

grown out of and has its roots among fundamental things. This accounts for the evident determination of the men engaged in it, for the deep feeling that is aroused against it, and for the extraordinary efforts put forth by its opponents. The Ritualists claim that they would care little or nothing for Ritualism if it were merely a matter of aesthetics, and the Anti-Ritualists admit that were the matter one of taste only, they would raise few or no objections to it. This clears the matter very much for the public. Both parties realize that it is a question whether the Anglican Communion, as a separate body from the Roman, is essentially one with the Greek Church and the Old Catholics, or essentially one with the Protestant denominations.

The philosophy of the present ritualistic difficulties in the Episcopal Church is not a little obscure, and the origin is somewhat complicated. At the time of Henry VIII. the Church in England threw off the authority of the Pope. The Mass was translated into English and the chalice was given to the laity. Subsequently, and after alterations running through a century, the Prayer book as it now stands was completed. It was taken mainly from ancient and medieval liturgies and offices. Meantime there was, however, a party in England who were strongly Protestant in the Continental sense. An attempt was therefore made by the Church authorities, in compiling the Prayer-Book, to tone down certain of its phrases, and to write certain of its articles so that while still expressing the sentiments of those who were in the main what is called 'Catholic,' the Prayer-Book should not at the same time drive off the Protestants. Meantime, on the one hand, Rome made a vigorous effort to regain the Church of England, but failed; and Continental Protestantism, on the other hand, strove to acquire it, but failed also. There followed subse-

quently a long period of coldness and deadness in the Church, which is known as the Georgian era: during which rubrics of the Prayer Book were disregarded, many of its doctrines were disbelieved, persons hunted foxes, and churches and cathedrals fell into decay; out of this state of things there arose at length a revival of doctrine, which, in the Ritualistic movement of to-day, has developed into a revival of spiritual life. Dr. Pusey, Dr. Newman, Keble, and others, known as the Oxford divines, finding the Church in their day full of members who were thoroughly Protestant in sentiment, claimed that, notwithstanding this fact, the Prayer Book, as it had been compiled and translated from Catholic sources, was thoroughly saturated with Catholicity in its Offices, Liturgy, and Rubrics, and that taught the members of the Church doctrines very different from what they were holding. The Oxford divines claimed that even the XXXIX Articles were so technically written that while they might seem indeed to the loose thinker and the careless reader to give a Protestant color to the Church, they really and strictly expressed Catholicity, and Catholicity only; that, for instance, the XXII Article had been so carefully worded as not to protest against the Early Church doctrines of Purgatory, Invocation of Saints, and Adoration of Images and Relics, but only against the "Romish doctrines concerning" those things; that, as the prayers and Offices were taken from Catholic sources, and were therefore, as they expressed it, Catholic, though not Roman, the Articles must be interpreted in the same sense. They claimed that Baptismal Regeneration was taught in the Offices for Baptism; that the Eucharistic Office, the Catechism, and the Articles taught the Real Objective Presence of Christ on the Altar; that the Homilies taught in so many words