

with the means of learning their duties towards each other. The appropriation or non-appropriation of pews, he said, was a matter of detail; the real question was whether a poor man should be able to go to the door of his parish church with the full conviction that he would be treated as an equal when there.

The Convocation of the Province of Canterbury, assembled on the 12th ult., and has been engaged with the discussion of some important matters.

Upon the proposition from Canada for the calling of a "Pan-Anglican" synod, the Archbishop said, "I repudiate all idea of convening any assembly that can be justly called a synod or that can enact canons; but I do hope that we may meet together with the view of encouraging each other under circumstances of considerable difficulty to the Church and particularly as regards the Colonial Church."

The following resolution was passed by the Upper House, "That a committee be appointed to consider the question of the restoration of Diocesan Synods, or the institution of some analogous Diocesan assembly, suitable for the present times, and further to suggest what may seem the best mode of holding and conducting such an assembly." It was understood that any such assemblies must include both clergy and laity.

But the most important act of the Convocation, has been the adoption of the following resolution, *unanimously* by the Upper House, and by a majority of 47 to 3 in the Lower House.

*Resolved*—That, having taken into consideration the Report made to this House by the Lower House concerning certain Ritual observances, we have concluded that, having regard to the dangers. 1. of favourite errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; 2. of offending even in things indifferent devout worshippers in our churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; 3. of unnecessarily departing from uniformity; 4. of increasing the difficulties which prevent the return of separatists to her communion: we convey to the Lower House our unanimous decision that, having respect to the considerations here recorded, and to the rubric concerning the service of the Church in our Book of Common Prayer—to wit: "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt or diversely take anything shall always resort to the Bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book; and if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop"—our judgment is that no alterations from long sanctioned and usual ritual ought to be made in our churches, until the sanction of the Bishop of the diocese has been obtained thereto.

The Pope having discovered that Dr. Pusey's *Eirenicon*, is a powerful dissuasive against Roman Catholicism, has placed it in the "Index Expurgatorius." His Holiness ought to be a pretty good judge of what makes for or against his cause, at his time of life.

UNITED STATES.—Amidst the luxury, selfishness and covetousness arising out of the abnormal inflation of the money-market during and since the late war it is gratifying to find in our religious exchanges from that country, many stir-