

In the "*Church Times*," Jan. 28th, 1870, the following language is used:—

"We are bound to correct one of the speakers [at the Islington Clerical Meeting] who remarked that the Tractarian School, whatever its good points may be loses sight of the distinctive doctrines of the Reformation. We do not lose sight of them at all. We are busy in hunting them down, and have no intention of foregoing the chase till we have extirpated them. That is plain speaking enough, we trust."

"Anathema to the principles of Protestantism."—*Palmer's Letter to Golightly*.

Dr. Littledale, in his *Lecture on Innovations*, calls the Reformers

"A set of miscreants and utterly unredeemed villains."

"What we should like to know, has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible. We will have nothing to do with such a set."—*Church News*, FEB. 19, 1868.

"The work going on in England," writes the Editor of the *Union Review*, "is an earnest and carefully organized attempt on the part of a rapidly increasing body of priests and laymen, to bring our Church and country up to the full standard of Catholic faith and practice, and eventually to plead for her union with the See of St. Peter."

"We are weekly praying in behalf of the Holy Father, and for restored communion with the See of St. Peter."—*The Union Review*, p. 397.

"If we were to leave the Church of England, she would simply be lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised (*i.e. Romanized*), and to give up our position in it, with all the innumerable opportunities it offers, would be to leave our country a prey to infidelity. To join the Roman Catholic Church in any but a *corporate capacity* would be, in our opinion, to sin against the truth."—*The Union Review*, p. 410.

"We give the people the real doctrine of the mass; the name will come by and by. So with regard to the *Cultus (or worship) of the Virgin*, we are one with Roman Catholics in faith, and we have a common foe to fight. There may be a few divergences of practice on our side, but *we seek to make no terms*: we come in the spirit of love and humility; and we are sure that the *chief Shepherd of the Flock of Christ* (the Pope) *will deal tenderly with us*."—*The Union Review*, p. 411.

"Protestantism, as a living force, as a proselytizing power, is extinct. Its work is done; we must increase, Protestants must decrease. Justification by faith, the most immoral of Protestant dogmas, has run its tether, and happily died of self-strangulation."—*Church News*, Nov., 1867.

"We hope to draw the Protestants to the Church of Rome. But when? ah! when? The time cannot be very far off. We derive our confidence from the progress of the past. In twenty years hence Catholicism will have so leavened our Church, that she herself, in her corporate capacity, will be able to come to the Church of Rome, and say, 'Let the hands which have been parted these three hundred years be once more joined.'"—*The Union Review*, p. 384.

To advance and propagate these principles in the Church at home and abroad, the Ritualists have been,