

are homilies, thinly disguised by a change of person and of mood. Apparently aimed at heaven, their true intention is to rebound to earth. The assembly is not one of worshippers but of hearers; and half unconsciously they assume the hearers' attitude. Hence in part that wonderful custom of ours, the custom of sitting down to pray. The posture of the body only too accurately symbolizes the posture of the mind. True, the habit may be otherwise explained; as by the weariness and distraction of thought occasioned by long standing, or by the inadequate space provided in our places of worship for those who fain would kneel; and to some extent these reasons are valid. Yet, if the incongruity were very strongly felt, the reasons would be soon removed. Prayers would be made shorter to prevent the weariness. New places of worship would be planned for the convenience of a kneeling congregation. As it is, it is probable that the custom will continue till prayers become less like sermons, and the worshippers are so manifestly brought into the presence of God that they must fall down on their knees before Him, or stand up to utter forth His praise."

The Bishop of Durham, has lately deprived the Hon. and Rev. F. R. Grey, of the office of Rural Dean, and has inhibited the Conadjutor Bishop of Edinburgh from officiating in his Diocese, having been actuated in both cases apparently by a dread of ritualism, and also by a desire to compel every one to conform to his own standard without any variation.

In the former case, the correspondence is too long for our pages, and we cannot abridge it without injustice either to the Bishop or to Mr. Grey. In the other case, we publish the letters as given in the Guardian, in which paper we find also a letter from the vicar of St. Oswald's, affirming Dr. Morrell's statement, and adding, "I can honestly say that I have never, either directly or indirectly, until I saw the Bishop's letter in your columns, heard even the faintest whisper of any dissatisfaction on account of this particular practice."

Auckland Castle, Bishop's Auckland,
May 31, 1867.

Right Rev. Sir,—It has just been brought under my notice, that in a recent visit which you paid to Durham you preached at St. Oswald's and instead of using a collect before the sermon you turned to the east, made some kind of reverence, and then repeated the form "In the name of the Father, the Son, and the Holy Ghost." You must be well aware that this form is not used commonly in the pulpit in England except in Romish chapels, and the evil consequence of what you have done has been that the clergy of St. Oswald's, encouraged by your example, have adopted this unusual and Romish form, to the great distress and annoyance of many of the congregation.

As I feel, after this proceeding on your part, that I am unable to place any confidence in your discretion, and that your example in my diocese may cause much mischief, I feel myself compelled very reluctantly to inhibit you from again officiating in my diocese without my special permission. I must request your acknowledgement of the receipt of this inhibition, and remain,

Yours faithfully,
To the Right Rev. Dr. Morrell.

C. DUNELM.

Coventry, June 3, 1867.

My Lord,—Your letter bearing date May 31, has been forwarded to me from Edinburgh. In reply, I cannot forbear remarking, in the first place, on the absence of