

THE MONTH.

THE Court at Lambeth ("Read *v.* the Bishop of Lincoln") re-assembled on the 12th. After prayer and the formal opening of the Court, his Grace said :

. . . After due consideration of the various circumstances of the case as presented to me, I issued to my Lord and Right Rev. Brother the Bishop of Lincoln a formal citation, drawn according to precedent. And I summoned to my assistance, in the manner which historians have described as the custom of the Church of England, and of which examples, both ancient and since our Reformation, are recorded, certain of my episcopal brethren as assessors, to give me the great advantage of their counsel and advice when we come to hear the case upon its merits. I understand from the extended protest which you have put in on the part of the Bishop it is desired to show me that this course which I have taken in preparing to hear this very unusual case is, in some way of which I am at present unaware, irregular. I am ready, then, before we enter into the merits of the case, to hear the grounds on which this allegation is made. This, I think, is a plain statement of the case so far, and of the position in which it now stands. I am prepared to hear two counsel on each side.

The proceedings in the Lower House of the Convocation of Canterbury and the House of Laymen were of peculiar interest.

In the Northern Convocation, goodwill between the two Houses prevailed throughout. Chancellor Espin, as was expected, proves a most successful Prolocutor. A very important speech was made by the Archbishop on the Clergy Discipline Bill; and the *Guardian* confesses that "his Grace's criticisms have very greatly modified the partial approval" which it gave the Bill of last Session. The Bishop of Carlisle called attention to a mischievous book.¹

The Right Rev. F. J. Jayne, Bishop of Chester, has been enthroned in Chester Cathedral. The Rev. A. G. Edwards, Vicar of Carmarthen, has been appointed to the Bishopric of St. Asaph.

In the London Diocesan Conference, a resolution was moved by Lord Halifax in favour of "early Communion in every church of the diocese, on every Lord's Day at the very least." The "previous question" was carried by a large majority. In his speech, Arch-deacon Farrar said :

If they adopted the resolution they would practically add a new Rubric to the Prayer-book. Lord Halifax put forward the early Communion on the ground of a fasting Communion, but it was well to remind the Conference that a fasting Communion was not the original institution. There was nothing in the Scriptures to justify a fasting Communion; it was not Apostolic; and it was not a primitive custom of the Church. It was also no part of any rule ever laid down by the Church of England, and he hoped the day would never come when any body of Churchmen would attempt to dictate to their fellows. His sole object in supporting the previous question was that this solemn question should not be discussed, or the work of the clergy interfered with, or that they should introduce a question, which tended, unhappily, not to unite them, but rather to divide and separate them.

¹ The Bishop of Carlisle (says the *Record* of the 8th) protested against the publication of a book entitled *A Kalendar of the English Church, and Ecclesiastical Almanack for the Year of Grace 1889*. . . . It seemed to him to be mischievous to a very great extent. There was in it a quantity of very misleading information, and there were directions given which appeared to him to have a strongly superstitious and also anti-Anglican character. . . . He knew that in bringing this matter forward he was treading upon hot ground. But he was deeply pained that such instructions should be put forward as directions for use in the English Church, directions which hardly professed to have any authority in that Church, and he thought it his duty as a Bishop of the Northern Convocation to take that opportunity of raising his voice against it.