$900	Yes	Poor. Ins	170	55	32	Yes.	21	5	2	34	52	\$150.	\$200.
"	North Ridge	Trinity Ch.	Wood. \$600	Yes	Poor. Ins.	162	120	18	Yes.	6	3	3			\$100.	\$36.
Rev. T. C. DesBarres	Amherstburg	Christ Ch	Brick. \$3000.	Yes	N't G. Ins.	330	175	24	Yes.	16	4	13	64	46	\$450.	\$732.80

\* Windsor has no Parsonage, but a good rented house is provided for the Clergyman. (†) Cemetery in Sandwich. (‡) Church Furnishing, Fences, &c.  
(§) Towards a new Church. (¶) For rebuilding Church.

REPORT FROM THE RURAL DEAN OF THE COUNTY OF GREY TO THE SYNOD OF THE DIOCESE OF HURON. TO EASTER, 1872.  
A. H. R. MULHOLLAND, RURAL DEAN.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE, CHURCH OR STATION.	MATERIAL AND VALUE.	Is the Chapel consecrated?	State of Repair and whether insured.	No. of population.	No. of Communicants.	Is the Parish Register duly kept?	Baptisms.	Marriages.	Funerals.	SUNDAY SCHOOL.		CONTRIBUTIONS.		
												Boys	Girls	Tow'rds Clergy.	For Local Objects.	

(\*) The Rev. G. Key  
(†) The Rev. W. B. Evans

REPORT FROM THE RURAL DEAN OF THE COUNTY OF GREY TO THE SYNOD OF THE DIOCESE OF HURON. TO EASTER, 1872.  
A. H. R. MULHOLLAND, RURAL DEAN.

APPENDIX II.

171x

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE, CHURCH OR STATION.	MATERIAL AND VALUE.	Is the Chp consecrated	State of Rep pair & wher ther Insur'd	No. of Chp population	No. of Con- gregation.	No of Com- muni- cants.	Is the Parish Register duly kept.	Baptisms.	Marriages.	Funerals.	SUNDAY SCHOOL.		CONTRIBUTIONS.	
													Boys.	Girls.	Towards Clergy- man's Stipend	For Local Church Objects.
Rev. T. H. Appleby, M.A.	Clarkburg	St. George's Ch	Wood. \$1000	Yes	Good. In	613	19	71	Yes	6	6	6	28	26	\$182	.....
"	Collingw'd, (c.8)	Holy Trinity Ch	Wood. \$600	No	Good. In	"	18	"	Yes	"	"	"	17	11	\$41	.....
"	Williamstown	St. Augustine	Wood. \$600	No	Good. In	"	32	"	Yes	"	"	"	26	19	\$64	.....
"	Clarkburg	Parsonage	Brick. \$2000	No	Good. In	"	46	"	.....	"	"	"	.....	.....	.....	.....
"	Kenphrasia	Station	"	.....	.....	"	.....	"	.....	"	"	"	.....	.....	.....	.....
"	St. Vincent, T.L.	"	"	.....	.....	"	.....	"	.....	"	"	"	.....	.....	.....	.....
"	Collingw'd, (c.10)	"	"	.....	.....	"	.....	"	.....	"	"	"	.....	.....	.....	.....
"	Cuckoo Valley	"	"	.....	.....	"	.....	"	.....	"	"	"	.....	.....	.....	.....
"	Collingw'd, (c.4)	"	"	.....	.....	"	.....	"	.....	"	"	"	.....	.....	.....	.....
Rev. G. Keys	Holland, Sullivan	St. Mark's Ch.	Wood. \$600	No	Good. N.I	"	19	None	.....	"	"	"	.....	.....	.....	.....
"	"	Williamstown	Wood. \$40	No	Fair	"	18	None	.....	"	"	"	.....	.....	.....	.....
"	"	St. Paul's Ch.	Wood. \$700	No	Good. N.I	"	32	None	.....	"	"	"	.....	.....	.....	.....
"	"	St. John's Ch.	Wood. \$500	No	Good. N.I	"	52	None	.....	"	"	"	.....	.....	.....	.....
Vacant	Artemesia and Owen Sound	Grace Church.	Logs. \$300	No	Bad. N.I	"	46	None	.....	"	"	"	.....	.....	.....	.....
Rev. A. H. R. Mulhol-	" (Proton	St. Mary's Ch.	Wood. \$600	No	Good. N.I	"	.....	.....	.....	"	"	"	.....	.....	.....	.....
land	Derby	Christ Church.	Logs. \$2500	No	Good. In	"	.....	.....	.....	"	"	"	.....	.....	.....	.....
Rev. W. B. Evans, B. A.	Durham	St. James' Ch.	Wood. \$3500	Yes	Fg R. In	150	75	75	Yes	6	16	3	63	52	\$600	\$373.29
"	Allan Park	Trinity Church	Wood. \$2500	Yes	Fair. N. In	107's	50	15	Yes	3	16	3	30	33	\$35	\$30
"	Egremont, O.S.	Christ Church.	Wood. \$2500	Yes	Fair. In.	107's	70	12	Yes	12	16	16	30	33	\$342	\$129
"	Egremont, N.S.	School House	Wood. \$600	No	Good. In	107's	45	5	Yes	"	"	"	19	23	\$100	\$80
"	Meaford	School House	.....	.....	.....	120	50	10	Yes	"	"	"	24	20	\$35	.....
Rev. T. Watson	Meaford	Christ Church.	Wood. \$800	Yes	Fair. In.	250	42	42	Yes	7	14	14	39	50	\$250	\$130
"	St. Vincent, (c.9)	Parsonage	\$1100	Yes	Good	88	50	9	Yes	"	"	"	13	25	\$60	\$28
"	Kenphrasia	St. Thomas'	Wood. \$800	Yes	Good. In	150	86	12	Yes	"	"	"	18	22	\$60	\$35
"	St. Vincent, (c.3)	St. James'	Wood. \$800	Yes	Good. In	25	50	7	.....	"	"	"	.....	.....	.....	.....
Rev. T. S. Campbell	Sydenham, (c.3)	School House.	Wood. \$700	No	Fair. In	50	60	7	.....	"	"	"	.....	.....	.....	.....
"	Warton	Church	.....	.....	.....	150	70	20	.....	"	"	"	.....	.....	.....	.....
"	Bas Lake	Trinity Church.	Wood. \$350	No	N. fin. N.I	150	80	18	.....	2	4	16	15	15	\$75	\$10
"	Kemble	School House	.....	.....	.....	60	50	13	.....	2	2	14	13	13	\$43	\$10
"	Sarwak	"	.....	.....	.....	45	30	13	.....	1	1	1	.....	.....	.....	.....
"	Hepworth	"	.....	.....	.....	25	30	50	.....	1	1	1	.....	.....	.....	.....
"	Jackson	"	.....	.....	.....	30	50	50	.....	1	1	1	.....	.....	.....	.....
"	Albermaris	"	.....	.....	.....	60	50	50	.....	1	1	1	.....	.....	.....	.....

(\*) The Rev. G. Keys has not yet received the Parish Register from the late Incumbent. The Rev. W. B. Evans, B. A., holds service in five other stations during the winter months.



REPORT FROM THE RURAL DEAN OF COUNTY OF ELGIN TO THE SYNOD OF THE DIOCESE OF HURON.  
TO EASTER, 1872. ST. GEORGE CAULFIELD, RURAL DEAN.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE, CHURCH OR STATION.	Material and Value	Is the Church Consecrated	State of Repair and whether Insured.	No. of Ch. population	No. of Con. registration	No. of Communicants	Is the Parish Register duly kept.	Baptisms.	Marriages.	Funerals.	SUNY CONTRIBUTIONS.		
													Boys	Girls	
St. Geo. Caulfield	St. Thomas, St Th	Church	B. \$4000.	Yes	P. In.	141	300	105	Yes	26	13	17	45	Tow'rds Clergy-man's stipend	For Local Church Objects,
A. E. Miller	St. Peter's, Tyroo'	Church	F. \$1900.	Yes	G. In.	141	100	45	Yes	4	2	4	13	\$802.42.	\$379.18.
"	St. Stephen's	Church	F. \$1400.	No.	G. No.	30	50	1	Yes	1				\$300.	\$75.50
"	Wallacetown	Station													
W. Clotworthy	Tyrconnel	Parsonage	F. \$800.		G. In.	18	50	5	Yes					\$30.	\$12.
D. W. Duane	Port Stanley	Church	F. \$800.	Yes	G. In.	104	60	18	Yes	12	1	5	8	\$200.	\$40.
"	Trinity, Aylmer	Church	F. \$1500.	Yes	G. No.	140	100	15	N.D.K	10		4	11	\$400.	\$500.
"	Parsonage	Parsonage	F. \$800.												
John Schulte	Port Burwell	Churchyard	F. 1400.	No.	G. No.	150	45	30	Yes	7	4	5	20	\$100.	\$150.
"	Vienna	Parsonage	F. \$1000.		B. In.	950	85	45	Yes	8	3	4	25	\$200.	\$50.
"	Church	Church	B. \$2300.	No.	G. In.	950	85	45	Yes	8	3	4	25	\$200.	\$50.

RECEIVED FROM THE RURAL DEAN OF ELGIN TO THE SYNOD OF THE DIOCESE OF HURON.

RECEIVED FROM THE RURAL DEAN OF ELGIN TO THE SYNOD OF THE DIOCESE OF HURON.



REPORT FROM THE RURAL DEAN OF WATERLOO TO THE SYNOD OF THE DIOCESE OF HURON.  
TO EASTER, 1872. M. BOOMER, RURAL DEAN.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE, CHURCH OR STATION.	Material and Value	Is the Church Consecrated	State of Repair and whether Insured.	No. of Ch. population	No. of Congregation	No. of Communicants	Is the Parish Register duly kept.	Baptisms.	Marriages.	Funerals.	SUNY SC'LS.		CONTRIBUTIONS.	
													Boys	Girls	Tow'rds Clergy-man's Stipend	For Local Church Objects.
M. Boomer, L.L.D., Dean	Galt	Ch. & S. House	Stone, \$10000	Yes	Good	900	400	110	Yes	15	4	10	125	70	\$1000.	\$900
G.C. Mackenzie, Curate	Wilnot*	St. James'	B. \$1200	Yes	Good.	400	150	50	Yes	2		4	10	9	\$400	\$38
H. F. Mellish	Haysville	Christ Ch.	Fr. \$600	No	Good.	100	30			6		1	20	25		\$45.
"	"	Parsonage.	Fr. \$700		Good.											
"	"	St. George's	Fr. \$300	No	Good.					2	1		16	12	\$80	\$56.
A. S. Falls	Hamburg	St. John the Ev	Brick	Yes	Good.	50	13	10		2	1		1		\$42.	
"	Plattsville	Parsonage	Brick		Good.	135	63	33	Yes	11	8	4	29	35	\$400.	\$190.
"	Berlin	Parsonage	Brick		Good.										\$400.	\$750

(\*) Wilnot and parts adjacent.

(†) Total in Wilnot Township.

(‡) Average per month from 62 to 72.

(§) Paid on Parsonage debt.

(¶) \$6000 invested for a Parsonage.





REPORT FROM THE RURAL DEAN OF NORFOLK TO THE SYNOD OF THE DIOCESE OF HURON.  
TO EASTER, 1872. R. V. ROGERS, M. A., ACTING FOR RURAL DEAN GRASSETT, M. A.

NAME OF INCUMBENT.	PARISH OR MISSION.	PARSONAGE, CHURCH OR STATION.	Material and Value.	Is the Ch. consecrated	State of Repair and whether Insured.	No. of O. population	No. of Congregation	No. of Communicants	Is the Parish Register duly kept?	Baptisms	Marriages	Funerals	SUNY SC'LS.		CONTRIBUTIONS	
													Boys	Girls	Tow'rds Clergy-man's Stipend	For Local Church Objects.
William Wood...	Walsingham...	St. John's...	Frame. \$1000	Yes	Good. Ins.	...	60	15	Yes.	2	2	2	30	20	\$109	...
"	"	Jireh Church	Frame. \$1000	Yes	New. Ins.	50	50	12	Yes.	6	3	3	25	30	\$46	...
Wm. Tibbets, M.D.	Port Dover	St. William's	Frame \$ 800	Yes	Good. Ins.	...	50	1	Yes.	1	1	1	60	60	\$332 1/2	\$127.07.
Elliott Grasset, M.A.	Rec'try of Simcoe	St. Paul's Ch.*	Brick. \$2500	Yes	Good. Ins.	...	100	50	Yes.	12	1	3	35	40	\$600	\$700
"	Woodhouse.	Parsonage...	Brick. \$6000	...	Good. Ins.	600	300	91	Yes.	11	6	31	...	...	...	...
R. V. Rogers, M.A.	Victoria	St. John's Ch	Frame. \$1300	Yes	Pretty G'd	...	20	(S)	...	2	1	2	...	...	...	...
"	Port Ryerse	Christ Ch.*	Frame. \$1000	Yes	Good. Ins.	100	40	24	Yes.	2	1	2	...	...	...	...
Samuel Harris	Waterford	Church	Frame. \$1000	Yes	New. Ins.	12	75	9	...	3	2	2	30	30	\$290a	(b)
"	Lynedoch	Church*	Brick. \$1400	No	Good. No.	70	50	12	Yes.	...	...	...	...	...	...	...
"	Fredericksburg	No Church	Frame. \$1000	No	New. Ins.	90	50	14	Yes.	2	1	1	...	...	...	...
"	"	"	"	"	"	70	50	10	Yes.	2	1	1	...	...	...	...

(\*) No Parsonage. (†) Worship in Orange Hall. (‡) Not finished. (§) Communion never administered. (¶) In the Township, 385.  
(\*) Attend at Union School. (e) Cash, \$200; House Rent, \$40; Fuel, \$30. (b) Within last two years, nearly \$200 laid out on this Church.



REPORT FROM THE RURAL DEAN OF THE COUNTY OF KENT TO THE SYNOD OF THE DIOCESE OF HURON.  
TO EASTER, 1872. JOHN GUNNE, Rural Dean.

Rev. H.F. Bartlett	Princeton	St. Paul's Ch.	B.	3000	Yes	Ins.	Good	Ins.	21	3	9	20	15	\$300	300.
"	"	St. Peter's Ch.	B.	3000	No	Good	Ins.	Good	50	11	Yes				
"	"	Station*													
"	"	Station*													
"	"	Arnold's													

(\*) Only lately organized. (†) \$70, rent of Glebe of 50 acres. (‡) \$233 from Glebe and Endowment. (§) Also \$150 for House Rent in lieu of Parsonage. (¶) Towards a new Shed.

NAME OF INOUMBENT.	PARISH OR MISSION.	PARSON-AGE, CHURCH OR STATION.	MATERIAL AND VALUE.	Is the Glebe consecrated?	State of Repair and whether Insured.	Number of Church Population	No. of Con-gregation.	Number of Commu-nion.	Is the Parish Register duly kept.	Baptisms.	Marriages.	SUNY SO'LS.		TOWARDS Clergy-man's Stipend.	For Local Church Objects.
												Boys	Girls		
Thos. Hughes	Dresden.	Christ Ch.	Brick, \$2500.	Yes	Good. Insured.	160	75	24	Yes	8	6	10		\$200	
"	Dawn Mills.	Grace Ch.	1800.	No	Good. Not Ins.	50	35	9	Yes	1	8			150	75.
D. Deacon	Bothwell Mission	St Stephen's	1600.	No	Good. Not Ins.	700	70	25	Yes	4	5	24	28	\$150	50.
"	"	Moravian Ch	Brick, 2200.	Yes	Fair. Not Ins.	500	97	20	Yes	38	4	24	28	150.	75.
John Ganne	Florence.	Kent Bridge.	Frame, 250.	No	Not G. Not Ins.	250	56	14	Yes						
"	"	No Church.	No Church.	No	Not G. Not Ins.	200	60	9	Yes						
J. Hill has resigned this Mission.	Rondeau M. (Vacant)	St. Math's	Brick, \$9000.	No	Good. Insured.	200	80	35	Yes	30	4	3	14	25.	150.
"	"	St. John's	Frame, 1600.	No	Not G. Not Ins.	150	75	20	Yes	10	2			\$600.	10.
"	"	Report not being in due form.	is annexed.						register for both						
V.A.'s Sastry and W. Brookman.	Chatham.	Christ Ch.	No return though furnished with blank form.												
"	Morpeth	No Return.	do												
"	Ridgetown.	do	do												

RONDEAU MISSION.

STATIONS.	No. of Families on Visting List.	No. of Commu-nicants.	CHURCH WARDENS OR ANALOGOUS.	Churches	Grave-yards.	Summerson-tributed and guar-anteed to Salary.	Candid-ates prep'd for Com-mu-nion.	S Schools	Number attending Sunday Schools.	REMARKS.	
Trinity Church, Blenheim.	37.	25.	John Morris and Thos. Ceglan.	1	1.	\$100 00.	1	1	120.	Both Churches ready for Consecration. Most of the Subscriptions are for Three years.	
Christ Church, Raleigh.	19.	4.	Henry Toll.	1	1.	30 50.	6.	1	30.		
St. George's Church, W. Tilbury.	52.	21.	Andrew Wilson.	1	1.	87 00.	19.	1	50.		
Charing Cross.	27.		Samuel Maconn.			29 75.	9.				
Town Hall, Raleigh.	17.		John Broadbent.			25 00.	6.				
East Tilbury.	21.		Robert S. Smith.			26 00.	8.				
Romney Ridge.	14.		Jos. Dawson.			26 50.	3.				
Total.	187.	50.		3	2.	\$233 75.	51.	3	200.		
Endowment, \$6 90.			Grant from Mission Fund, \$800.								

JEFF. HILL.

(APPENDIX III)

ASSESSMENT OF CONGREGATIONS,

ADOPTED BY THE SYNOD.

CONGREGATIONS.	Annual Rate.	Paid to E's't'r72	CONGREGATIONS.	Annual Rate.	Paid to E's't'r72
<i>Co. of Middlesex.</i>			<i>Bruce.</i>		
St. Paul's, London. . .	\$20 00	\$20 00	St. Thomas', Walkerton	\$1 00	\$1 00
Christ Church, do . . .	5 00	5 00	Christ Ch., Hanover . . .	1 00	1 00
St. John's, London Tp.	5 00	5 00	Kidd's or Eckford's . .	1 00	*
St. George's, do . . .	5 00	5 00	Ch. Messiah, Kincardine	1 00	*
Trinity, do . . . . .	3 00	3 00	St. John's, Bervie . . . .	1 00	
Carlisle, do . . . . .	1 00	1 00	St. Luke's, Pine River.	1 00	
Christ Ch., Delaware . .	2 00	2 00	St. Paul's, Southampton	1 00	1 00
Trinity, Lambeth . . . .	1 00	1 00	Christ Ch., Invermay . .	1 00	1 00
St. Ann's, Adelaide . . .	1 00	*	Ch. Ascension, Paisley.	1 00	1 00
St. Mary's, Metcalfe . . .	1 00	*	Town Line Brant and		
St. John's, Strathroy . .	2 00	2 00	Eldersley . . . . .	1 00	*
St. Cath'rine's, Kat'svill	1 00	1 00	St. John's, Kinloss . . . .	1 00	
St. John's, Thamesford . .	1 00	*	<i>Elgin.</i>		
St. George's, Thorndale . .	1 00	*	St. Thomas', St. Thomas	6 00	6 00
Grace Ch., Nissouri . . . .	1 00	*	Christ Ch., Pt. Stanley . .	1 00	1 00
Christ Ch., Lakeside . . .	1 00	*	St. Peter's, Tyrconnell . .	2 00	2 00
St. James', Wardsville . .	2 00	*	Wallacetown . . . . .	1 00	1 00
Christ Ch., Newbury . . .	1 00	1 00	Trinity, Port Burwell . .	1 00	1 00
St. John's, Glencoe . . . .	1 00	1 00	St. Luke's, Vienna . . . .	2 00	2 00
St. George's, Belmont . . .	1 00	1 00	Trinity, Aylmer . . . . .	1 00	*
St. Peter's, Dorchester . .	1 00	1 00	<i>Essex.</i>		
St. John's, Harrietsville . .	1 00	1 00	St. John's, Sandwich . . .	3 00	3 00
Christ Ch., Westminst'r . .	1 00	1 00	Christ Ch., Amherstburg . .	2 00	2 00
St. Mary's, McGillivray . .	1 00	1 00	All Saints', Windsor . . .	3 00	3 00
Christ Ch., do . . . . .	1 00	1 00	Irish Settlement . . . . .	1 00	1 00
Christ Ch., Ailsa Craig . . .	1 00	*	Christ Ch., Colchester . . .	1 00	1 00
Trinity, Lucan . . . . .	3 00	3 00	St. John's, Kingsville . . .	1 00	1 00
St. James', Biddulph . . .	2 00	2 00	Trinity, Gosfield . . . . .	1 00	1 00
<i>Brant.</i>			<i>Grey</i>		
Grace Ch., Brantford . . .	10 00	*	St. George's, Owen Sound . .	2 00	2 00
St. Jude's, do . . . . .	2 00	2 00	St. James', Derby . . . . .	1 00	
St. James', Paris . . . . .	5 00	5 00	Trinity, Durham . . . . .	2 00	2 00
Trinity, Burford . . . . .	2 00	2 00	Christ Ch., Allan Park . . .	1 00	1 00
St. John's, do . . . . .	1 00	1 00	Egremont . . . . .	1 00	
All Saints, Mt. Pleasant . .	1 00	1 00	Christ Ch., Meaford . . . .	1 00	
St. Mary's, Cainsville . . .	1 00		St. James', Euphrasia . . .	1 00	
Trinity, Onondaga . . . . .	2 00	2 00	St. Thomas', St. Vincent . .	1 00	
St. Paul's, Tuscarora . . .	1 00				

\* Since Paid.

CONGRE

G

St. George's,  
St. Augustin  
town . . .  
Trinity, Colli  
St. Paul's, E  
St. Mark's,  
St. John's, S  
Grace Ch.,  
Christ Ch., A

Hur

St. George's,  
St. Paul's, Cl  
St. Thomas',  
Trinity, Bayfi  
St. James', God  
St. Luke's, Go  
Varna . . . . .

Christ Ch., Ex  
St. Patrick's,  
St. Paul's, Dun  
Christ Ch., St.  
St. Paul's, Wir  
St. Stephen's Go  
St. John's, Hol  
St. Peter's, Sum  
Ainleyville . . .  
St. Stephen's, Lea  
Trinity, Howich

*Kent.*

Christ Ch., Chat  
Christ Ch., Dresc  
St. James', Daw  
Trinity, Howard  
Trinity, Blenhain  
St. George's, W. T  
Christ Ch., Raleig  
Grace Ch., Bothw  
Thamesville . . . . .  
Kent Bridge . . . . .

*Lambton.*

St. George's, Sarni  
St. Mary's, Warw  
St. Paul's, Wisbea  
St. James', Brook  
Trinity, Watford . .

APPENDIX III.

LI

CONGREGATIONS.			CONGREGATIONS.		
	Annual Rate.	Paid to E's't'r72		Annual Rate.	Paid to E's't'r72
<i>Grey.</i>			<i>Lambton.</i>		
St. George's, Clarksburg	\$1 00	\$1 00	St. Matthew's, Florence	\$3 00	\$3 00
St. Augustin's, Willi'mstown	1 00	1 00	St. John's, Aughrim	1 00	
Trinity, Collingwood Tp	1 00	1 00	Trinity, Mooretown	1 00	1 00
St. Paul's, Holland	1 00		Christ Ch., Corunna	1 00	1 00
St. Mark's, do	1 00		St. Mary's, Froomfield	1 00	1 00
St. John's, Sullivan	1 00		Petrolea	1 00	*
Grace Ch., do	1 00		Wyoming	1 00	1 00
Christ Ch., Artemesia	1 00		Oil Springs	1 00	
<i>Huron.</i>			<i>Norfolk.</i>		
St. George's, Goderich	8 00	8 00	Trinity, Simcoe	5 00	5 00
St. Paul's, Clinton	5 00	*	St. John's, Woodhouse	1 00	
St. Thomas', Seaforth	5 00	*	St. Paul's, Port Dover	2 00	2 00
Trinity, Bayfield	1 00	1 00	Christ Ch., Vittoria	1 00	1 00
St. James', Goderich Tp	1 00	1 00	Memorial Ch., Pt. Ryerse	1 00	1 00
St. Luke's, Goshen	1 00		St. John's, Port Rowan	1 00	1 00
Varna	1 00	1 00	Jireh Ch., Rowan Mills	1 00	1 00
Christ Ch., Exeter	2 00	2 00	S. Williams	1 00	1 00
St. Patrick's, Biddulph	1 00	1 00	Trinity, Waterford	1 00	*
St. Paul's, Dungannon	1 00	1 00	Fredericksburg	1 00	
Christ Ch., St. Helen's	1 00	1 00	Lynedoch	1 00	1 00
St. Paul's, Wingham	1 00	*	<i>Oxford.</i>		
St. Stephen's Goderich T	1 00	*	St. Paul's, Woodstock	8 00	8 00
St. John's, Holmesville	1 00	*	St. James', Ingersoll	5 00	*
St. Peter's, Summerhill	1 00	*	Trinity, Beachville	1 00	
Ainleyville	1 00	*	Christ Ch., Zorra	2 00	2 00
St. Stephen's, Leachville	1 00	*	Trinity, do	2 00	2 00
Trinity, Howich	1 00	1 00	St. John's, Eastwood	2 00	2 00
<i>Kent.</i>			<i>Perth.</i>		
Christ Ch., Chatham	5 00	5 00	St. Paul's, Innerkip	1 00	1 00
Christ Ch., Dresden	1 00	1 00	East Oxford	1 00	1 00
St. James', Dawn Mills	1 00	1 00	Trinity, Norwich	1 00	1 00
Trinity, Howard	1 00	1 00	St. John's, Otterville	1 00	1 00
Trinity, Blenheim	1 00	1 00	St. Paul's, Northfield	1 00	1 00
St. George's, W. Tilbury	1 00	*	St. Charles', Dereham	1 00	1 00
Christ Ch., Raleigh	1 00	*	St. John's, Tilsonburg	1 00	1 00
Grace Ch., Bothwell	1 00	1 00	St. Paul's, Princeton	1 00	*
Thamesville	1 00	1 00	St. Peter's, Drumbo	1 00	*
Kent Bridge	1 00	*	<i>Lambton.</i>		
<i>Lambton.</i>			St. George's, Sarnia	5 00	5 00
St. George's, Sarnia	5 00	5 00	St. Mary's, Warwick	1 00	1 00
St. Mary's, Warwick	1 00	1 00	St. Paul's, Wisbeach	1 00	
St. Paul's, Wisbeach	1 00		St. James', Brooke	1 00	1 00
St. James', Brooke	1 00	1 00	Trinity, Watford	1 00	*
Trinity, Watford	1 00	*	<i>Perth.</i>		
			St. James', Stratford	5 00	5 00
			St. James', St. Mary's	5 00	
			Trinity, Mitchell	3 00	*

\* Since Paid.

CONGREGATIONS.			CONGREGATIONS.		
	Annual Rate.	Paid to E'st'r72		Annual Rate.	Paid to E'st'r72
<i>Perth.</i>			<i>Waterloo.</i>		
St. Mary's, Carronbrook	\$1 00	*	Trinity, Galt.....	\$8 00	\$8 00
St. Paul's, Kirkton ...	1 00	\$1 00	St. John's, Berlin.....	2 00	2 00
Trinity, Prospect Hill..	1 00	1 00	St. James', Wilmot....	1 00	1 00
Grace Ch., Millbank...	2 00	2 00	Christ Ch., Haysville...	1 00	1 00
St. Mary's, Crosshill...	2 00		St. George's, Hamburg	1 00	1 00
Christ Ch., Listowell...	1 00	1 00	Plattsville.....	1 00	1 00
St. Paul's Shipley, ....	1 00	1 00	Shakespeare.....	1 00	
St. George's, Wallace..	1 00				

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	Annual Rate.	Paid to E'st '72
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...	1 00	1 00
...	1 00	1 00
...	1 00	1 00
...	1 00	1 00
...	1 00	1 00
...	1 00	1 00

## Synod Assessments Due and Unpaid.

County of Brant, St. Mary's, Cainsville	1872	\$1 00
" " St. Paul's, Middleport,	1872	1 00
" Bruce, St. John's, Bervie,	1872	1 00
" " St. Luke's, Pine River,	1872	1 00
" " St. John's, Kinloss,	1872	1 00
" Grey, St. James', Derby,	'67 to '72	6 00
" " Egremont,	'66 to '72	7 00
" " Christ Church, Meaford,	1872	1 00
" " St. James', Euphrasia,	'69 to '72	4 00
" " St. Thomas', St. Vincent,	'69 to '72	4 00
" " St. Paul's, Holland,	'67 to '72	6 00
" " St. Mark's, do	'68 to '72	5 00
" " St. John's, Sullivan,	'68 to '72	5 00
" " Christ Church, Artemesia,	'69 to '72	4 00
" Huron, St. Luke's, Goshen,	'68 to '72	5 00
" " St. Peter's, Summerhill,	'70 to '72	3 00
" " Ainleyville,	1872	1 00
" Kent, St. George's, W. Tilbury,	1872	1 00
" Lambton, St. Paul's, Wisbeach,	'71 & '72	2 00
" " St. John's, Aughrim,	'68 to '72	5 00
" " Oil Springs,	'66 to '72	7 00
" " St. George's, Hillsboro',	1872	1 00
" " St. John's, Perche,	1872	1 00
" " Point Edward,	1872	1 00
" Norfolk, St. John's, Woodhouse,	1872	1 00
" " Trinity, Waterford,	1872	1 00
" Oxford, Trinity, Beachville,	1872	1 00
" Perth, St. James', St. Mary's,	1872	5 00
" " St. Mary's, Crosshill,	1872	2 00
" " St. George's, Wallace,	'71 & '72	2 00
" " Shakespeare,	'71 & '72	2 00

APPENDIX IV.

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CONSTITUTION  
OF THE  
Synod of the Diocese of Huron.

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I—CONSTITUTION OF SYNOD.

1. The Synod shall consist of the Bishop of the Diocese, of the Clergy duly licensed therein, or holding any Diocesan office, and not under ecclesiastical censure, and Lay Representatives elected as hereinafter provided.

2. Clergymen who have been members of the Synod, but who have become superannuated, or invalidated, with the Bishop's consent, shall retain all their privileges as members of the Synod.

3. The Lay Representatives shall be communicants of at least one year's standing, and shall be elected annually, during Easter week, by each duly organized congregation, from among their own number, at a meeting legally convened; and it shall be the duty of the wardens of each congregation to provide a book in which each member of the congregation, of the full age of twenty-one years, shall subscribe his name as being a member of the United Church of England and Ireland, and as belonging to no other religious denomination; and such, and no others, shall be entitled to vote at the election of Lay Representatives.

4. The Incumbent, or his assistant, shall preside at the election; and in their absence a chairman, elected by a majority of those present.

5. The number of Representatives shall be as follows: For every congregation, *one*; when the registered voters exceed fifty, *two*; and when they exceed one hundred and fifty, *three*; and at each meeting it shall be the duty of the chairman to have the list read over, and the names of all those who have died, or who have become disqualified, shall be erased previous to the election.

6. Each Representative shall receive from the clergyman, or chairman of the meeting, the following certificate:

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## DIOCESE OF HURON.

Town (or Township) of \_\_\_\_\_ Congregation of \_\_\_\_\_  
 number of registered voters, \_\_\_\_\_  
 meeting of this congregation, held on \_\_\_\_\_ day of \_\_\_\_\_  
 18 \_\_\_\_\_ Mr. \_\_\_\_\_ was duly elected a Representative to  
 the Synod for the current year.

I also certify that \$ \_\_\_\_\_ the Synod Assessment to Easter, has  
 been paid by the above congregation.

..... Chairman.  
 And each representative shall continue in office until his successor  
 is appointed.

7. If a vacancy occur by the death, removal or resignation of any  
 representative, the clergyman shall proceed to hold a new election  
 within one month, due notice being given by him during divine  
 service, on some Sunday preceding the meeting, provided that no  
 such election shall take place between the time that the See becomes  
 vacant and the election of Bishop, saving and except when a vacancy  
 occurs by death, removal or resignation during the above interval,  
 or within one month previous to the vacancy of the See.

8. It shall be the duty of the chairman, within six days after the  
 election of Representatives, to send to the Secretaries of the Synod  
 the name or names of the person or persons elected, and when more  
 than one, the number of registered voters; and it shall be the duty  
 of the Secretaries, on the receipt of such names, to send to the  
 said Chairman a printed form of the Certificate in Article 6 for each  
 Representative, and such printed forms only shall be presented by  
 the Representatives on taking their seats in the Synod.

9. That the Synod shall meet annually; or oftener at the option  
 of the Bishop.

10. Each Clergyman within the Diocese shall send to the Bishop,  
 through the Secretary, a list of his present congregations, entitled  
 to send representatives to Synod, distinguishing each by a certain  
 name, and describing its locality, in order that they may be recorded  
 in a book to be kept for that purpose. Any congregation hereafter  
 established must furnish similar information, and make application  
 to the Bishop to be admitted to the privilege of sending represen-  
 tatives to Synod.

11. When the Bishop is not present, he shall appoint his deputy  
 to preside in his place. A quorum of the Synod shall consist of  
 the Bishop, or his deputy, and not less than one-fourth of the whole  
 number of both Clergy and Lay Representatives respectively, ex-  
 cept in case of the Synod assembling for the election of its Bishop,  
 when the quorum shall consist of at least one-half of the Clergy and  
 Lay Representatives respectively.

12. A Clerical and Lay Secretary shall be chosen annually by the Synod from among the members thereof, who shall remain in office until the next annual meeting of the Synod. Their duty shall be to take minutes of the proceedings of the Synod, to preserve its journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of their successors all books and papers relative to the concerns of the Synod, which may be in their possession; and in case of a vacancy in the See, to summon the Synod for the election of a Bishop.

13. The expenses incurred by the Synod shall be paid by the Treasurer of the Church Society, out of a special fund to be raised by the Church Society for that purpose; all accounts to be laid before the Synod, and when passed, to be signed by the President and Secretaries.

14. No act or resolution shall become law without the concurrence of the Bishop, and a majority of the clergy and laity present, provided that, ordinarily, the votes of the whole Synod shall be taken collectively, but that at the desire of the Bishop, or at the request of five clergymen, or of five laymen, the votes of each of the above-named orders shall be taken separately.

15. In case of a vacancy in the See, it shall be the duty of the Secretaries of the Synod, within ten days from their knowledge of such vacancy, to give notice thereof to every Clergyman and Lay Representative; and at the same time to summon a meeting of such Clergymen and Lay Representatives, to be held at London, within six weeks, for the election of a Bishop, and to give at least one month's notice thereof. At such meeting for the election of a Bishop, the Senior Dignitary present shall take the chair, and shall vote whether there be an equality of votes or not. The Clergy and Lay Representatives shall vote separately by ballot, and a majority of the votes of each order present shall determine the choice, provided always, that it shall be competent for such meeting to postpone the election to such further period as to them shall seem expedient.

16. Every proposition for an alteration in the Constitution or rules of the Synod must be sent to the Executive Committee, to be forwarded to the members of the Synod, and no alteration shall take place unless agreed to by majorities of two-thirds of the clergy and laity respectively.

17. Each congregation, through their clergymen and wardens, shall make an annual statistical report to the Bishop, according to a form to be supplied by the Secretary, under the Bishop's direction; which report shall be forwarded to the Bishop within one month after Easter.

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## II.—ORDER OF PROCEEDINGS.

1. Each meeting of the Synod shall be preceded by public morning prayer; and on the first day the Holy Communion shall be administered.

2. The business of every day shall be commenced by special prayer for the Divine guidance and blessing, according to a form authorized by the Bishop.

3. After prayer, the Clerical Secretary shall call over the roll of the Clergy, as furnished by the Bishop, and mark the names of those in attendance: and the Lay Secretary shall then call over the names of the Representatives, and those present shall answer to their names, and hand to the Secretary the certificate of their appointment; which certificates shall then be examined by a committee of two, in conjunction with the Secretaries.

4. The Secretaries shall then be elected by the Synod, and they shall continue in office until their successors are appointed.

5. The Order of Business on each day shall be as follows:—

(1) Calling the Rolls.

(2) Reading, correcting and approving the minutes of the previous meeting.

(3) Appointing Committees.

(4) Presenting, reading and referring memorials and petitions

(5) Presenting Reports of Committees.

(6) Giving notice of motions.

(7) Taking up unfinished business.

(8) Consideration of motions.

6. An address from the Bishop shall be in order at any time.

7. The Synod shall meet each day immediately after divine service, and adjourn at one o'clock, p. m.; meet again at three o'clock, p. m., and adjourn at six o'clock, p. m.; meet again at half-past seven o'clock, p. m., and adjourn at ten o'clock, p. m., unless otherwise ordered by the Bishop, and every member attending the Synod shall be in his place, and remain during each session of the Synod, and shall not leave until the final adjournment, except by permission of the Bishop or Chairman.

## III.—RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak for the information of the Synod, he shall rise and address the chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or Committees), unless seconded and reduced to writing: and no motion except in course, shall be considered till the succeeding day of meeting.

4. (A) No member shall be allowed to speak more than once on the same subject, except by permission of the chair, save the mover of a resolution or amendment. (B) If two or more gentlemen rise to speak on a motion, the second gentleman rising, or so ruled by the Chair, shall be the next speaker on the floor of the Synod. (C) The mover of a resolution or amendment shall have the privilege of speaking a second time, after every member of the Synod who desires to speak has spoken on such motion or amendment. This shall close the debate.

5. When a question is under consideration, no other motion shall be received, unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide on it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn, or to lay on the table, shall be decided without debate.

7. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the chair.

8. Each member shall have the right to require, at any period of the debate, that a question in discussion be read for his information.

9. A member called to order, while speaking, shall sit down, unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. When a proposed amendment is under consideration, a motion to amend the same may be made; but no further amendment to such second amendment shall be in order, until such second amendment shall have been disposed of.

12. All amendments to any question or amendment shall be decided on before the question or motion on which they rise is proposed for decision.

13. Whilst any question is being put from the Chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

14. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative; and if required, the Yeas and Nays shall be recorded.

15. A question being once determined, shall not again be drawn

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16. When the Synod is about to adjourn, every member shall keep his seat until the Bishop, or other person presiding, has left the Chair.

IV.—RULES REGARDING COMMITTEES.

1. All Committees shall be appointed by the Chair, unless named by the Synod, and the names shall be publicly announced while the Synod is in Session.
2. The Reports of Committees shall be in writing, signed by their Chairman, and shall be received in course, unless a motion be made for their recommittal.
3. The Chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.
4. All Reports of Committees, recommending any action or expression of opinion, shall be accompanied by a resolution for the action of the Synod thereon.
5. To facilitate the dispatch of business, and to insure a more effectual consideration of all matters to be discussed at the meeting of the Synod, there shall be an Executive Committee, nominated and presided over by the Bishop, consisting of twelve members, six chosen from among the Clergy, and six from among the Lay Representatives.
6. It shall be the duty of the Executive Committee to prepare in due form all such matters as the Bishop may desire to have brought before the Synod, and also such other matters as may be forwarded to them, through the Secretary, by any member of the Synod, previous to the first day of May in each year, and to have such portions printed as may appear to them expedient; and a circular containing a statement of such business to be submitted to the Synod shall be forwarded to each Clergyman and Representative, two weeks before the meeting of the Synod; which business shall stand first in the order of the day.

(APPENDIX V.)

## CANONS.

### I.—ELECTION OF BISHOP.

The Bishop of the Diocese shall be elected in the manner laid down in the constitution of the Synod.

### II.—CERTIFICATE OF ELECTION.

The Bishop elect shall receive from the Chairman and Secretaries of Synod a certificate of his election by the Clergy and Lay Representatives, in accordance with the rule of the Diocese.

Such Bishop elect shall resign all the preferment which he holds in the Church previous to his consecration; except in the case of a Coadjutor, who shall resign all such preferment previous to his taking full charge of the Diocese.

### III.—COADJUTOR BISHOP.

When the Bishop of the Diocese shall feel himself unable to perform his duties, by reason of age or other permanent cause of infirmity, or be incapacitated by mental infirmity from discharging his Episcopal duties, a Coadjutor Bishop may be elected by and for the Diocese in the manner provided in Canon I. The Coadjutor Bishop shall in all cases succeed the Bishop in case of surviving him. The Coadjutor Bishop shall perform such Episcopal duties and exercise such Episcopal authority in the Diocese, as the Bishop shall assign him; and in case of the Bishop's inability to assign such duties, the Coadjutor Bishop shall, during such inability, perform all the duties and exercise all the authority which appertain to the office of Bishop. If any difference shall arise between the Bishop and his Coadjutor respectively regarding the same, the matter shall be decided by the House of Bishops of the Province.

### IV.—ON THE APPOINTMENT OF DIGNITARIES AND OTHER OFFICERS.

There shall be in the Diocese the following dignitaries and other officers: One Dean of the Cathedral, together with such Canons as may be necessary to form the Chapter; one or more Archdeacons, and such number of Rural Deans as may be required; and the appointment of these officers or dignitaries shall be vested in the Bishop of the Diocese.

### V.—CANDIDATES FOR ORDERS.

1.—Candidates for the Holy Orders of Deacon or Priest shall be required to take a Degree in Arts in some University, and attend

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the theological course in some College in connection with the Church, or, with the approval of the Bishop, have attended the theological course in some Church College, but these requisites may be dispensed with when the Bishop considers the Candidates possess special qualifications.

2.—No person shall be admitted into the Holy Order of Deacon until he shall have been examined by one or more Presbyters appointed for that purpose by the Bishop. At his examination he shall satisfy the examiners that he is sufficiently acquainted with the Hebrew, Greek and Latin languages; that he is fairly conversant with the Old and New Testament Scriptures, with the Greek Text of the Gospels and the Acts, with Christian evidences, with the history of the Canon of Holy Scripture, and of the Church, (especially that of the Church of England), and with the Articles, Creeds and Formularies of the Church, both in their history and interpretation, and that he can compose a sermon on any given text of Holy Scripture.

3.—Before a candidate's admission to examination, the Bishop must be satisfied of his good life and conversation, by letters testimonial, in the usual form, and by an attestation that the form usually called "Si Quis" has been publicly read in the congregation of which he is a member; and no one, unless in special cases with the consent of the Bishop, shall be admitted to Deacon's orders who is over forty years of age.

4.—No one shall be promoted to the Order of Priest until he shall have passed an examination in the Greek text of the Epistles, together with a full examination in some of the higher branches of the subjects mentioned in Clause II.

## VI.—LAY READERS.

Lay Readers may be appointed by the Bishop on the recommendation of any Clergyman who may require assistance in his Parish or mission, or who, from illness, may be unable to perform all his duties; and in case of a vacant or new mission, on the recommendation of the Archdeacon or the Rural Dean.

## VII.—ADMISSION OF STRANGERS TO OFFICIATE.

1.—No Minister or other person shall be permitted to officiate, permanently or occasionally, in any congregation of this Church, except he shall have been Episcopally and Canonically ordained, and shall also conform to the doctrine and discipline of the Church.

2.—No Clergyman shall officiate in any congregation in this Diocese for more than one month, without a written license under the hand of the Bishop, and no Clergyman who has availed himself of this

implied permission shall be allowed to officiate again in the same Church within a period of three months, unless he obtain the license of the Bishop; provided that Clergymen holding the Bishop's license for temporary duty shall not be considered members of the Diocesan Synod.

3.—Every Clergyman who officiates in any Congregation in the Diocese shall be required to inscribe in a book, which shall be kept in the vestry for that purpose, his name, his present preferment, and the day when he so officiated in the Church.

#### VIII.—CANDIDATES FOR ORDERS WHO HAVE BEEN MINISTERS OF OTHER DENOMINATIONS.

1.—When a person who, not having had Episcopal ordination, has been acknowledged as a Minister or licentiate among any denomination of Christians, shall desire to be ordained in the Diocese, he shall give notice thereof to the Bishop, which notice shall be accompanied with a written certificate from at least two Presbyters of the Church, stating that, from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstances unfavourable to his religious faith and moral character, or on account of which it may be inexpedient to admit him to the exercise of the Ministry in this Diocese, and they shall also add what they know, or believe on good authority, of the circumstances leading to said desire.

2.—If the Bishop shall think proper to proceed, the party applying to be received as a candidate shall produce the same testimonials of literary qualifications as are required of other candidates; and also a testimonial from at least six members of the denomination from which he came, or six members of the Church, or six persons in part members of the denomination from which he came, and in part members of the Church, satisfactory to the Bishop, that the applicant has for the three years last past lived piously, soberly and honestly; and also a testimonial from at least two Presbyters of the Church, that they believe him to be pious, sober and honest, and sincerely attached to the doctrines, discipline and worship of the Church.

3.—Candidates admitted as above may, at the expiration of a period of not less than one year, unless the Bishop shall see fit for special reasons to shorten the time, be ordained, on their passing the same examination as other candidates for Deacon's orders; and in the examination, special regard shall be had to those points in which the denomination whence they came differs from the Church, with a view of testing their information and soundness in the same; and

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also to the ascertaining that they are adequately acquainted with the Liturgy and offices of this Church, provided that in their case, the testimonials shall be required to cover only the time since their admission as candidates for orders, and provided also, that the provisions of the Canon concerning candidates for orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions, in and under which the same may be granted, shall apply to the persons mentioned in this Canon.

4.—When any person who has been acknowledged as a Minister among any other denomination of Christians shall apply for orders in this Diocese, the Bishop shall require of him, in addition to the above qualifications, satisfactory evidence that he has resided at least one year in this Dominion previous to his application.

## IX.—OF THE DISCIPLINE OF THE CLERGY.

SECTION I.—Every Clergyman duly licensed by the Bishop, or holding any charge under the jurisdiction of the Bishop of the Diocese, shall be amenable for offences committed by him to the Bishop, in the manner and according to the provisions set forth in this Canon of Discipline.

SECTION II.—There shall be a standing committee of discipline appointed every third year at the annual meeting of the Synod, consisting of the Dean and Archdeacons, ex-officio, and of twelve Clergymen of at least ten years' standing in Priest's orders, or being in Priest's orders, shall have attained the age of 40 years, six of whom shall be appointed by the Bishop, and six elected by ballot, by the Clergy; and from this committee, the Board of Triers, as hereinafter provided, shall be taken; such election shall be next in order after the election of delegates to the Provincial Synod; provided always that if two or more vacancies occur, such vacancies shall be filled up, respectively, by the Bishop or by the Clergy, as the case may be, at the next meeting of the Synod.

SECTION III.—Of offences for which the Clergy may be tried. Every Clergyman shall be liable to trial for any crime or immorality, or for any scandalous or disorderly conduct, for teaching or maintaining doctrines contrary to the teaching of Holy Scripture, as set forth in the Liturgy, and articles of the Church of England, such teaching or maintaining being by way of writing, or printing, or preaching, or teaching, or circulating books containing unsound doctrines; for holding service in any other Clergyman's Church or Parish without his consent; for irregularity or indecorum in the performance of divine offices; for contumacy or disrespectful conduct towards the Bishop; for the introduction of innovations and novelties

in the performance of divine worship; for schism or separating himself from the communion of the Church; for discontinuing the exercise of the Ministry without lawful cause; for exercising any lay profession or occupation inconsistent with his sacred calling; for living in the habitual disuse of public worship, or of the Holy Communion, or for the violation of the constitution or Canons of this Diocese. Provided always, that no proceedings shall be instituted under this Canon unless the same be commenced within six months of the time when the offence complained of was brought to the knowledge of the person or persons making the complaint; provided that no such complaint shall be entertained under this Canon after three years from the term of the alleged commission of the offence. Nevertheless, when proceedings are taken under this Canon, in respect of any matter which has been the subject of inquiry and adjudication in a court of justice, the proceedings under this Canon may be commenced against a Clergyman in respect of the same matter, or of any matter arising out of the same or connected therewith, within three months of the period when the knowledge thereof shall have reached the Bishop, or the person or persons complaining to him.

SECTION IV.—1, The trial shall be on a presentment in writing addressed to the Bishop of the Diocese, specifying the offences of which the accused is alleged to be guilty, with reasonable certainty as to time, place, and circumstances, which presentment may be made by three communicants of the Church, or by any three Presbyters, or whenever the Bishop shall have reason to believe that any Clergyman is under the imputation of having been guilty of any offence or misconduct, for which he is liable to be tried, and that the interest of the Church requires an investigation. 2. The Bishop shall then nominate five members of the Committee of Discipline, not being parties to the presentment, as a Board of Triers, and cause a list of their names, together with a copy of the charges, to be served on the accused, who shall, within fourteen days after such service, have the right, if he so desire, to object to any three of them, and notify their names in writing to the Bishop; and upon his objecting to one or more, then the Bishop shall name one or more of the said Committee of Discipline, as may be required, and those so selected shall form a Board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, and shall have power to adjourn from time to time, and from place to place (but always within the Diocese), as they shall think necessary. Provided, always, that any Clergyman who is charged with any offence under this Canon shall have the privilege of a preliminary investigation, should he so desire, and signify such desire to the Bishop, in writing, within ten days after the service of such notice of trial; and in such case the Bishop shall appoint three members of the Committee of Dis-

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discipline to examine the case, a majority of whom may make such examination, and report to the Bishop whether, in their opinion, there is good ground for proceeding to trial. 3. A written notice of the time and place of their first meeting shall be served at least fourteen days before such meeting on the accused, and also on one of the persons making the presentment. 4. If a Clergyman presented shall confess the truth of the allegations contained in the presentment, the Bishop shall proceed to pass sentence; and if he shall not confess them before the appointment of a Board for his trial, as before mentioned, he shall be considered as denying them. 5. If a Clergyman presented, after having had due notice, shall not appear before the Board appointed for his trial, the Board may, nevertheless, proceed as if he were present, unless for good cause they shall see fit to adjourn till another day. 6. When the Board proceeds to the trial, they shall hear such evidence as shall be produced, which evidence shall be reduced to writing and signed by the witnesses respectively. If, on or during the trial, the accused shall confess the truth of the charges as stated in the presentment, the Board may dispense with hearing further evidence, and may proceed at once to state their opinion to the Bishop as to the sentence that ought to be pronounced. 7. Upon the application of either party to the Board of Triers, and it being made satisfactorily to appear to them that any material witnesses cannot be procured upon the trial, they may appoint a commission to take the testimony of any such witness; and both parties may attend and examine the witness, and the examination shall be reduced to writing and signed by the witness, and shall be in the words of the witness as far as possible, and in the first person, and certified by the commissioner, and enclosed under his seal and transmitted to the Board, and shall be received by them as evidence. 8. The Board having deliberately considered the evidence, shall declare in writing by them, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether the accused is guilty or not guilty, of such charges respectively, and also stating the sentence which, in their opinion, shall be pronounced; and their decision, together with the evidence, shall be delivered to the Bishop, who shall pronounce such Canonical sentence as shall appear to him to be proper, provided the same shall not exceed in severity the sentence recommended by the Board. 9. Before pronouncing any sentence, the Bishop shall summon the accused, and any three or more of the Clergy, to meet him at such time as may in his opinion be most convenient, in some Church of the Diocese, which shall for that purpose be open at the time, to all persons who may choose to attend, and the sentence shall then and there be publicly pronounced by the Bishop, or by some person commissioned by him. 10. All notices and papers contemplated in this Canon, may be served by a

summoner or summoners, to be appointed for the purpose by the Bishop, and whose certificate of such service shall be evidence thereof. In case of service by any other person, the facts shall be proved by such person. A written notice or paper delivered to a party, or left at his place of residence, shall be deemed a sufficient service of such notice or paper. 11. The defendant may have the privilege of appearing by counsel; in case of the exercise of such privilege, and not otherwise, those who present shall have also the like privilege.

SECTION V.—If, at the time appointed for the first meeting of the Board of Triers, the whole number of five shall not attend, then those who do attend, being not less than three, shall proceed to the trial, and a majority of those attending shall decide all questions. They shall appoint a secretary, who may be one of their own number, whose duty it shall be to keep a record of all the proceedings had before the Board. And they shall, before proceeding with a trial, in case counsel is employed by either the accuser or the accused, or in their discretion, in case no counsel is employed, call to their aid some barrister-at-law of at least ten years' standing at the Bar of Ontario, to act as their assessor, and advise them on all questions of Evidence and Procedure; and where such advice is sought, the Triers shall be governed thereby.

SECTION VI.—Suspension *Pendente Lite*. In every case in which, from the nature of the offence charged, it shall appear to the Bishop, after due inquiry, that great scandal is likely to arise from the clergyman accused continuing to perform the services of the Church while such charge is under investigation, the Bishop shall cause a notice to be served on the accused at the same time with the service of the copy of the charge, or at any time pending the proceedings, inhibiting the accused from performing any services in the Church until the matter shall have been finally decided; and the Bishop may make provision for the service of the Church during the period of suspension, which suspension shall not exceed three months.

SECTION VII.—The proceedings upon a trial shall be open to the members of the Church, unless, in the unanimous opinion of the Board, the circumstances of the case require that the trial should be private.

SECTION VIII.—Every Clergyman, whose case may have been disposed of and decided adversely to him, and who shall think himself aggrieved by such decision, or who shall make it appear that new evidence, having an important bearing on the case, has been discovered since the trial, of the existence of which he may not have been aware at the time of the trial, may petition the Bishop for a new trial, or a rehearing of the case, either upon objections to be taken to the decision upon the facts, or because the judgment is not sustained by the laws and Canons of this Ecclesiastical Province, or

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of the Diocese, or for other cause or causes; or he may apply by petition to the Bishop for an arrest of sentence or judgment, upon causes to be shown; and in either case the Bishop shall, upon receiving such petition, refer the same and the whole subject, together with the evidence and the report made by the Board of Triers, to the whole Committee of Discipline; and their decision on the above questions shall be final in so far as this Diocese is concerned.

The Triers to whom the examination or trial of any accused person shall be committed, shall be bound by a solemn declaration not to divulge the sentence recommended, until such time as it has been approved and confirmed by the Bishop; and further, that they will at no time whatsoever disclose the vote of any particular member of the Board.

SECTION IX.—In the event that a rehearing or new trial be granted, the case shall be transmitted to a Board of Triers, who shall proceed to hold a new trial, according to the rules hereinbefore set forth, within one month of the notice of such new trial being given to them by the Bishop, but in no case shall more than one new trial be granted.

SECTION X.—The following sentences may be pronounced, and punishments imposed upon offending Clergymen, viz.:—Admonition; suspension from the exercise of his office; withdrawal of license; deprivation or removal from his charge in the Church; deposition or degradation from his sacred office.

SECTION XI.—For the offences set forth in the first column hereafter written; the sentences set forth opposite to the same in the second column, and none others, shall be passed by the Bishop or person commissioned by him, upon any Clergyman found guilty thereof.

## FIRST COLUMN.

## UPON TRIAL AND CONVICTION.

- 1.—For crime or immorality.
- 2.—Scandalous or disorderly conduct.
- 3.—For irregularities in the performance of Divine offices, or for the introduction of innovations or novelties in the performance of Divine Worship; or for permitting unauthorized persons to officiate in the Church.
- 4.—For schism, or separating himself from the communion of the Church.

## SECOND COLUMN.

- 1.—Suspension, withdrawal of license, deprivation or deposition.
- 2.—Admonition, suspension ab officio for not more than one year, nor less than three months, withdrawal of license, deprivation or deposition.
- 3.—Same as No. 2, except deposition.
- 4.—Suspension for one year, withdrawal of license, deprivation or deposition.

## FIRST COLUMN.

- 5.—For contumacy; for disrespectful and disobedient conduct towards the Bishop.
- 6.—For discontinuing the exercise of the Ministry without sufficient cause or the leave of the Bishop.
- 7.—For exercising any lay profession or occupation inconsistent with the performance of the duties of his sacred calling, excepting in cases which are provided for by the Canons of the Diocese, with regard to disabled Clergymen
- 8.—For living in the habitual disuse of Public worship, or of the Holy Communion, or for violation of the constitution or Canons of the Church in Canada, or of this Diocese.
- 9.—Habitually and advisedly maintaining or affirming doctrine contrary or repugnant to the Word of God, set forth in the Formularies and Articles of Religion in the Book of Common Prayer.

## SECOND COLUMN.

- 5.—Admonition; suspension ab officio for not more than one year.
- 6.—Admonition, suspension, withdrawal of license or deprivation.
- 7.—Same as No. 6.
- 8.—Admonition; suspension ab officio for not more than one year; withdrawal of license, deprivation or deposition.
- 9.—Admonition; inhibition from the performance of clerical functions; withdrawal of license, deprivation or deposition.

SECTION XII.—When sentence is pronounced in accordance with the above Schedule, it shall also be specified upon what terms, if any, the disability shall cease. When the penalty of suspension is inflicted, the Clergyman shall not exercise the functions of his Ministry in his own congregation or elsewhere, on pain of deprivation or deposition; and during such suspension, the Bishop may appoint another Clergyman to supply the place of the suspended Clergyman, and may apply a part of the income or emoluments of the parish mission or cure, to the payment of such substitute.

SECTION XIII.—When the sentence of deprivation or deposition is pronounced, the connection between the minister so deprived or deposed, and his parish or congregation shall be *ipso facto* severed, and all offices, rents, issues, profits and emoluments which he may have held by virtue of such office or ministry from which he has been removed, shall wholly cease and determine.

SECTION XIV.—Whenever a Clergyman is so deposed or degraded from the Holy Ministry, the Bishop who pronounces the sentence shall, without delay, cause such sentence to be publicly read in the several congregations of the Diocese, by the respective ministers thereof, and shall also give notice to all the Bishops of the Dominion.

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SECTION XV.--All the proceedings of the Triers, when approved by the Bishop, as well as the sentence in each case, shall be kept recorded by the Secretaries of the Synod in a book to be provided for that purpose.

SECTION XVI.—The expenses connected with the carrying out of the Canon on Discipline shall be paid out of the Synod assessment.

SECTION XVII.—In all cases of suspension of a Clergyman by the Bishop, a trial (except in case of confession and submission) shall be proceeded with, within three months of such suspension, or the same shall be null and void.

X.—ON REPAIRS AND DILAPIDATIONS.

SECTION I.—It shall be the duty of every parish or mission to provide a residence for the Clergyman, and, before an Incumbent takes possession of a parsonage, the Bishop shall direct the Archdeacon or Rural Dean to ascertain and certify the state of repair of the parsonage. When the rectory or parsonage and outhouses are put in possession of a Clergyman in a state of good repair, it shall be the duty of the Clergyman to keep the same in good repair and condition, ordinary wear and tear, accidents by fire or tempest excepted; and if the Clergyman shall suffer said buildings to go out of repair, it shall be the duty of the Rural Dean to request him to remedy the same; and in case he shall decline or neglect to do so, the Rural Dean shall notify the Archdeacon of such neglect on the part of the Clergyman, and if, on representation made to him by the Archdeacon and Rural Dean, the Clergyman shall still neglect to make the necessary repairs, then the Archdeacon and Rural Dean shall report the same to the Diocesan Synod, together with an estimate by a competent mechanic of the cost of such necessary repairs.

SECTION II.—It shall be the duty of the Churchwardens to insure and keep insured the houses and buildings on the premises held by the incumbent, and whenever any improvements or repairs become necessary, from the lapse of time, such as new roofings, external or internal painting, new fencing to protect the premises, the expense of these and all similar repairs and improvements shall be borne by the parish, and in no case shall the Clergyman be accountable for any damage or dilapidation that may occur through the negligence or unwillingness of the vestry to carry out such necessary improvements or repairs; but it shall be the duty of the Clergyman, under such circumstances, to report at once to the Rural Dean the condition of the premises and the unwillingness of the vestry to improve and protect the same; and if, on further inquiry, the Rural Dean finds that the vestry refuse to take action in the matter, then he shall report the same to the Archdeacon; and if, upon their representation, the vestry still refuse or neglect to make the necessary repairs,

then it shall be their duty to report the same to the Synod, provided that, when there is more than one congregation in a Parish or Mission, it shall be the duty of each to bear its proper share in the repairs of the parsonage and outbuildings in such proportion as shall be determined by the Archdeacon or Rural Dean.

SECTION III.—The Rural Deans shall make an annual report to the Synod on the state of repair of all churches, parsonages, &c., within their respective deaneries.

SECTION IV.—That in cases where the Rural Dean himself is an interested party in any church or parsonage, then the Archdeacon shall act in the premises; and in case of the Archdeacon being an interested party, then the Rural Dean shall act.

#### XI.—FOR SETTLING BOUNDARIES OF MISSIONS AND PARISHES, AND THE SUBDIVISION AND UNION OF THE SAME.

That in each Rural Deanery of the Diocese, there shall be appointed by the Bishop a Committee for the purpose of making a division, and defining the boundaries of each parish and mission therein; that each Rural Dean shall be *ex-officio* Chairman of the Committee in his Deanery, and after the passing of this Canon, the Committee in each Rural Deanery shall be convened by the Rural Dean thereof, to settle all the questions for which they are appointed, and report the same to the Bishop. And each Rural Dean shall from time to time report any changes which may be proposed in such bounds by the said Committee; and the decisions of the Committees in the powers hereby conferred upon them shall be final upon the approval of the Bishop; and the boundaries so arranged, approved and declared by the Committee, shall be the boundaries of the parishes or cures aforesaid, until the same shall be afterwards changed by the same Committee, with the like approval of the Bishop. Provided always, that if any Clergyman shall be dissatisfied with the boundaries of his mission, as arranged by the Committee, the matter shall be referred to the Archdeacon for his decision thereupon, previous to the report being made to the Bishop.

#### XII.—ON PAROCHIAL REGISTERS.

There shall be kept in every Parish and Mission a register of marriages, baptisms and funerals; also of the services, with the names of the preachers, and confirmations in each Church, the attendance of communicants, the number and average attendance of Sunday School scholars and teachers, and the total of all money paid in the parish or mission for parochial, diocesan or general religious purposes.

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### XIII.—ON APPOINTMENTS TO VACANT PARISHES OR MISSIONS.

The appointment to all parishes and missions shall be vested in the Bishop, but if any Clergyman or candidate for orders shall in any way seek to gain the appointment by soliciting the aid or influence of any parishioner in any movement of an irregular nature, such conduct, if proved, shall be deemed sufficient to prevent such Clergyman or candidate for orders from being appointed by the Bishop to the vacant charge.

### XIV.—ON NOTICE TO BE GIVEN ON LEAVING A PARISH OR MISSION.

Whenever an incumbent desires to discontinue the services of his Curate or Assistant, he shall give three months' notice to such Curate or Assistant, and also to the Bishop.

Whenever a Curate or Assistant desires to resign his position in relation to the Incumbent, he shall give the same notice to the Incumbent and to the Bishop.

Whenever a Clergyman desires to resign his charge, he shall give three months' notice to the Bishop and also to the Churchwardens; provided always that the above rules shall not necessarily interfere with any arrangement approved by the Bishop, and which the above parties may agree upon for a more speedy separation.

### XV.—ON THE LICENSE TO CLERGYMEN.

That every Clergyman doing duty within the Diocese, except in cases provided for by the constitution, shall be licensed by the Bishop to some particular charge within the same, according to the form in the appendix; and no Clergyman shall be considered as duly licensed unless he holds such a license from the Bishop, and is residing and doing duty in the place, Parish or Mission to which he is licensed. Provided that the Bishop may for good and sufficient cause dispense with the condition of residence.

### XVI.—ON THE SUPERANNUATION OF CLERGYMEN.

A committee of seven clergymen of fifteen years in Priest's Orders shall be appointed by the Bishop, to whom shall be referred the case of Clergymen who, from age or infirmity, require to be superannuated. Whenever it shall appear to the Bishop, or to any member of the said committee that the interest of the Church requires that any Clergymen of the Diocese should be superannuated, the committee shall, with the sanction of the Bishop, have full power to investigate such case, and if it shall appear to them that such Clergyman ought to be superannuated, they shall report the case

to the standing committee, and recommend what annual grant should in their opinion be made to such Clergyman.

In case any Clergyman who shall be placed on the superannuated list is dissatisfied with the action of the standing committee in his case he shall have the right of appeal against such decision to the Synod.

## APPENDIX VI.

### RESOLUTION PASSED BY THE SYNOD, JUNE 8TH, 1870.

Moved by Rev. Dr. Townley, seconded by Rev. H. Caulfeild:—

That the forms in the Report of the Committee on Canons be accepted, with the exception of No. IV., being entitled, "Form of Subscription," which is hereby laid over till after the next meeting of the Provincial Synod.

#### I.

Certificate of the election of a Bishop, to be signed by the Chairman and Secretaries of the Synod. This is to certify that,  
at the day of

in the year of our Lord the Clergy and Lay Representatives of the Diocese of Huron, entitled to vote, did meet together, in accordance with the terms of the Constitution of the Synod and the Canons of the Diocese, for the purpose of electing a Bishop (or Coadjutor Bishop), to superintend the Diocese, now vacant by the demise, (*or translation, resignation or deprivation*), of the Right Reverend the late Bishop did make choice of, and elect to that sacred office whom they now humbly and respectfully present to the Metropolitan (or presiding Bishop) and his Right Reverend Colleagues for consecration (*or collation*) as our future Diocesan (*alter according to circumstances*).

In testimony whereof, these presents are at the place and on the day above mentioned, and in the presence of the Synod, signed by us,

Chairman.  
Clerical Secretary.  
Lay Secretary.

#### II.

Form of Letters Testimonial for Holy Orders, to be subscribed

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by two or more Presbyters, and (if not of this Diocese), countersigned by the Bishop of the Diocese in which the subscribers reside.

Whereas, our well-beloved in Christ \_\_\_\_\_ hath declared to us his intention of offering himself as a candidate for the sacred office of a Deacon (*or Priest*), and for that end hath requested of us letters testimonial of his good behavior. We, therefore, whose names are hereunto subscribed, do testify that the said \_\_\_\_\_ having been personally known to us for the space of three years last past, (*or such shorter period as may have elapsed since the date of the College Testimonial, or that the parties may have known him,*) that we have had opportunities of observing his conduct; that during the whole time we believe that he hath lived piously, soberly and honestly, nor hath he at any time (as far as we know or have heard), maintained or written anything contrary to the doctrine or discipline of the United Church of England and Ireland; and moreover, we believe him, in our consciences, to be, as to his moral conduct, a person worthy to be admitted to the Sacred Order of Deacons, (*or Priests*).

In testimony whereof, we have hereunto subscribed our names  
 this \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord one  
 thousand eight hundred and \_\_\_\_\_  
*To be addressed to the Bishop.*

### III.—SI QUIS AND CERTIFICATE.

To be read on some Sunday, at least one month before the day of ordination.

Notice is hereby given, that \_\_\_\_\_ resident (*in this Parish, or name the place of residence*), intends to offer himself as a Candidate for the Holy Office of a Deacon [*or Priest*] at the ensuing ordination by the Bishop of Huron, and if any person knows any just cause or impediment why he ought not to be admitted to the said office of Deacon [*or Priest*], he is hereby requested to declare the same to me, or to signify the same forthwith to the Bishop of Huron.

We do hereby certify that the above notice was publicly read by the undersigned \_\_\_\_\_ during service in \_\_\_\_\_ on Sunday the \_\_\_\_\_ day of \_\_\_\_\_ and that no impediment was alleged.

Officiating Minister.  
 Church-Warden.  
 Church-Warden.

### IV.—FORM OF SUBSCRIPTION.\*

The three Articles contained in the 36th Canon of the Church of England:

\*Not yet finally adopted.

I. That the King's Majesty, under God, is the only supreme Governor of the Realm, and of all other, His Highness's dominions and countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal; and that no foreign prince, person, prelate, state or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within His Majesty's said realms, dominions and countries.

II. That the Book of Common Prayer, and of ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said Book prescribed in public Prayer, and Administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and surname, viz. : I, N. N., *do willingly and ex animo subscribe to these three articles above mentioned, and to all things that are contained in them.*

#### V.—FORM OF LICENSE.

We, \_\_\_\_\_ by Divine permission, Bishop of Huron, to our beloved in Christ, \_\_\_\_\_ Clerk, Greeting, We do by these presents give and grant unto you, in whose fidelity, morals, learning, sound doctrine and diligence, We do fully confide, our license and authority to perform the office of \_\_\_\_\_ in the City (Town or Township) of \_\_\_\_\_ in the County of \_\_\_\_\_ within our Diocese and jurisdiction, in reading the Common Prayers and performing other Ecclesiastical duties belonging to the said office, according to the form prescribed in the Book of Common Prayer, and the Canons and Constitutions in that behalf lawfully established and promulgated, and not otherwise, or in any other manner, (you having first before us, subscribed the articles, taken the oaths, and made and subscribed the declaration, which in this case are required to be subscribed, made and taken).

In witness whereof, We have-caused our seal, which we use in this case, to be hereto affixed: Dated the \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord one thousand eight hundred and \_\_\_\_\_ and in the \_\_\_\_\_ year of our

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## VI.—FORM OF LETTERS DIMISSORY FOR ORDINATION.

Whereas our well beloved in Christ hath offered himself  
to us, Bishop of as a Candidate for Ordination and  
admission into the Holy Order of Deacons, (*or Priests*), and hath  
produced the requisite testimonials, and hath declared his readiness  
to make the subscriptions required by the Canons of the Church, and  
hath complied with the Canons of the Diocese with respect to can-  
didates for Ordination; and hath, moreover, been duly examined  
touching his knowledge of Holy Scripture and general learning, and  
hath been found sufficiently qualified for the Holy Office of a Dea-  
con (*or Priest*), we, the Bishop aforesaid, being prevented by sundry  
and weighty causes from holding an Ordination at this time, and  
knowing that our Right Reverend Brother Bishop of  
is about to hold an Ordination, do, by these presents,  
grant our letters dimissory, commending the said to our  
said Right Reverend Brother, and earnestly requesting him to ad-  
mit the said into the Holy Order of Deacons (*or Priests*),  
in our stead.

In witness whereof, we have subscribed these presents at  
on this day of in the year of our Lord  
and in the year of our Consecration.

## VII.—FORM OF BENE DECESSIT.

Whereas the Reverend being about to leave this Dio-  
cese, has requested of us Letters Testimonial of his good life and  
conversation, we, Bishop of Huron, do hereby testify that  
the said during the time that he served as  
in this Diocese, which was from to the present date, did  
behave himself, piously, soberly and honestly, nor do we know that  
he believed or maintained any opinion contrary to the doctrine or  
discipline of the United Church of England and Ireland.

In witness whereof, we have hereunto subscribed our hand and  
affixed our seal.

Dated at Ontario, this day of m  
the year of our Lord one thousand eight hundred and  
in the year of our Consecration.

# List of Clergy in the Diocese of Huron, Dec'r 1872.

## BISHOP.

RIGHT REVEREND ISAAC HELLMUTH, D. D.

## DEAN.

VERY REV. M. BOOMER, L. L. D.

## ARCHDEACONS.

VEN. C. C. BROUGH, A. M., London.

VEN. F. W. SANDYS, D. D., Huron.

Anthony A.....	Tuscarora	Irving, W., D.D., (H.L. Col.)	London
Appleby, T. H., M. A.....	Clarksburg	Jacobs, J.....	Sarnia
Armstrong, David, D.D., R.D.	Moore	Jamieson A.....	Baby's Point
Barr, I.....	Exeter	Jessopp, H. B., M. A.....	
Bayly, B., B. A.....	London	Johnstone, R. W.....	Sarnia
Beaumont, J. W., M. D.....	Petrolea	Jones, E. R.....	Dungannon
Bettridge, W., B.D.R.D., Rec.	Woods'k	Kennedy, J., M.A., Rector,	Adelaide
Boomer, M., L.L.D., Dean, (H.C.)	London	Kellogg, S. B.....	Clinton
Brookman, W.....	Morpeth	Keys, G.....	Chatsworth
Brough, C.C., A.M., St. John's,	London	Logan, W.....	Lucan
Brock, Isaac, M. A.....	Galt	Mack, F., Sup'd.....	St. Catharines
Caultield, St. G., L.L.D., R.D.,	St. Thomas	Mackenzie, G. C.....	Chatham
Chase, H. P.....	Munceytown	Magahy, T. W.....	Listowell
Checkley, F. C., B. A.....	London	Marsh, J.W., M.A., Sec.Ch. S.,	London
Clotworthy, W., Sup'd.....		Matthew, C. R., B. A.,	Goderich Tp.
Cooper, R. S.....	Invermay	Mellish, H. F.....	Haysville
Cordner, R.....	Paisley	Miller, A. E.....	Tyrconnell
Cooper, H.....	Eastwood	Mills, W. S.....	Norwich
Craig, W., Curate.....	Woodstock	Mulholland, A.H.R., R. D.,	Owen S'd
Curran, J. P.....	Walkerton	Murphy, W.....	Wingham
Campbell, T. S.....	Warton	Nelles, A., R. D.....	Brantford
Chance, J.....	Newport	Newman, E. E.....	Delaware
Daunt, W.....	Thamesford	Padfield, J.....	Burford
Davis, E.....	Bayfield	Patterson, E., M.A., R. D.,	Stratford
Davis, W.....	Ailsa Craig	Rally, W. B., M.A., Sup'd,	St. Thomas
Deacon, D.....	Bothwell	Roberts, R. J., A. B.....	Onondaga
DesBarres, T.C., M.A.,	Amherstburg	Rogers, R. V., M. A.....	Port Stanley
Downie, J.....	Colchester	Ryan, F.....	Parkhill
Duane, W. D.....	Aylmer	Salter, J. G. R., M. A.....	Brantford
Elliott, A.....	Tuscarora	Sanders, T. E.....	Tilsonburg
Elliott, F. G.....	Sandwich	Sandys, F. W., D. D.....	Chatham
Elwood, E. L., A.M., R. D.,	Goderich	Schulte, J. D.D., (Rec.)	Port Burwell
Evans, W. B., B. A.....	Durham	Sheraton, J. P.....	Monkton
Ellerby, T. S.....	Sarnia	Smith, J. W. P.....	Strathroy
Falls, A. S., A. B.....	Berlin	Smith, S. L.....	Kirkton
Fauquier, F. D., R. D.,	South Zorra	Smythe, J., M. A., R. D.....	London
Fletcher, F., (Rector).....	Warwick	Softley, E.....	Wroxeter
Grassett, E., M.A., (Rec.R.D.),	Simcoe	Starr, R. H., M. A.....	Seaforth
Greenfield, J.....	Onondaga	Sweatman, A. M. A.....	Brantford
Halpin, H., A.M. (Huron Col.)	London	Tibbets, W., M. D.....	Port Dover
Harding, F.....	Mitchell	Tilly, W. H., M. A., Curate,	London
Harris, S.....	Simcoe	Townley, A., D. D.....	Paris
Hill, J., M. A.....	Millbank	Watson, T.....	Meaford
Hincks, J. P.....	Ingersoll	Wilson, R.....	Birr
Hodgkin, T. J., M. D.....	Kincardine	Wood Wm.....	Walsingham
Hughes, T.....	Dresden	Wright, J. T.....	St. Mary's
Hurst, J., R. D.....	Windsor	Wye, G. W.....	Wardsville
Hutchinson, J., Sup'd.....	St. Mary's	Young, W. A., (H. College)	London
Innes, G. M., (Rector).....	London		