

in the Roman Liturgy")—"breaking up and confusing our Prayer-Book service by the needless interpolation of antiphons, &c.," "puzzling and irritating the people by incessant genuflections and gesticulations." One sentence in his letter is so rich that our readers will thank us for giving it to them entire, "What earthly reason, for instance, either of convenience or necessity, can there be for the three clergy at the altar being spitted together one behind the other like wild geese, or like joints in each other's tails; when one goes north, all go north; when one goes south, all go south? &c. In the Roman Service this is ordered, and therefore must be done; in our Prayer-Book it is *not* ordered, and one would think that none but a lunatic would ever have dreamed of trying to introduce it among us." That will do; when things get as bad as that, a high ritualist being himself the witness, the remedy cannot be doubtful or far off. Mr. Stuart adds, with as much truth as force, "It would be just as easy, thank God for it! to thrust thorns and thistles down our throats as to force these things upon the English people." On the other hand, the movement is productive of some good in driving slovenliness and careless irreverence out of multitudes of churches, and also in bringing up to a better standard those who had fallen short of the sober and edifying ritual of the church. It is surprising to find in how many churches the weekly offertory and prayer for the Church-Militant are still omitted. The weak point in the case of the opponents of ritualism, is that many of them are habitual offenders, both by way of addition and omission, against the plain directions of the Church, as expressed in the rubrics.—The controversy on the subject of the alteration in the *Christian Year* still goes on, the feeling of the vast majority being strongly in favour of a restoration of the old reading. In a long and earnest defence of the alteration from the pen of the excellent and venerated Sir John Coleridge, a hope is held out that some means may be discovered of satisfying the general feeling of the church on the point.—Dr. Manning, the Roman Catholic Archbishop of Westminster, has been addressing a large assembly of Roman Catholic bishops, clergy and laity at Birmingham, on the subject of Romish wrongs in Ireland, and Romish progress in England. In this address, Dr. Manning waxed wroth against the Protestants of Ireland, because they try to win over the Roman Catholics to their faith; is loud in the praise of the fairness and justice with which his co-religionists are treated in England; and rejoices that we are coming to "the silver period, when equality, justice, fairness, equity, consideration for the conscience, the heart, the feelings of Catholics" will prevail. Speaking of the Pope and his *stability*, he says, "If nations are to be stable, it is in justice; and if justice is to be done, the religion of men must be respected." The effrontery of this language is amazing, especially when we read in the public prints of a week before the suppression of two Presbyterian services in the city of Rome, on no charge of any kind, except of the simple fact of its being "not Catholic worship." "Mr. Odo Russell took the matter up," says the *Times*' correspondent, "and saw Cardinal Antonelli about it. But it seems, as if no reverses or perils could touch that government the commonest political

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