

All Souls in connection with Purgatory, the Assumption of the Blessed Virgin Mary to commemorate the fable of her ascension into Heaven, Prayers addressed to the Virgin and Saints, the use of the Roman Missal instead of, or in addition to, the office of Holy Communion, Reservation of the Sacrament and its adoration on the altar. These are the questions in dispute to-day. And the most extraordinary and startling fact is that every single clergyman who observes these services and practices has solemnly sworn:—

"I assent to the xxxix. Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests and Deacons. I believe the Doctrine of the Church of England as therein set forth, to be agreeable to the Word of God; and in public prayer and Administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

In two ways is it possible to evade the evident letter of a promise, by interpreting, or rather by *misinterpreting* its plain language, and by rejecting it altogether. The early Tractarians adopted the first method, both are practiced by the Ritualists of to-day.

The first position is thus clearly stated by Pusey:

"There is nothing in our Articles which cannot be explained rightly, as not contradicting anything held *de fide* in the Roman Church."

By modern Ritualists the same position is taken:

"When we separate from the notion of substance everything gross and material, we may regard the term Transubstantiation as a convenient definition of the results of consecration which the Articles do not exclude."

—"The Doctrine of the Real Presence," by Rev. A. L. Lewington.

"I hold that the time has come when we must ourselves recognize the identity of our own teaching with that which is expressed in the Tridentine Canons by Transubstantiation."

—"The Doctrine of the Real Presence," by Rev. E. W. Urquhart.

"The Mass of the Church of England is identical with the Mass of the Church of Rome."

—"Parish Magazine," St. Margaret's, Leytonstone.

"The fact is then, I must conclude that the sooner we are rid of the xxxix. Articles the better. We can, and we must, and do put a Catholic interpretation on them as they are, but this is only *making the best of a bad matter*."

—Letter in "Church Review."

This last quotation carries us a step further and prepares us for the deliberate rejection of the Articles which we find to-day. Here are some selections:

"We venture to say, heresy has been practically triumphant for 300 years together through the Prayer Book. It was designed to be so, and it has been so."