

prudence. Antonelli's reply to the remonstrances of the British *Chargé d'affaires* was most decided. He told him that the Pope, in accordance with his oft-repeated *condemnation of the tolerance of heretical worship*, himself ordered steps to be taken. Antonelli expressed to Mr. Russell his personal regret that he could not give a more favourable answer to his application. He is clear-sighted enough to foresee the indignation this sudden outbreak of intolerance will arouse." Coming so close upon this, Dr. Manning's advocacy of "liberty of conscience," and praise of a state of "perfect equality between Catholic and Protestant," is rather too absurd.—If Dr. Manning's love for equal justice to all religions, and respect for the rights of conscience be sincere, the legislation of the Italian Parliament respecting the church in Italy must give him much satisfaction. The church in Italy is *established* in every sense of the word, or rather lately was, with great wealth, and a great hierarchy, and opposed by a merely fractional minority of religious sects. The government of Victor Emmanuel, however, have resolved to dis-establish it, and place it on the footing of a voluntary society, its laws to be no longer part of the law of the land, its bishops no longer nominated by the crown, its religious worship free from all state control; and for its endowments more than half of them are to remain in its own hands. In connection with this, our readers will learn with interest that a society has been formed, within the Italian Church, called the Catholic Emancipation Society, numbering last year 971 priests and 852 laymen, pledged to bring about "a Catholic Reformation" of the Italian Church on the following basis:—"1. The Pope to be Bishop of Rome and Primate of the Universal Church; an Ecumenical Council, presided over by the Pope, to be the supreme judge in questions of faith. 2. Restitution to Bishops, Archbishops and Metropolitans of their rights of jurisdiction, as they possessed them up to the tenth and beginning of the eleventh century. 3. Preservation of the ecclesiastical hierarchy entire, and the free exercise of the votes of the clergy and the people in the election of Bishops, parish priests, and even the Pontiff. 4. Church service in the national tongue, and free circulation of the Holy Bible. 5. Sacramental confession free on the part of the penitent, and conducted according to the Canons of the third and fourth centuries, on the part of the priest. 6. Restoration to the priesthood of its consultative and deliberative voice in Diocesan and Provincial Synods. 7. Abolition of compulsory celibacy. 8. Full and entire liberty of conscience." Such is their most admirable and moderate programme. Need we say that the members of this excellent society are undergoing a persecution of the severest kind? Of the priests, 121 have been interdicted, and are, of course, temporally ruined. But a spirit, so truly primitive and catholic, as that of these men cannot be easily repressed. The reforming element is spreading; and in the meantime, to save the suffering priests from starving, English churchmen have come to their relief.—Mr. Frederick George Lee, the "general secretary of the Society for Prayer for the Union of Christendom," Mr. Nugee, and other members of the "English Church Union," have been making themselves thoroughly ridiculous by supporting the claims of an arrant impostor, a Frenchman, named