

teaching the doctrines and usages of our Anglo-Catholic Church, as set forth in the order of her pure and simple, yet beautiful Liturgy. For this the people were gradually becoming more and more willing; and you, my reverend brethren, can remember as well as I can how much our hearts rejoiced as we succeeded in securing the better observance of some Rubric, or neglected usage, in our different parishes. Great success attended our efforts in this direction, multitudes of our people gladly consented to the necessity of greater conformity to the Church's doctrine and discipline; and everywhere the fair form of our dear old Church seemed likely to present itself once more in the world in the order and "beauty of holiness" worthy of her Great Head, Jesus Christ. Well would it have been had we been therewith content. But, as in our worldly life it sometimes happens, when all looks fair and bright, and every prospect betokens peace and prosperity, a dark cloud passes over the horizon of our happy day, and warns us to prepare for the coming of some unwelcome interruption of our joy; so, in the happy day of our Church progress another movement set in, so sudden and unexpected, and in such high-colored and full-blown aspects, as to bring alarm and confusion into the minds of multitudes, and thereby interrupt the movement which was legitimate, and becoming more and more acceptable to our people. So startled have they become that it is difficult now for the Clergy to make even the most necessary change or improvement in the Church and her services without incurring suspicion, or meeting with opposition.

RITUALISM, the name by which this new phase of Church progress is known, has been sprung upon the Church by a party in England, in such a character as to cause a *pardonable* consternation, not only there, but throughout our whole communion: It cannot be denied, nor is there anything to be gained by denying it, that, as it appeared in some quarters, it was nothing short of Romanism, and from it the Anglican mind turned away in utter dislike and anger. It is certain that the Roman or Greek Ritual is not suited to the character, the genius, or the taste of English Churchmen. And, therefore, I think a great mistake has been committed in introducing a ceremonial so calculated to excite the opposition and disfavour with which it has been received. Whether it be for good or evil we cannot yet say. Our Bishops have almost unanimously condemned it, and it becomes our duty, as good