

common-place and offensive epithets might be applied with equal justice to us, by one who was a stranger or an enemy to our services; and, whatever changes people may wish for, the English ritual, characterized by a simplicity of which Christendom for many a century has not seen the like, will hardly be charged with mummery. All ritual acts must, from the nature of the case, be symbolical, being either a reverential imitation of sacred acts, or the sublime inventions of antiquity, whereby the Presence of God and His Holy Angels is recognized and preached to the people, or fit and beautiful means for affecting the imagination of the worshipper, and giving intensity to his devotion. All service, not excepting the simple and strict imitation of our Blessed Lord's action at the institution of the most solemn rite in the world, must be dumb-show to a looker-on, who knows nothing of what it sets forth and symbolizes; and this dumb-show such a looker-on, if he were pert and self-sufficient would call mummery. The existence of Romish mummery is or is not a fact; and must, of course, be so dealt with; and its extent also is or is not ascertainable as a fact. But the improbability of its being nearly so extensive as modern travellers represent it is so monstrous, considering that the Romanists are Christians, and Christians too at worship, that the vague epithets and round sentences and the received puritan vocabulary of persons ignorant of Breviaries and Missals cannot be taken as evidence. Indeed, in these days, we may justifiably require beforehand that a traveller shall know so much of what external religion is, and what are its uses, that he can comprehend and subscribe to the simple philosophy comprised in Wordsworth's definition of it:—

“ Sacred Religion! Mother of form and fear,
Dread arbitress of mutable respect.”

“ It is to be regretted extremely that it is not customary with us to have the Holy Communion on the Thursday in Passion Week, as has been the practice of almost the whole Church in all ages; it being the day on which our Blessed Lord instituted that holy, life-giving Mystery, and powerful memorial of his death. Anciently, in those parts where the Eucharist was always received before any other food had crossed the lips that day, an exception was made in favour of this Thursday, inasmuch as the Blessed Supper was not celebrated generally on that day until after the evening meal, the time of its first institution by the Lord. In England, so far are we from thus celebrating the Holy Supper on the day of its institution, which would be most natural and touching, that it is in many places usually celebrated on Good Friday. One would think people's feelings would be jarred by such an arrangement. Good Friday is

a day of intense gloom, and the services breathe a very saddened spirit: it is a fast, not a day for the most joyous of all feasts. I believe it is correct to say, that in most parts of Europe it is usual to consecrate the Eucharist three hundred and sixty-four days in the year, the one day excepted from the exercise of that great privilege of the Church being the anniversary of the Lord's Crucifixion: insomuch that in some places, in order to provide for dying persons wanting the Communion on that day, enough is consecrated the day before to meet such exigencies.”

PRIMITIVE REVERENCE FOR THE CHURCH OF ROME.

“ The early fathers saw something about Rome, they hardly knew what; something which distinguished her from other Churches. One of the heathen emperors, Aurelian, if I mistake not, referred a dispute to the bishop of Rome in some such way as to show a belief in his mind that his Christian subject looked up to the chair of Rome. He was doubtless expressing something which he had observed. Some of the fathers, as Tertullian, speak of the peculiar happiness of the Church of Rome, where the two Apostles were martyred, and St. John confessed. Others seem to regard it in a peculiar way, as the only clearly apostolic chair of the west: others again as being in type as a Church what St. Peter was as an Apostle; and indeed this is true, for Rome is a type of the whole Church. I too see even in early times something distinguishing that Church very honourably, an almost miraculous fecundity in planting Churches, and this of course paved the way for the subsequent growth of the papacy. Then, other early writers noticed her long freedom from heresy as something peculiar, and called her the virgin Church. Her conduct in the Arian troubles during the pontificates of Julius, Liberius, and Damasus, would also deepen and consolidate her influence throughout the universal Church. Indeed, a passage in Gregory Nazianzen's poem on his own life shows with what affectionate reverence even the eastern doctors regarded her; and it is the more striking in that Gregory himself was patriarch of Constantinople.”

BENEFITS OF SILENCE IN RELIGIOUS DISCIPLINE.

“ What a power silence has to absorb and incorporate with herself every sound which comes not from man or human toil! The wild howl of the wolf and the dissonant baying of the watchdog do not interrupt the deep tranquillity. They enter into it, and form part of it. How divine a thing is silence! ‘ Yes,’ replied I; ‘ and with what wisdom did the authors of monastic observances make it a part of their discipline!’ ‘ You will generally find,’ he answered, ‘ most deep sagacity in the ascetic system of old times. It is a