

Paritor-General. The proceedings were opened by the reading of a document by the Actuary of the Upper House, all the members standing. The bishops then sat down, the members of the Lower House remaining standing while another document was read. The Archbishop after which directed the Lower House to retire to be reconvened.—The Lower House then retired to the Choir of the Abbey.

The names of the members of the Lower House were then called over by the Actuary. The Lower House then returned to the Jerusalem Chamber, which the Bishops had left. Their Lordships proceeded to the Library of the Deanery, to hold their sitting.

UPPER HOUSE.

Only one Reporter was admitted to this House, and he was restricted to the publication of a very brief statement, consisting of the names of the bishops present, and the fact that upon the Archbishop of Canterbury as usual, moving an Address to the Queen, the Bishop of Oxford moved an amendment, which gave rise to a debate, which was adjourned.

LOWER HOUSE.

There were between eighty and ninety members of the Lower House present on the occasion. Among them—

Deans—Of St. Paul's, Ely, Wells, Bangor, Llandaff, Exeter, Salisbury, Norwich, Bristol, Winchester.

Archdeacons.—Harrison, Denison, Law, Bouverie, Thorp (Bristol), Gunning, Wilkin, Hale, Burney, Clark, Bartholomew, Sinclair, Grant, Hare, Garbett, King, Frore, Bentinck, Hodgson, Hill, Williams, Brown, St. Asaph, Wigram, Buckle, Brown, Clive.

Dor'ors—Mill, Wordsworth, Russell, Spry, Coleridge, Jennings, McCaul, Jelf.

Reverends—W. Hamilton, Majendie, Massingberd, Lowther, Caswall, Randolph, Canon Barnard, Huntley, Woodgate, T. Mills, H. Brown, Chancellor Martin, Mildmay, Gillett, E. Vincent, Richards, Hills, Pole, Jackson, J. B. B. Clark, Hussey, Knapp, Cook, Seymour, Yardley, James, Irby, Horner, F. Vincent, Sir John Seymour, M. Villiers, Squire.

A motion was made by Archdeacons DENISON and THORP (of Bristol), that reporters should be admitted.

The House having been constituted, and the standing orders read.

A large number of petitions were then presented for the revival of Convocation, from Clergy and Laity of the Diocese of London, from the Diocese of Rochester, from the Archdeaconry of Bristol, from the Archdeaconry of Surrey, from the Archdeaconry of St. Alban's, from the Archdeaconry of Bath, from the Rural Diaconal Chapter of Tew, from the Archdeaconry of Sarum and Wilts, from the Archdeaconry of Dorset, from the Archdeaconry of Barnstable, from the Archdeaconry of Salop, from the Archdeaconry of Liefield, from the Archdeaconry of Worcester, from the Archdeaconries of Lewes and Chichester, from several Rural Deaneries of the Diocese of Exeter, from the Archdeaconries of Bedford, Huntingdon, Sudbury, Montgomery, Oxford, and Gloucester; from the Clergymen of Gloucester, Hereford, and Lincoln; and the Archdeaconries of Wells and Taunton, from the Archdeaconries of Berks, Bucks, Derby, Stafford, and Northampton; from the Clergy and Laity in the Diocese of Exeter, &c.,—in all 71.

Petitions against the revival of Convocation were presented from the Archdeaconry of Surrey, from 196 Clergymen in the Diocese of Winchester, from Fellows of St. John College, and from 77 Clergymen in the Diocese of Gloucester.

Archdeacon DENISON presented a petition from 1,369 Clergymen and Laymen, praying this House to request the Upper House to concur with them in a petition to Her Majesty the Queen, that Clergymen might be allowed to have free choice among all the Management Clauses.

The Rev. Dr. SPRY then rose and said, that he held in his hand a paper which had been drawn up after the most serious and grave consideration by a large number of members of this House. It was, he believed, the ancient practice of the House to present to the Upper House of Convocation such things as they might fairly consider came under the head of *graves et reformanda*; and the gentlemen whose joint opinions he then had the honour of bringing before the House had very candidly and candidly stated the various grievances—both in fact and in form—instead of *graves et reformanda*—which they thought required consideration of the two Houses. They had also proposed several reforms, which they were of opinion might be improved. And the paper he held in his hand might therefore be regarded as a statement of *graves et reformanda*. That it was extremely desirable, under the existing circumstances of the Church, that the Convocation should be allowed to meet, and to discuss such matters, he trusted, and that the various petitions pre-

sented to-day, he might assume, as a generally received opinion. The Rev. gentleman then read the following document:

"Representation to his Grace the Archbishop of Canterbury, and to the Lords the Bishops of the Province of Canterbury, in Convocation assembled.

"The humble Representation of the Clergy of the Lower House of Convocation.

"The Lower House of Convocation of the Province of Canterbury beg to approach your Grace, and your Lordships' House, with the assurance of their veneration for your sacred office, and of their dutiful attachment to your persons.

"They desire, in the first place, to acknowledge the supremacy of Her Majesty the Queen over all persons in all causes, ecclesiastical as well as civil, within these her dominions. They are deeply sensible of the necessity of preserving that supremacy unimpaired; and are determined, so far as in them lies, to maintain and defend it.

"They thankfully acknowledge the many great blessings vouchsafed to the Church of England, they desire to represent to your Grace and your Lordships their conviction that her condition urgently requires the application of those means for the removal of abuses and for the increase of her efficiency which are not to be obtained without the deliberate exercise of the functions of a Synod; such as, established by the example of the Holy Apostles, has ever formed a constituent part of our own branch of the Church universal, although its operation has, unhappily, been suspended during the last one hundred and thirty-five years.

"They cannot but believe that many defections from the Communion of our Church might have been averted, and that many, whose fathers had abandoned her, might have been won back, if the Church had been in exercise of her Synodical functions. They are persuaded that the silence of the corporate voice of the Church supplies to her members a powerful temptation, and sometimes imposes a necessity, to act upon their own individual opinion, in opposition to the letter of the law. They appeal to experience in proof of the inadequacy of mere civil legislation to meet the every-varying requirements of a religious system which is brought into contact with the countless sects, and which extends to every quarter of the globe; and they believe that, in the judgment of a considerable number of the Laity, as well as of the Clergy, the time has come to use a lawful opportunity to obtain from the Civil Power the liberty to attempt, after due deliberation in Synod, to give greater efficiency to the spiritual ministrations of the Church, to develop her resources, and to secure her internal discipline; to accommodate her Diocesses, parishes, ministry, and public offices to the increased numbers and various habits of the population of the empire at home and abroad; and for all these purposes to consider whether any, and what, reforms are needed in the constitution of the Synod itself.

"In the earnest hope and trust that all the deliberations of the Synod may tend, under God's blessing, to the removal of mutual misunderstandings, and thereby to the healing of differences and the promotion of peace and charity; and may prepare the way for gathering to the bosom of the Church those who are now not of her Communion, they proceed to submit to your Grace and your Lordships in detail certain principal points.

Church Extension at Home.

"I.—That in the period of near a century and a half, during which the action of Convocation has been suspended, the population of England has increased beyond all former example; that enormous masses of human beings have congregated together through the various attractions of commerce, in such a manner as to delay the operations of our pastoral ministry; that, although much has been done of late years with an excellent purpose and effect by our ecclesiastical and civil governors to remedy these evils, they have gone on continually outgrowing all powers that could be brought to repress them, so that thousands, nay hundreds of thousands of human souls are growing up in this Christian country in worse than heathen ignorance and corruption; and that it seems to this House most desirable that a Synod should consider what additional aid may be gained for this primary work of the Church, by the multiplication of her religious services; by the subdivision of those which in course of time have become united; by the extension of the Episcopate; by the introduction of a more numerous Diaconate; by enlisting more effectually the assistance of our lay brethren, or by whatsoever other means.

Education of the people.

"II.—That, after all that has been done of late years for the education of the people, it would still be very beneficial that the Church in her collective capacity should consider from time to time in what way the

Clergy may be enabled more effectually to discharge that part of their sacred commission which enjoins them to teach their flocks to observe all things whatsoever the Lord hath commanded, that so they may learn and labour truly to get their own living, and to do their duty in that state of life to which it shall please God to call them.

Education and Training of the Clergy.

"III.—That, for the sake of all, the education and training of the Clergy for their sacred office especially require the most careful consideration of the Church.

Clergy Discipline.

"IV.—That, seeing what scandals and perils to the souls of many must ever arise from immorality in the Clergy—and seeing that the numerous attempts which have been made to facilitate the correction of such scandals by civil legislation have proved ineffectual—it is desirable that the Clergy, who, above all men, must needs long to efface such blots from their sacred order, should be allowed to take part in discussing the means whereby this may be accomplished.

Court of Appeal.

"V.—That it has been publicly stated by the framers of the Act, which constituted the existing Supreme Court of Appeal in ecclesiastical causes, that he contemplated its never having to deal with questions affecting the doctrine of the Church—that the unfitness of that tribunal for the decision of such questions has been generally acknowledged in the House of Lords, and even by the court itself—that divers attempts to amend the constitution of that court, made year after year, have failed—and that seems a matter which especially and urgently calls for the deliberation of the Church in her Synod, previously to its being submitted to the Civil Legislature.

Supremacy of the Crown and Confirmation of Bishops.

"VI.—That, whereas hardly anything is of greater moment for the upholding of truth and piety than that the Church should be preserved from unworthy pastors—this House, while it earnestly desires that the supremacy of the Crown should be maintained, as it existed in the earliest times of our Church, and was recovered and fixed at the Reformation, deems it of the highest importance that the rights of the Church in confirming her Bishops should also be secured; and whereas it is declared in the Book entitled, "The Institution of a Christian Man," as set forth by authority within four years from the enactment of the Statute 25 Henry the VIII. c. 20, and which must therefore, in reason, be held to point to the construction of the words of that statute:—"That, within this realm the presentation and nomination of the Bishops appertaining unto the Kings of this Realm;" whilst it is also declared that "unto the the Priests or Bishops belongeth, by the authority of the Gospel, to approve and confirm the person which shall be, by the King's Highness, or the other Patrons, so nominated elected, and presented unto them to have the cure of these certain people, within this certain parish or diocese, or else to reject him, as was said before, for the same, for his demerits or unworthiness;"—and whereas the latter right, of late years, has been suffered to fall into abeyance, and its exercise has been involved in many doubt and difficulties; and whereas the existing rights of the Crown in regard to the appointment of Bishops have always been defended against Romanists and other objectors on the ground of the existence of the right of Confirmation; and it would seem to be necessary that the deliberations of the spirituality should be allowed on these points.

Cathedral Chapters.

"VII.—That the Cathedral Churches and their Chapters are a principal portion of the frame-work of the Church as established in this Kingdom; having been originally designed to be, respectively, the chief Churches of their Diocesses, and to supply a council to the Bishop, and thereby to exercise an intimate and pervading influence throughout the Diocese. That it appears to be very generally acknowledged that the present relation between the Chapters and the Bishops and the Diocese are practically less conducive to the ends than would seem to accord with their original design. That divers alterations in the application of the offices and revenues of the Chapters have been proposed; and that, whereas Her Majesty has been graciously pleased to issue a Commission to certain Divines and others, with a view to found upon it, Report a scheme for such an altered application, this House would beg to be allowed to suggest that it be humbly submitted to Her Majesty that it would tend to the due carrying out of Her Majesty's gracious purpose in issuing the said Commission, if especially were to the representatives of the Clergy in their lawful assemblies (of which assemble the Very Reverend the Deans and

he Reverend the Proctors of the Chapters are members) for the consideration of any such scheme; and that the best results to the general well-being of the Church may be expected to accrue should the Crown be pleased to require the advice of Convocation in this matter.

Relief of the Consciences of the Clergy.

"VIII.—That the painful position in which the Clergy are frequently placed in relation to conflicting laws and obligations, especially in regard to the Burial of the Dead, and the exclusion of evil-livers from the Holy Communion, imperatively calls for consideration and remedy.

Colonial Churches.

"IX.—That, in thankfully acknowledging the blessing which has attended the Colonial Churches, this House desires to specify among other subjects which call for early and grave deliberation, the whole subject of the Missionary duty of the Church, and the adjustment of the relation of the Colonial Churches to the Mother Church.

Aggression of the See of Rome.

"X.—Lastly, that this House feels it to be its bounden duty to declare, that the recent acts of the See of Rome, whereby that See has denied the existence of the Church of England, cannot be adequately repelled by any merely secular legislation, or by the declarations of separate portions of the Church; and that our Church, in its corporate capacity ought now to have an opportunity of recording its solemn protest against that denial in the face of Christendom.

"On the strength of the foregoing and other similar considerations, this House entertains a firm conviction that it is expedient—yes, necessary—for the well-being of our Church that she should be allowed, due regard being had to the Supremacy of the Crown and the Rights of Parliament, to exercise those powers of self-government which she has inherited from the age of the Apostles; which are recognised by the Constitution of this Realm; and the exercise of which was preserved both at the Reformation and the Revolution of 1688; powers which are exercised by every other branch of the Church of Christ, and the importance of which is attested by the fact that every religious community has its own form of self-government. They do, indeed, earnestly deprecate all attempts to tamper with the doctrine of the Church; to add to, or diminish from the Deposit of the Faith committed unto the Church of England, as a branch of the Church Catholic; or to narrow her terms of Communion as laid down in her Book of Common Prayer and her Articles—for the preservation of which they desire to express their deep thankfulness—and which, it is well known, cannot be touched without the express license of the Crown. But there are numerous practical questions relating to her organization and discipline which call for the most careful deliberation; and, fully acknowledging that the constitution of our Convocation is inadequate to the present wants of our Church, they earnestly pray that they may be permitted to consider what changes are needed, in order that it may be reconstructed as a body fitted to represent, and to legislate in practical matters, in concert with the civil Legislature for the Church of England, as spread through the United Kingdom, and through all our Colonies; so that under God's blessing, the manifold gifts bestowed on the lay members of the Church, as well as on the ecclesiastical, may work together harmoniously for the building up of the whole body, and for the strengthening and extending of the Kingdom of God.

"This House, bearing in mind the prayer which it has this day offered up for the blessing of the Holy Ghost on its deliberations, and having regard to the numerous petitions now before it, humbly and dutifully prays your Grace and your Right Reverend Brethren to take such course for the remedy of the before-mentioned and similar evils as shall seem meet to your wisdom, under the guidance of the same Holy Spirit."

Dr. SPRY resumed his observations. He did not propose that the paper itself should be now taken into consideration, but begged to move that the following communication be made to the Upper House:—

"The Lower House of Convocation begs leave respectfully to state to your Right Rev. Brethren that the within Representation has been introduced into this House, and humbly prays your Grace and your Right Rev. Brethren not to put an end to the sitting of this Convention until this House shall have had sufficient time for the consideration of the said representation."

Archdeacon HARE seconded the motion for its introduction; there was nothing in the paper which would give offence to the most sensitive members of any party. It had been carefully desired, during six days of long sittings, in constructing this paper, to avoid whatever could give reasonable offence to any party, and to express that which would find consent and concurrence in the heart of every one who desired the good of the Church—(hear, hear.)