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The Church Chronicle.

No. 5.

TORONTO, AUGUST, 1867.

Vol. V.

CONFIRMATIONS.

By desire of the Lord Bishop of the Diocese, the Bishop of Niagara will, with the Divine permission, administer the Rite of Confirmation at the places, and on the days, mentioned below:—

Fort William.....	about	Aug. 3.	
Sault Ste. Marie	Tuesday	6	11 A.M.
Garden River.....	Wednesday	7	11 A.M.
Bruce Mines	Thursday	8	11 A.M.
Little Current	Sunday	11	11 A.M.
Collingwood	Wednesday	14	3 P.M.
Cremore Mills	Thursday	15	10½ A.M.

ORDINATION.

The Lord Bishop of Toronto will hold his next General Ordination in St. Mark's Church, Niagara, on Sunday, 25th of August. Candidates are requested to send their names without delay to the Dean of Toronto; and those who have been approved and accepted, will present themselves for examination in the Lecture room of St. James' School House, Toronto, on Tuesday, the 20th of August, at 9 o'clock, A.M., bringing with them the usual Letters Testimonial and the *Si Quis* properly attested.

CHURCH SOCIETY NOTICES.

THE NEXT QUARTERLY MEETING of the Church Society will be held in the Society's Board Room, on Wednesday, the 14th instant, at 11 a.m.

THE COMMUTATION TRUST COMMITTEE will meet on the same day at 10 a.m.

THE STANDING COMMITTEE AND MISSION BOARD will meet on Tuesday the 13th instant, at 11 a.m.

A MEETING OF THE COMMITTEE ON DIVINITY EXHIBITIONS IN TRINITY COLLEGE, is convened for the same day at 4 p.m., for the purpose of receiving and examining the testimonials of Applicants for Exhibitions, and for the transaction of other business.

WM. P. ATKINSON, *Secretary.*

CHURCH SOCIETY'S OFFICE, Toronto, 1st August, 1867.

COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM THE 1st TO 31st JULY, INCLUSIVE.

MISSION FUND			
Thank Offering from Cobourg per Lord Bishop of Niagara.....	\$11 00	Barton.....	4 24
Scarboro'. Christ's Ch. (Jan. Col.)	4 00	Barton East.....	1 06
" St. Paul's,	1 75	Glanford.....	3 40
" St. Jude's,	1 00	North Essa, Christ's Ch.....	2 02
" Christ's Ch. (July Col.)	4 00	" Thornton	1 38
" St. Paul's,	1 75	" Ramsbottom's Mills..	1 15
" St. Jude's,	1 50	Fenelon Falls.....	1 00
Chester.....	2 46	Orangeville.....	2 00
Grimsby	10 00	Whitby	10 00
		Holland Landing	6 38
		Beverley (January Collection).....	2 08

Mulmor, Christ's Ch.....	1 85	Seymour	2 80
" St. Luke's	2 40	Percy.....	2 96
" Holy Trinity	0 75	Oakridges	2 75
Lloydtown	4 20	Yorkville, Old St. Paul's.....	12 61
Bolton	1 51	Grafton	6 00
Weston	7 50	Colborne.....	6 00
Oakville.....	7 72	Uxbridge	4 40
Palermo.....	0 63	Prince Albert.....	3 17
Nottawasaga.....	0 70	Greenbank	2 50
Credit	7 20	Thorold	5 60
Sydenham.....	2 40	Port Robinson.....	3 80
Port Credit	1 60	Drummondville	14 12
Walpole	8 00	Stamford	6 48
Port Colborne.....	4 47	Welland	2 70
Marshville	0 66	Fonthill.....	2 90
Hamilton, Christ's Church	24 00	Gore's Landing.....	3 03
" St. Thomas'	3 00	Porrytown	0 69
East Flamboro	2 00	Elizabethville.....	0 41
Berkley	5 39	Brighton.....	1 10
Woodbridge	5 48	Castleton.....	0 40
Vaughan	2 52	Streetsville.....	6 00
Cookstown	2 50		
West Essa	1 00	STUDENT'S FUND.	
East Essa	0 90	Scarboro, Christ's Church	\$ 2 30
Tecumseth	0 60	" St. Paul's "	1 70
Chippawa.....	13 20	" St. Jude's "	1 50
Clifton.....	2 46	Elora	2 00
Grantham	0 50	Fergus	1 32
North Douro.....	5 00	Holland Landing	5 75
Port Dalhousie.....	3 00	Beverley.....	2 59
Toronto, St. Stephen's.....	14 34		
" St. John's	6 00	BOOK AND TRACT FUND.	
" St. Anne's.....	5 00	Rev. Canon Read	2 50
Niagara	7 00		
Caledonia	4 25	GENERAL PURPOSE FUND.	
York.....	4 60	Rev. H. Hayward	5 00
Cayuga	4 40	" J. Chance.....	5 00
Guelph	26 18		
Cartwright.....	2 00	INDIAN MISSION FUND.	
Carleton	2 54	Collection from Rev. Canon Baldwin	21 83

APPEAL ON BEHALF OF THE MISSIONS OF THE CHURCH OF ENGLAND TO THE INDIANS OF LAKES HURON AND SUPERIOR.

The Church of England Mission to the Indians of this Diocese has occupied *Mission Settlements* on Lake Huron, under the charge of successive Clergymen specially commissioned for that good work, for upwards of thirty-six years. The Scriptures and the Prayer Book have been translated into the Ojibway language; and, in spite of many obstacles and trying privations, much good has been effected by the labour of its Missionaries.

The Missionaries at present engaged in these Indian Missions under the care of the Church Society of the Diocese of Toronto, are the Rev. J. Chance, who succeeded the Rev. Dr. O'Meara at Garden River in 1855; and the Rev. J. W. Sims, who entered on his charge at Manitowaning, on the Manitoulin Island, in 1864. Both Missionaries have commended themselves to the friends of the mission cause by their zealous and devoted exertions on behalf of the Indians; and if an adequate and liberal response can be secured from the members of the Church to meet the pecuniary demands indispensable for efficiently carrying out the work, great good may be anticipated from the more extended prosecution of their labours.

The present circumstances of the Manitoulin Island Mission specially invite attention. The mission settlement at Manitoawning was provided, fifteen years since, with a comfortable frame church, and other mission premises, by the liberality of friends in England. But, unfortunately, the discovery of oil, and other attractions, have directed the attention of white settlers to the Island; and, in 1862, the Indians were induced to surrender to the Government the whole western portion, under a treaty which entitled them to select land for their own occupation. This, the Indians of the mission settlement have now done, fixing the site of their future settlement at Shegwiandah, a place eighteen miles distant; to which the greater number have already removed. Mr. Sims is accordingly compelled to make a journey of eighteen miles by water, to minister to the chief body of the Indians under his care, returning again over the same distance to the old mission-house. He has already proved himself a man of great energy and decision of character, thoroughly imbued with the missionary spirit. But this, it is obvious, must spend his strength for naught, and defeat to a great extent the object aimed at in the original planting of the mission settlement on the island. Mr. Sims is, therefore, most anxious to obtain the aid requisite to enable him anew to establish the Church and mission-house in the midst of his Indian converts; and, at least, to erect a dwelling-house there before the winter sets in. But the funds available for Indian mission work are entirely exhausted, and the only resource is an earnest appeal to the members of our Church, and the friends of Christian missions, to supply the requisite means.

Mr. Sims proposes to remove the frame church at Manitoawning to Little Current, a village eight miles to the west of Shegwiandah, where there is a settlement of Odawah Indians, as well as an increasing white population. At Shegwiandah, a mission school-house, also available for a church, is now in process of erection; and a mission-house and teacher's residence in the same locality, are indispensable for the immediate requirements of the mission, and the spiritual oversight of upwards of two hundred Indians in the vicinity of the two settlements, too poor to do anything in aid of the work carrying on in their behalf.

A sum of not less than \$1500 will be needed before the plans indicated here can be accomplished. But a contribution of \$500 would enable the Mission Committee to erect, and partially finish the mission-house, and place the school-house and Teacher's residence in a condition fit for immediate use.

If this practical work is not effected before the winter sets in, the Missionary will be cut off from all access to the Indians for six weeks, during the formation of the ice, and again for a similar period, on its breaking up; and will only be able to reach his Indian congregation at other times by a journey of thirty-six miles, performed weekly in winter over ice and snow.

Arrangements have been recently effected with the Government for the sites of the church, school, and mission buildings; and it is in every respect indispensable for the welfare of the Indians, and the permanence of the mission, that no time be lost in transferring the Missionary and Teacher to the new settlement.

The mission settlement at Garden River, near the entrance to Lake Superior, is under the care of the Rev. J. Chance, who has laboured there as Missionary with devoted zeal for eleven years. The good fruits of his labors, and those of Mrs. Chance, who assists her husband in the school, are apparent in the striking contrast which their Indian converts present to those who have not been brought under the blessed influences of Christian teaching. But both there and on the Manitoulin Island, the Missionaries of your Church have been greatly impeded by the intrusion of the Roman Catholics on their field of labour. At Garden River this counteracting influence has been a special cause of many difficulties; as the settlement was originally made entirely under the direction of Missionaries of the Church of England; and the intrusion of Roman Catholic Priests, and their Indian converts, on the Reserve, has been a source of much trouble, and of great injustice both to the Missionary and the Indians under his care.

During the past year extensive repairs and some improvements on the church and mission buildings at Garden River, were found to be unavoidable; and for

these, pecuniary obligations have been incurred to the amount of upwards of \$400. For the means of liquidating this debt, the Committee would earnestly appeal to the liberality of the Church. The Lord Bishop of Toronto, the Synod, and the Church Society, have authorized the Committee and the Missionaries to solicit aid for this good work, and the Committee earnestly appeal to each Clergyman in the Diocese to plead the cause of Indian Missions to his own people, and to obtain for this object a collection in his Parish during the current year. The Lord Bishop of Niagara is about to proceed on a missionary tour, with a view to the further extension of the missionary field among the too long neglected Indian tribes of British America. But funds are indispensable, even for the limited work already in hand; and the Committee earnestly trust that a prompt and liberal response from those who appreciate the peculiar obligations resting upon us, alike as Colonists, and as a Church, to minister to the spiritual wants of the Aborigines of this continent, will enable them without delay to place the missions both at Garden River and the Manitoulin Island, on an efficient footing; and to take immediate steps for extending the mission field among the Indians of Lake Superior.

Contributions will be gratefully acknowledged by the Committee, through W. P. Atkinson, Esq., Secretary to the Church Society, Toronto.

SALTERN GIVINS,

Toronto, 29th of July, 1867.

Chairman.

ACKNOWLEDGMENT.

The Clergyman and Building Committee of the English Church, Port Perry, beg to return their most grateful acknowledgments to the following gentlemen for their contributions towards the restoration of the new brick Church, which was some time ago almost ruined by a storm.

They would also thank Mr. Harman most sincerely for his kindness in collecting the same.

Clarkson Jones, Esq.	\$4 00	J. Carter, Esq.	2 00
F. J. Joseph, Esq.	1 00	Wm. Ince, Esq.	2 00
S. B. Harman, Esq.	2 00	J. M. Grover, Esq.	1 00
Huson Murray, Esq.	1 00	F. W. Kingstone, Esq.	1 00
Wm. Plumb, Esq.	2 00	Professor Wilson.	2 00
Homer Dixon, Esq.	2 00	Dr. C. B. Hall.	1 00
Recorder Duggan.	2 00	Professor Jones.	4 00
J. R. Armstrong, Esq.	1 00	R. A. Harrison, Esq.	2 00

CONVOCAION OF THE PROVINCE OF CANTERBURY.

(Continued.)

FRIDAY, JUNE 7.

There were present the Archbishop of Canterbury (President), the Bishops of St. David's, Lichfield, Oxford, Llandaff, Lincoln, Salisbury, Bangor, Gloucester and Bristol, Norwich, and Ely.

DIOCESAN SYNODS.

The Bishop of ST. DAVID'S, in referring to the report of the Committee upon Diocesan Synods, said he could not adopt the report in its present shape. He would suggest that the decisions should only bind those who agreed to them. Having stated his objections, he felt relieved from any obligation that might be imposed by the adoption of the report.

After a long conversation, the Bishop of GLOUCESTER and BRISTOL, said the object of the Committee was to leave the conduct of the Diocesan Synods entirely in the hands of the Bishop of the Diocese. He moved that the report be received and adopted.

The Bishop of ELY seconded the adoption of the report.

The Bishop of SALISBURY proposed that the debate should be adjourned, and be considered next year. This was ultimately agreed to, the Bishops of Gloucester and Bristol and Ely being the only dissentients.

The following is the report as amended:—

"The Committee appointed by the Upper House of Convocation of the 12th of February in the present year, to consider the question of the restoration of Diocesan Synods, or the institution of some analogous Diocesan assembly suitable for the present time; and further, to suggest what may seem the best mode of holding and conducting such an assembly, report:—

"That whereas the main objects of Diocesan Synods was that the Bishop should promulge the decrees which he thought needful for the good government of the Diocese; and whereas though the Presbyters present, on being consulted by the Bishop, gave their advice, he was not compelled to follow it; and whereas the decrees so promulged bound legally the Diocese in all matters on which they did not contradict the decisions of the Provincial Synod; and whereas we deem that the action of such Synods would be incompatible with the present condition of our Church—*Resolved*, that we do not recommend their restoration.

"We have further considered whether, in the absence of such Diocesan Synods, we should recommend the adoption of any other and what Diocesan gathering. *Resolved*, that we believe that occasions may arise when it would be of great use if the Bishops, and clergy, and laity were to assemble and consider matters needful for the well-being of the Diocese. That we believe it must be left to the several Bishops of the Province to judge of the urgency of the occasion, and to settle the time for calling, and the mode of conducting such gatherings, subject to the following general suggestions:—

1. That they must be convened, presided over, and directed by the Bishop.
2. That though possibly all the clergy and the representation of the laity might in some of the smaller dioceses be convened, yet in large dioceses the attendance both of the clergy and laity by representation would be generally most convenient.
3. That in case the Bishop should think fit to put any question to the vote, the clergy and laity should have an equal voice.
4. That it be distinctly understood that the decisions of such gatherings do not claim any legal authority."

The Bishop of St. DAVID'S wished to ask a question with reference to a statement made in the Lower House by the Archdeacon of Taunton, to the effect that the 29th Canon would form a subject for consideration at a general Synod of Churches in Communion with the English Church, to be held in London, in the autumn. He wished to ask the President by what authority the Archdeacon made such a statement. He believed the President when he called the meeting for next September, carefully avoided mentioning the subjects that were to be discussed.

The PRESIDENT, in reply, did not hesitate to say that the Archdeacon of Taunton had no authority from him for making such a statement.

THE LOWER HOUSE.

TUESDAY, JUNE 4.

PARLIAMENTARY ENCROACHMENT ON THE RIGHTS OF CONVOCATION.

Chancellor MASSINGBERD moved the following resolution:—

"That an humble representation be addressed to his Grace the President and their Lordships of the Upper House as follows:—That, according to the constitutional principals of this Church and Realm, no alteration ought to be made in the Book of Common Prayer, or in the rubrics thereof, until the advice of the Clergy in their Convocations has been first had touching the same; and that the fact of such alteration having been so adopted by the Synods of the Church ought to be formally recited in every Act of Parliament by which the same may be enforced, in accordance with the precedent finally established by the words inserted in the statute 13th and 14th Car. II., c. iv. sec. 1, to that effect.

"And further to represent the deep conviction of this House, that if such a course was thought necessary when all members were deemed to be, or were

required to be, members of the Church of England, the abandonment of that course of proceeding, now that Parliament is composed of persons of all diversities of creed, must in all likelihood be followed by disastrous results."

This was seconded by Archdeacon RANDALL.

The Rev. J. BRAMSTON proposed as an amendment, in the place of the first clause, the following words:—

"That if at any time, either in the report of a Royal Commission presented to the Queen, or in a Bill introduced into either House of Parliament, it should be proposed to alter the law respecting the services of the Church of England, or the mode and order of conducting them as prescribed by the Book of Common Prayer and Canons Ecclesiastical, his Grace the President be requested forthwith to summon the Clergy of this province, in order that the Clergy in Convocation assembled may deliberate upon such proposed alteration of the law, and may, if necessary, address the Queen, and petition both Houses of Parliament upon the subject.

This was seconded by Sir H. THOMPSON.

After a long and interesting discussion, the original resolution was carried by a large majority.

The amendment was then put from the chair as a rider, and rejected.

CONSECRATION OF ADDITIONS TO CHURCHYARDS.

The message of the Upper House relating to this subject having been brought down,

Archdeacon THORP moved that this House concur with the Upper House—

"That we should be most unwilling to abandon the religious service now in use at the consecration of portions of land added to the existing churchyards, and are willing that the expenses now incurred at such consecrations be, as far as possible, diminished."

Archdeacon DENISON seconded the motion.

A motion for the adjournment of the debate having been made and lost, the Rev. J. BRAMSTON moved—

"That with respect to the former part of their Lordship's resolution, this House expresses its entire concurrence; but with regard to the latter part, this House is of opinion that it is most desirable that, either by the Bill before the House of Lords, or in some way, the consecration service should take place without fees whatsoever."

The Rev. J. F. MACKARNES seconded the amendment, which was negatived, the numbers being—ayes, 9; noes, 13. The original resolution was then adopted, as was the following, on the motion of Archdeacon DENISON:—

"That his Grace the President be respectfully requested to direct the Lower House to consider the Bill now before the House of Lords relating to consecration of churchyards."

WEDNESDAY, JUNE 5.

LORD REDESDALE'S BILL.

The Archbishop of TAUNTON moved the following resolutions:

"1. That this House, having taken into consideration a Bill entitled, 'Consecration of Churchyards,' sent down to them at their request by the Upper House, recognise with thankfulness that the governing principle of the bill is the reducing within the smallest possible limits the expenses attaching to the consecration of additions to churchyards. 2. That the House, having already signified their concurrence in the resolution of the Upper House relative to requiring in all such cases a religious service implying the presence of the Bishop on the spot to be consecrated, do not think it necessary to repeat that concurrence. 3. [After subsequent amendment by the proposer]. With regard to the preamble of the bill, and also to clause 1, as proposed to be amended in committee, this House is constrained to observe that the conditions attached to an addition made upon land already consecrated to the Church 'continuing consecrated are distinct from their attachment to land never consecrated and proposed to be added to a consecrated churchyard.'"

The Rev. Lord A. COMPTON seconded the resolutions.

The Rev. Sir H. THOMPSON proposed an amendment that the House should simply express their opinion to the Upper House regarding the bill, and suggest to the Upper House whatever changes it was proposed to make in it. He thought it undesirable to comment on the preamble of the bill. If they committed themselves to resolutions on it, they would get into difficulties. He thought it the most business-like way to send it back to the Upper House, with thanks to Lord Redesdale for what he had done in the matter.

The Rev. J. MACKAY seconded Sir H. Thompson's amendment.

The Rev. Lord ALWYN COMPTON begged to add a resolution expressing the opinion that the simplest and wisest course to obtain an inexpensive consecration, would be to enable the Bishop to sign the deed of consecration on the spot, without the presence of his court. This was carried unanimously.

Sir H. THOMPSON'S amendment was then put to the House and lost, and the resolution put and carried.

The Rev. Mr. GIBBS moved a resolution to the effect that the House should express its hopes that cemeteries might participate in the advantages of an inexpensive consecration.

The motion was seconded by Canon BLAKESLEY, and carried almost unanimously.

THURSDAY, JUNE 6.

Mr. Canon BLAKESLEY gave the following notice of motion:—

"To request his Grace the President to appoint a committee for the purpose of considering whether a service analogous to that for the burial of the dead might not be with advantage drawn up for occasional use in shipwreck, explosions in mines, or other unforeseen calamities, in which destruction of life on a great scale may have taken place, precluding all hope of recovering the bodies of the dead."

The Archdeacon of TAUNTON, having obtained the consent of the House to suspend the standing orders, moved that, having regard to the present position of the question of providing assistant Bishops, this House respectfully request his Grace the President to direct the appointment of a Committee of this House to take the whole subject into consideration, and to report thereupon to Convocation.

Chancellor BURTON seconded the motion, which was carried unanimously.

The PROLOCUTOR brought before the House, as a message from the Upper House, the proposed amendment of the 29th Canon as agreed to by the Bishops. The part of the Canon which it was proposed to alter was that which reads as follows:—

"Neither shall any person be admitted Godfather or Godmother to any child at christening or confirmation before the said person so undertaking hath received the Holy Communion." It was proposed to leave out all the words from the word "before," and insert instead "unless such person has received, or is competent by reason of age, to receive, the Holy Communion."

The Archdeacon of COVENTRY moved the adoption of the words amending the Canon.

The Archdeacon of TAUNTON disliked so much to proceed with the amendment of the Canon, that at the risk of being left without a seconder, he should propose an amendment postponing the consideration. He thought it highly inexpedient to proceed with a question in which the Colonial Churches were highly interested when in a short time a Synod of the episcopate of the whole Anglican Communion was to assemble at Lambeth before the close of the year. He was anxious for delay in order to see what was the experience of the Anglican bishops throughout the world.

The House having divided, there appeared—

For the Amendment	28
Against	21
Majority	—7

BANS OF MARRIAGE.

After a discussion on the adoption of the report of the Committee, the House adopted the following opinion of the Committee:

"That the state of the law in this matter appears to be defective and unsatisfactory."

On the suggestion that the bans should be published after the Nicene Creed in the morning, and after prayers in the afternoon, an amendment was moved by the Rev. J. E. Kempe, and seconded by the Archdeacon of Ely, allowing the bans to be published either after the Second Lesson or after the Nicene Creed. This being negatived by 30 to 22, it was agreed that the bans in the Evening Service should be published after the Second Lesson.

The proposals that the particulars required should be written and signed before the Clergyman, or some one appointed by him, by one of the persons desiring to be married, and that a Clergyman might, if he saw fit, require that notice of bans should be given twenty-four hours before publication, were agreed to.

FRIDAY, JUNE 7.

CELEBRATION OF HOLY COMMUNION AT THE OPENING OF CONVOCATION.

On the motion of the Dean of Ely it was agreed, after a long and interesting discussion, that a humble representation be made to his Grace the President, that in all future inauguration of Convocation there should be a celebration of Holy Communion,—if possible, a choral Latin Litany.

BANS OF MARRIAGE.

The consideration of the question of marriage by publication of bans was resumed.

The Archdeacon of TAUNTON opposed the omission of the publication of bans on the ground that the English nation hated privacy, and that it would tend to encourage a morbid state of feeling in those about to be married.

ELECTION OF PROCTORS.

The Rev. J. W. JOYCK then presented the report of the Committee of gravamina and reformanda on the subject of the election of Proctors.

Sir HENRY THOMPSON proposed the following amendment:—

"That this House respectfully invite the assent of the Upper House to the following scheme of reform of the Lower House of Convocation:—That every archdeaconry shall be represented in Convocation by two Proctors. That the right of voting for Proctors shall be granted to all chaplains and curates in priests' orders holding a Bishop's license. In elections the same liberty shall be allowed to voters of using voting papers which has been conceded to voters in the two Universities in the election of their representatives. That the Lord Archbishop be respectfully requested to place himself in communication with the Government, with the view of obtaining an accomplishment of the scheme in such a way as shall not damage the constitutional privileges of Convocation.

A long discussion then ensued, several members protesting against so important a question being brought forward at that late hour. Ultimately the amendment was agreed to, with the following alterations: "That one or more Proctors" should represent each archdeaconry, as it should seem fit to the wisdom of his Grace the President; that school-masters in priest's orders, holding the Bishop's license, should be admitted to vote for Proctors as well as curates and chaplains, and the plan for voting by papers was rejected.

SATURDAY, JUNE 8.

The Lower House re-assembled in the College Hall, when the Prolocutor announced that the resolutions had been taken to the Upper House, and said he took that opportunity of publicly announcing that his Grace would at once place himself in communication with Her Majesty's Government for the carrying out of that measure of reform in Convocation agreed to during the previous day's session.

The Benediction having been pronounced, the House was prorogued, by the order of the Archbishop, until the 27th of August next.—*Ecclesiastical Gazette.*