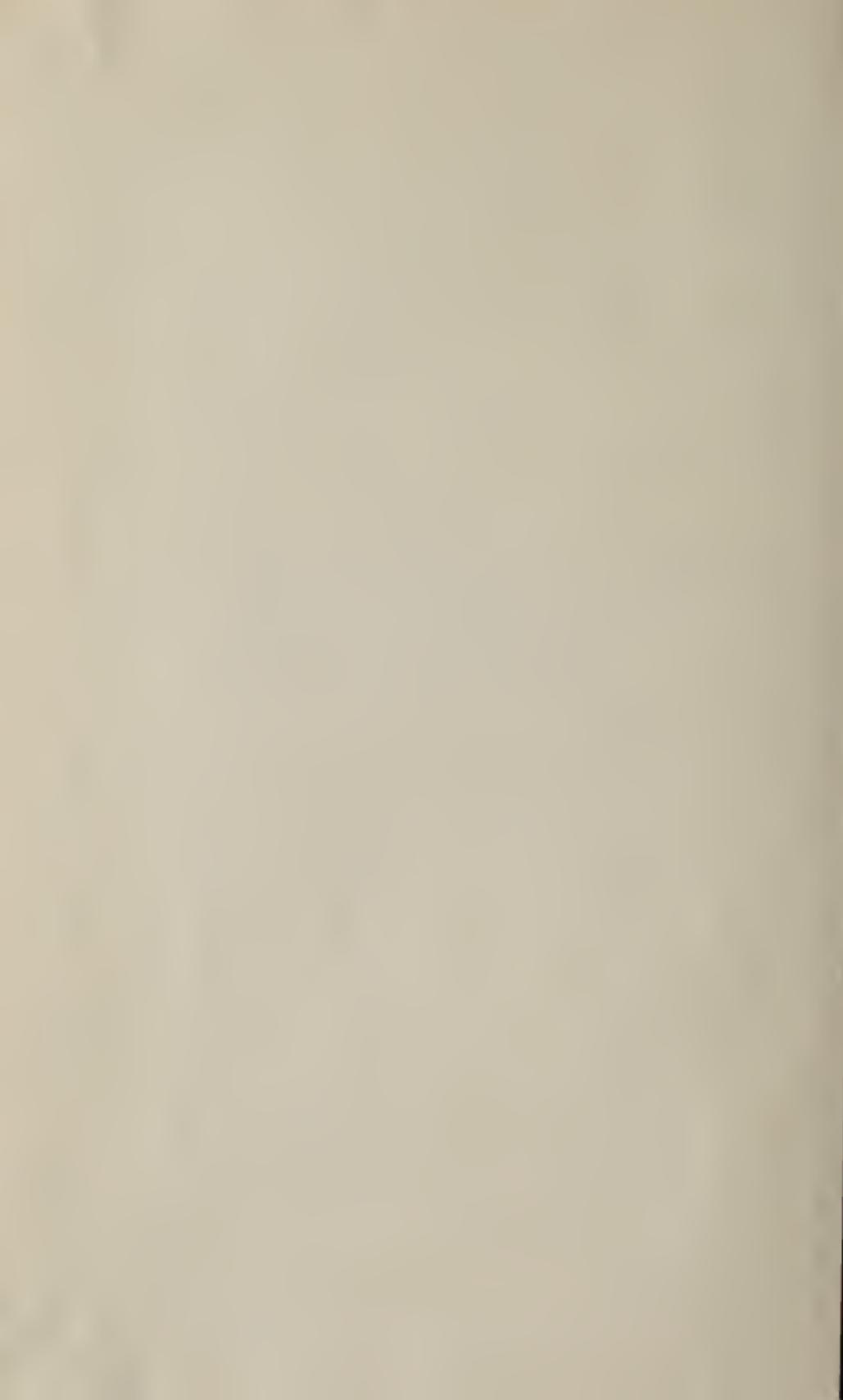


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Church of England. Province
of Canterbury. Convocation..
The Chronicle of Convocation







✓
Canterbury (Province) Convocation, 1880

Church of England.

THE

CHRONICLE OF CONVOCATION,

BEING

A RECORD OF THE PROCEEDINGS

OF THE

CONVOCATION OF CANTERBURY,

THE TENTH VICTORIA REGNANTE.

SESSIONS, APRIL 30; JUNE 1, 2, 3, 4, 1880.

RIVINGTONS,

3, WATERLOO PLACE, LONDON;

14, MAGDALEN STREET, OXFORD;

16, TRINITY STREET, CAMBRIDGE.

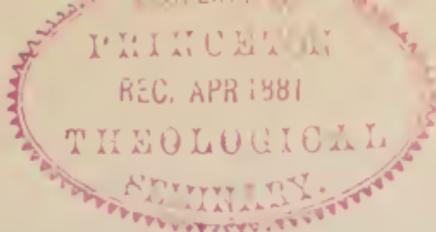
1880.



TABLE OF CONTENTS.

Prorogations and Dissolution	Page 3
List of Members.....	5
Assembling of the New Convocation	12
Election of Prolocutor.....	16
Presentation of Prolocutor	21
Petitions	25, 36, 46, 57, 81, 86, 105
Address to the Queen	25, 42, 81, 88
Reform of Convocation	29, 58
Public-house Closing	29
Family Prayer	32, 109
Church in Liberia	33
The late Prolocutor.....	34, 69, 87
Notices of Motion	34, 58, 85, 112
Standing Orders	35
Finances	36, 85, 113
Reports of last Convocation	} 37, 86, 113, '23, } and Appendix
Committees, Guidance of.....	37
Committees, Appointment of	38
Prayer-book	46
Education in the East	47
Visitation Fees	48
Lay-Deacons and Lay-Readers	54
Burials Bill	69, 88, 112, '13, '27
<i>Gravamina</i>	86
Facilities for Business	105, '11
Harvest Service	113





CHRONICLE OF CONVOCATION.

CONVOCATION OF THE PROVINCE OF CANTERBURY,
THE NINTH VICTORIA REGNANTE.

1879.

BOARD-ROOM OF THE BOUNTY-OFFICE.

SESSION XCV.—*Saturday, August 16, 1879.*

By virtue of a Royal Writ, dated the 14th inst., and directed to his Grace the President, and of a Commission under the Archbishop's Seal of his Grace, directed to the Right Hon. and Right Rev. John, Lord Bishop of London, this Convocation was by him, the said Lord Bishop, continued and prorogued to and until Monday, the 3rd day of November next ensuing, to a certain Upper Chamber, commonly called the Board-room, in the Bounty-office, situated in Dean's Yard, Westminster.

BOARD-ROOM OF THE BOUNTY-OFFICE.

SESSION XCVI.—*Monday, November 3, 1879.*

By virtue of a Royal Writ, dated the 28th ult., addressed to his Grace the President, the Convocation was by his Grace continued and prorogued to and until Saturday, the 20th day of December next ensuing, to a certain Upper Chamber, called the Board-room, in the Bounty-office, situated in Dean's Yard, Westminster.

BOARD-ROOM OF THE BOUNTY-OFFICE.

SESSION XCVII.—*Saturday, December 20, 1879.*

By virtue of a Royal Writ, dated the 15th inst., addressed to his Grace the President, and of a Commission under the Archbishop's Seal of his Grace, addressed to the Right Worshipful James Parker Deane, Doctor of Laws, his Vicar-General, the Convocation was by him, the said Vicar-General, continued and prorogued to and until Friday, the 6th day of February next ensuing, to a certain Upper Chamber, commonly called the Board-room of the Bounty-office, situated in Dean's Yard, Westminster.

BOARD-ROOM OF THE BOUNTY-OFFICE.

SESSION XCVIII.—*Friday, February 6, 1880.*

The Convocation was continued and prorogued by his Grace the President to and until Tuesday, the 20th day of April next ensuing, to a certain Upper Chamber, commonly called the Board-room of the Bountty-office, situated in Dean's Yard, Westminster.

BOARD-ROOM OF THE BOUNTY-OFFICE.

SESSION XCIX.—*Wednesday, March 24, 1880.*

By virtue of a Royal Writ, bearing date this day, directed to his Grace the President, and of a Commission under the Archiepiscopal Seal, directed to the Right Worshipful James Parker Deane, Doctor of Laws, his Vicar-General, this Convocation was by him, the said Vicar-General, duly dissolved in conformity with ancient practice according to the tenor of such Writ.

CONVOCAATION OF THE PROVINCE OF CANTERBURY,

THE TENTH VICTORIA REGNANTE.

1880.

The following Bishops, Deans, Archdeacons, and Proctors constitute the present Convocation of the Southern Province:—

UPPER HOUSE.

The Right Honourable and Most Rev. Archibald Campbell Tait, D.D., Archbishop of Canterbury, *President*.

The Right Hon. and Right Rev. John Jackson, D.D., Bishop of London.

The Right Rev. Edward Harold Browne, D.D., Bishop of Winchester.

The Right Rev. James Colquhoun Campbell, D.D., Bishop of Bangor.

The Right Hon. and Right Rev. Lord Arthur Charles Hervey, D.D., Bishop of Bath and Wells.

The Right Rev. Richard Durnford, D.D., Bishop of Chichester.

The Right Rev. James Russell Woodford, D.D., Bishop of Ely.

The Right Rev. Frederick Temple, D.D., Bishop of Exeter.

The Right Rev. Charles John Ellicott, D.D., Bishop of Gloucester and Bristol.

The Right Rev. James Atlay, D.D., Bishop of Hereford.

The Right Rev. William Dalrymple Maclagan, D.D., Bishop of Lichfield.

The Right Rev. Christopher Wordsworth, D.D., Bishop of Lincoln.

The Right Rev. Alfred Ollivant, D.D., Bishop of Llandaff.

The Hon. and Right Rev. John Thomas Pelham, D.D., Bishop of Norwich.

- The Right Rev. John Fielder Mackarness, D.D., Bishop of Oxford.
 The Right Rev. William Connor Magee, D.D., Bishop of Peterborough.
 The Right Rev. Anthony Wilson Thorold, D.D., Bishop of Rochester.
 The Right Rev. George Moberly, D.D., Bishop of Salisbury.
 The Right Rev. Joshua Hughes, D.D., Bishop of St. Asaph.
 The Right Rev. William Basil Jones, D.D., Bishop of St. David's.
 The Right Rev. Henry Philpott, D.D., Bishop of Worcester.
 The Right Rev. Thomas Legh Claughton, D.D., Bishop of St. Alban's.
 The Right Rev. Edward White Benson, D.D., Bishop of Truro.

LOWER HOUSE.

Canterbury—

- The Very Rev. R. Payne Smith, D.D., Dean.
 The Right Rev. Edward Parry, D.D., Bishop-Suffragan of Dover,
 Archdeacon of Canterbury.
 The Ven. Benjamin Harrison, M.A., Archdeacon of Maidstone.
 The Rev. Canon George Rawlinson, M.A., Proctor for Chapter.
 The Rev. Canon H. A. Jeffreys, M.A., } Proctors for the two
 The Rev. Canon J. Puckle, M.A., } Archdeaconries.

London—

- The Very Rev. R. W. Church, M.A., Dean of St. Paul's.
 The Very Rev. A. P. Stanley, D.D., Dean of Westminster.
 The Right Rev. Bishop Piers Claughton, D.D., Archdeacon of London.
 The Ven. James Augustus Hessey, D.C.L., Archdeacon of Middlesex.
 The Ven. J. Jennings, M.A., Archdeacon of Westminster.
 The Rev. Canon R. Gregory, M.A., Proctor for the Chapter of St. Paul's.
 The Rev. Canon George Prothero, M.A., Proctor for the Chapter of Westminster.
 The Rev. Prebendary M. Gibbs, M.A. }
 (Treasurer), } Proctors for the Clergy.
 The Rev. Prebendary G. H. Wilkinson, }
 M.A., }

Winchester—

- The Very Rev. John Bramston, B.D., Dean.
 The Ven. Peter Wrightson Atkinson, M.A., Archdeacon of Surrey.
 The Ven. Philip Jacob, M.A., Archdeacon of Winchester.
 The Right Rev. Francis Thomas McDougall, D.C.L., Archdeacon of the Isle of Wight.
 The Rev. Canon Thomas Walpole, M.A., Proctor for the Chapter.
 The Rev. Canon G. H. Sumner, M.A., Proctor for the Archdeaconry of Winchester.
 The Rev. Canon J. H. Sapse, M.A., Proctor for the Archdeaconry of Surrey.

Bangor—

- The Very Rev. Henry Thomas Edwards, M.A., Dean.
 The Ven. J. Wynne Jones, M.A., Archdeacon of Bangor.
 The Ven. J. Evans, M.A., Archdeacon of Merioneth.
 The Rev. Canon Thomas Briscoe, D.D., Proctor for the Chapter.
 The Rev. Philip Constable Ellis, M.A., } Proctors for the Clergy of
 The Rev. David Walter Thomas, M.A., } the Diocese.

Bath and Wells—

- The Very Rev. G. H. S. Johnson, M.A., Dean.
 The Ven. George Anthony Denison, M.A., Archdeacon of Taunton.
 The Ven. R. W. Browne, M.A., Archdeacon of Bath.
 The Ven. A. G. Fitzgerald, M.A., Archdeacon of Wells.
 The Rev. Thomas Dehany Bernard, M.A. (Precentor), Proctor for the Chapter.
 The Rev. Prebendary Edwin
 Arthur Salmon, M.A., } Proctors for the Clergy of the
 The Rev. Prebendary A. C. } Diocese.
 Ainslie, M.A., }

Chichester—

- The Very Rev. John William Burgon, B.D., Dean.
 The Ven. John Russell Walker, M.A., Archdeacon of Chichester.
 The Ven. John Hannah, D.C.L., M.A., Archdeacon of Lewes.
 The Rev. Canon C. A. Swainson, D.D., Proctor for the Chapter.
 The Rev. Prebendary E. Heathcote Campion, M.A., Proctor for the Clergy of the Archdeaconry of Chichester.
 The Rev. Prebendary Richard William Wood Stephens, M.A., Proctor for the Clergy of the Archdeaconry of Lewes.

Ely—

- The Very Rev. C. Merivale, D.D., Dean.
 The Ven. W. Emery, B.D., Archdeacon of Ely.
 The Ven. F. Bathurst, M.A., Archdeacon of Bedford.
 The Ven. F. R. Chapman, M.A., Archdeacon of Sudbry.
 The Ven. Francis Gerald Vesey, LL.D., Archdeacon of Huntingdon.
 The Rev. Canon Edward Clarke Lowe, D.D., Proctor for the Chapter.

Ely—continued.

The Rev. Canon W. B. Hopkins, M.A., } Proctors for the Clergy of
 The Rev. Canon J. P. Birkett, M.A., } the Diocese.

Exeter—

The Very Rev. Archibald Boyd, D.D., Dean.

The Ven. Henry Sanders, M.A., Archdeacon of Exeter.

The Ven. Alfred Earle, M.A., Archdeacon of Totnes.

The Ven. H. Woolcombe, M.A., Archdeacon of Barnstaple.

The Rev. E. C. Harington, M.A. (Chancellor), Proctor for the Chapter.

The Rev. Prebendary Michael Ferribee }
 Sadler, M.A., } Proctors for the Clergy
 The Rev. Prebendary James Cory Kempe, } of the Diocese.
 M.A., }

Gloucester and Bristol—

The Very Rev. Henry Law, M.A., Dean of Gloucester.

The Very Rev. Gilbert Elliot, D.D., Dean of Bristol.

The Ven. Sir George Prevost, M.A., Archdeacon of Gloucester.

The Ven. H. G. Randall, M.A., Archdeacon of Bristol.

The Rev. Canon R. Harvey, M.A., Proctor for the Chapter of Gloucester.

The Rev. Canon John Pilkington Norris, B.D., Proctor for the Chapter of Bristol.

The Rev. H. R. Hayward, M.A., } Proctors for the Clergy of
 The Rev. Canon J. J. Barlow, M.A., } the Diocese.

Hereford—

The Hon. and Very Rev. G. Herbert, M.A., Dean.

The Ven. Lord Saye and Sele, D.C.L., Archdeacon of Hereford.

The Ven. Richard Maddison, M.A., Archdeacon of Ludlow.

The Rev. Sir Frederick A. Gore Ouseley, Bart., M.A., Proctor for the Chapter.

The Rev. Henry Wright Phillott, M.A., Proctor for the Clergy of the Archdeaconry of Hereford.

The Rev. Edward Ffarington Clayton, M.A., Proctor for the Clergy of the Archdeaconry of Salop.

Lichfield—

The Very Rev. Edward Bickersteth, D.D., Dean.

The Ven. John Allen, M.A., Archdeacon of Salop.

The Ven. John Hodgson Iles, D.D., Archdeacon of Stafford.

The Ven. E. Balston, D.D., Archdeacon of Derby.

The Ven. Sir Lovelace Tomlinson Stamer, Bart., M.A., Archdeacon of Stoke-on-Trent.

The Rev. Prebendary E. J. J. G. Edwards, M.A., Proctor for the Chapter.

The Rev. Prebendary Edward Henry }
 Abney, B.A., } Proctors for the Clergy
 The Rev. Prebendary G. W. Pigott, M.A. } of the Diocese.

Lincoln—

- The Very Rev. J. W. Blakesley, B.D., Dean.
 The Ven. W. F. J. Kaye, M.A., Archdeacon of Lincoln.
 The Right Rev. E. Trollope, D.D., Bishop-Suffragan of Nottingham,
 Archdeacon of Stow.
 The Ven. Brough Maltby, M.A., Archdeacon of Nottingham.
 The Rev. Prebendary J. Clements, M.A., Proctor for the Chapter.
 The Rev. Canon G. G. Perry, M.A., } Proctors for the Clergy of
 The Rev. Canon R. H. W. Miles, M.A., } the Diocese of Lincoln.

Llandaff—

- The Very Rev. Charles John Vaughan, D.D., Dean.
 The Ven. John Griffiths, D.D., Archdeacon of Llandaff.
 The Ven. W. Crawley, M.A., Archdeacon of Monmouth.
 The Rev. Canon Edward Hawkins, M.A., Proctor for the Chapter.
 The Rev. C. R. Knight, M.A., } Proctors for the Clergy of the
 The Rev. W. Feetham, M.A., } Diocese.

Norwich—

- The Very Rev. Edward Meyrick Goulburn, D.D., Dean.
 The Ven. Thos. Thomason Perowne, B.D., Archdeacon of Norwich.
 The Ven. Henry Ralph Nevill, M.A., Archdeacon of Norfolk.
 The Ven. R. H. Groome, M.A., Archdeacon of Suffolk.
 The Rev. Canon C. K. Robinson, D.D., Proctor for the Chapter.
 The Rev. Canon Hinds Howell, M.A., Proctor for the Clergy of the
 Norwich and Norfolk.
 The Rev. Canon W. Potter, M.A., Proctor for the Clergy of
 Suffolk.

Oxford—

- The Very Rev. H. G. Liddell, D.D., Dean.
 The Ven. Edwin Palmer, D.D., Archdeacon of Oxford.
 The Ven. J. Leslie Randall, M.A., Archdeacon of Buckingham.
 The Ven. A. Pott, B.D., Archdeacon of Berkshire.
 The Rev. C. O. Goodford, D.D., Provost of Eton.
 The Rev. Canon W. Bright, D.D., Proctor for the Chapter of
 Christ Church.
 The Rev. Canon C. Lloyd, B.A., } Proctors for the Clergy of
 The Rev. Canon W. J. Butler, M.A., } the Diocese of Oxford.

Peterborough—

- The Very Rev. John James Stewart Perowne, D.D., Dean.
 The Ven. Francis Henry Thicknesse, D.D., Archdeacon of North-
 ampton.
 The Ven. H. Fearon, B.D., Archdeacon of Leicester.
 The Ven. J. P. Lightfoot, D.D., Archdeacon of Oakham.
 The Rev. Canon Marshall Argles, M.A., Proctor for the Chapter.
 The Rev. Thomas Yard, M.A., } Proctors for the Clergy of the
 The Rev. Assheton Pownall, M.A., } Diocese.

Rochester—

- The Very Rev. Robert Scott, D.D., Dean.
 The Ven. Anthony Grant, D.C.L., Archdeacon of Rochester.
 The Ven. Samuel Cheetham, M.A., Archdeacon of Southwark.
 The Ven. Charles Burney, M.A., Archdeacon of Kingston-on-Thames.
 The Rev. Canon J. C. Miller, D.D., Proctor for the Chapter.
 The Rev. Canon Pritchett, M.A., } Proctors for the Clergy of
 The Rev. Canon Erskine Clarke, M.A., } the Diocese.

Salisbury—

- The Very Rev. George David Boyle, D.D., Dean.
 The Ven. Thomas Lear, M.A., Archdeacon of Sarum.
 The Ven. Thomas Sanctuary, M.A., Archdeacon of Dorset.
 The Ven. Thomas Boughton Buchanan, M.A., Archdeacon of Wilts.
 The Rev. Prebendary Richard Payne, B.C.L., Proctor for the Chapter.
 The Rev. Prebendary Edward }
 Arthur Dayman, B.D., } Proctors for the Clergy of the
 The Rev. Prebendary Sir J. E. } Diocese.
 Philipps, Bart., M.A., }

St. Asaph—

- The Very Rev. R. M. Bonnor, M.A., Dean.
 The Ven. Edward Smart, M.A., Archdeacon of St. Asaph.
 The Ven. H. P. Ffoulkes, M.A., Archdeacon of Montgomery.
 The Rev. Canon Hugh Jones, M.A., Proctor for the Chapter.
 The Rev. Canon David Williams, M.A., } Proctors for the Clergy of
 The Rev. William Richardson, M.A., } the Diocese.

St. David's—

- The Very Rev. James Allen, M.A., Dean.
 The Ven. Richard Lewis, M.A., Archdeacon of St. David's.
 The Ven. Wm. North, M.A., Archdeacon of Cardigan.
 The Ven. William Evan James, M.A., Archdeacon of Carmarthen.
 The Ven. Henry de Winton, M.A., Archdeacon of Brecon.
 The Rev. Canon Edward Owen Phillips, M.A., Proctor for the Chapter of St. David's.
 The Rev. Prebendary William Latham } Proctors for the Clergy of
 Bevan, M.A., } the Diocese.
 The Rev. John Sinnett, M.A., }

Worcester—

- The Very Rev. Lord Alwyne Compton, D.D., Dean (Prolocutor).
 The Ven. Richard Brindley Hone, M.A., Archdeacon of Worcester.
 The Ven. C. W. Holbech, M.A., Archdeacon of Coventry.
 The Rev. Canon J. R. Wood, M.A., Proctor for the Chapter.

Worcester—continued.

The Rev. Canon Wm. Willoughby	} Proctors for the Clergy of the Diocese.
Douglas, M.A.,	
The Rev. William Bree, M.A.,	

St. Alban's—

—————, Dean.

The Ven. Alfred Blomfield, M.A., Archdeacon of Essex.
 The Ven. William Brice Ady, M.A., Archdeacon of Colchester.
 The Hon. and Rev. Latimer Neville, M.A., } Proctors for the Clergy
 The Rev. Edward Thomas Vaughan, M.A., } of the Diocese.

Truro—

—————, Dean.

The Ven. William John Philpotts, M.A., Archdeacon of Cornwall.
 The Ven. Reginald Hobhouse, M.A., Archdeacon of Bodmin.
 The Rev. Frederick Hockin, M.A., } Proctors for the Clergy of the
 The Rev. Arthur Christopher } Diocese.
 Thynne, M.A.,

CHAPTER-HOUSE OF ST. PAUL'S, LONDON.

SESSION I.—*Friday, April 30, 1880.*

The Right Rev. the Bishops and Clergy of the Province who had been cited to attend this Convocation assembled at the Chapter-house of the Cathedral Church of St. Paul's, London. His Grace the ARCHBISHOP OF CANTERBURY, the President, arrived at about eleven o'clock, attended by the Apparitor-General (Mr. Felix Knyvott), his Grace's Chaplains (the Rev. T. Randall Davidson, and the Rev. Canon Knollys), the Vicar-General (Dr. J. Parker Deane), and the Principal Registrar of the Province (Mr. John Hassard), and was met at the west door by the Sacred Synod, and conducted by the Dean and Capitular body to the central stall on the south side of the choir, the Bishops who followed taking their seats on either side in the stalls, and the Clergy those in front. The members of the Upper House who were present were the President, the Bishops of London, Ely, Hereford, Oxford, St. Asaph, St. David's, Rochester, and Lichfield; and of the Lower House, the Deans of Llandaff and Worcester, Archdeacons Harrison, Hessey, Walker, Maltby, Crawley, Balston, Pott, Randall, Thicknesse, Burney, Lear, Ady, Blomfield, and Holbech; Canons Rawlinson, Gregory, Bernard, Swainson, Lowe, Harvey, Norris, Clements, Argles, Payne, Jeffreys, Sapte, Salmon, Campion, Stephens, Hayward, Barlow, Knight, Hinds Howell, Lloyd, Pownall, Yard, Erskine Clarke, Pritchett, Neville, Vaughan; Prebendary Gibbs, Sir J. E. Philipps, Prebendary Dayman, Rev. C. R. Knight, Rev. W. Bree, &c.

The BISHOP OF LICHFIELD, as junior prelate (the Bishop of Salisbury, Precentor of the Province, being absent), then knelt at the faldstool and monotoned the Litany in Latin; after which the hymn,

Veni, Sancte Spiritus,
Et emitte cœlitus
Lucis tue radium;—

was sung by the choir as an anthem; and the following Latin Sermon was preached by the Ven. EDWARD BALSTON, D.D., Archdeacon of Derby:—

"Ubi sunt duo vel tres congregati in nomine Meo, ibi sum in medio eorum."—*S. Matt. xviii. 20.*

Quum visum est tibi, Pater in Christo admodum Reverende, me ad hec opus hodie tractandum vocare, id tantum meum est, ut laborem quantuscunque sit pro virili parte quamvis indignus suscipiam—neque tamen non confiteor me coram vobis loqui, Patres in Deo Reverendi, Fratres dilectissimi, id difficillimum esse, id non mediocri me afficere sollicitudine. Attamen quod mihi agendum proponitur, id agendum est. Gratias tibi primum, Deus Pater optime maxime, gratias tibi, Jesu Christe, laudem et gratias tibi, Spiritus Sancte, agamus, quòd in hac Cœde sumus congregati, Ecclesie Anglicanæ Synodus—"Ubi sunt duo vel tres congregati in nomine Meo, ibi sum in medio eorum." Tu enim dixisti;

Te jubente, Patres nostri in hac terrâ, annis abhinc plus quam mille, solemni consuetudine congregati fuerunt, ut quicquid Tu juberet perficerent; quicquid Tu olim Ecclesiæ Tuæ servandum mandavisti, diligenter tuerentur ac custodirent. Id ipsum nos facere studemus; eodem munere nos fungi volumus. Quum enim Christus, in cœlos ascendens, id egit ut Ecclesiæ Suæ in omne tempus consuleret, Apostolis suis præcepit non solum ut in omnes terras proficiscentes Verbum prædicarent, Evangelii lucem omni populo tenebris obscuro porrigerent, verum etiam regnum cœlorum facerent in solido Ipsius firmamento stabiliretur ac constaret. Id vero non per unum, ut nonnulli volunt, Christi Vicarium, sed per complures viros in unum congregatos fieri, liquido patet ex Sacrosanctis Scriptis—conveniebant Apostoli, ut supplicatione habitâ eligerent qui in locum Judæ Iscariotæ reciperetur. Item “Convocabant duodecim multitudinem discipulorum,” ut diaconorum ordo institueretur. Item quum disputaretur de circumcisione secundum morem Moysi omnibus imperandâ, “convenerunt Apostoli et seniores,” hoc est, presbyteri, “videre de verbo hoc.” Constat etiam ex historiâ, non solum in Conciliis Œcumenicis, quorum decreta apud universam ecclesiam obtinuerunt, sed etiam in Synodis vel Diocesanis vel Provincialibus id moris fuisse a Christo Rege derivati, ut quod ab illis sanciretur, id apud fideles suos non evanesceret. Ergo id nobis recordandum est, quomodo rem fieri voluerit Christus. Ipse dixit; Ipse id quod dixit scriptum nobis tradidit Ipse rem Ecclesiæ suæ provisam habet, si modo nos homunculi; fidem Ejus tenentes hæreamus in vestigiis Ejus, Ducem Eum attentè et fideliter sequamur.

Quid vero, cum nostrâ hac ætate percrebrescit opinio, quòd, Dei Revelatione oclusâ, et sacro Ejus libro jamdiu finito, non ullâ opus est auctoritate, quæ dirigat, moncat, castiget Christianos—unumquemque enim, Spiritu Dei adjuvante, examinare verum, judicare, amplecti posse; Deum quod desit fidei, id datum, quod deficiat completurum; quorsum Spiritus Sancti munus, nisi ut, intus in præcordiis servatus, doceat unumquemque et fidem stabiliat. Quod si ita foret, quo tandem fides nostra? Quo Christi auctoritas in Ecclesiâ? Quo præcepta Ejus Apostolis commissa? Num antiqua illa obsoleverunt dicta? Num quæ in Actis Apostolorum legimus, ea nobis pro nihilo habenda sunt?

Considerate, quæso, mœnem quæ apud S. Matthæum inveniuntur—quo in loco occurrit notissimum illud ac gravissimum Christi Ipsius promissum—“Ubi sunt duo vel tres congregati in nomine Meo, ibi sum in medio eorum.” Non me fallit hæc verba a plerisque ita intelligi ut ad publicas nostrorum preces referantur, quum, in ædem Dei congregati, supplicationes, tandem, grates uno ore Patri nostro effundimus; neque infitias eo, versum huic præcedentem eo spectare, “Si duo ex vobis consenserint super terram de omni re quancunque petierint, fiet illis a Patre Meo, qui in cœlis est.” Quod si totam hanc narrationem quid sibi velit perpendamus, difficile erit, ut opinor non confiteri, quod ad preces solum exercendas primo visu spectare videatur, id Synodos quoque Ecclesiæ, quid ab illis fieri debeat ut res prospero eveniat successu, aptè si rationabili modo comprehendere ac complecti.

Primum enim sermo oritur de parvulis illis Christi discipulis quibus ne injuria fiat, qui ne offendantur aut scandalizentur, cavendum est. “Qui scandalizaverit unum de pusillis istis qui in Me credunt, expedit ei ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris.” Parvuli illi qui sint cogitanti videntur intelligi non ii solum, qui tenerâ ætate adolescant, sed qui fidem Christi nuper agnoverunt, nuper tantum gustaverunt quam dulcis sit Dominus—quos sanctus ille Petrus appellat “modo genitos infantes.” Iidem, infirmi jam et imbecillitate affecti, magno sunt in periculo, si quis fidem Christianam contaminaverit, si quis, admissâ in se turpitudine, Dei legem contemnere et repudiare voluerit. Quod quum vitium et libido tantopere in terris abundant, quum in medio pravorum et inhonestorum ambulandum sit, “necesse est ut veniant scandala” “væ mundo a scandalis.” Tam vero Christus ea perstringit scelera, quæ aut manus perficit, aut pes eundo nostræ

objicit cupiditati, aut oculus infeliciter injectus pravae libidinis scintillam accendit, excitat, crescentem fomite adauget flammam. Multam his membris, quae sit irroganda, idem ille Christus expedit nobis. Quo dicto, iterum ad pusillos istos rodit. "Videte ne contemnatis." Angeli in caelo eos respiciunt. Christus quos diligit, ut percuntes conservet, exquirat. Instar boni pastoris, qui si unam ex centum ovibus amisit, nonaginta novem in montibus relinquit; vadit quaerere errantem. Sic qui offensus a Christo aberraverit, oportet eum nos quaerere, redigere in gregem. Id Deus vult; id angeli conspicientes gaudent. Rem igitur considerate. Equis id facere debet? Nonne quos Pastor ille maximus ad id ipsum munus delegit, misit, missis auxiliatur, tuetur, roborat? Quos nisi vos, Patres in Christo Reverendi? Quos nisi vos, Fratres, Spiritus Sancti afflatu instituti et instincti?

Porro attentius rem explicat. Si quis ex pusillis istis peccatum admisit, si fidem Christi negaverit, si turpitudinem aliquam aut inhonestum conceperit flagitium, quomodo tractandus sit, docet. Erranti quoad poteris, dicere videtur, fratri consule. Flagitium ejus noli in vulgus proferre, donec enim privatim voce leni correptum monueris, culpam ostenderit, poenitentiam suaseris. "Si te audierit, lucratus es fratrem tuum. Si non audierit, adhibe tecum unum vel duos, ut in ore duorum vel trium testium stet omne verbum." Delictum de quo agitur nonne ad fidem Christianam vel abnegandam vel rejiciendam spectat? Cur enim testes adhibendi sunt, nisi ut, re auditâ, fidem Catholicam aut sanctae Ecclesiae leges, aut de quibus rebus fieri potest ut dubitetur, exponant diligenter ac confirment. "Quod si non audierit eos, dic Ecclesiae." Rem in Curiam defer—coram Ecclesia, seu coram iudice, stet causa. "Si ecclesiam non audierit, sit tibi sicut ethnicus et publicanus." Sententiam ecclesiae prorsus latam Christus Ipse pollicetur se affirmaturum—quod illa judicaverit, id ratum fore. "Si duo ex vobis consenserint super terram de omni re quaecumque petierint, fiet illis a Patre Meo, qui in caelis est. Ubi sunt duo vel tres congregati in nomine Meo, ibi sum in medio eorum."

En, hoc loco nobis a Christo declarata disciplinae ratio, quam Ipse vult exerceri in Ecclesia! Si quis peccaverit in te, ne acerbus sis, ne nimium festines poenam irrogare—utere consilio leni, benigno—ut vincas eum erroris convincere—fratri fratrem te praesta. Quod si humanitatem tuam et benevolentiam obstinate aspernetur, ne longius procedat scandalum, defer in Curiam—rem publice decernendam cura.

Meminerint vero iudices apud quos causa agatur, cujus vice fungantur. Christus Ipse Rex, qui invisus Ecclesiae praesidet Suae, Christus Ipse assidens ministris utitur suis, per quos Ipse rem audit, legem exponit, poenam irrogat. Quod si Ille jus dicit, quomodo audient Eum ministri Ejus, nisi supplicatione habitâ, Spiritus Sancti afflatu genibus flexis petito, patienter ac fideliter vocem ejus opperti fuerint? Tum Vox Ecclesiae Vox Christi est. Christus Ipse promisit se praesentem in Ecclesiae fore omnibus diebus—Christus Ipse in caelos ascendens Spiritum Sanctum in terras demisit, qui semper praesens doceat, dirigat nos in omnem veritatem.

Quod si res ita se habet, si Christus Ipse hanc disciplinae rationem Ecclesiae Suae delegavit, quid tandem de nobis factum est? Num Ecclesiae huic Anglicanae Synodus est, quae causas audit spirituales, lites divimit, jus dicit? quae si quis fidem Christianam abnegaverit, doctrinam Ejus repudiaverit, Ecclesiae leges contempserit, continuo re examinata quod verum est declaravit, quod falsum damnavit? Atqui hanc ipsam ob rem huc hodie convenimus—convocamur, congregati sumus, Ecclesiae Anglicanae Synodus. Nobis datur opportunitas loquendi, disserendi, in suffragium eundi. Sed quorsum haec? Cum nuperrimè scandala venerunt, ut veniant necesse est, quoniam huic Convocationi apparuit potestas vel audiendi vel corrigendi, scandalizantem frænandi, errantem lucrandi fratrem? Immo in iis rebus, quas considerandas nobis mandavit Regina, nonne metus incidit, ne, si perfectum opus Parlamento proponeretur consulenti, proceres isti rem jubere nollent—perderetur noster labor. Attamen Christi Ecclesiae non est magnis

Reipublicæ interesse conciliis—non civium jure leges ferendas curare—non terrenam affectare potestatem. Sed quæ Christus suis mandavit ea servare, fidei Christianæ quæ vel noceant vel impediant amovere—veram Dei lampada gentibus ostentare—regnum cælorum in terris, Christo duce et auspice, propagare ac firmare. Quid ergo? Nostræ huic Convocationi hæc concessa est potestas? At Christi Ecclesiæ tradita est. Nos a Christo staro profitemur. Nobis datur convenire, disputare, in suffragium ire. Cur non scandala audire ac coercere? Cur his diebus in civiles itur curias, ut lites dirimantur ecclesiasticæ? Au quæ Christi datur ecclesiæ, nobis amissa est potestas? Superest nomen Convocationis, deperit vis? imago tantum corporis non spiritus inest? Immo vero, si res ita se habet, quid nos facere oportet? "Corpus enim sine spiritu mortuum est." Si ecclesia vivit Anglicana, vivit profecto, quia Sanctus Dei Spiritus inest—vivit, quia Christus Ipse nobiscum habitat. "Ubi Spiritus Domini, ibi libertas." Qualis, inquam, nostra hæc libertas, si convenire ac colloqui tantum, nihil amplius datur!

Profuerit fortasse considerare, quomodo olim amissa fuerit, quâ ratione possit recuperari libertas. Multis abhinc annis moris fuit cum apud Britones antiquos, tum Saxonas etiam et Anglo-Normannos legitimam habere in Ecclesiâ Synodum, cui curæ fuit Christi gregem in his terris curare, salutis ovium consulere, agnos tœnera fovere sollicitudine. Quum vero Clericis increverunt opes, Rex nummorum indigens vel ad bellum vel ad sumptus suos impendendos, vectigalia eis imposuit solvenda; ipsis vero, in Synodum convocatis, id rogare ac jubere dedit. Invetravit paulatim consuetudo, clero jugum frustra detrectante—donec in Parliamentum non in Synodum Convocati, idque a Rege Edwardo Primo non ab Archiepiscopo, streuè ac fortiter recusaverunt. Quum vero postea Henrico Regi Octavo se subjecissent, quum pollicerentur se nullam nisi quam Rex voluerit rem disceptaturos, leges nullas laturos, nulla inturos consilia, an hinc mali fons? Quid? oblitine sunt patres nostri quid Christo debeatur, quid Spiritui Sancto Ecclesiam intus dirigenti, custodienti, firmanti? Oblitine sunt quo munere Christus suos fungi voluerit, id excedendum, id curandum esse? Nou ecclesiæ datum est terrenis sibi appetere vel honores, vel divitias, vel imperium. Christus jussit suos esse ad instar civitatis supra montem positæ—aut lucernæ, quæ accensa ponitur "super candelabro, ut luceat omnibus qui in domo sunt." "Vos estis lux mundi," ait—"Vos estis sal terræ. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras, et conculectur, ab hominibus." Quod si, ut videtur, Regi terreno nos morem gerentes Christum oblitii sumus, Christi vim ac robor deposuimus, Christi spiritum e cælo missum ad hanc rem orare et colere omisimus, potestne fieri ut hinc orta sit quæ nos hodie cepit ærumna—hinc veri qualiscunque sit obumbratio—hinc infirmitas nostra et Ecclesiæ Anglicanæ imbecillitas? Circumspicite Britanniam domi—foris colonias—quibus in terris Ecclesia Anglicana vexillum Christi posuit, en, lites, jurgia, dissensioncs, dissidia. Quousque tandem abutemur patientiâ Dei! Quousque tandem in nostrâ hæc Ecclesiâ Synodo decrit libertas, vita, in rebus spiritualibus auctoritas? Quonam modo fieri potest, ut quæ amissimus, recuperentur præsidia? Non terrena petimus. Non quæ mundus aut dare aut adimere potest. Petimus tantum, ut Spiritus Sancti afflatu roborati, officio nostro et muneri non desimus. Tempus scilicet breve datur; plurimum jam ingravescit opus. Lux Evangelii per totum fere orbem terrarum Ecclesiæ Anglicanæ vi ac robore diffundenda est et illustranda. Exsurge, Deus, adjuva nos. Anglicana exsurgat Ecclesia. Christi lampada præ se ferens lucem apud gentes exteras apud insulas diu expectatam in tenebris accendat. Immo vero in bellum proficiscamur milites—armaturâ Dei sumptâ, veritatem justitiam induti, pugnemus, decertemus, hostes undique concurrentes dissipemus—nusquam mora sit, nusquam otium, donec victores summâ rerum potiti Christi et Ecclesiæ vexillum in alto monte fixum et stabilitum posuerimus.

Dixi. Deo laus et gloria in æternum. Amen.

At the close of the Sermon the *Gloria in Excelsis*, from a Mass of

Weber's, was sung by the choir; after which his Grace the PRESIDENT pronounced the Benediction in Latin.

Divine Service being ended, his Grace the President, attended by the Bishops and other members of the Convocation, proceeded to the Chapter-house, where the Vicar-General presented to the Archbishop the Queen's Writ for summoning the Convocation; which having been read, the Bishop of London, as Dean of the Province of Canterbury, returned the mandate, with his certificate that it had been duly executed. The certificate having been read aloud by the Archbishop's order, the REGISTRAR præconized the Bishops mentioned in the return from the Dean of the Province, and the Archbishop referred the certificates transmitted by them, and the letters of proxy, to the Vicar-General. The Registrar then read, by the President's order, the Schedule of Contumacy, by which all parties cited and not appearing were pronounced contumacious, with a reservation of the penalties until a further day, which Schedule the President signed.

The PRESIDENT then admonished, in a Latin form, the Clergy of the Province to withdraw, under the direction of the Dean of St. Paul's, to the Chapel at the north-west end of the Cathedral Church of St. Paul, there to form themselves into a Lower House, and to choose a Prolocutor, and to present him for approval and confirmation to his Grace at the Jerusalem Chamber at Westminster, between the hours of nine and eleven in the forenoon, on the day to which the Convocation will stand prorogued.

The Clergy of the Province withdrew accordingly, and the President substituted in his place the Vicar-General, Dr. James Parker Deane, to receive from the Dean of St. Paul's the report of the choice of a Prolocutor.

The REGISTRAR then, by order of the President, read the Schedule of Prorogation, whereby the Convocation stood prorogued to Tuesday, the 1st day of June next ensuing, at the Jerusalem Chamber at Westminster, which Schedule the Archbishop signed.

The President and Bishops then departed, leaving the Vicar-General at the Chapter-house to receive the report of the choice of a Prolocutor by the Clergy in the Lower House.

LOWER HOUSE.

ELECTION OF PROLOCUTOR.

The Clergy of the Province being assembled in the Chapel at the north-west end of the Cathedral, as directed by his Grace the President, the DEAN OF ST. PAUL'S took the chair, and the Præconization of the members was made by the ACTUARY, Mr. F. Cobb.

The DEAN OF ST. PAUL'S—The House will now proceed to the election of a Prolocutor.

ARCHDEACON HARRISON—I believe it has been usual that some one belonging to the official portion of the House should propose a candidate for the office of Prolocutor, and that he should be seconded by an elected member. In the absence of the Dean and Archdeacon of Canterbury I may claim to represent the official members of the metropolitanical Church. Our late Prolocutor (the Dean of Lichfield) used sometimes to say I was the father of the House. That was not then exactly true, for the Archdeacon of Cardigan was my senior by a year; but from his age and infirmity, as we all know, he was unable to take any part in our deliberations. I may add that from the first revival of Convocation I have taken a deep interest in its proceedings. When it appeared from the letter which the late Prolocutor (Dr. Bickersteth) addressed to you, Mr. Dean, that we were about to lose his services, the eyes of all of us were very much directed to one person; but I cannot mention the late Prolocutor, even incidentally, without expressing, so far as it is proper for me to do so, the regard and affection which we entertain for him, and our sense of the admirable way in which he fulfilled his duties. Many of those duties were of a character that did not appear before the public. They included the careful selection of Committees, and the arrangement of the important matters to be submitted to the House; in which he always showed the most scrupulous and impartial care that every member should have a fair opportunity of putting his proposition in the most favourable form, and in the way best calculated to commend itself to the acceptance of the House. The office of Prolocutor is undoubtedly one of dignity and honour—of honour, especially, because it expresses the confidence of the great body of the Convocation of Canterbury in the person selected to fill it—but at the same time it is a laborious office. It is not generally known how great the labour is which is involved in its duties. Our late Prolocutor has referred to the unprecedented fact that he has been elected four times; and you will feel that it would be hardly right to throw upon him any longer the labours of the office after he had expressed a wish to retire from them. No doubt an opportunity will offer itself for expressing our sense of his services; [but, at present, it will doubtless be the disposition of the House to release him, as he desires, from the burden. I trust, and, indeed, I am sure, that nothing will take away from him his interest in Convocation; and I hope that he will fulfil the Archbishop's desire, who wishes to see the Deans more constant in their attendance, and that, whether he will come amongst us, or else be absent, he will hear of our affairs that we stand fast with one spirit, with one mind, striving together, with brotherly affection, and with undiminished anxiety, for the maintenance of the faith, the welfare of the Church, and the benefit of our population both at home and in our vast Colonial Empire, upon which, as has been so often said, the sun never sets. I have

said there is one to whom our thoughts have been much directed, and that is Lord Alwyne Compton. ("Hear, hear.") The name of Lord Alwyne has been very long before Convocation. First, he was an elected representative of the Clergy of Peterborough; then, by the goodwill of his Bishop, he came to us as one of the Archdeacons of the diocese; and now, by the favour of the Crown, he appears amongst us in a new garb and with a new dignity, but I feel sure with no less zeal for the welfare of Convocation and of the Church than he exhibited as an elected Proctor and as an Archdeacon. I may say it has so happened that for some years I have had my seat in the House beside him, and hence, perhaps, my deep sense of the great knowledge which he brings to bear upon the concerns of Convocation. This has been especially the case in Committees; and when I mention those on the Rubrics, upon Additional Services, and upon the Tables of Lessons, you will understand how great have been his labours which have never come before the public. Lord Alwyne has also been a member of Joint Committees of both Convocations; and here I may express my earnest desire that we may always see the Synods of the two Provinces standing side by side, and that the most cordial relations may long continue between them. ("Hear, hear.") I need not enlarge upon Lord Alwyne's acquaintance with Convocation, with its history, its constitution, its precedents, and the business which it has transacted of late years; but when to all this is added the kindness and brotherly regard which he shows to every member of the House, it will be allowed that the mantle of the late Prolocutor will, so to speak, descend upon him. ("Hear, hear.") The office is not only a laborious, but it is a delicate one. The Prolocutor is the Referendarius of the House, elected by its members, but receiving also the approbation of the Archbishop; and if we lose in him as our Prolocutor the large share which he has hitherto taken in our debates—if he shall speak to us no more with the knowledge and skill in debate with which we are so familiar, he will speak for us. He will be *the* Speaker—in Parliamentary phrase—and the Prolocutor and Referendary, in Convocational language. He will be the organ of communication between the two Houses; and his high-born courtesy makes us quite sure he will receive and communicate to us, in the most dutiful and respectful manner, the messages which may come to us from the Upper House, and the business which the Archbishop may commit to us; while at the same time he will be the firm maintainer of the privileges of the Lower House—privileges which are the more important because amongst all the Churches of Christendom it is in the Church of England the distinctive right of the presbytery to concur in the action of the Episcopate; so that its assent is necessary to the final decision upon every question. I have said far less than I might have done in commendation of the Dean of Worcester because I am speaking in his presence; and I will only add that in proposing him for your acceptance as Prolocutor I am expressing, so far as I can see, the general feeling of the House. ("Hear, hear.")

CANON GREGORY—I beg, as an elected member—as the representative of the Chapter of St. Paul's—to second the nomination. After the able and exhaustive speech in which my excellent and venerable friend has proposed Lord Alwyne, it is unnecessary for me to say more; but there is one point on which I should like to add a word. It has been suggested to me that we should press our old Prolocutor to resume office once more. To me, however, it seems that, after the decided manner in which our very rev. friend, the late Prolocutor, has conveyed to us his wish to retire after a service of sixteen years, such a course would be a highly unflattering one. It would be like saying, on the one hand, that Dean Bickersteth was insincere in the desire he has expressed to resign his office, and that the announcement of such a wish was designed to elicit stronger expressions of affection and deference from Convocation; or, on the other hand, that the House was insincere in the respect it professed for him. It must be well known to every member of the Lower House that, if the late Prolocutor had not signified his wish to retire, he would have been re-elected without opposition. Feeling, then, that both he and we are sincere in our relations towards each other, I feel that we are bound to accept his own words as a true indication of his real wishes, and not to attempt to force on him a longer continuance of his labours. It seems, therefore, to be the wisest and most courteous thing to accept the Dean of Lichfield's request in the spirit in which it was made. That being so, the present business of the House is to elect the most efficient substitute that we can find; and I am satisfied that all will concur in the opinion that Lord Alwyne Compton is peculiarly fitted for the office. He has acted on several occasions as pro-Prolocutor, and experience has shown that he possesses a most admirable temper. His uniform kindness and courtesy must have commended him to all the members. It is essential that the Prolocutor should have been for a long time a member of the House, for he must be well acquainted with the precedents and practice of its proceedings. Lord Alwyne Compton has been in the Lower House for many years; he is eminent as a debater; and he is remarkable for his skill in explaining difficult questions clearly and fairly. In a word, if we elect Lord Alwyne Compton, I feel sure that we shall secure a most able Prolocutor.

The motion was unanimously agreed to.

THE DEAN OF ST. PAUL'S—It is usual to name two members of Convocation to present the newly elected Prolocutor to his Grace the Archbishop, and, generally speaking, those two members are the mover and seconder.

ARCHDEACON HARRISON—Will you allow me to say that that course is not invariably taken; and that it would be desirable to appoint some junior member of the House whose Latinity is more fresh than mine? The House will remember that Canon Selwyn

was appointed to present the late Prolocutor, though he was neither the mover nor seconder.

The DEAN OF ST. PAUL'S—In that case there were special reasons for the appointment of Canon Selwyn, and I trust that the Archdeacon will not decline the office. I think it most desirable that so important a member of this House should not shrink from the task, and I am quite sure we may feel perfectly easy on the subject of his Latin.

ARCHDEACON HARRISON—I submit myself as a dutiful member of the House to the wish of the Dean of St. Paul's.

The motion was agreed to; and the DEAN OF ST. PAUL'S then declared the House prorogued until Tuesday, the 1st day of June next ensuing; and the report of the choice of the Clergy of the Lower House was made to the Vicar-General, as directed by his Grace the President.

COLLEGE HALL, WESTMINSTER.

SESSION II.—*Tuesday, June 1, 1880.*

The Holy Communion was celebrated in the Chapel of King Henry VII., in Westminster Abbey; after which both Houses assembled in the College Hall.

The DEAN OF WESTMINSTER read a formal protest setting forth that his Church was immediately subject to the Queen's Majesty and to none other, and that though it had pleased the Archbishop from motives of convenience to hold his sacred Provincial Synod within the precincts of the Abbey, the Dean and Chapter did not on that account admit that his Grace had acquired any jurisdiction over it.

To this protest a reply of his Grace the President, disclaiming all intention of invading the rights, privileges, and immunities of the Dean and Chapter, was read by the REGISTRAR.

The protest and reply were duly signed and attested.

The Archdeacon of Maidstone and Canon Gregory (who had been appointed to that office at the meeting at St. Paul's) then presented the new Prolocutor, the Very Rev. Lord Alwyne Compton, Dean of Worcester,

ARCHDEACON HARRISON saying—*Reverendissime in Christo Pater, Convocationis hujusce Præses dignissime—Præsento tibi hunc Virum Admodum Reverendum, eundem et Honoratissimum, Dominum Alvinum Compton, Sacræ Theologiæ Professorem, Decanum Vigorniensem; ut, te favente, auctoritate tuâ in locum et officium Prolocutoris, seu Referendarii, Domûs nostræ Inferioris Cleri Provinciæ Cantuariensis, confirmatus admittatur. Jussu tuo, Pater Reverendissime, in locum consuetum, duce et præside Decano Ædis Divi Pauli nosmet conferentes, ibidem congregati, nullâ morâ adhibitâ, nemine dissentiente, hunc Virum, ut quem præ cæteris huic muneri idoneum judicavimus, consensu unanimi elegimus. Quando enim certiores facti sumus Virum Admodum Reverendum, nobis omnibus dilectum, quem terque quaterque in hoc officium jamdudum elegeramus, Decanum Lichfieldensem, nolle iterum munus in se suscipere quod, ipsi volenti, volens Domus nostra certè uno animo detulisset, in hunc præcipuè converti videbantur omnium oenli, sperantium scilicet fore ut in hõ fieret quod poeta de ramo illo arboris mirificæ finxit—*

*Primo avulso non deficit alter
Aureus, et simili frondescit virga metallo.*

Quem enim suffragiis nostris indubitanter comprobavimus, noveramus per annos plus quam viginta in rebus Convocationis nostræ diligenter admodum et accuratè esse versatum. Stirpe nobili ortus, famâ paternâ et proavis clarissimis haud indignus, in Academiâ suâ Cantabrigiensi, studio scientiarum quibus Alma Mater Cantabrigia summoperè gaudet, honores sibi vindicavit. Deinde Sacris Ordinibus initiatus, et curâ pastorali susceptâ, ita se commendavit, ipse adhuc junior, fratrum suorum clericorum favori, ut pro Clero Dioceseos Petriburgensis procurator eligeretur. Post multos annos his studiis et operibus occupatus, Episcopo suo dignus videbatur, qui, quum novus constituendus esset in Diocesi istâ Archidiaconatus, officio Archidiaconi ipse præficeretur. Nuper autem Regiæ nostræ Augustissimæ favore, in Decanatum Ecclesiæ Vigorniensis, approbantibus bonis omnibus, elevatus est. Quod autem ad res Synodales attinet, nemo est, è consessu Domûs nostræ, qui impensius operam dederit, non tantum negotiis peragendis quæ totius Domûs impendendam curam efflagitant, verum etiam in cœtibus istis minoribus, in quibus, jussu aut permissu tuo, Præses Reverendissime, viris selectis committitur munus res graviores et difficiles penitus investigandi et plenius exponendi; quò maturius et melius Convocatio ipsa integra de iis consilium capiat, et capto, rem suffragiis universorum committat. Quinimò, cùm nuper expedire visum sit providere, ne tardarentur. Domûs nostræ deliberationes, morâ interpositâ, dum Prolocutor noster coram præsentia Clementiæ tuæ se prestabat, aut à te accessitus aut res reportans quæ in Domo Inferiori transactæ fuerant, hic est cui Prolocutor noster, pro prudentiâ suâ, officium mandavit in sede suâ vicem ipsius gerendi, et, tanquam Pro-prolocutor in tempus, consiliis Domûs præsideendi. Talis enim est, ne merita ejus indignè sileam, humanitate animi, suavitate morum, justis et æqui studio, fraternâ in omnes benevolentiam, ut certo sciamus fore ut mentes fratrum diversas, et opiniones à se invicem differentes, feliciter concilians et in unum redigeas, deliberationis cursum legitimæ et benè moratæ in exitum secundum perducat. Persuasum habemus, in primis, de eo quod, in officio Interpretis et Internuncii inter Domum vestram Superiorem et nostram Inferiorem peragendo, partes sibi commissas fideliter et feliciter exsequetur; voluntatem et mandata tua. Præsul Reverendissime, et Fratrum tuorum, Patrum nostrorum in Christo, observantiâ et reverentiâ debitâ recepturus, et nobis relaturus; salvis intercâ studio vigilantibus et religioso custoditis privilegiis istis Domûs nostræ, quæ non minus interest sacerdotum Episcopatus jurium quàm libertatum antiquarum Presbyterorum in Synodo hâc insigni Provinciæ Cantuariensis priscum et primitivum usum referente, sancta et inviolata servari. Convocationis autem hujusce constitutionem respicienti, liceat mihi, Pater Reverendissime, priusquam orationi meæ finem imponam, gratulari tibi et Fratribus tuis, Episcopis, nec vobis solum gratulari, sed effari simul quò nos afficiamur gaudio, quòd duas sedes hodie aspiciamus cœtui vestro venerabili additas—tertiâ procul dubio, mox adjiciendâ, necnon et

tribus simili modo Provinciæ Eboracensi—unam, in hâc Provinciâ Ecclesiæ, illius Abbatia celeberrimæ, sancti Albani, Protomartyris Angliæ, titulo dedicatæ; alteram Cornubiæ, sedem Episcopi antiquam in memoriam revocantem, inò potius in vitam novam resurgentem; Ecclesiæ verè Cathedralis formam et speciem præ se ferentem, cum canonico presbyterorum collegio, tempore debito instituendo, cæterisque choro sacro inservientibus ministris. De Ecclesiâ autem Truronensi præcipuè in animo dicere est, quia intrâ paucos dies præteritos, lapidem ejus angularem ritè et sollemniter posuit Princeps Illustrissimus, quem Cornubiæ Ducem suum natum agnoscit, et quem nunc summâ lætitiâ præsentem sibi vidit, adstante Principissâ gratiosissimâ; donis anri argentique largè effusis, in honorem Dei cujus est argentum et aurum, et Filii Ejus Unici, qui Ipse est “Princeps regnum terræ;” de quo scriptum est in verbo prophetiæ, “Reges Tharsis et insulæ munera offerent; reges Arabum et Saba dona adducent.” Orcinus autem supplices Deum Omnipotentem, ut nunquam eveniat, apud nos saltem, in hâc regno adhuc Dei gratiâ Christiano, homines impiè Regalia Christi abnuere, et Ecclesiam Ejus donis et dotibus quas consecravit proavorum pietas, spoliare. Ne longiùs autem quàm par est te detineamus, commendamus tibi, Pater Reverendissime, in nomine Cleri Domûs Inferioris, huic Virum eximium; rogantes ut, pro tuâ benignitate, in officium et munus Prolocutoris, seu Refendarii, Domûs nostræ acceptum et approbatum confirmes.

The ARCHBISHOP—Vir honoratissime et admodum reverende, suffragia cleri libenter confirmo, quibus tu domus inferioris hujusce Convocationis Prolocutor electus es. Decanus Lichfieldensis, qui tot per annos, in hoc munere, miro modo amorem et reverentiam omnium sibi conciliavit, tibi exemplar erit, quantum possit mitis sapientia, incorrupta fides, in rebus arduis constantia, in laboribus industria. Nec te ignotum accipimus, jam per multos annos in hujusce domus congregationem summâ omnium laude adscriptam, prinsquam per Reginæ Nostræ favorem in decanatum merito proventus es. Bene scio, vir admodum reverende, quo modo possis leni moderamine studia partium temperare. Gravia negotia in hac synodo tractanda sunt. Antecessores nostri, summo labore, munus difficillimum iis a Regiâ Majestate commissum perfecerunt. Hoc tamen nobis restat—nec leve munus—ut hujusce Anglicanæ et totius Ecclesiæ Domini nostri Jesu Christi conditionem contemplemur, Fidem Catholicam defendamus, sæculi vitiis strenuo resistamus, labantibus, foris domique, pie succurramus. Instant pericula. Per gentes nonnullas Orientales dura hodie regnat egestas, et fideles, sævis persecutoribus oppressi, Ecclesiæ Anglicanæ auxilium invocant. Nobis sit, quibus Deus Optimus Maximus tot beneficia dedit, lucem evangelii promovere, nosmet ipsos et concives nostros in omnibus rebus secundum Christi legem moderari, fide, sapientiâ, et charitate, in Christi Ecclesiam amorem omnium conciliare. Ad quem finem, vir admodum reverende, dabis operam tu omnia quæ huic synodo proposita sint, sedulo peragantur.

The PROLOCUTOR—*Paucis tibi verbis, Præses spectatissime, gratias agere velim, quod me Prolocutorem jam cœtus convocati suffragiis renuntiatum tam benignè accepisti tam comiter et liberalitate verè tuâ comprobatum affirmavisti. Id munus quàm indignus sum qui obtineam, nulli magis quam mihi met ipsi persuasum est. Utinam mihi lingua esset, quâ quæ sentirem incorruptâ Latini sermonis integritate proferre possem! Mihi vero parum contigit ut ad fontes eos accederem, unde mira illa concinnitas et elegantia loquendi derivature. Deest mihi literarum istarum cultus ac peritiâ; deest dicendi vis ac ratio. Ergo, quum necesse sit, ope alterius non meâ ipsius eloquentiâ fretus, ea quæ sentio apud te, Pater Reverendissime, profitebor. Non me fallit profecto, quàm difficile mihi sit opus peragendum. Quis enim nescit, quanto labore, diligentia, fortitudine utendum sit, ut, qui convocati fuerint, fratres meos bene ac feliciter regam, temperem, prudenter atque humaniter quoad possim si quis rectum ordinem evagatus fuerit, coercam, intemperanter disputantibus, si quando evenerit, fræna injiciam? Id certe mihi commodo erit, quod tamdiu domûs nostræ inferioris in conciliis versatus exercitatusque, quali opus sit disciplinâ, quali moderatione, quali firmitate animi et constantiâ, id satis cognitum ac perspectum habeo. Neque non multum profuerit, virum illum ante oculos proponere exemplum, qui rude jam donatus Prolocutoris officio se abdicavit, quanto omnium desiderio, quo amore et observantiâ, quàm insigni laude, quàm dulci rerum gestarum memoriâ ornatus! Ego vero id agam, ut quibus in rebus me tibi præsto adesse opus fuerit, mandata tua hinc illinc nuntiandi renuntiandi causâ, semper promptus, semper fidelis, semper tibi ex animo obtemperare velim. Adsit tantum, oro, præsens Deus. Deo adjuvante, spero fore ut neque Ecclesia Anglicana nec cœtus ille convocatus cui præsidere nunc mecum est, ullum per me olim capiat detrimentum.*

Their lordships then retired.

Upon the application of the PROLOCUTOR, his Grace gave permission for the Minutes of the last Convocation to be laid on the table, and for the presence of strangers in this House, subject to the discretion of the Prolocutor; and also sanctioned the reappointment of those Committees of this House which had been appointed during the last Convocation, by the direction of the Upper House, and which had not been discharged before the dissolution of the late Convocation, if this House should think fit.

His Grace the PRESIDENT and their lordships the Bishops then withdrew.

SESSION III.—*Tuesday, June 1, 1880.*

UPPER HOUSE.

The members of the Upper House assembled in the Bounty-office at two o'clock. His Grace the ARCHBISHOP presided. There were also present the Bishops of London, Winchester, Llandaff, Bangor, Hereford, St. Alban's, Salisbury, Lincoln, Bath and Wells, Oxford, Exeter, St. Asaph, Ely, Truro, Rochester, Chichester, and Lichfield. Prayers were read.

PETITIONS.

By the PRESIDENT—from Woodbridge, for an increase in the number of Proctors.

By the BISHOP OF HEREFORD—from the Clergy of Hereford, on the same subject.

By the BISHOP OF ELY—from the Clergy of Ely, on the same subject.

THE ADDRESS TO THE QUEEN.

The BISHOP OF LONDON—It is the custom and the duty of Convocation at its first meeting to address her Majesty the Queen, under whose gracious mandate it assembles. We meet on the present occasion after the Sessions of one of the longest Convocations within my remembrance, and it will be well not to begin the Sessions of another without casting the eye of memory backward. Meeting, as it did, with her Majesty's Letters of Business, which were renewed, it passed a great part of its time in very carefully going through the Rubrics of our Prayer-book, with a view to suggesting any amendments which, on the whole, it was thought desirable should be made. I need not dwell on the large amount of care and attention which was expended on that work. The review was made over and over again in both Houses, and it was not till after the most serious and protracted deliberations that the Report was made, which, before Convocation closed, was signed and directed to be forwarded to her Majesty. Whatever may be the result of that labour, the Church of England will bear witness in future times that if it does not lead to any improvement it was not for want of the most anxious care on the part of those to whom the task was intrusted. The schedule containing the amendments on which Convocation finally agreed was placed by his Grace in the hands of her Majesty's Secretary of State, and this having been done, Convocation had discharged its part of the undertaking.

We must not forget, however, that during the time in which Convocation was sitting a very large and most important addition was made to the ecclesiastical machinery—if I may use the word without offence—of the Church of England. We have seen during that time a Bill passed which enables four new dioceses to be added to the two which had already been added before.

The BISHOP OF WINCHESTER—The whole six were added during the Sessions of the last Convocation.

The BISHOP OF LONDON—That makes the retrospect even more interesting. We have seen the actual addition of three new dioceses to the Church of England, with a prospect of the power of creating three more, and in one of these dioceses we have seen very lately the foundations laid of a cathedral—I suppose the only new cathedral which has been attempted to be built in England for the last four hundred years. The interest taken in this great work has been proved by the presence of the Heir to the Throne, the Prince of Wales, in his capacity especially as Duke of Cornwall, at the laying of the first stone of the new cathedral at Truro. It is impossible to predict what business will be placed before the Convocation which now meets, but at any rate we are anxious that our very first act shall be to assure her Majesty of our attachment to her Throne and person, and to ask the blessing of Almighty God on her and on her family. Therefore I move that your lordships should agree to the following Address:—

Madam—We, your Majesty's faithful subjects, the Archbishop and Bishops of the Province of Canterbury, in Convocation assembled, approach your Majesty with the assurance of our loyal and affectionate attachment to your Majesty's Throne and person.

We rejoice that it has pleased Almighty God to keep your Majesty in health and strength since we last had the honour of addressing the Throne, and we pray that your Majesty may be long preserved to reign over a loyal and united people.

The last Convocation of the Province of Canterbury endeavoured to discharge the duty which your Majesty graciously committed to it in the Royal Letters of Business issued on the 6th July, 1871.

The result of their deliberations was, on the 15th day of August last, placed in the hands of your Majesty's Principal Secretary of State.

We desire to take this opportunity of thanking your Majesty for having given the Royal Assent in Parliament to Bills designed, under the guidance of Divine Providence, to extend the usefulness of the Church of England, by increasing the number of its home dioceses, and thus providing for the more efficient discharge of the duties of the Episcopal office, so as to promote the highest good of your Majesty's subjects.

We rejoice that three of the six new sees, for the foundation of which arrangements have been made in Parliament, with your Majesty's consent, are already endowed by the munificence of your Majesty's subjects, and that the Bishops of those sees have been appointed.

It is a great satisfaction to us to know that in one of these dioceses—that of Truro—his Royal Highness the Prince of Wales was pleased to be present as Duke of Cornwall, and personally to take a part in the foundation of a new cathedral.

We believe the Church of England retains its hold over the affections of your Majesty's subjects, and that while its usefulness is daily increasing, it is spreading throughout all the dependencies of your Majesty's Empire, and has

of late years conciliated to itself in a remarkable degree the regard of many other Christian Churches throughout the world.

It has been represented to us that our Convocation might better discharge its duties if some addition were made to its number of Proctors in the Lower House, and we desire to bring this subject under the consideration of your Majesty.

We would conclude with the prayer that the blessing of Almighty God may rest upon your Majesty and upon every member of your Royal house.

The BISHOP OF WINCHESTER—I have great pleasure in seconding the proposal of the Bishop of London, that this Address to her Majesty be accepted by your lordships' House. I have not many words to say on the subject; but I think we may congratulate ourselves on the conclusion of our labours on the Prayer-book, and not only on the conclusion of our labours, but also to a certain extent on the fact that those labours were protracted, because the very length of those labours has shown how much there is in the Prayer-book which commends itself to the feelings of ourselves and of our people. The great value of the Prayer-book consists in the excellence of its prayers and of its teaching. This excellence was so great that we felt it difficult to deal with the Prayer-book as a whole, and I do not think anybody who has attempted to improve it can have risen from the task without a conviction that the essence of it is so good that only in small details does it require to be altered. As regards the question of the increase of the number of Bishops, for which the late Ministry brought in three different Bills, I think I may venture to feel personal gratification in the division of my own diocese, inasmuch as that was the first measure; and that I, however humble, was myself the means in first proposing that measure to the Government, which set on foot, so to speak, the movement of the whole question. It is a subject of the greatest gratification to us to know that we have already in our House to-day two Bishops who, but for those Bills, would not have been amongst us, and that we not only see them here present, but have witnessed their indefatigable and efficient labours in the two new dioceses committed to their care. As to the increase of the number of Proctors in Convocation, we know there has been a strong feeling among the Clergy for a very long time in favour of a greater representation of the parochial Clergy. If her Majesty and her advisers should think it good to further this extension no doubt it would be gratefully accepted by the Clergy generally. At the same time, I think we need not suppose that the Clergy are not on the whole to a very great extent represented at present. A large body of persons are taken from every class of the Clergy—Deans, Archdeacons, Canons, and parochial Clergy. These work side by side most harmoniously in the Lower House of Convocation, and the result of their deliberations is usually wise and skilful, and such as to commend itself generally to the Clergy and to the Church. Although I myself should be very glad to see the representation enlarged, I have but little misgiving as to the efficiency of the Lower House as now constituted, and as it has been constituted

since the thirteenth century; but of course the population has greatly increased, and the number of the parochial Clergy has likewise largely increased, while the number of dignitaries has been comparatively stationary. Therefore it seemed to be a reasonable desire that the number of the representatives of the parochial Clergy in the Lower House of Convocation should also be increased. The last Convocation not only sat for a very long time, but its labours were unusually grave and efficient. Perhaps more has been done by the Convocation in the last six years than has, perhaps, been done by Convocation in any equally long period of our history. For that we cannot but be thankful. I hope that our labours will commend themselves both to the Clergy and the people of this country, and that the blessing of God will rest on our past labours, and still more abundantly on the labours of the Convocation which is now about to sit. I have great pleasure in seconding the motion that the Address to the Queen be adopted by this House.

The BISHOP OF LINCOLN—I wish to say a few words with reference to the new sees. The diocese to be created by God's help as a new diocese in your Grace's province is that which is to be formed of a portion of the diocese of Lichfield and a portion of my own. With regard to the needs of these two dioceses, I think there is no necessity for me to say a single word, but I shall be thankful if the voice of the Bishop of Lichfield, as well as my own, is raised in prayer to God in the first instance, and then that a humble supplication should go forth from this room that the faithful of the Church of England will assist us in endeavouring to discharge, as well as we can, a duty which is enough to crush the energies of men much younger than I am, and which I am afraid will overtax the energies of one who is junior to myself—the Bishop of Lichfield. I hope it will please God to relieve us from this burden, which is far too much to be placed on human shoulders. I trust that the new diocese of Southwell will be speedily formed.

The BISHOP OF LICHFIELD—I wish to add what weight my words may have to those just uttered by the Bishop of Lincoln, with reference to the extreme urgency for the creation of this new Bishopric. I do so not so much in the interest of myself, as the Bishop of the diocese to be relieved, as I do in the interest of the people committed to my charge. I believe the diocese of Lichfield, even as diminished by the operation of the new acts, will be sufficient to tax and to overtax the energies of any individual Bishop. I doubt whether any sensible relief will be given to the Bishop by the proposed change, as all his strength will be required for the diocese still remaining under his charge. At the same time, I believe the change will make a great difference to the Clergy and the Laity of the diocese. They will be able to see much more frequently the Bishop under whom they are placed, and they will have the advantage of his friendly counsel and sympathy in a manner which is quite impossible with the present vast area that is included within these two dioceses of Lichfield and Lincoln.

REFORM OF CONVOCATION.

The PRESIDENT—I have in my hand a petition addressed to the Upper House of Convocation by Clergy in the neighbourhood of Woodbridge, in the diocese of Norwich. The petitioners express their opinion that it has now become necessary that the number of Proctors of the parochial Clergy in the Lower House of Convocation should be considerably increased. Mention is made here of what is supposed to be a contrast in this respect between the provinces of Canterbury and York. In York the archdeaconry is taken as the unit, and in Canterbury the diocese is taken as the unit. I do not know whether it is the wish of those who present these petitions that there should be a representation for every archdeaconry throughout England. That would be a serious matter if it left the great diocese of London with four representatives, while six were conferred on the diocese of Peterborough. That would appear to be a *reductio ad absurdum*, unless an alteration were to be made in the number of archdeacons by increasing them in London or decreasing them in other dioceses.

SUNDAY CLOSING OF PUBLIC-HOUSES.

The BISHOP OF LONDON presented a petition from the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday:—

That your petitioners believe that the sale of intoxicating liquor on Sunday is a fruitful source of intemperance, domestic misery, pauperism, and crime.

That it is injurious to those engaged in the trade, to their families, and their servants.

That in all respects it is most prejudicial to the welfare of the people of this country, and presents the most serious obstacles to all Christian effort for ameliorating their condition.

That your petitioners rejoice to know that there exists in this country a strong desire that, except in the case of lodgers and *bonâ fide* travellers, public-houses should be closed during the whole of Sunday, and that it is found from the canvass of the householders in more than 400 places, that 675,098 householders have expressed themselves in favour of this measure, and only 77,963 stated their opposition to it, and that 48,572 were neutral.

That in 1878 three memorials in favour of this restriction were presented to the Home Secretary, and these had been signed by 6,876 Bishops and Clergy of the Church of England, 6,696 Nonconformist ministers, and 887 Roman Catholic Bishops and Clergy.

That legislation for this object would not be experimental, for it has been in operation throughout Scotland for twenty-four years, and has produced a great diminution of drunkenness and crime, and now the consumption of British spirits per head in that country is 25 per cent. less than it was before the salutary legislation was adopted.

That a similar regulation has been in force in nine-tenths of Ireland since the 13th of October, 1878, and has caused a diminution of 70 per cent. in Sunday drunkenness.

That in the Isle of Man and in several of our colonies the same legislative arrangement has been enforced for a number of years with the most satisfactory results.

That your petitioners therefore believe that the stopping of the sale of intoxicating liquors on Sunday, except in the case of lodgers and *bonâ fide*

travellers, would be productive of great benefits in England and Wales, and pray your lordships to adopt the measures which in your wisdom you deem best for obtaining for our beloved country the legislation which has been productive of such great benefits in other portions of her Majesty's dominions.

And your petitioners will ever pray.

Signed by ROBERT WHITWORTH (and others),
 Hon. Secretaries to the Central Association for Stopping the Sale of
 Intoxicating Liquors on Sunday.

His lordship said—I have great satisfaction in presenting this petition, for it appears to me the time has come when the experience of the past may fairly be pleaded for further legislation in this direction. Of course what the effect would be of stopping the sale of intoxicating liquors on Sunday might be argued beforehand, but could only be proved after trial. It has now had a trial of many years in Scotland, of some years in many of our colonies, and for a more limited period in Ireland, where the experiment may be called even more crucial; and in every case the result has been the same—namely, a considerable diminution in the consumption of spirituous liquors, and a still greater diminution in the number of cases of intoxication brought before the public. With regard to Ireland, it must be admitted that during a part of the time in which the new law has been in operation there has been a great amount of scarcity and suffering, and that must be credited with some portion of the diminution; but, making every allowance for that, there can be no doubt that Sunday closing in Ireland has been followed by a considerable diminution in intoxication. Of course this statement is contradicted. I have received letters from a society consisting of publicans, in which they direct attention to the large number of cases of drunkenness that occurred in Sligo. One reply was that the police there were in a very efficient state, but whether that excuse is needed or not, Sligo is the only case which these parties who are so deeply interested in the question can adduce. I may fairly infer that in all other parts of Ireland the effect of the Act has been as stated. One point in this matter is very much in my mind—namely, the extreme cruelty of the present system to the barmaids and other persons who are employed in public-houses. We have laws regulating the hours of labour in almost every other trade, but we have none in this. In London barmaids are kept up almost as late on Sundays as on week-days, and their constitutions wear out under the system. Merely on that ground something ought to be done to relieve an evil with reference to this class of servants. I need hardly say, however, that the evil extends far beyond that. As a matter of fact, there is a larger consumption of spirituous liquors and more intoxication on Sunday than on any other day of the week. The labouring man, no doubt, must have his beer on Sunday, as on other days, and perhaps that is the only day on which he can enjoy his dinner with his family. Still, we know by experience that beer drawn on the previous day, and properly bottled and corked, comes out as well next day as if it were just drawn from the tap. I don't know whether it is possible for

Convocation to take any steps in this matter; but, at all events, we have an opportunity of expressing our opinions on it, and our hope that legislation will be introduced to cure this evil, as has been done already to a great extent in Scotland and Ireland.

The BISHOP OF LICHFIELD—If Convocation takes up this question, it is very important that we should be careful not to be led away by deductions from the statistics. The circumstances of Scotland and Ireland are essentially different from those of England. Whereas, in England the ordinary intoxicating liquor consumed by the working man is beer, in Scotland and Ireland it is whiskey, which, unlike beer, could be easily kept in the people's houses. I have been told that the closing of public-houses in Ireland, and in some villages in England, has resulted in a considerable increase of drinking among women, who rarely go to a public-house, but who have a temptation brought into their own houses by the new arrangement. Besides, nothing is more likely to damage the cause of temperance than anything like exaggerated language or unwise measures. In my opinion it would be better to close public-houses on Sundays, excepting for one hour in the middle of the day at dinner-time, and one hour at night for supper-time, and to prohibit absolutely the consumption of liquor on the premises on Sundays. This would be far better than aiming at such a sweeping measure as is indicated in the petition.

The BISHOP OF LLANDAFF—I have never been able to satisfy myself that it would be an act of justice to close the public-houses altogether on Sunday. The mere fact of drunkenness having been diminished by Sunday closing does not appear to me to be a proof of the desirability of shutting them up altogether. Of course, when facilities for drinking are taken away, there must necessarily be much less intoxication. This, however, does not quite decide the question, for there are certain disadvantages on the other side which ought to be borne in mind. It would be very hard if a poor man could not get a wholesome glass of beer for his dinner on Sunday. Moreover, this kind of legislation makes a very great difference between the rich and the poor. These two considerations are rather a set-off against what has been said with regard to the diminution of drunkenness in places where Sunday closing has been adopted. I do not feel that I am quite satisfied on the subject.

The PRESIDENT—I may remind your lordships that this subject is one to which great attention was given by Convocation some time ago, and that the Reports published, both of this Convocation and that of York, were exceedingly valuable in enlightening the public mind on the subject. I may also remind your lordships that a Committee of the House of Lords went fully into the subject, and in all probability some legislation founded on the Report of that Committee will before long find its way into Parliament; but at present no Bill has been brought before us in Parliament for our consideration.

FAMILY PRAYERS.

The BISHOP OF EXETER—I was going to propose the reappointment of the Committee on Family Prayers. In the last Convocation a Committee was appointed to prepare a form of family prayers, and that Committee made its report towards the end of the last sitting of Convocation, and by the authority of this House permission was given to publish the Report, together with the forms of prayer which had been prepared, and to invite suggestions for amendments and alterations from all persons who might be interested in the matter. That book was published accordingly with an invitation for such suggestions, and it has had a fair sale. Up to the present time between 6,000 and 7,000 copies have been sold, and I am informed that the sale still continues, and a good many suggestions have been sent in to be considered by the Committee. The Committee, of course, ceased to exist as soon as the late Convocation ceased to exist, and I would now venture to propose that the Committee be reappointed, and that the Report should be referred back to them to consider the suggestions that have been made, and to report to the House as soon as possible on these suggestions if they think fit to adopt any of them.

The BISHOP OF LINCOLN—I have great pleasure in seconding the motion.

The PRESIDENT—Have copies of the Report been circulated?

The BISHOP OF EXETER—Yes; the Report is in the book.

The BISHOP OF LINCOLN—I venture to demur to the superscription on the cover, because it looks as if the Order of Family Prayers contained in the book had been authorised by the Upper House of Convocation. The fact is, that the publication was authorised, but the prayers were not authorised, and I cannot help thinking that the superscription on the cover might mislead persons, and lead them to think that this House is responsible for whatever is in this volume.

The BISHOP OF LLANDAFF—I think the House has some cause of complaint, because the book, which is to be had in this country and in New York, is made to appear by the superscription on the cover as if it had the sanction of Convocation.

The BISHOP OF LICHFIELD—When this matter came before the last Convocation I ventured to submit that we should take this form of prayers into our own chapel, so that by experiment we might see their merits or defects. I have myself done so. I share the feeling of the Bishop of Llandaff. After what passed in this House, I thought it was only to be published in a *quasi-private* way, and I was surprised to find that it was published as if by authority of Convocation. I think there ought to be some modification of the superscription.

The BISHOP OF WINCHESTER—As I understood, the book was to be published with a view of testing the prayers prior to their

adoption. It seems to me desirable that the alterations which have been suggested should be considered now.

The BISHOP OF LLANDAFF said he had a distinct recollection of what took place at the last Convocation, and he was certain they gave no authorisation for the publication of the book, with such a statement as that it was published with the authority of the House.

The BISHOP OF WINCHESTER—It was to be published in order to its being tested.

The BISHOP OF SALISBURY thought that the title-page was open to criticism, but nothing had been done but what had been authorised. It was thought of the greatest importance that the book should be circulated, and that suggestions should be invited. He should have thought that the criticisms which their lordships had to make should have been made to the Committee.

The BISHOP OF LINCOLN moved that the Chairman of the Committee be requested so to alter the statement on the cover of the book as to make it read "Family Prayers prepared by a Committee of the Upper House of Convocation," instead of "Family Prayers by Authority of Convocation."

The PRESIDENT read extracts from the Minutes of what took place when the matter was last before the House, to the effect that the Committee make arrangements for publishing the form of family prayers. The Committee, his Grace remarked, seemed to have power to do anything they liked.

The Bishop of Lincoln's motion was then put and carried.

THE CHURCH IN LIBERIA.

The PRESIDENT—I have promised to lay before your lordships a letter respecting the Church of Liberia, in North Africa. It appears that that body was desirous of obtaining the Episcopal service of the American missionary Bishop of Cape Palmas, and they thought that an expression of opinion from this House, wishing them God-speed, would have a great effect in inducing the American Bishop to listen to their request. Their memorial has been sent to the Convention of the Episcopal Church of America. As your lordships are aware, Liberia is an independent State, and the case is analogous to that of Hayti, which was brought before your lordships some months ago. This is one of the many proofs of the accuracy of what we have stated in our Address to the Crown, that in various scattered parts of the world people are looking anxiously for such co-operation and assistance as the Church of England is able to give. I think I may take it for granted that these people have our sympathy, and that your lordships think that the American Episcopal Church would do well to assent to the request of these people in Liberia, so that they may have regularly authorised Episcopal service.

The schedule of prorogation was then read, by which the sitting stood prorogued to the following day.

LOWER HOUSE.

Prayers were said by the PROLOCUTOR, and the Præconization was made by the ACTUARY; the Minutes of the Session of Friday, the 30th April last, were read and confirmed and ordered to be reduced into Acts, according to the ancient practice of Convocation.

The PROLOCUTOR named as his Assessors for the present Session the Deans of St. Paul's, Westminster, and Bangor; the Archdeacons of Canterbury, Maidstone, Lewes, and Bristol; Canons Norris, Bright, Butler; and Prebendary Gibbs.

The PROLOCUTOR—Before proceeding with the business of the day, I wish to express my thanks to the House for the great honour which it has conferred upon me by placing me in this chair. In the learned speech which I made an hour ago, and which, as I said, was not my own composition, I could not help smiling at those gracefully turned sentences which referred to the guiding of our debates and the difficulty of keeping order. They were, I thought, scarcely applicable to this House, which is remarkable for the calm and temperate way in which its discussions are carried on. The *odium theologicum* is quite unknown to us. I will, however, do my best to assist you in your work, and great as I feel the honour of being placed in this seat, it is the more valued on account of the kind way in which that honour was conferred. I shall best express my sense of your kindness by a determination to discharge the duties of the position in the best way within my power; and if I fail the House will forgive me. My difficulties seem all the greater when I remember how well those duties have been performed for so many years by our late Prolocutor. There is one point in which I certainly cannot even attempt to follow his example. It was his custom, as most of you know, to give us at our first meeting every year an able and oft-times a touching and affecting account of those who since our separation were removed by death, or any other cause. All men have their special gifts, and the ability proper to do that is not mine. I regret that he is not now sitting beside me to discharge that duty. We shall indeed miss his calm and judicial mind if he should choose to absent himself from our deliberations, which I am quite sure we all hope he will not do.

CANON BUTLER—I wish to give notice that at the earliest opportunity I shall move a vote of thanks to our late Prolocutor for his long and faithful services.

NOTICES OF MOTION.

The ARCHDEACON OF TAUNTON gave notice that with respect to the election of Proctors for Clergy he should, as early as possible, propose the following draft preamble and resolutions:—

“That whereas the parochial Clergy are exposed, in the exercise of the

franchise in respect of election of Proctors for Convocation, to trouble, inconvenience, and expense, amounting in many cases to practical disenfranchisement, it appears to this House:—

“1. That it is advisable that the remedy for this anomaly be found, so far as the Province of Canterbury is concerned, in some general arrangement recommended by this House, and having the sanction of his Grace the Archbishop, President of the Synod, and their lordships the Bishops of the Upper House, rather than left to several arrangements in the several dioceses of the province.

“2. That the remedy hereinbelow proposed appears to be simple, easy, inexpensive, and free from substantial objection:—

“(a) That the Mandate for election having been received in due course of law, and transmitted by the Bishop to his Archdeacons, with day named by the Bishop for assembling of the Archdeacons, with the Chancellor of the Diocese, or his official, at the usual place of election for the purpose of receiving nominations of candidates signed by proposers and seconders (the day so named being not less than fourteen days after such transmission), the several Archdeacons proceed to communicate the same to the Rural Deans and assistant Rural Deans of the archdeaconry by printed form; such form to contain also the day of election named by the Bishop;

“(b) That the nominations so signed and received be communicated forthwith by the several Archdeacons to the Rural Deans and assistant Rural Deans upon printed forms to be supplied by the Archdeacons for that purpose, with request that they will collect the votes of the Clergy in each deanery or division of it, and transmit them upon the same forms under their hand, within a given day, to the Archdeacon;

“(c) That the Archdeacons, with the Chancellor of the Diocese, or his official, again assemble, at the usual place of election, upon the day named by the Bishop, open the voting-papers, and declare elected the candidates having the greater number of votes; the return of such election to be made as heretofore;

“(d) That if no candidate be nominated beside those returned for the previous Convocation, the election be declared, and return made as above accordingly;

“(e) That in the event of any unforeseen vacancy occurring between transmission of Mandate and return of election, the Bishop at his discretion take order for providing for such contingency.”

ARCHDEACON EARLE—“That his Grace the President be respectfully requested to direct the appointment of a Committee of the Lower House, to consider the *status* of the unbenefficed Clergy with reference to their representation in Convocation.”

CANON GREGORY—“That any Resolution of this House, upon which it is intended that the co-operation of the Upper House should be asked, shall be confirmed at a subsequent sitting of the House, not taking place on the same day with the passing of the Resolution of this House, and that no Resolution be taken to the Upper House until it has been so confirmed.”

STANDING ORDERS.

In answer to a question whether it was competent to move an amendment to the Standing Orders at this stage,

The PROLOCUTOR said—Any such proposition cannot be discussed without notice; and, as we cannot go on without Standing Orders, I suggest that the old ones should be accepted provisionally.

This was agreed to accordingly.

PETITIONS.

The following petitions were presented:—

By ARCHDEACON DENISON—Signed by fourteen of the Clergy of the Rural Deanery of Axbridge, diocese Bath and Wells, in favour of an improvement of the manner of electing Proctors for the Clergy.

By BISHOP PARRY—Signed by one Clergyman and two laymen, diocese Manchester, against the sale of intoxicating liquors on Sunday.

By ARCHDEACON LEAR—Signed by himself on behalf of fourteen of the Clergy of his Archdeaconry, against the Burial Laws Amendment Act, 1880.

By CANON ARGLES—Signed by two Rural Deans, diocese Peterborough, for an increase in the number of representative Proctors in Convocation.

By CANON BARLOW—Signed by four of the Clergy of the Rural Deanery of South Malmesbury, diocese Gloucester and Bristol, as to the right of the Sees of Gloucester and Bristol to be still represented by four Proctors.

By CANON YARDE—Signed by five of the Clergy of the Rural Deanery of Gosgote, diocese Peterborough, for more adequate representation of the Clergy in this House.

FINANCES.

The following statement of the finances of the late Convocation was read by TREASURER GIBBS, and ordered to be entered on the Minutes:—

RECEIVED.		
Balance in hand at Audit, February, 1879.....	£147	12 5
Share of expenses of 1878, contributed by the Upper House	74	1 6
Arrears of assessments made before 1879	53	0 0
Assessment made in 1879	183	0 0
	£157	13 11
EXPENDED.		
Actuary for attendances in 1879	£31	10 0
Disbursements and collecting	27	11 0
	£59	1 0
Stationery	£4	10 0
Rush, for attendance	8	18 6
Paul, for <i>Chronicle</i>	130	4 6
West, for issuing ditto, &c.	18	8 6
Nichols, for printing Reports of Committees, &c.....	230	7 6
Prolocutor's incidental expenses	5	0 0
	397	9 0
Balance in hand	1	3 11
	£457	13 11

Examined and found correct.

MICHAEL GIBBS.
BENJAMIN HARRISON.
ROBERT GREGORY.

TREASURER GIBBS also read an account of the amount of expense relating to 1879—viz., 147*l.* 15*s.* 7*d.*, due from the Upper House, which he requested the Prolocutor to take up to their lordships.

On the motion of TREASURER GIBBS, seconded by CANON RAWLINGS, the House agreed to a voluntary assessment, for meeting the expenses of the House for this year, of 1*l.* each Dean, 15*s.* each Archdeacon and Proctor for a Chapter, and 10*s.* each Proctor for the Clergy.

PETITIONS AND MATTERS PARLIAMENTARY.

TREASURER GIBBS—I beg to present the Report of three members of the late Committee on Petitions and Matters Parliamentary, and to move that it be printed for the use of Convocation.

SIR F. GORE OUSELEY—I second the motion.

Agreed to. (See Appendix.)

CHAIRMEN AND CONVENERS OF COMMITTEES.

TREASURER GIBBS—In the last group of Sessions, I was requested by the Prolocutor to draw up rules for the convenience and guidance of Chairmen of Committees, and I now present a draft of those rules. I move that it be referred to the Committee on Standing Orders.

SUB-DEAN CLEMENTS—I second the motion.

The PROLOCUTOR—This is a most valuable paper, as, if adopted, it will enable Conveners and Chairmen of Committees all to work on one uniform system.

Agreed to.

CONVOCAION OF CANTERBURY.

DIRECTIONS FOR THE GUIDANCE OF THE CONVENERS AND CHAIRMEN OF COMMITTEES OF THE LOWER HOUSE.

The CONVENER, on his appointment by the PROLOCUTOR, is—

1. To obtain from the Actuary a list of the members of the Committee, and the number to form a quorum, and a copy of the Minutes giving the date when, and the purpose for which, the Committee was appointed.

2. To convene the members for the election of one of them to be the Chairman of the Committee.

3. To give to the Chairman the information obtained from the Actuary in pursuance of the foregoing directions.

4. To inform the Prolocutor which member of the Committee has been elected its Chairman.

The CHAIRMAN is—

1. To convene the members of the Committee from time to time, naming the place and hour for their meeting.

2. To take Minutes of the business then transacted, or to procure some other member of the Committee to do so.

3. To prepare a Draft Report, and cause the same, if necessary, to be printed and sent to the members of the Committee for their individual private consideration.

N.B.—The Report should commence thus :—

CONVOCAATION OF CANTERBURY.

LOWER HOUSE.

REPORT OF COMMITTEE APPOINTED [dated] ON [naming the subject].

At the top of the first page it may be well to print (and to erase when the Report is finally agreed to for presentation) *Private, for the consideration of the Committee only, who will meet to consider this Draft Report at* on at o'clock.

At the bottom of the first page of the Report the names of the members forming the Committee must be printed; see Standing Order XXXII.

4. To correct and alter the Draft Report until the Committee has agreed to it and ordered it to be signed by the Chairman and presented to the Lower House of Convocation. The Chairman will be careful to insert the date when he signs it. At the top of every page of the Report it will be convenient to print the subject, as, for instance, REPORT ON CLERGY DISCIPLINE.

5. To append to the Report one or more resolutions drawn up with the approval of the Committee, and to have them printed on a page distinct from the Report and headed "Resolutions to be moved when this Report comes on for discussion."

6. To order 500 copies of the Report to be printed, and to direct the printer to keep 330 of them for the *Chronicle*, and to send the remaining 170 copies to the Jerusalem Chamber addressed to the Chairman by name; and also to keep the type standing until further order respecting it be given by the Prolocutor, or some one deputed by him. When Minutes have been kept of the Committee's meetings it may be well that they should be handed to the Prolocutor when the Report is presented to the House.

7. To present the Report to the Lower House, and then to move that it be printed for the use of Convocation, and in due time to bring forward the discussion, in accordance with the Standing Order XXXIV. 2.

8. To inform Mr. Paul, at 3, Edith-cottages, West Kensington, S.W., the owner and editor of the *Chronicle of Convocation*, that copies of the Report (naming it) are at Messrs. Nichols, and will be delivered to him, or to his order, for publication with the *Chronicle* for the current year.

COMMITTEES.

The PROLOCUTOR—I have received permission from his Grace to reappoint, if the House wishes it, all the Committees sitting at the time of the dissolution of the last Convocation. I regret that we shall lose the services of several very valuable members, amongst whom I may especially mention the two Proctors for Hereford, Mr. Joyce and Dr. Jebb. They are no doubt replaced by extremely able men, but it would be difficult to find men exactly fitted to take their places. Mr. Joyce was remarkable for his extensive knowledge of Church law, and in his way Dr. Jebb was equally remarkable, besides the *perfervidum ingenium* which he brought to our councils. I may mention that I hope some member will move for a Committee to consider the propriety of appointing two Vice-Prolocutors, either of whom will be ready to take the chair in the absence of the Prolocutor.

ARCHDEACON DENISON—I made the same suggestion at the last election of our late esteemed Prolocutor, as consistent with the ancient practice of Convocation; and I now move that the subject be remitted to the Committee of Privileges.

CANON RAWLINSON—I second the motion.

Agreed to.

JOINT COMMITTEES.

The PROLOCUTOR—I have received the permission of his Grace the President to appoint members of this House on Joint Committees appointed during the late Convocation:—

Revision of the Authorised Version.—Bishops of Winchester, Llandaff, Gloucester and Bristol, Salisbury, Bath and Wells; the Prolocutor; Deans of Westminster, Canterbury, Ely, Rochester, Lincoln, Lichfield, Llandaff; and Archdeacon Harrison.

Sisterhoods and Deaconesses.—The Bishops of Winchester, Lincoln, and Oxford; the Prolocutor; Archdeacons Hessey, Sir G. Prevost, and Ffoulkes; Canons Miller, Butler, Hopkins, and Stephens.

Aged and Infirm Clergymen.—The Bishops of London, Winchester, Lichfield, Gloucester and Bristol, Bangor, Ely, Peterborough; the Prolocutor; Deans of Winchester, Lichfield, and St. Asaph; Archdeacons Buchanan and Holbech; Sub-Dean Clements; Canons Miller, Gregory, Sapse, Lloyd, and Puckle; Prebendaries Gibbs and Pigott.

Providing a Church House.—The Bishops of Winchester, Lichfield, and Rochester; the Prolocutor; Archdeacons Hessey and Bishop Piers Claughton; Canons Gregory, Miller, and Wilkinson.

[It was agreed that the following should be the title of the Committee appointed to deal with the subject of Education:—"A Committee for considering the best means for securing that the Children of this country be educated in the Principles of the Church of England."]

COMMITTEES.

The following Committees were then appointed:—

Standing Orders.—The Prolocutor; the Dean of Lichfield; Archdeacons Harrison, Ady, Denison, Earle (convener); Canons Gregory, Norris, Jeffreys, Lloyd; Prebendaries Gibbs and Ainslie.

Privileges.—The Prolocutor; Deans of St. Asaph, Lichfield, Lincoln, Rochester; Archdeacons Harrison (convener), Bishop Piers Claughton, Denison, Grant, Hopkins, Puckle, Nevill, Jeffreys; Prebendaries Gibbs, Ainslie, and Payne.

Gravamina et Reformacula.—The Prolocutor; Deans of St. Asaph and Lichfield; Archdeacons Randall (convener) and Chapman; Chancellor Harington; Canons Harvey, Potter, and Vaughan; Prebendary Gibbs.

Petitions and Matters Parliamentary.—The Prolocutor; Archdeacons Harrison, Buchanan, and the Bishop of Nottingham; Canons Gregory, Barlow, D. Williams, and Wilkinson; Prebendary Gibbs (convener).

Library.—The Prolocutor; Dean of Westminster; Archdeacon Jennings; Canons Prothro (convener) and Wilkinson; Prebendary Gibbs.

Expenses.—The Prolocutor; Deans of Winchester and Lichfield;

Archdeacons Denison, Jennings, and Burncy; Canon Gregory; Prebendary Gibbs (convener).

Election of Proctors for Convocation.—The Prolocutor; Deans of St. Paul's and Lichfield; Archdeacons Ady, Balston, Emery, Chapman, Sir G. Prevost, Hessey, and Earle; Sir J. E. Philipps; Sub-Dean Clements (convener); Canons Gregory, Miller, Barlow, Thynne; Prebendaries Gibbs and Sadler; Rev. R. C. Knight.

Disabled Clergymen.—The Prolocutor; Dean of Lichfield; Archdeacons Allen and Bishop Trollope; Canons Gregory, Hopkins (convener), and Sumner; Prebendary Gibbs.

Occasional Services.—The Prolocutor; Deans of Lichfield and Llandaff; Archdeacons Ady, Emery, Randall, Hessey, Lear, and Earle; Sir F. Gore Ouseley; Canons Bright, Miller, Butler, Sumner, Douglas, Jeffreys, Wilkinson, Yard (convener); Prebendaries Gibbs and Sadler.

Law of Churchwardens and Church Seats.—The Prolocutor; Dean of Lichfield; Archdeacons Hessey, Bathurst, Pott, Sanctuary, Fearon, Ffoulkes, Chapman, Emery (convener), Hannah, Iles, Ady, Trollope, Sir G. Prevost; Canons Hopkins, Miller, Puckle, Hinds Howell, Prothero, D. Williams; Rev. R. C. Knight.

Clergy Discipline.—The Prolocutor; Deans of St. Paul's, Winchester, Chichester, Ely, Lichfield, Lincoln, and Rochester; Archdeacons Harrison, Bishop Piers Claughton, Pott, Sir G. Prevost, Bishop McDougall, Maltby, Kaye, Grant; Canons Gregory, Butler, Harvey, Perry, Hopkins, Erskine Clarke, Sumner; Sub-Dean Clements; Prebendary Gibbs.

Spiritual Provision for English Sailors.—The Prolocutor; Archdeacons Randall (Bristol), Bishop of Dover, Bishop McDougall, Nevill, Allen, Bishop of Nottingham (convener), Earle; Canons Gregory, Hinds Howell, Puckle, Sumner, Bevan; Chancellor Phillips; Prebendaries Campion and Hoekin.

Fallen Women.—The Prolocutor; Dean of Chichester; Archdeacons Randall (Buckingham), Bishop of Dover, Ady, Fearon, Hessey, Ffoulkes, Hannah, Thicknesse, Earle, Bishop of Nottingham; Canons Gregory, Miller, Rawlinson, Butler, Hopkins, Miles (convener), Puckle, Sapte, Yard; Prebendaries Ainslie, Campion, Gibbs, Edwards.

Law of Discipline.—The Prolocutor; Deans of Lichfield, Peterborough, Chichester, St. Asaph; Archdeacons Harrison, Hessey, Kaye, Palmer, Denison (convener); Canons Miller, Butler, Sumner, Jeffreys, Miles, Yard, Douglas, and Hopkins; Prebendary Gibbs.

Duties of Archdeacons.—The Prolocutor; Dean of Lichfield; Archdeacons Hessey, Vesey, Hannah, Thicknesse, Cheetham, Chapman, Grant; Canons Bright, Hinds Howell, Miles.

Intercommunion.—The Prolocutor; Dean of Lichfield; Arch-

deacons Sir G. Prevost, Lear, Denison, Hannah, Kaye; Canons Perry, Butler, Yard (convener); Prebendaries Campion, Edwards, Sadler; Revs. G. W. Pigott, W. Bree, J. Sinnett.

Board of Missions.—The Prolocutor; Archdeacons Bathurst, Emery, Sir G. Prevost, Bishop McDougall, Buchanan; Sir F. Gore Ouseley; Canons Wilkinson (convener), Lloyd, D. Williams, Butler, Gregory; Sir J. E. Philipps; Rev. R. W. Hayward.

Firstfruits and Tenths.—The Prolocutor; Dean of Lichfield; Archdeacons Hessey, Grant, Pott, Jacob, Bathurst, Ffoulkes; Canons Gregory, Hopkins, Potter, Pownall; Prebendary Gibbs (convener).

Local Taxation and Rating.—The Prolocutor; Dean of Lichfield; Archdeacons Grant, Sanders, Lear, Bishop of Nottingham; Canons Hopkins, Hinds Howell, Sumner; Prebendaries Edwards and Gibbs (convener).

Home Reunion.—The Prolocutor; Deans of Lichfield and Bangor; Archdeacons Hessey, Kaye, Earle, Lear, Lewis, Walker, James; Canons Argles, Miller, Puckle, Erskine Clarke, Miles, Norris, Bevan; Prebendaries Campion (convener), Edwards, Stephens; Rev. P. C. Ellis; Sir J. E. Philipps.

Constitutions and Canons Ecclesiastical.—The Prolocutor; Deans of Winchester (convener), Lichfield, and Lincoln; Archdeacons Pott, Fearon, Palmer, Grant, Chapman, Denison; Canons Bright, Lowe, Swainson, Hopkins, Hinds Howell, Lloyd, Perry, Sumner; Prebendary Gibbs.

Intemperance.—The Prolocutor; Deans of Canterbury and Westminster; Archdeacons Emery, Allen, Fearon, Sir G. Prevost, Walker; Sub-Dean Clements; Canons Argles, Harvey, Wood, Hopkins (convener); Prebendaries Dayman and Gibbs.

Primary Education.—The Prolocutor; Dean of Rochester; Archdeacons Bathurst, Pott, Sir G. Prevost, Bishop of Nottingham, Fearon, Randall (Bristol); Ady, Emery, Sanctuary, Allen, Chapman, De Winton, Sanders, Maltby; Canons Hopkins, Lloyd, Gregory, Barlow, Butler, Potter, Sumner, and Miles; Prebendaries Gibbs and Campion; Rev. W. Feetham.

Church and Diocesan Societies.—The Prolocutor; Archdeacons Groome, Hannah, Emery, Hobhouse, Randall (Buckingham), Holbech, Iles, Randall (Bristol); Canons Butler (convener), Stephens, Douglas, Sumner, Gregory; Prebendaries Edwards, Ainslie, Gibbs, Kempe; Rev. W. Bree.

Diocesan Conferences.—The Prolocutor; Archdeacons Harrison, Hessey (convener), Emery, Sanders, Iles, Ffoulkes, Maltby, Randall (Bristol), Perowne, Thieknesse, Ady, Lewis, Holbech, Hannah, Sanctuary; Sub-Dean Clements; Canons Gregory, Rawlinson, Puckle, Erskine Clarke, Sumner, Butler, Pownall, Douglas, Neville; Prebendaries Salmon, Hockin, and Bevan; Rev. P. C. Ellis.

THE ADDRESS TO THE CROWN.

The PROLOCUTOR having read the Address (see report of Upper House, p. 26), the House proceeded to discuss it clause by clause.

CANON RAWLINSON, on the fourth paragraph, viz.:—

The result of their deliberations was, on the 15th day of August last, placed in the hands of your Majesty's Principal Secretary of State—

said—I think those words are erroneous. There is no such person as “her Majesty's Principal Secretary of State.” There are several, and they are all legally and exactly on a par.

ARCHDEACON DENISON—I am sorry to differ from one who is usually so accurate; but the head of the Home-office is the Principal Secretary of State. Besides, there is no doubt the Royal Letters of Business were communicated to Convocation through the Home Secretary.

The DEAN OF LINCOLN—I believe it is correct as it stands.

CANON RAWLINSON—I have a son in the Home-office, and I have heard him say that, when documents come addressed simply to the Secretary of State, they often travel about from one to the other before they reach the right hands.

The PROLOCUTOR—We need pass no resolution upon it, but I will mention that a doubt as to the correctness of the phrase has been raised.

On paragraph 7:—

It is a great satisfaction to us to know that in one of these dioceses—that of Truro—his Royal Highness the Prince of Wales was pleased to be present as Duke of Cornwall, and personally to take a part in the foundation of a new cathedral—

it was agreed by 33 to 10 to insert the word “graciously” before “pleased.”

The following passage was the subject of much discussion:—

We believe that the Church of England retains its hold on the affections of nine-tenths of your Majesty's subjects; and while its usefulness is daily increasing, it is spreading through all the dependencies of your Majesty's empire, and has of late conciliated to itself in a remarkable degree the regard of many other Christian Churches throughout the world.

CANON BUTLER—I should like to know what the last words, “the regard of many other Christian Churches throughout the world,” mean. It is indefinite, and I propose to alter it to “other branches of Christ's Church.”

The PROLOCUTOR—Their lordships must have had something in their minds to which they refer, but I cannot say what it is.

ARCHDEACON HARRISON—I have heard that the Archbishop has lately received some addresses from the Armenian and other Churches in the East. The passage may have a reference to that circumstance. It would certainly be better if the word “many” were omitted.

ARCHDEACON DENISON—They know in the other House what they

mean, but we have no one to interpret that meaning for us. I should be glad to know what Churches are referred to.

The DEAN OF CHICHESTER—For the sake of simplicity, I move the omission of the word “Christian,” as needless and tautological. There are other religious bodies, but there are no “Churches” which are not Christian.

SUB-DEAN CLEMENTS—I second that.

ARCHDEACON HARRISON—I do not see that the introduction of that word excludes simplicity. It is, at any rate, a Scriptural expression. There is a great deal said about the Churches of Christ in the Epistles; for example, “The Churches of Asia salute you;” “the Churches of Christ salute you;” “we have no such custom, neither the Churches of God.” Our Canons speak of the Churches of England, Ireland, and Scotland; and they are also mentioned in the Bidding Prayer. The phrase as it stands, then, is better than speaking of branches of the one Church of Christ.

ARCHDEACON PALMER—I shall propose to withdraw the entire clause. I have no information of many Churches in other parts of the world having expressed admiration and regard for this Church of England, and I look upon it as a humiliating thing to boast of such a circumstance, if it be the fact, at a juncture like this, when there is an active body like the Liberation Society, and the Church is now being dealt with by Parliament in a way which does not show an overwhelming appreciation of her in our own country.

ARCHDEACON EARLE—I second the entire omission of the clause. As there appear to be no authoritative grounds for the statement, its insertion is, to say the least, unwise.

SIR F. GORE OUSELEY—I must remind the House that the American Church has of late been drawn to us in a remarkable manner, and the Archbishop may be alluding to the attendance of the Bishops of other Churches at the Lambeth Palace Conferences.

ARCHDEACON PALMER—If the Archbishop intended to pay some compliment to the American Bishops for their readiness to attend the Conferences at Lambeth, I should have no objection; but this sentence is not calculated to convey any definite meaning of the sort. It looks like a great puff for ourselves. In the first place, I should like to have stronger evidence of the progress the Church is making in the sympathy of foreign Churches; and secondly, if I had it, I should not like to say anything about it. My motion is to omit all the words after “empire.”

ARCHDEACON DENISON—Let us ask their lordships to say in so many words what they mean.

CANON GREGORY—I confess it does appear to me like blowing our own trumpet, and that I do not think at all desirable.

The DEAN OF CHICHESTER—Archdeacon Palmer has put the matter in rather a painful light; but I cannot for a moment agree

with him that the paragraph is mere fanfaronade. It really expresses the yearning of the English Church for brotherly sympathy, and her gratification at finding that sentiment returned. I have seen a remarkable letter from the Armenian Patriarch to the Archbishop, and the attitude of the American Church is equally notable. If the words proposed to be omitted are left out, the sentence will then become a singularly bald one; and, indeed, it will require to be entirely recast.

CANON RAWLINSON—I think it will neither be courteous nor Christianlike to omit this passage, which merely says that Convocation is alive to a desire for intercommunion and increased union between the various branches of Christ's Church. Our spiritual fathers seem to say to us a time has arrived when our sympathy should be shown by some public act, and some distinct notice taken of that desire for intercommunion. Their lordships seem to have inserted the words in question to mark our appreciation of the way in which foreign Churches have held out their hands to us and shown their desire to embrace us as brethren; and not only of Churches which have sprung from our own, like that of America, but also the Churches of the East—Abyssinian, Armenian, and Greek. With regard to Cyprus, there is also to be noted that the Church there have agreed to receive English Churchmen at the Holy Communion. That is what we want. We cannot expect to bring all our differences into agreement—that is not, perhaps, altogether desirable—but those differences ought not to debar us from communicating in one another's churches. I think that members of the English Church should be received wherever in the world there is a branch of Christ's Church, on bringing letters from their Bishops, or other authority. That is the sort of union we want; and of late years something has been done in that way. It would, therefore, be an exceedingly ungracious thing both to those Churches and to the Upper House entirely to ignore the subject. I earnestly trust that the House will not take the advice of Archdeacon Palmer, but see that the time has come for us to act towards other Churches in a kind, gracious, and courteous way.

ARCHDEACON SANCTUARY—I think that the former part of the paragraph is as much a blowing of our trumpet as the latter; and it would be desirable, therefore, to strike it out altogether.

CANON YARD—It is a matter of congratulation amongst ourselves that the efforts which have been made in late years to bring the Eastern Churches nearer to ourselves have to a certain extent been crowned with success. They do feel sympathy with us, and we have sympathy with them. As a recent instance I may mention that a colonial Chaplain, who is building a church at Patras, has received expressions of the warmest interest and sympathy from the authorities of the Greek Church there. It is not then a blowing of trumpets, but only a rejoicing that anything like union has been accomplished.

The REV. P. C. ELLIS—I would express a hope that words will be inserted excluding the idea that what are sometimes called “our dear Dissenting brethren” are referred to.

The proposal to omit the passage was then negatived by 53 to 25.

The alteration suggested by CANON BUTLER, that of substituting the words “other branches of Christ’s Church” for the words “other Christian Churches,” was agreed to, and the word “many” was struck out.

CANON WILKINSON—I propose to omit the words “in a remarkable degree.” After listening to the debate, nothing seems to be more patent than that the House is unwilling to use language with regard to the Church of England which is exaggerated.

ARCHDEACON DENISON—I second the motion.

On a show of hands it was negatived.

ARCHDEACON EARLE—I think the phrase, “conciliated to herself,” is a very awkward one. It will hardly bear analysis. Could we not say “gained to herself”?

The PROLOCUTOR—It is not very good English, but it is quite as good as “gained.”

The amendment was not pressed, and the paragraph as amended was agreed to.

CANON GREGORY—I have placed on the table a rather long amendment on the next paragraph, relating to reform of Convocation, and as it is now five o’clock, and I shall have to address the House at some length, I beg to move the adjournment of the debate.

Agreed to.

The Benediction was pronounced by the ARCHDEACON OF STOW, Bishop-Suffragan of Nottingham; and the PROLOCUTOR afterwards stated that he had received the direction of his Grace the President to continue and prorogue the present sitting of this Convocation to and until the following day, Wednesday, the 2nd instant; and the House was prorogued accordingly.

UPPER HOUSE.

SESSION IV.—*Wednesday, June 2, 1880.*

The House met at eleven o'clock. His Grace the ARCHBISHOP presided. There were also present the Bishops of London, Winchester, Llandaff, Norwich, Hereford, Bangor, St. Alban's, Salisbury, Lincoln, Bath and Wells, Oxford, Exeter, St. Asaph, Truro, Ely, Rochester, Chichester, and Lichfield. Prayers were read.

PETITIONS.

By the BISHOP OF SALISBURY—from the Clergy and Laity of Salisbury, against any alteration in the Book of Common Prayer; from the Archdeaconry of Sarum against the Burials Bill.

By the BISHOP OF BATH AND WELLS—from the Clergy of the Rural Deanery of Axbridge, in favour of an extension of the number of Proctors.

THE PRAYER-BOOK.

The PRESIDENT—I have received a letter from Colonel Hardy, who says—"I am desired by Archdeacon Denison to send to your Grace the accompanying declaration, signed by 50,000 persons, against any alteration in the Prayer-book." The words of the form of declaration are as follows:—

Form of Declaration (to be signed by men and women) to be presented to his Grace the Archbishop of Canterbury, Primate of All England.

We, the undersigned Clergy and Lay communicants of the Church of England, do hereby subscribe our names to the three following resolutions, carried unanimously at two meetings of Churchmen, held at Exeter Hall and St. James's Hall, London, Thursday, November 13, 1879, and ordered to be embodied in a declaration to be circulated for signature by Clergy and Lay communicants throughout the country:—

"1. That it is not expedient at the present time to alter the Prayer-book.

"2. That if at any future time such alteration be contemplated, the Lower Houses of the Convocations of Canterbury and York require first to be made adequate representatives of the Clergy of the two provinces.

"3. That, without pronouncing any opinion upon the Bill commonly known as the 'Bishop of Carlisle's Bill,' intituled 'An Act to provide facilities for the Amendment from time to time of the Rites and Ceremonies of the Church of England,' yet, inasmuch as it contemplates legislation at this time upon concurrent advice of Convocations as now constituted, this meeting cannot approve of the said Bill."

Your lordships will perceive there is some little difficulty with regard to this matter, because it is not actually a petition to Convocation, but a form of declaration, and it is submitted to me in a private

letter, with a request that I will communicate it to Convocation. I see no reason for not complying with that request, and, therefore, I will present it to your lordships. It seems to me to be a protest against what was done by Convocation at its last sittings.

EDUCATION IN THE EAST.

The PRESIDENT—In a few words which I addressed to the Lower House, I mentioned that various bodies had communicated with me on the subject of the extension of schools and the better education of the Clergy in the East. I now wish to recall your lordships' attention to the discussion which took place at the last group of Sessions respecting Christians dwelling on the confines of Persia and Armenia, who, for a long time, have been urging on the authorities of the Church of England the desirability of sending to them certain persons to enable them to form schools and conduct the education of their Clergy in a more satisfactory manner. Very great difficulties have stood in the way of such a movement. Some years ago a Clergyman in London (Mr. Cutts) was deputed to visit those countries, and he made a very interesting report on the subject. His presence there was hailed by the Patriarch and the whole of the Bishops and Clergy who could be got together, and great expectations were formed that we should be able to do something satisfactory in assisting them in their laudable effort to improve the schools, and assist in improving the education of the Clergy. Difficulties have arisen partly from the disturbed state of the country and partly from the difficulty of providing large funds for the purpose of carrying the objects to a satisfactory solution. Two great societies—that for the Propagation of the Gospel in Foreign Parts and the Christian Knowledge Society—granted certain sums of money, to be placed at the disposal of the two Archbishops, and various names of persons who were ready to go out have been mentioned. We wrote to the Professors of the two great Universities and other authorities, requesting them to submit to us the names of persons who were suitable for the object. Unfortunately, one of those gentlemen who were named is too ill to be able to go. The other is able to go, and we hope to obtain the name of another very speedily. The state of the country is not satisfactory, but, from the assurance of the authorities, we are satisfied that there is no such danger to Englishmen travelling there as that to which the natives are exposed. I have also reason to believe that such a movement will not be looked upon in any unkind light by the American missionaries who have long laboured there. All persons acquainted with the feelings of the Christians living in these parts state that, although the American missionaries have done a great deal of good, and have gathered a considerable number of persons together, they are not likely to make any great progress with the mass of Christians connected with those Churches, because the persons frequenting them are naturally deeply attached to the forms of Christianity which have prevailed in the Christian Church from the

earliest times, and which do not prevail amongst the body who send forth the American missionaries. The great hindrance in the way of a more enlightened Christianity is the fact that no effort of a long-continued kind has been made in their favour, except by those persons who have been sent from America and who belong to what may be called the Independent body. Letters which I have received from the Patriarch and other persons who are interested in the state of the country leave me very little doubt that any persons who may be sent out would be very welcome, and that a great field of labour, which is likely to yield an abundant harvest, would be open to them. I have called your lordships' attention to this matter in order that your lordships may take the opportunity of pointing out to me or to the Archbishop of York any gentleman who may possess the requisite qualifications, and who may be able to join with the gentleman now ready to go out. I believe that a knowledge of the Oriental languages is not an indispensable qualification, and I hope your lordships may be able to assist me in my efforts to find out suitable men for the purposes I have mentioned.

VISITATION FEES.

The BISHOP OF OXFORD—I wish to say a few words respecting the fees payable at Visitations. This subject causes considerable anxiety in many dioceses, from the unwillingness on the part of churchwardens to pay them, and also from questions arising as to the funds out of which the cost of them should be defrayed. It is said that since the abolition of compulsory Church-rates there has been no fund out of which such fees could be paid. Consequently there is a growing unwillingness to pay them, and that unwillingness has increased since the Table of Fees was altered by the Archbishops of Canterbury and York and the Lord Chancellor, under the Acts of Parliament in that behalf. The effect of what was done by them was actually to raise the amount beyond what had been previously paid. In other dioceses it left the amount as it was, and in some it reduced it; but the whole result is that there is a great deal of uneasiness, and that the work of Visitation is considerably impeded by the continual annoyance expressed by the churchwardens who refuse to pay the fees, and who yet claim to be admitted to their office. Very often there is a kind of remonstrance on the part of the Ordinary with the parochial officers on the subject. Frequently there is an "ignorant impatience" of that kind of taxation, and it interferes a good deal with the usefulness of Visitations. The question I wish to ask your Grace is whether your Grace and the Archbishop of York and the Lord Chancellor are ready to exercise the powers conferred upon you by the statute, and to consider the Table of Fees, so as to bring it down to the sum paid in those dioceses where the fees were at the lowest, so that none shall have cause to complain that the action under the new law has been, in fact, to raise the fees. I will also venture to express a hope that the Archbishops and the Lord Chancellor will

go further than that, and bring down the fees to the lowest point possible. If the present state of things goes on, I am afraid that year after year more parishes may decline to pay, and that the fees may ultimately disappear in that way, except in the few cases where there is a fund out of which you can compel them to pay their fees.

The PRESIDENT—Your lordships will remember that this and kindred matters formed the subject of discussion in a Select Committee of the House of Lords some few years ago, and that a Bill was prepared which many of us have good reasons to remember. The circumstances connected with the payment of the very large expenses which that Bill caused have probably impressed it upon our memory. Besides that there have been various private discussions among your lordships on the subject, and I think the result of the whole of these discussions and of the abortive attempt at legislation has been that the two Archbishops and the Lord Chancellor are expected to remodel the whole Table of Fees according to the powers vested in them by existing Acts of Parliament. I undertook to communicate with the Lord Chancellor and the Archbishop of York with a view of having that speedily done. I did communicate with the late Lord Chancellor, and I was in hopes that we might set to work to remodel these fees. But the Lord Chancellor with whom I communicated has ceased to hold the Great Seal, and, therefore, the arrangements have to be begun *de novo* with his successor. Of course, a Lord Chancellor entering on his office has a great deal of other business to transact, and I have not thought it wise yet to approach the present Lord Chancellor on the subject; but I am ready to do so with the least possible delay, and to have this matter thoroughly taken in hand. I agree with the Bishop of Oxford that it is very desirable that an authoritative statement of what ought to be paid should be put forth, and that that authoritative statement, founded on the Act of Parliament, should be considered to be as legal an impost as any other impost which any of her Majesty's subjects are called upon to pay. In the meantime various arrangements have been made in dioceses to diminish the pressure of the existing fees by arrangement, and in my own diocese, for example, and, I believe, in many others, the fees for consecration have been greatly diminished by agreement with the officers who are connected with consecrations. Still, that is not a legal settlement of the matter, but merely an agreement which is found to work well while the proper legislative proceeding has been in abeyance. Not only the fees for consecrations, but other fees have by arrangement been modified. With regard to the Visitation fee, for example, the practice is, in my diocese, to take 10s. instead of 18s., which is a considerable abatement. The former sum is cheerfully paid, or, at all events, it is paid, whether cheerfully or not.

The BISHOP OF OXFORD—Some refuse to pay under arrangement. They want to know what the law is.

The PRESIDENT—Then, if they pay anything, they ought to pay the 18s. The Archdeacons in my diocese have this year, in which my own Visitation takes place, sworn in the churchwardens, and all fees were remitted on that occasion. But these, after all, are merely temporary arrangements, and it is very desirable that the statutable and legal mode of settling this difficulty should be put in operation as soon as possible. I will lose no time in communicating with the Lord Chancellor and the Archbishop of York for that purpose.

The BISHOP OF LLANDAFF—To what fees does the power extend?

The PRESIDENT—Without referring to the documents I cannot exactly say how far our power extends; but it is very considerable, and applies to a much larger number of fees than it did originally. The Second Act extended our functions.

The BISHOP OF LLANDAFF—Is there any source from which the money can come to pay these fees?

The PRESIDENT—I think the Committee of the House of Lords thought that whatever fees were available for keeping the church in repair, and so forth, were available for the payment of these fees. It is a common notion that these fees are paid for no advantage whatever; but I believe that to be a most erroneous notion. The lay officers of the Church have really very important functions to perform, and no one can expect that they would perform those functions without being remunerated for them. Few people consider what a serious thing it would be if there were no such thing as a Registry in a diocese. How, for example, could a man prove in a court of justice that he had been ordained? He might have lost his letters of orders, and in the absence of a Registry there would be no possibility of legally proving that he was ordained. Again, how could he prove that he had been legally instituted to a living, unless there was a registration of all these acts? It is ridiculous to expect that legal gentlemen will keep these registers simply for the love of keeping them, or out of extreme benevolence for the Clergy. They must be remunerated, and I have long thought that, upon the whole, the fees which are charged, while they are so much complained of, are probably less than they would be if the bill of the legal gentleman were in each case sent in for the work he had performed. Therefore, I wish it to be understood, first, that I do not consider these payments to be in themselves exorbitant; and, secondly, that it is absolutely necessary that this work should be done, and if done that the persons who do it should be remunerated. At the same time, it is, of course, most desirable that the fees should be regulated according to some proper standard, and Parliament has already pointed out the officers who are from time to time to revise the scale of fees and to settle them for the future. Those officers—viz., the two Archbishops and the Lord Chancellor—are, I have reason to believe, quite ready to do their duty as soon as opportunity occurs.

The BISHOP OF LLANDAFF—Another matter causes great trouble

to Registrars and official persons in respect of which there is no remuneration at all. A member of the House of Commons moves for a return from all the dioceses in the kingdom, and there comes a direction from the Secretary of State to collect the materials for such return. There is nobody to do the work, which is often very laborious, except our poor Registrars, and I certainly think they ought to have some remuneration for their trouble.

THE BISHOP OF LONDON—It is unfortunate that the payment of many of our officers appears to be made for one thing, whereas it really goes for another. The Chancellor attends a Visitation and receives his fee. Very frequently he does not do much there. In many cases, indeed, he merely sits by the side of the Bishop while the forms are gone through, and the churchwardens complain that there is a large payment for very little duty. As a matter of fact I have had three Chancellors since I have been a Bishop, and every one of them has always been ready to answer any legal questions I put to him on behalf of the Clergy or churchwardens in the diocese without making any charge. It is their duty to advise me, but not to advise the churchwardens and Clergy of the diocese; and all this was, therefore, done voluntarily on their part. I have often thought that if the fees which would otherwise have to be paid in consulting counsel in these cases were put together annually, they would amount to considerably more than the Chancellor of the diocese receives in fees from all sources. If this only could appear it would be seen that, instead of being overpaid, the Chancellors receive less than they would do if they were practising as ecclesiastical lawyers and were consulted on these occasions. The Clergy and churchwardens get their opinions almost for nothing.

THE BISHOP OF WINCHESTER—I agree with the Bishop of London that the Clergy and churchwardens get a great deal of work done for them in consequence of our Church officers. There is one class of fees in which I take great interest—namely, fees for Faculties. In many cases a private arrangement has been made, but I find there is an objection sometimes to enter into such arrangements. I do not think these fees for Faculties are too large considering the amount of work which the Chancellor and the Registrar do, but at the same time I believe a great many more fees for Faculties would be obtained if the fees were smaller. At present the Clergy and churchwardens take the greatest pains to evade Faculties, and will never have one if they can possibly help it. Where only a small alteration is made the Bishop does not like to enforce a Faculty when the fees are heavy. If, however, the fees were moderate, one would wish to enforce a Faculty for every small matter. It seems to me to be of great consequence that the Clergy and churchwardens should not do what they please without a Faculty. Mischievous things are sometimes done by people taking matters into their own hands; but if the fees were lower they would often apply for a Faculty in cases where at present they do not think of doing so. I believe that in the diocese of London the fees have been diminished by arrangement.

The BISHOP OF LONDON—Yes; and the consequence is that few alterations are made without Faculties.

The BISHOP OF LINCOLN—In consequence of the abatement made in your Grace's diocese, we also made a considerable abatement with the consent of the Registrar and the Chancellor; and now a Faculty is required in every case. No objection is made.

The BISHOP OF ROCHESTER—What is the amount of the fee?

The BISHOP OF LINCOLN—I think it is about 2*l.* 10*s.* The fact is that when it becomes very reasonable there is scarcely any scruple as to the payment of it. There is one other abatement, which, with the consent of my Chancellor, Dr. Walter Phillimore, has been made, and which is working admirably well. That is with regard to the fees on letters of sequestration. When a vacancy occurs we issue letters of sequestration, for there is no legal protection to the churchwardens or to the incoming Incumbent as to the remuneration of the Clergyman who does duty during a vacancy. This sometimes produces very considerable embarrassment. Perhaps the churchwardens may have been too liberal, and the Incumbent finds that a considerable sum to which he is entitled has been wasted before he comes to the living. If, however, a letter of sequestration is issued, there is a special fee fixed by Act of Parliament.

The BISHOP OF EXETER—Yes; but it is very low.

The BISHOP OF LINCOLN—Still, it can be applied to the discharge of the duty. It is, at any rate, something known to the law. That is an immense advantage; so that there is no difficulty whatsoever. You bring the matter under the operation of the law, and then it is clearly defined. This, however, is a point which is not quite germane to the present question. With regard to this question of fees, I may observe that there has been a remission of fees entirely as to the matter of procurations. I believe there is no diocese in which fees for procurations are now paid. It ought to be known to the public that the Bishops receive no fees whatever. There is no such thing as a fee, I believe, now paid to a Bishop for anything. That ought to be known throughout the country. I know of no fee whatever that comes into Episcopal hands at present. Procurations have disappeared now, and I hope it may be reported from this House to the world that there is no such thing as a fee paid to a Bishop for the discharge of any Episcopal duties.

The BISHOP OF LICHFIELD—In a former meeting there was a Table of Fees—an *ad valorem* scale connected specially with institution to benefices; and when it was brought before the House some of the Welsh Bishops, particularly the Bishop of Llandaff, objected to it because it would reduce the fees of his officials to such a low point, in consequence of the smallness of the livings, that it would be impossible to get officials to discharge the duties. From that time to this, I do not know what has become of that Table of Fees; but it is certainly desirable that the question should be settled in some way.

The PRESIDENT—I presume these fees are included in the fees to be settled by the two Archbishops and the Lord Chancellor. They are all capable of being revised by them. I suppose this table was submitted merely in order to get the opinions of the Bishops upon it.

The BISHOP OF LICHFIELD—I believe a communication was made with the different dioceses.

The PRESIDENT—It was; in order that we might know what would be agreeable to them. But the matter has to be settled by these authorities to whom I have just referred.

The BISHOP OF BATH AND WELLS—If the Bishops do not now receive fees, they have heavy fees to pay when they are admitted to their sees.

The PRESIDENT—I have to pay, I think, 280*l.* a year to Queen Anne's Bounty.

The BISHOP OF OXFORD—As a strong statement has been made that the Bishops receive no fees, it must not, therefore, be inferred that they pay none.

The BISHOP OF BATH AND WELLS—The cruellest thing is the enormous fees paid by Bishops who go to the Law Officers of the Crown.

The PRESIDENT—They are somewhat reduced now—I mean the fees on a Bishop's consecration. There was a fee when I was consecrated part of which went to the "Petty Bag"—an inappropriate name, I think. Certainly the fees are still large; but they were much larger a few years ago. I do not know all the particulars of the process by which they were reduced, but it appears that the homage fee has been reduced from 96*l.* to 21*l.*

The BISHOP OF LONDON—There used to be a fee of homage paid to almost all the servants in the Royal household, down to the servants in the kitchen. The Queen on her accession had her attention called to that, and directed that the servants should not receive it any longer.

The BISHOP OF OXFORD—If every payment is going to be seratinised, I would call attention to the expense of making returns every year to the Barons of the Exchequer of all institutions and other things on large pieces of parchment. There are, I believe, no Barons of the Exchequer now, and the return is a useless relic of old times; but we have to pay a good many pounds for it.

The BISHOP OF LINCOLN—One class of persons appear to be entitled to some consideration—namely, the Honorary Canons. They have been stripped of their revenues, yet when admitted they now pay between 7*l.* and 8*l.*

The BISHOP OF SALISBURY—And in some dioceses more. I myself had occasion to pay for one a year or two ago.

The BISHOP OF LONDON—But these are not fees which come under the supervision of the Lord Chancellor and the Archbishops.

The BISHOP OF OXFORD—The fees for institution do.

The PRESIDENT—I am informed by my secretary that the fee for an Honorary Canon paid to him is 1*l*.

The BISHOP OF ROCHESTER—I paid 12*l*. at York for a canonry.

The PRESIDENT—I hope and believe things are changed for the better since the time when Bishop Blomfield, according to the story, offered an hon. canonry to a Clergyman, who declined it, being too poor to pay the fees. The Bishop arranged that his officers should take no fees in that case, but the Canon soon found he had passed from the hands of the Bishop's officers into the hands of the officers of the Chapter. He then said, "I am sure there must be some fees here," and he was informed what they were. Thereupon he said, "I will not go any further." The reply was—"There is no use in your stopping here, as it will cost you a great deal more to resign. You had better go on."

LAY-DEACONS AND LAY-READERS.

The BISHOP OF LICHFIELD—I wish to ask whether there is any Committee now in existence for considering the relations between Bishops and their Lay-readers and Lay-deacons, and whether such Committee has ever made any Report?

The BISHOP OF LONDON—The regulations respecting Lay-readers on which we act were drawn up at a meeting of Bishops held at Lambeth some years ago. The meeting was held on Ascension Day, at Lambeth, in Archbishop Longley's time, but I cannot give the exact date. I do not remember any such Committee of Convocation. We have acted on these regulations.

The PRESIDENT—There was no Committee on the subject during the last Convocation.

The BISHOP OF LICHFIELD—I should like to move that such a Committee be appointed. I find that the use varies very much in different dioceses, and the number of Lay Readers and Deacons employed is becoming increasingly great, while the duties intrusted to them are also more important than before; and I conclude that it is desirable that there should be some understanding among the Bishops as to the terms on which these Lay-readers should be appointed, and the functions which should be intrusted to them. In my own diocese I found an arrangement existing that an Incumbent should nominate his Lay-reader, and that the Bishop should give him his licence, throwing the whole responsibility on the Incumbent, and taking no responsibility on himself. It seems scarcely desirable that there should be such a state of things, when a Lay-deacon can hold services in Mission-rooms and preach under certain circumstances. I think it would be well to have some security as to fitness for so important an office.

The PRESIDENT—Do you think he ought to be examined?

The BISHOP OF LICHFIELD—I think there should be some testimony as to his qualifications.

The BISHOP OF OXFORD—There is always an examination.

The BISHOP OF LICHFIELD—The practice is not so uniform as the Bishop of London seems to think. It is desirable that some inquiry should be made as to the form of licence issued by different Bishops, with a view of arriving at some uniform method of proceeding in the matter.

The PRESIDENT—Do you say you examine the Lay-readers?

The BISHOP OF OXFORD—Always.

The PRESIDENT—Are there any other dioceses in which they are examined besides those of Oxford and St. Alban's.

The BISHOP OF LLANDAFF—My rule has been never to accept anybody till he has been made the subject of inquiries by the Archdeacons, and till they have recommended him to me as a fit person for appointment.

The PRESIDENT—I suppose the usual custom is that prevailing in my diocese—namely, that the Reader is recommended by the Clergyman of the parish, who makes himself responsible for his fitness, and that then he is accepted by the Bishop.

The BISHOP OF OXFORD—But in some cases the Clergyman does not at all know his fitness in point of knowledge, though he may be satisfied as to his character.

The BISHOP OF WINCHESTER—I think it would be very difficult to have a general system. I admitted a General Officer as a Reader. I was satisfied that he was a very good man. I knew him personally, but I could not have subjected him to an examination. I think, on the whole, the best thing is to trust the Clergyman of the parish. He would not get a man who he did not know would be useful in the parish. If you can trust the Clergyman you can also trust to his recommendation. You can always withdraw the licence if necessary. A Lay-reader has no order in the Church, but is merely a layman who is employed by the Clergyman to do spiritual work.

The BISHOP OF OXFORD—Surely the licence means something.

The BISHOP OF WINCHESTER—It means that on the whole you are satisfied he is a fit person. If I trusted a Clergyman, and he nominated to me a pious and intelligent layman in his parish to do work of this kind I should not have any particular objection to admitting him, knowing as I do that I can withdraw his licence at any moment. We want as much as possible to extend this system of lay work under the immediate direction of the pastor of the parish and the Bishop of the diocese. If you put too many restrictions on the appointment of Lay-readers the supply would probably become very small. I have never in my experience been disappointed in any single case. I never found anything going wrong.

The BISHOP OF LONDON—I always cause confidential inquiries to

be made, but I am not in the habit of examining Lay-readers. I can quite confirm the experience of the Bishop of Winchester. Only in two cases have I had any reason to regret the appointment of a Reader.

The BISHOP OF BATH AND WELLS—I thought the responsibility rested on the Clergyman. It is only a temporary office, and I always, in giving a licence, limit it to such time as the Clergyman thinks fit to continue the Reader's services.

The BISHOP OF LLANDAFF—I have found it desirable to have some officer intermediate between myself and the Incumbent, for an Incumbent may recommend some zealous person to me whom it would be very undesirable to appoint. I therefore cause inquiries to be made through the agency of the Archdeacons. I agree with the Bishop of Winchester that it would be undesirable to have anything like an examination. In my own diocese there is a parish containing a great many seamen, and I there licensed a gentleman who was a naval captain to be a Lay-reader.

The PRESIDENT—I think an examination would very much diminish the number of applications.

The BISHOP OF OXFORD—In agricultural dioceses the persons who apply have in some instances no acquaintance with the Bible, and it is undesirable that such persons should receive a formal licence from the Bishop. Even a General Officer might be asked to write a short sermon or something of that kind. If he took offence at that he would be hardly a man to be placed in such a position.

The BISHOP OF LICHFIELD—I see great force in what has been stated by the Bishop of Winchester, but many of these gentlemen hold services in outlying hamlets Sunday after Sunday, and we ought, therefore, to ascertain whether the instruction they impart is sound and good. If it is thought desirable to have a Committee to consider the terms of the licences to and the functions of these Lay-readers or Lay-deacons I shall be prepared to submit some names.

The PRESIDENT—You now raise a new question about the functions of the Readers. These functions have been mentioned at several of our meetings, and there has always been great difficulty in defining what Lay-readers may do. The form of licence in my diocese is to the effect that they may perform such functions as may be performed by laymen, thus leaving the Clergyman of the parish to explain to him what those functions are.

The BISHOP OF LICHFIELD—The question of principle is an important one.

The PRESIDENT—Yes; but it is one of those questions which it is difficult accurately to decide.

The BISHOP OF LICHFIELD—I am speaking of persons ministering in outlying hamlets where there are Mission churches.

The BISHOP OF WINCHESTER—We agreed at the Lambeth

meeting not to give them any authority officially in churches beyond reading the Lessons and conducting in outlying hamlets a service such as might be appointed, excluding of course all parts appropriated to ordained Priests. I believe in some cases they were to be allowed to preach a printed sermon.

The BISHOP OF CHICHESTER—If we could get anything like a uniform rule for these most useful officers of our Church, perhaps the Bishops themselves would be very great gainers.

The BISHOP OF LINCOLN—The suggestions made to the Committee by the different dioceses would be very useful. If we could have them all contributed to one receptacle such as the Report of this Committee we might derive great advantage therefrom. I should like to know the practice of different dioceses as to the dress of these Readers. In my own they wear a surplice.

The BISHOP OF OXFORD—I think they do in my diocese also. The more uniformity we have in our respective dioceses the better.

The motion was agreed to; and

The BISHOP OF LICHFIELD nominated the Committee as follows:—The Bishop of Oxford, the Bishop of St. Alban's, the Bishop of Chichester, the Bishop of Lincoln, and the Bishop of Lichfield.

The schedule of prorogation was then read, by which the sitting was prorogued to the following day.

LOWER HOUSE.

Prayers were said by the Very Rev. LORD ALWYNE COMPTON, Dean of Worcester, Prolocutor; the Præconization of members was made by Mr. F. COBB, the Actuary; and the Minutes of the previous Session were confirmed and ordered to be reduced to Acts, according to the ancient practice of Convocation.

The PROLOCUTOR named as his Assessors for the present Session the Deans of St. Paul's and Winchester; the Provost of Eton; the Archdeacons of Maidstone, Middlesex, Chichester, and Lincoln; Canons Rawlinson, Swainson, Sumner, Barlow, and Yard.

PETITIONS.

By CANON POWNALL—(1) Signed by the Rural Dean and fourteen of the Clergy of Gnthlaxton (second portion); (2) by eleven of the Clergy of the Rural Deanery of Weedon; (3) by ten of the Clergy of the Rural Deanery of Higham-Ferrers (third portion), diocese Peterborough—in favour of an increase in the number of Proctors elected for the Clergy.

By CANON YARD—Signed by eleven of the Clergy of the Rural Deanery of Framland (second portion), diocese Peterborough—in favour of an increase in the number of Proctors elected for the Clergy.

By CANON BUTLER—Signed by one layman, diocese Oxford, against the continued recital of the Athanasian Creed in the Church services.

NOTICES OF MOTION.

PREBENDARY KEMPE—That it be referred to the Committee of Privileges to consider in what way a more respectful recognition of the Chair in all the proceedings of this House may be secured.

CANON HINDS HOWELL, on behalf of ARCHDEACON NEVILL (Norfolk)—That it be referred to the Committee on Occasional Services to prepare a form of service for public and private use during the dissolution of Parliament.

REFORM OF CONVOCATION.

The House then took into consideration the remaining clause of the proposed Address to the Crown.

CANON GREGORY, who had given previous notice, proposed, instead of paragraph 9, viz.:—

“It has been represented to us that our Convocation might better discharge its duties if some addition were made to its number of Proctors in the Lower House, and we desire to bring this subject under the consideration of your Majesty”—

to insert the following:—

“We would venture to represent to your Majesty that, owing to changes inevitable from the lapse of time and alteration of circumstances, the representation of the Clergy in the Lower House is not so complete as it is desirable that it should be. Of the 155 members of whom it consists only forty-six are chosen by the parochial Clergy, and of these some are selected by the Bishop of the diocese or otherwise out of a larger number elected by the Clergy. Of the others, eighty-six are *ex officio* members, and are nominated by your Majesty or by individual Bishops; the remaining twenty-three are elected by Cathedral Chapters.

“We therefore humbly pray your Majesty to issue Letters of Business, directing Convocation to prepare the draft of a Canon, which, if your Majesty shall see fit to issue your Royal Licence to that effect, the Convocation may enact, by which a more complete representation of the parochial Clergy in Convocation may be secured. We are aware there is no precedent for such a course, but neither was there a precedent for the Civil Legislature dealing with the representation of the people in the House of Commons until the Reform Bill of 1832. We believe that the arguments which were held to justify the course then taken are equally applicable to the course which we now venture to propose.

“In humbly presenting the request that your Majesty would be graciously pleased to issue Letters of Business of the purport already described, we seek no new power for Convocation, no change in the principle of its constitution, and no exclusion of nominated members. All that we ask is that the voice of the whole Clergy of the province of Canterbury may be more directly uttered in their Convocation, that so important interests may not suffer from the Clergy being restricted in providing representatives to meet and discuss what would most tend to the peace and edification of the Church in this country.”

The rev. Canon said—The words of the Address sent down by the Upper House ought on this subject at least to have a more definite form, and state distinctly the way in which the reforms we desire to see effected might be accomplished. There are two ways in which this might be done. That which always found most favour in this House was to make the change by the sole power and authority of the President. There are, however, as we probably all know, difficulties in the way which render that course impracticable. It has been stated by men learned in the law, and occupying high positions in the State, that if the representation were reformed as thus proposed, the House would not be recognised as the Convocation of Canterbury. That being so, the authoritative exercise of the President's power in this matter would only launch us upon a sea of difficulties. Convocation would then lose all its *prestige*, debates would arise as to what was Convocation, confusion must ensue, and the whole proceeding would be most unwise, and its results disastrous. The course now proposed will obtain further sanction, if we look at the history of Convocation from the earliest times. There are no traces of how Priests were summoned to consult with the Bishops on matters of importance to the Church until the reign of Henry III., and it was not until that of Edward I. that Convocation was formally summoned in a manner at all resembling that which now prevails. In days when all authority in civil matters emanated from the Crown, the Sovereign exercised supreme control over summoning the lay House of Parliament, and in the same way, no doubt, the Archbishop of Canterbury exercised a similar power as to calling together the Lower House of Convocation. Some years ago, when the question of reforming the House of Commons was under consideration, it was contended by some that that House was not competent to reform itself, and that the true line of action would be by an act of the Crown. It is needless to say that this argument was summarily set aside and Parliament passed the Reform Bill. That is to say, just such an act as it is proposed should be exercised by the Archbishop was not exercised by the Crown, but by Parliament, and so analogy requires that if the Lower House of Canterbury is to be reformed it must be by a Canon and not by the authority of its President. Every age must be governed by the public opinion of the age, and that is an additional reason for the course proposed, as it is now considered that the only practical mode of action is legislation. It is true that a great reform has been effected in the Province of York by the Archbishop's own authority, but that was done at a time when people took little notice of what Convocation was or what it did, as it had been dormant for many years. There happened to be a gentleman near the Archbishop of York who was well versed in the history of Convocation and of what was needed to secure an adequate representation of the Clergy, and he suggested to his Grace that which had a basis of authority. His Grace wisely acted upon the suggestion; the Convocation of York has

since been recognised by official documents and acts of the Crown, and so the change was in that way practically completed. That, however, was not done in Canterbury; its Lower House was summoned as in previous times; and now, for the reasons I have given, it would be impossible to reform it in that way. What, then, is to be done? I need not refer to the numerous meetings held all over the province, or the petitions which in various forms and ways have for years been presented to both Houses, in increasing numbers and in a weightier manner, as evidences of the fact that there is a general feeling that something must be done. The amendment I propose suggests that a Canon should be passed by the joint authority of Convocation and the Crown; and in order that this might be done, I wish to obtain the authority of the Crown, in the manner that the Statute of Submission requires, as a real step towards obtaining what this House has frequently expressed its desire to secure—its own reform. It is desirable that the whole case should be placed before her Majesty. I need not say how little is really known on these points by many in authority; and, as it appears most desirable to place before them as fully as possible the reasons on which this desire for a reform of Convocation is based, I have made the amendment rather lengthy, because I have inserted in my proposal arguments, as well as the conclusions at which I have arrived. I am aware that this would be to some minds a positive objection. It is often held by some that in Addresses to the Crown argument should not find a place, and it may now be urged by such persons that the arguments to which I have referred might be better expressed by a *gravamen* to the Upper House. That consideration, however, has not on this occasion much weight with me, because, if the amendment were agreed to, their lordships will judge for themselves whether it is too lengthy, and whether it is desirable to put all its arguments before the Queen or not. The Bishops, at any rate, will have the whole matter before them. I, however, should be willing, if the House preferred it, to eliminate the arguments from the resolution, and accept only so much of the amendment as should set forth the principle of what I wish to see carried out, and to limit my proposal to the first sentence of the first paragraph and the first sentence of the second paragraph. Those sentences contain the essence of my proposal, although I would rather take a vote upon the whole of it. Curtailed in that way it would stand as follows:—

“We would venture to represent to your Majesty that, owing to changes inevitable from the lapse of time and alteration of circumstances, the representation of the Clergy in the Lower House is not so complete as it is desirable that it should be. We, therefore, humbly pray your Majesty to issue Letters of Business directing Convocation to prepare the draft of a Canon, which, if your Majesty shall see fit to issue your Royal Licence to that effect, the Convocation may enact, whereby a more complete representation of the Clergy in Convocation may be secured.”

ARCHDEACON DENISON—I second the motion.

The DEAN OF LINCOLN, in moving the previous question, said—I

think I shall be able, although I have not had time to fortify myself with ample documentary evidence, to bring points before the House which might render many of its members more doubtful as to the expediency of this amendment than they now appear to be. The object of this so-called reform of Convocation is to increase the number of parochial Clergy in this House—that is to say, to alter the relation as to numbers between them and the other members. That is the sum and substance of this amendment; the other part is the way in which it is to be brought about. I would ask, what is to be the practical result? If such a change is effected, it would increase the number of members to nearly double. I would then inquire, first, where are they to meet? On Salisbury Plain, or in the cloisters of the cathedral? Or have you the opportunity of assembling in some place not named? Or, if a building will have to be provided, at whose cost? We must meet in London, and sites are not very cheap in this city. We meet even now under great inconvenience. We meet in this room entirely through the kindness of the Dean of Westminster coinciding with the arrangements of Westminster School; and if even all the present members of the House attended we should require a larger apartment. This mechanical difficulty is, after all, the least part of the subject. I see by the terms of this amendment that “no new powers are sought, no change in the constitution is intended, and no exclusion of nominated members.” But there have been proposals made here as to voluntary taxation, and if there should be such a large increase of parochial Clergy new proposals of that kind may be made. Parliament, however, would never allow such a power to be claimed by Convocation, and no advisers of the Queen would ever propose to give it powers to do anything of the kind. But the resolution says—“Owing to changes inevitable from the lapse of time and alteration of circumstances, the representation of the Clergy in the Lower House is not so complete as it is desirable it should be;” and yet you do not notice the large and important class of unbeneficed Clergy whose position alone justifies this language—I mean the licensed Curates. If the constitution is not to be changed, where is the representation of these men, who are 4,000 or 5,000 in number? Nothing of that sort is contemplated. (Cries of “Oh!”) Then what do you mean by that phrase “We propose no change in the constitution of Convocation”? There must be one of two things. If the licensed Curates are put on the same footing as the beneficed Clergy, there is a change in the constitution; and, if not, what are the changes in the altered circumstances of the times which make the representation not so complete as it should be? I leave Canon Gregory to take which he pleases; but I do not see how he can reconcile the two. But now I will confess, with all respect to my rev. brethren who have been actively engaged in sending up petitions for reform of Convocation, their anxiety appears to me to have arisen from a false analogy which they have imagined to

exist between the House of Commons and the Lower House of Convocation. Those two bodies, however, represent an entirely different principle—their objects are entirely different. We come, at the summons of the Archbishop, for the purpose of advising him on subjects on which he requires our advice; and any other matter cannot be brought before Convocation except as a *gravamen* or as an *articulus cleri*. We may state a grievance and petition for its removal, but our deliberations can only be set in action by the Archbishop himself.

The PROLOCUTOR—We are perfectly free to discuss without either *gravamina* or the leave of the Archbishop.

The DEAN OF LINCOLN—I do not at this moment remember such a case.

The PROLOCUTOR—Yes; the appointments of Committees on particular subjects are frequently discussed on our own authority; and in like manner the Reports of Committees.

The DEAN OF LINCOLN—I believe no Committee can be originally appointed without the consent of the Archbishop; but, with the deduction asserted by the Prolocutor, it is clear that our functions are quite of a different character to those of the House of Commons. Their duty is to find the funds with which to carry on the Government of the country; we come together for no such purpose, but merely to advise the Archbishop on matters affecting the spiritual condition of the Church. Any imaginary analogy is, therefore, entirely baseless, and likely to lead to nought but unpractical results. Then, again, the representation of the House of Commons being that of taxpayers, nothing can be more reasonable than that the representation should be coequal with the burdens to be borne. Before the Reform Act of 1832 the members were returned by only a small proportion of the taxpayers, and that Act proceeded on the principle, not that the number of representatives should be augmented, but that the number of the represented should be increased. In this House thought is represented, and that is a higher, nobler, truer representation than the representation of mere numbers. I should like to know what school of thought in the Church does not find an ample representation in this House? The bare titles of the subjects on which we had so many Committees last year is a convincing proof of this. [Here the Dean read the titles of most of the Committees appointed in the last ten years, including such as those on a Third Service, on the Ecclesiastical Courts Bill, on a Uniform Hymn-book, on Firstfruits and Tenths, on Intemperance, on Union with the Eastern Church, on Exchange of Benefices, and others.] In all these Committees it is impossible to find any preference of one class to another; and whenever any divergence has taken place there have been no traces whatever of its having been between the parochial Clergy and the other members. If, then, both are so fairly and fully represented on our Committees, where is the grievance which renders it necessary to double the

elected members to make them equal to the *ex officio* members? Amongst the many merits of the late Prolocutor none were more conspicuous than his spirit of justice and fairness; and I am perfectly sure that in naming every Committee he was actuated by an earnest desire to have represented every class, every interest, and every school of thought. He was perfectly fair and just in everything; and I do not think there was ever an instance in which, when any Clergyman's name was suggested by anybody, he did not accept it with the greatest readiness. During the whole of the sixteen years I have had a seat in this House I have never observed that anything depended in the least degree on whether a Clergyman belonged to the *ex officio*, the capitular, or the elected members. I believe that all interests are quite as well represented in this House now as they would be if the Proctors for the Clergy were three, ten, or even a hundredfold more numerous than they now are. That being the case, is it desirable to send up to her Majesty a proposition of this sort, which would result in no practical benefit, which rests entirely upon a false analogy, which would produce great practical inconvenience, and which would not for a moment be considered by any adviser of the Crown?

CANON BARLOW—I second the previous question, as although there are many objections to the original resolution both in form and substance, yet it contains principles which cannot be altogether disputed. An Address to the Crown ought not to be argumentative—that is not the proper spirit with which to approach the Crown. If the House wishes to make a stronger representation on the subject of reform it should be done in such a way that the Upper House could join in it. The fact is that by inserting this subject at all the Upper House has made a concession. The unwillingness to move in the matter which has hitherto been exhibited seems to have been overcome, and we ought to express our obligation to the Upper House by accepting their terms. This question has made enormous progress, and the object of the Lower House should be to consolidate that progress. Are we prepared without permission to prepare the draft of a Canon, as suggested by Canon Gregory's resolution? I am of opinion that we should not commit ourselves to proceed by way of Canon, and that there is no need to ask for Letters of Business to prepare a draft.

The PROLOCUTOR—It is quite within the competence of the House to prepare the draft of a Canon, but we cannot take any step towards making a Canon without licence from the Crown. Letters of Business are not necessary for enacting a Canon; they are a direction to consider certain business, which then cannot be set aside without discussion. They would, in fact, compel the House to take action, and would besides imply the previous consent of her Majesty's advisers.

CANON RAWLINSON—It would have been more consistent with the tone of his speech if the Dean of Lincoln had moved the omission of this subject altogether from the Address. He appeared to hold

that we wanted no change, and that the House properly represented the Clergy. He did rather intimate that he was in favour of giving power of voting to licensed Curates, but he did not think it worth while to take up their cause. But what are the Dean's grounds of objection? He first spoke of inconvenience if the number of members were doubled, and asked if we were prepared to build a new place of meeting. That general view is not an entirely new one. Convocation has already expressed an opinion upon it. It is a disgrace to the country and to the Government that Convocation should be called upon by her Majesty to meet for the despatch of business and that there should be no place for it to meet in! The question has from time to time been mooted, when other public buildings are talked about, of a sufficient hall for Convocation, and that is my answer to such remarks as those of the Dean. We have continually asserted our right, and I hope it will not be long before the general feeling of the country will be so unmistakably manifested that the House of Commons will out of the general taxation of the country provide a hall for Convocation. There is not a single word, however, in the amendment to justify the Dean's supposition that the advocates of reform have the slightest idea of claiming for Convocation the right of taxation. Neither does the resolution put aside the claim of licensed Curates to be considered in any change, and when the proper time comes I shall be found amongst their advocates. The Dean was quite right in saying we have here different schools of thought, and in maintaining with so much force that the House does represent the Church of England. That is undoubtedly the case, and he might have gone further, and have said that if the House were enlarged it would remain the same in character and tone. Then he said *Cui bono?* If the House were placed upon a wider and a larger basis, it would be more generally known throughout the whole country; its influence would be greatly increased; and its real representative character would not only exist but be acknowledged. That is the answer to *Cui bono?* and that is why reform of Convocation is a most important thing.

ARCHDEACON ALLEN—I must contend that the progress of the Church has rendered some change absolutely necessary. In the diocese of Lichfield we should like to send one Proctor for each archdeaconry. There were formerly three archdeaconries; now there are four; and I see nothing to invalidate the *status* of Convocation in their sending four Proctors instead of two.

ARCHDEACON HARRISON—I am not sorry this subject has been debated upon the threshold as it were of a new Convocation, as it will show our rev. brethren and the country that we are alive to its importance. The question has, however, been almost continually before Convocation ever since its revival. In 1868 an Address to the Crown was agreed to by the Upper House and sent down to the Lower; but Convocation was dissolved shortly afterwards, and nothing came of it. The point now is whether it is expedient to raise the question in a gratulatory Address to the Crown by

asking her Majesty to issue Letters of Business. It has been said that nothing could be done without an Act of Parliament; but in considering matters of this kind it should not be forgotten that Parliament has grown up under the shadow of the Church, and its whole system of representation is derived from the practice of Church Synods and Councils. I have observed in the House a great objection to go to Parliament, and hence the suggestion that we should go for a Canon. The Archbishop has said there is no precedent for proceeding by Canon. There is, however, a third mode of procedure—that of the Archbishop calling the *totus clerus*. By a sort of *concordat* in the thirteenth century, it has been the rule to summon the Dean, the Archdeacon, one Proctor for the Chapter and two for the diocese; but two new dioceses have lately been formed—St. Alban's and Truro—and two new Proctors for each have appeared in this House as a matter of course. But the Archbishop does not like to take on himself the power of extending the representation because, on consulting the highest legal authorities, he was told any such change would alter the *status* of Convocation. The question, however, is moving on in the Archbishop's mind.

CANON PERRY—At the Diocesan Conferences all over the country no question was so generally discussed, and no conclusion more strenuously insisted upon, than that of reform of Convocation. So long as Convocation remains in its present form, and is so small a representation of the Clergy, it is not held to be competent to undertake any act of importance, such, for instance, as a revision of the Rubrics. All Convocation can do must be done by its influence upon public opinion, and its power is measured by the degree of acceptance which its work receives from the parochial Clergy generally. If, therefore, we have not the confidence of the great body of the Clergy we can do nothing. We might constitute ourselves a mutual admiration society, but we should not be the representative body of the Church of England. I do not agree with all the words in which it is couched, but I approve of the resolution, because it puts a distinct statement of our wants in the Address to the Crown.

CHANCELLOR BRISCOE—The Dean of Lincoln has described the Houses of Convocation as a council to the Archbishop of the province, and that is the view I have always taken of it. When I scan the list of members I find this House composed, in the first place, of Deans, who may be considered amongst the picked men of the province. True, other than Church considerations enter into their appointment in almost all cases; but no Government when appointing to this office would select small men. In the next place are the Archdeacons, who may also be fairly considered as the picked men of their several dioceses. And, lastly, we have the representatives of the Chapters—men chosen by the already picked men of the several dioceses. Thus, so

far as these members of Convocation are concerned, they have a council which may be considered the most meet for the office; and I do not see that any alteration of the Lower House would add to the goodness of it. And then if you scan the list of the members chosen by the Clergy you will find, as a rule, that they do not choose from their own body, pure and simple. (Cries of "Yes.") No; the list will show that considerably more than half of their representatives are also members of the Chapters—Prebendaries or Canons.

A VOICE—Only Honorary Canons.

CHANCELLOR BRISCOE—Whether that be so or not, they are still members of Chapters, and among the picked men of their several dioceses. And they did wisely in so choosing, for they picked from the best men. So, then, if there are more representatives, there will not be a larger number of parochial Clergy pure and simple. Besides this, almost all present are parochial Clergy, the Deans and a few others only excepted, so that the interests of that class are not neglected, and it is not necessary to add to their number in order to counterbalance the members of the House who are not parochial Clergy. Under these circumstances, considering that the House is as good a one as could be obtained, I shall vote for the amendment.

CANON GREGORY, in reply—I think, with all deference to the Dean of Lincoln, we may hope to find accommodation for two hundred people without going to Salisbury Plain. We must all feel that it is a great thing for us to have amongst us a representative of her Majesty; as the Dean has assured us that the Queen would not consent to our proposal if we made it.

THE DEAN OF LINCOLN—This is a personal attack, and not a reply.

CANON GREGORY—The question is—are we, or are we not, in favour of a reform of Convocation? The Dean of Lincoln is against that reform; but I believe it is most important that we should at this juncture make a declaration on the subject.

A show of hands was then taken, when there appeared 15 for the previous question, and 66 against it.

CANON GREGORY—It will simplify our proceedings if I now move the acceptance of my resolution in its curtailed form.

CANON HINDS HOWELL—I second the motion.

CANON SUMNER—I cannot quite agree with the motion, because its words seem to represent that, owing to insufficient representation, we have not been able to discharge our duty properly, and for that reason we desire reform. Now, I have never heard that the House, as constituted at present, did not discharge its duties perfectly well. I shall support the motion, however, now that all the argumentative portion is left out.

CANON BUTLER—I agree with the Dean of Lincoln that this House does represent, as at present constituted, the Clergy; but there is a strong feeling against that view. I doubt whether any such arguments would be quite satisfactory to every one, but we must strive to do that which is most beneficial to the Church at large. The present constitution has a great deal to recommend it. It has been said that the Deans, who are not representative, should not be here, but I think their presence is of the greatest possible importance. Their presence does add greatly to the weight which our decisions carry in the minds of the people, and I should be sorry if any change should deprive us of that presence. Then the Archdeacons do in a very full degree represent the parochial Clergy; and the Proctors who are elected by that class also represent them. I cannot help feeling, therefore, very strongly indeed that if we greatly enlarge their numbers we shall lower their *status*. I feel it a very great honour indeed to hold the position of one of the diocesan Proctors, but I should be sorry to see the change in our *status* which the proposed extensions would effect. I am afraid we are forgetting the conclusion of the Committee, drawn up by Dr. Fraser—a most interesting document—on this subject; and I am afraid that it would be impossible to call on the Archbishop, with any hope of success, to alter of his own proper motion the mode of election, after the decided opinion of two men so very different in their character as Sir Richard Bethell and Sir Robert Phillimore, that the proper course would be by the enactment of a Canon. It must be remembered that this is a legal assembly, but still one which is not in a position to make laws for the Church, although the time may arise when it may be called upon to do so. We, however, can take no step without the consent of the Crown, and I approve of Canon Gregory's resolution as admitting that fact in the Address to the Crown.

ARCHDEACON DENISON—I move that the words, "owing to changes inevitable from the lapse of time and other circumstances," be omitted altogether.

ARCHDEACON PALMER—I second the motion.

The motion was put and carried by 34 to 20. The sentence was then agreed to.

CANON GREGORY—I now move the next sentence.

ARCHDEACON PALMER—I second the motion.

CANON BARLOW—I beg to suggest that it would be unwise to commit Convocation to the mode of proceeding specified in the paragraph.

CANON GREGORY—There is the same difference between a precise and a definite request to the Crown that there is between proceeding by Bill and proceeding by resolution in Parliament.

SIR J. E. PHILIPPS—I was educated in this matter by the late Dr. Fraser, and my belief has hitherto been that reform should be

sought in the direct action of the Archbishop; but, after the opinion of Sir R. Bethell and Sir R. Phillimore, I have come round to the opinion of Canon Gregory, and shall support the motion.

The paragraph was then agreed to in the following form:—

“We would venture to lay before your Majesty our opinion that the representation of the Clergy in the Lower House is not so complete as it is desirable it should be. We therefore humbly pray your Majesty to issue Letters of Business, directing Convocation to prepare the draft of a Canon, which, if your Majesty shall see fit to issue your Royal Licence to that effect, the Convocation may enact; whereby a more complete representation of the Clergy in Convocation may be secured.”

CANON GREGORY—I withdraw the remainder of my resolution.

ARCHDEACON DENISON—We are living in times when the present and prospective dangers to the Church of England are such as in my memory are quite unexampled. I therefore move that the following paragraph be added to the Address:—

“That the Convocation of Canterbury are bound by their duty to the Church humbly to record upon this occasion the expression of their deep regret that it should be judged necessary on the part of your Majesty’s advisers to propose to Parliament a measure which, if it should become law, will, for the first time in the history of this country, take away from the Church of England the exclusive control, according to her own doctrine and discipline, of the use of her own churchyards.”

ARCHDEACON LEAR—I second the motion.

The PROLOCUTOR—A sentence of that nature would scarcely find a suitable place in an Address to the Crown.

The motion was negatived.

ARCHDEACON HARRISON—I must remind the House that in sending its Report on the Rubrics to her Majesty, Convocation inserted words to the effect that it did not wish to see its recommendations made the subject of legislation until another measure had become law. Nevertheless the Lord Chancellor’s Bill proposes to give effect to that part of the Report which has reference to burials. This would establish a most dangerous precedent, and I would remind the House that the principle of *Divide et impera* would apply as well to measures as to men. I therefore propose to omit altogether that paragraph of the Address which refers to the Rubrics.

ARCHDEACON RANDALL—I second that.

CANON RAWLINSON—I entertain quite as much jealousy for the rights of Convocation as the ven. Archdeacon; but I do not think the paragraph could be properly omitted.

ARCHDEACON HARRISON thereupon withdrew his motion.

The REV. C. R. KNIGHT, seconded by ARCHDEACON HOLBECH, moved to substitute the words “private munificence” for “the munificence of your Majesty’s subjects” in the reference to the new sees. This was carried by 36 to 9.

The Prolocutor was directed to take back the Address as amended to their lordships' House.

THE LATE PROLOCUTOR.

CANON BUTLER—I beg to move a vote of thanks to the Dean of Lichfield for his most valuable services in the chair, and I think the House would be chargeable with gratitude and unmindfulness of what we owe to our late Prolocutor if we did not seize the first opportunity of putting on record our feelings towards him. We must, I feel assured, entertain the highest sense of what Dr. Bickersteth has done to impress upon the House that spirit of kindness, and even of brotherliness, which ought to reign amongst Christian gentlemen, and especially amongst Christian Clergymen, but which, I am sorry to say, is not invariably to be met with. I should also like to express my own sense of gratitude to the late Prolocutor for his extreme patience and courtesy to new members.

CANON LLOYD—I hope the House will rise as one man and second the motion.

This was accordingly done, but it appeared that no formal resolution had been drafted, and, at the suggestion of the PROLOCUTOR, the motion was postponed till the next day.

CANON PAYNE—I beg to suggest that it be engrossed on vellum.

BURIALS BILL.

THE PROLOCUTOR—We have various notices of motion before us. That of Archdeacon Denison on the form of election of Proctors; one on the Report of the Committee on our relations with the Orthodox Christian Church, which has been some years on the books of the House; there is another on a Manual of Private Prayers; and there are several other important motions. I believe Canon Gregory is prepared with a motion on the subject of the Burials Bill, which now stands for a second reading in the House of Lords. We certainly have as much right to express our opinion upon that as the Corporation of London has (and does not hesitate to exercise that right) on Bills brought into Parliament which affect the rights of the citizens.

CANON GREGORY—I have no motion to submit to the House.

ARCHDEACON LEAR—I beg to move the following resolution:—

“The House acknowledges the great practical difficulty, which it has done its utmost to reduce, of providing, with due regard to the claims of religion, for the interments of an overgrown and yet increasing population, amongst whom there may be found, which the House confesses with sorrow, every shade of error and unbelief.

“It concerns the House, however, greatly to find that the difficulty is proposed to be solved by giving licence for the indiscriminate use of the ancient churchyards, and by bringing to the very doors of the church the expression of those divisions in the Christian body which it is the solemn duty of the Church to the utmost of her power to banish.

“While the proposed system of indiscriminate use of burial-places must prove again and again a special grievance and sorrow personally to many

of the Clergy of the Established Church, it is not for their sake alone that the House deprecates the intended legislation. They see in it an invasion of settled rights, a disturbance of landmarks, and an indirect attack upon the Christian faith.

“With these convictions the House places on record their solemn protest against principles such as those contained in the Burials Bill now before the House of Lords, and yet hopes that some other method of dealing with the difficulty may in the wisdom of the Legislature be devised.”

I find amongst some members of the House—and I do not wonder at it—a certain faintheartedness in dealing with this subject at all. They have looked upon the conclusions which are about to be come to in the Legislature as inevitable, and they have almost considered it useless for us to move at all in this matter. My own opinion is that it is our duty to speak out and to protest against the Bill. The proposals before the House of Lords come with very great authority—with a far greater authority than kindred proposals have ever come at any previous time before the Legislature. It is no longer the case of a private member, such as Mr. Osborne Morgan, bringing a Bill before the House of Commons; but we have had the matter mentioned in her Majesty's Speech at the opening of Parliament, and we have the Bill now brought into the House of Lords by no less a person than the Lord Chancellor. What, I would ask, are the proposals of the Government? It seems fair to say that their object is to relieve the consciences of a minority of the subjects of this realm by creating a far heavier grievance for the consciences of the majority. Now, we have this proposal in the Bill—“any person or persons who shall be thereunto invited”—and, as far as I understand that, it will not exclude women or children—“or be authorised by the person having the charge of or being responsible for such burial, may conduct such service or take part in any religious act thereat”—that is, that any person connected with the funeral of the deceased shall be allowed to perform a service in our consecrated churchyards. In this Bill there is a proposal which seems to me, as a Churchman, more distressing than anything that has previously been brought before the Legislature, and that is the introduction of our cemeteries into the question. As far as I understand the matter, an Act was passed five and twenty years ago whereby cemeteries might be provided, and that Act declared that Nonconformists should be placed on an exact equality with Churchmen, that there should be only one ground, divided perhaps by a footpath, and that on one side there should be a place for the burial of Churchmen with their chapel, and on the other side a place for the burial of Nonconformists with their chapel. It seems to me that the Act gave all that was necessary to our Nonconformist brethren. But now it appears that the Nonconformists are to be allowed at their own choice to go across the boundary, and have their services in the ground which has been set apart for the use of Churchmen. That appears a very great grievance. I do not wish to be uncharitable, or to overstate the case, and I am quite ready to allow that the Government desire to

give some relief to the Clergy. They have, by importing into the Bill the matters which are introduced in Schedule B, endeavoured to meet some of our difficulties by adding to the words of the first Rubric "persons who die in the commission of any grievous crime," and further by legalising the use of a shortened service. Whilst, on the one hand, there is that honest attempt on the part of her Majesty's advisers to meet our difficulties, on the other hand they inflict a terrible blow upon the Clergy. The second clause of my resolution greatly affects the House. I sometimes feel when I am with my brother Clergy in their parsonages and parsonage gardens, with the adjoining churchyard separated only by a slight fence, that if I could change places with some of the promoters of the Bill—I shall be doing no wrong in mentioning the names of Mr. Bright and Mr. Chamberlain—if they could look from my position in the peaceful parsonage into the old churchyard, I think I could make them converts and ready almost to change their minds. I think we shall all agree that it will be a special grievance and sorrow to the Clergy, who have had the exclusive right of administering in our churches and churchyards, to have to give up that blessed privilege. But the grievance will not be confined to the mere funeral service performed by the Nonconformists in our churchyards—we shall have constant strife and dissensions amongst our people. It has been said to me that this Bill, if passed, will not make much difference; but I replied, "You do not know what is coming." I am certain that many of the Liberation Society and Nonconformists in our towns will make it their business from their pulpits to propagate amongst their congregations the idea that it is their duty to make use of the rights given to them by the State. Therefore we little know the extent of the evil before us. I am perfectly certain that there will be hardly a death of one of our parishioners without the question being raised throughout the parish, Is that person to be buried by our Clergyman, or shall we ask the Nonconformist minister from the neighbouring parish to perform the service? Therefore it is our duty to make a very solemn protest. I think we may do so for the reasons I have mentioned, and also for other reasons, for I do not think there is any necessity for such a measure as that proposed by the Legislature. Among the other reasons is the great readiness on the part of many Nonconformists to make use of our churchyards and our Scriptural services. I believe there may be some of our Nonconformist brethren who may be aggrieved by the present state of things; but there will also be many of them who will be aggrieved by the state of things proposed for the future. Many of them are perfectly contented with the state of things as they are at present. I have been told that the difficulty is about the burial of Dissenters, and that this Bill is to remove that difficulty. Just as if Dissenters could not now be buried! We, the Clergy, are perfectly ready to allow them to be buried. We do not ask questions as to whether or not this or that person is baptised. What we object to is the service of Nonconformist ministers

being imported into our churchyards. I could mention many cases in which cemeteries have been provided for towns where it was said at the time that the majority of persons dwelling in those towns were Nonconformists, but I go to the cemeteries outside those towns and I see the Church side crowded with graves, while on the Nonconformist side there are very few. This is a bad time for the introduction of such a Bill as this. Only a few years ago an Act of Parliament was passed for the abolition of compulsory Church-rates. What did that mean? It meant that our Nonconformist brethren desired to be relieved from a contribution towards the expenses of our churches and churchyards; but having rid themselves of this tax these are the men who now desire to be buried in your churchyards. Some of my brethren seem to think that when this Bill becomes law it will be very easy to make a stand, and that although they allow Dissenters to make use of the churchyards there is no probability of their getting into our churches. Some may think it easy; but I for one think that if this measure becomes law the day may not be very far distant—God grant that it may be a long way off!—when, logically, those who shall be placed in possession of our churchyards must be placed in our churches. To show that I do not speak without good reason, I will read you an extract from a person who is an authority in the Liberation Society. They are the words of Dr. Landels, spoken at the annual meeting of the Liberation Society, and they are remarkable. He says:—

Let me say finally we will carry our Burials Bill, which is the next thing we have in hand, and that done we shall be a step nearer the ultimate goal. There will not then be much between us and the citadel. Having taken possession of all the outworks, the fortress will soon fall into our hands; for we do not conceal the fact, that this is our final aim, and that we cannot rest satisfied until that aim is realised. Our clerical friends tell us with refreshing simplicity that if we get into the churchyards we shall next want to get into the churches. What charming innocents they must be to put it thus! If by getting into the churches they mean that we shall demand to have national property employed for national purposes, and not reserved for the exclusive use of a sect, why then of course we mean to get into the churches. And what is more, if our right to the churches be as good as our right to the churchyards, we will succeed in gaining what we demand.

That is very plain language, and I hope that not only the Clergy I now have the honour of addressing, but that our rulers in Parliament will understand what is the meaning of this agitation. I consider it is the duty of the House to speak out at the present moment, and I hope it will do so in no undecided tones, so as to make known to the Legislature and to the country what we feel in this matter—that we, the Lower House of Convocation, are issuing our solemn protest against such a measure as that now before the House of Lords, and that we do most earnestly trust that somehow or other that measure may not become law.

CANON PUCKLE—I beg to second the proposal. I feel the motion has been so well put before the House by the mover that it would

be more to the convenience of the House, and quite as well for the due ventilation of the subject, if I refrained from speaking at any length. This is a motion which is directed rather more for the welfare of our brethren throughout the country who are in possession of the ancient churchyards of the land, and I should desire to draw the terms of the protest more strongly, and direct it more to particular points than it now stands. But at the same time I am disposed to acknowledge the wisdom of dealing rather with the matter in such gentle terms as those in which these resolutions are couched, and of making as few particular points as are absolutely necessary. I was never in the position of my brother member, of holding one of the ancient churchyards, although I was nearly in such a position. I was planted in the midst of a huge agricultural parish, where almost the entire body were Dissenters, and I found the feeling there was so exceedingly strong that it was almost impossible for any one to stand against it unless he was thoroughly under the protection of the law, and the protection of our churchyards by the law is now to be withdrawn. I cannot see the difference between the invasion of certain rights, as these resolutions speak of, and the invasion of rights in any other part of our national possessions, or of anything in which there are vested interests which are protected by the law. The Bill goes to the length of destroying two great provisions which are already amply and fully settled by law, as far as I can understand them at all. Our great Cemeterics Act has settled the question most distinctly for the welfare of all our great populous places, and that which last year was called a sanitary measure, but which has turned out to be a Burials Bill, has made provision for carrying those local reliefs in rural parishes which have been so long and so well worked in our time. It seems to me nothing more is done by this Bill than upsetting a law which has worked thoroughly well and to the satisfaction of all parties concerned. The large parish of which I have charge is in a town (Dover) nearly one-half of which has for years been almost a by-word of Dissent. There are at least 10,000 people and eleven Nonconformist places of worship. You may judge, therefore, of the apparent proportion of Dissenters. But, at the same time, the real proportion between the Nonconformist body and the old Churchpeople is by no means to that extent. I could show you how this thing stands and works day by day in our parochial cemetery. The burial board is most ably worked. There are four Nonconformists and four Churchmen on it, and I am the chairman, and we have never had a harsh word. On the unconsecrated side of the cemetery no cost is entailed except the actual laying into the grave. It is perfectly open to all who choose to lay their dead there, but the burials during the last seven years on the unconsecrated side have been 126, whereas, in spite of the disadvantages on the consecrated side, 1,805 persons were interred there. These are actual facts, and this is in a town which is well known as an ordinary example of what we may expect to be the general state of feeling with regard to consecrated and unconse-

crated ground. If men would fairly take up and pursue the simple instructions from the facts of the case there would be a different state of feeling in the House which is now going to take up this question. In this House we shall have an opportunity to raise our voice in the most feeling and gentle, and, at the same time, most firm way of protesting against that which we feel to be an act of injustice.

CANON NEVILLE—I agree almost entirely with the mover and seconder, but desire to propose an amendment which will be shorter, and will, I think, commend itself more to the judgment of the House. It is:—

“That this House desires to place on record its solemn protest against the Burials Laws Amendment Bill now before the House of Lords.”

I hope I shall not be thought to be trespassing on the rules of the House, or to be at all deficient in loyalty towards our rulers, if I venture to express my great regret—which I believe is shared by a large majority of my brethren—that one of the first measures which has been submitted for legislation by the present Parliament has been one against which a very large number of influential laity, including also some Nonconformists, and between fifteen and sixteen thousand of the Clergy—more than two-thirds of the whole number—have recently uttered a strong and vigorous protest. I feel that we have now to confront a very great danger. In the first place the Bill is dangerous because, instead of being a message of peace and conciliation, it will stir up strife and confusion in hundreds of our country parishes. I speak from an experience of nearly thirty years in a country parish in the county of Essex, where there are many forms of Nonconformity; but although during the whole of that time I have lived on intimate and very friendly terms with the Nonconformists, I have never heard a single expression from them that they feel any grievance in this matter. On the other hand, I have heard it very generally and strongly expressed that if our churchyards are open there will be this element of discord and confusion introduced. I look upon the Bill as dangerous for another reason. Of course we must take those gentlemen who have been honest and have spoken out their minds as expressing what they mean, and they have plainly told us that they intend very soon to get into our churches.

CANON DOUGLAS—I second the amendment.

PREBENDARY SADLER—We ought not to get rid of a great question of this kind by so short an amendment. It is only due to those who are looking for our opinion on the subject that we should give it at greater length than is now proposed. I think there ought to be a very strong protest on our part respecting a matter which touches our duty to the Church even more than has been recognised in the resolutions before the House. When I look back to a meeting which took place in this House, in which we had the Upper House assembled with us, I regard with very great satisfaction the protest I was then able to make respecting the whole question of

the Burials Bill. We are the trustees of a godly and Christian service to be performed over the dead in our churchyards, and if our trusteeship is taken away from us there is not the smallest guarantee that there will be a godly and Christian service. I should like to put it to the House in this way—we have a service which recognises the doctrines of the resurrection of the body and of a judgment to come; but those great doctrines have almost entirely fallen out from the popular theology of the day. We shall very probably have performed in our churchyards a number of services—no doubt by very competent Nonconformist ministers—in which thanks will be given to Almighty God that He has transferred the person who is buried into glory, and entirely ignoring the resurrection of the body and the judgment-seat of our Lord Jesus Christ.

CANON NEVILLE—I withdraw my amendment.

BISHOP PIERS CLAUGHTON—I move the adjournment of the debate.

ARCHDEACON LEAR—The House should consider that, as the matter is to be decided in the House of Lords to-morrow, an adjournment would be attended with some risk. Our friends in the House of Lords would be very glad to be put in possession of the decision of the Lower House of Convocation before they proceed with their debate in the House of Lords.

BISHOP PIERS CLAUGHTON—It is of the greatest importance that we should not come to a hasty conclusion. There is very much in the resolution in which I agree; but there is much in it which is not at all in accordance with the facts of the case. There is no idea in the Bill before the House of Lords of the indiscriminate use of the churchyards, or of allowing any slight or doubt to be thrown on the Christian faith. My learned friend is mistaken as to the views of the great majority of leading Nonconformists. Those who disbelieve in the resurrection of the body are rationalists, of whom, I fear, there are not a few in our own communion. My friend the Lord Chancellor has no idea of weakening the hold of the Christian faith in this country; and it seems to me that my reverend brethren have entirely mistaken and have exaggerated the real state of things. My own view is that the "special grievance" was an unreal and sentimental grievance. I look upon this matter from an experience which many members cannot have had. I have had to deal with the burial question in my late diocese (Colombo), but, after claiming absolutely and distinctly a particular cemetery as the property of the Church, and having been able to establish that claim, I conceded to our Nonconformist brethren the right to have their funerals there. In that way I prevented any great scandal, and kept the cemetery not only from being the battle-ground of Christian Dissenters, but from heathen disturbances, and from that time there has been no disagreement. If we had given the Clergy the right of conceding to their Nonconformist brethren the right of decent burial, the singing of a hymn, and the reading of the Scriptures in

the churchyards, there would have been no difficulty at all, and there would have been no excuse for the Bill. It takes a more hostile form when it does not come from us as a concession. As to the so-called attack upon the citadel of the Church, I may say that in military matters no man concerns himself about defending a thing which has no connection with the citadel. There is no connection whatever between being in the church and being in the churchyards. It is said that if the Bill becomes law the first wet day the people will want to go in to the church; but I have seen funerals on wet days, and I have never known of any such claim. All these fears are unreal. ("Oh, oh!") If the House choose to express their feelings adversely to the Bill I shall not complain, but to take the exaggerated and incorrect view expressed in these resolutions will do us infinite harm. We shall strengthen the hands of those who are bringing in the Bill, and not the hands of our own brethren, the Bishops in the House of Lords, who will to-morrow night be doing the thing we wish. Whilst I hope we shall make the concession to the Nonconformists, I do not wish to have your trusteeships altered or interfered with; but I want you to have the power of yourselves making the concession. Anything you do do let it be done moderately, cautiously, and temperately. And as to accusing the Lord Chancellor and those who are bringing in the Bill of sanctioning or wishing to sanction the indiscriminate use of our churchyards, those words must be withdrawn, for you are not saying what are the facts of the case. "Indiscriminate" would include what is unchristian or unbelieving. That is not meant to be included. The Bill, so far as this particular clause, goes no further than Lord Harrowby's amendment last year. I was in favour of that, and am now in favour of something of the kind. But, whatever you do, do not act angrily, and so make it more than worthless, and cause an angry opposition on the part of your enemies. This is not a Bill brought in by your enemies, but by members and friends of the Church. ("No, no.") That is a matter of fact. They may gratify persons who are enemies of the Church, but it is not brought in by enemies—it is not the act of enemies, and you should not speak as if persons who hold different political opinions from your own are not hearty well-wishers of the Church. I claim for our Nonconformist brethren an honest recognition of their common Christianity. We have no right to speak of them as being hostile or unchristian. I would far rather see my Nonconformist parishioners kneeling round the grave of one of their brethren giving utterance to their Christian hymns—for they are Christian hymns—than attempt to treat all Nonconformist Christians as if their belief was not to be distinguished from anti-Christianity or infidelity, which is the shame of our age and the blot on our nation, and which we should try, hand in hand with the Nonconformists, to prevent and root out of our land.

ARCHDEACON DENISON—The Bishop has taken upon himself to

deliver us a lecture, such as I have heard only on one other previous occasion, and I think it is extremely unseemly. It is perfectly open to him to have his opinion; but I think he might have had the charity to think his brethren might differ *in toto*, and yet have the same earnest conviction that he has. We only state the facts of the case, and I think the feeling of the House was almost unanimous until he got up and said there was exaggerated language in the resolutions. I am not concerned with the opinions of those who may be the fathers of this Bill, but I know very well that this Bill is brought in to please persons who are entirely hostile to the Church of England; and yet people come here and venture to use fine language about the Nonconformists, as if all the charity and good feelings resided amongst them. The Bishop has charged this House with using immoderate and incorrect language.

BISHOP PIERS CLAUGHTON—I only said that I believed—wrongly or rightly—that the words of the resolution are not in accordance with the state of things.

ARCHDEACON DENISON—You did not say wrongly or rightly. You asserted it as a fact. I know perfectly well the feeling of the Nonconformist body, and can trace it back for the past forty years. This measure is brought in for them, and will cause the destruction of the Church of England. The House should take notice of it in the same sense in which it is brought in. I should feel I had not done my duty if I did not protest against such an Act as that now proposed to be obtained, for the first time in the history of this country surrendering into the hands of the enemy of the Church—for enemies they are—I do not say enemies altogether in the religious sense—but enemies of the Church as by law established in this country. They will never be satisfied until they have destroyed it, and they know this is one of the greatest steps they can make towards its destruction. I say the whole spirit of Nonconformity has changed. The Dissenters are Nonconformists now, not on religious, but on political grounds; and we have no alternative but to meet them straight out on their own ground, and say, “So help us God, this shall not be.” If it is to be that might is to overcome right—and that because there is a Government which depends almost entirely upon the Nonconformist body, its first act is to bring in a Bill to destroy, step by step, the position of the Church of England as far as Parliament can do it—it is high time for this House to speak. I feel deeply grieved that such language should be used. I am not going to be governed by false and specious arguments. I have been sent by God into this world to do what I can in my humble way to maintain the Church of England, and for the first time in the history of this country I am exposed to seeing people bringing in a Bill in Parliament, for what purpose?—for absolutely destroying the ancient control of the Church of England of conducting the services in her own churchyards, and she is to give way and be treated only on sufferance. There are fine honeyed words in

the Bill as to preserving decency; but what is the use of the words when you look at the Act? The Act is sufficient to move every man who cares for the Church of England to resist this Bill. We shall not succeed. But it is a much better thing to be beaten and do a right thing; and even if there was no use in passing this vote you should pass it all the same, and do not let us be set aside by charges of want of moderation.

ARCHDEACON PALMER—I do not intend to discuss in this assembly the provisions of the Bill, but considering the name I bear I am anxious to give an honest and not a silent vote. Two years ago, when I really thought the Conservative millenium had set in, I expressed openly an opinion in this House in favour of the principle of this Bill, and, consequently, as my opinions remain unchanged, I must vote against the resolution.

CANON LOWE—It is with great hesitation and with some reluctance that, almost on the first occasion of my taking my seat in this venerable House, I venture to obtrude on your attention; but the subject is so grave and the interest is so deep, and the words just uttered as to the want of courage in giving a silent vote have urged me to the somewhat bold step of expressing the feelings that influence me on this occasion. I respond most heartily to the stirring words of my long-tryed friend, Archdeacon Denison, and, like him, desire to say I have lived only for the service of the Church of England, and it is her defence I desire to-day, taking a broader view of the question than has been urged by this House. I am led not to come to a hasty decision on narrow grounds. There is no member of this House who regards the Bill with more mixed feelings and anxieties than I do; there is no member whose sentiment and traditional feeling is more wounded, and I think outraged, than mine is by some of the provisions of this Bill; but there are some considerations which influence my mind, and which I venture to express to my brethren around me. I think we may consider it an occasion when a grave and strong formal protest may be made; and, holding that opinion, I much regret that Canon Neville agreed to give up his shorter form, which was grave, dignified, and concise, and well became the dignity of this House. Our case is not strengthened when there is imported into it debateable matter both in form and substance. I think our position is strengthened by admitting, as I believe the Archdeacon of Taunton does, that there is very little hope that our protest will avail to stop the course of political events. But we ought to take the opportunity of bringing to the front what I believe is lying in the background in the minds of us all; and, avoiding any very warm expression of feeling, we ought to take this opportunity of firmly and distinctly laying down the principle of admitting the difficulties of the present state of things as regards the burial-grounds. I allow that there is a real grievance to Dissenters, who are my fellow-citizens—although I

am not sure they are my ecclesiastical brethren—but as my fellow-citizens having claims to fairness and consideration, under those laws which allow full toleration to all religious convictions, they have a grievance which the Archdeacon does not set aside—that they have to submit to the form imposed by the State. I have heard the grievance of my brethren, and have shared with them the grievance resulting from being a State officer, and being obliged to perform the Burial Service over persons. I have heard this spoken of as a privilege which Clergy of the Church of England considered it a grievance to be deprived of. I have taken a funeral service for a friend, and afterwards found I have buried a person whom my friend would not have buried himself. These are circumstances not of rare occurrence. When a Clergyman is called upon to bury such “in sure and certain hope of the Resurrection,” and pronounces these words, they are a cause of great uneasiness to him. If this Bill does something towards the relief of this difficulty—I do not say that it will be an adequate relief or that the alternative service is satisfactory—but if it provides us with some measure of relief, that is something to be thankful for, and above all it clears away the last pretence of the grievance, and it enables us to-night—if you decide to express an opinion to-night—to record our solemn protest against the measure in itself. I would humbly suggest that we should not enter into the discussion of the merits of the case, but simply record our protest, and couple with that an expression of a firm determination to uphold to the full the Established Church, as necessary to the liberties and religious interests of this country.

The DEAN OF CHICHESTER—I move the adjournment of the debate, and give notice that I shall move the adoption of a solemn protest.

The following notices of motion on this subject were then given:—

The REV. P. CONSTABLE ELLIS:—

“Inasmuch as it is openly avowed that the admission of Dissenters into the graveyards of the Church for the burial of their dead is claimed as a step towards Disestablishment, and the concession of such claim would therefore not have the effect of putting a stop to agitation and securing peace, the Burials Bill now before Parliament ought not, in the judgment of this House, to be proceeded with, because, while it provides for the partial disestablishment of the Clergy as to their spiritual functions in relation to the burial-grounds of the Church, it encourages further legislation in the same direction, and it would be preferable that all the objects sought to be obtained by Disestablishment should be set forth and dealt with than that the Church should be weakened by a gradual process of Disestablishment.”

ARCHDEACON RANDALL (as a rider):—

“That whilst this House solemnly protests against the passing of the said Bill as subversive of the just rights of the members of the Church of England, and detrimental to the interests of true religion, it humbly and earnestly prays your Grace, if it should seem fit to you and our spiritual fathers the Bishops, to

call together the members of this House as early as possible, that they may have full time to consult together upon the course which, in the event of the Bill becoming law, it may be desirable to adopt, so as best to secure submission to the law of the land, preserve peace amongst all Christian people, and promote the welfare of our Church and nation."

CANON WILKINSON (also as a rider):—

"That this House especially desires by its solemn protest to deliver itself of all responsibility as to any dishonour which may be done to Almighty God by the character of the worship which, in the event of the passing of this Bill, may hereafter be offered in our churchyards."

The Benediction was pronounced by the ARCHDEACON OF STOW (the Bishop-Suffragan of Nottingham), and the PROLOCUTOR afterwards stated that he had received the directions of his Grace the President to continue and prorogue the present sitting of this House until the following day, Thursday, June 3, to a certain Upper Chamber, called the Board-room, of the Bounty-office, situate in Dean's Yard, Westminster, at eleven o'clock in the forenoon.

SESSION V.—*Thursday, June 3, 1880.*

UPPER HOUSE.

Their lordships met at two o'clock. His Grace the ARCHBISHOP presided. There were also present the Bishops of London, Llandaff, St. Alban's, Hereford, Salisbury, Chichester, Bath and Wells, Oxford, St. Asaph, Ely, Exeter, Truro, and Lichfield. Prayers were read.

PETITIONS.

Petitions were presented—

By the PRESIDENT—from the Archdeaconry of Colchester, the Rural Deaneries of Midhurst, Lewes, Sutton, Sarum, Plympton, Exeter, Stafford, Salisbury, and Devon, praying for an increase in the number of Proctors.

THE ADDRESS TO THE QUEEN.

The PRESIDENT—The Address came back from the Prolocutor of the Lower House at eleven o'clock this morning. I received it in your lordships' absence when I opened this House, and I will now read the amendments which are proposed by the Lower House. In Clause 4, instead of the words as they stand, they propose after "was" to insert the words "duly submitted to her Majesty." The original passage stood thus:—"The last Convocation of the Province of Canterbury endeavoured to discharge the duty which your Majesty graciously committed to it in the Royal Letters of Business issued on the 6th of July, 1874, and the result of their deliberations was that on the 15th day of August last there was placed in the hands of your Majesty's principal Secretary of State," &c., for which they wish to substitute "duly submitted to your Majesty." This is a matter of no consequence, and I suppose your lordships will not object to the amendment. Then, instead of the words respecting the new sees—"We rejoice that three of the six new sees, for the foundation of which arrangements have been made in Parliament with your Majesty's consent, are already endowed by the munificence of your Majesty's subjects," they wish to substitute the words "by private munificence." I suppose there can be no objection if the Lower House like the latter words better. Then there comes the following sentence:—

It is a great satisfaction to us to know that in one of these dioceses—that of Truro—his Royal Highness the Prince of Wales was pleased to be present as Duke of Cornwall.

They wish to say "graciously pleased." I explained to the Pro-

locutor that in this connection it is not suitable to use the word "gracious" except in reference to her Majesty. The Prolocutor quite acquiesced in that view of the matter. Then there is the sentence:—

We believe that the Church of England retains its hold over the affections of your Majesty's subjects, and that, while its usefulness at home is daily increasing, it is spreading throughout all the dependencies of your Majesty's empire, and has of late years conciliated to itself in a remarkable degree the regard of many other Christian Churches throughout the world.

Instead of that the Lower House desire to substitute "the regard of other branches of Christ's Church throughout the world." That is practically the same thing as the omission of the word "many." Next comes an amendment of some importance. In the Address as sent down from your lordships' House the following passage occurs:—

It has been represented to us that our Convocation might better discharge its duties if some addition were made to the number of its Proctors in the Lower House, and we desire to bring this subject under the notice of your Majesty.

The Lower House propose the following alteration in that sentence:—

We would venture to lay before your Majesty our opinion that the representation of the Clergy in the Lower House is not so complete as it is desirable that it should be. We, therefore, humbly pray your Majesty to issue Letters of Business directing Convocation to prepare the draft of a Canon which, if your Majesty shall see fit to issue your Royal Licence to that effect, the Convocation may enact, whereby a more complete representation of the Clergy in Convocation may be secured.

That is an important alteration, because it states to her Majesty that we are of opinion that the proper way of increasing the numbers of the House is by a Canon after Letters of Business for that purpose have been issued to us.

The BISHOP OF ST. ALBAN'S—I think there can be no harm in stating that.

The PRESIDENT—I am afraid by that you may invite an immediate refusal to proceed with this matter at all, whereas if you leave it to the wisdom of her Majesty and her Majesty's advisers to find out what is the right way of proceeding you do not invite refusal. This proposal, as suggested by the Lower House, would be at once referred to the Law Officers of the Crown. We know what their opinion is, and what their answer would be.

The BISHOP OF ST. ALBAN'S—The present Law Officers are new in their office, and I think it is very likely to be ratified.

The PRESIDENT—If, after such a request, they were to give an adverse opinion, there would be an end of the whole thing.

The BISHOP OF LONDON—We received a reply from the Law Officers some years ago, and the answer was adverse to this.

The PRESIDENT—Many hold that the Archbishop of Canterbury

has the power of altering the constitution of Convocation, though this is in opposition to what has been said in very high legal quarters.

The BISHOP OF SALISBURY—This is an Address of loyalty and affection, and it is going somewhat out of the way to introduce this matter as it was originally introduced by this House. But it is reasonable to introduce it, as it is a subject of such great interest to the parochial Clergy. Therefore I think it might be mentioned in a general way, leaving it to the Law Officers of the Crown to suggest the particular method of dealing with the matter. Still, I think the disproportion of introducing the subject at this length in an Address of loyalty and affection comes out very strongly.

The PRESIDENT—Shall I read Dr. Deane's opinion?

The BISHOP OF LONDON—It has been printed several times in the *Chronicle of Convocation*.

The BISHOP OF LICHFIELD—Have we got the opinion of the Law Officers of the Crown?

The BISHOP OF LONDON—There were three courses proposed. Bethell and Phillimore gave an opinion that the Archbishop, with the consent of the Queen, might vary the constitution of Convocation. This opinion was sent to her Majesty's Ministers, who submitted it to the Crown lawyers. They decided that it was wrong, and that the thing could not be done without having also the authority of Parliament. Then there is an opinion which many of the Clergy hold as an absolute truth, that there is nothing whatever to prevent the Archbishop from doing it *mero motu*; but the present Lord Chancellor states his opinion very distinctly that it could not be done except by the authority of Parliament as well as that of the Crown. What the other Law Officers might say I do not know.

The PRESIDENT—After the opinion formerly given by the Law Officers of the Crown I fear it would be difficult for her Majesty's Government to advise her Majesty to comply with the prayer of the Address. The question before us at the present moment is whether, in the face of all these opinions, it is wise to ask for what will no doubt be refused.

The BISHOP OF LICHFIELD—Have we any ground for thinking it would be refused?

The PRESIDENT—The opinions of the present Law Officers of the Crown would immediately be taken. They would refer to the opinion of the late Law Officers, and would refuse the request as a matter of course.

The BISHOP OF LONDON—All we represent is that we consider it desirable that there should be an increase in the number of the Proctors. That would raise the question, and it would be for her Majesty's advisers to consider how the object aimed at could best be attained. They might, perhaps, refer the question to us and ask what we thought about it.

The BISHOP OF OXFORD—I object very much to what the Lower House has sent up, for the question is, to my mind, by no means clear. I believe this subject has never been dealt with by Canon, nor do I see anything in the Canons that is at all germane to this. There is nothing in the Canons bearing on the constitution of Convocation. That being so I should not like to be a party to asserting that that is the right way to deal with the question. Those who think it is within your Grace's power to vary within certain limits the constitution of Convocation ought not to agree to the amendment of the Lower House. I therefore beg to move that this House do not agree with it.

The BISHOP OF ST. ASAPH—I think it will be much wiser to adhere to the words of our own Address, and thus leave the question open for the Government to decide, instead of taking it into our own hands.

The BISHOP OF LICHFIELD—I should like to move that no mention of this subject be made in this Address, and that a separate memorial be sent to her Majesty afterwards.

The PRESIDENT—We have already sent this down to the other House, and we must either agree to their amendment or disagree to it.

The BISHOP OF BATH AND WELLS—We might express a little stronger opinion than we did before, and yet not point out the precise mode of action.

The BISHOP OF SALISBURY—I beg to second the motion of the Bishop of Oxford, that we disagree with the amendment of the Lower House.

The motion was then put and carried.

The PROLOCUTOR, with his Assessors, shortly afterwards attended in the Upper House, when

The PRESIDENT, addressing them, said—Their lordships have considered the amendments which you were good enough to make in the proposed Address. Their lordships agree to the first, substituting “duly submitted to her Majesty,” instead of the words as they at present stand. As to the substitution of the words “endowed by private munificence,” they also agree. As to the insertion of the word “graciously,” they are disposed to think that, as the word has been applied immediately before to her Majesty, it ought to be reserved to her Majesty herself, and therefore that it ought not to be inserted. In regard to the substitution of “other branches of Christ's Church throughout the world,” instead of the words as they at present stand, their lordships are quite ready to assent to that proposal. But when we come to Clause 9, their lordships dissent, for these reasons. We believe that the words we used leave it perfectly open in what mode this may be done. We are aware that a number of persons throughout the country have a very strong opinion that it could be done by the sole authority of the Primate, and we are also

aware that some lawyers are of opinion that it could not be done by a Canon; and we think it would be indecorous to press upon her Majesty one particular mode of dealing with this matter when there may be others which her Majesty may be advised to take. We, therefore, dissent from the amendment of the Lower House. On the whole, also, we are of opinion that to enter in detail on a matter of this kind is somewhat alien to the nature of an Address to the Throug such as we are presenting. We, therefore, feel ourselves, on the motion of the Bishop of Oxford, seconded by the Bishop of Salisbury, unable to assent to that proposal.

The PROLOCUTOR—I will state in the other House what your Grace has said.

JOINT COMMITTEES.

Several members of their lordships' House were nominated on the joint Committees originally appointed in the last Convocation to consider the Revision of the Bible, Sisterhoods and Deaconesses in the Church of England, and the providing of a house for the meetings of the Convocation of the Province of Canterbury.

The PROLOCUTOR and his Assessors then retired.

EXPENSES OF CONVOCATION.

The PROLOCUTOR brought up a statement of the expenses of Convocation, amounting to 315*l.*, of which he said one-third was by custom cast on the Upper House.

The PRESIDENT—They will be met by an assessment being made in the usual manner.

The schedule of prorogation was then read, by which the sitting was prorogued to the following day.

LOWER HOUSE.

The Very Rev. the DEAN OF WORCESTER, Prolocutor, presided.

Prayers were said by the PROLOCUTOR, the Præconization of Members was made by the ACTUARY, and the Minutes of the previous Session were read and confirmed, and ordered to be reduced into Acts, according to the ancient practice of Convocation.

The PROLOCUTOR named as his Assessors for the present Session the Deans of Westminster and St. David's; the Archdeacons of Maidstone, Surrey, Sudbury, Stow, and Sarum; Canons Rawlinson, Lowe, Puckle, Perry, Sir J. E. Philipps, and the Rev. P. C. Ellis.

NOTICES OF MOTION.

BISHOP PIERS CLAUGHTON—That for the superintendence of English congregations, and the preservation of communication with other Churches, it is desirable that a Bishop of the English Church should be placed in North Europe.

ARCHDEACON NEVILL—That it be referred to the Committee on Occasional Services to prepare a form of service for public and private use during the dissolution of Parliament.

ARCHDEACON ILES—That the Standing Orders be suspended to-morrow, in order that the House may have the opportunity of discussing the Friday morning aspect of the Burials Bill.

PETITIONS.

By ARCHDEACON SANCTUARY—Signed by the Bishop of Salisbury, on behalf of the Clergy and Laity of the diocese in Synod assembled, against alteration at present in the Book of Common Prayer, and in favour of forms of service for special occasions.

By CANON POWNALL—(1) Signed by the Rural Deanery and ten of the Clergy of Brackley (second portion); (2) by the Rural Dean and twelve of the Clergy of Sparkenhoe (second portion); (3) by the Rural Dean and seven of the Clergy of Guthlaxton (third portion); (4) by the Rural Dean and eight of the Clergy of West Akeley, all in the diocese of Peterborough, and all in favour of an increase of Proctors for the Clergy.

GRAVAMINA.

A Schedule of *Gravamina* in reference to the claim made by the officials of the diocese of Norwich upon the Proctors elected for the Clergy on account of the election expenses, was read by CANON HINDS HOWELL; and on his motion, seconded by ARCHDEACON HOLBECH, it was agreed that the *gravamina* should be referred to the Committee on the Election of Proctors for Convocation.

REPORTS OF COMMITTEES.

ARCHDEACON HESSEY—I present a Report from the Committee on Diocesan Conferences, and move that it be printed for the use of Convocation.

CANON NEVILLE—I second the motion.

Agreed to. (See Appendix.)

CANON YARD—I present a Report of the Committee on Intercommunion with the Orthodox Eastern Churches, and move that it be printed for the use of Convocation.

CANON BUTLER—I second the motion.

Agreed to. (See Appendix.)

MATTERS PARLIAMENTARY.

It was agreed that a Bill in the House of Lords, entitled "An Act to Amend the Book of Common Prayer," be referred to the Committee on Privileges; that the Bill in the House of Commons for amending the Ecclesiastical Dilapidation Act, 1871, as to the insurance of buildings be referred to the Committee on First-fruits and Tenths; that the Bill in the House of Commons for extending the hours in which marriages may be lawfully solemnised be referred to the Committee on Canons; and that

the Bills, also in the House of Commons, for "Altering and Amending the Law with regard to the Marriage of Divorced Persons," and for "Legalising Marriage with a Deceased Wife's Sister" be referred to the same Committee.

On the motion of PREBENDARY GIBBS, seconded by SIR F. GORE OUSELEY, it was agreed that each Committee of this House to which a Parliamentary Bill has been or shall be referred shall be at liberty to act in respect to the same as circumstances may require when Convocation is not in session.

THE LATE PROLOCUTOR.

CANON BUTLER—I move:—

"That this House, in renewing its deliberations June 1, 1880, unanimously agree to a vote of thanks to the Very Rev. Edward Bickersteth, Doctor of Divinity, Dean of Lichfield, for his able and valued services as Prolocutor during a period of fifteen years, embracing no less than four Convocations. It desires to record its vivid recollection of his invariable courtesy and patience, his high sense of justice, his wise and happy regulation of its debates; and now that this prolonged and affectionate connection has been brought to an end by his retirement from his late honourable and important office, this House cannot refrain from offering its best wishes and expressing an earnest hope that health and strength may be vouchsafed to him, to enable him, both in this Convocation and elsewhere, by his zeal and wisdom to serve the Church of God."

The DEAN OF CHICHESTER—I second the motion. This is not an ordinary vote of the House, and I for one thank Canon Butler for the expressive and touching terms in which it alludes to the friendly relations which always existed between the late Prolocutor and the House. Would it not be more graceful to convey our thanks in a private letter from the Prolocutor in the name of the House, expressing our strong and warm feelings of affection and esteem?

CANON BUTLER—All the friends I have consulted agree with me that a vote of thanks from this House would be more telling and more dignified than any letter we could send.

The DEAN OF CHICHESTER—I did not mean to supersede the vote of thanks.

The PROLOCUTOR—The House owes a deep debt of gratitude to the late Prolocutor for the courtesy, the carefulness, the industry and learning with which he filled this high office. I feel it very much; and the difficulties I must experience in succeeding so worthy and so able a man.

ARCHDEACON HARRISON—On the last occasion of this kind, the outgoing Prolocutor, Dean Peacock, was present to receive the thanks offered to him.

CANON PAYNE—I think, as in this case a copy of the vote will be forwarded, it might be engrossed on vellum.

The House testified its acceptance of the resolution by standing, when the question was put by the PROLOCUTOR, and it was agreed that the resolution should be signed by the Prolocutor, and transmitted by him to the Dean of Lichfield.

ADDRESS TO THE CROWN.

During the Session, the PROLOCUTOR, in obedience to a summons from his Grace the President, proceeded to the Upper House, accompanied by his Assessors. On his return, he said—I have to state to the House that their lordships have accepted the amendments agreed to by this House in the proposed Address to the Crown, with the exception of the word “graciously” in paragraph 7, and of the clause substituted by this House on the motion of Canon Gregory, paragraph 9. I presume that the Lower House will not insist upon retaining the word “graciously;” but with regard to the other and more important question—namely, the proposal to apply for Letters of Business for the reform of Convocation—I must request the immediate attention of the House to the subject.

CANON GREGORY—The point is of so much importance that if time permitted I should say that the best course would be to request a conference; for it seems to me that if we put the matter in the indefinite way proposed by the Upper House the matter may be postponed to the Greek Kalends. But, under the circumstances, I am disposed to advise the House to acquiesce in the decision of their lordships, and to embody the omitted paragraph in a separate Address to the Crown.

The DEAN OF CHICHESTER—I move that the House agree to the decision of their lordships with regard to the amendments made in this House on the proposed Address; and that the words “and Clergy” be inserted in the space left for the purpose.

The DEAN OF LINCOLN—I second the motion.

The motion was put and agreed to *nem. con.*

BURIALS BILL.—ADJOURNED DEBATE.

The DEAN OF CHICHESTER—I rise to move the following amendment:—

“That this House places on record its solemn protest against the Bill now before the House of Lords for altering the law of burial. In the judgment of this House that Bill is unjust in principle; infringes the rights, prescriptive and statutory, of the Church of England; is fraught with danger to the highest interests of the realm; and, while it aims at removing an alleged grievance from a minority of the community, will (if it becomes law) create an intolerable grievance for every faithful member of the Church of England.”

I am entirely in accord with all the speakers who preceded me, except the Archdeacon of London and the Archdeacon of Oxford. From the former I differ *toto cælo*. All will agree, however, in the passing tribute paid to the personal merits of the present Lord Chancellor, and I hope my amendment will not for a moment be understood as indicating any want of regard for the noble and learned lord; but this is not a question of private feeling, and the Government Burials Bill I cannot help regarding as highly injurious to the Church and realm. Canon Neville’s amendment is too curt,

and that of Archdeacon Lear too weak, particularly in its preamble. By certain words of my amendment—viz., “fraught with danger to the highest interests of the realm”—I desire to indicate what is the inevitable and logical tendency of the Bill—for, to speak quite plainly, the blow aimed at the Church of England indirectly affects the stability of the Crown. All who have read history know that, in the natural sequence of events, when the Church is overthrown, it next follows that the Crown is assailed.

CANON LOWE—I second the amendment. I desire that whatever resolution the House comes to it should be as nearly unanimous as possible. I view the subject from a different point of view to that of the mover of the amendment, and should, therefore, have been glad if the words which imply a censure upon the Legislature were withdrawn. I admit that the Bill inflicts a harsh and cruel injustice upon the Clergy, but I had rather see them bear the burden in silence. At the same time we must in candour admit that our Nonconformist fellow-citizens are also smarting under a grievance—whether real or imaginary I will not now discuss; and to them it would be a measure of relief. If our teeth are set on edge, it is with the sour grapes—the idleness or indifference—of our forefathers, of which the present attitude of the Nonconformists may be the result. It becomes us, therefore, to bear with calmness and patience, and a sense of humiliation, the punishment which has come upon us. But I consider that this is an occasion when a body so high and dignified as this Convocation ought not to be backward in protesting against so gross an invasion of the rights of the Church, both prescriptive and statutory. Our prescriptive rights are part of the history of the country, for the churchyards have been placed, by the unbroken consent of the people ever since the introduction of Christianity, under the trusteeship of the Church and of the parochial Clergy. When I speak of an invasion of our statutory rights I allude to the cemeteries, or rather to those consecrated portions which by a recent Act of Parliament were placed under the charge of the Church, and which now are most unreasonably and recklessly thrown open to everybody. For this I hope some remedy may be found; but it is our duty to protest against the wrong. I trust that the All-wise Disposer of events will in His own way overrule these difficulties so as once more to make the Church of England the Church of the people; and that the laity will again turn to the parson of the parish as the best and most fitting custodian of the churchyards. No doubt the results of this measure will have serious effects on the religion of the country, and, as the Dean of Chichester has truly said, the step from the Church to the prerogatives of the Crown is but a short one. The preservation of the Established Church is necessary for the maintenance of the religious liberties of the people, and the welfare more especially of the poorest.

ARCHDEACON ALLEN—I am unwilling to speak on this occasion, because I feel I shall have but little sympathy from the members of

this House; but I rise to put it to you whether it would not be more dignified to accept what Parliament does without a word either of censure or approval. We must consider the state of parties in this country. We must consider the course of events, and the grounds on which the present Government has been returned to power. We must consider, too, that it has to do a work of great difficulty and delicacy; and I think the Government has done it in a spirit of courtesy. I am not a politician; and during the forty-five years I have been a householder I have never voted for a member of Parliament; but speaking of politicians, I think we ought to be grateful for what they have done for the relief of the Clergy. It is a great relief to be excused from the necessity and the responsibility of reading the Burial Service to unwilling ears and unsympathetic hearts. I believe—although I confess I cannot quite make out how it is—that a real relief was intended by giving us the right of omitting, on certain occasions, what has been painful to many of us not to omit. I am not against discussion; but I should be glad if we could avoid expressing an opinion. I think Mr. Marten's Act was not sufficient; for, though I admit the grievance of the Non-conformists was not a great one, we must all feel sympathy for those who desire that their remains shall be laid in death by the side of those who were dear to them. If I were in order I should like to move the previous question.

CANON JEFFREYS—All the speeches I have heard, the notices of motions and amendments which have been given, convince me that the resolution proposed by Archdeacon Lear is the one the House would do best to adopt. If we examine it a little more in detail, we shall see why that will be the best course. As to the suggestion of Archdeacon Allen, that we should say nothing, that is impossible. It would be a wrong to history and to our duty in every way if we gave no expression to our opinion, and therefore I do not think the "previous question" will be accepted. Bishop Claughton called the original motion exaggerated and untrue in several particulars, but I cannot agree with him. In the first place, it says there is a great difficulty: and that is true; but is there no way of surmounting the difficulty but that proposed in the Bill in a country like this, where wealth is unbounded? If the Government, instead of putting aside Mr. Marten's Act, had used their influence and power in its favour, they might have made it sufficiently effectual to meet the case. It certainly is a difficulty which might be met and mastered without doing away with those old landmarks which we ought to preserve; and therefore it is our duty (without going to the extreme point suggested by the Dean of Chichester, of hanging the Throne on this Burials Bill) to express at some length our opinion upon it. The motion does that in moderate terms. Bishop Claughton objects to the phrase "indiscriminate use of our churchyards;" but if the use be not indiscriminate there would be no special point in the Bill at all. As it stands, the Bill makes everything yield to the will of the relatives of the dead, or the "person

ordering the funeral," the only restriction being that the service shall be "Christian and orderly." I still less see how the Bishop can object to the word "indiscriminate," when he finds that the use referred to is not confined to the old churchyards, but applies to all public cemeteries whatever. That phrase, therefore, cannot be said to be "exaggerated." It is nothing more than a true description of the Bill. The last speaker but one (Canon Lowe) introduced into the discussion the shortcomings of those who have gone before us in the ministry. I hope the House will set its face against abuse of our forefathers. They did their work in their own way, and probably quite as well as we should have done it in their day. I rather see symptoms which lead me to the conclusion that we are degenerated from the faith of our forefathers. I, therefore, enter a protest against the expression of Canon Lowe, that we are now undergoing punishment for what we have inherited from those who have gone before us. The resolution says we see in the Bill "(1) an invasion of settled rights, (2) a disturbance of landmarks, and (3) an indirect attack upon the Christian faith." To show that this is no exaggeration, let me remind the House of the resolution passed by this House in February, 1879:—

"That the Lower House of Convocation of Canterbury is of opinion that the Church cannot, without detriment to her spiritual character and without breach of trust, consent to admit within her consecrated burial-grounds rites other than her own."

I hope our resolution to-day will be in conformity with those three expressions. With reference to "settled rights," their invasion by this Bill is self-evident. For the rights referred to are not only such as the Church has inherited—they are rights which have been constituted in our own time. Is it nothing that those who have built churches and given churchyards, enlarged churchyards with purchases of land, or perhaps with grants of their own private property, or of glebes—is it nothing that these new burial-grounds, acquired under well-understood conditions, shall be open to everybody and every service so that it be "Christian and orderly"? The Act constituting cemeteries has, comparatively speaking, only just been passed; but if it had been conceivable that it would so soon be abrogated, would people have spent their money unnecessarily by building double chapels and by making other duplicate arrangements in such cemeteries? Here there is an invasion of settled rights which justifies the language of the resolution. Then, as to "disturbance of landmarks," what is the logical sequence of this Bill? It is that, having admitted strange services into the churchyards, they will be allowed entrance into the churches. When the church is not being used for the services of the Church of England, there may be a succession of services according to every variety of Dissent. Then, as to "an indirect attack on the Christian faith," we must all have felt, when Mr. Sadler was speaking yesterday, that the doctrine of the Resurrection of the Body might too readily be purposely passed by in some of the interments contemplated. Canon

Wilkinson's notice of motion shows again what reasonable fears may be entertained on this head of "indirect attack on the Christian faith." Thus, in all ways, I hope I have made it clear that the resolution of Archdeacon Lear is neither exaggerated nor untrue in its description of the Bill referred to, and that at the same time it is a sufficient declaration of the mind of the House on the subject. We cannot enter our solemn protest, as some seem to suggest, against a mere Bill, which may exist to-day and be gone to-morrow. The resolution, therefore, ends with expressing a hope that the Bill may be amended, and as such I hope that the House may adopt it.

CANON MILES—I should not have risen in this debate, but, having had a short conversation with my revered Diocesan, who is to introduce an amendment to-night in the House of Lords, I wish to state its substance. He said—"After the passing of this Bill, how can I consecrate a churchyard or a cemetery when I no longer know the purposes for which they may be used?" With his strong views, and the strong views which the Church has always held as to consecrated ground and the purposes for which such places are consecrated, we must all feel that he has pointed out an Episcopal grievance. We sit here as assessors of the Bishops, and we ought to consider the position in which they are placed. The Bishop of Lincoln has taken some trouble to ascertain how the system works in Ireland, and he has been informed by the Archbishops of Dublin and Armagh that the two countries are by no means in parallel circumstances. There are there but two forms of Dissent from the Church—the Presbyterian and the Roman Catholic—each of which has its own Office for burials carried on in the original grounds of the Church; but they are of such a character as would enable us to give to them a certain amount of concurrence. But when there is a great variety of forms of Dissent, as we have here, and it is considered that the Secularists are sure to gain an entrance into our churchyards, the Archbishops of Armagh and Dublin concur in the view that the system will not work here as it does in Ireland. There is one other grievance to which attention ought to be called. I do not refer to the Nonconformists, or to our having to perform the service in consecrated ground over certain bodies; but there is the grievance of the politician. No man has more conscientious scruples than he who holds the highest position in the State, and no doubt he feels deeply the consequences of passing such a Bill as this; but he is a politician, and I suppose he is obliged to act in that way by the force of circumstances. When he was in the trough of the wave he considered the Nonconformists as the "backbone of the Liberal party," but on that wave he has risen to the high position he holds at present. We cannot but suppose, as a conscientious Churchman, that he must have scruples at bringing in a Bill or supporting a sweeping alteration in the rights of the Church held for so many generations; but as a politician he must regard the matter in his conscience in a different way to what he feels as a Churchman. He proposes certain things to relieve the

consciences of the Nonconformists, and how are they to be carried? When the Bill gets into Committee objections will be raised to every item, and, therefore, I do think that when we are debating the question on the eve of its second reading in the House of Lords we ought to stand firm to the principles to which we are bound to adhere, and let our protest be heard in Parliament against this great sacrifice of the rights of the Church to satisfy the exigencies of political struggles. I sincerely hope the amendment of the Dean of Chichester will be carried.

THE DEAN OF WESTMINSTER—I wish to say a very few words on this occasion. The speaker who last addressed the House referred to political reasons which might have influenced certain high personages in their course in this matter. I do not say that there may not have been political circumstances which had some weight with some of those personages; but I wish the House to remember that this Bill is substantially the same as that which was introduced two years ago and supported by the Lord Chancellor, the two Archbishops, and many distinguished peers, in regard to whose conduct no such consideration could then be urged; and this measure merely carries out the same views. But besides that I venture for myself and some others in this House to express my deep conviction that it is not only as a political matter, but as a matter of Christian, Catholic charity and wisdom, that such a measure is desirable and necessary. I have for years longed for something of this kind. I hail it as the greatest boon the Government could confer on this Church and country. When I consider how great doubts have been felt as to whether all such interments in England are not already permissible by law—when I remember that this is the only one of the three kingdoms where such burials are not the rule—when I have myself, as a Dissenter in Scotland, performed the Burial Service in the Established churchyards of that country, and no difficulty was raised by any one to my performance of that rite—when in Ireland for the last two centuries this law has been observed and no difficulty has arisen—I think it is now high time we should adopt what every European country, except Spain and Italy, has adopted. We ought to hail this measure with pleasure. We ought to welcome back to our churchyards those who by their own scruples, and by our own folly also, have been excluded from them for so long a period. The various sacred associations which attract Nonconformists to our churchyards are the very last associations we ought as Churchmen to despise—the very associations the revival of which we should welcome in every possible way. They are amongst the recognitions, involuntary perhaps, but not the less real, that our churchyards are the national churchyards and our Church the National Church.

ARCHDEACON BALSTON—I would draw attention to the way in which this Bill attacks the principle of consecration, not only as to things but as to the Clergy themselves. I hold that consecration is an essential element of the faith—it is the life of our Christianity.

As Clergy we place great value on the fact of our having been consecrated, or ordained, or set apart for God's service. It is a solemn dedication of both things and men for God's use, and whether or not all those who are so consecrated are worthy, that does not at all impair the gift or lessen the great value we have always attached to it. This Bill allows Clergymen to minister in unconsecrated grounds, and it opens consecrated grounds to the ministrations of those who are not consecrated. It thus strikes a heavy blow at the value of consecration; and we must, therefore, expect that the grace of consecration may ere long be taken from the Church. Without entering on the subject of justice or injustice, or of giving relief to English subjects or citizens, we as Clergy are bound to protest against this Bill, in so far as it is calculated to set at nought the value of consecration, both as to ourselves and to our churchyards. They are set apart for God's service, and without attempting to explain in what way—for it is a matter of faith—God's blessing has ever accompanied that holy rite. I trust, therefore, the House will not hesitate to speak plainly on the subject.

CANON GREGORY—I feel great responsibility rests on this House with respect to the question now before us. We have not to consider what effect our decision may have on the debate going on elsewhere; but what effect our action will have on the Church at large, and what are the views of the Church at large upon it. I am one of those who look for reaction at no distant time. The moderation of the Clergy will be much missed when they are replaced by those who are less educated. Just as the violence of the Puritans in the time of the Commonwealth brought about reaction, so after a time the people will begin to remember that we at least had definite views of truth, and a great feeling will arise throughout the country in favour of the wisdom and moderation of the Church of England, and of that definite truth they have ever held and tried to set before the nation. Believing in this revival throughout the country, I look forward to a future which, if some of us are too old to see ourselves, will gladden our children. Let us, then, consider what is our starting-point. I look upon ourselves as the ministers of a Church which has a definite creed, a definite ritual, and a definite idea. I do not think, with the Dean of Westminster, that we and our opponents are viewing truth from different sides, for they are contradictory views of the same thing. If what we hold and what we contend for is true, then the other view must be false. We have to remember that this Bill will lead to the introduction of strange people into our churches. There will be A, who declares our Blessed Lord is God, B, who denies it, and C, who says there is no God at all, let into our churches, and what are we to do who are only guided by the truth as it is declared by the Church? Do not let us be led away by a spurious charity, for nothing can be more uncharitable or more cruel to our poor people than to confuse their notions of the truth. It is our duty to try and keep them in the narrow way, and on that account it is

impossible for us to accept the general ideas of charity which the Dean of Westminster has set before us. Archdeacon Allen, on the other hand, says we are to do nothing, as that would be the most dignified course to take. If so, what are we assembled here for? Are we not here to consider what advice we can best give the Church of England at this juncture? and if at a great crisis we say nothing we place ourselves in an unenviable position before the nation. Of the two I would far rather go with the Dean of Westminster than adopt the course which Archdeacon Allen suggests. It would be simply abdicating our own functions. Then we have to consider the effect of this measure on certain endowments. I believe that endowments for sacred purposes are not less sacred when they are vested in a corporation than in a private person. If a pious donor gives one part of his property to God's service and another part to the endowment of some special object of charity, they are as much sacred as the rest of the property which passes into private hands, and may be spent in self-indulgence and vice. We lower the tenure of property when we say we will pay all respect to private property, but are perfectly free to deal with endowed property. Doctrines of this sort do not tend to public morality, and are not good in any way whatever. If there is a disposition to touch private property, people at once are banded together in its defence; but, if the attack is upon trusts, the same people will band themselves together and support the attack, because they think it may in some way benefit themselves—they may be benefited and nobody in particular will be injured. Most of our churchyards have been given to us by pious people generations ago, for, whether reformed or unreformed, we look upon it as the same Church, and it will be a great and grievous wrong to have that property taken from us. We are at any rate landed in a position which, as regards Church and corporate property, will in the future lead to great difficulty and regret. In many ways, however, the Bill shows far more respect for the Church than it might have done. The freehold of the churchyard is not placed in fresh hands; it is still under the control of the Clergy; and I feel thankful, when so much more might have been taken, that so much is left. I feel thankful for the recognition in the Bill of an alternative service at funerals. We have always held it to be one of our greatest hardships to have to read our service over those who are unworthy, and we shall in future be allowed to exercise a sufficient discipline so as to decline to use those high words of hope and thankfulness at the graves of people for whom they are not appropriate. When we were discussing the subject of that alternative service some would have wished that its use had been less restricted, and many would now like in this Bill to add after the words "when requested by the friends of the deceased," the words, "or by desire of the Bishop of the diocese." But I do not think that would place us in a better position. The possibility of an alternative service or a burial without a service at all is a great relief, and I only hope that as they have

taken so much from us they will not in Committee eliminate that small amount of benefit from the measure. Viewing the Bill from this standpoint, what is the wisest course for Convocation to pursue? We should, I think, make a protest, short, earnest, dignified, and without reasons. It is not for us to argue with the lord of thirty legions, and we cannot do more than protest. That will place on the page of history a record that the Clergy of our generation were not unmindful of their duty of protecting the rights of the Church. I wish to avoid all exasperation; I wish to show that we recognise in the course taken by the framers of this Bill a real desire to help the Church, and that we do not wish to cast any slur upon or impute any unworthy motives to individuals. The resolution of Archdeacon Lear is too long, and has too much argument. There is a great deal more to be said in favour of that of the Dean of Chichester, but there is too much sting in its tail. It would, therefore, be far better to take that of Archdeacon Denison, which is wisely conceived and moderately expressed.

CANON VAUGHAN—I confess that I very much prefer the original motion to the amendment, for it distinctly recognises the fact that there is a very great difficulty connected with the present state of the burial laws. To my mind it is necessary that we should acknowledge that difficulty if we would do justice to our opponents or even to our own views. I am glad, then, that the resolution acquits the Government of having offered the Church a wanton affront. In truth, it is not this Ministry alone that has felt the difficulty, for that difficulty is one of long standing. No doubt much of it is of a factitious character and has arisen from political agitation; but some of it is due to the very nature of the case. It should be remembered that the law which we are endeavouring to maintain in this part of the United Kingdom does not exist in the other parts, and in many foreign countries. When, then, we come to look calmly at the question we can hardly avoid seeing that there must be some change. There is scarcely a member of this House, if he has had much parochial experience, but must have met with such cases as that of an infant whose parents were Churchpeople, and who fully intended to bring it to the font, dying, as it were by accident, unbaptised. The parents would be almost heartbroken, but the child could not be buried with the service. Such a case lately happened in my own parish, where a child had unfortunately been overlain. In that case I ventured to break the law, and to offer prayer at the grave. I should think that most Clergymen would have done the same. In another case I asked a woman at the very point of death a very solemn question, and she told me what was absolutely untrue. Yet, by the law, such a person must be buried with the full words of Christian hope. This is a question upon which the laity have a strong right to be heard; but it is one upon which I am afraid the clerical and the lay mind have drifted apart. According to the lay view, the first thing to be considered is the feelings of the mourning family; and it is that

which is the strength of the promoters of the Burials Bill in Parliament, and especially in the House of Lords. At the same time, I go a long way with those who think the proposed solution of the question unsatisfactory. I disapprove exceedingly of that part of the Bill which relates to the cemeteries—it is wantonly and unnecessarily offensive. I also disapprove of that part of it which is founded upon the previous action of Convocation, and which I cannot conceive has any chance of passing the House of Commons. I do not believe the laity would ever tolerate the idea of a Clergyman sitting in judgment upon his dead parishioners, and assigning a first-class service to this, or a second-class funeral to that. Besides, the redemption which our Saviour has purchased with His Blood is a universal one, and no human being ought to be excluded from the possibility of hope.

ARCHDEACON DENISON—In compliance with the wishes of several members of the House, I may say that when I can I intend to propose as a rider the resolution I proposed the other evening, with respect to the Address, but which I then abstained from pressing. It is as follows:—

“That the Convocation of Canterbury are bound by their duty to the Church humbly to record upon this occasion the expression of their deep regret that it should be judged necessary on the part of your Majesty’s advisers to propose to Parliament a measure which, if it should become law, will, for the first time in the history of this country, take away from the Church of England the exclusive control, according to her own doctrine and discipline, of the use of her own churchyards.”

That paragraph seems to me to fulfil all the conditions that are desirable or prudent on such an occasion—it confines itself to facts; it avoids the use of every word that could be considered harsh; and it is as brief as it well could be. It has, however, been pointed out to me that when I state that for the first time in the history of this country the churchyards would be taken from the control of the Clergy I am not quite accurate, because the thing has been done once before—in the time of the Commonwealth. I, therefore, propose, when I make the motion, to insert that exception, which I think will give it additional point. A great deal has been said about injustice to the Clergy, but I do not wish to dwell upon that. The Clergy are ready to bear any hardship to which they may be subjected; but this is a question, not of injustice to the Clergy, but of injury to the Church, and that we are bound to resist by all the means which God has put in our hands.

ARCHDEACON EARLE—I demur to the parallel which has been drawn between the consecration of churchyards and the Clergy as consecrated Priests. It seems by no means healthy or desirable to put the question in that manner. Instead of coming down to us, as the consecration of the Christian ministry does, from the very beginning, the consecration of churchyards is a comparatively modern thing. If I recollect aright, St. Gregory the Great spoke of churchyards as in no sense consecrated, except for the convenience of those who wished to offer prayer over the graves of the dead.

It has, moreover, been held that burial itself is consecration, and in England it has been found necessary to restrict burials to churchyards, because persons were interred at a considerable distance from the church, and then the Clergy claimed the land as glebe, or, at all events, as a burial-ground. Besides, the chaplains of her Majesty's navy are constantly obliged to bury the dead in unconsecrated ground. Again, there is no Consecration Service in the Book of Common Prayer, and the service that is actually used has no authority but that which has arisen from usage.

CANON PERRY—The churchyard was always considered to have right of sanctuary, a fact which seems to be indirect evidence of consecration at all events in the middle ages.

THE DEAN OF LINCOLN—I can hardly see how that is the case, for it is in their character of ecclesiastical property that churchyards possessed the right of sanctuary; and there were many places which possessed that right where there is not, and never has been, a church. For instance, a miserable plot of land in the neighbourhood of my former parish (Ware) was an old sanctuary, though there had never been a church there or anything of the kind. Besides, I would ask how it is, if we are to consider the dedication of a churchyard for the reception of the dead a spiritual act, that there is no service for it in the Prayer-book? There is nothing that makes a churchyard a churchyard but the conveyance which the Bishop signs. Of course it is natural that the Bishop should connect the signing of it with a religious service, but that service does not constitute a consecration in the sense in which the word has been used, or in the sense in which consecration makes a Bishop, or ordination a Priest. The House should consider that we have in this country nearer two than one thousand miles of coast, and that scarcely a day passes when some dead body is not cast ashore. That dead body has by law to be buried in the churchyard of the parish in which it is found. Again, it is well known that many ships are partially manned by Malays, by Chinese, or by sailors of other nationalities. A wreck takes place, and the bodies of these persons, who are presumably not Christians, have nevertheless to be buried in our churchyards. It appears to me that we ought to have a rule which would apply not only to seaboard but to inland parishes, where half the inhabitants might be Dissenters.

ARCHDEACON HARRISON—I feel inclined to vote for Dean Burgon's motion. Canon Gregory seems disposed to be thankful for small mercies; for it appears to me that the Bill is as dangerous and goes almost as far as any measure of the kind could possibly do. Moreover, its real author, Mr. Osborne Morgan, has been marked for preferment by the Government. I, therefore, cannot admit of the plea of necessity. When the law of marriage and registration was altered the Dissenters never thought of asking for any alteration of the law of burials. And why? Because they did not regard it as a grievance. They had in Bunhill-fields a great Nonconformist

cemetery, and there were chapels with graveyards in every part of the country. Since then the grievance has been still further diminished, and in Mr. Marten's Act a complete remedy was provided. What is now proposed is not that persons who prefer it should be allowed to have consecrated ground, but that those who take the other view should have all our consecrated ground unconsecrated again. As for the provisions respecting orderly services, though they have found a place in the Bill they will assuredly find no place in the Act.

CANON BERNARD—As one who for many years has felt the wisdom and the righteousness of the course which has been taken, I lament that it should be necessary; and I do not think that the amendment of Archdeacon Denison goes much further than that.

ARCHDEACON EMERY—After the explanation just given of it, Archdeacon Denison's motion will give a very uncertain sound, and I should greatly prefer the Dean of Chichester's.

The PROLOCUTOR—The House will only be bound by the words of its resolutions.

CANON HOPKINS—I am thankful to have lived to read a speech like that of the Lord Chancellor, and to know that it was made by one whose loyalty and attachment to the Church of England cannot be called in question. At the same time, I cannot read portions of the Bill without shuddering. I should therefore be willing to vote for Archdeacon Denison's motion if he would insert words acknowledging the difficulty in which the Government was placed.

The House then divided on the Dean of Chichester's amendment, which it rejected by 40 to 33.

The REV. P. CONSTABLE ELLIS, with the consent of the House, withdrew the motion of which he had given notice.

ARCHDEACON DENISON—I now propose the rider I spoke of just now. It will, with a slight addition which gives it additional point, stand as follows:—

“That the Lower House of the Convocation of Canterbury are bound by their duty to the Church humbly to record the expression of their deep regret that it should be judged necessary on the part of her Majesty's advisers to propose to Parliament a measure which, if it shall become law, will, for the first time in the history of this country, *save only and except the time of the Commonwealth*, take away from the Church of England the exclusive control, according to her own doctrine and discipline, of the use of her own churchyards.”

CANON GREGORY—I second the motion.

CANON HOPKINS—I move to prefix to it the words—

“While acknowledging the great practical difficulty of providing, with a due regard to the claims of religion, for the interment of the dead.”

ARCHDEACON DENISON—I have no objection to the proposal.

The DEAN OF CHICHESTER—I hope that those words will not be accepted. The Archdeacon's proposal was weak enough as it stood, but with this preamble it will be the most “forcible feeble” production I ever knew. This is no question of Dissenters' grievances;

it is only the demand of a political faction, and I believe that nine hundred and fifty Dissenters out of a thousand would prefer to come to the parish church for the interment of their dead.

CANON GREGORY—I need only appeal to the well-known character of Archdeacon Denison, and ask whether it is likely that he would propose anything weak? The difference between the two motions is simply the difference between loud barking and hard biting.

ARCHDEACON DENISON—I suppose it is the weakness of age if my words are feeble, but I am thankful to find that there are those in this House who wish to say stronger things than I do.

CANON RAWLINSON—I thought it wonderful that the Archdeacon should have consented to anything so weak, and trust it will be rejected.

The amendment was accordingly negatived, and Archdeacon Denison's motion was carried by 59 to 7.

CANON WILKINSON then moved the rider of which he had given notice, as follows:—

“That this House especially desires by its solemn protest to deliver itself of all responsibility as to any dishonour which may be done to Almighty God by the character of the worship which, in the event of the passing of this Bill, may hereafter be offered in our churchyards.”

He said—I hope the House will without any scruple desire me to sit down at any moment they think desirable for the greater good we all to-night have at heart. I should be satisfied with having read the rider, for I am sure it will command your sympathy, and, unless I am mistaken, will be almost unanimously adopted. I am thankful that in this debate it has gone out to the world that the Church of England, as represented in this House of Convocation, has striven to abide by the law of charity. Apart from the high position and the Churchmanship of him by whom the Bill has been introduced in the House of Lords, we recognise the fact that it is our duty, as Christian men, to allow no thought of evil to harbour in our minds, and to credit those from whom we differ with the same purity of motive as we should wish to be ascribed to ourselves. I have no desire to occupy the time of the House with any detailed criticism on the Bill, for that has been offered by many more able than myself; but I see many difficulties which will, I fear, arise. I fear that the Clergyman will be put in an invidious position. He will be obliged to allow the poor people in these country parishes to imagine that he cares not for any words spoken unworthy of the worship offered to God within the sacred precincts, for they will not stand forward in the front of the parish sympathising with him as a public prosecutor—prosecuting under invidious circumstances those who have been laying their dead in the silent grave. There are other difficulties which, I fear, will arise; but, instead of dwelling upon them, I would rather direct the attention of the House to that which was brought before us. It was said that there was a widening of the gulf between the Laity and the Clergy of England on this subject. It is

not for me to decide whether these words are true or not; but, if they were entirely true, I would venture to ascribe it to this fact—that for a time the exigencies of political warfare gave too great a prominence on public platforms to the rights of the Clergy which it is supposed have been created by this or other Burials Bills brought into the House of Commons or the Lords. We have taught the laity—thank God for it!—that it is obedience to Christian charity to part with anything if it be for the good of the world—after the example of Him Who laid down His life to redeem the world. We have also taught the laity that it is not beyond the power of spiritual life to take cheerfully the spoiling of our goods, and to commit our cause to Him Who judgeth rightly. But I have never found this argument fail with any layman, when it has been put before him calmly—that we do recognise the practical difficulties of the question; that we do earnestly desire to rid every one of the Dissenters of any single grievance that he may feel, even if it be but an isolated ease; for the agitation, I believe, has given a very exaggerated notion to the country of the character of the grievance. If there be but one single instance in which the Church has caused a grievance to the Dissenters, she will be thankful to remove that difficulty by any sacrifice in her power. But when we put before a layman calmly that we do honestly owe a responsibility, higher than our duty to man, to our God, by Whom we have been ordained; when we say we see something underlying that solemn service of ordination, when the words “Take thou authority” are solemnly and earnestly reiterated in our hearing; and when we say it even to prejudiced laymen, and also to young Churchmen, who, thank God! are rapidly increasing—when we say to these men who are asking for leadership, and puzzled as to the arguments brought against them on every side; when we say to such men that we do believe there is a responsibility that the Church—the witness for her absent Lord—owes to His Father and our Father as to the character of the worship—and I would go further than that and say, as to the persons by whom that worship is offered to His high and holy Throne—that she is responsible, being united to her Lord, for the worship that is offered to His Father and our Father—then, sir, I have never failed to find, although there may be the widest divergence of opinion, respect for a body of Clergy who, with pain and sorrow, are constrained to look first at the responsibility which they owe to the God Whom they are called to worship, that God about Whose worship they are solemnly ordained to instruct their people. What may be the result of this Bill, if it be carried into law, I have no means of knowing. Far be it from me to be a prophet of evil, but I confess that I did not attach much weight to the latter portion of the argument of the Dean of Westminster, however heartily I might agree with his plea on behalf of charity. Unless I am mistaken, whilst outside there is an apparent love of the Church, there is growing up in the young a quiet, settled hatred, and in many minds an intolerance of faith.

And I think if we consider the rapidity with which opinions take shape and form in the present day, he would be but a very superficial student of the signs of his age who dared to prophesy that the time may not soon come when prophets of unbelief may feel bound, in the very sincerity of their convictions, openly to attack what they regard as the stronghold of superstition in the old churchyards of England.

ARCHDEACON CHAPMAN—I second the proposal of my dear friend. I think I utter the sentiments of many among us when I express my happiness in seeing the Canon in the House as a member of our body. We hardly yet know what form the Bill will take in its passage through the House of Lords. The Liberation Society contends that there is a want of logic in the speech of the Lord Chancellor in the House of Lords. His lordship, they say, laid it down that every individual has a common-law right in the churchyards, and they object to the limitation of their rights, as they term them, and ask that another barrier should not be created. Perhaps in the House of Commons another service may be introduced, and, therefore, why should not Convocation beforehand make its protest against all expressions of feelings and words which might be against the truth of our Blessed Master? The Dean of Westminster said that the feelings of persons around the dead would be of such a character as to prevent any unseemly behaviour, or words which might be regretted; but if we look to France and remember what there took place in its great metropolis, we cannot but know that when men's minds are inflamed they will utter words of great bitterness and sorrow to others. In ancient times the same old words were ever heard in the churchyards; but if this Bill be passed, what words may we not hear to cause deep grief to those who love God in Christ?

ARCHDEACON DENISON—I take exception to the word "protest," for although it is a protest in substance it is not in resolution.

ARCHDEACON BATHURST—I hope the word "protest" will be retained, and that the House will come to no decision short of that word.

The rider was then carried *nem. con.*

ARCHDEACON H. G. RANDALL—I now rise to propose a rider, which was originally intended to apply to the Archdeacon of Sarum's motion, but it equally applies to that of the Archdeacon of Taunton. It is as follows:—

"That, whilst this House solemnly protests against the passing of the said Bill as subversive of the just rights of the members of the Church of England, and detrimental to the interests of true religion, it humbly and earnestly prays your Grace, if it should seem fit to you and our spiritual fathers the Bishops, to call together the members of this House as early as possible, that they may have full time to consult together upon the course which, in the event of the Bill becoming law, it may be desirable to adopt, so as best to secure submission to the law of the land, preserve peace amongst all Christian people, and promote the welfare of our Church and nation."

I think some time is required to consider the question among ourselves. There are various points connected with the Bill which are not really declaratory to the Clergy as to the course which they should pursue, and that might tend to a great deal of general disunion. It is most important that we should concur so far as we can upon the course which we shall have to adopt supposing the Bill is carried, which, I confess, I look upon as a *fait accompli*. There is no provision in the Bill for the maintenance of churchyards. Some of my most Liberal friends declare that they would never allow the Bill to be used in their parishes, but if that were done it would be regarded as an affront by the Nonconformists. We ought, as far as we can, to submit to the law if the Bill should pass. We ought to do what we possibly can to preserve peace and harmony among all Christian people, and we ought to do our best to promote the best interests of religion and the welfare of our Church and nation. Therefore, I would ask the House humbly to ask his Grace the President, if he sees fit, with the concurrence of the Bishops, to afford an opportunity of consulting together upon the matter, and that full time be given for such consultation. At a meeting of the rural deanery of my archdeaconry a fortnight since the question arose whether, in the event of the Bill being brought in and passed, they ought to call together the Clergy of their different deaneries to consult together upon some uniform course of action, and the matter was deferred on account of the early meeting of Convocation, because they felt they would be guided in a great measure by what might be the result of the deliberations of this body. I do not think their requirements would be satisfied by our simply contenting ourselves with protesting against the measure, and giving them no guide by which they might arrange for their future measures with regard to the carrying out of these enactments of the Legislature.

CANON GREGORY—I would suggest whether, as a great number of members of the House wish to consider the points in the Bill to be brought before the House of Lords to-night, it would not be better and more in order if the present motion were brought forward to-morrow?

The PROLOCUTOR—I was going to suggest somewhat the same course. I do not think the House is a very convenient body to prepare or suggest amendments or improvements, and I think it would be better to put it into the hands of a Committee—to ask his Grace the President to appoint a Committee on the subject—supposing the Bill passed the second reading, which, however, may not be. It is clear that the Bill would not for some time become law, and we had better wait until the Bill is passed.

ARCHDEACON RANDALL—After what has been said, I am quite ready to withdraw my proposal.

CANON SWAINSON—In order to carry into effect what has been already done, I propose that the Prolocutor be requested to carry our resolutions to the Upper House.

CANON LLOYD—I second the proposal.

Agreed to.

The BISHOP-SUFFRAGAN OF NOTTINGHAM pronounced the Benediction, and the PROLOCUTOR stated that he had received the directions of his Grace the President to continue and prorogue the present sitting of the House until the following day, Friday, June 4, to a certain Upper Chamber, called the Board-room of the Bounty-office, situate in Dean's Yard, Westminster, at eleven o'clock in the forenoon.

Session VI.—Friday, June 4, 1880.

UPPER HOUSE.

The House met at eleven o'clock. His Grace the ARCHBISHOP presided. There were also present the Bishops of London, Winchester, Gloucester and Bristol, Llandaff, St. Alban's, Hereford, Salisbury, Bath and Wells, Chichester, Oxford, Exeter, Truro, Ely, and Lichfield. Prayers were read.

PETITIONS.

By the BISHOPS OF WINCHESTER and ELY—from places in the diocese of Peterborough, in favour of an extension of the number of Proctors. Several other petitions were presented in favour of an increase in the number of Proctors.

BUSINESS OF CONVOCATION.

The BISHOP OF EXETER—I think it desirable to call attention to the necessity of giving greater facilities for conducting the business of Convocation; and in doing so I cannot help instituting a comparison with the manner of conducting that business and the manner in which the business is conducted when meetings of the Bishops are summoned, and when we have an *agenda* placed before us. That prevents the waste of time which frequently occurs here. We now come together without any previous notice of what is to be done, and the consequence is that nobody knows when any subject is to be brought forward, and what is to be brought forward. I, therefore, think it very desirable that some notice should be circulated before we meet. It is frequently said that we must wait for what is done by the Lower House; but we might have an *agenda* prepared, to be used at the discretion of the President. I think it would not be very difficult to have a paper prepared and sent round to your lordships, so that we might understand the matters which are to be brought forward, and then we could be prepared to deliberate upon them. I had no idea of the subjects to be brought under consideration at the present sitting; but I think there are matters which we ought to have an opportunity of discussing; but in consequence of the want of any notice we have been wasting a considerable time. Under present circumstances there are members who think it almost unwise to come to Convocation any longer, because we do so little. I do not think there is much in that objection, because I should come under any circumstances. But I think that our work would be enormously lightened if we had

a paper sent round before we meet. I do not think there would be any great difficulty in sending round an *agenda* stating the business intended to be brought forward at your Grace's discretion. I do not wish to move any resolution on the subject, but I hope your Grace will consider the desirability, before the commencement of our sittings, of sending out a paper stating what business is intended to be brought forward.

The PRESIDENT—I do not know what business could have been put on the paper for this group of Sessions except the Address to the Queen.

The BISHOP OF EXETER—There are certain matters which I think might have been put on the notice—such as the resolutions and Reports agreed to by the other House. It is worth while for this House to consider several of them, and they might have been mentioned on the notice-paper.

The BISHOP OF LLANDAFF—As an old member of Convocation, under three Archbishops, I have heard this matter discussed over and over again without leading to any practical result; but if it could be accomplished, it would certainly be most desirable. I think it would be of advantage to your lordships if, before coming to the meeting, we had an opportunity given us of considering the subjects which we should have to discuss, instead of spending so much time in doing nothing.

The BISHOP OF ST. ALBAN'S—The Bishop of Peterborough has for some time absented himself from these sittings, because he has no certain knowledge of what business is to be transacted. If your lordships could be assured of a programme of business it would greatly help us.

The BISHOP OF ELY—I was a member for several years of the Northern Convocation, and it was the custom there to issue an *agenda* paper to the members at least a week prior to the meeting of that body. Of course, there is one circumstance which makes it more easy to do this in the Northern Province than in the Southern—namely, that in the former the two Houses sit together. They are not, therefore, liable to interruptions by business being brought suddenly from one House to the other. It appears to me that the suggestion of the Bishop of Exeter need not, however, prevent interruption, at his Grace the President's pleasure, of what is on the *agenda* paper, when either from ourselves or from the Lower House anything springs up which is urgently important. If I might venture to compare the proceedings of the Northern and Southern Convocations, I would say that there is greater force and concentration in the business of the former, since the persons who come there know beforehand what are to be the subjects of discussion. It enables them to "get up" those subjects to some extent, so that when a member rises to speak he has not to feel his way in discussing them. The Sessions of the Northern Province

seldom exceed two clear days, and there is, consequently, no time for letter-writing. I do not think that letters are ever written in the Northern Convocation.

The PRESIDENT—You must not let our secrets go forth to the whole world. We are supposed, at any rate, to be always engaged on important business.

The BISHOP OF ELY—Speaking, then, from my own personal experience, I would only urge that the effect of having an *agenda* paper beforehand tends to produce much greater concentration of thought and expression, and, in fact, to a more businesslike way of doing the work of the Session, than when we come together without knowing on what subjects we are to be invited to express an opinion.

The PRESIDENT—What are the subjects which are to be discussed in the Northern Convocation at its next meeting?

The BISHOP OF ELY—I cannot say.

The BISHOP OF LONDON—As an old member of the House, and junior only to the Bishop of Llandaff, I may remark that this subject has been under our notice repeatedly. At one time it was taken up by the late Bishop of Peterborough, who threatened to decline to attend the meetings of the House unless first supplied with a programme of the business to be done; but the endeavour broke down in this way. To some extent the House was made acquainted with what was to come before it, but suddenly the Lower House would come up with papers requiring immediate attention, or some one of your lordships would raise a question of the kind, so that it rarely happened but that something else deemed more important would be interposed, whilst the business we had come prepared to enter upon was dropped. I fear that that would be generally found to be the case. Still, I have no objection to make the trial.

The PRESIDENT—I do not see the slightest difficulty in a member giving notice of any subject, and the notice being then sent round to your lordships, as is done in the House of Lords, where, in consequence of that notice, it is generally known what question is to be discussed. On the present occasion, however, we have little to discuss. Indeed, I never remember so barren a programme. On former occasions the subjects to be considered were generally known beforehand, but in this particular Convocation it is not so. The action of the Upper House depends very much upon the proceedings of the Lower House, and for two days there has been a discussion in that House upon a document which emanated from this. Of course, your lordships had to wait until that document came back again. The result was that we had nothing particular to do, and our meeting appeared to be a waste of time; but if it is thought desirable, when notice is given by any Bishop—say, a month before the Sessions—that he wishes to bring forward a particular subject, that that should be entered, as in the House of Lords, on the

minute-paper, and that that minute-paper should be sent round to the members of Convocation, I should be quite willing to concur. At the same time, if subjects are taken up and discussed merely for the sake of doing something, the probability is that we should do more harm than good. May I ask whether there is any subject which any of your lordships wishes to bring forward now?

The BISHOP OF WINCHESTER—There are a great many Reports which, in the last Convocation, were brought up from the Lower House and laid upon the table; but these Reports cannot be considered, because the Committees who reported have all, upon the dissolution of that Convocation, come to an end, and there is now a new Convocation. When these Committees have been reappointed, their Reports will come before this House in due course. So that there is business waiting to be dealt with, though we cannot enter upon it this Session. If something like a programme were adopted it would be a good thing, because we should not then be left with nothing to do.

The PRESIDENT—That is why I asked if any of your lordships had anything to bring forward now.

The BISHOP OF TRURO—There is a society in my diocese for the augmentation of small livings, and I wish to know what has become of the Report from the other House on that subject? I have received a letter from the Committee of the society in Cornwall respecting it, to the following effect:—

On the presentation of the Second Report of the Committee on the Sale of Advowsons and the Augmentation of Small Livings to the Lower House of Convocation on the 4th July, 1879, the following resolution was passed unanimously:—"That the Upper House be requested to take such steps as in their judgment are best suited to establish in each diocese in England and Wales a society having for its object the augmentation of the poor benefices in the respective dioceses." Your lordship will recollect that we have in this diocese a Committee appointed for the same purpose, and that last year we decided to wait and see whether the Upper House would take action in accordance with the prayer of the above resolution.

I am anxious to know what has become of that Report and resolution, so that I may return an answer to the Committee, and they may set the movement going again. I, too, agree that it would be a great help to know, by means of an *agenda* paper, what Reports and resolutions from the Lower House or other matters are to be considered when Convocation meets.

The BISHOP OF LONDON—There is the difficulty. Reports are brought up suddenly and unexpectedly to interrupt the business on the *agenda*.

The BISHOP OF TRURO—But there is a considerable stock of Reports already in existence.

The BISHOP OF LONDON—They are from Committees of the last Convocation, and that Convocation and its Committees are dead.

The PRESIDENT—That your lordships have so little to do now is owing to the fact that this is the first Session of the new Convocation, and that there has been no time to prepare such Reports.

The BISHOP OF EXETER—It is not only that we have nothing to do, but that we are not informed beforehand what there is to do when we have had a good deal of business to transact. It is possible, I think, to send round before the meeting of Convocation a list of such Reports or resolutions as are likely to be considered by the other House; and although, from their having been before this House in previous Sessions, your lordships have already heard something about them, it would certainly facilitate business to have a reminder that such and such questions are to come before us. There are many subjects the discussions upon which would be very different if we only knew beforehand what was to be discussed.

The BISHOP OF ELY—In the Northern Province there is a secretary of Convocation (Canon Trevor), who is himself a member of the House.

The BISHOP OF LICHFIELD—I consider it strange that, in these busy and active days of the Church, your lordships should have been sitting here four days doing nothing, simply because the Lower House has sent us nothing to discuss.

The PRESIDENT—If there is anything to be proposed, I should be glad to hear it; but as we have been sitting here three days without discussing anything I presume there is nothing to discuss. Will any one have the kindness now to say what business he wishes to bring forward?

NEW FORM OF PRIVATE PRAYER.

The BISHOP OF LLANDAFF—With your Grace's permission I wish to revert to a subject which we discussed the other day, in order that I may have the opportunity of publicly expressing an opinion of my own upon a particular point connected with it. That opinion I stated privately when the Bishops discussed the forms of prayer which had been prepared by certain Committees of this and the Lower House. But I desire to express it publicly. There are two forms—one for Family Prayer and the other for Private Prayer. The form for Family Prayer is done with. Some of us expressed our dissatisfaction at the fact of the authority of Convocation having been claimed for that book, and also of the disagreement between the title-page and the Preface to it, one saying that the book had the authority of Convocation and the other saying that it had not. However, that is done with, and I do not wish to bring the question up again. But there is another book, the Book of Private Prayer. I alluded to it in the debate the other day, and was told that it was only a book which had been prepared by a Committee of the Lower House, and that there was no intention of bringing it before this House. Therefore, strictly speaking, we have nothing to do with it. But an article respecting it has

appeared this week in a paper which is very generally circulated among the Clergy, and, although that article very fairly and honestly states that this Book of Private Prayer is merely prepared by a Committee of Convocation of the Lower House, yet it goes on to speak of it as if the Bishops were in some way implicated in it, for it quotes from the book a particular prayer, and says that it conceives the Bishops cannot be satisfied with that particular prayer. Therefore, indirectly, by that article in the *Guardian* newspaper, we are made to a certain extent responsible for this book. The particular passage which I wish to refer to is from a prayer of Jeremy Taylor. It is a petition which I could myself devoutly and properly put up, and no doubt others could do the same; but I feel convinced that a very dishonest use of that passage from the prayer of Jeremy Taylor might be made, and in all probability will be made, if this book is in any way supposed to represent the opinion of the Bishops. The Bishops not very long ago prepared a statement respecting what they thought was the doctrine of Confession, as it concerned our Church; I forget whether that paper was drawn up by this House and agreed to by the Lower House, or only agreed to by the Bishops in private.

The BISHOP OF LONDON—It was drawn up by the Bishops, and agreed to by the Lower House.

The BISHOP OF LLANDAFF—That makes my case the stronger. In that paper we stated what were our opinions on the subject of confession, and it was intended to guard against certain views on private confession which have been largely accepted by some of the Clergy. The passage to which I objected was this—"Give me the opportunity of a prudent and spiritual guide and of receiving the Holy Sacrament"—a prayer which in itself is extremely proper. But my reason for objecting to it is this. It is a habit of controversialists very frequently to support their opinions by *catenæ*, and from these passages false inferences are often deducted. Now, I am convinced in my own mind that this passage is liable to that kind of abuse, and in all probability will be abused for the purpose of supporting those very views respecting confession which the paper drawn up by this House and approved of by the other House was intended to condemn; and although we have nothing to do, strictly speaking, with this book, yet inasmuch as it has gone forth with the approbation of a Committee of the Lower House of Convocation, and been publicly alluded to, and the names of the Bishops mentioned in connection with and as approving or disapproving of it, I think it my duty at any rate to relieve my conscience from all participation in such an error, lest any persons should be found quoting this passage in a *catena*, and saying—"Here we have Convocation itself deliberately giving its sanction to this practice of confession which we ourselves are exercising" (and which that paper has condemned)—"Give me the opportunity of a prudent and spiritual guide and of receiving the Holy Sacrament." I repeat that I wish to relieve my own conscience on the subject.

BUSINESS OF CONVOCATION.

The PRESIDENT—Recurring to the question that has previously been under discussion, if it be your lordships' wish, a paper of business shall be sent round to you. In the House of Lords the practice is to give notice in the House itself. That is the legitimate mode of proceeding, and I would suggest that notice should be given at this group of Sessions of any subject which it is intended to bring forward at the next.

The BISHOP OF SALISBURY—But other subjects might arise between the two.

The PRESIDENT—If any of your lordships write to me expressing a desire that such-and-such a subject should be discussed, though I cannot pledge myself that it will be discussed, I will undertake to give it consideration.

The BISHOP OF ELY—I would suggest that the notices might be received to within a fortnight of the meeting of Convocation. In the Northern Province they are not more than sufficient to cover the first page of a sheet of note-paper.

The PROLOCUTOR and his Assessors being in attendance,

The PRESIDENT said—In reference to the document which was handed in at our last meeting, headed "Resolution of the Lower House, 3rd June, 1880," I am requested to make this statement to you—that their lordships are in doubt whether any precedent exists for the communication to the Upper House of a document such as that now laid on the table embodying a certain protest not in the form of a *gravamen* or an *articulus cleri*. We therefore desire the Prolocutor to refer the matter to the Committee of Privileges, with a request to search for precedents, which may be submitted to us.

ARCHDEACON HARRISON—Perhaps I may be allowed, as Chairman of the Committee of Privileges, to say that there is ample precedent for individual protests to be presented to this House. There is the case of Bishop Bull and others in the last century. Whether there are any precedents for presenting the protest of the whole House is another matter.

The PROLOCUTOR and his Assessors then retired.

The schedule of prorogation was then read, by which the sitting was prorogued to Tuesday, the 13th July.

LOWER HOUSE.

The Very Rev. LORD ALWYNE COMPTON, Dean of Worcester, Prolocutor, presided.

Prayers were said by the PROLOCUTOR, the Præconization of Members was made by the ACTUARY, and the Minutes of the last Session, having been read and confirmed, were ordered to be reduced to Acts, according to the ancient practice of Convocation.

The PROLOCUTOR named as his Assessors for the present Session the Deans of Westminster and Chichester; the Archdeacons of Maidstone, Middlesex, Taunton, Totnes, Stow, and Oakham; Canons Rawlinson, Gregory, Sumner, Hopkins, Yard, and Sir F. Gore Ouseley; Sub-Dean Clements; Prebendary Gibbs; and Sir J. E. Philipps.

NOTICES OF MOTION.

ARCHDEACON LEAR—That the following be an instruction to the Burials Committee, if such Committee be appointed:—To use their endeavours—(1) To prevent the operation of the Burial Laws Amendment Bill of 1880 taking effect until July 1, 1881; (2) and to prevent the operation of the Bill affecting those parishes in which a burial-ground for Nonconformists is already provided; (3) and to exempt from the operations of this Bill those cemeteries in which unconsecrated ground forms a part; (4) and to exempt from the operations of the Bill cloisters or cathedral churchyards.

CHANCELLOR BRISCOE—That it is desirable that a clause to the following effect be inserted in the Bill to Amend the Burial Laws, viz.:—

That nothing in this Act contained shall hinder the framing of rules for the regulation of graveyards formed after the passing of this Act, although such rules may exclude from such graveyards all ministrations other than those of the Established Church, and although such graveyards be consecrated.

BURIALS BILL.

CANON BARLOW—I move that a Committee be appointed to report on matters connected with the Burials Bill.

ARCHDEACON LEAR—I second the motion.

The PROLOCUTOR—This is a matter which we cannot settle for ourselves. It rests a good deal with his Grace the President. I do not, however, see any reason why this motion may not be put.

Agreed to unanimously.

The DEAN OF CHICHESTER—If the motion of the Archdeacon of Stafford is not accepted, I give notice that I shall move the following resolution:—

“That this House cannot view with satisfaction the clauses in the Burials Bill which propose to give the force of law to resolutions on matters concerning the Church, which have received the approval of one only out of the two Convocations of this country.”

The PROLOCUTOR, at a later period of the Session, said—His Grace has agreed to the appointment of the Committee to consider all matters which may arise with respect to the Burials Bill. I at once nominate it as follows:—The Prolocutor; the Deans of St. Paul’s, Lichfield, Rochester, and Bangor; the Archdeacons of Middlesex, Brecon, Bristol, Colchester, Leicester, Lincoln, Bodmin, Sudbury, Sarum, Totnes, and Nottingham; Sub-Dean Clements; Canons Gregory (convener), Barlow, Rawlinson, Lloyd, Wilkinson, Hopkins, Sumner, Puckle, and Neville; Chancellor Briscoe; Prebendaries Campion and Gibbs; and the Rev. C. R. Knight.

HARVEST SERVICE.

CANON HAYWARD—I beg to move:—

“That it be an instruction to the Committee on Occasional Services to provide, as soon as possible, a service for use on the Rogation Days, beseeching God’s blessing upon the crops of the earth, and the herds and flocks of the field.”

ARCHDEACON PALMER—I second the motion.

Agreed to.

EXPENSES.

CANON GREGORY moved, and SUB-DEAN CLEMENTS seconded:—

“That it be referred to the Finance Committee to consider the question of fees now payable by members of this House; the amount payable; the manner of application of the sums so paid; and whether any better plan can be proposed for remunerating the officers who are paid out of the fund so created.”

DIOCESAN CONFERENCES.

ARCHDEACON HESSEY—I beg to present the Report of the Committee on Diocesan Conferences, and to move that it be printed for the use of Convocation. (See Appendix.)

CANON GREGORY—I second the motion.

Agreed to.

BURIALS BILL.

ARCHDEACON ILES—I rise, pursuant to the notice I gave yesterday, to move that the Standing Orders be suspended, for the purpose of discussing the present aspect of the Burials Bill.

CANON NEVILLE—I second the motion.

The PROLOCUTOR—To carry this suspension there must be a majority of two-thirds.

A show of hands was then taken, when there appeared—For, 50; against, 16; and the Standing Orders were accordingly suspended.

ARCHDEACON ILES—I do not rise for the purpose of reopening the discussion upon the details of the Burials Bill, which has just been

read a second time in the House of Lords, but to draw attention to one or two very important points. It is well known that Convocation has already recommended some legislation on this subject. In 1879, under a Letter of Business from the Crown, the Rubrics affecting the Burial Service were carefully considered, and several alterations recommended. In the Burials Bill now before Parliament a clause is inserted (clause 11) the short title of which is "The Relief of Clergy from Penalties in Certain Cases," in which it is proposed that the officiating Clergyman should be allowed to act according to those new Rubrics, which are appended in Schedule B to the Bill, which of course, if the Bill passes, will then form part of an Act of Parliament. To make my meaning clear I will read the clause and the schedule:—

Relief of Clergy of Church of England from Penalties in Certain Cases.

11. And whereas the Archbishop, Bishops, and Clergy of the Province of Canterbury, in Convocation assembled, in obedience to her Majesty's Royal Licence and Letter of Business, bearing date respectively the 4th and 6th days of July, in the thirty-fourth year of her Majesty's reign, did, on the 31st day of July, 1879, agree (among other matters by the said Letter of Business referred to them) upon certain recommendations concerning the Office of the Church of England for the Burial of the Dead, proposed by them to be embodied in certain altered and additional Rubrics in the form set forth in Schedule (B) to this Act annexed, and which recommendations were by them duly submitted to her Majesty: And whereas the same recommendations (except that numbered 2 in the Schedule hereto) have also been agreed to, and submitted to her Majesty, by the Archbishop, Bishops, and Clergy of the Province of York, in Convocation assembled, in obedience to her Majesty's Royal Licence and Letter of Business in like manner addressed to them: It is hereby enacted that, from and after the passing of this Act, no Minister in holy orders of the Church of England shall be liable to any censure or penalty, ecclesiastical or civil, for any act done or omitted to be done by him in or concerning the burial of any deceased person in any churchyard, graveyard, or other place, provided that such act or omission would have been authorised by the recommendations set forth in the said Schedule (B) to this Act, if the same had been embodied as Rubrics in the Office of the Church of England for the Burial of the Dead, or any of them.

SCHEDULE (B).

1. That the first Rubric of the Office for the Burial of the Dead stand as follows:—

Here it is to be noted that neither the Office ensuing nor the shortened Office hereinafter provided is to be used for any that die unbaptised or excommunicate, or in the commission of any grievous crime, or having laid violent hands upon themselves, have not been found to have been of unsound mind.

2. Add the following Rubric:—

Nevertheless in cases in which neither of the aforesaid Offices may be used, it shall not be unlawful for the Minister, at the request of the kindred or friends of the deceased, to use after the body has been laid into the earth prayers taken from the Book of Common Prayer and portions of Holy Scripture, approved by the Ordinary, so that they be not part of the Order for the Burial of the Dead, nor of the Order of the Administration of the Holy Communion.

3. In the Rubric, "after they are come into the church, shall be read one or both of these Psalms following,"

For "read" substitute "said or sung."

4. At the end of the Burial Office, after "The grace of our Lord," &c., add:—

If occasion require, the words "Lord have mercy," &c., the Lord's Prayer, the prayer *Almighty God, with Whom, &c.*, and the Collect following, may, at the discretion of the Minister, be said in the church after the Lesson.

5. ¶ On the request or with the consent of the kindred or friends, it shall be lawful for the Minister to use only the following service at the burial:— The three sentences of the Scripture to be said or sung on meeting the corpse at the entrance of the churchyard; and after they are come into the church one or both of these Psalms following, Psalm xxxix. and Psalm xc.; then the Lesson, 1 Cor. xv. 20.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and clerks shall sing, the sentences beginning, "Man that is born of," &c., ending with the words "fall from Thee," Then shall follow the words "Lord have mercy," &c., the Lord's Prayer, and "The grace of our Lord."

6. ¶ Whenever either of the two foregoing services be used it shall be lawful for the officiating Minister, at his discretion, to allow the use of hymns and anthems in the church or at the grave.

7. Further, it shall be lawful for the Minister, at the request or with the consent in writing of the kindred or friends of the deceased, to permit the corpse to be committed to the grave without any service, hymn, anthem, or address of any kind.

8. "Insert the following Rubric at the end of the Order for the Burial of the Dead," viz. :—

¶ At the burial of the dead at sea, instead of these words, "We therefore commit his body to the ground, earth to earth," &c., say, "We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ."

The House will see the object of the proposition I am about to make if I at once state that I wish to leave out the opening words of paragraph 5, so that it should commence "It shall be lawful;" and in line two of paragraph 5, to insert the word "shortened" before "service." No doubt the permission which this Clause 11 gives to the Clergy to use the shortened service or to omit the service altogether would be a great boon if it were a reality, but I shall be able to show that the expected relief would be illusory. It probably will be objected that as those words were deliberately inserted by Convocation, there would be a certain degree of inconsistency in now striking them out. But those words were adopted under a very different state of things to the present. We have arrived at a stage when liberty is being given all round, and it is only reasonable that this restriction should be removed. There are, as we all know, many cases in which our grand old Burial Service ought not to be used, and if liberty is to be given all round, and as the Bill itself professes to give the Clergy this liberty, it ought to be real and not a delusion. Our opponents have no objection; the Liberation Society itself has said that the Clergy ought to have this liberty. The House of Commons and this House have both said the same thing, and the American Church has acted upon it. Nobody feels more strongly that we cannot sufficiently honour and value the old Burial Service of the Church of England, but it must be remembered that

it was made to be used by members of a Church which at that time possessed a power of discipline. I feel the greatest charity for persons so situated, and would not hurt the feelings of any one bringing their dead to be buried; but when right is concerned, we must not give way too much to feelings of charity; and if the use of the service would do real harm to the religious life of the friends of those brought to be buried, it is no charity to continue that use. But if the Rubric stands as it is, the alternative service never could and never would be used, because the consent of kindred and friends must first be obtained. We all know how touchy the poor are with respect to all matters about funerals, and how anxious they are to honour their dead, so that if they were asked to consent to the use of the shortened service they would suspect something and ask the reason, and if that reason were given, not one family in a thousand would yield. Let my rev. brethren ask themselves what they would think if a Clergyman came and told them that their father, mother, child, or friend had lived so as not to allow words of hope to be said over the grave? To expect a person in an agony of grief for the dead to consent to the shortened service, because the departed one was not worthy of the old service, is not in the nature of things. Even in the case of ungodly persons how gladly near and dear relatives cling to the last straw of hope with regard to the future life, and to give up every expression of hope when at the grave-side is more than human nature could do. If, then, these words were omitted from the Rubric, the relief granted would be real. As it stands, Clergymen would not ask for consent, and, if they did, it would not be granted once in a thousand times.

The PROLOCUTOR—I wish to point out that Schedule B is an actual copy of what has been done by Convocation and submitted to the Crown. You may ask for the clause and the schedule to be struck out; but I do not see how you can alter the latter.

ARCHDEACON ILES—If the House agrees with the Prolocutor there is an end of the matter; but the new Rubrics are not established by Canon or Statute. It only amounts to this—the Lord Chancellor has simply taken our words and put them into his Bill. Surely it is open to us to change our minds!

The PROLOCUTOR—Oh, certainly, we may change our minds.

ARCHDEACON ILES—If the alternative service could be freely had it would very soon supersede the regular use of the old one, which would then practically be reserved for communicants and those dead whom it is especially wished to mark with respect. The idea of the Clergyman being constituted the judge of the deceased would fade away, or at least he would cease to be a judge of bad men, and remain only a judge of good men. In fact, it would be no longer a matter of judgment, but one of feeling. I hope the House will

remember that there are two great things which the Clergy ought to carry out in burying the dead—obedience and honesty. Even a member of this House allowed yesterday that on a particular occasion he had been weak enough to give way and omit words, and in large parishes the Clergy are, I fear, often obliged to break the law as it now stands. It might be said, “Why not put in an appeal to the Bishop?” but I do not wish to bring the Bishop into these matters. It is not a question between a man and his Bishop, but a question between a man and his parishioners. I, therefore, trust that the House will adopt my motion, and, if the words I object to are eliminated from the Burials Bill, it would allow every Clergyman to yield a perfect obedience to the law and his own honest convictions.

ARCHDEACON DENISON—I hope the Clergy will not fix their minds too much on the idea of relief, because the Lord Chancellor stated in the House of Lords that the words “grievous crime” would be restricted to whatever definition the law put upon them; and with regard to the words “immorality and notoriously evil living,” it is not intended to give the Clergy any liberty at all.

CANON RAWLINSON—I cannot agree with the motion. The clause simply recites what has been done by Convocation, and to cut out certain words in the schedule, as proposed, would be making the clause state a falsehood. We, therefore, cannot ask for that. I admit the importance of the objection, but hope that some other mode of meeting it will be discovered.

ARCHDEACON PALMER—My hands are now untied, and I am free to discuss what is good to put in the Bill, and what would not be desirable to introduce into it. I wish to deliver my soul on this very important point, on which I have the misfortune to differ from the Archdeacon of Stafford. From what has been said by Canon Rawlinson, the proposal before us is plainly and absolutely inadmissible. We cannot ask to alter the schedule referred to in the clause, because that is a faithful transcript of what has been passed by this Convocation—carried by large majorities, and presented to the Crown in 1879. I agree with the writer in the *Times* of Monday in deprecating all legislative reference whatever to Convocation, and especially because I do not wish to put a weapon of great strength into the hands of those who are not the friends of Convocation or of the Church of England. I wish, however, to express my dissent from the substance of the motion. The Archdeacon of Stafford desires to ask for the Clergy power to substitute the shortened form of Burial Service for the longer at their own discretion, without obtaining the consent of the kindred or friends of the deceased. For my part, I am so far from desiring such a power for the Clergy, that, speaking as a Priest of the Church of England, I should deprecate the boon most earnestly if it were offered me. I do not say this from any fear of lay opinion inside or outside the

Church. In my judgment it is the true policy of the Clergy to ask again and again, if necessary, for such things as seem to them just and reasonable. Such persistence will prevail in the end, if the things sought are really reasonable, however stubborn may be the prejudices by which they are at first encountered. But in this instance the thing asked for appears to me unreasonable in itself and eminently undesirable for those who ask it. The restoration of discipline *inter vivos* is, to my mind, in the language of the Communion Office, a thing "much to be wished," however little to be expected. But, as a Priest of the Church of England, I shudder at the thought of being called upon to sit in judgment on the dead, and determine whether this or that parishioner had deserved this or that form of burial. Such a discretion as the motion asks for would be an intolerable burden to Clergy of tender conscience, and would breed endless quarrels between them and their parishioners. The Archdeacon of Stafford seems to think that the shortened form of service would never come into use, if the consent of the kindred or friends of the deceased be a necessary condition of its employment. I cannot agree in that opinion. Its use would, doubtless, be rare; but it is a provision intended to meet exceptional cases. There are cases in which burial with the full service of the Church of England is not only painful to the Clergyman who officiates, but scandalous in the eyes of others. In such cases I think it not unlikely that friends and relations would willingly consent to a course which would avert public scandal. At the same time I admit freely that this provision would not always save the parish Priest from distress and difficulty. There would remain cases in which he would feel the full service to be painfully inappropriate, and yet could not obtain the consent of the kindred or friends of the deceased to its curtailment. In such cases he would be just where he is now—neither worse off nor better; but their number would not, I think, be lessened if this provision became law. For myself, I feel bound to add that the only effectual way of meeting the difficulty and giving complete relief to the parish Priest is the modification—mutilation, if any one chooses to call it so—as it has been done in America, of the ordinary Burial Service, by omitting the words of hope and of thanksgiving for "the removal of this our brother out of the miseries of this sinful life." That is what people would most regret the loss of; but thus, and thus only, would all cause of stumbling be removed. Convocation has not recommended this course; and I, for one, am disposed to accept thankfully, as the next best thing, the course which it has recommended, and which the Bill now before Parliament proposes to legalise.

PREBENDARY SADLER—The Bill takes away all power from the Clergyman, and under its provisions the real authorities in the churchyard will be the relatives of the deceased. They will be the permanent authority, and able to call in any person whatever to read any service whatever.

ARCHDEACON EARLE—I move that the subject be referred to the Committee just appointed on the Burials question.

The REV. C. R. KNIGHT—I second the motion.

CANON GREGORY—A broad principle has been raised—viz., to what extent we are competent to petition against what we ourselves have done. I do not like the idea of doing that, but it would help us somewhat out of the difficulty if we were to insert these words—“or by direction of the Bishop of the diocese.” We should then have some one to appeal to in flagrant cases, and so far would be placed in a much better position. I trust the Bill will work out better than our hopes, and I should, therefore, advise my venerable friend to consent to the motion just made.

ARCHDEACON ILES consented, and the subject was accordingly referred to Committee.

The PROLOCUTOR—I presume Canon Rawlinson, whose motion was based upon that of the Archdeacon of Stafford, will agree to the same course respecting it.

CANON RAWLINSON—No, sir; I desire that my motion should be a distinct motion of the House, and not merely referred to the Committee. Its terms are:—

“That this House cannot view with satisfaction the clauses of a Bill which proposes to base legislation on matters concerning the Church which have received the approval of only one of the Convocations of this country.”

The eleventh clause of the Bill contains a statement that certain changes in the Burial Service had been agreed to by this Convocation and by that of York, the truth being that, except in one trifling detail, the latter Convocation has not agreed to those changes. The Bill will thus have the effect of turning into law that which has only been passed by one Convocation.

ARCHDEACON DENISON—I second the motion with pleasure, because I opposed at every stage the adoption of the Rubrics in question. The whole schedule is in such a confused and wretched state that I should be glad if we succeed in turning it out of the Bill. The so-called relief to the Clergy in that eleventh clause is an “unworthy bait” to get them to accept the Bill.

The DEAN OF CHICHESTER—It will be remembered that these changes were proposed under the idea that the Burial Service was a judicial act, but I deny that it is judicial in any sense whatever.

ARCHDEACON ALLEN—I hope we shall be content to guard our own rights, and leave the Convocation of York to guard their own rights.

ARCHDEACON HARRISON—I earnestly ask the House to remember that the Convocation of York has in no sense agreed with what was

done by this Convocation, and I quite think, with the writer in the *Times*, that it would be better to avoid all reference to Convocation in the Bill. As it now stands, the statement in the clause is wholly incorrect, and conveys the false impression that York assented to our Rubrics when in fact that is not the case.

CANON GREGORY—I think the motion hits a blot, but I cannot agree to the adverse strictures of my friend the Archdeacon of Taunton on the Rubrics recited in the schedule. I sat for three years on the Ritual Commission, and those Rubrics had the fullest consideration. They were drawn up by Bishop Wilberforce, have been revised by a Committee of this House, and accepted by the House itself. I think we should best meet the case by such a motion as the following, which I beg to move:—

“The Convocation of York not having assented to the whole of the alterations in Schedule B, the Archbishops and the Bishops be requested to move the omission of the words ‘ecclesiastical or’ in Clause 11, and insert the word ‘civil’ before ‘censure.’”

CANON HAYWARD—I second this amendment.

The PROLOCUTOR—I am quite unwilling to check discussion, but I really think it would be much better to drop these motions, and at once to refer the Burials Bill to the Committee with instructions to report to us when next we meet.

CANON RAWLINSON—I do not see my way to the withdrawal of my motion. It seems to me not a matter of detail, but of principle.

PREBENDARY MILES—I think the reason why York did not pass the same resolution as we did was because they did not understand that, in the case of notorious evil living, the consent referred to was rather intended to apply to friends who did not wish any Christian burial at all.

CANON BRIGHT—I should wish, in view of the history of the Church of England, to remind the House that, although there are two Convocations and two Provinces, they constitute one Church. It is impossible now to fuse them into one, but I trust a loyal sympathy will be maintained between them. This is not a good time for us to give even a tacit sanction to a statement which practically ignores the Northern Province.

CANON PERRY—The Bill has no enacting clause; its object is merely to remove penalties.

SIR J. E. PHILIPPS—I consider that all faithful Churchmen ought to be thankful for the recognition which this Bill contains of the work of Convocation.

CANON JEFFREYS—I think half a loaf is better than no bread, and we had better take the amount of liberty which the Bill offers us. If the words “no Minister in holy orders shall be liable to any censure or penalty, ecclesiastical or civil, for,” &c., be altered by

putting "civil" before censure, and leaving out "ecclesiastical or," every cause of complaint will be removed.

CANON HOPKINS—I do not think the Bill will do any injustice whatever.

CANON GREGORY—With the consent of the House, I should like to substitute the following for my amendment:—

"That the proposal of Canon Rawlinson be referred to the Committee on the Burials Bill."

ARCHDEACON HARRISON—I entirely agree with Canon Rawlinson, but I fear that, on the principle of the maxim, "*Expressio unius exclusio alterius*," I may be supposed to have no other objection to the Burials Bill. If the amendment be not adopted, I shall think it necessary to propose a long rider.

CANON RAWLINSON—I shall be very sorry to find that the House cannot accede to my motion; for the point which it raises is a very clear one, and one upon which an immediate vote of the House is required. I think, too, the House would do a graceful and a gracious act if it at once lets the Convocation of York know that it does not approve of legislation upon the report of one Provincial Synod. In this case, the phrase "*Bis dat qui cito dat*" seems to apply.

Canon Gregory's amendment was then carried by 29 to 6.

CHANCELLOR BRISCOE—I now move:—

"That it be an instruction to the Committee, to consider whether a clause to the following effect should be inserted in the 'Bill to Amend the Burial Laws,' viz.—

"That nothing in this Act shall hinder the framing of rules for the regulation of graveyards formed after the passing of this Act, even although such rules may exclude from such graveyards all ministrations other than those of the society or religious denomination for whom such graveyard is formed, and even although such graveyard be consecrated."

It must be within the knowledge of all present that Dissenters have numerous graveyards of their own, which no one has a right to enter without the consent of the authorities of the chapel. This Bill gives the Clergy no right whatever with respect to those graveyards; and it seems only fair that Churchpeople should have the power, if they think fit, to form graveyards of a similar character. In the debate in the House of Lords, the Earl of Derby said it was very doubtful whether the Bill would prevent them from doing so; but it is most important that the point be not left in any legal uncertainty. Lord Derby said:—

If private persons, be they few or many, choose to establish a burial-ground of their own in connection with the Established Church, I see nothing in this Bill, nor in the law as it stands, that prevents their doing so; and in regard to any such ground I suppose they would be free to frame any rules they pleased. That is a right which ought not to be taken from them, and I do not believe that this Bill in any way disturbs it.

I believe that if that is conceded it will be found in the course of twenty or thirty years Churchmen will have provided themselves almost everywhere with burial-grounds of their own.

CANON BUTLER—I second the motion. It is very remarkable that Lord Selborne should have said, as an argument for his Bill, that for the last twenty years some such measure had been hanging over us, and yet no one had thought it worth while to set apart land for burial-grounds by means of any special conveyance. That, however, has actually been done in the diocese of Oxford under the advice of Sir Robert Phillimore; and at the present moment I am carrying out a similar arrangement. The land will be conveyed to three persons—A, B, and C—and the deed will specify that no service shall be used but that of the Church of England, and that it shall not be used except by Clergymen of that Church.

CANON GREGORY—I move that this resolution also be referred to the Committee. It appears that a large number of important proposals have been suggested, and it is absolutely necessary that they receive careful and deliberate consideration.

CANON JEFFREYS—The Bill only professes to deal with common graveyards, it does not touch private ones. Anybody may establish a private cemetery, but cemeteries paid for by public money are dealt with by the Bill, and the ancient churchyards are held to stand in the same position.

ARCHDEACON HARRISON—I support the amendment. Unless I am much deceived, I have seen a proposal that private cemeteries be brought under the Bill. We have had warning from the Lord Chancellor as to the fate of endowments; and at this moment the authorities of Keble College are declining to have their chapel consecrated because they do not know into whose hands it may fall. We read of a place which “hath enlarged herself and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.” In the same way it seems intended that all existing churchyards and cemeteries shall be swept into the Bill.

ARCHDEACON BATHURST—I support the amendment, as it is important that the Bill leave the House of Lords in the form in which it is wished that it should pass, so that, if it comes back from the Commons denuded of the provisions we desire to see in it, we may have safe ground upon which to meet it.

PREBENDARY HOCKIN—Two members of my family have given a graveyard, and I myself have made an addition to one; but in neither case should we have done so if we had dreamt of the possibility of our churchyards being made common to all the religious bodies of England.

CANON SUMNER—There is a difficulty in this matter—no Bishop will consecrate a burial-ground conveyed to A, B, and C.

CANON BUTLER—I know of one Bishop who will do so, stipulating only that one of the trustees shall be the Vicar or churchwarden.

The PROLOCUTOR—I wish to point out to the House that the Committee will have power to act for the House during its recess, so no time will be lost.

The amendment was then agreed to.

TREASURER GIBBS—I move—

“That the two Burial Bills now before Parliament be referred to the Committee on that subject.”

ARCHDEACON HOLBECH—I second the motion.

Agreed to.

DIOCESAN CONFERENCES.

TREASURER GIBBS—I move, on behalf of Archdeacon Hessey, the adoption of the resolutions of the Committee on the Reports of Diocesan Conferences—(see Appendix)—with a request that the President would communicate them to the President of the Northern Convocation.

CANON NEVILLE—I second the motion.

Agreed to.

TREASURER GIBBS—I also move that the Committee be directed to prepare a similar Report, and bring it before the House at the beginning of 1881.

CANON GREGORY—I move instead—

“That this Committee be instructed to collect, if possible, from year to year, the number of churches consecrated, and the cost of those churches; the number of churches restored, and the cost of such restorations; the property given to the Church for purposes of endowment or for the repairs of churches; and the number of Priests and Deacons ordained, with the names of the Universities or Theological Colleges at which they were trained.”

CANON BUTLER—I second the motion.

ARCHDEACON HARRISON—I doubt whether the Committee would be able to obtain the information in time. I fear that when we have the result we shall have to say—

Amphora ccepit
Institui, currente rota cur urceus exit?

But in the meantime this *urceus* will be found to be a considerable burden.

The motion was carried *nem. con.*

INTERCOMMUNION WITH THE ORTHODOX EASTERN CHURCHES.

CANON YARD—I beg to move the adoption of the resolutions appended to the Report (see Appendix) of the Committee on this subject. Besides the Orthodox Eastern Churches, there are several

others desiring intercommunion with us, whose position is somewhat misunderstood. Of such bodies the late Dr. J. M. Neale said that until they chose to submit to the last of the great Councils, they would not be received into communion by the Orthodox Churches, who were extremely jealous upon that point. Several matters of great interest have lately occurred, such as our connection with Cyprus, and certain acts of communion between the Bishop of Gibraltar and the authorities of the Greek Church. If I had time I should like also to refer to other similar matters; but I pass on to notice some objections which have been taken to the Report. One is the position of the word "marriage"—which I do not myself scruple to call, in a certain sense, a "sacrament"—between the two great Sacraments. But in that respect the present Report only follows the precedent of the Report of 1874. Another objection is to a remark in the Report, that the alleged Erastianism of the Eastern Church was repudiated in its Catechism; but I suppose that, if a similar charge were made against us, we should meet it by the authoritative language of our Articles and Prayer-book. Then exception is taken to the term "reunion;" but though it is perfectly true that our union with the Eastern Church has long passed, it is the opinion of many that the very earliest impressions made upon our Church came from the East rather than from the West. The present position of intercommunion is extremely critical, but at the same time it is extremely hopeful and interesting. And here it may be well to record the following words of the Regius Professor of Hebrew in Oxford, in his work on *The Office of the English Church* :—

The authorities of the Great Russian Church look favourably on the wish for restored communion. Our position gives us an advantage towards her also, because, whilst we are widespread enough to be no object of contempt, there can be no dread on either side of any interference with the self-government of each in the portion of God's heritage which in His Providence each occupies. We have no ground to fear in regard to her lest she should force back upon us that vast practical system, still prevalent in the Western Church, which was one occasion, and is the justification, of our isolated condition. . . . We should have nothing to ask of her except communion.

We must endeavour to break down the barriers of this isolation. We are too much addicted to regard our Church as an isolated one; and the present movement is especially valuable as tending to counteract that idea. In reference to the distribution of copies of the New Testament suggested by the Bishop of Gibraltar, the Committee point out the importance of addressing the Society for Promoting Christian Knowledge, on the subject of translations, especially of the Prayer-book of the English Church. It appears, from a communication received by the Chairman of the Committee from the Bishop of Lincoln, that much mischief has been done by bad translations of our Prayer-book, and also of the New Testament, into a vulgar dialect of bad Romaic. "All the Church books of the modern Greek are," he states, "in Hellenic, or rather in

Hellenistic; and we should put our Prayer-book and the New Testament into a false and degrading position by our versions of these into Romaic." On this subject, the Archimandrite, Dr. Myriantheus, also wrote:—

Our people are accustomed to hear in our churches the Gospels, the Acts of the Apostles, the Liturgy, the hymns, and the rest of our services in the language of the New Testament; consequently no translation into modern Greek, whether it be of the Holy Scriptures or Liturgies, will be acceptable to our people. Thus it is highly necessary to publish a translation of your Liturgy resembling in its style the Liturgies of St. Chrysostom and St. Basil.

ARCHDEACON BATHURST—I second the motion.

ARCHDEACON HARRISON—Whilst the first resolution does not commit the House to any special statement in the Report, it does commit us to taking that Report into consideration. The last time the same matter was before the House was in 1876, and then, and also in 1874, when it first came before us, it was thought too important to be discussed and dealt with at the end of the Session, and the question was adjourned. Essentially the same question is now before the House as in 1874 and 1876, and I do not think that such a delicate and difficult matter could now be considered. Whilst we are not committed to any particular expressions in the Report, nobody could take one Report into consideration without having fully mastered the other Reports and knowing the grounds upon which the resolutions stand. There is also the same objection to considering the Report now as previously—namely, the small number of members present. For that reason, and also because I do not think the members know sufficient of the other Reports, I am of opinion that the resolutions ought not now to be considered.

CANON JEFFREYS—I agree with Archdeacon Harrison that it would be improper to send such a request as that contained in the second resolution to the Upper House until the members of the Lower House are really masters of the question.

The PROLOCUTOR—The Report has been before the older members of Convocation for a whole year. We shall never be able to do our work properly if, when the matter is brought before us in duo order, it is met with the remark that it has not been read. I do not wish to force a discussion, nor can I prevent the motion of Archdeacon Harrison; but I think it a very difficult, awkward, and unsatisfactory proceeding if, after having had the Report in our hands for a year, we are to be told that we ought to be acquainted with the Reports of 1874 and 1876. There are many members who belonged to the House in those years, and I assume that they know what those Reports contained. With regard to the particular point in the resolutions for intercommunion with the Eastern Church in respect of baptism, marriage, and the Holy Eucharist, the older members of the House will remember that the whole subject before the Committee is that of intercommunion with

the Orthodox Eastern Church. The object of the Committee from the time of its appointment has been to endeavour to promote such intercommunion; to secure, if possible, that the Christians of other communions living in places where the Orthodox Church is not only dominant, but also isolated, should not be excluded from Christian rites. We should not hesitate to bury an Eastern Orthodox Christian; we should not hesitate to marry one of that communion, nor should we hesitate to give one the Holy Eucharist. Therefore, so far as the English Church is concerned, we are prepared for such intercommunion at once. The question is whether members of our own Church in Eastern places may also, if they wish for it—many of our communion would not care to do so—receive the Holy Eucharist from the hands of a Greek priest. With that view the Committee was appointed many years ago. Its Reports have shown what has been done, and what steps should be taken. The movement has advanced so far that in some parts of the Eastern Christian Church the Priest is authorised to give Christian burial to the members of our Church with their own rites. That was authorised, just as we were prepared to bury in our churchyards every Christian who was not excommunicated. That result has been secured partly by the action of the Committee of the House and partly by the action of other bodies; and the Committee has gone on for a long time, and has taken some steps towards bringing about an intercommunion. In one case there was a long statement as to what was done at the Conference at Bonn, where steps had been taken not only for intercommunion with the English Church, but for a general union of all Episcopal Churches. In that document was included a very long doctrinal statement. Some portions of that statement were objected to, but what have difficulties on that score to do with the proposals now before the House? The Committee have merely asked that, instead of various tentative motions, some decisive step be taken on our side. There is a Committee in Russia of the friends of Christianity and a Committee of the American Church which was working in the same direction, and many steps have been taken indirectly to further intercommunion with the Churches. In one case—that of a burial—there was a direct communication between our Archbishops and some of the Greek prelates, and it had a successful result. Nothing whatever that the Archdeacon has said shows why the House should not now consider the question, except that there are not many members present. The number of the members of the House is 155, and of that number there are at least thirty-five present, and five persons more constitute a House in that important assembly which legislates for a great empire. I hope the House, having present thirty-five out of 155 instead of forty out of 658, will not think thirty-five too small a number to proceed with their work.

CANON YARD—I am willing, if in order, to postpone the discussion until next Session.

PREBENDARY EDWARDS—I think the present a very opportune

time to call public attention to the subject of intercommunion with the Eastern Churches. The people in the East are now suffering from a famine—from a visitation in its extent unparalleled in the world. Certainly the appeal that has gone forth is beginning to excite interest in, and direct attention to, the subject; and anything which associates a charitable feeling with the question of intercommunion of the Churches will be helpful.

The first resolution was then carried.

CANON YARD—I now move the second resolution:—

“That the Prolocutor be requested to take this Report to the Upper House, with the prayer that his Grace the President will be pleased to take official steps for intercommunion with the Eastern Orthodox Churches, by a *concordat* with the Greek prelates in respect to the Offices of Baptism, Marriage, and the Holy Eucharist; it being clearly understood that members of the Anglican Church will not, by reception of such Offices from the Eastern Churches, interrupt communion with their own Church.”

ARCHDEACON HARRISON—I consider the members ought to have before their minds all the difficulties in connection with intercommunion as to baptism, marriage, and the Holy Eucharist before they send the Report up to the Primate of the Church.

CANON JEFFREYS—I have not been able to give sufficient attention to the Report, and I believe other members are in a similar position. I think, therefore, we cannot ask his Grace to take any final step in the matter. I move, as an amendment—

“That the Prolocutor be requested to take this Report to the Upper House.”

CANON BARLOW—I second this.

CANON YARD—I accept this proposal.

It being carried, CANON YARD then moved the third resolution, as follows:—

“That their lordships of the Upper House be respectfully asked to call the attention of the Foreign Translation Committee of the Society for Promoting Christian Knowledge to the remarks of the Bishop of Lincoln noticed in this Report; and also to the letter of the Greek Archimandrite in the Appendix on the subject of translations of Holy Scripture and of our Liturgy into Greek.”

It is a common-sense resolution, which will lead to a very important result, and I therefore hope it will be carried.

The resolution having been seconded, it was agreed to.

The PROLOCUTOR—I will take the Report and the resolutions to the Upper House when it is in Session again.

BURIALS BILL.

The PROLOCUTOR—I have received the following message from the Upper House in reference to the resolution of this House, agreed to on the 3rd inst.:—

“Their lordships are in doubt whether any precedent exists for the communication to the Upper House of a document such as that now laid on the table, embodying a certain protest not in the form of a *gravamen*, or an *articulus cleri*. The President, therefore, desires the Prolocutor to desire the Committee of Privileges of the Lower House to search for precedents which may be submitted to their lordships.”

The Benediction was pronounced by the ARCHDEACON OF LONDON (Bishop Piers Claughton), and the Minutes of this Session were read and confirmed, and ordered to be reduced into Acts, according to the ancient practice of Convocation. The PROLOCUTOR then stated that he had received the directions of his Grace the President to continue and prorogue the present sitting of this Convocation to and until Tuesday, the 13th day of July next ensuing, to a certain Upper Chamber, commonly called the Board-room, of the Bounty-office, situated in Dean's Yard, Westminster, at eleven o'clock in the forenoon.

THE BURIALS BILL

AS ORIGINALLY INTRODUCED AND AS AMENDED
IN THE HOUSE OF LORDS.

A BILL INTITULED AN ACT TO AMEND THE BURIAL LAWS.

(Read a Second Time June 3; Read a Third Time and Passed
June 24, 1880.)

[The amendments introduced into the Bill during its passage through the
House of Lords are printed in italics.]

Whereas it is expedient to amend the law of burial in England:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. After the passing of this Act any *relative, friend, or legal representative** having the charge of or being responsible for the burial of a deceased person may give *forty-eight†* hours' notice in writing, indorsed on the outside "Notice of Burial," to or leave at the usual place of abode of the Rector, Vicar, or other Incumbent, or in his absence the officiating Minister in charge of any parish or ecclesiastical district or place *where there is no unconsecrated burial-ground or cemetery in which the parishioners or inhabitants have rights of burial*, or any person appointed by him to receive such notice, that it is intended that such deceased person shall be buried within the churchyard or graveyard of such parish or ecclesiastical district without *the performance in the manner prescribed by law of the service for the burial of the dead according to the rites of the Church of England*, and after receiving such notice, no Rector, Vicar, Incumbent, or officiating Minister shall be liable to any censure or penalty, ecclesiastical or civil, for permitting any such burial as aforesaid. *Such notice shall be in writing, plainly signed with the name and stating the address of the person giving it, and shall be in the form or to the effect of Schedule (A) annexed to this Act.*

Such power of giving notice of burial shall not apply to any consecrated portion of a burial-ground formed under the Acts fifteenth and sixteenth Victoria, chapter eighty-five, and sixteenth and seventeenth Victoria, chapter one hundred and thirty-four, of which some portion has been left unconsecrated; nor to any consecrated burial-ground in a place where one or more unconsecrated grounds are also provided under the Act twentieth and twenty-first Victoria, chapter eighty-one, section three. Save as herein provided, the word "graveyard" in this Act shall include any burial-ground or cemetery vested in any burial board, or provided under any Act relating to the burial of the dead, in which the parishioners or inhabitants of any parish or ecclesiastical

* In original draft "person."

† In original draft "twenty-four."

district have rights of burial, *and of which no part is left unconsecrated*; and in the case of any such burial-ground or cemetery, if a Chaplain is appointed to perform the Burial Service of the Church of England therein, such Chaplain shall be deemed to be the Incumbent or officiating Minister, to whom notice is to be given under this Act; and such notice as aforesaid shall also be given to the clerk of the burial board, if any, in whom any such burial-ground or cemetery may be vested.

2. Such notice, in the case of any poor person deceased, whom the guardians of any parish or union are required or authorised by law to bury, may be given to the Rector, Vicar, or other Incumbent in manner aforesaid, and also to the master of any workhouse in which such poor person may have died, or otherwise to the said guardians, by the husband, wife, or next of kin of such poor person, who, for the purposes of this Act, shall be deemed to be the person having the charge of the burial of such deceased poor person; and in any such case it shall be the duty of the said guardians to permit the body of such deceased person to be buried in the manner provided by this Act.

3. Such notice shall state the day and hour when such burial is proposed to take place, and in case the time so stated be inconvenient on account of some other service having been, previously to the receipt of such notice, appointed to take place in such churchyard or graveyard, or the church or chapel connected therewith, the person receiving the notice shall, unless some other day or time shall be mutually arranged within *twenty-four*† hours from the time of receiving such notice, signify in writing, to be delivered to or left at the address or usual place of abode of the person from whom such notice has been received, or at the house where the deceased person is lying, at which hour of the day named in the notice, *or (if such day shall be a Sunday, Good Friday, or Christmas Day) of the day next following*, such burial shall take place; and it shall be lawful for the burial to take place, and it shall take place, at the hour so appointed or mutually arranged, and in other respects in accordance with the notice: Provided that, unless it shall be otherwise mutually arranged, the time of such burial shall be between the hours of ten o'clock in the forenoon and six o'clock in the afternoon if the burial be between the first day of April and the first day of October, and between the hours of ten o'clock in the forenoon and three o'clock in the afternoon if the burial be between the first day of October and the first day of April: *Provided also, that no such burial shall take place in any churchyard on Sunday, or on Good Friday or Christmas Day, except by the consent of the person receiving such notice.*

4. When no such intimation of change of hour is sent to the person from whom the notice has been received, *or left at the house where the deceased person is lying*, the burial shall take place in accordance with and at the time specified in such notice.

5. All regulations as to the position and making of the grave which would be in force in such churchyard or graveyard in the

† "18" in original draft.

case of persons interred therein with the service of the Church of England shall be in force as to burials under this Act; and any person who, if the burial had taken place with the service of the Church of England, would have been entitled by law to receive any fee, shall be entitled, in case of a burial under this Act, to receive the like fee in respect thereof.

6. At any burial under this Act all persons shall have free access to the churchyard or graveyard in which the same shall take place. The burial may take place, at the option of the person so having the charge of or being responsible for the same *as aforesaid*, either without any religious service, or with such Christian and orderly religious service at the grave, as such person shall think fit; and any person or persons who shall be thereunto invited, or be authorised by the person having the charge of or being responsible for such burial, may conduct such service or take part in any religious act thereat. *The word "Christian" in this section shall include every religious service used by any Church, denomination, or person professing to be Christian.*

7. *The foregoing sections of this Act shall only apply to the churchyard or graveyard in any parish or ecclesiastical district where there is no unconsecrated burial-ground or cemetery in which the parishioners or inhabitants have rights of burial, and shall cease and determine in respect of any such parish or ecclesiastical district so soon as such unconsecrated burial-ground or cemetery has been provided.*

8. All burials under this Act, whether with or without a religious service, shall be conducted in a decent and orderly manner; and every person guilty of any riotous, violent, or indecent behaviour at any burial under this Act, or wilfully obstructing such burial or any such service as aforesaid thereat, or who shall, in any such churchyard or graveyard as aforesaid, deliver any address, not being part of or incidental to a religious service permitted by this Act, and not otherwise permitted by any lawful authority, or who shall, under colour of any religious service or otherwise, in any such churchyard or graveyard, wilfully endeavour to bring into contempt or obloquy the Christian religion, or the belief or worship of any Church or denomination of Christians, or the members or any Minister of any such Church or denomination, or any other person, shall be guilty of a misdemeanour.

9. *All powers and authorities now existing by law for the preservation of order, and for the prevention and punishment of disorderly behaviour in any churchyard or graveyard, may be exercised in any case of burial under this Act in the same manner and by the same persons as if the same had been a burial according to the rites of the Church of England.*

10. Nothing in this Act shall authorise the burial of any person in any place where such person would have had no right of interment if this Act had not passed, *or without performance of any express condition on which, by the terms of any trust-deed, any right of interment in any burial-ground vested in trustees under such trust-deed may have been granted.*

11. When any burial has taken place under this Act the person so having the charge of or being responsible for such burial, *as*

aforsaid, shall, on the day thereof, or the next day thereafter, transmit a certificate of such burial, in the form or to the effect of Schedule (B) annexed to this Act, to the Rector, Vicar, Incumbent, or other officiating Minister in charge of the parish or district in which the churchyard or graveyard is situate or to which it belongs, or in the case of any burial-ground or cemetery vested in any burial board to the person required by law to keep the register of burials in such burial-ground or cemetery, who shall thereupon enter such burial in the register of burials of such parish or district, or of such burial-ground or cemetery, and such entry shall form part thereof. *Such entry, instead of stating by whom the ceremony of burial was performed, shall state by whom the same has been certified under this Act.* Any person who shall wilfully make any false statement in such certificate, and any Rector, Vicar, or Minister, or other such person as aforesaid, receiving such certificate, who shall refuse or neglect duly to enter such burial in such register as aforesaid, shall be guilty of a misdemeanour.

12. *Every order of a coroner or certificate of a registrar given under the provisions of section seventeen of the Births and Deaths Registration Act, 1874, shall, in the case of a burial under that Act, be delivered to the relative, friend, or legal representative of the deceased, having the charge of or being responsible for the burial, instead of being delivered to the person who buries or performs any funeral or religious service for the burial of the body of the deceased; and any person to whom such order or certificate shall have been given by the coroner or registrar who fails so to deliver or cause to be delivered the same shall be liable to a penalty not exceeding forty shillings, and any such relative, friend, or legal representative so having charge of or being responsible for the burial of the body of any person buried under this Act as aforesaid, as to which no order or certificate under the same section of the said Act shall have been delivered to him, shall, within seven days after the burial, give notice thereof in writing to the registrar; and if he fail so to do shall be liable to a penalty not exceeding ten pounds.*

13. No Minister in holy orders of the Church of England shall be subject to any censure or penalty for officiating with the service prescribed by law for the burial of the dead according to the rites of the said Church in any unconsecrated burial-ground or cemetery, or part of a burial-ground or cemetery, in any case in which he might have lawfully used the same service, if such burial-ground or cemetery, or part of a burial-ground or cemetery, had been consecrated. *The relative, friend, or legal representative, having charge of or being responsible for the burial of any deceased person who had a right of interment in any such unconsecrated ground vested in any burial board, or provided under any Act relating to the burial of the dead, shall be entitled, if he think fit, to have such burial performed therein according to the rites of the Church of England by any minister of the said Church who may be willing to perform the same.*

14. And whereas the Archbishop, Bishops, and Clergy of the Province of Canterbury in Convocation assembled, in obedience to her Majesty's Royal Licence and Letter of Business, bearing date respectively the fourth and sixth days of July, in the thirty-eighth year of her Majesty's reign, did on the thirty-first day of July one

thousand eight hundred and seventy-nine agree (among other matters by the said Letter of Business referred to them) upon certain recommendations concerning the Office of the Church of England for the burial of the dead, the first six of which were proposed by them to be embodied in certain altered and additional Rubrics in the form set forth in Schedule (C) to this Act annexed, and which recommendations were by them duly submitted to her Majesty: And whereas recommendations *to the same effect with those numbered 1, 3, 4, and 5 in the said Schedule (C)* have also been agreed to, and submitted to her Majesty, by the Archbishop, Bishops, and Clergy of the Province of York, in Convocation assembled, in obedience to her Majesty's Royal Licence and Letter of Business in like manner addressed to them: It is hereby enacted that, from and after the passing of this Act, *it shall be lawful for any Minister in holy orders of the Church of England, in any of the cases and matters provided for by the several forms of altered and additional Rubrics contained in the said Schedule (C), to act in conformity therewith without being subject to any ecclesiastical or other censure or penalty: Provided always that the word "crime" in the said Schedule (C) shall mean only an offence against the criminal law of this realm.*

15. *Save as is in this Act expressly provided as to Ministers of the Church of England nothing herein contained shall authorise or enable any such Minister who shall not have become a declared member of any other Church or denomination, or have executed a deed of relinquishment under the "Clerical Disabilities Act, 1870," to do any act which he would not by law have been authorised or enabled to do if this Act had not passed, or to exempt him from any censure or penalty in respect thereof.*

16. This Act shall extend to the Channel Islands and the Isle of Man; but shall not apply to Scotland or to Ireland.

17. This Act may be cited as the Burial Laws Amendment Act, 1880.

SCHEDULES TO WHICH THIS ACT REFERS.

SCHEDULE (A).

Notice of Burial.

I _____, of _____, being the relative [or friend, or legal representative, as the case may be, describing the relation, if a relative], having the charge of or being responsible for the burial of A. B., of _____, who died at _____, in the parish of _____, on the _____ day of _____, do hereby give you notice that it is intended by me that the body of the said A. B. shall be buried within the [here describe the churchyard or graveyard in which the body is to be buried], on the _____ day of _____, at the hour of _____, without the performance in the manner prescribed by law of the service for the burial of the dead according to the rites of the Church of England, and I give this notice pursuant to the "Burial Laws Amendment Act, 1880."

To the Rector [or, as the case may be,] of _____

SCHEDULE (B).

I _____, of _____, the person having the charge of [or being responsible for] the burial of the deceased, do hereby certify that on the _____ day of _____, A. B., of _____, aged _____, was buried in the churchyard [or graveyard] of the parish [or district] of _____
To the Rector [or, as the case may be,] of _____.

SCHEDULE (C).

1. That the first Rubric of the Office for the Burial of the Dead stand as follows:—

Here it is to be noted that neither the Office ensuing nor the Shortened Office hereinafter provided is to be used for any that die unbaptised or excommunicate, or in the commission of any grievous crime, or, having laid violent hands upon themselves, have not been found to have been of unsound mind.

2. Add the following Rubric:—

Nevertheless in cases in which neither of the aforesaid Offices may be used, it shall not be unlawful for the Minister, at the request of the kindred or friends of the deceased, to use after the body has been laid into the earth prayers taken from the Book of Common Prayer and portions of Holy Scripture, approved by the Ordinary, so that they be not part of the Order for the Burial of the Dead, nor of the Order of the Administration of the Holy Communion.

3. In the rubric, "after they are come into the church, shall be read one or both of these Psalms following,"

For "read" substitute "said or sung."

4. At the end of the Burial Office, after "The grace of our Lord," &c., add:—

If occasion require, the words "Lord have mercy, &c.," the Lord's Prayer, the prayer *Almighty God, with Whom, &c.*, and the Collect following, may, at the discretion of the Minister, be said in the church after the Lesson.

5. On the request or with the consent of the kindred or friends, it shall be lawful for the Minister to use only the following service at the burial:—The three sentences of the Scriptures to be said or sung on meeting the corpse at the entrance of the churchyard; and after they are come into the church one or both of these Psalms following—Psalm xxxix. and Psalm xc.; then the Lesson, 1 Cor. xv. 20.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and clerks shall sing, the sentences beginning "Man that is born of, &c.," ending with the words "Fall from Thee." Then shall follow the words "Lord have mercy, &c.," the Lord's Prayer, and "The Grace of our Lord."

6. Whenever either of the two foregoing services be used it shall be lawful for the officiating Minister, at his discretion, to allow the use of hymns and anthems in the church or at the grave.

CONVOCAATION OF CANTERBURY.

LOWER HOUSE.

“COMMITTEE* TO RECEIVE THE OFFICIAL REPORTS OF THE SEVERAL
 DIOCESAN CONFERENCES OF THE PROVINCE, AND MAKE SUCH REPORT
 FROM TIME TO TIME TO THIS HOUSE UPON THE MATTER OF SUCH
 REPORTS AS MAY BE DEEMED DESIRABLE.” (APPOINTED JUNE 26,
 1879, IN PURSUANCE OF A UNANIMOUS VOTE OF THE LOWER HOUSE.)

The Committee held a meeting on Wednesday, July 2nd, 1879, when the Archdeacon of Middlesex was appointed Chairman, and the Resolutions following were agreed to, viz. :—

That the Chairman request one member of Committee, belonging, if possible, to each Diocese in the Province of Canterbury in which there is or shall hereafter be established a Diocesan Conference, to act as a Corresponding Member.

The duty of such Corresponding Member to be,

1. To collect and transmit to the Chairman *verbatim* reports of all resolutions of general Church interest which have been, or shall be, passed by his Conference during the course of *this present year*, 1879, with the dates of the passing of such resolutions, and, if divisions have taken place, with the numbers for and against.

*The Prolocutor (*Dr. Bickersteth*).
 Archdeacon of Middlesex (*Dr. Hessey, Chairman*).
 „ Surrey (*Dr. Utterton, Suffragan*
Bishop of Guildford) (*deceased*).
 „ Ely (*Mr. Emery*).
 „ Exeter (*Mr. Sanders*).
 „ Stafford (*Mr. Iles*).
 „ Nottingham (*Mr. Maltby*).
 „ Bristol (*Mr. Randall*).
 „ Norwich (*Mr. Perowne*).
 „ Northampton (*Dr. Thicknesse*).
 „ Colchester (*Mr. Ady*).
 „ St. David's (*Mr. Lewis*).
 „ Coventry (*Mr. Holbeck*).
 „ Dorset (*Mr. Sanctuary*).
 „ Lewes (*Dr. Hannah*).
 „ Montgomery (*Mr. Ffoulkes*).

Canon Gregory.
 „ Rawlinson.
 „ Clements.
 „ Puckle.
 „ Erskine Clarke.
 „ Sumner.
 „ Butler.
 „ Pownall.
 „ Douglas.
 „ Neville.
 „ Bevan.
 Prebendary Ainslie.
 „ Buller.
 Mr. Hockin.
 „ Knight.
 „ P. C. Ellis *

(Five to form a quorum).

* Afterwards named by the Prolocutor in the recess.

2. To add to such collection a supplemental statement specifying, with the same particulars, any important resolutions upon the *same subjects* which may have been passed in *previous years*.

3. At his discretion, to communicate any resolutions passed by his Conference in previous years, upon *other subjects* which have still a living and pressing interest in the Church, and have not ceased to be matters of debate.

4. To furnish the Chairman with a copy of the constitution and working rules of his Conference, with the date of its establishment.

N.B. It was understood that the word *Conference* was to include *Synod*, as applicable to the meeting held in the Diocese of Salisbury, *Council* as applicable to the meeting held in the united Diocese of Gloucester and Bristol, and the *Archidiaconal Conferences presided over by the Bishop* (as well as the Diocesan Conference) existing in the Diocese of Ely or elsewhere.

It was also understood that the Chairman would gladly receive communications from any other Members besides those specially nominated as Corresponding Members.

And further that the above Resolutions should be considered applicable, until amended, to years after 1879.

In pursuance of these Resolutions is subjoined a list of all the Dioceses within the Province, to each of which, if already possessing a Conference, is attached the name of the Corresponding Member :—

DIOCESES.	CORRESPONDING MEMBERS.
Canterbury	Canon Rawlinson.
London	(No Conference at present.)
Winchester	Canon Sumner.
Bangor	Mr. P. C. Ellis.
Bath and Wells . . .	Prebendary Buller.
Chichester	Archdeacon of Lewes.
Ely	Archdeacon of Ely.
Exeter	Archdeacon of Exeter.
Gloucester and Bristol .	Archdeacon of Bristol.
Hereford	(Conference announced for 1880.)
Lichfield	Archdeacon of Stafford.
Lincoln	Archdeacon of Nottingham.
Llandaff	(No Conference at present.)
Norwich	Archdeacon of Norwich.
Oxford	Canon Butler.
Peterborough	Archdeacon of Northampton.
Rochester	(Conference announced for 1880.)
St. Alban's	Canon Neville.
St. Asaph	Archdeacon of Montgomery.
St. David's	(Conference announced for 1880.)
Salisbury	Archdeacon of Dorset.
Truro	Mr. Hockin.
Worcester	(No Conference at present.)

It was hoped that the Corresponding Members would forward their reports to the Chairman early in December, 1879, so that they might be tabulated and be in the hands of the Committee by the commencement of the year 1880. From various circumstances many of the Corresponding Members could not do this, and, as a matter of fact, some reports did not come in till the early part of March.

This, however, was of no great importance; for Convocation had no Group of Sessions in February, and the Report of the Committee might have been presented at the Group of Sessions which was expected in April.

The dissolution of Parliament caused the Convocation which appointed the Committee to disappear.

But they considered it right to continue their task, which was far advanced when the dissolution was announced, and they respectfully submit it to the New Convocation, to be dealt with as shall seem expedient.

They preface it with a few remarks.

The utmost has been done to sift and tabulate the reports of the several Diocesan Conferences which have been placed in the hands of the Committee.

The work has been an interesting one, but has cost a good deal of labour, and involved some practical difficulty.

Diocesan Conferences are, as a whole, a new institution. In some cases they have been established so recently as hardly to have assumed such form and working order as will bear analysis.

For instance,

Though, in *some Dioceses*, resolutions have been passed, and carried into effect by means of diligent Committees, which have produced tangible results,

In *others*, resolutions have been simply carried.

In *others*, papers have been read without discussion.

In *others*, discussions have been raised without resolutions being passed.

In *others*, attention has been merely drawn to wants, *gravamina*, or defects, no general discussion having ensued.

In *others*, the matters under discussion have been chiefly the constitution or reorganisation of the Conference itself.

This diversity of circumstances or of procedure has, of course, rendered the Report of the Committee more unsystematic and fragmentary than it might otherwise have been. But they believe that the very exhibition of what may, without disrespect, be termed the tentative efforts of Diocesan Conferences, will suggest, both to those already formed, and to those which may hereafter be formed, the desirableness of method, and also of simultaneous discussion of the same subjects.

Fragmentary and unsystematic as it is, the Report will show how many important subjects are at this time, and have been for some time past, stirring the minds of these representative assemblages of Clergy and Laity, and, in many instances, the exact direction which their minds have taken.

Should the new Convocation determine to appoint a similar Committee of tabulation, it is to be hoped that a more satisfactory result may be obtained. Three Dioceses are to have Conferences in the course of the present year, for the first time. And, perhaps, one, at any rate, of the only three remaining in the Province, London, Llandaff, and Worcester, may organize a Conference by the year after.

Only one Diocese in the Province of York, that of Durham, is without a Conference. But the Bishop is at this moment making preparations for it. A Conference for the Diocese of Sodor and Man was the most recently established in that Province.

It would have greatly conduced to the value of such a compilation as the present, if it could have combined with it a Report of a similar nature from the Province of York. This, however, your Committee felt they were not authorised to attempt.

The subjects treated of have been arranged under four heads :

1. Religious.
2. Educational.
3. Ecclesiastical and Parliamentary.
4. Social.

This arrangement is not, perhaps, a complete one, but it is the best which they could frame, considering how frequently the subjects are found to overlap each other, and almost to defy discrimination.

CHAPTER I.

RELIGIOUS.

Diocese.	Date.	SUBJECT.
Sunday Schools.		
Bangor - - -	1876	Diocesan system of Sunday School Teaching discussed.
Salisbury - -	1878	Sunday School Union desirable.
Peterborough -	1879	That a permanent Diocesan Committee on Sunday Schools be established.
St. Albans - -	1879	Committee to consider work of Sunday Schools formed.
Truro - - -	1879	Report of Committee received and adopted.
Canterbury - -	1879	Subject set down for discussion.

Diocese.	Date.	SUBJECT.
Children's Services.		
Salisbury - -	1879	"That Special Service wherever possible, form part of the Church's Sunday Service." Motion carried <i>nem. con.</i>
Bangor - - -	1879	Both Houses of Convocation petitioned Importance of Children's Services and best mode of conducting them.
Offertories.		
Salisbury - -	1873	"That it is much to be wished that in all churches the Offertory should be a regular part of the worship." Carried <i>nem. con.</i>
Exeter - - -	1873	That special attention be directed to periodical use of Offertory.
Baptism.		
Winchester - -	1879	That the neglect of Holy Baptism be remedied.
Truro - - -	1879	Registration of Baptisms and Burials. Amendment of Forms at present in use referred to a Committee.
Confession.		
Winchester -	1877	"That the Members of this Conference who have read either the book or extracts from it disapprove the use of such books respecting Confession as from the extracts read in the House of Lords 'The Priest in Absolution' appears to be." Confession (habitual and systematic) "in consistent with the Doctrine and Discipline of Church of England."
Church Hymnology.		
Ely - - - -	1870	Hoped that Convocation would appoint a General Hymnal.

Diocese.	Date.	SUBJECT.
Lords' Day Observance.		
Oxford - - -	1878	The duty of promoting the better observance of the Lord's Day enforced. Petition to close Public Houses. Cf. "Temperance."
Winchester - -	1879	Promotion of Observance, respect being had to permitted recreation.
Salisbury - - -	1879	"That this Synod is opposed to opening of Museums: as hard on attendants, calculated to weaken respect for sanctity of the Day, and lessen number of worshippers." Carried. This, a second amendment, took the place of first amendment, and though not put as a substantive motion, it was understood that the Synod accepted it.
Peterborough -	1879	Cf. "Temperance."
Lichfield - - -	1879	Sunday closing. Cf. "Temperance."
Chichester - - -	1879	That a Committee be appointed to consider the question of Sunday Leisure.
Mission Services.		
Bangor - - -	1876	The best and least expensive way of supporting the Home and Foreign Missions of the Church considered.
"	1874	Mission Services considered as means to promote the interests of the Church in Wales.
Salisbury - - -	1873	Diocesan Board of Missions appointed to promote interest, but <i>not</i> to collect money.
Parochial Missions.		
Lincoln - - -	1875	Parochial Missions, Brotherhoods, and Associations of Church Workers. Discussed.
Ely - - - -	1879	Parochial Missions to be encouraged.
Salisbury - - -	1871	Committee on Special Missions appointed which has continued ever since.
Foreign Missions.		
Ely - - - -	1872	That frequent and full information respecting Foreign Missions be given in the several parishes.

Diocese.	Date.	SUBJECT.
Foreign Missions—continued.		
Bangor - - -	1875	A Paper, by Rev. R. W. Griffith, was read on this subject, but no resolution was passed.
	1876	i. That a Diocesan Board of Home and Foreign Missions would give impulse to the work. ii. Weekly collections for Home and Foreign Missions proposed.
Home Reunions.		
Winchester - -	1878	That the work of the "Home Reunion Society," deserves support.
Peterborough -	1879	That efforts be made for a possible <i>concordat</i> with Wesleyans.
Readers, Catechists, &c.		
Ely - - - -	1872	That it is undesirable that Laymen should preach in consecrated buildings or places, or in buildings licensed as temporary churches.
	1872	Resolution "in favour of services of Laymen being enlisted as Evangelists, Readers, Catechists, and Teachers, under sanction of the Bishop on nomination of the clergy for buildings other than the above."
Bangor - - -	1873	Subject: How to enlist the co-operation of the Laity in Church work.
	1877	Subject: Best method of securing and extending the co-operation of Laymen in practical Church work.
Salisbury - -	1877	That a body of Preachers and Evangelists, Clerical and Lay, is needed for special work in the Diocese.
	1879	The duty of the faithful Laity to undertake their due share in the work of the Church.
Lincoln - - -	1876	"That it is the opinion of this Conference that it is desirable that, under proper safeguards, duly qualified Laymen of the Church of England should be invited and authorised by the Bishop of the Diocese

Diocese.	Date.	SUBJECT.
		<p>Readers, Catechists, &c.—continued. to conduct religious services, other than or distinct from the administration of the Sacraments, in unconsecrated and also, under certain circumstances, in consecrated places of worship." Carried by a majority of 40.</p>
		<p style="text-align: center;">Deaconesses.</p>
Winchester -	1878	Employment of Deaconesses under Episcopal supervision advisable.
		<p style="text-align: center;">Preaching.</p>
Winchester -	1879	The promotion of efficiency in the system of preaching considered.
		<p style="text-align: center;">Draft Bill (Book of Common Prayer).</p>
Ely - - -	1878	General approval of the Draft Bill discussed in Lower House of Convocation of Canterbury, May 14, 1878.
Oxford - - -	1878	Clauses 4 to 8 of Draft Bill approved by Lower House, May 14, 1878; recommended to favourable consideration of Upper House.
Norwich - -	1879	Open to grave objections.
Lichfield - -	1879	Salop Archidiaconal: — Clergy support. Laity condemn.
(Archidiaconal)		Stafford Archidiaconal:—Clergy support. Laity condemn.
		Derby Archidiaconal:—"Parliamentary legislation with regard to the Prayer Book is <i>not</i> desirable."
Salisbury - -	1879	Principles of Bill approved.
Chichester - -	1879	"Most unwise to make such an alteration in the way in which matters Ecclesiastical are now brought before the House of Commons, viz., by a direct Bill."
		Carried by a large majority.

Diocese.	Date.	SUBJECT.
Lincoln - - -	1879	<p>Draft Bill (Book of Common Prayer)—<i>cont.</i></p> <p>“That this Conference approves the Draft Bill for providing facilities for the amendment from time to time of the Rites and Ceremonies of the Church of England, and concurs in the action of Convocation in not inviting the sanction of Parliament to any proposals for amending the Rubrics of the Prayer-book until some Bill of such a character shall have become law.”</p> <p>Not carried.</p> <p>Amendment, “That it is not expedient to bring this Draft Bill before Parliament until the Lower House of Canterbury has been reformed.”</p> <p>The Amendment was carried by a majority of 3.</p>

CHAPTER II.
EDUCATIONAL.

Diocese.	Date.	SUBJECT.
		Diocesan Inspection.
Bangor - - -	1873	Proposed to appoint a paid Diocesan Inspector.
Ely - - - -	1871	That paid Inspectors be appointed.
Chichester - -	1877	That a Prize scheme would facilitate the work of the Diocesan Inspector.
Truro - - - -	1879	Report of Committee on Religious Instruction received and adopted.
		Examination of Pupil Teachers.
Exeter - - - -	1878	Pupil Teachers in Training Schools, increased attempts to be made to induce them to undergo the annual Diocesan Examination in Religious Subjects. Resolution in favour passed.

Diocese.	Date.	SUBJECT.
		Examination of Board School Children.
Exeter - - -	1875	Periodical examination of children in Board Schools in knowledge of Scripture and duties of Christian Life.
		Conscience Clause.
Exeter - - -	1875	The Cowper-Temple Clause to be so modified as to allow instruction in Catechism and Forms of Church of England, due regard being paid to Conscience Clause.
		Training Colleges.
Ely - - - -	1871	Resolution in favour of giving every support to the above.
		School Managers and Teachers' Association.
Chichester - -	1879	That a Committee be appointed to form the above.
		Middle-Class Schools.
Salisbury - -	1877	Committee reported fully on Secular Education in the Diocese.
Chichester - -	1879	Committee be appointed to consider grants to start the above.
		Voluntary Schools.
Lincoln - - -	1875	Religious Training in National Elementary Schools. Discussed.
Chichester - -	1877	That an effort be made "to assist to the utmost Voluntary Schools while recognising the good intentions of the framers of the Education Act, 1876, towards Voluntary Schools."
,,	1878	That a fund be raised to secure a grant from National Society to aid struggling Schools.
Bangor - - -	1875	That where Board Schools exist, Denominational Schools ought to share the rates levied by them, and Parliament should restrict the rate.

Diocese.	Date.	SUBJECT.
Voluntary Schools—continued.		
Bangor - - -	1873	Paper "On best means of maintaining the religious character and efficiency of our National Schools."
Lincoln - - -	1878	"That this Conference views with apprehension any proposal to transfer Parochial Schools to School Boards, and pledges itself to use its efforts to maintain the religious character of Parochial Schools in accordance with the doctrines of the Church of England."
Carried with only one dissentient.		
Ely - - - -	1876	Deserving of support.
Oxford - - -	1879	Churchmen, where a School Board is imminent, recommended to take counsel with Nonconformist bodies in their parishes to secure funds for support of Voluntary Education, without agency of a School Board. Resolution carried.
"	1879	Justice for Voluntary Schools, same as Bangor, 1875, <i>Re-Share of Rate</i> , see page 9.
St. Albans - -	1875	"Where no School Boards exist, the Voluntary System be aided by more direct legislative assistance than at present exists for regularity of attendance."
Lichfield - - (Derby Archidiaconal)	1879	"Special efforts be made to support Church Schools."
The Endowed Schools Act.		
Lincoln - - -	1872	"That the Endowed Schools Act of 1869 needs revision and amendment, and that the Schemes which have been or may be put forth by the Commissioners, acting under the Statute for Endowed Schools in this Diocese ought to be carefully examined, so that they may be in accordance with the designs of the founders of these Schools, especially for the maintenance of a sound religious education; that a Committee be appointed to consider and report on such Acts, and on

Diocese.	Date.	SUBJECT.
		<p>The Endowed Schools Act—continued, such Schemes before the beginning of the next Session of Parliament.” Carried; and Report of the Committee was presented to the Conference.</p>
		<p>Education Act.</p>
Exeter - - -	1875	Cf. Conscience clause page 9.
Oxford - - -	1875	<p>“That 14th Section of Elementary Education Act is repugnant to the principle of religious liberty.” Carried almost unanimously.</p>
”	1876	<p>Satisfaction recorded at the general principles laid down by Act of 1876; need insisted on of all help to carry out the provisions of the Act.</p>
”	1879	<p>Grave injustice and infraction of religious liberty involved in operation of Education Acts, when a Rate, &c. same as Bangor, 1875, <i>re</i> Rate, <i>see</i> page 9.</p>
Lichfield - - (Derby Archidiaconal)	1879	<p>That the Clergy endeavour to guide the action of the Acts where there is a co-existence of Church and Board Schools, and that special efforts be made for support of Church Schools.</p>
Chichester - -	1877	<p>That the Act of 1876 is the most practical form of legislation that can be adopted at the present time. This resolution of Mr. Grantham was amended in the following manner, and was then put and carried:</p> <p>“That this Conference, while recognising the good intentions of the framers of the Education Act, 1876, towards Voluntary Schools, and acknowledging the assistance then given to them, considers it to be the duty of the ministers of the Church of England to assist to the utmost in the working of the above, combining with Secular instruction, however pure, Religious teaching.”</p>

CHAPTER III.

ECCLESIASTICAL AND PARLIAMENTARY

Diocese.	Date.	SUBJECT.
Reform of Convocation.		
Ely - - - -	1877	That whilst, in order to secure to Convocation a just influence upon the Church at large it is desirable that the number of parochial proctors should be increased, it is not less desirable that Parliament and Convocation should have the means of ascertaining the opinion of the Church collectively. . . . Diocesan Conferences will further this end, the constitution of the Convocation as by law established remaining unaltered.
Salisbury - -	1874	Reform of Convocation by better representation of Parochial Clergy. Petition to Convocation proposed and carried.
”	1877	Resolved: Reform of Convocation necessary for dealing with Rubrical Laws and Canons and Ecclesiastical disputes.
Oxford - - -	1877	Parliament to be petitioned to give proper constitutional weight to Convocation on questions of Doctrine.
Oxford - - -	1879	Increase of Proctors for Parochial Clergy, and power of voting for these to be extended to Curates in charge.
Lichfield - - (Stafford and Stoke Archi- diaconal)	1879	Petition to Archbishop of Canterbury. Two Proctors for each Archdeaconry throughout the province. Resolution carried by whole House.
Lincoln - - -	1877	<p>a. That the Reform of Convocation is a pressing question at the present time.</p> <p>b. That the number of Proctors for the Parochial Clergy should be largely increased.</p> <p>c. That all such Proctors should be elected in one and the same manner in every</p>

Diocese.	Date.	SUBJECT.
Reform of Convocation—continued.		
Diocese— <i>i. e.</i> , directly and freely by Archdeaonries—and that the proportion should be regulated according to the number of Clergy in each Archdeaonry.		
<i>d.</i> That such suggested increase in the number of Proctors for the Parochial Clergy can be effected by the Archbishop of Canterbury as Metropolitan acting with the assent of his Suffragans and upon the advice of his Synod.		
<i>e.</i> That all persons in Priest's Orders, holding the Bishop's Licence, should be admitted to vote in the election of Proctors for the Parochial Clergy.		
Carried.		
"That a body of Laymen should be formed by means of the votes of the Lay Members of the different Diocesan Conferences to deliberate on Ecclesiastical Questions, and to confer with Convocation upon them."		
Carried.		
Central Conference.		
Oxford - - -	1877	To be established, and consist of Delegates from Diocesan Conferences.
" "	1878	That above be urged on the Archbishop.
Bangor - - -	1877	Restoration of Synodical action desirable.
" "	1878	The same.
Diocesan Conferences.		
Norwich - - -	1879	That Committee be appointed to report on above.
Truro - - -	1879	Diocesan Committee to be formed.
St. Asaph - - -	1878	Discussion as to future Diocesan Conference.
St. Albans - - -	1879	Scheme of 1870 for a Rochester Annual Conference be adopted in this Diocese.

Diocese.	Date.	SUBJECT.
Ruridecanal Conferences.		
Truro - - -	1879	Scheme for above proposed.
St. Albans - -	1879	Ruridecanal Conference to be held annually.
Parochial Councils.		
Ely - - - -	1870	Frequent consultation with Laity recommended, but compulsory council deprecated.
Ely - - - -	1871	Voluntary Parish Councils to be suggested by the Bishop.
Bangor - - -	1874	Discussion on Lord Sandon's Parochial Councils Bill.
Oxford - - -	1874	Parochial Boards for Christian work and Lay co-operation desirable.
Rights of Laity in Church Government.		
St. Asaph - -	1878	The rights and duties of the Laity as regards the Church.
Increase of Episcopate.		
Ely - - - -	1873	Recommended, earnestly.
	1875	The principle of Lord Lyttleton's Bill approved.
Salisbury - -	1875	Petition in favour of Lord Lyttleton's Bill, carried <i>nem. con.</i>
Oxford - - -	1876	Earnestly recommended.
Lincoln - - -	1873	"That there ought to be an increase of the Home Episcopate, and that the Diocese of Lincoln ought to be divided." Carried.
Congé d'Élire Bill.		
Salisbury - -	1877	Petition against—carried.
	1878	Same—carried.
Increase of Church Efficiency.		
Salisbury - -	1875	Diocesan Spiritual Aid Board appointed, which reports annually.

Diocese.	Date.	SUBJECT.
Increase of Church Efficiency—<i>continued.</i>		
St. Asaph - -	1878	Subject discussed.
St. Albans - -	1879	Committee formed to promote the spiritual interests of the Diocese.
Duties of Cathedral Chapters.		
St. Alban's - -	1879	Committee to draw up a scheme for a capitular body.
Bangor - - -	1876	Discussion on necessary changes in Cathedral Chapters to increase their efficiency.
Augmentation of Small Benefices.		
Norwich - - -	1879	Report received on above.
Endowments and Presentations.		
Ely - - - -	1870	Legislation which should establish the principle that livings are a trust as well as a property, would be gladly welcomed.
”	1875	Hopes Parliament will sanction Church Patronage Bill, whilst regretting the withdrawal of certain important clauses therein.
Ely - - - -	1879	Diversity of Patronage, including Lay, of value: yet the scandal through traffic in livings calls for additional restrictions on the action of Patrons.
Exeter - - -	1877	Sale of next Presentations to be illegal. No person to be presented to a benefice who has not been five years in Orders, or who is above seventy.
Lincoln - - -	1878	“ That, while this Conference cordially recognises the benefits arising from the present system of patronage in the Church of England in many respects, it is very desirous to see a removal of abuses by which that system is blemished and impaired, and expresses its earnest hope that the

Diocese.	Date.	SUBJECT.
Endowments and Presentations—<i>continued</i>		
Royal Commission recently appointed may provide a remedy for those abuses, and that all persons or classes of persons in whom Church patronage is vested may administer it as a sacred trust, for the glory of God, the good of His Church, and the spiritual welfare of immortal souls; and also for the encouragement of a faithful, godly, and learned ministry in the Church of England."—Carried unanimously.		
Lichfield - - - (Salop Archidiaconal)	1879	All proceedings in sale of advowsons to be public. In illegal transactions, both parties to be equally liable.
Salisbury - - -	1878	That Royal Commission on Sale and Resignation of Ecclesiastical Benefices direct its attention to existing state of law with regard to Donatives. Uniformity in law for all parishes suggested.
Oxford - - -	1875	Safeguards against abuse above proposed.
Salisbury - - -	1874	Petition to Parliament and Convocation to amend laws relating to Simony and Sale of Ecclesiastical Preferments.
Salisbury - - -	1875	Petition in support of Bishop of Peterborough's Bill, with amendment to prohibit sale of next presentations, and all money bargains in exchange of benefices.
Winchester - - -	1878	Attacks on the position and property of the Church to be resisted.
Ecclesiastical Fees.		
Oxford - - -	1875	Committee formed to confer with the Bishop and Archdeacons on Ecclesiastical Fees, as settled by Act 30 and 31 Vict., c. 135, to be paid at visitations, with especial reference to the difficulty of payment arising from Compulsory Church Rate Abolition Act, 1868.
,,	1876	Report adopted, committee further appointed to watch proceedings of Parliament.

Diocese.	Date.	SUBJECT.
Ecclesiastical Fees—<i>continued.</i>		
Oxford - - -	1878	Committee of 1875 re-appointed. <i>All Ecclesiastical Fees to be investigated.</i>
„	1879	Report of above adopted.
Salisbury - -	1872	Fees for Visitations. Duty of Churchwardens to provide payment, if possible. Carried <i>nem. com.</i>
		Legislative enactment to authorise certain dealings with Church Property by a simpler process than Faculty desirable. Carried <i>nem. con.</i>
		Consecration Fees. Law on this subject to be carefully considered. How far can fees sanctioned by 30 and 31 Vict. cap. 135 be properly demanded in cases of land adjoining Churchyards as consecrated under Act 30 and 31 Vict. cap. 133? (An Act relating to the Consecration of Churchyards.)
Ecclesiastical Dilapidations.		
Salisbury - -	1877	Modifications and amendments in the Act of 1871 urgently called for.
		Carried.
„	1878	Act of 1871. Amendments specially called for.
		α. Its unfair apportionment of the burden.
		β. Unsatisfactory Court of Appeal.
		γ. Its great cost if carried into effect.
		Earnest hope expressed to Home Secretary that these defects may be remedied.
		Carried.
Winchester - -	1879	Committee appointed to consider the working of the Ecclesiastical Dilapidations Act.
Lincoln - - -	1876	“That in the opinion of this Conference, the Dilapidation Act of 1872 urgently needs immediate amendment.”—Carried unanimously.

Diocese.	Date.	SUBJECT.
Church and State.		
Oxford - - -	1877	Severance of above highly detrimental to the best interests of the Nation and spiritual welfare of the Church and much to be deprecated.
Bangor - - -	1875	Most effective manner of meeting the attacks of the Liberation Society in our several parishes.
Ely - - - -	1872	Resolution in favour of Church Defence Associations.
Oxford - - -	1876	The avowed principles of the Church Defence Institution deserve cordial support.
Attacks on Church Property.		
Winchester - -	1878	That attacks on the position and property of the Church of England be resisted.
Clerical Rating.		
Norwich - - -	1879	That a Committee be appointed to consider Clerical Rating.
Free and Open Seats.		
Exeter - - - -	1879	Permanent appropriation of seats or pews in Churches.
Winchester - -	1878	Committee appointed.
Salisbury - - -	1879	Resolution in favour of Free and Open Churches.
Truro - - - -	1879	<p>“That every effort should be directed in restoring Churches to make the sittings free, and to arrange that Churches should be kept open for daily use.”</p> <p>Rider.—“Sittings in all churches ought to be free and unappropriated, and, where practicable, all churches should be open for daily use.”</p>
Public Worship Regulation Act.		
Lincoln - - - -	1874	Subject discussed.

Diocese.	Date.	SUBJECT.
		Public Worship Regulation Act—continued.
Ely -	1874	<p>a. Opinion of the Conference, that the Bill, as it stood in July, 1874, would be productive of good results.</p> <p>β. Revision of Rubrics urged in view of passing of the Bill, to remove as far as possible all obscurity, or distinctly allow, within defined limits, diversity of practice. Carried by a large majority.</p>
Salisbury	1879	Resolution in favour of the Amendment of Public Worship Regulation Act in accordance with a recommendation in the Report of the Committee of the Lower House of Convocation.
		Clergy Discipline.
Ely - -	1878	The Proctors in Convocation for Ely requested to report the views of the Conference on Clergy Discipline to Lower House of Convocation.
Peterborough -	1879	Providing costs for enforcing Clergy Discipline.
Bangor - -	1877	Report of Convocation on Clergy Discipline considered.
		Book of Common Prayer.
Salisbury - -	1877	<p>Opinion—" An <i>Eirenicon</i> is to be found for many disorders within the Church, by giving due attention to the method for 'the resolution of doubts which may arise in the use and practice' of the Services of the Book of Common Prayer, prescribed by the sixth clause in the prefatory directions, 'concerning the Services of the Church.' "</p> <p>Carried <i>nem. con.</i></p>
		Burials Bill, 1871.
Ely - - - -	1871	Protest against. Purchase of Burial Grounds for Nonconformists should receive legal facilities.

Diocese.	Date.	SUBJECT.
Burials Bill, 1871—continued.		
"	1877	Silent interment with due solemnity in Churchyards to be permitted. Opposed to allowing ministers not of the Church of England to perform services in Churchyards, as, if permitted, the bond between Church and State would be weakened. Votes 82 to 16.
Lincoln - - -	1877	Resolution—"Against the compulsory introduction of other Services than those of the Church of England into her burial-grounds." 113 votes for the Resolution. 15 votes against it.
Ely - - - -	1878	98 majority in favour of Resolution. That Burial Law Amendment Bill does not deserve confidence.
Oxford - - -	1875	Silent interments proposed. Burial-grounds in addition to Churchyards to be provided. On sanitary grounds as well as for the above, Local Government Board should facilitate the cemetery system.
"	1877	Nonconformists have no right to require changes in the regulation of Parochial Churchyards. Legal security for orderly use agreeably to the purpose of their foundation otherwise impaired.
St. Albans - -	1879	Claim for varying ministration in Church Burial-grounds inadmissible. Silent interment not opposed. Additional Burial-grounds desirable.
Bangor - - -	1876	1. Church Services alone permitted. Carried. 2. Shortened service, not to be used over the unbaptized, excommunicated, or suicides. Carried. 3. Silent interments. Negatived. 4. Facilities for additional Burying-grounds for Nonconformists, &c.
Exeter - - -	1873	Resolution passed (with only three dissentients):—"That this Conference, with-

Diocese.	Date.	SUBJECT.
Burials Bill, 1871—continued.		
out denying that some legislation on the subject may be expedient, is yet apprehensive that the Burials Bill now before Parliament, unless it undergo some modification before it pass into law, will be productive of a far more serious grievance than that which it seeks to remove."		
	1875	A motion that it would be right to allow Nonconformist Ministers to hold burial services in Churches was rejected by an overwhelming majority.
	1876	Extension of Public Cemeteries the best means for State to provide for Burials.
Truro - - -	1877	i. That Lord Harrowby's enactment is to be deprecated.
		ii. Parliament to provide Public Cemeteries.
Salisbury - -	1879	Petition against other Services in Churchyards than those of duly ordained Ministers.
	1878	Identical, by a very large majority.
	1877	<i>Nem. con.</i> identical.
	1879	Petition for greater facilities for closing Churchyards and providing Cemeteries.
	1878	Identical.
Chichester - -	1877	Public Cemeteries be provided.
	1879	Inquiry into state of Churchyards, and to insure the application of the Public Interments Act of 1879.
St. Asaph - -	1878	Discussion on proposed alteration in the Law of Burial in its relation to Nonconformists and its bearing on the Clergy.
Funeral Reform.		
Lincoln - - -	1875	Care of churchyards and cemeteries; Memorials of the Dead, &c. Discussed.
Deceased Wife's Sister.		
Salisbury - -	1877	Petition against the Bill.
,,	1878	Identical.

Diocese.	Date.	SUBJECT.
Deceased Wife's Sister—continued.		
Salisbury - -	1879	Identical.
Ely - - - -	1879	Opposed to the Bill as a measure for which there is no real necessity. Tendency to demoralise our social and domestic relations.
Matters Parliamentary.		
Salisbury - -	1871	Committee appointed on matters Parliamentary, which reports annually.
Norwich - - -	1879	Committee appointed to report on matters Parliamentary.

CHAPTER IV.

SOCIAL.

Diocese.	Date.	SUBJECT.
Temperance (34).		
Chichester - -	1877	“ That branches of the Church of England Temperance Society be formed.” “ That a Clerical Secretary be provided.” “ Diocesan Branch of Temperance Society be formed.” “ Two Representatives be sent to the Parent Society.” “ That the rule of the ‘ Juvenile Manual ’ which requires all children to be entered as abstainers is inconsistent with other parts of the Parent Society’s programme.”
„	1878	“ That all the methods of Parent Society are not accepted.”
Bangor - - - -	1874	“ The Temperance Movement in relation to the Church.” “ That a Diocesan Society be formed of C.E.T.S. with Banches in every Deanery and Parish where desirable.”
		Carried.

Diocese.	Date.	SUBJECT.
Temperance—continued.		
Oxford - - -	1876	“Landowners and Employers of Labour recommended to adopt the principle of substitutes to counteract intemperance amongst the Labouring Classes.”
Salisbury - -	1877	Diocesan Temperance Board established.
Salisbury - -	1879	“Amendment of Laws of Liquor Traffic.” “Amendment of Laws as to off-licences.” “That a Memorial to Home Secretary be presented on the above.” Carried.
Norwich - - -	1879	Report from Committee on subjects relating to Church of England Temperance Society. Received.
Truro - - -	1879	Report of Committee on Intemperance received and adopted.
Ely - - - -	1871	Resolution passed in favour of the early closing of Public-houses and limited hours on Sundays.
Peterborough -	1879	On Sunday Closing: “That Public-houses be opened for one hour only twice a day on Sundays.” This Resolution was adjourned to the next Conference.
Oxford - - -	1878	Conference to petition Parliament to close Public-houses on Sundays or to shorten hours.
Lichfield - - (Stafford and Stoke Archi- diaconal)	1879	“That the President be requested to sign on behalf of this Conference, for presentation to Parliament, a Petition in favour of the Bill for Closing Public Houses on Sundays, except for an hour at dinner and an hour at supper; but no liquor to be drunk on the premises.” Resolution by the whole House.”
Lincoln - - -	1879	“That this Conference approves the principles of the Church of England Temperance Society, and considers it most desirable that a branch of it should be established in every parish in the diocese.” Carried.

Diocese.	Date.	SUBJECT.
Opium Trade.		
Salisbury - -	1878	"That it is expedient for the nation, at whatever cost, to free itself from all Government connection with the Opium Trade." Petition to Houses of Parliament.
Degradation of Women.		
Lichfield - - (Stafford, Stoke, and Derby Archidiaconal)	1879	"That a Committee be appointed to report upon the efforts already made within or beyond the Diocese for the Prevention of the Degradation of Women, or to recover the fallen, and to suggest measures, &c." Carried by the whole House.
Public Health.		
Oxford - - -	1876	That the defective house accommodation and other sanitary conditions of the labourers in our towns and villages are detrimental to physical health, moral and religious interests, and social progress of the people. Remedy:—Additional legislative power. Committee to promote this remedy.
	1879	Report of above Committee received and adopted.
Lichfield - -	1879	Paper read on the Interments Act. No resolutions.
Labour and Capital and the Church.		
Lincoln - - -	1873	Subject of Labour and Capital. Discussed.
Lichfield - -	1879	Paper read on relation of Church to working men. No resolutions.
Ely - - - -	1874	That the Church as a Spiritual Body cannot interfere in disputes as to labour and capital.
Thrift.		
Peterborough -	1879	"Benefit Clubs to the interest equally of Landlord, Tenant, and Labourer."
Chichester - -	1879	"That it is the duty of the Church to encourage Thrift."

Diocese.	Date.	SUBJECT.
		Thrift—continued.
Winchester - -	1879	“That the subject of “National Insurance” is deserving of consideration.”
Oxford - - -	1876	Duty of Church (same as Chichester, 1879).
		Agricultural Children’s Act.
Lincoln - - -	1874	Subject discussed.
		Friendly Societies.
Lincoln - - -	1879	“That recognising the very valuable work already carried out by the Friendly Society for Girls, this Conference recommends that a Friendly Society be established for work among young men and boys in towns and villages for their spiritual and moral advantages.” Carried.
Oxford - - -	1878	Committee appointed to consider best method of keeping a hold on the youth of both sexes after leaving school.
”	1879	Committee empowered to take steps for establishing a Young Men’s Union for the Diocese.
Winchester - -	1879	That it is desirable that a branch of the Boys’ Friendly Society should be established for the Diocese of Winchester generally, with a local branch in each deanery, and that a Committee be appointed to take steps accordingly.
Bangor - - -	1875	How best to retain young men in the Communion of the Church after Confirmation.
	1879	The best method of retaining the young, after they have left our day schools, in the Communion of the Church.
Truro - - -	1879	“That it is desirable to form a branch of the Young Men’s Friendly Society.” Carried unanimously.
Ely - - - -	1873	Religious societies, especially for the young, recommended.

Signed, as ordered at a Meeting, June 2, 1880,

J. A. HESSEY, D.C.L.,

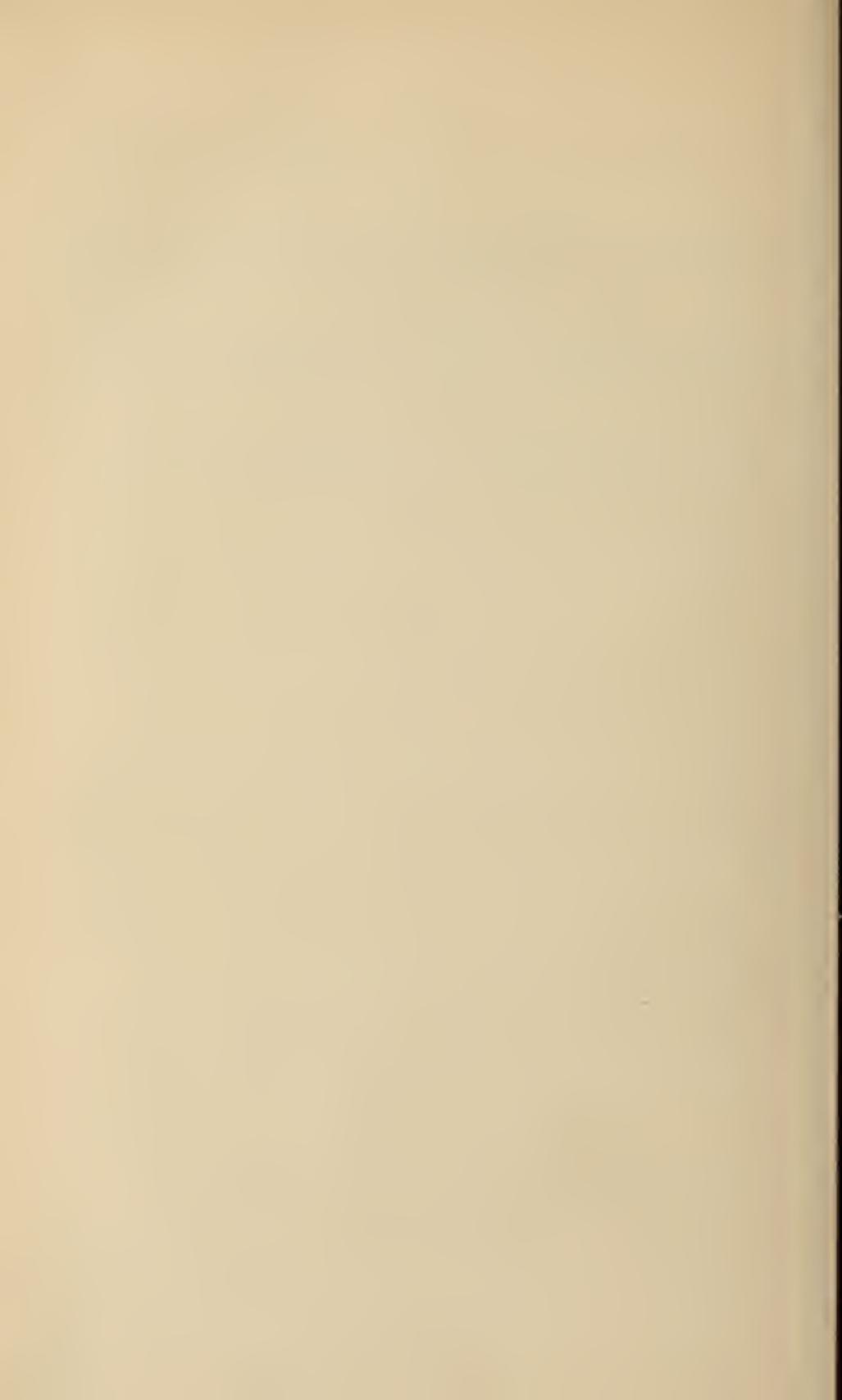
Archdeacon of Middlesex,

Chairman.

RESOLUTIONS TO BE MOVED WHEN THIS REPORT IS
BROUGHT UP.

1. That this Report be presented to the Upper House, with the request that His Grace the President will communicate it to the President of the Northern Convocation.

2. That the Committee be directed to prepare a similar Report, and bring it before the House at the beginning of 1881.



LOWER HOUSE OF CONVOCATION, PROVINCE OF CANTERBURY.

REPORT OF THE COMMITTEE* ON INTERCOMMUNION WITH THE EASTERN ORTHODOX CHURCHES.

THE Committee on Intercommunion with the Eastern Orthodox Churches presented in the Session of July, 1876, a Report to the Lower House.

That Report contained an historical review of the events connected with Intercommunion subsequent to the Report of 1874, and a doctrinal review of certain of the documents on that subject which had appeared during that period.

The historical review embraced the results of the General Convention of the Protestant Episcopal Church of the United States, and of two Conferences held at Bonn between members of the Eastern Church, the Old Catholics, and members of the Anglican Communion.

The doctrinal review included certain dogmatic propositions agreed to by a Committee appointed at the Conference at Bonn in 1875.

In the Session of the Lower House of Convocation on the 15th of February, 1876, and in that of the Upper House on the 16th of February in the same year, resolutions were passed referring those propositions to the Committee of the Lower House of Convocation.

The Committee acted upon those resolutions, and examined the doctrinal documents put forth at the Conference at Bonn and the preliminary resolutions adopted at it. They also recorded again certain practical considerations in regard to Intercommunion, adopted in a Report to Convocation in 1869.

* Committee.

The Prolocutor (<i>Dr. Bickersteth</i>). The Archdeacon of Gloucester (<i>Sir J. Prevoſt</i>). " Oakham (<i>Lord Alwyne</i> <i>Compton</i>). " Sarum (<i>Mr. Lear</i>). " Lewes (<i>Dr. Hannah</i>). Dr. Jebb. Mr. Campion.	Prebendary Joyce Edwards. Mr. Pigott. Canon Perry. Butler. Mr. Bree. Mr. Sadler. Mr. Yard (<i>Chairman</i>).
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Since the last Report of the Committee was presented to Convocation the Committee have lost the valuable services of the late learned Dr. Fraser, their Chairman, whose elaborate and careful examination of the doctrinal statements of the Bonn Conference are recorded in the Report of 1876, and will remain a valuable addition to the records of Convocation.*

On Thursday, October 20, 1878, the Committee met under the new chairman, Canon Yard, in Oxford, when it was resolved that, as the Committee in their Report of 1876 gave an historical review of the progress of Intercommunion, referring especially to the General Convention of the Protestant Episcopal Church of the United States and to the Conference held at Bonn, the Committee shall proceed to follow up the history of what has been done since the presentation of the last Report in 1876. The next Report to include: 1. Historical summary of proceedings since the last Report. 2. Any summary of matters in preceding Reports leading up to the Resolutions recorded in the last Report of 1876.† As no Conference was held at Bonn in 1876 the Committee have nothing to record respecting proceedings there.

The Committee desire to record their sense of the loss which the cause of Intercommunion with the orthodox Churches of the East has sustained by the decease of Archbishop Lycurgus, on the 16th of October (O.S.), 1875—a loss still far greater to the Hellenic race and Church. His labours at the Conference of Bonn in 1875 (where his influence was so great) probably accelerated the symptoms of the disease under which he sank. His memory will long live in the Hellenic Church, and, shall it not be added, in the Anglican Communion, in which he was valued, respected, admired, loved. Perhaps none in his generation has done more to bring about good feeling between the orthodox Eastern Churches and the Anglican Church, and to promote intercommunion between them.

It may be well in noticing the progress towards intercommunion between those Churches to record the following words of the Regius Professor of Hebrew in Oxford in his work on "the Office of the English Church":

"The authorities of the Great Russian Church . . . look favourably on the wish for restored communion. Our position gives us an advantage towards her also, because whilst we are widespread enough to be no object of contempt there can be no dread on either side of any interference with the self-government of each in the portion of God's heritage which in His providence each occupies. We have no ground to fear in regard to her lest she should force back upon us that vast practical system, still prevalent in the Western Church, which was one occasion, and is the justification, of our isolated condition. . . . We should have nothing to ask of her except communion."

* In May, 1878, the Committee met and appointed a new Chairman.

† This second summary has been already sufficiently given in the statements made above in respect to the "historical summary."

From a correspondence in the 22nd Report of the Anglo-Continental Society it appears that the desire for unity between the Eastern Church and those of our own communion is growing, and that certain movements among Christian communities are not unlikely to prove links between those Churches.

One supposed difficulty in the way of Intercommunion, viz. the alleged dependence of the Eastern Church on worldly influence, is denied on the authority of the Catechism of that Church. Another difficulty lies in the differences of opinion avowed by the Clergy and Laity of the Anglican communion; and, although such differences may not apply to the essentials of the faith, yet it is to be lamented that they do exist among us, presenting obstacles to unity.

There are promising symptoms in the condition of the Eastern Churches, *e. g.* in the desire and efforts to bring about more learning among the Clergy, more enlightenment in the Laity, better acquaintance with Holy Scripture, and with the writings of the Fathers; in the suggestions made in the Greek Church for the increase of theological colleges; in the publication of Bibles, Commentaries, and Homilies. Efforts have been made for a reconciliation between Christian Churches in the East, *e. g.* between the Greeks and Bulgarians and the Latin Armenians, and for the reunion of the Armenians of the Old National Church with the orthodox Eastern Church. The desire for this reunion is growing steadily. There have been interchanges of courtesy, Christian charity, and of religious offices between Greeks and Armenians. What might have proved an insurmountable bar to Intercommunion with the Armenian Church, viz. the Monophysite heresy, is denied by that Church. The want of information on the English Church, so prevalent in the East, is a great obstacle in the way of reunion with us, but great efforts are made to remove this. It is to be hoped that no mistaken, however well-meant, efforts on the part of the English communion to encourage secession, such as have sometimes been attempted, will hinder such reunion.

The acquisition of the Island of Cyprus by the English, following upon the Treaty of Berlin, has presented a new channel of communication, and it may be hoped, under the providence and grace of God, of Intercommunion, with the Greek Church.

The Bishop of Gibraltar, under whose ecclesiastical supervision British congregations in Cyprus are placed, lately visited Cyprus, and shortly after his arrival the Greek Archdeacon of Nicosia waited upon him to arrange a time when the Bishop should receive the Archbishop of Cyprus. The Bishop of Gibraltar, however, called first upon the Archbishop, who with his priests received the Bishop, and welcomed him.

The purpose of the Bishop's visit was to present to the Archbishop of Cyprus a letter from the Archbishop of Canterbury. There were mutual expressions of good will and brotherly feeling between the two prelates.

The Bishop of Gibraltar in a pastoral deprecates interference with the Christian Churches now in the Island of Cyprus, consents to the distribution of copies of the New Testament in modern Greek (which he believes would not be objected to by Greek Bishops), and recognizes his appointment as one made with a view to friendly relations between the Anglican and Oriental Churches, and his position in Cyprus as calculated to promote this. It is desirable that Convocation should act through him in formulating some concordat with the Greek prelates there.

The Society for the Propagation of the Gospel has been requested to provide for the ministrations of religion and the celebration of divine worship among the subjects of the British Crown in Cyprus, and has appealed for a special fund for this purpose. The appeal has the sanction of the Bishop of Gibraltar.

A chaplain has now been selected for the English residents in Cyprus; he will of course be under the Bishop of Gibraltar, and goes with commendatory letters from English Bishops.

In reference to the distribution of copies of the New Testament suggested by the Bishop of Gibraltar, the Committee take the opportunity of representing to Convocation the importance of addressing the Society for Promoting Christian Knowledge on the subject of translations, especially of the Prayer Book of the English Church. It appears from a communication received by the Chairman of the Committee from the Bishop of Lincoln, Dr. Wordsworth, that "much mischief has been done by bad translations of our Prayer Book, and also of the New Testament, into a vulgar dialect of bad Romainic." "All the Church books," he states, "of the modern Greeks are in Hellenic, or rather in Hellenistic; and we should put our Prayer Book and the New Testament into a false and degrading position by our versions of these into Romainic."

The Bishop of Lincoln suggests that the Society for Promoting Christian Knowledge should print in extenso the eighth Canon of the Third General Council, that of Ephesus, on the *αὐτονομία* of the Cyprian Church.

The Committee venture to follow up these few historical notices with the suggestions which follow:

That in all aims and efforts at Intercommunion with other Churches there shall be no uncatholic interference with them.

That no Anglican Bishop shall invade the rights of other Provinces, but that these shall be preserved pure and uninjured according to the customs which have prevailed in those Churches.

That no sacred offices shall be undertaken by any Bishop, Priest, or Deacon of the Anglican communion except by agreement with the Bishops of such Provinces.

That in any such agreement the Anglican Church shall not be compromised in matters of fundamental doctrine or primitive practice, and that no just offence be given to members of the Anglican Com-

munion, nor any agreement made which shall necessarily hinder future and further Intercommunion with the Eastern or Western Churches.

The Committee think it well to repeat a statement made in the Report of July 4, 1868, and recorded again in that of July, 1876, that "Intercommunion is not . . . the fusion of one Church into another; this is no question of submitting our Church to the authority of the orthodox Church of the East, or requiring such submission from her. Neither is it, on the one hand, to engraft into our own Church any of the doctrines, rites, or ceremonies peculiar to other Churches, nor, on the other hand, to require them to abandon what may seem to us superfluous, and to conform themselves to the measure of our simplicity. The Intercommunion which we seek is simply the mutual acknowledgment that all Churches which are one in the possession of a true episcopate, one in sacraments, and one in their creed, are by their union in their common Lord bound to receive one another to full communion in prayer and sacraments as members of the same household of faith."

If no other advantage were gained by present efforts to bring about Intercommunion, there is great gain in the removal of ignorance prejudice, and sometimes contempt of others, by increased intercourse with other Churches.

Reunion with other Churches existing under different secular jurisdiction may not be practicable yet without great difficulties and risks; but better relations between these may be brought about while the local independence of each Church is maintained.

Signed, by order of the Committee,

THOMAS YARD,

Chairman.

February 20, 1879.

APPENDIX.

Greek Church, London Wall,
January 7th, 1877.

The Archimandrite Dr. Hieronymus Myriantheus.

MY DEAR MR. CAMPION,

It is with great pleasure that I have learned from your letter of last month that progress is being made in the work of reuniting the orthodox Eastern and English Churches. I shall always be ready to give the Committee my aid towards this holy purpose.

As to the translation of your Liturgy into modern Greek, I venture to remark that our people are accustomed to hear in our churches the Gospels, the Acts of the Apostles, the Liturgy, the Hymns, and the rest of our services in the language of the New Testament; consequently no translation into modern Greek, whether it be of the holy Scriptures or Liturgies, will be acceptable to our people.

Thus it is highly necessary to publish a translation of your Liturgy resembling in its style the Liturgies of St. Chrysostom and St. Basil.

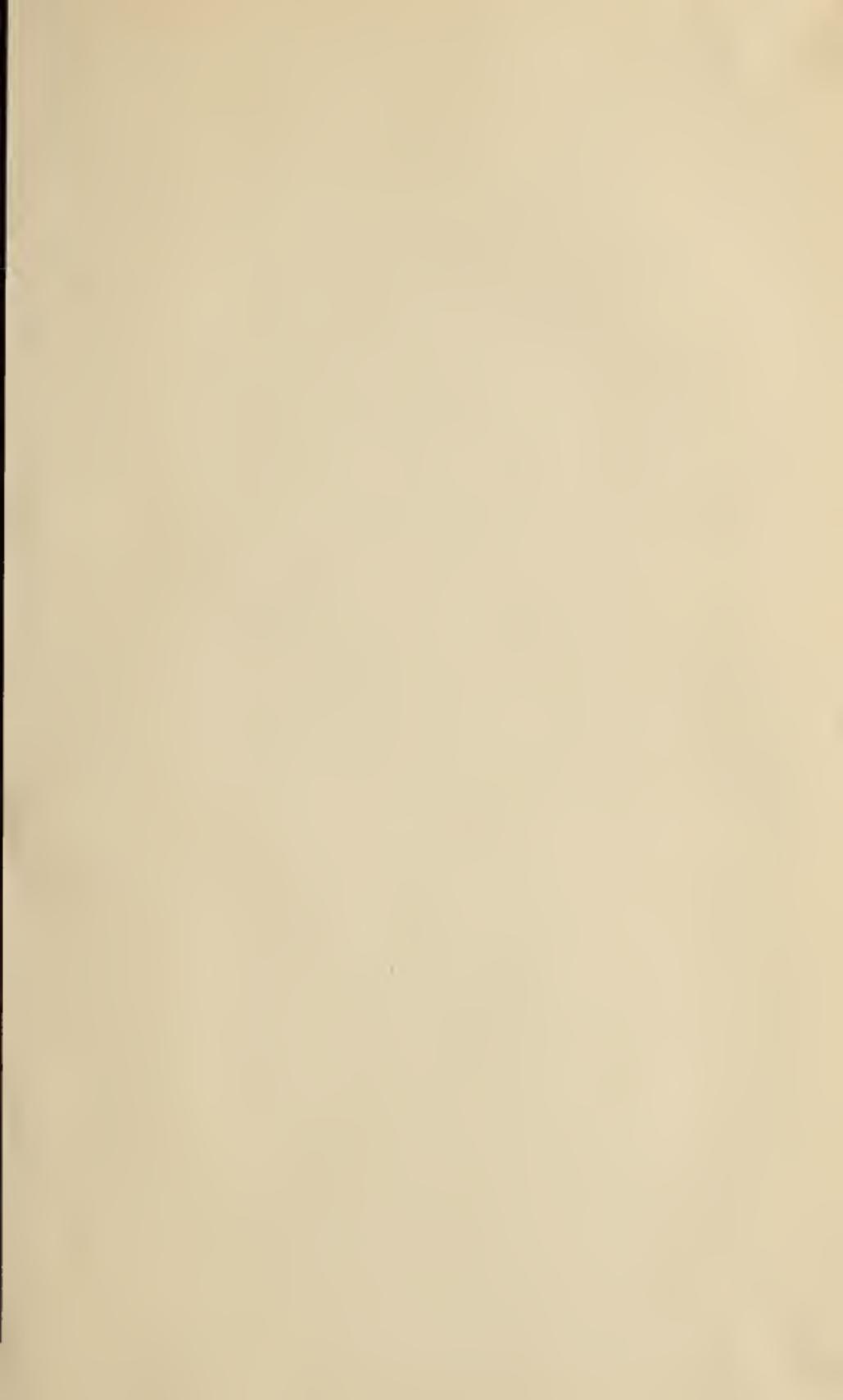
Accept, dear Mr. Campion, the assurance of my great esteem,

Archimandrite H. MYRIANTHEUS.

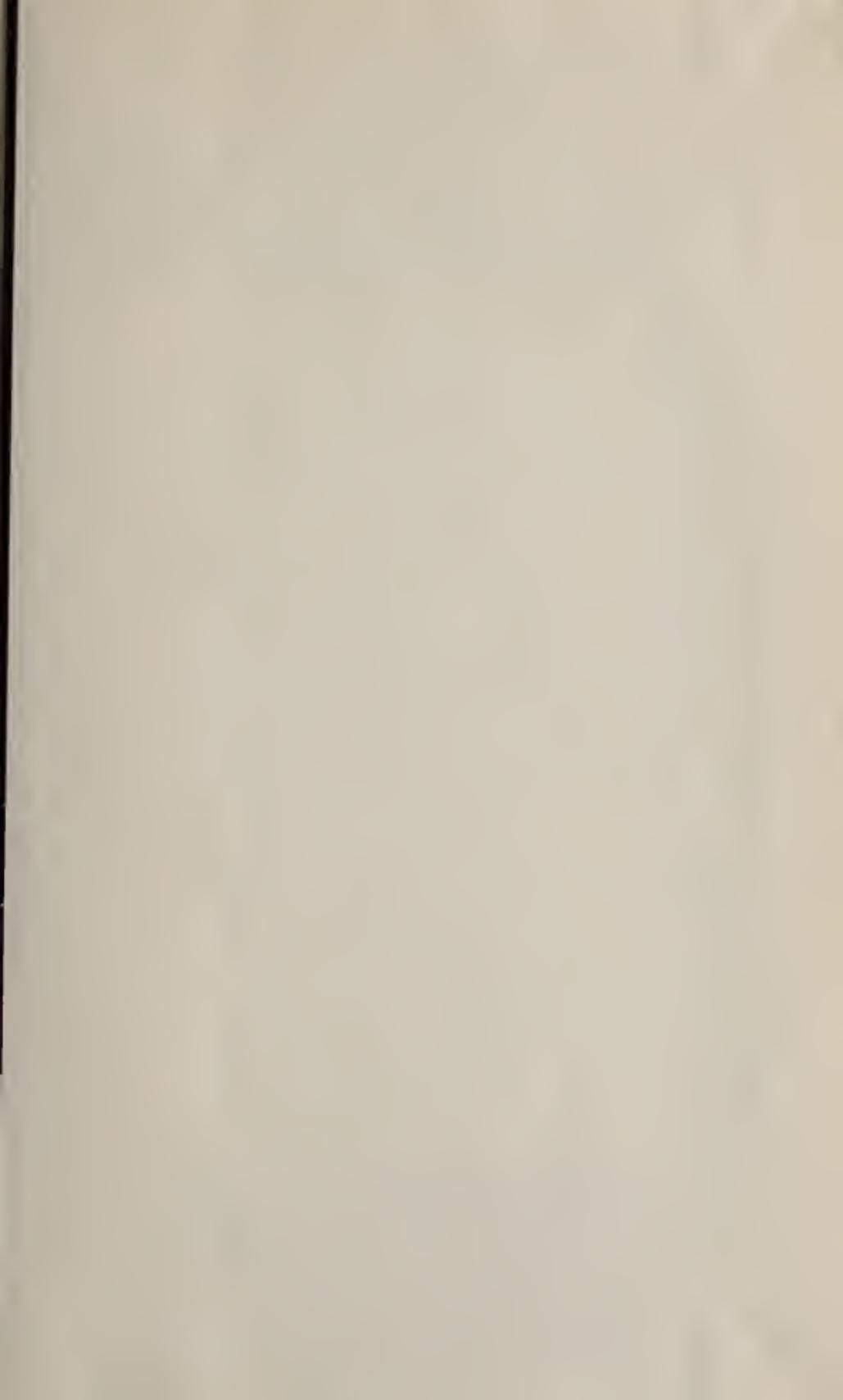
RESOLUTIONS TO BE MOVED WHEN THIS REPORT
COMES ON FOR DISCUSSION.

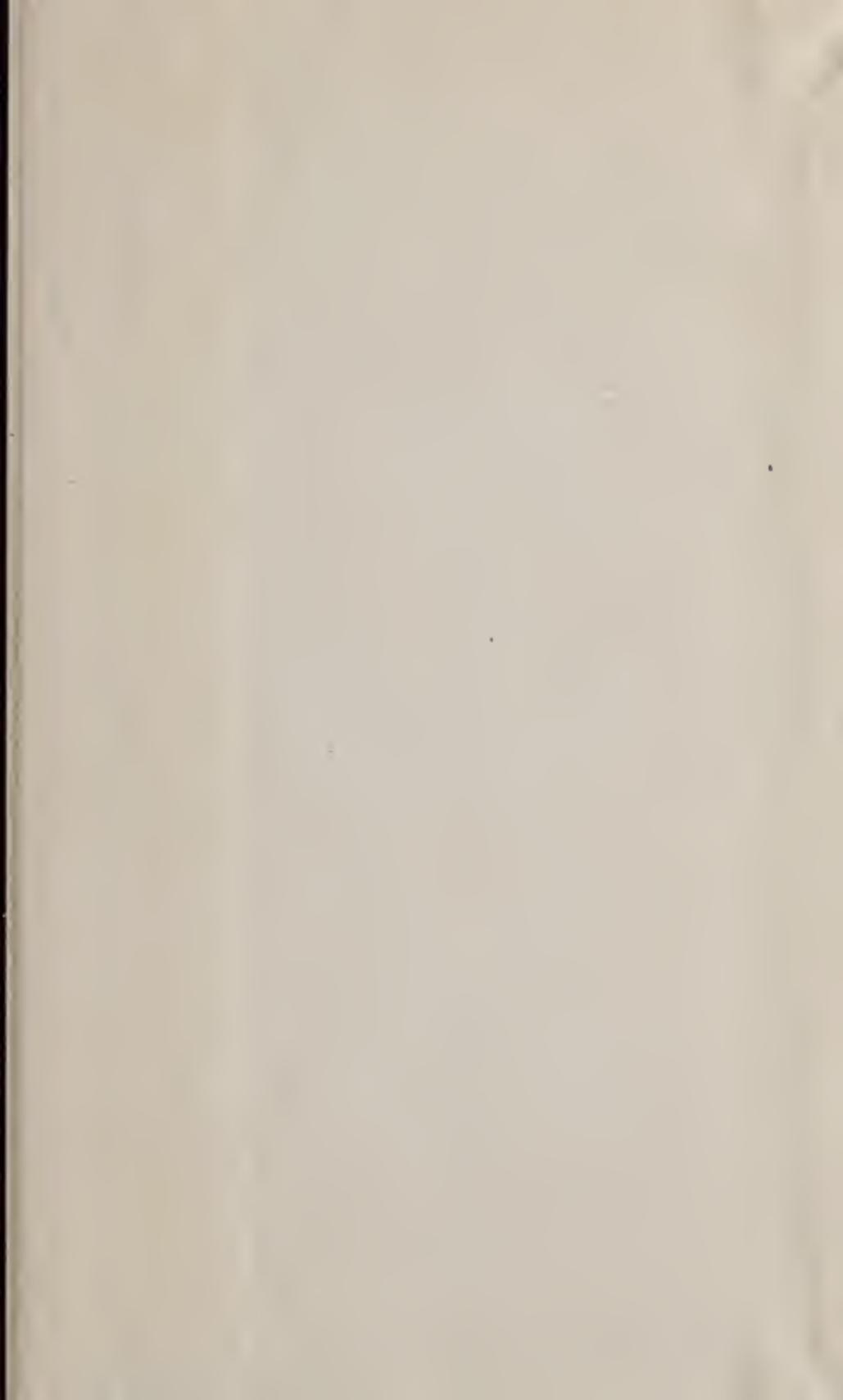
1. That the Resolutions appended to this Report be now considered.
 2. That the Prolocutor be requested to take this Report to the Upper House.
 3. That their Lordships of the Upper House be respectfully asked to call the attention of the Foreign Translation Committee of the Society for Promoting Christian Knowledge to the remarks of the Bishop of Lincoln, noticed on page 4 of this Report; and also to the letter of the Greek Archimandrite in the Appendix on the subject of translations of Holy Scripture and of our Liturgy into Greek.
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