

thrust in the faces of the worshippers to extort their contributions? Who has not noticed the gaudy furniture of his church, the tipped altar, the candles blazing at noon-day, the wreaths of flowers changing their colour with feast or fast, the medieval emblems embroidered on the altar-cloth? After all, these are but harmless fopperies, only mischievous if they stir up the wrath of the people. But the Tractarian mode of celebrating the Communion deserves graver censure. In the first place, continual bowings and genuflexions are introduced, without the authority either of the republic or custom. Secondly, the elements are placed, before consecration, upon a peculiar piece of furniture, a side-board, called a *prothesis* or *credence-table*, although the use of this has been adjudged by the highest Ecclesiastical Court to be positively illegal.—Thirdly, in the reception of the consecrated bread, a novel usage is adopted, which has excited scandal, and even caused disturbance, in the administration of the eucharist.*

Still more perilous to the peace of the Church is the attempt recently made by some Tractarian clergy to innovate upon the burial service. Under pretence of a rigid adherence to the Rubric, they have insisted on pausing in their office, after the coffin is lowered, till the whole grave is filled up. Meantime the mourning relatives (including, perhaps, sickly women) are compelled to stand shivering in the rain or snow; while the solemn impressions made by the majestic pathos of the service are effaced by anger, and tears of grief changed into tears of rage. The disregard thus shown for human sorrow makes this an instance of heartless folly, almost inconceivable in our tender-hearted age. Yet the refusal of the same party to bury those who have been baptized by Dissenters, shows a similar triumph of bigotry over compassion. There might be some excuse for this, if one could believe that it arose from a conscientious obedience to the Rubric. But that is impossible; for the very men who affect this scrupulosity are themselves violators of the most precise directions of the Rubric. If there be one Rubricual enactment more important than another, it is that which prescribes the *daily* celebration of Morning and Evening Prayer in every Church. Yet this is not obeyed by one Tractarian out of twenty. We entirely sympathise with the answer given by a well-known Bishop to a Romancing clergyman, who wished for permission to preach

in his surplice, and pleaded that his conscience, bound as it was to Rubricality, forbade his officiating in his gown. 'Of course, then,' said the Prelate, 'as you are so scrupulous in your obedience, you celebrate Morning and Evening Service daily?' The clergyman confessed that he did not; it would encroach upon his other duties, and so forth. 'Then I really think, sir,' replied the Diocesan, 'that in future the less you say of your Rubricual conscience the better.'

This inconsistency is felt by some who yet are unwilling to impose upon themselves the burden entailed by their principles. They wish to have daily service but do not wish to perform it. We had an advertisement from one such Incumbent who appeals to the public to help him in raising 'a fund to maintain the services of a Curate to perform daily service;' and tells us that no would gratefully accept aid from 'any pious Christian who feels disposed to assist in such a work.' The following exhibits a similar mode of dealing with such embarrassments:—*The Incumbent and Deacon of a poor district on the S. W. coast, who are endeavouring to bear witness to the truth of Catholic principles, and opposition of the most decided character from those by whom they are surrounded, venture to hope that some CATHOLIC PRIEST, blessed with independent means, will come forward and help them for a few years, in their attempt to set the Church fully and fairly before the people. MONEY IS URGENTLY NEEDED for the expense of the Choir, &c. &c.*

The Tractarian, whose conscience allows him to dispense with daily service, is not much troubled with his spiritual duties during the week. He sets his face against most modern plans of parochial benevolence as Protestant inventions. He does not patronise the secular education of the poor; for nothing would induce him to take a step as to put his school under Government inspection; which is (generally speaking) the only way to make it efficient. He doubts the propriety of pastoral visits to his poor parishioners, unless they are sick; because the Church has appointed no special office for that purpose. He is willing, however, to attend a death-bed when summoned; and he sometimes gives special dignity to such an errand, by marching through the village in his surplice. Moreover he has perhaps a few female penitents, who come to him occasionally for

* The palm of the hand is held in a peculiar posture, that the bread may be dropped into it. This practice caused a disturbance lately at one of our fashionable watering places. A Low Church Incumbent was administering the communion, when a young Tractarian, conspicuously arrayed in the costume of his sect, knelt before the rails. Suddenly the congregation was startled by the voice of the Incumbent repeating the words of administration, 'Take this,' in an emphatic tone. On looking up they beheld the recipient with his palm held in the above-mentioned attitude, but not extended in the usual manner to 'take' the bread from the minister. Six times did the officiator repeat the admonition, each time louder than before; but still the recipient obstinately persisted in his passive attitude. At last the Incumbent patted on, desiring the curate not to give the cup to the recusant. It is hard to say, in such a case, which of the two parties were guilty of the greatest profaneness, the one who suffered the solemnity of the most sacred rite to be violated, rather than give up a silly custom; or the other, who took notice of such a folly at such a time, and punished it by virtual excommunication.

* Guardian, Sept. 8, 1852.

† Guardian, Nov. 24, 1852.

particular confession. But these employments do not take much of his time. His principal energies are devoted to the task of opposing 'Puritanism.' And as he knows that a practical protest against error is always the most effectual, he may display his repugnance to Puritan heresy by attendance at balls and races. In fact, the frequentation of these amusements may seem as essential a part of the one creed as their renunciation is of the other.

But ball-going and race frequenting, though the most effectual, are not the only modes in which Tractarian clergy combat heterodoxy. They also amuse themselves with a chronic agitation, which has for its object the safety of the Church. The quietude of this agitating spirit is concentrated in the 'Church Unions.' These are clerical associations (including sometimes a few laymen) which meet together at intervals, usually once a month, to make resolutions concerning things in general, and their own neighbourhoods in particular. Besides these periodical debates, there are other occasional opportunities for indulging in the history of ecclesiastical warfare. We have lately seen the obsolete form of choosing Proctors for Convocation galvanized into unexpected life, to give such partisans the excitement of an electioneering intrigue. Then there is sometimes a petition to be got up against Government education; sometimes a protest to be circulated against the Judicial Committee; sometimes a mandamus to be sued out, forbidding the consecration of an heretodox Prelate; and if nothing else be stirring, an address against that great fount of heresy, the Archbishop of Canterbury, will fill up the vacant time.

The noise made by all this astonishes those who know few, are the makers of it. Provincial newspapers are always ready to print the proceedings of any local meeting, without too close a scrutiny into the attendance. There are also several London journals willing to fill their columns with accounts of any demonstration which seems to support the party that they advocate. In this multiplying mirror, the image of a single Tractarian is transformed into an assembly of divines; and a little knot of ambitious curates passes themselves off as the leaders of ecclesiastical opinion.* It has been said that the parties, like snakes, 'are guided by their tail, not by their head.' But perhaps it would be better to say that the wagging of the tail is thought to indicate a motion of the more important members when they are really quiescent. In the instance before us this mistake is fostered by the circumstance that the journals generally supposed to represent the High Church party, really represent its extreme section only. This, indeed, is equally the case with the Low Church side. For quiet and moderate men (whatever be their party) will seldom fear themselves from their daily duties to get up newspapers, to agitate against agitators, or to protest against protesters. Thus the High Churchman laments the violence of his 'Chronicle,' or his 'Guardian,' and the Evangelical groans over the absurdities of his 'Record.' But finding no other paper free from similar faults, they continue grumbling to talk in the offending prints.

* In one case a Church Union consisted for some time of a clergyman, his curate, his churchwarden, and his schoolmaster; and the resolutions and proceedings of this important body regularly filled several columns of the 'English Churchman.'

† Fourteen Russian vessels have been captured in the Black Sea.

* Every one knows how this name was accidentally disclosed to a Tractarian customer by a tailor's orders to his foreman; and how the artist was forced reluctantly to confess that it was an abbreviation for 'Mark of the Beast.'

† Some of the party have even rebaptized the days of the week, as appears from the following advertisement in the 'English Churchman':—*'WHAT IS THE GOELP? NOT PROTESTANTISM BUT THE PRAYERBOOK. This work shall be brought out regularly at F. Gilmours, High Street, Sarum, every Ascension Day (heavenly called Thursday), and will be in the hands of the London and Oxford Booksellers every Passion Day, dedicated idolatrously by all Protestants to the Heathen Goddess Friga.'*

† See the judgement of Sir H. J. Fust on the Stone Altar case. The contempt shown by the Tractarians for this judgement is the more remarkable, because they profess such reverence for the same judge's decision on the Gorham case. The number of churches now possessing credence tables is considerable enough to make the manufacture of credence cloths a regular branch of trade, as appears from the advertisements in the 'Guardian' Spc 'Guardian,' Feb. 9, 1853.