

and are regardless, and utterly indifferent to the peace of the Church. They have agitated and divided households, Churches and Parishes; they have thrown Congregations and Flocks into unseemly and mournful collisions; are determined to defy all custom, law and authority, both of Church and State, and take up a defiant position against all Episcopal interference or remonstrance with their Romanizing innovations and practices.

Alarmed, however, at the bold encroachments of a system so subversive to the doctrines, principles and discipline of the Church, some of our Archbishops and Bishops are nobly protesting, and taking measures against these Ritualists and their practices, in clear and unmistakeable language:—The late Archbishop of Canterbury (Dr. Longley) in reply to an Address presented to him by the English Church Union, on the 3rd February, 1866, at Lambeth Palace, said:—

“I cannot but feel that those who have violated a compromise and settlement which has existed for 300 years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am sure quite unconsciously, doing the work of the worst enemies of the Church. . . . I confess I have witnessed with feelings of deep sorrow, the tone of defiance with which the recently introduced practices have in some instances been supported.”

*English Church Union Monthly Circular*, 1866, p. 73, 74.

The same Archbishop, in answer to an Address from the Members of the National Club, 19th Feb., 1867, said:—

“I am by no means insensible to the dangers which at this moment beset the Church of England from the revival of certain ceremonial observances and the introduction of changes in our Ritual, symbolical of Doctrines at variance with those of our Reformed Church. The answer which I gave to the Address of the English Church Union twelve months ago sufficiently indicates my feeling on this subject, and subsequent events have only tended to confirm the justice of the remarks I then made.

“With an anxious desire to follow after that charity which thinketh no evil, I now find it impossible to evade the conviction, that among those who are joining in the present movement for the restoration of Eucharistic vestments, the use of incense and candles in the day time, the offering of the Holy Sacrament as a propitiatory sacrifice, and the