

passion that is almost inexplicable are to-day seeking to disown their history, and are craving recognition at the hands of a church whose authority and superstition their fathers abjured. We have had the strange spectacle of English clergymen betaking themselves to Rome with the delusive hope that the Pope would acknowledge them as brethren, and the equally strange sight of the two Archbishops of England making a somewhat indignant reply to the judgment of His Holiness, as though they were sufficiently irritated at a result that any impartial observer was bound to expect. Rome seems surer of her position than the high Anglican is of his, and one can only be astonished that the Archbishops in deigning to reply, based their contention on a theory of the ministry so weak biblically and historically.

BUT ROME IS TRUE TO HERSELF IN MAKING NO CONCESSION TO OUTSIDERS.

She is now, as she has always been, wise in her day and generation. Cardinal Vaughan, who, as a Howard, knows the temper of his fellow Englishmen, probably has had something to say in the matter of the Pope's answer to the suppliant Anglicans, and was astute enough to remember that a double-minded man is unstable in all his ways, while his infallible neighbor can nearly always bring him over to his way of thinking. Be dignified and insistent in your claims, and multitudes will do obeisance to you; and the sapience of the Cardinal, in giving a polite but decided, No! to the request for recognition, will be manifest, as numbers of high Anglicans, tired of their nomadic life lived in the twilight between two worlds, are seen to strike their tents and steal back to the darkness of mediæval ecclesiasticism. One would fain believe that this movement is widespread chiefly among the younger clergy, or that harmless class of clerics whose æsthetic sentiment, overbalancing their spirituality, is moved mightily by the sight of delicately embroidered altar cloths or vestments. And yet there is more in this ritualism than mere fashion, for its devotees include to-day some of the most intense, self-sacrificing, scholarly, and spiritually-minded men of England. Much of the active church life is to-day in the hands of a clergy whose sacerdotalism is extreme, and whose conviction as to the efficacy of orders and ritual has stimulated their efforts to make converts among all classes of the people. In London no body of men is more energetic in work among the poor. They have been for a year or two, and are to-day making frantic attempts to control the school-boards for their sectarian religious teaching. Canon Gore and his party were among the first in England to take the results of recent scholarship, and while preserving their Christian faith, to acknowledge that the church must be wise enough to accept new methods of thought, or the results that criticism may demonstrate.

IN THE FACE OF THESE FACTS WE CANNOT DISMISS THE RITUALISTIC MOVEMENT AS A FAD WHICH WILL SOON WEAR ITSELF OUT.

It is true that its strength lies in the clerical adherents, as is shown by the fact that the contributions to the Church Missionary Society, which are largely drawn from the laity of the Evangelical section of the English church, far exceed the income to the Society for the Propagation