

knowing whether she went, yet her best men partly knew, and surely God knew for her, that she must try to keep (if they would go with her in reform) those who clung to the old tradition, and (if they would only bear restraint) those who were for a fresh start.

"And now, looking back, do we not see it clearer still? There was, we all agree, a vast accretion of what encumbered and distorted truth and hindered the life of true spiritual religion, there was, do we not also all agree? a passionate and destructive reaction. The Church's middle way was not along a precarious knife edge, it was, and is, a real attempt to find broad ground, on which there was room for the united play of authority and of liberty, of tradition and protest. But, of course, within such tolerable limits, there was, and is, room for very different men. We must resist any attempt to prescribe words like 'priest' and 'altar' and 'sacrifice' as stoutly as we should resist the attempt to force them upon those whose understanding of them is wholly governed by the associations of mediæval and Roman error. There must be those who will not touch by use things which have been grievously abused. There must be those who will not let abuse, however grievous, rob them of lawful and wholesome use. Against those who use any ceremony with timidity, mindful of the hurt done by ceremonialism to religion, are to be set those who hear in any complaint against ceremonialism nothing but mutterings of the old violence which broke down all the carved work of our sanctuary with axes and hammers. Those to whom plain, strong, clear language of real divine action, grace, and presence in sacred and appointed things always suggests the neighbourhood, or even worse, of materializing, unworthy, and superstitious errors, must live in mutual patience with those who can see in the most legitimate dread of such error nothing but the sign of disbelief in anything more real and objective than a pious stirring up of one's own emotions.

"Brothers, dear brothers, is it unworthy of a great Church to bear with those who cannot see, as her own best abiding mind sees, that these half truths, so far as they are true, meet and blend, and, so far as they are false, are due to the limitations of narrow hearts and minds, and to the violences and excesses of the past? The dangers and evils are real on either hand, and those who will steer straight towards the dangers and embrace the evils, she must, after much patience, repudiate and cut off. But she bears with much difference of opinion as to which dangers loom largest and are most imminent, and as to where exactly across the broad floor of comprehensive and balanced truth the line of wisest course may be most safely drawn.

"And if this, which is the lesson of history, exposes her to taunt from those who delight in the simplicity, and thoroughness, and trenchancy which half-truths always carry, depend upon it that

philosophy, the strong thought of the thoughtful, has got its encouragement to give. It will be upon the lips of the wisest that you will often see the genial smile of protest when you propose, in every case and under all conditions, your glib dilemmas of aye or no, and denounce all two-sidedness as wavering and shallowness. Was it quite an accident that one of the latest English philosophical books which I opened for a moment yesterday brought me these words, 'Human thought, convinced by slow experience, secures gradual advance by combining seeming opposites in a solid platform for human effort?' The English Church is not a philosophy, and her doctrine is that simple, concrete, definite creed of which Origen speaks as the common property of every Christian, before he goes on to his great volumes of comment and speculation. But she knows that in the region of interpretations, definitions, and applications a wise Church will be, within real though not narrow limits a tolerant and comprehensive Church.

"This it is, I think, about which we must be forthwith. The excesses of defect were naturally the first to have their way, and they had it in abundance. Rare and careless sacraments, locked churches, clergy altogether untrained, the reign of whitewash, almost utter forgetfulness and ignorance of all the delicate, rich, and beautiful tradition of Christian worship, Christian art, Christian science, Christian discipline, these were features of good old days to which some would even now fondly wish us to return. A Catholic Christian coming from outside might well have asked sometimes, 'Is this indeed a part of Christ's Holy Catholic Church?' '*Soyons justes, mes amis!*' It is not only on one side that men can err, and err almost suicidally.

"But those days are past, though not all their dangers, and—but need I spend words which take time and risk misunderstanding? Is it not plain, I ask you all (though with varying meanings to my question), where the danger must now lie? A time of historical revival, a time of steady, searching, scientific rehandling, a time, too, of strong, spiritual impulse, has necessarily looked again at the whole matter. Gradually from the old neglected treasure-houses much has been drawn forth to dress the Church's nakedness, to dignify her sanctuaries, to deepen her spiritual life, to restore to her use old instruments of service and help, and much of this, especially of the outside parts, though at every step it was decried and suspected, all the world now applauds. What wonder, then, if men have been tempted (for a temptation indeed I hold it to be) to go for more where they have found much, to scorn the restraint of opinion as been shortsighted and ignorant, to fancy there is no wolf because 'Wolf' has been so often cried. With these in their turn merely for fairness' sake the Church must be patient, not weakly and indefinitely tolerant, but patient with a long and reasoned patience."

(To be continued.)

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