

eriod of coldness and
 Church, which is
 rgian era: during
 the Prayer Book
 and, many of its
 disbelieved, persons
 and churches and
 o decay; out of this
 re arose at length
 ine, which, in the
 ent of to-day, has
 revival of spiritual
 Dr. Newman, Keble,
 n as the Oxford
 e Church in their
 mbers who were
 tant in sentiment,
 twithstanding this
 ok, as it had been
 lated from Catholic
 oughly saturated
 its Offices, Liturgy,
 that taught the
 Church doctrines
 what they were
 rd divines claimed
 IX Articles were
 en that while they
 ed to the loose
 areless reader to
 lor to the Church,
 irectly expressed
 atholcity only;
 e XXXII Article
 y worded as not
 the Early Church
 ry, Invocation
 ation of Images
 nly against the
 ncerning" those
 e prayers and
 from Catholic
 erefore, as they
 he, though not
 must be inter-
 sense. They
 al Regeneration
 ces for Baptism;
 ic Office, the
 the Articles
 ctive Presence
 Altar; that the
 o many words

that Presence was 'under the forms
 of bread and wine:' that the Euchar-
 istic Office and the Office for the
 Visitation of the Sick taught Auricular
 Confession, and that the formularies
 of the Church recognised the five
 'lesser Sacraments' of Confirmation,
 Penance Orders, Matrimony, and
 Extreme Unction, authorized prayers
 for the Faithful Departed, and did
 not prohibit the Invocation of Saints.

It is now over forty years since this
 revival of what were thus claimed to
 be the doctrines of the Prayer Book
 began. And as the Oxford school of
 thought has been recognized as one
 of the permitted schools of thought
 in the English Church, its doctrines
 have been spreading and taking root
 ever since throughout the Anglican
 Communion on both sides of the
 water. It is to this doctrinal soil
 that the sturdy and troublesome forest
 of Ritualism has its roots.

In its outward aspect the Ritualistic
 movement seems to be confined
 mainly to a development of the
 ceremonial of the altar; in candles,
 to symbolize and teach that He is
 objectively present there, Who is the
 Light of the World; in genuflections
 and other adorations, because He
 that is so present in special sense is
 God as well as Man; in Eucharistic
 vestments (consisting of amice, alb,
 girdle, maniple, stole and chasuble,
 which can only be worn by a priest)
 because the great function of the
 altar is distinct from and higher than
 the choir offices of Morning and
 Evening Prayer, which are said simply
 in the surplice, a garment that can
 be worn even by organists, choristers
 and other laymen; in flowers and
 incense, as a further expression of the
 reality of His presence to whom the
 Magi bore incense; in the elevation
 of the sacred elements, and in the
 use of water-bread, and of the mixed
 chalice.

Such is Ritualism in its outward
 aspect to the casual observer, and it
 would seem to him to be useless to

attempt to suppress it, while its
 potent cause, namely, the doctrines of
 the Real Objective Presence, of which
 it is merely the expression, remains
 untouched or permitted. But this is
 not all. The Ritualistic or Catholic
 movement, as it is called, involves
 much beside the outward ceremonial
 of the Altar. It involves the revival
 of voluntary confession, of Sisterhoods
 and Brotherhoods, of Missions, of
 Retreats, of the Practices of Medita-
 tion and Contemplation, of frequent
 offerings of the 'Sacrifice of the
 Altar,' of Spiritual Communion, and
 of frequent and fasting Sacramental
 Communion, of the bringing out of
 the Eucharistic Service instead of
 Morning Prayer as the main service
 on Sunday forenoon, and, in general,
 a revival of ascetic and moral Theology,
 and of the Spiritual Life. Further-
 more, it looks to a reunion, first with
 the Greek Church and with the Old
 Catholics, and eventually of all
 Christendom, on the basis of the
 Apostolic Succession, the seven
 Catholic sacraments, the Nicene
 Creed and the first six General
 Councils.

'If,' says the Ritualists, or 'Catholics'
 as they prefer to be called, 'the Lord
 being present on the Roman altar, it
 is right for the Roman Catholics in
 their own eyes and in the eyes of a
 justifying world to surround His
 throne with an expressive ritual, and
 if the Lord being present on the Greek
 altar, it is right for the Greek Church-
 men in their own eyes and in the
 eyes of a justifying world to surround
 their altar also with a gorgeous ritual,
 then on what principle can the
 Anglican Churchman be considered
 ridiculous or puerile for having a
 similar ritual, so long as the Prayer
 Book asserts what we declare it
 asserts, namely, the same Real,
 Objective Presence on the Ang-
 lican altar that is on the Roman
 and the Greek?' 'Nay, further,' they
 say, 'the Prayer Book of the English
 Church expressly commands the very