

practices which in 1851 the bishop had stigmatized as "childish frivolities," were now "cravings for a more expressive symbolism in worship," "a reaction against the chillness, in which puritanism has long been dying out," "a link of connection with the richer ceremonial of antiquity."

Your Grace will hardly wonder that we rejoice, that where the opinions of a bishop are so variable, and his views exposed to such gusts of change, our clergy should prefer to hold fast by the standards of the Church, and to rest on the freehold rights which the State has given them. Safe, so long as they conform to the Church's order, they may smile at the infirmities or lapses of their bishop; and, while they respect his lawful authority, they feel that the strong arm of the law surrounds them both, and that, if a wrong is done or threatened, they can appeal to courts, which, in the hands of intrepid judges, will assert and clear their rights.

No, my Lord Archbishop; if the scheme of the Lambeth Conference ever passes from a project into a fact, it will present a plan of sacerdotal government and judicature, with which the Roman States are familiar, but which is unknown to England.

It may be tried on in English colonies; I am sure it will not be long endured. If attempted in England it will overthrow the Queen's supremacy and the constitution of our courts; but it will do something more, for it will upset the Church of England. And those who value the Church as the most important, I hope the most lasting, of our institutions, will unite in opposing a scheme so contrary to the laws and liberties of the realm, and to the safety both of Church and State.

I have the honour to be,

My Lord Archbishop,

Your Grace's obedient servant,

AN EX-M.P.