

ference to the differences of "uses" (p. 333); "pious customs" including the sign of the cross in the Roman way are described and indirectly recommended; and Dr. Pusey's "Hints for a First Confession" are reprinted as the concluding and crowning feature of the book. In an appendix concerning the church calendar, a number of Roman Saints' Days, expunged from our own observance and even notice, are carefully recorded, while a concluding note, which must be quoted, would serve by itself as an adequate specimen of the accuracy and candour of this "manual of instruction." Mr. Staley informs his readers that "the commemoration of the faithful departed on All Souls' Day was removed from the calendar on account of abuses formerly (?) connected with its observance. Now that these abuses no longer exist (*sic*) it seems desirable to restore the observance of this day." (P. 373.)

We have now concluded our survey of this book. Our readers will see that we have judged it in a fair spirit, acknowledging good points where they could be found, never denouncing the frank statement of opinions which are not our own, reserving any warmth of indignation solely for dishonest garbling of authorities, suppression of the truth, and suggestion of falsehood. Our own final conclusion is that the book is, as a whole, not only valueless but pernicious. Mr. Staley, the ingenious though not ingenuous Literate, is probably only the secretary and mouthpiece of Canon Carter, a very experienced strategist in the councils of the English Church Union. We have shown that the authorities are defective and dishonestly quoted in many cases,