

Friday, November 17th, 1852.

Archdeacon Garbett said, that granting a Church Synod was desirable, it seemed inexpedient now. Look at the extension of the Church in the Colonies. Every Colonial Bishop was a Suffragan of Canterbury, and had a right to be summoned to anything which professed to be a Convocation of that Province. How could a body enact laws for the Church when a large proportion of that Church—the greatest geographical portion—was unrepresented in that body? (hear, hear.) Then, the Church of England had become the United Church of England and Ireland. He had the profoundest sympathy with the Irish portion of the Church. It was in the far van of the struggle with Rome.

Dr. Wordsworth said, that all this would come properly on another occasion. The question now was, whether a statement of grievances should be represented to the other House with a view to their amendment. He found by the ancient practice of Convocation that it was laid down as the duty of each individual member to bring with him the statement of his grievances in order that they might be presented through the agency of the Prolocutor to the Upper House. This duty being enjoined upon members of Convocation therefore entirely removed from him any grounds for the imputation of having taken more upon himself in the present case than it was his duty to do. (Hear.) The Rev. Canon then proceeded to read the following statement of his *gravamina*:—

"To his Grace the Lord Archbishop of Canterbury, and to the Right Reverend Bishops his Suffragans; the humble representation of the undersigned members of the Lower House of Convocation of the Province of Canterbury.

"Whereas, by the ancient usage of English Convocations, it was provided that statements of matters requiring amendments in the Church should be tendered to his Grace the President, and to his Suffragans, by members of the Lower House, or by that House in its corporate character, and should be read by the Reverend the Prolocutor in the Upper House; and whereas such statements were found beneficial to the Church as suggesting occasions for conference, and tending to promote the spiritual welfare of the people, we therefore now respectfully beg leave to approach your Grace and Lordships, with the following representation.

"We render hearty thanks to Almighty God that He has enabled the United Church of England and Ireland to retain the true Canon of Holy Scripture, and to receive the Scriptures as the rule of faith, and to acknowledge the Three Creeds as an authentic interpretation of Holy Scripture, and to embody them in her Liturgy and to maintain her Apostolic form of Church government by Bishops, Priests, and Deacons; and that He has graciously watched over her, and has preserved to her these inestimable blessings to the present time. And we hereby declare our firm and unanimous resolution, in dependence on the Divine aid, to maintain these benefits and to transmit them unimpaired to our posterity.

"We recognize other signs and pledges of the Divine favour to the United Church in the successful efforts which have been recently made to extend the Anglican Episcopate to the colonial possessions and dependencies of the British Crown, and in the signal evidence of vitality evinced by the multiplication of Churches and Chapels, parsonages, and schools in almost all parts of our land, and in the manifestation of renewed zeal among the Clergy, and of increased intelligence among the Laity of the Church.

"Thankfully acknowledging these assurances of the Divine presence and blessing, we feel a strong persuasion that if the hindrances were removed which now partially restrain the free expansion and development of the spiritual energies of the Church, she would be enabled, by Divine Providence, to strengthen the institutions of the country, to promote the peace of the empire, to be an example in doctrine and discipline to other Churches of Christendom, and to be a praise and glory in the earth.

"With a view to this result, we feel it our duty to observe, in the first place, that although the population of England has been doubled during the last half-century yet the number of the English Episcopate remains nearly the same as it was three centuries ago.

"For the purpose, therefore, of facilitating that cordial and intimate intercourse between Bishops, Clergy, and Laity, which is of primary importance to the Church, and with a view to the administration of Confirmation with due frequency and care, and for the diligent examination of candidates for Holy Orders in the Church, and for the vigilant spiritual oversight of all, we feel bound to declare our conviction that it deserves serious consideration whether the interests of Christianity in this country do not imperatively demand a large re-inforcement of the Episcopate.

"We would next proceed to observe that the tendency of the wealth, industry, and manufactures of England and Wales has been to increase and condense population in commercial cities which have far outgrown the means of the Church for their pastoral superintendence, and thus a large portion of the people has fallen into dangerous errors in speculation and practice, and that it does not appear to be possible for the Church to grapple with this great evil, except by a large accession of Pastors in those districts, and we beg leave to suggest that for this end, and for the temporal relief of the poor, it appears to be needful to consider whether it be not requisite to employ the regular Apostolic instrumentality of the Holy Order of Deacons with more energy and in larger number than has hitherto been the case.

"We look with gratitude and respect on the services rendered to the British Church and nation, and to Christendom at large, by the pious and learned labours of those eminent persons who have found the best opportunities for theological study within the venerable walls of our Cathedral institutions, and in a special degree we regard the Cathedrals and Chapters of England and Wales as blessings preserved to us by Divine Providence, for the honour and dignity of religion, for the perpetual solemn sacrifice of daily prayer, and for aid and counsel to the Episcopate, and for the advancement of the spiritual benefit of the Diocese in which they are situated; and we earnestly desire to see such restorative measures of wise and temperate renovation as, having due regard to the fundamental principles on which Cathedral institutions were formed, and to the important purposes for which they exist, would give full scope to their energies in promoting the welfare of the Church.

"We regard with feelings of heartfelt sympathy the severe trials to which the Irish branch of the United Church has been subjected for many years, and we desire to express our gratitude to Almighty God for the hopeful prospect which appears to be opened to the cause of pure religion in Ireland, through the instrumentality of the Irish Church; and we earnestly pray that the work of religious reformation in that country may proceed with increased success under the guidance of wisdom and charity, and with dutiful regard to the doctrine and discipline of the Church; and in the abeyance of Synodical functions, and even in the suspension of Synodical forms in the Irish Church, since the union of Ireland with England, we are of opinion that it deserves organisation to that part of the United Church.

"We are not willing to occupy your Grace's time and attention, and that of your Lordships, by a specific detail of particulars in which, through the lapse of time and change of circumstances, many of the disciplinary laws of the United Church have become inapplicable or obsolete, and require to be reviewed and modified, and others to be enacted in their stead; but by way of specimen, we beg leave to refer to the injury inflicted on religion, and to the hardship imposed on the Clergy by their liability to legal penalties in the event of their declining to read the Burial Service of the Church in certain cases where, according to the spirit of our ecclesiastical laws, and to our tenour of the office itself, that Service ought not to be read.

"We have heard with great regret, that an intention is entertained by certain parties to make application for a Royal Charter enabling them to constitute an Exhibition on a very large scale, in the neighbourhood of the metropolis, with permission to keep it open to the public on the Lord's Day, and, feeling that it is the bounden duty of the Clergy to come forward on every lawful occasion for the purpose of maintaining the sanctity of the Christian Sabbath, we humbly request your Grace and your Lordships to consider what measures may be advisable for averting an evil which appears to be fraught with serious injury to the religion of England.

"Which matters we most respectfully request leave to submit to your Grace and Lordships."

The Rev. Archdeacon Hale said an amendment had been proposed, which he was heartily willing to adopt, and in so doing he thought that he promoted what he believed to be the object of the wishes of a large number of persons—the revival of Convocation.

Archdeacon Denison would give his most decided opposition to the amendment. To refer these matters to a Committee is simply to shelve them. If the majority of Convocation should be of opinion that there was no ground to put anything before the Upper House, and through them before the world, then the matter is at an end; but if the majority of the House should be of opinion, without being pledged to the particular opinions contained in the paper, that it does supply sufficient grounds for asking to be allowed to furnish reasons for asking to be allowed to sit, then the case would be different.

Dr. Wordsworth: Mine is hardly an alternative with yours; it does not interfere with it at all.

Archdeacon Denison admitted this was so. Now, I am one of those who are called a party in the Church of England—though I know of no party in the Church of England—but I am considered to be one of what are called ultra High-Churchmen, and who, some say, are all hastening on the road to, and shall sooner or later be found in, the Church of Rome. Now, God knows that no temptation of that kind ever crossed my mind, and I trust in God it never may. But I say that if we are to resist the increase and the aggressions of the Church of Rome, and to make any stand against that enormous power, which, if we could hear her speak, is now threatening to sweep our Church from the earth, we must, as a branch of the Catholic Church, speak with the voice of our Synods. And, therefore, I hope, if it is necessary to press this motion to a division, that we shall be allowed to send up this paper, not as a pledge of a single person to the propositions it embodies, but as a request to the Upper House that they will allow us to deliberate whether it shall seem meet to us to address any request to the Upper House, and what that representation shall be. (Hear.)

Archdeacon Harrison said Dr. Spry had recently touched upon a topic which, if it had been pursued, would he thought have brought them nearer to unanimity. The point to which he thought Dr. Spry was about to bring them to converge was this. On the one hand he thought they did put the Upper House in an unfair position in compelling them to weigh the merits of the paper in order to decide whether there was any ground for its discussion; and on the other hand, if they did no more than send it to a committee, without petitioning to deliberate, they would be giving up the question altogether. He felt, on the one hand, the reason of those who said, "let us not precipitate discussions;" on the other hand, the justice of those who said, "let not the question be shelved." Now, as a course that would get rid of both these difficulties, he would venture to suggest the following motion:—

"That the Lower House of Convocation begged respectfully to state to his Grace the Archbishop of Canterbury, and to his Right Rev. Brethren, that important representations on matters at present affecting the welfare of the Church, and conformably to the former usages of the Convocation, had been introduced into the Lower House—that the House proposed to refer them to a committee, and that the House thereby respectfully invite his Grace and his Right Rev. Brethren so to order the prorogations and continuations of the Convocation as to allow the House to receive in due time the report of such Committee, and to take it into consideration."

Dr. Spry then withdrew his own motion, and seconded that of Archdeacon Harrison.

Archdeacon Hale concurred in the withdrawal of the first motion.

Archdeacon Harrison here formally laid his motion, which he proposed at the end of his address, upon the table.

The Dean of Bristol moved as a preliminary question, "that Dr. Spry and others having presented a paper which has been read to the Convention as a schedule of *gravamina* and *referenda*, it be referred to a Committee of Grievances, without prejudice to the privileges of the members of Convocation, to report thereon." That motion were agreed to, then would be the proper time for Archdeacon Harrison's resolution.

The Rev. Prolocutor, having read the motion, was about to put it to the meeting, when a messenger from the Upper House informed the Prolocutor that his Grace the Archbishop of Canterbury had commanded him to state that his Grace was now ready to receive him in the Upper House. The Prolocutor, with several members of the Convocation, then proceeded to the Upper House, and, after a short absence, returned to the Jerusalem Chamber.

The Prolocutor then put to the House the following resolution, as the substance of that proposed by the Dean of Bristol:

"That Dr. Spry, the Archdeacons of Lewes, Taunton, and Bristol, Dr. Mill, and Mr. Massingberg, having presented a paper, which has been read to the Convention, as a schedule of *gravamina* and *referenda*, it be referred, without prejudice to the privileges of Convocation, to a Committee of Grievances, to report thereon.

This was agreed to almost unanimously. The next resolution proposed was that of Archdeacon Harrison, seconded by Dr. Spry, and which was as follows, in substance, but there are some slight variations in the reports:—

"The Lower House of Convocation begs leave respectfully to state to your Grace and your Right Rev. Brethren, that an important representation on matters at present affecting

the welfare of the Church has, in conformity with former precedents, been introduced into this House, and been referred to a Committee, and this House humbly pray your Grace and your Right Rev. Brethren so to order the prorogations and continuations of the Session of this present Convocation as to allow this House to receive and consider in due time the report of such Committee."

This was passed with only two or three dissenting voices, one of whom called for a division, but none took place.

Archdeacon Hale moved—"That the Prolocutor be authorized to prepare a Committee of Grievances for the current Session, and to submit their names to the Lower House at the next meeting of Convocation."

He would leave it to the Prolocutor to consider as to the number of persons to form this Committee.

This was carried unanimously. The Prolocutor then announced that he had a communication to make from the Archbishop; it was that this meeting of the Lower House of Convocation is continued until Tuesday next, at this place, at ten o'clock.

The House then, at 6 o'clock broke up. Dr. Wordsworth's motion was not disposed of.

UNITED STATES.

ECCLESIASTICAL INTELLIGENCE.

STATISTICS OF THE EPISCOPAL CHURCH.

MEANS. EDITORS:—I have carefully prepared from the Journals of the General Convention and other authentic sources the following table of the statistics of the Protestant Episcopal Church, commencing with the year 1832, and terminating with the year 1850, when the last report on the state of the Church was made to the last General Convocation. In many cases the statistics as reported in the Journals were found to be very imperfect; but the deficiencies have been supplied in various ways, so as to approach as nearly as possible to general accuracy.

Years.	Dioceses	Clergy.	Parishes.	Comm.	Co.	Orders
1832	21	892	674	82,268	311	
1835	23	763	807	36,416	105	
1839	25	951	959	46,395	128	
1841	27	1087	1056	55,593	154	
1844	27	1221	1222	72,099	203	
1847	29	1404	1450	80,946	147	
1850	29	1595	1600	93,248	130	

The present number may be estimated as follows:

1852	29	1650	1650	100,000	180
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From the above it appears that the number of clergymen and that of the parishes is about equal. How does it happen, then, that there are so many vacant parishes? The answer to this question is found in the fact that there are about 300 clergymen without parochial cure—nearly one fifth of the whole number.

Some of this 300 are superannuated, and above 100 are engaged in teaching, either as instructors in Theological Seminaries and Colleges, or in charge of private schools.

How it happens that so large a number of the clergy are not engaged in parochial work, may be explained in a good degree by the inadequate support rendered by a great number of our parishes to their ministers.—Other causes operate no doubt in many cases, such as unwillingness for parochial labour unwillingness to endure the peculiar trials connected with the exercise of the ministry in many parishes, &c. But the chief cause is believed to be that the first mentioned; and this is evidently a growing evil, which is not only inducing many already in the ministry to withdraw from the active duties of their office and engage in some other pursuit for a competent support; but is also deterring young men from adopting the clerical profession. From the above table it appears that in 1838, when the number of parishes in the United States did not exceed 1000, and the number of communicants 47,000, the number of candidates for Holy Orders was as great as it is now, when we have over 1600 parishes and 100,000 communicants.

The annual increase of parishes in the United States is about 50. The number of deaths about one per cent. annually, or 16; probably about the same number become superannuated in each year. At least as many more engage in teaching in preference to the parochial work, from choice or necessity. If, now, the loss of 50 arising from death, superannuation and occupancy in some other department of labour, be added to the 50 new parishes annually created then we require an addition of a hundred clergymen to supply the demand for the home service, besides what is needed for foreign missions. Now the present number of candidates is probably about 140. As the prescribed course of study in our Theological Seminaries occupies three years, if we divide the whole number by three, we shall arrive at the number of ordinations to the diaconate annually admitted to Deacon's Orders which would be 46. The number actually admitted in 1851 was 43. During the present year thus far, 53 have been ordained. Here there is an annual deficiency of 40 parochial clergymen. Now if this calculation be any thing like an approximation to the truth, and I believe it will be found to be very near the actual state of the case, then it can be easily seen that the present condition of the Church and especially its future prospects in reference to extension, are painfully discouraging.

J. M.
Mt. Vernon, Oct. 22.