

go on as they do at present, who shall say that a fearful reaction, similar to that of the latter half of the 17th century, shall not, even before these things come to pass, shake to their foundations both the Church and the Throne of these Realms?"—(pp. 1 to 3.)

The Bishop of Llandaff (Dr. Ollivant), in acknowledging a declaration against Ritualism, signed by upwards of sixteen hundred laymen of Monmouthshire, in June, 1868, said :—

"That in his opinion the Sacramental theory which it is the avowed object of the Ritualistic movement to uphold, is neither the doctrine of the Church of England nor of the Catholic Church of the very earliest age. With regard to 'practices,' the Bishop said that, although he deemed many of them to be in themselves matters of entire indifference, and though he thought a narrow-minded exclusiveness or a disregard of decency and order in the conduct of Divine Worship was as much to be deprecated on the one hand as superfluous ceremonialism on the other, he believed a great responsibility rested upon the clergy, if, by the indulgence of their own self-will, they give needless offence."—*St. James' Chronicle*, June 8, 1868.

The Bishop of Bath and Wells (Lord Arthur Charles Harvey), in his Charge, delivered in 1871, says :—

"It appears to me that a great effort is being made at the present time to set the plain teaching of the Church of England concerning the Lord's Supper aside as insufficient, and to substitute for it a doctrine identical with that of the Church of Rome, identical in all but the metaphysical explanation by which it is justified. A physical change in the elements by which they become the natural Body and Blood of Christ locally present on the Altar, in the Hand and in the Mouth; and so proper objects of adoration; a real sacrifice or offering up of Christ as a Propitiation; the true Priestly character and powers of the celebrant; the proper altar, and all the adjuncts of true sacrificial worship, seem to me to be taught in our new school. In other words, on that central doctrine of the sacrifice of the mass which Cranmer declared to be the root of all Romish error, a great effort is being made to supersede the doctrine of the Reformed Anglican Church, and to restore that of the Church of Rome. . . . When I add that there are societies of English Churchmen whose professed object is to bring about a reunion with Rome, and unprotestantize the Anglican Church, that it is understood that a considerable section are on the eve of a schismatical separation from the Church of England, in order to be free from all interference with their religious tastes and tendencies, and that the Church of Rome has a stronger hope of the return of England to her allegiance to the Pope now, than she has had at any time since the Reformation, and makes the conversion of England the subject of her unceasing prayers, I think I have said enough to show that there is a considerable change in the