

We have to thank him for his manly and able apology for some of the central truths of Christianity, and to admire his wise and judicious toleration to all parties on the matter of Ritual. The names of those appointed to serve on the Royal Commission are now made public, and we should be grateful for the evident desire of Lord Derby that both sides should be fairly represented. The querulous croaking of the Record, and the secession from the list of members of Lord Shaftesbury and the Archbishop of York, prove plainly that there is no desire on the part of many to examine the disputed points calmly and dispassionately, but simply to strike the hapless Ritualists, without hearing. They were to be sacrificed without mercy, with scarcely the form of a trial, and the Royal Commission was to legalise the injustice. We have been saved from this great danger, and the natural thought is, what will the Royal Commission do? Their proceedings must occupy some time if honestly and laboriously carried out. They can then report evidence and offer suggestions. Convocation will most likely next be consulted, and we presume that the matter will then be laid before Parliament. Many minds have been rendered anxious and unsettled by the fear that the Church and her own rightful Assembly would be entirely ignored. No statement was at first made that the opinion of Convocation would be asked in the matter at all. We owe it to the Clergy of the Deanery of Chew and Portishead that they elicited from the Primate a reassurance on this head.* But why should so important and fundamental a point be simply an understanding between the Bishops and the Government? Why should it not have been announced at first that the voice of Convocation would be heard? Why should the truth come out in this back stairs sort of way? What can the mass of Churchmen be about, that they should sit down satisfied under the mere uncertain-

* See Guardian of June 26, 1867.