

definition has unquestionably induced, as a general fact, a far grosser view of the Blessed Sacrament than it was intended to convey, and has thereby widened the gulf between Rome and England no less than between the orthodox Greek Church and the Roman obedience.

Local differences of ritual, and, in some measure, of discipline, have existed from the first. To the reasonable mind they afford no excuse even for the thought of schism. If any Christian Church retains in its pastorate that succession from the Apostles without which the greater number of the Sacraments are invalid, none of its members has a just cause for leaving it. The ancient canons distinctly forbid the setting up of altar against altar; and we cannot but view with repugnance the propagation of the infamous Sabrevois Mission, to which occasional offertories are devoted by ignorant or mischievous Canadian parsons. This vaunted scheme compasses sea and land to make but half a proselyte, and has caused some, that would have made devout Romanists if left alone, to emerge so fully into the glorious liberty of pure Protestantism, that they have now become little better than infidels. It is to be hoped that all Catholic churchmen will be on their guard against the voluble advocates of this most pernicious organization. The differences between the Catholic Church and the sects are clearly marked, and centre in the acceptance or denial of the doctrine of sacramental grace. The differences between the various branches of the one Church are trifling, compared with the grand principles on which they are all agreed. The Anglican, Greek, and Roman communions alike hold every essential of the faith, though in details it may be partially obscured in each by human infirmity or pride. Each alike is Holy, Catholic, and Apostolic, in its origin and in its teaching; and the Visible Oneness for which our Lord prayed will surely come. In the meantime, the Curia may rage against all who would oppose its arrogant lordship over the heritage of God; and a semi-Presbyterian Archbishop may drag the robe of S. Augustine for a time in the mire; but we are sure that the Primate of Rome will yet abandon his lofty claims, and that the Chair of Canterbury will be purified from the stain of a Cranmer and a Tait, and resume its pristine splendour; while the awakened orthodox Church, with its subordinate branches will joyfully complete the long lost unity of Christendom.

But what of the millions that belong to the Protestant sects,