

connection of those words with the Consecrated Element.
(Carter-Marriott Correspondence, p. 89.)

There is probably no public man living, who is better able from the double standpoint of legal knowledge and parliamentary experience, to express an opinion on the merits of the question, in the light of modern conditions than the great English layman, Sir Edward Clarke. No Sir Edward is not only a devout Churchman, but he is a lawyer of the greatest distinction, long the leader of the English bar, and a publicist of the widest experience. Sir Edward Clarke, speaking of the proposal to re-arrange the Service of Holy Communion, says: "It is idle to imagine that any English Parliament will give fresh powers to a Church whose rulers are trying to undo the work of the Reformation, and to change the Protestant Communion Service into the Roman Mass."

The opinions of a number of the Bishops of the Mother Church have a value of their own.

Dr. Chase, the Bishop of Ely, one of the most eminent of living scholars, says: "The proposed alteration would, however, introduce a very important doctrinal change. It would lay a new emphasis on the idea of sacrifice in the Holy Communion. There was a grave fear that it would introduce disunion into the practice of the Church in regard to the one service where unity was most to be desired."

Dr. Kennion, the Bishop of Bath and Wells, is of opinion that any such proposed change would shift to some extent the pose of teaching and practice in the Church.

Dr. Ingram, Bishop of London, is on record that in his opinion the change suggested is one concerning which the Evangelicals in his Diocese are most afraid of, and that as a body they were dead against it. He saw in it one of the greatest obstacles in the task of reconciling parties in his Diocese; it would offend the "Evangelicals," and not satisfy the "Catholics."

Dr. Ditchfield, Bishop of Chelmsford, says that there is very strong feeling against the proposal, and that it would accentuate divisions which existed and create fresh discord, tending to emphasise the sacrificial idea, and to increase non-communicating attendance.

It is true that in some instances the Bishops concerned have since voted in a contrary sense to the opinions here expressed. They did so mainly on the argument advanced