

munion;" or, as Mr. Darling expresses it, seeing "that the elements are duly and reverently prepared for their holy use."

On this point, at least, the rubrics are clear and specific. We read in the Communion service: "*And to take away all occasion of dissension and superstition*, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest wheat Bread that conveniently may be gotten." What then is the value of a cry for "Peace," or prayer that God will be pleased to take away whatever may hinder us from Godly unity; if with such a rubric before us, warning against such an "occasion of dissension and superstition," our Clergy are nevertheless, not only permitted, but encouraged to substitute for "bread such as is usual to be eaten," bread "reverently prepared for holy use" by a Sisterhood, the members of which—as we learn from the Report of the "Sisterhood of St. John the Baptist,"—are "admitted formally by the Bishop as members of the Community, and sent forth with his Episcopal Benediction."

Just such a distinction is made between the Wafer for the mass of the Church of Rome, and common bread; the former being, as we are assured, reverently prepared for holy use by the Nuns.

If any one is still disposed to say that we make no distinction between the ordinary simple services of the Church and unauthorized novelties, then we may cease to wonder at the open announcement that the Mass and Prayers for the Dead have been revived in the Church in this Diocese; for these are not more "unauthorized novelties" than those already specified. All alike, though differing in degree, are an undoing of the work accomplished by our Church at the Reformation.

TRINITY COLLEGE AND THE CHRISTIAN'S MANUAL.

Next, as to Trinity College and Trinity College School, which the Lord Bishop properly classes together, as thoroughly identified. In referring to the former it is not easy to avoid the seeming implication of one individual in results which may prove to be due more or less to other influences, owing to the fact that he constitutes the whole theological faculty in the College. But we are bound to give full prominence to the distinct disclaimers of the Rev. Provost, who disavows the teaching of the grave errors we have referred to; and denies all encouragement or sympathy with ritualistic excesses. Further, in referring to the "Christian's Manual," he says, "I am very sorry that the gentlemen who have attached their names to that letter should have stated that they believe its teaching to be the teaching of Trinity College."