

essays could be legally dealt with. The public would gather from this that the bishops of the Church of England were by no means insensible to the gravity of the occasion, and that they wished to meet it by the best means in their power.

After the transaction of some other business the House adjourned.

THE LOWER HOUSE.

The Ven. Archdeacon Bickersteth presided in the absence of the Dean of Bristol, the Prolocutor. Dr. LEIGHTON, Warden of All Souls' College, moved that copies of the representations of the House upon reports of committees be kept, which was agreed to.

THE 29TH CANON.

The Rev. M. W. MAYOW, M.A., Incumbent of St. Mary's, Brompton, presented a *gravamen* complaining that the terms of the license for the consideration of the 29th canon appeared to convey that they could not confer upon the question till they had had the licence, whereas it was known that they had the power. He wished that there should be some record of this point.

On the motion of Archdeacon DENISON, the *gravamen* was ordered to be entered upon the records of the proceedings of the House.

CHURCH-YARDS.

Canon WOODGATE presented a petition to the Upper House, respectfully requesting their lordships to take into consideration such measures as they might think expedient to prevent the progress of a bill having for its object to allow persons, not being in communion with the Church of England, to officiate in church-yards.

THE 29TH CANON.

Canon WORDSWORTH, gave notice of the following motion:—

"Although it is much to be desired that other persons rather than their parents should be sponsors for their children at baptism, and although it is most fit that sponsors should be communicants, yet these rules may be relaxed in cases where grave and urgent reasons for such relaxation shall appear. No godfather or godmother shall be suffered to make any other answer or speech than by the Book of Common Prayer is prescribed in that behalf; and inasmuch as the action of Convocation on this subject would be defective, if not inoperative, unless the Latin original of the Canon of 1603 were also modified, the following Latin draught of the said canon is also submitted to their lordships." (The Latin draught was annexed.)

A long debate on the 29th canon followed, the result of which was the adoption of a resolution agreeing with the conclusion which had been arrived at by the Upper House.

The House then adjourned.

THE UPPER HOUSE.

FRIDAY, MARCH 1.

The Archbishop of Canterbury attended at Westminster, and formally continued the business of Convocation.

The proceedings of the Upper House were entirely formal.

THE LOWER HOUSE.

The members of the Lower House assembled in the Jerusalem Chamber, under the presidency of the Ven. Archdeacon Bickersteth, the Dean of Bristol, the Prolocutor being still absent. There was a very large attendance of proctors and other representatives.

PETITIONS.

The Rev. M. W. MAYOW, Incumbent of St.

Mary's Church, West Brompton, said he wished to present a petition to the Upper House, praying their lordships to take into consideration the draught of an amended form of satisfaction amending the 29th canon, which had been under the consideration of the House. The draught was headed, "Parents not required to be present at the baptism of their children, but that they may answer for them if they please." The draught also provided that a child not a communicant should not be a sponsor. It also stated what was to be understood by a communicant.

Several members having expressed an opinion that the House should not formally concur in the prayer of the petition.

The Prolocutor said that any member was at liberty to send up a representation to the Upper House on his own responsibility. Moreover, he might obtain the signatures of as many members as he pleased.

The petition was received.

THE JERUSALEM CHAMBER.

The Rev. Mr. HOPKINS complained of the place in which the Lower House of Convocation was compelled to hold its deliberations.

Dr. WORDSWORTH, as one of the canons of Westminster, reminded members that they were in the Jerusalem Chamber not only by sufferance, but under protest. It was the practice whenever Convocation met for a canon of Westminster to attend and present to his Grace the Archbishop a protest on behalf of the Dean and Chapter against their occupation of the Chamber.

THE 29TH CANON.

The Rev. Mr. RANDOLPH gave notice that he should move a resolution to the effect that, provided the amended form of canon 29 be accepted and allowed, steps be taken to reconcile the inconsistencies which will then subsist between the new canon and the text of the Liturgy. He thought that by the recent proceedings in Convocation the Church was about to stultify itself in the eyes of the country—namely, by passing a canon that is generally inconsistent with the rubric. The rubric declared that there were to be three *susceptores*—that was, one *susceptor* and two *susceptores*, as the case might be, which meant, according to the legal phraseology, not the parents. In the Catechism the child was asked, "Who gave you this name?" and the answer was, "My godfathers and godmothers in my baptism." They clearly meant, in Latin, *susceptores*, but now words would be put into their mouths which were inconsistent with the new canon. He therefore thought that this was a piece of legislation which, though it might not operate badly, was of a very slovenly character, and which was entirely inconsistent with the ability and sense of this revived Convocation. At a time like this, when the Convocation was limited in its sitting, he thought its members were taking a suicidal course in asking for powers on this subject; it might cause the doors to be closed against them on some future occasion.

Archdeacon HALK said that in reference to what had taken place about the new canon, at their sitting yesterday, he wished to move, at the proper time, that it should be an instruction to the committee who carried up the resolution to the Upper House to propose a conference between some of its members and the Committee of Privileges of the Lower House as to the best mode of communicating to the Convocation of the province of York the proceedings which shall have taken place on the formation of the new canon. He would make no remarks upon the subject, considering that he had only done his duty in bringing before the House a matter of such grave importance.

The PROLOCUTOR said he had received a message from his Grace the Archbishop of Canterbury, stating his wish that the Lower House should proceed with the consideration of the Special Services.

NOTICES OF MOTION.

Archdeacon SANDFORD said he wished to call the attention of the House to the exceeding inconvenience to which members were subjected in not being able to bring on for consideration the motions of which they had given notice. He had on the paper the following notice of motion.—

"That his Grace the President be respectfully requested to nominate a committee of the Upper House, to act with a committee of this House in preparing a draught of hymn-book, to contain also select metrical paraphrases of the book of Psalms, and with the canticles printed for chanting, which, if approved by Convocation, may be submitted to Her Majesty, with a humble prayer that she would authorise its use in such congregations of the Church of England as may be disposed to receive it."

He had hoped to bring this motion on during the present session.

The Dean of Norwich said he was in a worse position than Archdeacon Sandford. He had on the books a motion which had been there ten years, but which he hoped to bring on in the next session of Convocation. It was as follows:—

"To move that the Upper House of Convocation be respectfully invited to concur with this House in a humble petition to Her Majesty the Queen, that she will be graciously pleased to appoint a commission to consider whether the Book of Common Prayer may not be better adapted to the existing position and exigencies of the Church—namely:—1. By some modification of the Rubric so as to dispense with certain repetitions which occur in the public service as at present used. 2. By enlarging, and in some cases altering, the table of appointed lessons. 3. By a re-arrangement of the Psalter, and the substitution of the Bible version for that of Cranmer. 4. By the use of but one creed at each public service, and that the Apostles' or Nicene Creed, except on Trinity Sunday, when that of St. Athanasius should be read. 5. By allowing the officiating minister, at his discretion, to transfer the Liturgy or Communion service from the morning to the afternoon or evening service. And 6th. By the addition of certain prayers or services for humiliation, for thanksgiving, for a blessing on home and foreign missions, for prisoners, and other special occasions. The commission to be strictly required to confine its deliberation to the above points, and to such others as may be specially submitted to it by Her Majesty, and on no account whatever to interfere with the doctrines of the Church as contained in her Articles, Canons, and Liturgy."

FORMS OF PRAYER FOR SPECIAL OCCASIONS.

The House proceeded to the consideration of this subject.

A long discussion ensued, in which the clauses altered by the Upper House were considered.

Archdeacon RANDALL, at the request of the House, drew up a schedule for presentation to the Upper House, setting forth the reasons which induced the Lower House to come to the decisions from which their lordships differed, and making further suggestions for amendment, but at the same time declaring that the alterations included would not be insisted upon if the points of difference were not conceded by the bishops.

Archdeacon DENISON moved that the alterations sent down by the Upper House be accepted by this House, and that the schedule prepared by Archdeacon Randall accompany them.

Archdeacon MOORE seconded the resolution, which was agreed to.