

no application to the Divine Being. He "fillet all in all;" He is at the same time everywhere; and no object can be too minute for His attention. While He hangs the earth over infinite space, and sends the planets through their orbits, He, with no less regard, superintends "the flutterings of the bee," and directs the smallest particle of blood that flits the veins of the tiniest animalcule.

THE SIEGE OF LICHFIELD.

IN this issue we commence the justly celebrated story of the Great Rebellion. It was written by the Rev. W. Gresley, M.A., of Lichfield, and in common with his other publications of a similar kind, caused a great sensation at the time, as well as did good service to the Church. As the details of the siege are entirely founded on fact, a valuable collection of historical truths will thus be given.

The original work is out of print, so that many of our readers will be glad to see a reprint of it; as it is well known to be "worthy of the attention of those who believe that Divine Providence affords us examples in other generations both for avoidance and imitation which may help us to correct the errors of our own."

POPULAR ELECTION OF A CLERGYMAN.

THE election of a chaplain for St. Saviour's, Southwark, has at last "come off," and in the main features of the contest, it has exhibited all the worst characteristics of a Parliamentary election of a former age. Whatever may be the evils of the Patronage system in general use in England, this example among others has helped to show that nothing can be worse than the popular election of a clergyman. In this case there were six candidates; among whom the Rev. W. Thompson, the curate in charge, seems to have been the most popular. He was known as a sound Churchman and an excellent parish priest. The others appear to have been more or less the tools of the "Church Association," which in that parish at least would seem not to be so very popular. Mr. Thompson got 1,095 votes; Mr. Wainwright, 432; Mr. Cheadle, 82; Mr. Cloquet, 18; Mr. Proctor, 8; Mr. Stevens, 0. Mr. Thompson was therefore elected, and we shall no doubt be regaled with a considerable amount of abuse from the Persecution Company because not one of their candidates could get even a respectable number of votes. The candidate who came next to Mr. Thompson is a gentleman of some eloquence, well known as an itinerant lecturer on "Ritualism." His great gift of speech was pleasing to many ears, desiring to be tickled; but he could not prevail against the curate who had been working so hard and so conscientiously in the parish.

The character of the proceedings in the election of a clergyman for this parish seems to have been quite as bad as that of the parish of Bilston—already made so notorious. These two examples ought to furnish a sufficient warning to the advocates of the popular election of a clergyman—although in the case of St. Saviour's, Southwark, the election appears to have been most satisfactory. A resident in the parish says:—"The surroundings of the whole affair have demoralized the parish for many weeks past. Religion has literally been dragged through the mud. Friends have been alienated by the bitterness of the attack on this side and on that; and, however satisfactory the

result may be to a large majority of the parishioners, it must be seen that a result at least as good might have been attained by any of the much maligned but more ordinary methods of presentation, and the turmoil, scandal, and wickedness of the whole affair might have been avoided.

BOOK NOTICES.

THE HYMNAL COMPANION TO THE BOOK OF COMMON PRAYER. Edited by E. H. BICKERSTETH M.A., Vicar of Christ Church, Hampstead, and chaplain to the Lord Bishop of Ripon. London, England: Sampson Low, Marston, Searle, and Rivington, 188 Fleet Street.

We call the attention of our readers to our advertisement of this celebrated Hymnal which is now used in more than 2,000 churches. The Prospectus states that:—"This Hymnal is designed to be a companion to the 'Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church.' The tables of contents correspond. The order of the Ecclesiastical year is observed. The hymns are arranged under those divisions of the Prayer Book, with which their subjects most easily coalesce."

There are seventeen thousand extant English Hymns and Psalms; and out of this number 216 have been found in twenty-eight representative Hymnals, and are therefore considered to "have received the broad seal of approval of the whole Anglican Church both at home and abroad." These 216 Hymns are found in the Bickersteth Hymnal.

The Hymnal is published in sixteen different editions, in various types and prices. The Annotated edition consists of three parts: 1, An introduction explaining the principles on which the compilation is made from the most representative Hymn Books carefully collated; 2, The Hymnal; 3, Notes to every hymn, giving the name of the Author, and the approximate date when it was written, &c., &c. The Musical Edition contains those venerable tunes of the English Church which have been so long and so justly prized.

We are very desirous that our readers, especially the clergy, should read the announcement in our advertising columns, which will give further information.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN DIVINES AND CONTROVERSIALISTS.

LVIII. And in the full spirit of these Roman principles the controversial and theological writings of Roman divines perfectly swarm with falsehoods. A very few instances will suffice in illustration: and they are fair average specimens.

a. Liguori, in his "Glories of Mary," (Fr. Coffin's translation: Burns & Oates, 1868), p. 112, quotes St. Anselm as saying, that it is safer and better to call on the Blessed Virgin than on Christ. The passage is from a notoriously spurious treatise. At p. 123 he quotes St. Bernard as saying, "At the name of Mary every knee bows," with a false reference to the Annunciation sermons, where the passage does not occur, nor anywhere else in St. Bernard. At p. 197 he quotes St. Ignatius of Antioch, as saying that no one can be saved without Mary's help and favour; and, allowing that the passage has been doubted, alleges that at any rate St. Chrysostom acknowledged its genuineness, and adopted it. Both statements are wholly false. And if it be pleaded that Liguori erred through ignorance, the reply is that his editors do not correct him, though they, at any rate, know the facts.

b. Cardinal Wiseman, in his "Lectures on the Catholic Church," systematically quotes doubtful, spurious, and forged writings of Fathers as genuine; besides being guilty of other falsifications. Here are a few examples:—He quotes long extracts from the "Christus Patiens," attributing it to St.

Gregory Nazianzen, in the fourth century. It is rejected as spurious by Baronius, Tillemont, Dupin, Labbe, Bellarmine, and Natalis Alexander, six of the most eminent Roman Catholic scholars; and the Benedictine edition of St. Gregory assigns it to the ninth century, five hundred years after his time. He produces an inscription in favour of invoking saints, and alleges that the great scholar Muratori assigns it to the fifth or sixth century. When the reference to Muratori is verified ("Antiq. Med. Ævi," v. 358), it turns out that he names three writers as ascribing it to the ninth century, one as referring it to the fifth or sixth, and gives no opinion himself. Wiseman also quotes as genuine a sermon by St. Methodius, intended for use on a festival not instituted till that saint had been dead more than two hundred years.

c. In a small tract, called, "What do Catholics really believe?" edited by W. H. Anderdon, S.J. (Burns & Oates, 1878), the following statements occur, which may be profitably compared with some of the evidence given earlier in the treatise:—

1. "Protestants are quite right in saying the Catholic Church teaches that every one cannot understand the Scriptures by themselves [*sic*], but it is false to say that she forbids the reading it in the true and correct translation."

2. When Protestants invented their religion, they split the commandment [*i.e.* Com. I.] and the explanation [*i.e.* Com. II.] in two, by way of being different from the Church." The English division of the Ten Commandments, according to which polytheism is forbidden in the First Commandment, and idolatry in the second, is that of the Jews, of the Eastern Church, of Origen, and of St. Jerome. The Roman division first appears in St. Augustine, so we can be certain which is the older.

3. The title "Worshipful" given to mayors in this country is cited as showing that Roman Catholics mean no more than high respect to saints and images when "worshipping" them,—as if any people ever went down on their knees to a mayor, and prayed to him to save their souls! or knelt and burned incense before his picture in a church!

d. In Dr. Faa Di Bruno's "Catholic Belief" (Burns & Oates, 1878), it is alleged that "the Catholic belief in Purgatory rests especially on the Apostolic traditions of the Church, recorded in all ancient Liturgies" (p. 179). The truth is, that though prayers for the dead are found in all ancient Liturgies, not one syllable in those prayers hints at a state of suffering. They are the same in spirit (though fuller in form), as the petitions of the English Prayer Book in the Church Militant Prayer and the Burial Service: that is, thanking God for the departed, and asking that we and they together may enter into the kingdom of heaven. It no more follows that the ancient Church, when praying for departed Christians, thought they were suffering tortures in purgatory, than we now, when praying for living friends whose whereabouts and circumstances we do not know, take for granted they are in penal servitude. And whereas the Greek Fathers are appealed to as teaching purgatorial doctrine, here is the formal fragment of the Eastern Church, which lays great stress on prayer for the dead: "No part of Scripture touches on it, nor is there found any temporary purgative chastisement for sin after death. Above all, Origen's opinion was condemned just for this very reason in the Second Council of Constantinople. . . . As to the fables which certain men utter about souls, that when they have left this world without sufficient penance, they are tortured . . . the Church has never received them."—"Orthodox Confession," xlvii.)

e. The "Nag's Head Fable," against Anglican Orders, though exposed and rejected by Roman Catholics like Dr. Lingard and Canon Estcourt, is brought up every now and then quite fresh, when it is thought that there may be ignorance of the truth to trade upon. And thus, though there is one lie in the account which alone disproves it; namely, that it represents Scory, the alleged sole consecrator of Parker and others, as having been himself then consecrated by the very man on whom he had himself first laid hands; though the record of his own consecration nine years before (1551) is extant, and also that of his having acted as Bonner's assistant in Queen Mary's reign, which,