

and advocated before, and will be so again. Every man's opinion is free in England. We live in

"A land where, girt by friends or foes,
A man may speak the thing he will."

But six of the seven Essayists are clergymen—three of them beneficed ones. In obtaining their position they parted voluntarily with a portion of their native freedom of speech and thought; nor can it be deemed unreasonable that securities should be taken of those who are to act as our spiritual teachers, and prepare our souls for eternity. The Essays appear to abolish these securities; "to sap," as the Bishop of Oxford expressed it, "the whole institution both of Profession and Subscription;" and to leave us utterly in the dark as to the sentiments of those instructed in no small measure with our most precious and concerning interest. It is for these reasons that Churchmen are indignant and alarmed. What could be more futile than to propose, as did the Bishop of London, that this state of things should be met by asking of the Essayists a declaration of their "belief in the great truths of Christianity?"

We must touch upon other matters but cursorily. These two, the first involving, as it does, the restoration of Convocation to full Synodical functions, completely dwarfed every other business which has come before Convocation thus far. Archdeacon Sandford, however, brought forward his promised motion, that a joint Committee of the two Houses be appointed for the purpose of drawing up a Hymnal. It is pretty generally agreed that a duly authorised collection of Psalms and Hymns is a *desideratum*. The Archdeacon's Committee will, we presume, be granted. We hope it will proceed on the principle of comprehension, as opposed to exclusion. If High Churchmen proscribe all that is distasteful to them, and Low Churchmen, as would be only equitable, do the same, the *residuum* will consist only of what is feeble and insipid—which in Hymns is unpardonable.

The ungracious opinion of the law officers of the Crown, to the effect that our Episcopate would incur no penalty by consecrating in this country Bishops *in partibus*, though novel "proceedings of this nature" are much to be deprecated and discouraged," has not, as our readers will see, prevented the Bishop of Oxford from obtaining a joint Committee of both Houses to deal with the whole subject of Missionary Bishops. The step synchronises aptly enough with the consecration of Bishop Mackenzie in Africa; and with a somewhat curious feeler from another remote quarter—no other than the Sandwich Islands—which may lead to the establishment of a Missionary Bishop there.

As the week drew near to the hush and quiet of Sunday, its busy days were not unfitly crowned by the unanimous adoption of Mr. Massingberd's address to the Bishops respecting "the reunion of the divided members" of Christ's Church in our country.* The mover showed practical wisdom in his handling of a difficult subject. Coercion is out of the ques-

* We hope to print this speech in the next number of the *Chronicle*.
EDS. OF CH. CHRON.