

he said he should require the clergyman to use them. There did not then seem any great probability of their being so provided, and therefore not much heed was paid to the Bishop's decision. But things are greatly changed since then, when a clergyman's life was endangered for wearing a surplice in the pulpit, or reading the Prayer for the Church militant. Many congregations *have* provided them, and called upon the clergy to use them; a call which in some way they are bound to obey. The discretion which is allowed them is not in the *fact* but in the *manner* of their obedience; for while no one can legally prevent them from fulfilling their vow of compliance with the distinct law of the Church, for the edification of those who desire its fulfilment, they must not forget that those who from prejudice, custom, or want of information, are set against a long disused enactment, have also their rights, growing out of long sanctioned though strictly illegal usage; and the really judicious priest will never allow the rights of one party of his parishioners to override those of the other. The difficulty is, that one set are so bent upon having their own way, that they will not allow equal rights to the other; and it is greatly to be feared, are so engaged in watching what they regard as the objectionable and sinful proceedings of their fellow sinners in their devotions, that they have neither time nor inclination to confess their own shortcomings and lament their own sins.

It is remarkable how prone we mostly are, to forget our neighbour's rights in advocating our own. There are various persons, both in the Congregation and in the Choir, who adopt certain devotional observances, such as using the sign of the Cross, bowing towards the altar, turning to the East, etc. Others, objecting to this, quietly request me to exercise my authority in stopping such practices; but they never point out the *law* of the Church of England which would