

would rather repel than attract us in that quarter. Courtesy to the family and the memory of their deceased Metropolitan would have suggested an adjournment of the Synod until after his funeral,—but this was set aside, and stormy debates under the same roof with the quiet body were the order of the day. Courtesy again would have accorded a civil reception to the Bishops, when for the purpose of consultation in the unlooked-for deprivation of their Metropolitan, they visited the Lower House. But Canon Bond in an intemperate speech, resented their visit as an impertinent intrusion. At different stages of the proceedings, one of the lay delegates found it necessary to rebuke the untoward conduct of his brethren on both sides of the House.

Well, so far, we have had peace and mutual forbearance in our Synod,—perhaps our peace will be best preserved by the formation of a Provincial Synod of the Maritime Provinces.

A petition was sent from both Houses to the Governor-General asking for the establishment in the Dominion of Canada of an Asylum for Inebriates.

A letter from the Archbishop and Provincial Synod of York to the Metropolitan of Canada was read in Synod. Expressing the liveliest satisfaction with the growth and prosperity of the Church in Canada, it desired perfect unity between that and the Mother Church of England. The Canadian Synod had shortly before tacitly agreed to the assertion of a legal member of high eminence, that “the ecclesiastical law of England being inapplicable to the circumstances of Canada, had been carefully excluded from this country. The constitution given to us would have been of no value at all if it had not given us independence.” In his opinion they had power to alter any Canon of the Church or to declare what interpretation they placed upon it, or reject any Canon passed in England. They had also just passed a Resolution, i. e. on the seventh day of session, after a stormy debate, and in a comparatively thin house, which struck out the “Ornaments-Rubric” of the Church of England Prayer Book. The language of that Prayer Book will—not unlikely—be the next object of attack. This is the Resolution:—

“Whereas, the *elevation* of the elements in the celebration of the Holy Communion, the use of *incense* during Divine Service, and the *mixing of water* with the sacramental wine are illegal, it is resolved by this Synod that the above mentioned practices are hereby forbidden in the Church of this Province; and whereas the Rubric at the end of the Communion office enacts that the bread shall be “such as is usual to be eaten,” the use of wafer bread is hereby forbidden. This Synod would express their disapprobation of the use of lights on the Lord’s table and vestments in saying the public prayers and administering the sacraments, and other rites of the church, except the surplice, stole or scarf and academical hood, and their determination to prevent by every means their introduction into the Church of this Province.”

Various petitions on the subject of Ritual were laid before the Provincial Synod. Some are for making such a prohibitory Canon as will render inoperative, or rather directly contradict the Rubric on Ornaments at the commencement of the Church of England Prayer Book. The same parties are also anxious to alter the language of the Prayer Book in the Offices for the Administration of the Sacraments, the Visitation of the Sick, and elsewhere. This provokes the determined opposition of moderate men, who are anxious to avoid irregularities of excess and defect, and to preserve the unity of the Canadian Church with the Mother Church of England, and the Catholic faith of primitive contiguity.

The Synod of the Diocese of Montreal will be called together on the 9th of November next, for the purpose of electing a successor to the late Lord Bishop and Metropolitan. Several names are mentioned in connection with this high and im-