

THE ORANGE LILY.

VOL. VI.

EXTOWN, JUNE 3, 1854.

NO. 21.

[From the Edinburgh Review.]

1. *The Divine Rule of Faith and Practice.* By W. Goode, M.A. 2nd edition. London: 1853.
2. *Discourses on the Controversies of the Day.* By W. F. Hoop, D.D. London: 1853.
3. *Means of Unity.* A Charge by Archdeacon Haax. London: 1817.

(Continued from our last.)

Notwithstanding the merits of this party, we have seen that its teaching involves, in some degree, the vague assertion of two principles—Apostolical Succession, and Church Authority. These may, it is true, be made to mean but little; and, veiled in a graceful mist of words, they may become an ornamental and dignified appendage to a system essentially Protestant. But they may also be made the basis instead of the superstructure, and a fabric may be built upon them at which the Anglican stands aghast. In this latter method they were dealt with by those bold essayists who revived, twenty years ago, the theology of Land. Their earlier and more moderate statements of doctrine found ready acceptance among the clergy, and they speedily were at the head of a large body of adherents. But they pressed recklessly to the front, and soon led the mass of their troops far behind them. Yet still they hurried on towards the goal of their logical ender, and abandoned, one by one, the traditions of the Anglican divinity from which they started. Meanwhile, after they had advanced beyond the High Church camp, they continued for nearly ten years members of the Church of England, and formed a new party, which took from their writings the name of Tractarianism. The doctrines of this party are regarded by themselves as necessary developments of the Anglican principles.—The foundation of their system is Apostolical Succession, which they hold essential to the being of a true Church. The Bishop duly consecrated is by virtue of this succession the representative of the Apostles. The Presbyters on whom he lays his hands, are thereby endowed with supernatural powers, which enable them to change the Eucharistic elements into the body of Christ. They are also a mediatorial Priesthood, ordained to offer prayers and "autoly sacrifices" for the people. By their hands, moreover, the Church exercises "a power which places it on a level almost with God Himself—the power of forgiving sins by wiping them out in baptism—of transferring souls from Hell to Heaven." The efficacy of both Sacraments depends only on the *opus operatum* of their external acts. Hence these writers deplore the impotence of the Anglican Communion Service, as a "judgment upon the Church," because it admits no miraculous power to the work of consecration. Again, in the Baptismal Service, the Church requires a profession of faith to be made in the infant's name, before it is baptized, or (if it has been previously baptized in *articulo mortis*) before it can be received into the Church, thereby testifying that the blessings bestowed are conditional on moral qualifications. When, as our Remainsing divines teach, that the baptismal rite, even if performed in just,

would so change the nature of the child that its post-baptismal sins would be excluded from the benefit of the Attonement. Thus Christianity become a system of magical forms and incantations, tending to the exaltation of the sacerdotal rite. We are called upon to believe these doctrines upon the infallible authority of the Church. But if we ask where this authority resides, and who is empowered to embody this infallibility, these teachers are more puzzled for an answer than even their Anglican predecessors. And in their attempts to reach a firmer ground, notwithstanding all their struggles against the force of logic, they are borne down by an irresistible current to the chair of Peter. The foremost of them soon perceived the goal whither they were tending, and at first got over their difficulties by declaring that they acknowledged the authority of the Roman See, and held all Roman doctrine, and that they could renounce the English Articles to the Papal creed, by interpreting them to a 'non-natural sense.' They openly abused the name of Protestant; they allowed that, if cut off from the Roman Communion, the Church of England must be schismatical; but they maintained that the two Churches were not really separated, and that their mutual excommunication was the result of a misunderstanding which time would clear up. This view, however, was too contrary to common sense to be long contended, even by its inventors. They soon acknowledged their error, and their leader, renouncing for ever the Anglican allegiance, passed over the Rubicon, and rushed into the heart of the Italian territory. But not all who advanced to the fatal frontier had courage to cross with Caesar; the rabble of his army remained shivering on the brink. And now they are taunted by the indignant sarcasms of their former captain, as he assures them by every principle they hold sacred to come over and help him. He proves that their present position is untenable. He proves that while professing to repudiate all private judgement, they are in fact standing on the point of the loneliest pinnacle which private judgement ever reared. He overwhelms them with those arguments which proved irresistible to himself; the arguments which forced him to renounce the dreams of ambition and the reality of power, which tore him from his Oxford horae and his devoted friends, and drove him into exile among strange scenes and uncongenial men. But his reasons and he appeals in vain: "Those whom he calls have stopped their ears against the voice of the charmer. Their only answer is, 'Here we were, and here we will remain.'"

* These were the published words of Mr. Ward and Mr. Oakley, some time before they left the Church of England.

† See the Oratorian Lectures of Father Newman, on Anglican difficulties, delivered in London in 1850.

‡ It must be remembered, that we are speaking of those who still adhered to the Tractarian opinions after Mr. Newman's secession. But many of his followers, frightened by his desertion, fled back in the opposite direction, and entrenched themselves in the Anglican fortresses which they had abandoned. These are now distinguished among the Anglican party by the

Yet we must not hastily accuse all the waverers of dishonesty. Some of them there can be no doubt, are men who would sacrifice, not their preference only, but their lives, in the cause of duty. But they feel that although the logical consequences of their principles thrust them forward, yet there are moral and religious difficulties which raise insuperable obstacles in the path. There are points in the doctrine and practice of the Church of Rome which seem irreconcilable with Christian truth. If, only, they could get over these stumbling blocks, gladly would they follow their captain's steps. But till then they remain where Providence has left them; halting between two opinions as to their position; and still hoping almost against hope, that the Church of England may be a true branch of the Church Catholic. These are the best of the Tractarian party; but they are few. The bulk of it consists of young and silly partisans, who have joined it more for the sake of amusement and notoriety than for any other reason. They are guiltless of insincerity, in not publishing strong opinions to extreme consequences; for, in fact, they have never formed any opinions at all. They have but learnt by rote a set of phrase for which they shout. If guilty of dishonesty at all, it is only in pretending to decide on theological questions, while conscious that they are destitute of the simplest judgments of theological knowledge.

The manner of such a pretender is highly characteristic. It is marked by supercilious silliness and latuous conceit, assumed to hide the depths of his ignorance. It is sometimes difficult to maintain one's gravity, when one hears such a neophyte affecting the tone of a Doctor Seraphicus, and volubly pouring forth theological polly-syllables which he would be puzzled sorely to render into English. One is tempted to remind how few years have passed since he was nearly plucked for his degree, and to ask how long it is since he has acquired the power of construing the Greek Testament, wherein he was then so volubly docile.

To describe the costume, the phraseology, and the ritual of this party, would be a waste of time. Their peculiarities have been made familiar to all, by the pen of innumerable satirists. Who does not recognise, when he meets them in the roadway or the street, the clipped suit-collars, the stiff and tie-less neckcloths, the M. B.* coat and cassock waistcoat, the cropped hair and unwhiskered cheek? Who does not know that the wearer of this costume will talk of 'the Holy Altar,' and 'the Blessed Virgin,' of 'Saint Ignatius Loyola,' and 'Saint Alphonso de Liguori'? And that he will do his letters on 'the eve of St. Chad,' or 'the Morrow of St. Martin'? Who has not seen the youthful Presbyter bowing to the altar and turning his back on the people? Who has not heard him intoning the prayer, and preaching in his surplice on the 'holy obedience,' due from laity to priesthood? Who is ignorant that he reads the offertory after his sermon, and sends round his bags at the end of long poles, which are

hitterre . . . hostility to the Church of Rome.