

elevation of the consecrated elements for the worship of the people, there are many who are resolved, if possible, to obliterate in the formularies and worship of our Church every trace of the Reformation. The publications which are the acknowledged exponents of these opinions, leave no doubt in my mind upon this point, and having had some experience in times past of the tendency of such a movement as this, I have the less difficulty in interpreting its real bearing. Sixteen years ago I had to contend with an attempt of somewhat the same character, at St. Saviour's, Leeds, where among other innovations the practice of confession after the Roman usage was introduced, and as soon as I proceeded to reprove it by the exercise of discipline, some of the Clergy of that Church showed themselves in their true colours by seceding to the Church of Rome."

In the posthumous Charge of Archbishop Longley, these words occur:—

"Now, it is far from my intention to impute to all those who have taken this ill-advised step of adopting the sacrificial vestments any sympathy with Roman error; but I am constrained to avow that there are plain indications in some of the publications which have been issued as manifestoes of the opinions of that section of our Church, that some of its professed members—yea, even of her ministers, think themselves at liberty to hold the doctrines of the Church of Rome in relation to the Sacrifice of the Mass, and yet retain their position within the pale of the Anglican Church with the avowed purpose of eliminating from its formularies every trace of the Reformation, as regards its protest against Romish error. The language they hold with respect to it is entirely incompatible with loyalty to the Church to which they profess to belong. They call it 'a Communion deeply tainted with Protestant heresy;' 'Our duty,' they say, 'is the expulsion of the evil, not flight from it.' It is no want of charity, therefore, to declare that they remain with us in order that they may substitute the Mass for the Communion; the obvious aim of our Reformers having been to substitute the Communion for the Mass."

Extract from Remarks made by the present Primate (Dr. Tait) to the Archdeacons and Rural Deans, who assembled in his Library at Addington, October 4th, 1871:—

"No one can take up a newspaper or travel in a railway carriage without being confronted with the fact that the laity of England are alarmed by seeing that there are some of the Clergy who are bent on restoring the mass and the distinctively Roman doctrines which this country rejected at the Reformation. . . . It could not be denied that there were some churches in the country where the Romish mass, which our Reformers died to resist, was sought to be restored, and he must ask,—Can the Bishop's authority stand still while the affections of the people are being alienated by practices intended to undo all