

injury they are inflicting upon the Church to which they owe allegiance. But I consider it to be neither wise nor just to spread a needless alarm by the unqualified repetition of statements like these. Those cited by the *Catholic Register* have been publicly questioned and denied; and there can be no doubt that they are exaggerated and magnified probably ten-fold. The conductors of such publications are found to be very reckless and unscrupulous; and there are good grounds for believing it to be their policy, through these exaggerated statements, so to alarm the Church authorities and Churchmen generally in England, and induce such harsh treatment and persecution of the Ritualistic party, as to *drive* them into the Church of Rome. They are not likely to hold up to the public reprehension persons, whom they impliedly regard as friends, without a motive.

It is an undeniable fact that, during the last twenty years, the converts to Rome from the intelligent and educated classes in England have been extremely few; and, amongst the humbler classes there, such is the general repugnance to Romanism that few, except from interested motives, could be gained over. At the same time, the fact should not be overlooked that, through the earnest and devoted efforts of what is termed the "High Church party,"—not necessarily Ritualists—tens of thousands in London and other great cities have been reclaimed from infidelity and all its degrading consequences, and have become devout and well-conducted members of the Church of England.

I am as ready as the authors of this address to condemn utterly the language adduced from the *Church News* and *Church Times* in disparagement of the Reformation, and of the good and faithful men who aided in bringing it about. But the extravagant and eccentric minds which indulge in such language, are but fractional exceptions to the honest convictions and sober practice of the great mass of Anglican Churchmen all over the world.

I see with regret, on page four of the Address, a reference to "Early Communion" as a first step to the revival of "old superstitions." Can it be questioned that, in large congregations, some such provision is necessary, as a complement of