

what I consider to be the actual rules of Ritual, as definitely laid down by the authorities of the Church; so far as they affect our ordinary services.

1st. As regards the *Vesture of the Clergy*—The only dress which the minister who officiates in our Parish Churches may use, whether in reading the morning prayer, or in preaching the sermon, or in administering the Holy Communion, is the white surplice; neither the albe, or chasuble, or cope, or black gown, having any place in such service.

2. As regards the *mode of conducting the Morning Service*.—This Service is commonly used in its amalgamated form; but it is permissible to separate it into its original parts, and use it in three distinct services; provided always that no one of them be altogether omitted. If, for instance, the Litany be used as an After Service, it may be omitted in its connection with Morning Prayer. Or if there be an Early Administration, then the Communion Office need not be repeated at the ordinary Morning Service, having been already read. When, however, the Ante-Communion Office is used, and there is no Administration, the ordinary service shall close with the Prayer for the Church Militant and the Benediction.

3. As regards the *Administration of the Holy Communion*.—There shall be no break in the Service (by the introduction, for instance, of a Collect and the Minor Blessing); but at the close of the Prayer for the Church Militant a pause may be made to allow the non-communicants to withdraw.

4. The position of the Celebrant is now ruled to be optional, it being declared permissive to consecrate standing either at the north end of the holy table, or in front thereof; but in the latter case he must so place himself as not to obstruct the clear view of the worshippers, in order that the act of consecrating the elements, the breaking of the bread, and the pouring out of the wine, may be plainly seen. Those who, like myself, attach no intrinsic importance to the mere position when consecrating the sacred elements, and who feel that they act more strictly in accordance with the Rubric by standing on the north side, will have no reason, in consequence of the recent Judgment, to make any change whatever, while those who have been in the habit of adopting the practice which has hitherto been considered of doubtful legality, will now feel that they have the sanction of the law for doing so, provided the conditions are duly observed.

Lastly, as regards *any Ceremonial not prescribed* by the Prayer Book, but introduced arbitrarily, or by caprice, into the Service, such introduction is illegal; as for instance, the setting up in church the Stations of the Cross; the placing of Candles on or near the holy table, when not absolutely needed for the purpose of diffusing light; the elevation of the Elements; Prostrations and Genuflections; the mixing Water with the Wine; the introduction of unauthorized Prayers, as well as the omission of any that are enjoined.

In thus placing before you, Brethren, this statement, I do not profess to speak authoritatively. I may be mistaken in some particulars, and I may have failed to mention some important points; but I have endeavored with fairness and impartiality to lay down the Rules which we have legal sanc-