

matters of faith and practice then existing in the old Church were done away with:—

- The invocation of the Virgin and Saints.
- Seven Sacraments.
- Unction of the sick.
- Prayers for the dead.
- The confessional and absolution.
- Ablutions in the Holy Communion.
- Transubstantiation or the real presence.
- Making the sign of the cross, &c.

Now the question arises, do any of these practices and doctrine exist in the Church of England to-day?

I most unhesitatingly assert they do, and I proceed to prove that such in the case.

In the first place have we not the fact staring us in the face, of the Archbishop of Canterbury applying to Parliament for power to put a stop to them? The Bill has passed, but virtually it will be of little use, as under its provisions action has in almost the first instance to be taken by the Bishop of the Diocese, and we know that a large majority of the Bishops are favorable to Ritualism. Let us suppose a similar bill in existence in this Dominion. Could we look to the Bishop of this Diocese to suppress Ritualism? Why, at the last Easter Meeting of his Vestry and Congregation, he told them he had done all in his power to suppress it and would continue to do so! And how did he carry it out? Why, within a few months afterwards he nominated "The Priest of St. Alban's" as a Canon of his Cathedral and his examining chaplain, (that is to examine candidates for the Ministry as to their creed, &c.;) and Mr. Lauder of Christ Church, he made an archdeacon, thus promoting to high and responsible offices in the Church, two of the most notoriously Ritualistic clergymen in his Diocese. And this is what His Lordship calls suppressing Ritualism!

The Archbishop of Canterbury and many other Bishops assert the difficulty of suppressing Ritualism for want of legal power. But there is a moral power as well as a legal power which Bishops can use, but they don't. And while so little care is used to test the opinion and doctrine of candidates for Holy Orders, while Ritualistic clergy are promoted on all hands by the Bishop, while Curates over whom the Bishop have full power hold Episcopal Licenses while violating the spirit and letter of the law, and while controversy on these vital questions is almost universally discouraged, their Lordships the Bishops cannot be allowed to shelter themselves behind these excuses.

One of the Curates in St. Stephen's Church, Dublin, issued quietly "A Manual of Prayers for those who had not time to pray," called "Portal's Manual," a book of the same stamp as the Roman Catholic "Garden of the Soul." It was put in circulation and the attention of the Archbishop of Dublin was drawn to it. He was