

During the last ten years the Gloucester Chapter have spent, out of their own funds, £14,500 in the repair of their Cathedral.

## SYNOD OF THE ENGLISH COMMUNION.

(FROM THE "GUARDIAN.")

"Last Brest, Jan. 11, 1866.

"My dear Friend—My meaning in brief is this:

"The English communion at home and abroad is a large part of the Church Catholic, historic, and, it may probably be, for a long time to come, it can only operate within itself.

"The gravest questions, some of them directly concerned with the maintaining the Catholic faith, have arisen, and are arising, questions which must have an answer from the English communion.

"The mother Church attempts no answer, except a half-answer from one of her Provincial Synods. Nor, indeed, can any sufficient answer be given without a Synod of the English communion.

"Churches of the English communion abroad, seeing all the dangers and all the necessities of the position, are calling aloud for a Synod of the English communion. I believe I have said to you, that it is our duty as the Lower House of the Convocation of Canterbury to join in the call.

"As for this not being the time, 'all times are the time to do what is *pro Deo et Ecclesia*,' and, as such a primary duty, I, for one, do not see my way out of the duty.

"What is to hinder the Primate of All England from inviting the bishops of the English communion to assemble in Synod in London? each bishop to be accompanied by a delegation from the presbytery, and from the laity. The extent of such delegation and the manner of voting to be matter of mutual agreement.

"All our friend's reasoning appears to me to prove, at least, this—that we cannot avoid entering deliberately upon the public consideration of this great matter at this time.

"Among other things, it is to be carefully borne in mind that a Synod of the English communion is a thing which must be had, before the question of intercommunion with other branches of the Church Catholic can be formally entertained with any prospect of a good issue.

"With respect to the primary duty of the maintaining the faith by a Provincial Synod, I beg to cite here the words of the Bishop of St. David's, spoken in the Upper House of the Convocation of Canterbury, March 14, 1861, upon the occasion of the first move in the matter of *Essays and Reviews*. The Bishop is so often cited on the other side that it is well that his memorable words should be recalled. It is, I think, impossible to state more clearly or more forcibly the exact position which from the first it appeared to me to be my duty to take in the matter as a member of the Lower House. The act of the Provincial Synod of Canterbury in *re Essays and Reviews*, finally taken June 24, 1861, as also its act in *re Bishop Colenso*, May 20, 1863 await the concurrence of the other provincial Synods of Great Britain and Ireland, and the confirmation of a Synod of the English communion.

"After disposing of certain objections of the Bishop of London to the resolution, moved by the Bishop of Oxford and seconded by the Bishop of Chichester, that the Lower House be directed to appoint a committee, as prayed for by certain members of the Lower House, the Bishop of St. David's said—

"It is not, therefore, with a view to any such effect I should desire that Synodical action should be taken on this question. It is simply because I think it is something which is absolutely required for maintaining the character, I

would almost say the very being, of the Church as a Church, that it should have a distinct opinion upon these matters; that it should have an organ by which it can express that opinion, that, if that organ is not stifled by material force, if it is free to act, that it should act and exert itself, and declare what the mind of the Church is upon the point. My own view of the obligation which is imposed upon us by the circumstances of the case is so strong that I do not disguise that I should have been disposed to take a step of a very different nature from that which is proposed, notwithstanding my full perception of the difficulties and inconveniences that might attend it. I should not have shrunk even from taking the initiative in this matter, and from joining in a request to his Grace the President to direct the Lower House to form such a committee.—*Chronicle of Convocation*, March 14, 1861; Upper House.

"There is no greater danger than that of trifling with solemn things. I much fear that we are, many of us, trifling with the synodical action of the Church of England—as it is said sneeringly, but perhaps truly, 'playing at Synod.' The one true remedy is to be found in the assembling of a Synod of the English communion, which will, at least, be a reality, and will declare unmistakably the mind of all the Churches of the English communion upon the heresies and the blasphemies of these times.—Faithfully yours,

"GEORGE A. DENISON."

FROM the Natal correspondent of the *Guardian*.—Pietermaritzburg, Nov. 23, 1865.—

Dr. Colenso arrived in the neighbourhood of Maritzburg on Tuesday evening Nov. 14, and as the time of his approach had been telegraphed up from D'Urban, some two or three hundred persons went to the outskirts of the city, to a certain place where he would turn off to go to the Episcopal residence at Bishopstowe. He was here presented with a congratulatory address, said to have 162 signatures attached to it, but from what class of the community these were obtained it is impossible for us to say certainly, since the names have never been made public. Common report asserts that Romanists and Dissenters make no small figure among them. Out of those who rode out to where the address was given, there were not many who offered him a hearty welcome, and of the few that did so there were some who seldom darken the doors either of a church or any other place of worship. The majority of those who had gone out had done so from curiosity or for the sake of having an object to their afternoon's ride.

On the Wednesday evening the Dean received a formal notice saying that Dr. Colenso would preach in the cathedral on the Sunday following, both at morning and evening service. Upon hearing this, the churchwardens of the cathedral sent a message to Dr. Colenso, proposing to wait upon him on Friday, at 3 p. m. They went out accordingly, and read to him a letter signed in Maritzburg (with the exception of six signatures) by 151 Churchmen, in which they told him that they could not acknowledge his right to interfere in any way with the clergy, themselves, or the property of the Church; and also a document they had themselves prepared, in which they refused him permission to officiate in the cathedral. After some conversation they left, undertaking to let him know in the course of Saturday how they should act if he persisted in attempting to preach in the church. At 6 p. m. on Saturday evening's letter was delivered to him at Bishopstowe informing him that the churchwardens would not open the cathedral for public service the next day.

In the meantime, as there was much reason to fear that force would be used, the com-