

men hold dear as our own lives is turned into ridicule, or called into serious question, in tracts written to catch the popular eye, exposed for sale in a leading book-store, circulated by ardent young ladies and endorsed by the names of men of standing in the state.

If Churchmen have nothing to say, or if they are afraid to say what is to be said, surely a victory cheaply won by our default is the reward of the exertions of the "Catholic Truth Society," but if we have a word to say in reply, he who comes forward to say it can hardly, under the circumstances, be thought guilty of any breach of charity, if he denies false assertions and false argument directed against the character and the claims of his honoured and loved mother, the Church of England.

Such then is my motive in seeking a hearing at this time.

The "Catholic Truth Society" seems to have two objects in the circulation of its tracts: to assist Romanists in obtaining readily devotional works and instruction about their devotions; and to attack the Church of England.

In the first of these the Society is no doubt justified, according to the conscientious views of its members and of those who may thus be religiously aided.

With the consciences of those, who have been taught to mix up what we deem the peculiarities of Romanism with the truths of Christianity, we are not concerned, nor are we called upon to doubt that the grace sought is obtained by those who pray for it, nor yet to deny the wonderful effect of Christianity shown in the good lives and good works of those who in so many respects differ from us.

But with the second of the apparent objects of this association we are very greatly concerned. Against other societies commonly called Protestant these tracts do not seem to bear any testimony, but against the Catholic Church of England, they are unceasing in their attacks. I have not of course felt