

Truth versus Misrepresentation.

THE *Echo*, a paper which claims to be known for its "successful opposition to all Romanizing ways and doctrines," contains in a recent issue an article which commences as follows:

"What will the Tractarians say now, when even their old friend the Bishop of Exeter is turning against them! The Rev. Mr. Roper, of St. Olave's, Exeter, having decorated and furnished his chancel according to his own notions of 'Symbolizing' and 'Church principles,' the Churchwardens appealed to the Archdeacon, who promptly referred the matter to the Bishop."

And further on we find the following triumphant conclusion:

"What will the friends of Mr. Liddell, Mr. Skinner, and Mr. Bennet, say to this? What will all the other clergy say, who have harrassed and disturbed our church, and given occasion to those without to misrepresent us, by the attempt to introduce these 'miserable ornaments' which had been so carefully discarded at the Reformation from Popery? And what will the clergy in this Diocese say who abominate the *Echo*, for its successful opposition to all Romanizing ways and doctrines?"

This appears in the *Echo* of February 20th. Now what must we think, we will not say of the Christian candour, but of the common honesty of the Editor who could pen those lines, well knowing all the time, as he must have done, that on the 11th of January the Bishop of Exeter addressed a letter to Mr. Roper, acknowledging that he had been imposed upon by gross falsehoods and misrepresentations.

1. The Bishop was led to believe that Mr. Roper had erected a permanent stone or metal cross upon the altar, whereas all that he did was to place on the east wall some wreaths, texts, and a cross made of evergreens, which would of course be removed at the end of Christmas-tide.

2. The Bishop was led to believe that Mr. Roper had introduced an innovation in opposition to the wishes of his churchwardens. It appears, on the contrary, that the cross had generally been, as it ought to be, one of the Christmas decorations; that Mr. Roper had consulted his warden with regard to decorating the Church, as usual; and was only told that the other warden wished the Royal Arms of William III.,—which the *Echo* doubtless thinks much more appropriate in a Christian Church than that "mi-

serable ornament," the Cross, and which strangely form a permanent decoration over the altar of St. Olave's,—not to be concealed.

3. The Bishop was led to believe that Mr. Roper's proceeding had created scandal and offence among his parishioners. It has however been ascertained that the following is a correct description of the thirty-three persons who signed "the memorial":

Dissenters, some of them non-resident	- -	15
Not known to attend any place of worship		7
Non-residents in the parish	- - - - -	3
Attendants at other churches	- - - - -	7
A fortune-teller known as 'the White Witch'		1

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Such is a description of the persons who, like the *Echo*, are opposed "to all Romanizing ways and doctrines." We will only add that a counter-memorial was immediately forwarded to the Bishop, signed by *forty communicants*. Thus much for Truth versus Misrepresentation, as regards Mr. Roper; now for the Bishop of Exeter. The *Echo* implies that that venerable Prelate spoke of the Cross as one of the "miserable ornaments which had been so carefully discarded at the Reformation from Popery." Now the Bishop of Exeter has always been one who, while he would never yield one tittle of sound doctrine, has had little sympathy with the ritual observances and practices, which have unhappily been made the occasion for so much strife in England. At any rate, with that strong common sense for which he is distinguished, he has always asserted that these matters, which are after all of secondary importance, should never be suffered to introduce trouble and discord into a congregation. But we know something of the Bishop of Exeter; and we believe that rather than call the Cross, the emblem of our Saviour's passion, a "miserable ornament," he would suffer his tongue to be torn out by the roots. No; they are not his words at all; they are the words of Archdeacon Stevens.

Not only does the editor of the *Echo* attribute this expression to the Bishop, but he does so with the fact staring him in the face, that the Bishop in his letter to Mr. Roper states, that he had received, with "much pleasure, a memorial subscribed by twenty-five (since increased to forty) communicants, saying that they are not