

One of the most interesting items brought by the last mail is the movement in the University of Oxford to extend its efforts and increase its accommodation. A well-attended meeting was held in the Hall of Oriel College, on the 16th of Novr., which affirmed without a dissentient voice that the University ought to be extended, and resolved that each College and Hall should be invited to send a representative to a Committee, in which a scheme for this purpose might be prepared. "It appears to be a growing opinion in Oxford that a machinery so costly and elaborate ought to be made applicable to a larger purpose than the education of twelve or fourteen hundred men." One of the proximate causes of the meeting seems to have been "the scanty supply of educated young men for the work of the Ministry. All the speakers laid stress on this fact, though from different points of view; and the grand object seems to be to make Oxford more of a nursing mother to the Church than she had hitherto been." It also appears that the income of the University and Colleges within a few years will be increased by at least \$500,000. We shall watch the progress of the movement with much interest. It was stated that the number of students in attendance was so large that almost every available room was occupied.

Many of our readers will be pleased to hear that the desire for reformation in the Italian Church is assuming a definite form, and the effort is being made to throw off the excrescences of the Romish system, and to return to the primitive model. A Society has been formed called the *Società Emancipatrice e di Mutuo Soccorso del Sacerdozio Italiano*, which has put forth a *Memorandum*, which states its objects to be—

1. To influence, both by example and teaching, the consciences of the Faithful, and inform them what true Catholic faith and doctrine is.
2. To instruct the masses in the rights of the Supreme Pontiff, the priesthood and the people, and their co-relative duties.
3. To promote and make understood the necessity of an Œcumenic Council for the reform of the Church Catholic according to the requirements of civilisation among Christian people.

It afterwards gives the entire programme of Catholic Reformation as comprised in the eight following articles:

1. The Pope to be Bishop of Rome and Primate of the Universal Church; and the Œcumenic Council, presided over by the Pope, to be supreme judge in questions of faith.
2. The Bishops, Archbishops, and Metropolitans to be reinstated in the full rights of their diocesan jurisdiction as exercised up to the end of the tenth and beginning of the eleventh century.
3. Integrity of the ecclesiastical hierarchy, and of the free vote of the clergy and people in the election of Bishops, parochial clergy, and of the Pontiff himself.
4. The Liturgy in the national language, with free circulation of the Scriptures in the vulgar tongue.
5. Sacramental confession to be voluntary on the part of the penitent Faithful, and in accordance with the canons of the third and fourth century as regards the priestly jurisdiction.
6. Restitution to all ordained priests of the consultative and deliberative vote in the Diocesan and Provincial Synods.
7. Abolition of obligatory celibacy.
8. Full and complete liberty of conscience.

The *Memorandum* then states the material results which have thus far attended its action. These consist in the foundation of 24 branch societies in various parts of the kingdom; in the enrolment under its programme of 971 priests, 852 laymen, and 340 honorary members, amongst whom figure 102 parish priests, 40 higher dignitaries, three ex-Ministers of Italy, 86 Deputies, and 11 Senators. The increase of associated members from the 1st of May last to the publication of the *Memorandum* amounts to 400. Will those, it asks, who are interested in the honour and glory of the pure and immaculate religion of our fathers, the *Memorandum* asks, stretch out a fraternal hand? Now, it is declared, is the opportune moment, to understand each other for the moral regeneration of Christian humanity. The work of the Catholic emancipation of the Italian priesthood is a great and providential mission.

An important step has been taken by the five Bishops of the Province of New Zealand, who have addressed a petition to Her Majesty for leave to surrender