

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# The Canadian Ecclesiastical Gazette:

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, HURON, AND ONTARIO.

VOLUME IX.

TORONTO, AUGUST 15, 1862.

No. 16.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

The Lord Bishop of Toronto will hold his next general ordination in the Cathedral, Toronto, on Sunday, the 19th October.

Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, their intention to offer themselves; and they are required to be present for examination in the library of St James' Parochial School House, Toronto, on Wednesday, October 15th, at nine o'clock, a.m., with the usual testimonials and *quis* attested in the ordinary manner.

### PROVINCIAL SYNOD.

Notice is hereby given, by direction of the Metropolitan, under the 4th clause of the constitution, that a meeting of the Provincial Synod of the United Church of England and Ireland, in Canada, will be held in the city of Montreal, on Wednesday, the 10th day of September next, when the amended patent of the Metropolitan will be brought under the consideration of the Synod, specially with reference to the future succession of that office, and the establishment of a provincial court of appeal.

The members of the Synod will assemble in the Cathedral school house, at half-past ten o'clock, and proceed to the Cathedral where Divine Service, with the Holy Communion, will be celebrated, to commence at eleven o'clock, a.m.

CHAS. BANCROFT, D.D.,  
*Clerical Secretary.*  
J. BOVELL, M.D.,  
*Lay Secretary.*

Montreal, August 1, 1862.

### BOOK AND TRACT COMMITTEE OF CHURCH SOCIETY.

The committee are about to send home an order for books and tracts to the Christian Knowledge Society. Any parties desiring to obtain books and tracts have now an opportunity of doing so. Any orders sent to the secretary, with a remittance, prior to the last day of this month will be included in the list made out by the committee.

### CANONS.

The Rev. Dr. Beaven having notified the secretaries of the Provincial Synod of his intention to bring before that body at its meeting in Sept. the report of the Committee on Canons, presented to the Synod of the Diocese of Toronto, in 1858, we think it advisable to reprint the report so that it may be carefully considered by the delegates of the several dioceses. A copy of the paper will be sent to each of the delegates.

### MISSION BOARD.

The Board met on Tuesday, 12th August, at the Society's rooms. Present. Ven. Archdeacon of Toronto, Revs. S. Givins, A. Palmer, E. H. Dewar, Dr. Fuller, F. L. Osler, S. B. Ardagh, W. S. Darling, Thomas S. Kennedy, and James McGrath, Esq.

The minutes of the previous meeting were read by the Secretary and confirmed.

A statement of the balances and liabilities of each district was then read.

The following correspondence was then read.

Rev. and Dear Sir,—I feel very grateful to the Mission Board for continuing me on their list so long. While it was considered that I was on the Sustentation Fund, I felt easy in receiving the assistance, but now as the fund at the disposal of the Board is of a purely missionary character, unless funds are specially placed in its hands for a particular locality, I feel constrained to decline further aid from the Board, unless it be with some further understanding of a different nature. This parish cannot be said to be one requiring missionary assistance.

I remain,

Yours very sincerely,  
C. L. INGLES.

*To the Rev. the Secretary Mission Board, Diocese of Toronto, Toronto.*

From Rev. A. Stewart applying for \$200 per annum for the mission of Orillia. Bonds having been given for the payment of \$120.

From Mr. J. Hipwell, Churchwarden, St. Luke's Church, Coldwater road, in which he enclosed \$30, a half year's payment of the guarantee given by that congregation.

From Rev. N. Disbrow.  
From Rev. H. Ruttan, accompanying the requisite bond from the Nottawasaga mission.

From Rev. Peter Jacobs, urging the engagement of a school master and catechist at the Little Current for the Indian settlement.

From Rev. James Chance, stating his desire to visit the Indians, along the north shore of Lake Superior, as far as Fort William, provided the society will defray his expenses, also referring to a former letter in which he urged the appointment of a clergyman at the Sault St. Marie, or of a catechist who might perform his duty at his mission when he visited the Sault.

That in reference to the application of the Rev. A. Stewart, the Mission Board with every desire to meet his wishes, sanctioned by the Lord Bishop, regret that not only have they no funds to meet such additional grants, but they are already in arrears in the case of missionaries to whom stipends are pledged; but that Mr. Stewart's application will be taken into consideration by the Board as soon as they have funds at their disposal.

That the secretary be instructed to write to the Rev. Mr. Disbrow, informing him that the District Branch has not placed to the credit of Mission Board the necessary fund, to enable the board to pay Mr. Disbrow his stipend, and

also to write to the churchwardens enclosing a copy of the resolution of the board, directing that no assistance be given to any settled parish unless that parish forwards to the District Branch \$400 per annum.

That the sum of five hundred dollars per annum be granted by this board towards providing a salary for a clergyman at the Sault St. Marie, and a school master at the Little Current, as applied for by the Rev. Messrs. Chance and Jacobs Indian missionaries, in the employment of the Church Society, and that whereas the sum of \$1000 will be required for the above purposes, that is to say \$600 per annum as a salary for the missionary at the Sault St. Marie, and \$300 for the school master and catechist at the Current, and \$100 for traveling and other expenses. The Lord Bishop be requested to make an early application to the Society for P. G. F. P. for a grant of \$500 or £100 sterling per annum in aid of this effort to provide increased religious instruction for the Indians of this diocese.

### COLLECTIONS TO AUGUST 12th, 1862.

#### MISSION FUND.

Previously announced.....	\$128.22
Trinity Church, Bradford.....	\$ 3 46
Christ's Church, West Gwillimbury	2 12
St. Paul's, " " " " " "	0 55
Per the Rev. J. Fletcher.....	6 12
St. Paul's, Newmarket.....	1 35
Christ's Church, Holland Landing	3 85
Per Rev. S. F. Ramsay.....	8 80
St. Peter's, Credit.....	14 14
Sydenham Church.....	1 73
Per churchwarden.....	15 87
Grace Church, Waterdown.....	3 00
St. George's Church, Lowville.....	1 00
Per Rev. G. N. Higginson.....	4 00
St. James', Orillia.....	12 00
St. Luke's " " " " " "	1 56
St. Mark's, Aurora.....	2 59
Atherley.....	1 10
Per Rev. A. Stewart.....	17 25
Trinity Church, Colborne.....	7 15
St. George's, Grafton.....	5 85
Per Rev. J. Wilson.....	13 00
Rocton.....	1 09
Stabano.....	0 43
Sheffield.....	0 70
Per Rev. D. Cooper.....	2 22
Dundas.....	4 00
Ancaster.....	6 00
Per Rev. F. L. Osler.....	10 00
St. Paul's, Lindsay.....	5 00
Per churchwardens.....	5 00

Sandusk .....	1.80
Nanticoke.....	0.62
Jarvis' Mission.....	3.50
Hagersville .....	2.18
<b>Per Rev. S. Briggs .....</b>	<b>8.00</b>
St. George's, Georgina.....	1.55
St. James', ".....	1.16
Park's school-house.....	1.10
<b>Per Rev. W. Ritchie.....</b>	<b>3.80</b>
Christ's Church, Emily.....	3.50
St. John's, ".....	0.30
St. James', ".....	0.35
<b>Per Rev. N. Disbrow.....</b>	<b>4.15</b>
St. John's, Jordan.....	1.20
St. James', Port Dalhousie.....	1.80
<b>Per Rev. A. Dixon.....</b>	<b>3.00</b>
York Mills, per churchwardens.....	3.77
Port Hope, ".....	11.00
Rockwood.....	0.65
Ascension Church.....	0.83
Poslinch.....	2.52
<b>Per churchwarden.....</b>	<b>4.00</b>
St. James', Penetanguishene.....	4.00
St. Paul's Church, Toronto.....	17.20
" Chapel.....	8.00
<b>Per Rev. S. Givins.....</b>	<b>25.20</b>
St. John's Church, Thorold.....	6.00
St. Paul's Church, Port Robinson.....	2.75
<b>Per Rev. T. B. Read.....</b>	<b>8.75</b>
Streetsville, per churchwarden.....	3.00
North Dour, per Rev. P. S. Warren.....	9.77
Christ's Church, Woodbridge.....	7.00
St. Stephen's, Vaughan.....	5.00
<b>Per Rev. John Davidson.....</b>	<b>12.00</b>
Milton.....	3.10
Hornby.....	1.65
<b>Per Rev. F. Tremayne.....</b>	<b>4.65</b>
Caledonia.....	4.00
York.....	2.00
Cayuga.....	2.00
<b>Per Rev. B. C. Hill.....</b>	<b>8.00</b>
Orange Hall.....	2.00
St. Peter's, Innisfil.....	1.55
St. Paul's, ".....	2.07
Ramsbottom's Mills.....	1.38
Thornton Church.....	1.00
<b>Per Rev. E. Morgan.....</b>	<b>8.00</b>
Garden River, Sault St. Marie, per Rev. J. Chance.....	11.00
St. George's, Etobicoke, per Rev. H. C. Cooper.....	5.48
St. John's, York Mills (January Mission Fund).....	4.35
do. (July M. Fund).....	4.90
<b>Per churchwardens.....</b>	<b>9.25</b>
St. Thomas', Shanty Bay, per Rev. S. B. Ardagh.....	3.79
St. George's, Toronto, per churchwardens.....	17.25
St. John's, Cayuga.....	3.50
Dunnville.....	2.50
Port Maitland.....	1.00
<b>Per Rev. J. Flood.....</b>	<b>7.00</b>
All Saints', Collingwood, per churchwardens.....	4.00
St. George's, St. Catharines, per Rev. Dr. Atkinson.....	42.60
87 collections, amounting to.....	\$431.94

<b>STUDENT'S FUND, 20TH YEAR.</b>	
Previously announced.....	\$536.96
St. John's, York Mills.....	1.00
130 collections, amounting to.....	\$638.86
<b>PAROCHIAL BRANCHES.</b>	
Greenwood, per Rev. G. P. B. Viner, 20th year.....	23.40
Pickering " " ".....	24.00
	\$87.40
N.B.—Drummondville, Mission Fund, per Rev. C. L. Ingles, \$30.36 in last Gazette, should have been as follows:	
Trinity Church, Chippawa.....	\$20.00
All Saint's, Drummondville.....	7.24
St. John's, Stamford.....	3.12
	\$30.36

**THE REPORT OF THE MANAGING COMMITTEE OF THE HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.**

The committee consider that they may, without undue presumption, congratulate their fellow churchmen on the continued success with which Divine Providence has been pleased to bless the efforts of the Church Society in this field of its labour during the past year.

The objects of the society, especially in its missionary character, appear, from year to year, to be taking deeper hold of the hearts of our people, whether we draw the evidence of this from the enlarged attendance at the parochial meetings, or from increasing amount of contributions. In regard to the meetings held at the various churches in the district during the past winter, the result in the great majority of instances, have been of a most cheering and satisfactory nature. In places where the meetings have from the first been always well attended, last winter the attendance has not only not diminished, but exceeded that of former occasions. In other places where the early meetings of the parochial branches had been of the most discouraging character, the clergy have had the gratification of finding the churches crowded with attentive audiences. Nor does the interest appear to be confined entirely within the pale of the church, but many persons belonging to other denominations testify by their attendance, and, in many instances, by their donations, that they are sensible of the importance of the work in which the church is engaged, and that they recognise our claims on the sympathy and aid of "all who profess and call themselves christians." In short, there appears to be among our own church people a growing appreciation of the value of the society as the great missionary agency of the church, and a growing sense also of their own duty of contributing more freely of their means for the carrying out of its sacred objects. The relation between religious liberality and spiritual good,—that great objects, even of the most spiritual character, cannot be effected without the supply of pecuniary means, and that the more holy and spiritual the object, the greater its claim upon our means,—this truth seems to be gradually establishing itself in the minds of the christian community. The duty of giving seems to be better understood, and to be more generally accepted as a practical part of religion. Your committee are far from assuming that the true and just standard of christian liberality has been attained, but still they would express their opinion that there is an increasing improvement in

this particular, and their hope that that improvement will, under the blessing of God, be continued and progressive.

The following changes in incumbencies and missions in this district have been made within the last twelve months. The Rev. R. Arnold succeeds to the parish of Brampton, vacant by the resignation of the Rev. R. G. Cox; and that of Streetsville has been assigned to the Rev. J. VanLinge; Woodbridge, in conjunction with St. Stephen's Church, Vaughan, has been constituted a separate parish, to which the Rev. J. Davidson, formerly of No. 5 burgh, has been appointed; the very extensive cure of Tullamore and Woodbridge being by this arrangement reduced to more practical dimensions. The Rev. E. Dewar, thus relieved of the cure of St. Stephen's, has commenced a service at Richmond hill, with very encouraging prospects. Holland Landing, which had been made a separate charge under the Rev. W. Cooper, has reverted to its former incumbent the Rev. F. S. Ramsey, Mr. Cooper having accepted the mastership of the grammar school at St. Catharines, for which his high literary attainments so well qualify him.

Your committee feel themselves called upon to notice also the progressive improvement in the Home District in regard to parsonage houses. Conducting as a parsonage house does so much to the comfort of a clergyman, and to the desirableness to a parish provided with one, it is gratifying to observe that so much has been done and is doing in this matter.

The parishes of Iloydtown, Scarboro', Springfield, Thornhill, Markham, York Mills, Weston, Oshawa and Woodbridge, are provided with good parsonage houses, four being of brick, the last four substantial frame buildings. In the new parish of Woodbridge, a good house is about to be purchased. Nine of our country missions being thus provided with good residences; while in two others, Aurora and Tullamore, vigorous exertions are being made for the same object with every probability of success, suitable sites having in both instances been given, with a handsome subscription—that at Aurora, by J. Moseley, Esq., and that at Tullamore, by T. M. Chafee, Esq.

In accordance with the system of nomination to divinity scholarships at Trinity College, adopted by the society, the committee of the Home District, in September last, elected from three candidates, Mr. Hugh Cooper, of Vaughan, as a fit and deserving person for the enjoyment of the Home District exhibition of \$120 per annum, for a period of three years, the said sum to be paid out of the annual collection for divinity students' fund, made in the churches and stations in their district.

In conclusion, your committee cannot but express their thankfulness to Almighty God, that the cause of the church of the Redeemer has so far prospered in this section of the diocese, and that while in the outer world there are continual ebbs and flows of prosperity, changes, and rumours of change, these disturbing influences have not materially effected the welfare of the church, nor crippled her resources in those various subordinate details by which the visible kingdom of God and Christ is established in this world.

The total collections in the Home District, for this year, amount to \$3211.02.

**REPORT OF COUNTY SIMCOE BRANCH CHURCH SOCIETY, FOR THE YEAR ENDING APRIL, 1862.**

It is with great satisfaction that the committee have to report the continued prosperity of this

branch of the society and the increase of its funds.

Four years since when the county branch was formed; its income was under \$400; each year has shown a large increase, and the amount reported for April, 1862, is \$1620 collected, with \$100 still to be sent in from Mono, making a total of \$1620, being four times the amount collected at the period first named.

During the month of January, public meetings were held in twenty places, at all of which some of the county clergy attended, and at some, the Rev. T. S. Kennedy, Sec. P. S., was also kindly assisting, a continued interest was every where manifested, and in many places a great desire for increased ministrations of the church.

In October last, the Rev. A. J. Fidler, who for the previous year had been labouring successfully as travelling missionary in the South Riding of the county, was appointed as resident missionary of Cookstown and West Essa, (a portion of his former charge,) these places having given bonds to the Board of Missions for \$400 per annum, for his salary for five years. The Bishop having no clergyman at his disposal, the travelling mission has since remained vacant, and consequently it was found to be inexpedient to make collections at Creemore, Nottowasaga Station and Mulmer, until such time as the vacancy can be filled, but when this much to be desired object is accomplished, these places will no doubt contribute to the funds of the society with the same readiness shown last year, and in proportion also to their increased privileges. The people in Mulmer have given bonds to the Board of Missions for the yearly payment of \$400 in order to secure the services of a clergyman for the churches and stations of that township. St. Luke's Church which is perhaps the central position, is a very neat substantial stone building, quite ecclesiastical in its appearance, and reflecting great credit upon the former churchmen of that part of Mulmer.

The church people of West Essa, under the zealous superintendence of Rev. A. J. Fidler, have during the past year erected a very church-like and commodious frame building, which will soon be completed for divine service.

The Rev. W. M. Ross continues his duties as missionary in the North Riding, though the distribution of his services has been somewhat changed principally in consequence of Rev. T. B. Read, in October last, having secured the services of Rev. J. Creighton as assistant minister of Orillia, &c., with stipend from Colonial Church School Society, after which time the travelling missionary was relieved from attendance at some places which he had partially served. He was also relieved from visiting the now Muskoka territory, where Mr. Creighton now performs a Sunday service once a month. St. George's Church Medonte, and the new Church at the village of Coldwater, hitherto in charge of Rev. T. B. Read, and of late jointly served by Rev. W. M. Ross, were at the same time placed under his care, as also Myer's Church, on Penetanguisheno Road, which was unprovided for in consequence of the removal to Toronto of Rev. W. Checkly, Principal of Barrie Grammar School, who for some time passed had kindly performed a service there.

In connexion with this part of the country, too much credit cannot be given to Mrs. H. Charles, of Coldwater village, for her unflagging zeal in securing the erection of a small but pretty church in that village.

In conclusion, your committee cannot help adopting the satisfactory conviction that there is a marked and growing interest in the church spreading throughout the country, and a corresponding

desire for her ministrations. Let the sons of the church remember their duty to be earnest and constant in their prayers that the Great Head of the church would send more labourers into his vineyard, and pour out upon all employed in the solemn work a larger measure of his Holy Spirit, that they may go on in the work of faith and love, to the glory of God, and the increase of his faithful people.

T. BOLTON READ,  
Sec. for County Simcoe.

## CANONS.

The Committee appointed to examine into the existing Canons of the United Church of England and Ireland, and the laws of the United Kingdom applicable to the said Church, and to report on such canons as, with or without change, it may be desirable that the Synod should declare to be in full force in this diocese, and on such laws as appear to be in force at present, or may be desirable to be enacted as rules of order or discipline in this diocese, beg leave to report as follows:

They have examined the canons of the Province of Canterbury of the year 1603, which is the body of canons generally accepted by the bishops and clergy of the United Church, and quoted as of authority in the English Ecclesiastical Courts; and they find them divided into the following heads:

1. The King's Supremacy over the Church of England, in causes ecclesiastical, to be maintained.
2. Of Divine Service and administration of the Sacraments.
3. Ministers, their ordination, function and charge.
4. School-masters.
5. Things appertaining to churches.
6. Churchwardens, of Questmen and Sidesmen or Assistants.
7. Parish Clerks.
8. Ecclesiastical Courts, belonging to the Archbishop's jurisdiction.
9. Ecclesiastical Courts, belonging to the jurisdiction of Bishops and Archdeacons.
10. Judges ecclesiastical and their surrogates.
11. Probates.
12. Registrars.
13. Apparitors.
14. Authority of Synods.

Of these the 10th, 11th, 12th, 13th, 14th, consist wholly of matter, which is either inapplicable in this colony, or with which a Diocesan Synod has nothing to do. The rest contains more or less matter, which it may be advisable to re-adopt and declare to be in force in this Diocese, either wholly or in part, with modifications.

The committee have examined the canons contained in them with great care, and beg leave to present them for the adoption of the Synod in the following form. They have likewise added three canons of ecclesiastical discipline, derived chiefly from existing canons of the Church in the United States, with modifications in order to adapt them to our own circumstances.

### I.—OF THE QUEEN'S SUPREMACY.

(1\*) All foreign ecclesiastical power (forasmuch as the same hath no establishment or ground by the law of God) is for most just causes taken away and abolished: and therefore no manner of obedience or subjection, within her Majesty's

\* The numbers in brackets are those of the original Canons. The words and pages printed in italics are alterations or additions to the original Canons. The omissions are not noted.

realms and dominions, is due unto any such foreign power; but the Queen's power, within her realms of England, Scotland and Ireland, and all other her dominions or countries, is the highest power under God; to whom all men, as well inhabitants as born within the same, do by God's law owe most loyalty and obedience, afore and above all other powers and potentates in earth.

### II.—OF DIVINE SERVICE AND ADMINISTRATION OF THE SACRAMENTS.

1. (13.) All manner of persons within the Church in this Diocese, shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the order of the Church of England prescribed in that behalf; that is in hearing the word of God read and taught in private and in public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

2. (14.) The Common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Eves; and at convenient and usual times of those days, and in such place of every Church as the Bishop shall think meet, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites and Ceremonies, prescribed in the Book of Common Prayer, as well as in reading the Holy Scriptures, and saying of prayers, as in the administration of the Sacraments; without either diminishing, in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof, without the sanction of the Bishop.

3. (16.) In the whole Divine Service, and administration of the Holy Communion, in Trinity College, or in any other College under the jurisdiction of the Bishop, the Order, Form and Ceremonies shall be duly observed, as they are set down in the Book of Common Prayer, without any omission or alteration.

4. (17.) All Members of Colleges shall, in their chapels, upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear surplices, according to the order of the Church of England; and such as are graduates shall greatly wear with their surplices such hoods as do severally appertain to their degrees; and all Priests shall wear a scarf or stole of black silk.

5. (18.) In the time of Divine Service, and in every part thereof, all due reverence is to be used. No man shall cover his head in time of Divine Service, except he have some infirmity; and then not with such a covering as he uses to wear in the open air. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany and other prayers are read; and shall stand up at the saying of the Belief, and at the singing or saying of Psalms, Anthems or Hymns, and the Ascription of Glory to God at the end of sermons; according to the rules in that behalf prescribed in the Book of Common Prayer, and the devout and ancient customs of the Church; and likewise when in the time of Divine Service the Lord Jesus shall be mentioned, due and slowly reverence shall be done by all persons present, as hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces and promises of God to mankind, for this

life and the world to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark and understand that which is read, preached, and ministered; saying in their due places audibly with the minister the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer; neither shall they disturb the service or sermon, by walking or talking, or any other way; nor depart out of the Church during the service or sermon, without some urgent or reasonable cause.

6. (19.) The Churchwardens, and their assistants, shall not suffer any idle person to abide, either in the Church-yard or Church-porch, during the time of Divine Service, or Preaching; but shall cause them either to come in or to depart.

7. (20.) The Churchwardens, against the time of every Communion, shall at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome red Wine, for the number of Communicants which shall from time to time receive there.

8. (21.) In every Church and Chapel, where Sacraments are administered by the license of the Bishop, the holy Communion shall be ministered so often, and at such times, as every parishioner may communicate at the least thrice a year—whereof the feast of Easter to be one.

9. (22.) Whereas every Lay-person is bound to receive the Holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once a year; we do require every Minister to give warning to his Parishioners publicly in the Church from time to time, and at least four times in every year, on the Sunday before the time of his administering that Holy Sacrament, for their better preparation of themselves, which said warning we enjoin the said parishioners to accept and obey.

10. (25.) In the time of Divine Service, and Prayers, in the Cathedral Church, the Clergy of the Church shall wear Surplices, and those who are graduates shall daily, at the time both of prayer and preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

11. (27.) No Minister when he celebrateth the Communion, shall willingly administer the same to any but to such as kneel, except in case of bodily infirmity, nor to any that refuse to be present at public prayers, according to the order of the Church, nor to any that are common and notorious depravers of the Book of Common Prayer and administration of the Sacraments, and of the orders, rites and ceremonies therein prescribed, or of any thing contained in the Book of ordering Bishops, Priests, and Deacons, except every such person shall first acknowledge to the Minister, before the Churchwardens, his repentance for the same. Provided that every Minister, so repelling any, shall signify the cause thereof to the Bishop, and therein obey his order and direction.

12. (29.) Ministers shall take care that God-fathers and Godmothers be persons of good conversation, and (as far as may be) communicants of the Church,

### III.—MINISTERS, THEIR ORDINATION, FUNCTION AND CHARGE.

1. (31.) Forasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and feasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and

decree, that no Deacons or Priests be made and ordained, but only on the Sundays immediately following the Ember weeks, appointed in ancient time for prayers and fasting, purposely for this cause; and that this be done in the Cathedral Church, and in the time of Divine Service, in the presence of the Archdeacon, and of three or four Ministers to be chosen by the Bishop.

2. (32.) The office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the primitive Church, no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together in one day, but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons, shall be strictly observed. Not that always every Deacon should be kept from the Ministry a whole year, when the Bishop shall find good cause to the contrary; but that there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

3. (33.) It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples, we do ordain, that henceforth no person shall be admitted into sacred orders, except he shall at that time exhibit to the Bishop a presentation of himself to some ecclesiastical preferment then void, or a certificate that he is provided of some church where he may attend the cure of souls, or that he is a Fellow or in right as a Fellow, in some college in Cambridge or Oxford; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted to some Benefice or Curateship then void, or except he be a Professor in Trinity College, or some other college, under the jurisdiction of the Bishop, or a Missionary in the Diocese, or in the employment of some Missionary Society approved by the Bishop. And if the Bishop shall admit any person into the Ministry, that hath none of these titles aforesaid, then he shall keep and maintain him in all things necessary, till he be provided with some sufficient cure.

4. (34.) No Bishop shall henceforth admit any person into sacred orders, who is not of his own Diocese, unless he be either of some University in connexion with the United Church of England and Ireland, or except he shall bring letters dimissory from the Bishop of whose Diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree in either of the said Universities; or at least, except he be able to yield an account of his faith in Latin, according to the 89 Articles of Religion, and to confirm the same by sufficient testimonies out of Holy Scripture; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under the seal of the college where he studied, or of three or four grave Ministers, who have known his life and conversation by the space of three years next before, together with a certificate that his intention to offer himself for holy orders hath been duly published in the church where he resideth, and that no objection was alleged.

5. (35.) The Bishop, before he admit any one to holy orders, shall diligently examine him, either himself, or by such well qualified Ministers as he shall appoint, of whom the Archdeacon to be one, in his knowledge of the Holy Scripture, and of the Doctrines, Discipline, Constitution and History of the Church.

6. (35.) No person shall hereafter be admitted into the Ministry, nor to any Ecclesiastical Liv-

ing, nor suffered to preach, except he be licensed, either by the Archbishop or the Bishop of the Diocese, under their hands and seals; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed:

I. That the Queen's Majesty, under God, is the only Supreme Governor of this realm, and of all other her 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 her 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 in London in the year of our Lord God, one thousand five hundred and sixty-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.

7. (37.) None licensed as is aforesaid, to preach, read, lecture, or catechise, coming to reside in this Diocese, shall be permitted to preach, read, lecture, catechise, or minister the sacraments, or to execute any other ecclesiastical function, unless he first consent and subscribe to the three Articles before mentioned in the presence of the Bishop of the Diocese.

8. (38.) If any Minister, after he hath once subscribed to the said three Articles, shall omit to use the form of Prayer, or of any of the orders or ceremonies prescribed in the Book above mentioned, let him be suspended; and if, after a month, he do not reform and submit himself, let him be excommunicated; and then if he should not submit himself in the space of another month, let him be deposed from the ministry.

9. (39.) No Bishop shall institute any to a benefice, who hath been ordained by any other Bishop, except he first show unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it, and lastly, shall appear upon due examination to be worthy of his ministry.

10. (47.) Every minister, having cure of souls, and being constrained upon urgent occasion to be absent from his cure, shall provide that his place be supplied by one who has been approved by the Bishop; unless this Canon shall in any special case be dispensed with by the Bishop or his Commissary.

*Of a Clergyman absenting himself from the Diocese.*

11. When a Clergyman has been absent from the Diocese during twelve months, without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to declare in writing the cause or causes of his absence; and if he refuse to give his reasons, or if these be deemed insufficient by the Bishop, the Bishop may suspend him from the ministry; which suspension shall continue, until he give in writing sufficient

reasons for his absence, or until he shall renew his residence in the Diocese.

12. (48.) No Curate or Minister shall be permitted to serve in any place without examination and admission of the Bishop; nor shall any coming from another diocese be admitted to serve without testimony in writing of the Bishop of the Diocese whence they come, of their honesty, ability, and conformity to the doctrine and discipline of the Church.

13. (49.) No person whatever, not examined and approved by the Bishop of the diocese, or not already licensed for a preacher, shall take upon him to expound any scripture or matter of doctrine; but shall only study to read plainly and apply the Homilies set forth by lawful authority, or such other sermons as may be approved by the Bishop or Curate.

13. (60.) No minister shall suffer any person to preach in his Church or Church-yard, whom he does not believe on sufficient ground to be in Holy Orders in the United Church of England and Ireland, or some Church in communion with the same, and not under ecclesiastical censure; and any Churchwarden, having doubts thereof, may require any stranger to exhibit his license.

15. (52.) That the Bishop may understand (if occasion so require) what sermons are made in every church of his Diocese, and who presume to preach without license, the Churchwardens shall see that the names of all preachers which come to their church from any other place be noted in a book, which they shall have ready for that purpose; wherein every preacher shall subscribe his name, the day when he preached, and the name of the Bishop of whom he had license to preach.

16. (53.) If any preacher shall, in the pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other preacher in the same church, or in any church near adjoining, before he hath acquainted the Bishop of the diocese therewith, and received order from him what to do in that case: (because, upon such public dissenting and contradicting there may grow much offence and disquietness unto the people), the Churchwardens or party grieved shall forthwith signify the same to the said Bishop: and the Churchwardens shall not suffer the said preacher any more to occupy that place which he hath once abused, except he faithfully promises to forbear all such matter of contention in the church, until the Bishop hath taken further order therein; who shall with all convenient speed proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach until the case is decided.

17. (54.) If any man licensed heretofore to preach, shall at any time from henceforth refuse to conform himself to the Laws, Ordinances, and Rites Ecclesiastical, established in this diocese, he shall be admonished by the Bishop or his Commissary; and if, after such admonition, he do not conform himself within the space of one month, we determine and decree, that the license of every such preacher shall be utterly void and of no effect.

18. (55.) Every minister, saying the public prayers, or ministering the Sacraments or other Rites of the church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise as to the matter, decency or comeliness thereof, the same shall be decided by the discretion of the Bishop or Archdeacon. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hood as, by the orders of the Universities, are agreeable to their degrees; which no minister shall wear, not

being a graduate; and all Priests shall wear scarfs or stoles of black silk.

19. (59.) Every Parson or Curate, upon every Sunday or Holy-day, after the second lesson of Evening Prayer, or at any time before Morning or Evening Prayer, shall, for half an hour or more, examine and instruct the youth of his Parish, either by himself or some other person or persons, in the Church Catechism. And all parents, masters, and mistresses shall cause their children, servants and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear and to be ordered by the Minister, until they have learned the same.

20. (60.) Forasmuch as it hath been a solemn, ancient, and laudable custom in the church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call Confirmation; and that this holy action hath been accustomed in the church in former ages, to be performed in the Bishop's visitation at least every third year; we will and appoint, that every Bishop in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of confirmation the next year after, as he may conveniently.

21. (61.) Every minister that hath the cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands on, but such as can render an account of their faith according to the Catechism in the said book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such minister shall use his best endeavour to prepare and make able, and likewise to procure as many as can, to be then brought, and by the Bishop to be confirmed.

22. (62.) No minister, upon pain of suspension for three years, shall celebrate matrimony between any persons, without a faculty or license granted, by some person having legal authority to grant licenses; except the banns of matrimony have been first published three several Sundays or Holy-days, in the time of Divine Service, in the Church where the said parties dwell, (if there be such in the cure); and if not, in the place where divine service is held according to the Book of Common Prayer. Neither shall any minister, upon the like pain, under any pretence whatever, join any person so licensed at any unreasonable times, but only between the hours of six in the morning and six in the evening, nor in any private place, but in either of the said churches where one of them dwelleth, if there be such; nor when banns are thrice asked, before the parents or governors of the parties to be married, being under the age of twenty-one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriage.

23. (67.) When any person is dangerously sick in any parish or cure, the minister or curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious; in which case he may use his discretion) to instruct and comfort them in their distress: according to the order of the book of Common Prayer, if he be a deacon; or if he be a priest, then as he shall think most needful and convenient.

24. (68.) No minister shall refuse to delay to christen any child according to the form of the

Book of Common Prayer, that is brought to the church to him to be christened upon Sundays or Holy-days, or on such days as are appointed for that purpose; or to bury any corpse that is brought to the church or church-yard (convenient warning being given to him thereof before) in such manner and form as is prescribed in the said Book of Common Prayer.

25. (69.) If any minister, being duly and correctly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth to baptize the same, shall either willfully refuse so to do, or of purpose or of gross negligence shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it doth, through such his default, unbaptized: the said minister shall be liable to such censure as to the Bishop shall appear just. Provided that where there is a Curate or substitute, this constitution shall not extend to the parson himself, if he hath remitted to the Curate or substitute the performance of that duty.

26. (70.) In every church shall be provided one book at the charge of the parish wherein shall be written the day and year of every christening, wedding or burial. And for the safe keeping of the said book the Churchwardens shall provide, at the charge of the parish, a secure chest, to be under the direction of the minister.

27. (71.) No minister shall preach or administer the Holy Communion in any other than a public congregation; except when any being either so impotent that they cannot go to the church, or very dangerously sick, are desirous to be partakers of the Holy Sacrament.

29. (75.) No ecclesiastical person shall at any time, other than for their honest necessities, resort to any tavern: neither shall they without urgent cause couch or lodge in any such places. Furthermore, they shall not spend their time idly by day or by night; but at all times convenient they shall hear or read somewhat of the Holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the church of God; having always in mind, that they ought to excel all others in purity of life, and should be examples to the people to live well and christianly.

30. (76.) No man being admitted a deacon or priest, shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in the course of his life as a layman. And the names of all such men, so forsaking their calling, the Churchwardens of the Parish where they shall dwell shall present to the Bishop.

#### IV.—SCHOOLMASTERS.

1. (77.) No man shall teach in any Church, Grammar, or Parochial School, but such as shall be licensed by the Bishop, being found meet, as well for his training and skill in teaching, as for sober and godly conversation, and also for right understanding of God's true religion; and also except he shall first subscribe to the first and third Articles of the 38th Canon, and to the two first clauses of the second Article.

3. (79.) All such Schoolmasters shall teach the children the Church Catechism, and such other Catechism as shall be approved by the Bishop. And, as often as Divine service shall be upon holy and festival days within the parish where they teach, they shall bring their scholars to the Church, and there see them quietly and soberly behave themselves; and shall examine them after their return, what they have borne away of any sermon then made, and instruct them in the nature



and ends of the holy-day. Upon other days they shall train them up in such knowledge of Holy Scripture as shall be most expedient to draw them on to all godliness. And if any schoolmaster, being duly licensed, shall offend in any of the premises, or either speak, write or teach against any thing whereunto he hath formerly subscribed, if upon admonition by the Bishop he do not amend and reform himself, let him be suspended from teaching any such school.

#### V.—THINGS APPERTAINING TO CHURCHES.

1. (80.) The Churchwardens of every Church shall, at the charge of the parish, provide the Book of Common Prayer, the Bible, a book for the Communion Table and a Book of Offices, of such kind as may be approved of by the Minister.

2. (81.) There shall be a Font of stone in every Church, so soon as can be conveniently provided; the same to be set in the ancient usual places; in which only Font the Minister shall baptize publicly.

3. (82.) A convenient and seemly Table shall be provided in every Church for the celebration of the Holy Communion; and covered in time of Divine Service, with a covering of silk or other decent stuff, such as shall be thought fit by the Bishop, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table: and the Ten Commandments shall be set up at the east end of every Church, where the people may best see and read the same; and other chosen sentences written upon the walls of the said Churches; and likewise a convenient seat for the Minister to read service in. All these to be done at the charge of the parish.

4. (83.) The Churchwardens, at the common charge of the parishioners in every Church, shall provide a comely and decent pulpit, to be set in a convenient place within the same, by the discretion of the Bishop or Archdeacon, (if any question do arise); and to be there seemly kept for the preaching of God's Word.

5. (85.) The Churchwardens shall take care and provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept plain and even, and all things there in such orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the House of God. The like care they shall take that the Church-yards be well and sufficiently repaired, fenced and maintained with walls, rails or pales, at the common charge of the parishioners.

6. (86.) Every Dean of a Cathedral Church or Archdeacon shall survey the Churches of his or their jurisdiction once in every three years in his own person, or cause the same to be done; and signify to the Churchwardens or to the Bishop what repairs they think necessary.

7. (88.) The Churchwardens shall suffer no meetings for worldly business or amusement to be held in the Church or Church yard; neither the bells to be rung without good cause, to be allowed by the Minister of the Parish and by themselves.

#### VI.—CHURCHWARDENS AND INFERIOR OFFICERS.

1. (89.) All Churchwardens shall be chosen yearly in Easter week, by the joint consent of the Minister and the Parishioners, if it may be: but if they cannot agree upon such a choice, then according to the provisions of the Act 3 & 4 Vict., commonly called the Church Temporalities Act. And all Churchwardens, at the end of their year, or within fourteen days after their successors have been appointed, shall before the Minister and Parishioners give up a just account of such money as they have received, and expended.

2. (91.) No Sexton or other subordinate officer of the Church shall be appointed by the Churchwardens without the consent of the Minister of the Parish; and the Sexton, when chosen, shall be under the direction of the Minister and Churchwardens, to ring the bell for Divine Service, to attend upon them, to take due care of the books and other things pertaining to Divine Service, to keep the Church clean, and to keep order therein. And the said Sexton and other officers shall receive their wages from the Churchwardens.

#### VII.—MARRIAGES.

1. (99.) No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord, 1563; and all marriages so made shall be held to be incestuous and unlawful.

2. (100.) Children under the age of one and twenty years complete shall contract themselves or marry, without the consent of their parents, or of their guardians, and governors, if their parents be deceased; and any Minister knowingly marrying such children without such consent shall be liable to suspension at the discretion of the Bishop.

#### VIII.—ECCLESIASTICAL COURTS.

##### I.—Of a Diocesan Court.

There shall be a Court of this Diocese, for the trial of Clergymen, which shall consist of six Clergymen, being in Priests' Orders and actually officiating in the Diocese. The Archdeacon, or if there be more than one, the two senior Archdeacons of the Diocese, shall ex-officio be members of the said Court; and the residue shall be chosen by the Synod whilst in session by ballot. Two members so chosen shall annually retire from office by rotation, and their successors be elected by ballot. Retiring members may be re-elected.

##### II.—Of the Trial of Clergymen.

§ 1.—The trial of a Minister, whether Priest or Deacon, shall be on presentment in writing, specifying the offence of which he is alleged to be guilty, with reasonable certainty as to the time, place, and circumstances. Such presentment may be made for any crime or immorality, for heresy, or violation of the constitution or canons of this Church. Said presentment may be made to the Bishop of the Diocese by the Churchwardens of the parish or cure of the said Minister; or by not less than three others of his parishioners being communicants; or by two Clergymen being priests and officiating in this Diocese.

§ 2.—The Bishop, or in his absence the Archdeacon or his Commissary shall, on receiving such presentment, nominate three members of the Court provided aforesaid, to make inquiry and ascertain whether there is a *prima facie* case against the accused, so as to warrant further proceedings; and they shall communicate to the Bishop without delay the result of such inquiry.

§ 3.—If it be represented to the Bishop, or in his absence to his Commissary, that there does exist such *prima facie* case, then the Bishop, or in his absence the Archdeacon or his Commissary, shall without delay cause a copy of the presentment to be served on the accused, and shall give notice with all convenient speed to the members of the Court as provided aforesaid, appointing a time and place for their assembling together; there being not less than three members of said Court necessary for such trial, besides the Archdeacon of the archdeaconry to which the accused belongs. He shall also at the same time cause at least thirty days' notice of the time and place of meeting to be given, both to the accused and to the parties presenting him, and shall also call on the accused by a written summons to appear and answer. If the Clergyman accused appear, he shall, before proceeding to trial, be called upon by the Court to say whether he is guilty or not

guilty of the offence or offences, charged against him; and on his neglect or refusal, the plea of Not guilty shall be entered for him, and his trial shall proceed: provided, that for sufficient cause the Court may adjourn from time to time; and provided also, that the accused shall at all times during the trial have liberty to be present, to produce his testimony and make his defence.

§ 4.—When the Court proceeds to trial, some officer authorised by law to administer oaths, may, at the desire of either party, be requested to administer an oath to the witnesses that they will testify the truth concerning the matters charged in the presentment; and the evidences of such witnesses shall be reduced to writing.

§ 5.—The Court having fully heard the allegations and testimony of the parties, and deliberately considered the same after the parties have withdrawn, shall declare respectively whether in their opinion the accused be guilty or not guilty of the charge or charges contained in the presentment; and the declaration of the majority of the Court being reduced to writing, and signed by those who assent thereto, shall be considered as the judgment of the said court, shall be transmitted forthwith to the Bishop of the Diocese; who shall pass sentence, and award the penalty of admonition, suspension or deprivation, as to him the offence or offences proved may seem to deserve. In the absence of the Bishop, the judgment of the said Court shall be transmitted to the Archdeacon, or Commissary of the Bishop, and his sentence shall have the same force and effect as if pronounced by the Bishop: provided, that if, upon the return of the Bishop, the accused shall show satisfactory cause to induce belief that justice has not been done, the Bishop may, in his discretion, grant a re-hearing.

§ 6.—If the Clergyman accused neglect or refuse to appear, according to the summons of the Bishop of the Court, notice having been served on him aforesaid, except for some sufficient or reasonable cause, the Bishop, or in his absence, the Court, shall pronounce him to be in contumacy; and sentence of suspension from the ministry shall be pronounced against him for contumacy by the Bishop or Court: but the sentence shall be reversed if, within three calendar months, he shall tender himself ready, and accordingly appear and take his trial on the presentment. But if the clergyman accused shall not so tender himself before the expiration of the said three months, the sentence of deposition from the ministry shall be pronounced against him by the Bishop: and the Bishop shall cause such sentence to be publicly read to the several congregations of the Diocese by the respective ministers thereof.

§ 7.—The accused party may have the privilege of appearing by counsel; and in the case of the exercise of such privilege, but not otherwise, those presenting shall have the same privilege.

31. (109.) If any offend their brethren, either by adultery, whoredom, incest, drunkenness, profane swearing, fraud, or any other uncleanness and wickedness of life, the Churchwardens shall faithfully present all and every of the said offenders to the Bishop; and such notorious offenders shall not be admitted to the Holy Communion, nor to be sponsors in baptism, nor fill any office in the church, until they be reformed.

4. (110.) If the Churchwardens shall neglect to present any such notorious offenders as aforesaid, then every Parson, or, in his absence, his Curate or substitute, may themselves present such offenders as come to their knowledge. Provided always, that if any man confess his hidden and secret sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do

straightly charge and admonish him, that he do not at any time reveal and make known to any person whatever any crime or offence so committed to his trust and secrecy, except they be such crimes as by the laws his own life may be called into question for concealing the same.

4. (184.) Every parson or curate shall, at the Bishop's first visitation, or at the next visitation at furthest, exhibit unto him his letters of orders, institution or induction and license, to be by the said Bishop either allowed, or (if there be just cause) disallowed; and rejected; and being by him approved, to be signed by him or his Registrar.

The committee moreover beg to report that they have examined into the state of the English statute law, affecting ecclesiastical affairs; and they find that almost the whole of the English Acts on this subject are so restricted in their own text or in their very nature, as not to apply to the Colonies: and that when, in an early period of the history of this Colony, the English statutes were adopted, the ecclesiastical portion was excepted.

The Act of Uniformity of 13 & 14 Charles II., ch. 4, by which the present Prayer Book is enforced, is expressly restricted in section 1, and in other parts, to the "kingdom of England, dominion of Wales, and town of Berwick on Tweed." It is true that the Act of Uniformity, 1 Eliz., ch. 2, section 3, enforced the use of the then book of Common Prayer, not only "within the realm of England, Wales, and the marches of the same," but also in "other the Queen's dominions." But that is set aside by the more recent Act of Charles II., which, whilst enacting in section 24, that previous laws for uniformity shall apply to the revised Prayer Book, expressly make the same restriction as in section 1, to the kingdom of England, dominion of Wales, and town of Berwick upon Tweed.

The only Acts therefore affecting the Colonies, are those which regulate the appointment of Colonial Bishops, the Act 13 Eliz., ch. 12, and the Act 31 George III., ch. 31.

The former of these two Acts, sections 1 and 2, declares that its object is—"That the churches of the Queen in her Majesty's dominions be may served with Pastors of sound religion;" and it therefore applies in its provisions to the Colonies. The provisions of it which affect ourselves are as follows:—

Section 2. And that if any person ecclesiastical, or which shall have ecclesiastical living, shall advisedly maintain or affirm any doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the diocese or the Ordinary, or before the Queen's Highness's Commissioners in causes ecclesiastical, shall persist therein, or not revoke his error, or after such revocation afterwards affirm such untrue doctrine; such maintaining or affirming and persisting, or such afterwards affirming, shall be just cause to deprive such person of his ecclesiastical promotions, and it shall be lawful to the Bishop of the diocese, or the Ordinary, or the said Commissioners, to deprive such person so persisting, or lawfully convicted of such afterwards affirming; and upon such sentence of deprivation pronounced he shall be indeed deprived.

§ 3. And that no person shall hereafter be admitted to any benefice, with cure, except he then be of the age of three and twenty years at the least and a Deacon, and shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the parish church of that benefice, with declaration of his unfeigned assent to the same; and that every person after the end of this session of Parliament, to be admitted to a benefice with cure, except that within two months after his

introduction he do publicly read the said Articles in the same Church whereof he shall have cure, in the time of common prayer there, with declaration of his unfeigned assent thereunto, and be admitted to minister the Sacraments within one year after his induction, if he be not so admitted before, shall be upon every such default, *ipso facto*, immediately deprived.

§ 5. And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the age of four and twenty years; not unless he first bring to the Bishop of that diocese, from men known to the Bishop to be of sound religion, a testimonial both of his honest life and of his professing the doctrine expressed in the said Articles: nor unless he shall be able to answer and render to the Ordinary an account of his faith, in Latin, according to the said Articles, or have special gift or ability to be a Preacher; nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

§ 7. And that all admissions to benefices, institutions, and induction, to be made of any person contrary to the form or any provision of this Act, and all tolerations, dispensations, qualifications, and licenses whatsoever to be made to the contrary hereof, shall be merely void in law as if they never were.

§ 8. Provided always, that no title to confer or present by lapse shall accrue upon any deprivation *ipso facto*, but after six months after notice of such deprivation given by the Ordinary to the Patron.

1 Roll. 155.

This was the act under which proceedings were taken against Archdeacon Denison, and therefore there is no doubt that it is still in force and consequently that its provisions in regard to admission to Holy Orders and to livings, and in regard to ecclesiastical persons maintaining doctrines contrary to the Thirty-nine Articles, are in force in this country; and consequently that we must be careful in making enactments for our own guidance not to come into conflict with it.

The provisions in the latter of these Acts, affecting the Church in this Colony, have been for the most part set aside by subsequent Acts, either of the Imperial or of the Provincial Parliament; and the Committee do not venture to pronounce any opinion what part may be still in force.

## DIocese OF QUEBEC.

### EPISCOPAL JUBILEE.

On Saturday last the members of the Church of England in this Diocese celebrated the fiftieth anniversary of the ministry of the venerable Lord Bishop of Quebec. During the half century through which His Lordship toiled in the fulfilment of his arduous duties, he has not only endeared himself to the members of the church, but he has also won the respect and esteem of the community. A general interest was therefore taken in the commemoration of the anniversary.

About nine o'clock a large number of the clerical and lay delegates, as well as of the clergy and laity generally had assembled, according to notice, for the purpose of witnessing the presentation—on behalf of the Diocesan Synod—of the following

ADDRESS:

To the Right Reverend Father in God, George Jehosaphat, by Divine permission, Lord Bishop of Quebec, D. D. D. C. L. &c. &c., Half a century having this day elapsed since your Lordship's entrance into Holy Orders, we, the Clergy and Laity of the Diocese of Quebec, beg to approach your Lordship with the expression of our unfeigned affection and filial attachment; and at the same time to render our hearty

thanks to Almighty God, who has been pleased to prolong beyond the ordinary period, a life and ministry which have been productive of so many blessings to the United Church of England and Ireland in Canada.

Many of us have been baptized, have been confirmed, have received the Lord's Supper, at your hands; and many of us of the Clergy have been admitted into the sacred Ministry of the Church by your Lordship; words must therefore fail inadequately to convey all that is in our hearts this day.

Of your diligent labours as a Parish Priest at Fredericton and at Quebec, of the privations and trials cheerfully borne by your Lordship in your many and arduous missionary journeys, extending from Red River to Gaspé, both before and since your elevation to the Episcopate, and at a time when, from the absence of the facilities now enjoyed, travelling involved hardships and dangers of no ordinary kind, we can, many of us, speak only from the grateful reports of others. Their memory, however, still lives, and will ever remain to the Church the unconscious legacy of a devoted missionary, willing to spend, and be spent in the service of the Lord.

For more than half the term of your ministry, your Lordship has discharged the duties of a Bishop in the Church of God; how faithfully and how devoutly is known to all. For several years, sustained by indefatigable energy and unflinching zeal, your Lordship was the Bishop of a Diocese stretching from Lake Huron to the Atlantic; and now when, happily, that vast diocese has been subdivided into five, each of dimensions sufficiently ample to task the energies of a bishop of its own, we cannot but congratulate ourselves that our lot has been cast in that portion of it which still remains under your Lordship's personal supervision.

We trust that it may be neither presumptuous in us, nor unwelcome to your Lordship, if now, when about to meet together in the House of God, and to partake in faith and love of the Holy Eucharist, we first gladden our hearts with a brief and scanty retrospect of some of the many blessings which the great head of the Church has vouchsafed to this Diocese during your episcopate.

Inadequate as are, in number, the Clergy in this portion of the Lord's vineyard, still would we lift up our hearts in solemn thanksgiving when we reflect that not a few of the poorest and most remote settlements in this Province are this day cheered and blessed with the ministrations of our beloved Church.

May God, by His Holy Spirit, enable us one and all, clergy as well as laity, to render for the time to come a truer and more active obedience to our crucified and risen Redeemer, and to be more self-denying in our labours on behalf of our brethren for whom he died!

Ample provision has been made for the maintenance of a successor in the See.

The Clergy Reserve Fund forms a nucleus for the endowment of the Diocese.

Ten separate endowments have been established, and are steadily increasing, and to these five others will be added in the course of the present year.

The management of the financial affairs of the Rural Missions has been recently confided to a Board, under the direction of the Diocesan, a measure from which we anticipate the happiest results. The University of the Bishop's College, founded and endowed chiefly by your Lordship's exertions, has now been for seventeen years in successful operation.

During this period the College has sent forth forty-five Clergymen, to labour either in this or some other Diocese of the Province.

For twenty-one years the Incorporated Church



Society has conferred incalculable benefits upon the Diocese.

The sagacity which moved your Lordship so anxiously to desire and so strenuously to promote the inauguration of Synodical action, has been evinced by the success which has already attended the periodical meetings of our Diocesan Synod.

When we look around and see the increasing brotherly love and Christian toleration prevailing amongst us, truly would we take up the Psalmist's words, and say with him:—How pleasant and joyful a thing it is for brethren to dwell together in unity.

And it is the heartfelt conviction of those who now address your Lordship that for this real unity, peace, and concord, we are mainly indebted to the gentle wisdom, and the holy example of our beloved Bishop.

On the courteous and Christian suavity which so eminently distinguishes your Lordship, on scholarly attainment and theological learning, of which we are justly proud; on the depth and delicacy of your kindness; on the single-mindedness with which you discharge the grave duties of your office, we would willingly enlarge, but for reasons which cannot and will not be understood, we forbear.

That you may live long in the enjoyment of that intellectual vigour and bodily activity which you continue to manifest; that we may for many years yet to come reap the fruits of the wisdom of your counsels, of the excellence of your example, and of the paternal gentleness of your Government, is, we beg once more to assure you, Right Revd. Father in God, the heartfelt, unanimous prayer of the Church in your Diocese.

Quebec, August 2, 1862.

On behalf of the Committee of Synod.

CHAS. HAMILTON, M. A., W. G. WURTELE,  
Clerical Secy. of Synod. Chairman.  
J. BELL FORSYTH,  
Lay Secretary.

To which His Lordship returned the following  
REPLY.

The address which has just been read to me from my dear brethren of the clergy and laity of this Diocese, cannot possibly be otherwise than acceptable to my feelings; and what is especially grateful to me and precious in my estimation is the affectionate tone by which it is marked. The only drawback from its value, is the consciousness, on my own part (a common thing perhaps to say, but it is said now, in the almost sincere conviction) of the manner in which your good will towards me has prompted you to overcharge the picture both of my labours and of my qualification. I am almost sorry for the effect, but I cannot quarrel with the cause. It is comforting to me more than tongue can tell or pen describe, to receive the assurance that my Ministry in the Gospel of Our Lord Jesus Christ, has, by the blessing of Him who giveth the increase, been productive to whatever extent, of those fruits which constitute the end and object of the pastoral charge in its different grades. In my own retrospect of my ministry, if I may venture perhaps to hope, that I have received mercy to be faithful, and if thus I have enjoyed an exalted privilege, yet I cannot fail to be touched by a humbling sense of multiplied failures, and deficiencies, and thence to need all the encouragement which may be afforded to me. I thank you then, from my heart for the cheering effect of your present address: and I trust it will help to stimulate me, in the small remainder of my days upon earth, to a closer and closer preparation for the night which cometh, when no man can work. It is a happy thought that so many kind members of the Church, Lay as well as Clerical, have given their time, their counsel, and their constantly active help, in estab-

lishing and advancing those undertakings and institutions of the Diocese, to which reference is made in your address.

How large a proportion of credit is due in those quarters for the success of our Church operations, how little, comparatively, would have been effected but for the zeal, ability and perseverance of those friends, is what it needs not to speak; but it is what I never, for my own share, can be so ungrateful as to forget.

May God, of His abundant mercy, give us grace always to cultivate such mutual relations, that in looking to the consummation of all things, your Bishop may have warrant for applying to our own case the words of the Apostle, "For what is our hope or joy or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming?"

At half-past ten o'clock Divine service was offered up, in the Cathedral. A very large congregation was in attendance, including His Excellency the Governor General accompanied by Lady Monck and family. Upwards of thirty clergymen were present, among whom were several from other dioceses. An eloquent and fitting sermon was preached by the Right Reverend Dr. Williams, Bishop of Connecticut. A full Cathedral service was performed by the choir, under the able direction of Mr. J. Pearce, organist of the Cathedral.—From the Quebec Chronicle.

#### LETTER FROM DR. LIVINGSTONE.

The following interesting letter from Dr. Livingstone, published in a New York paper, has been lately received by the American Geographical and Statistical Society:—

RIVER SHIRE, Jan. 6, 1862.

Having lately returned from the exploration of about 200 miles of Lake Nyassa, a few notes respecting this part of the Lake region of inter-tropical Africa may not be unacceptable to my fellow-members of the American Geographical and Statistical Society.

We carried a boat past the Murchison\* cataracts of this river, in August last, a distance of 35 or 40 miles. In that place we have five considerable cataracts of 100 to 150 feet each; but the intermediate spaces are very rapid, too, as may be inferred by the total descent being 1,200 feet. When we launched the boat on the Upper Shire we were virtually on the lake, though 60 miles distant, for that part of the river partakes much of the character of a lake. It spreads out in one spot to a lakelet, 10 or 12 miles long, and 5 or 6 broad.

On the 2nd of September we sailed into lake Nyassa, and found it to be very deep. Our means of sounding were very imperfect, we had brought a lead line of thirty-fathoms; failing to reach the bottom at a mile from the shore we employed a fishing line and found bottom in a bay at one hundred fathoms, or six hundred feet; but a mile outside of the bay we felt none with one hundred and sixteen fathoms, or six hundred and ninety-six feet. The water is cool in consequence of its large volume, and alligators (which, well fed on fish, seldom molest men) allowed us to bathe in its waters whenever we chose. This great luxury can be enjoyed in but few African rivers, and palisades are often made by the natives to protect women in drawing water against these dangerous reptiles. The shape of the lake is, with the help perhaps of a little imagination, somewhat like Italy on the map. The ankle of the boot is in the narrowest part about eighteen or twenty miles; that is if we exclude the arms of its southern ead. One of these, 30 miles long

\*So named after Sir. Roderick Murchison, President of the Royal Geographical Society of London.

and 10 or 12 broad, is prolonged into the Shire. The other, about the same breadth, is 18 miles long, and if we reject the boot shape, we may say that the southern end has a forked appearance. It expands up toward the north to fifty or sixty miles; the length is over two hundred miles, probably two hundred and twenty five, but we failed to reach above the two hundred. It begins in latitude fourteen degrees twenty-five minutes south, and extends into the Southern borders of the tenth degree of South latitude. It lies between the 35th and 36th degrees east longitude, and is very nearly straight. We sailed along the western shore and found it to be a succession of bays all open to the east. We were there during the prevalence of equinoctial gales, and found that furious storms came down with great suddenness from the mountains and high lands with which Lake Nyassa is surrounded. Heavy seas in which no open boat could live often get up in fifteen or twenty minutes. There are several small rounded rocky islands covered with forests, which are uninhabited. These would afford no shelter to a ship, for many rocks put out from deep water near them; an anchorage is to be found only near the shore. Five rivers of fifteen to thirty yards flow into it from the west; possibly another of larger size flows in from the north, but that we did not see. The lake rises and falls about three feet between the wet and dry seasons; the water is fresh but somewhat earthy tasted and hard. The population on its shores is prodigiously large; all engage in catching fish by nets, hooks, creels, torches or poison. Slavery is the only trade they know. An Arab vessel called a dnaw had lately been built on the lake to carry slaves across, and we daily expect a steamer (in parts) out from England to be carried past the cataracts, and launched on its waters for a very different purpose. The natives had never seen Europeans before, and we had to be stared at to any amount. They were upon the whole civil; no fines were levied or dues demanded. We were, however, robbed in the sphere of the slaves' operations; the first time we had suffered loss by thieves in Africa. The people are much less honest where slaving goes on than elsewhere, and there they place but little value on human life. We went up to show a mission (sent out by the Oxford and Cambridge Universities) a healthy locality on the islands south of Mount Zomba, and in trying to induce a tribe called Ajawa to desist from slave-hunting, were attacked with poisoned arrows and guns, and but for recourse to fire-arms in self-defence would soon have been made food for the vultures; they were the first who have attacked us in Africa, and seemed maddened by continued success in clever forays against their fellow-countrymen.

Africa is a continent of the future. It is impossible to recite its capabilities. It is preeminently a cotton country, for here the plant is perennial, and requires little of that heart breaking toil necessary where it is an exotic; no frosts endanger the crops, and the best qualities yield largely. Slave-hunting is the greatest drawback known—it depopulates the country so much that labor becomes dead in proportion to its prevalence. The Portuguese possessions on the Zambezi are valueless, because all the labor is departed to Bourbon, the subjects of his Most Faithful Majesty at Lisbon having performed the part of the boy of the Goose with the Golden Egg.

In addition to the missions of the English Universities two other missions in this region are contemplated. Healthy localities can be secured on the highlands, which arise on our east to a height of some 6,000 or 8,000 feet above the sea.

I am, &c., DAVID LIVINGSTONE.