

come out of Protestant pockets. In Quebec the Catholic vote has been bought by Protestant political leaders dropping on their knees before the shrine of the murderer—Saint Riel. In Ontario the Catholic vote has been bought and paid for by a Presbyterian Premier handing the key of the school system citadel to Archbishop Lynch.

MORNING PRAYER, SERMON, HOLY COMMUNION.

THE Church Catholic of Christ in England must never talk of other Christian communities, however pure their motives or earnest their endeavours, as doing any right thing that the Church cannot do, or assume that she has not the means, as the Church Catholic, to do all and everything that can be done for the benefit of all the people. But then, in proportion as she realises her duty and privileges must she see to it that she tries to accomplish all that has been committed to her charge.

Now, in reference to one matter which appears to be of great importance to the spiritual welfare of multitudes of the people in London, and in large towns elsewhere, the following suggestion is made as possibly worthy of consideration.

Let it be taken for granted that in such parishes as are now under consideration, there is a celebration on every Sunday morning about eight o'clock. There is no desire, as there can be no necessity, to interfere with this arrangement. It is profitable and it is convenient in many places where it is not at present secured. The practical difficulties seem to exist between ten o'clock or half past ten o'clock and noon, or till nearly one o'clock. It is very desirable that between, say, ten and one o'clock, the Holy Communion Office be fully used, a good sermon preached, and Morning Prayer with Litany, &c. be used also. The Litany is not the most suitable service for children on Sunday afternoon. Children and scholars of Sunday schools, and other schools, require a bright, happy, flowing, joyous service. The Litany is marvellously fitted for men and women, who know more of the sadness of sins and the trials and troubles of life. Therefore, generally, the Litany ought to form part of Morning Prayer, or otherwise of Evensong, or to be used alone as a short office with a brief 'Address of Impact,' and one, two, or three hymns, during some forty minutes of the day, for men and women principally.

Now, would the following method work well in many parts of London and elsewhere? 10 or 10.30, Holy Communion. Immediately after (11 or 11.30, or perhaps a few minutes earlier, say, 10.50 or 11.20?), sermon, and then Morning Prayer; it being distinctly understood that the sermon should be a *well-prepared* sermon of about half an hour in duration, and that they who came to the Celebration could remain to the Sermon and also to Morning Prayer if they chose to do so; and that others might attend the sermon alone, or the Sermon and the Morning Service after. In this way there would be every Sunday morning some-

thing like the following arrangement, the hours being probably varied according to localities:—

10 to 10.50.	10.50 to 11.20.	11.40 to 12.50.
Celebration.	Hymn, Sermon, Hymn.	Morning Prayer, Litany, and Hymns.

By this method the two services would be quite separate. One good sermon would be given for three sets of worshippers (let it be hoped, however, that practically they would be only two, and that people would not long hear a sermon without attending one of the services), and no one could justly complain of the services being too long or wearisome.

This plan is submitted in the hope that it may be noticed, and that remarks may be offered, if it is worthy a criticism, concerning it! Amongst other ideas, the thought is, that many who prefer to go to the Lord's Supper fasting can do so without any very great trial to themselves, since they could be home again by about 11, or, if they stayed to the sermon, at 11.40. Then it is thought that in this way a good sermon for the morning could be ensured, principally to edification, and suitable for communicating congregations, or for those who (having attended the eight o'clock celebration, probably) came for sermon and Morning Prayer. It is presumed, of course, that every endeavour would be made to render each particular function hearty, intelligent, and to edification. It is an outrage on the portion of the Prayer-book when Morning Prayer is so be treated as to a mere parody of a service to which (it seems to be understood) only a very few come, filling up rapidly towards the close of it in great numbers for what they call 'High Mass,' where six or seven, at the most communicate. This is not to eat the Lord's Supper and it is not consistent with Christ's institution or early Church usage.

The Church must make the best and wisest use of all her ministers and of all her offices. No one of them must thrust out another, or deprive the other of its blessing. The hope is that Holy Communion, Morning Prayer, Litany, and a good Sermon, may all be given on each Sunday morning, by beginning not earlier than ten o'clock, and not continuing beyond one o'clock, and that all these may be so administered as to be to edification. It is possible that some have had experience in these matters, and can tell the result of this effort. There is but one object to be sought, viz., how to make the best of the morning hours of God's Holy Day for the benefit of the people, and in a manner calculated not needlessly to weary the priest and the deacon.

'First Vespers' appear to be getting liked once more. In other words, common sense and piety are beginning to show that the old Church way of morning and afternoon services is a much better way than the mode forced upon the Church chiefly by Dissenters, of having great functions on Sunday nights. Far more wholesome and moral was the Church way of Evensong in the afternoon, the faithful remaining at home in the evenings. This fashion, however, it may be feared, will never more prevail; but it is a remarkable fact that a love

of afternoon service appears to be returning. Would not a ten-minutes' well prepared, hearty catechising after the second lesson prove of very great value at such a service, especially where, as may be seen in some churches, there is an array of Scholars under the direction of 'Sisters' and others, such as must tell ere long upon the rising generation?—G. V. in *Church Bells*.

ROME'S TACTICS.

SOME thirty and more years ago, on the 5th of November, when Cardinal Wiseman, then the chief English representative of the Pope of Rome, lived in an Essex village, the day was kept with much zeal and expenditure of time and money, and an avowed hostility to the Papacy and things Papistical marked the celebration. At that time the special 'Office' for the day still had a place in the Prayer-book, and according to the local custom a service in the parish church, with a sermon upon the errors of Romanism, was followed, after a brief interval for the evening meal, by a public demonstration of anti-Papalism on the Church Common, which culminated in an enormous bonfire surmounted by a figure of the Pope or the Cardinal, destined like the fagots, to be reduced to ashes. Whatever may be thought of the wisdom of this proceeding, it served, at any rate, to remind Englishmen of the fact, now for the most part ignored or made light of, that Romanism in England is an unwarrantable intrusion into a country which possesses, and ever has possessed, its own peculiar, historical, and continuous Church; and that, as a logical consequence, the establishment of a branch of the Italian Church, except as a provision for those Italian visitors who may be resident within our land, involves a denial of the spiritual powers, faculties, and rights of the English Catholic Church. The bonfire as a demonstration against Roman intrusion is now a thing of the past; Cardinal Wiseman's successor, although he is not an hereditary Romanist, but a Priest of the English Church who betrayed his trust, deserted from the Church of his baptism, and contradicted his ordination vows, is accepted at public festivals as the equal of the English Prelates, and in some cases, as in the Royal Commission on the Dwellings of the Working Classes, is given precedence over them; and the rank and file of the Roman clerics are permitted, without let or hindrance, to proselytise as they think fit. In other words, since the day of the semi-theological bonfire 'we have changed all that,' as the French say, and not a few English Church people would hesitate to condemn a person who left their communion for the alien and, as in England, the schismatic body. But while our toleration has led us thus far towards a specious universalism, and as made the enunciation of distinctive and dogmatic truth a secondary consideration, there remains strong in the English breast a feeling, partly social, partly religious, which instinctively condemns what we have described in the heading to this comment as 'Rome's Tactics.' These 'tactics,'