

Lambeth Conference had seized upon the two great sores of Christendom, the adoration of the Virgin, and the adoration of the Pope, Mariolatry and Papolatry. The Convocation of Canterbury has now after this eager debate set its seal to the Conference by formally reading the Pastoral Letter or Encyclical, according to the resolution which was the subject of such opposition on the part of the Dean of Westminster.

The Bishops of the Upper House have debated again on the subject of ritual, and have passed a resolution, "that the limits of ritual observance cannot be left to the unrestrained discretion of individual clergy, and ought to be defined by rightful authority; and that other means should be provided with the view of enforcing the rule laid down at the end of the notice concerning the Service of the Church, duly interpreting all diversely taken common usages, and if necessary for removing ambiguity in the existing law." The resolution, as it stands, seems to have no more chance of settling the question than previous ones; the rightful authority is not defined; ritualism or ritual observance is not defined, nor can any good be effected by a rule, which, while it limits ritual observances on the side of excess, does nothing to touch the case of clergy who are too indolent to do their proper work, and, while living upon the temporalities of a parish, allow the parishioners to starve spiritually. While even the greatest indolence is no crime, and defects are unproved, it cannot be that excess be suppressed. Recourse to Parliament is the Bishop of London's avowed object; it would be a very dangerous expedient, and one, which, while it destroyed the "ritualists," might destroy also those who had called in the arm of the State. The Bishop of Oxford said of such a course that it would be "inviting men to have recourse to law, and telling them with the next breath that if the law is not in accordance with our views we will have it made so." The attempt to effect this might effect too much, and Parliament, acting as mediator to the two Church parties, might destroy both instead of repressing one. Can no other means be found of restoring peace to the Church? We trust that in God's providence such will be found, and that He, who ever brings good out of evil, will make the earnestness, which this contention has tended to produce, the means of extending the Church's usefulness, when it is turned not against brethren in fraternal contests, but against the common enemies of both, the spirit of infidelity and irreligion which is now during our disputes making such terrible and rapid progress.

We cannot but notice, as being a public loss to the Church, the destruction by fire of the great printing establishment of the well known Abbé Migne. A million of stereotyped plates, fruits of fifty years of labour, thousands of volumes of the Fathers, and a vast quantity of other valu-