

the part of Christian wisdom to bury it forever, rather than to suffer it to interfere with the present and the future interests of unity and peace. I trust therefore, that I shall enjoy the precious gratification of seeing you and your Deputies in your proper place at the regular Triennial meeting; and I pray that the divine Redeemer, who is the Prince of peace, may prosper our Convention with the Holy Spirit of consolation and fraternal love, and consecrate our work with His effectual blessing.

In the south Texas is the only Diocese that has yet taken any action, and it has cordially and unreservedly placed itself under the control of the General Convention. The Diocesan Council of Virginia will meet on Sept. 20, when the question of reunion will be discussed. The Bishop of Alabama has issued a pastoral in which he directs that the prayer for "The President of the United States and all in civil authority" shall be used, and he advises all to take the oath of allegiance "in justice, judgement and truth." If the rulers in the State act in this spirit, reconstruction will be an easy task.

Our Canadian exchanges give accounts of the meetings of the Synods of Huron, Ontario and Quebec. In the addresses of the Bishops of Huron and Ontario (we have no report of that of the Bishop of Quebec) the late decision of the Privy Council is adverted to, and while both the prelates recognize the gravity of the subject, both are confident that while rendering cautious action necessary, the Colonial Church is fully competent in all things to act for herself. We wish that our space allowed us to insert both these addresses, their tone of quiet confidence and decision would go far to reassure any who may doubt of the power of the Colonial Church to pass safely through the present crisis.

The English papers by the last mail give a few interesting particulars. The University of Oxford has rejected Mr. Gladstone, returning in his place Mr. Gathorne Hardy with a majority of 180 votes. The election has been one of the most hotly-contested in all England, a very unusual circumstance, as the University elections are generally conducted without much opposition.

There have been many complaints of late that the British Government is inclined to show more favour to Romanism than even the most liberal toleration could demand. The following extract from an English paper gives some reason for these complaints:—"There is a limit to all things, even to toleration, and the Government, in the case of the Roman Catholic Bishops of Malta and Gozo, seem to have passed it. These Bishops are directly appointed by the Pope, yet the Imperial Government has allowed an act to be passed exempting them from the jurisdiction of the ordinary tribunals—giving them, in fact, the very privilege which the Catholic Kings of Catholic England steadily refused, and which they do not possess in Italy or France. The Protestant Bishop of Gibraltar can be sued like any other subject, but the Catholic Bishop of Malta could not be arrested if he had committed a murder without employing a special machinery. Conciliation is all very well, but even English Catholics will repudiate an attempt to set priests legally above the law."

The Archbishop of Canterbury has written a letter in reply to a communication from a Presbyterian Unitarian minister, who complained of the refusal of an English clergyman to bury with the Church service a young woman who died unbaptized. His Grace replied that "the service of the Church of England for the burial of the dead is intended for those who have been made members of the Church of Christ by baptism, and that to use the service over the unbaptized would be an anomalous and irregular proceeding on the part of a minister of the Church of England."

We observe that the Convention of York has followed the steps of that of Canterbury with regard to the change of the Canons.