

although his position is dangerously near it. "The xxxix. Articles," he argued, "could not be directed against the decrees of the Council of Trent, because they were written before the Session took place. Some articles are undoubtedly antagonistic to things taught in the Church of Rome, but are directed against a popular exaggeration and not against the letter of the Romish decrees." In answer to the "Four Tutors," Newman and his friends indignantly asserted that Tract 90 *did* "contain condemnation of the doctrines as they are taught authoritatively in the Church of Rome."

But how completely has the situation been changed. The modern Ritualist has no objection to Rome, and honestly says so, with perhaps a reservation upon some one doctrine. There are, of course, great differences in standing and belief. There are loyal High Churchmen obedient to the Bishops, who keep themselves within the letter of the Church's law. There are Ritualists who consider themselves loyal, who submit themselves to the "godly," but resist the "ungodly" judgments of their Ordinary, and by judicious interpretation keep the letter of the Church's law outside their own acts. But there is a third class who add yet another element. There are extreme Ritualists who in act and word protest against Articles and Formularies and Laws of the Church of England—who, if they can, interpret them favourably, and if not, have no scruple in throwing them over altogether, appealing against her to the Church of earlier and mediaeval days, and even daring to cite the very Church of Rome herself. These facts are well known in England, but appear incredible to those who have not been brought into close proximity with Ritualists of this type, for happily in this country they do not seem to exist.

During the last 20 years then, the whole nature of the Ritualistic controversy has changed. Even in England itself the extent to which purely Romish ceremonies are practised has been hardly realized. It is not too much to say that the points discussed then were almost small in comparison with the questions of to-day. The "Eastward Position," "Lights," the "Mixed Chalice," "Wafer Bread," "Vestments" and "Incense," were those in dispute then. But the present controversy is about the deliberate adoption of Romish Festivals, Ritual and Doctrine,—Corpus Christi in honor of Transubstantiation,