

practical results will be produced, indeed it can scarcely be otherwise. Men by these discussions will be set thinking, and the step from thinking to acting is not a long one. It is satisfactory to observe that laymen have taken a greater interest and share in this last Congress than in any previous one. The detailed accounts are not yet completed, those that we have are, first, the discussion "On the Education of the Poor in its relation to the Church and State." This subject is one rather of local than general interest. The great question of religious or secular education (with us, unhappily, not even a matter of discussion) is brought in, although it is not so much a question of principle, (for there, as yet, none think of separating religion and education) as one of detail. The great want of schools is also mentioned, though much progress is reported. In 1859 there was school accommodation for about 500,000 children: now there is sufficient for about 1,300,000; still there are few countries in the world where the lower classes have so little education, or so few opportunities of obtaining it, as in England. The Court of Final Appeal was discussed. There seems to be a unanimous opinion that the present condition of the Court is unsatisfactory, but no solution of the many difficulties is offered. The Queen's Advocate, Sir R. Phillimore, favoured the plan, which many seem to think the best, of removing all ecclesiastics from the Judicial Committee, but that where a point of doctrine arises the opinion of the Bishops and Regius Professors of Divinity should be asked, just in the same way that the House of Lords consults with the Judges upon points of law. Sir Willoughby Jones thought that much of the difficulty arose from considering a charge of false doctrine as a criminal charge, and therefore the Court started with the assumption that the accused was innocent, and while allowing him every possible latitude of defence confined the complainants within the strictest limits. This, he contended, though just in cases of discipline, was most unjust in those of doctrine, where prosecutions are to all intents and purposes civil cases, the charge being a "breach of contract" between the clergyman and his parishioners, and that therefore the trial ought to be conducted upon the same principles as a civil case would be in the Common Law Courts.

Cathedral Reform was discussed, the Dean of Ely opening. A strong feeling prevailed that the Cathedral ought to be the pattern Church of the Diocese, the school of music, the exemplar of ritual, the place where particular attention might be given to the candidates for the ministry, or to give the words of one of the speakers, Lord Hervey:—

First, with regard to the cathedral itself. Everything should be done with a view to make the whole clergy and laity of the diocese feel that the cathedral church was their own mother church. It should be thrown wide open to them, and they should be encouraged to frequent it. They should be drawn to it in every possible way, and on every fitting occasion. They should be made to feel as much at home in their own cathedral as they were at home in their own parish church. The best preaching, the most heart-stirring, the most edifying sermons should be heard in the cathedral, and at hours most suited for the concourse of the people. The vast size of the cathedral churches, the penetrating clear voice of the intone, the harmonious voices of the choir, were they not intended for multitudes? and therefore multitudes ought to be attracted. Beautiful and elevating as was the architecture of those sublime temples, yet there was no ornament which the skill of man could possibly devise that could for one single moment compare with the living forms of men, worshipping the God who made them, and receiving at the mouth of His servants the message of His divine love, and the sacraments of His grace. Those were first among the means of making cathedrals useful. Then he would give every facility for making the cathedrals schools of chanting and of psalmody, to the whole diocese. They know that of old very great importance was attached to the chanting. They were especially told, with regard to the venerable Bede, that he learnt of John, the arch-Chanter of St. Peter's at Rome, whom pope Agathon sent into England on purpose to teach the English the mode of chanting, whose beautiful singing attracted vast multitudes of people in the neighbourhood of Wearmouth. It would be of signal benefit to the various parishes of the diocese if means could be found of training Church singers at the cathedral in the best styles of chanting and of singing—the most ecclesiastical style, and if moreover a uniform system of pointing could be provided for the whole diocese. Then allowing for the necessary difference between the cathedral