

borne by the crucifer, vested in cassock and lace cotta" followed by "the three little fellows, in cassocks and lace cottas, who have charge of the incense," "the rector, the Rev. J. S. Green, celebrant, in albe, amice, and rich white silk chasuble, bearing the chalice and paten; the Rev. E. A. Hillyard, as deacon, in dalmatic; and the Rev. G. Akers, the preacher, as sub-deacon, in tunicle" and so on. Some steps have been taken to check this attempt to assimilate our services to those of Rome, but it is evident that something more is required. One of the prominent leaders of the movement, Rev. E. Stuart, of Munster-Square, writes as follows:—

"The matter is really very simple; it is this: we believe these things (lights, incense, and vestments) to be lawful, and we know them to be good and useful, and we intend to continue their use until it is shown that we are wrong in doing so; only we don't intend to take the prejudice, or fears, or caprice of an individual Bishop (whether north or south of the Thames) as our rule. No disrespect to the office of Bishop; only,—Bishops are not (*and please God, shall not be*) Popes."

Another clergyman holds out as a sort of threat that even if the Bishops can control the beneficed clergy, they will find they can do nothing with those who have no benefices, who will defy those who object to these proceedings, as Father Ignatius (Mr. Lyne) has the Bishop of Norwich, and will form societies where they can act without molestation. He says—

"If the Bishops persist in their endeavor to put down extreme High Churchmanship, numbers of curates will shake off the yoke of Episcopal tyranny, and will found Religious Orders, and work in populous towns, according to ancient monastic precedent."

We observe that the Bishop of London recently held a meeting of Rural Deans at Fulham Palace. Both the Archdeacons (Hale and Sinclair) were present, and fourteen Rural Deans. Several of the latter were absent, owing to their being out of London. The chief subjects of discussion were the best mode of saving the Church from suffering—1. From the tendency to excess in ritual observances. 2. From unrestrained license of speculation. "There was a general feeling," we are told, "in favour of an attempt to obtain legislative sanction to a revised code of rubrics, making as few changes as possible; merely explaining some and harmonising others. On the second subject very little was said beyond some very able remarks by the Bishop on the tendency in the present day to gloss over the dire nature and heinousness of sin, and of a want of faithfulness in not bringing prominently forward the atonement of Christ, and the work of the Spirit in sanctification."

The Bishop of Ely (Harold Browne) has taken a decided stand in the matter, and has refused to be present in any church where the attempt is made to introduce the practices above alluded to. A long correspondence has taken place between him and one of his clergy, who wished him to be present at the Communion to be held on the day of confirmation. The Bishop refused, because in the church in question they were in the habit of having "altar lights" at the time of the celebration. He rests his refusal on the judgment of the Privy Council, that "the altar of Edward VI., First Book of Common Prayer had been superseded by the communion-table—and that there is no altar in Anglican churches—so that the injunction to place only two lights upon the *high altar* has no application to communion-tables."

The feeling is daily growing stronger that the time is rapidly approaching for decided action, and that if the doctrine and discipline of the Church of England are to be maintained in their integrity, and the hold on the affections of the nation preserved, steps must be taken for the prevention of practices which "cause men, more