

of years. Counsel employed for and against the "Saint," written depositions, lengthened investigations, and to crown all a gorgeous ceremony, when the whole inquiry is complete. Those who know anything of the expenses of an English Chancery suit, or who have watched the late Irish State Trials, will not wonder that such an enquiry, conducted by the instrumentality of lawyers, and perhaps with something of the tardy pedantry of legal forms, is attended with considerable expense. Expense necessarily follows completeness of investigation; but this very completeness of investigation is a great and wholesome preservative against deception. In the treatise of Pope Benedict XIV. you will find a scale of the various fees payable on this enquiry, and also an estimate of the whole expense of "making a Saint." It is a curious coincidence that the sum at which Pope Benedict estimates the cost of this spiritual lawsuit, tallies almost exactly with the sum you have named as paid by the King of Naples on the present occasion. Fifty thousand crowns, the sum named by the Pope, is very nearly the same as ten thousand pounds sterling.

*To be Continued.*

BERLIN, 21ST OCT.—The work by the court and garrison chaplain, Sydon, "On the Character of Church Matters in Great Britain," makes a great noise. It is well known that Sydon was sent by the King to England for the purpose of learning accurately the actual state of the Anglican church. In this publication Sydon declares that it is not advisable to adopt the ceremonies of the Anglican church in the Protestant church service. The author is of opinion that it cannot be called a Protestant church in the proper sense of the word, and that in this respect people should not deceive themselves. That this is the reason why Protestantism, as opposed to Catholicism, stands at so great a disadvantage. That Catholicism is continually enlarging its dominion cannot be denied. That all this, however, is a warning to think seriously upon the foundation of a Protestant church.

It was to be expected that Sydon should express himself freely. That Sydon should express himself freely it was to be expected, as it was understood that it was his frankness of speech in his sermons which had attracted the attention of his Majesty towards him.

D. M. D.

ENGLISH MINISTER AT ROME.—The English Government have applied, through some nobleman at Rome, to Cardinal Acton, in the hope of obtaining his interest with the Pope, in favour of a renewal of diplomatic intercourse between the Vatican and St. James's. His eminence replied that before such a measure can be entertained by his holiness, all the penal laws against Popery must be repealed in parliament; and, when that is done, it will be a sine qua non in any convention that may be offered by the Pope that there shall be a nuncio at St. James's. Bitter experience in Russia has shown to the holy

see the worse than valuelessness of a diplomatic intercourse of which reciprocity is not the basis.

THE TEMPLE CHURCH.—A writer in the Morning Herald asks: "Can you, or any of your correspondents, inform me why four immense candles, similar to those used in Roman Catholic Churches, are kept burning at the four corners of either enclosure round the eight monumental effigies of the Temple Church? I was very much struck with this novelty in a Protestant Church, as well as with that of four being burnt at the altar, two, I particularly observed, directly facing the table itself!"

A letter from Brussels calls our attention to the Brussels Gazette, which describes the confusion created in an Anglican congregation at that place, by the preaching of a sermon on purgatory. The cry of 'Puseyism' was immediately raised, and a parson hunt got up, which is affording special amusement to the lookers-on.

EXETER.—A rural-decanal meeting of the clergy of the deanery of Aylesbeare was held on Monday, at the parish church of Ottery St. Mary, after Divine service, and was numerously attended. The Bishop's letter was read, and met with an unanimous and cordial approval. It was resolved by a majority of those present, that the Bishop, in his letter, had ruled three points:—

1. The use of the prayer for the Church militant.
2. The use of the surplice at all times.
3. The use of the Bidding Prayer, or a Collect, before the afternoon service.

The only discussion on these points was as to the time they should be carried into effect, all agreeing that these three points were ruled. It was, however, resolved by a majority, that they should be carried into effect on or before the first Sunday in January, 1845. It was determined also to arrange a future meeting, in which the other points in the letter should be discussed, with a view to promoting Rubrical uniformity, and ascertaining the existing opinion and practices previous to his lordship's next visitation.—*Times*.

HURST.—The Rev. Mr. Cameron, has sent a letter to his Dean and afterwards to his Bishop (Oxford) explaining the course he has taken with respect to the offertory (to give up the collection) and the sermon (to say the bidding prayer after it). The Bishop approves his course, but the parishioners differ from Bishop and minister, and, at a large meeting, have resolved—"That the chairman of this meeting, which comprises nearly the whole of the male inhabitants of this parish, do write a respectful letter to the Lord Bishop of the diocese, requesting him to depute some person, on whose judgment he can rely to make full enquiry as to the wishes and opinions of the inhabitants and proprietors of this parish, and be thereby enabled to judge of the true nature of the matter in dispute."