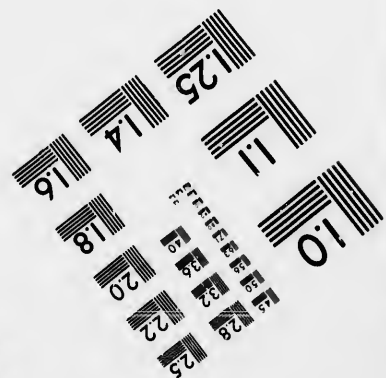
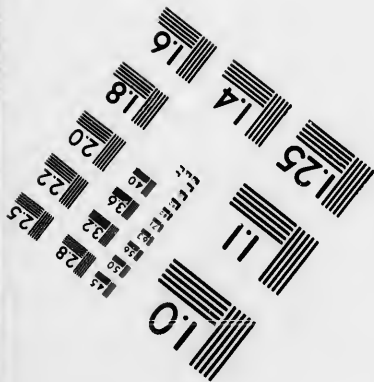
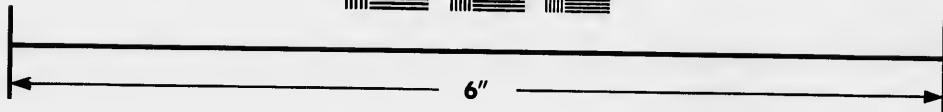
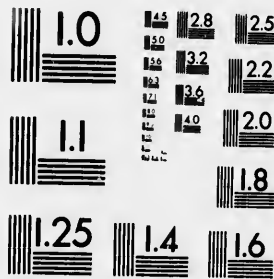


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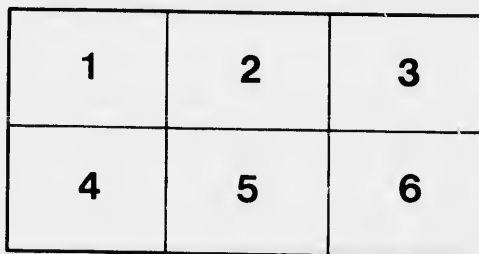
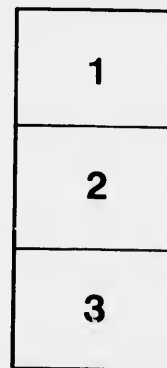
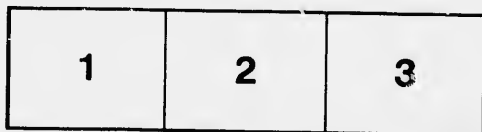
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8

RITUALISM.

THE

REV. J. J. ROY

(RECTOR OF ST. GEORGE'S PARISH, WINNIPEG.)

AND—

“A RITUALIST.”

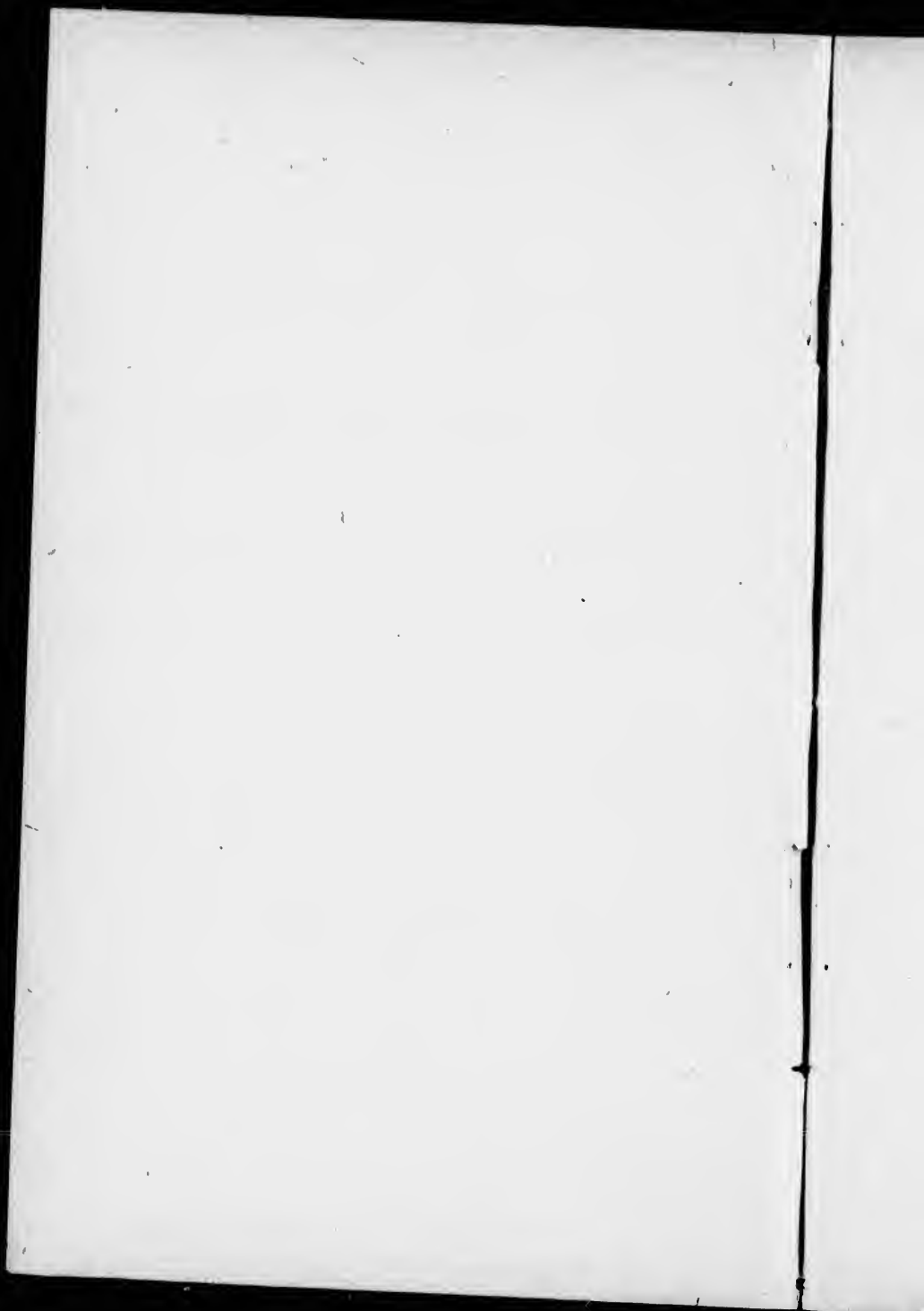
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"Whosoever through his private judgment, willingly and purposely, doth openly break the TRADITIONS AND CEREMONIES of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."—Article XXXIV.



I.

*Supplement to the St. George's Parish Visitor for
February, 1889, entitled*

"MASS FOR RITUALISM."

"Thy speech bewrayeth thee."—Matt. 26:
73.

So, we have come to having "Mass" said in one of the Anglican churches in Winnipeg. There was a "Mass" said in All Saints on the 12th inst. on behalf of the ritualistic Dr. King, successor of that antagonist of popery, Bishop Wordsworth!

"A Mass," have I said, (a word written at first with all simplicity and honesty) but, altered afterwards, (under pressure of shame and indignation) to the word "service."

And, later on, in order to gild still more the pill and enable us to swallow it more easily, we are told that St. George's, too, has got the "Mass."

My intention is not now to raise a discussion over the use of the word "Mass," however much it may smack of mediævalism and be repulsive to our people; but rather to point out what is implied in this "Mass" held at All Saints on the 12th inst.

On June 2nd, 1888, a petition was presented to the Archbishop of Canterbury, calling upon him to cite Dr. King, Bishop of Lincoln, to answer before him on a charge of having adopted Romish and illegal practices.

On June 26th, 1888, the Archbishop

wrote, declining to proceed on account of want of jurisdiction.

On July 28th and August 3rd, an appeal was heard by the Privy Council, which decided that the Archbishop had jurisdiction, and that the case should be dealt with, by him, according to law.

The "New York Independent," a competent and impartial judge, referring editorially to this trial, says that "The Bishop of Lincol'n persistently practices rites, in the forms of 'Masses,' etc., which have been condemned as Roman Catholic and illegal by the highest Court of Appeal, the Privy Council."

The "Record," one of the most influential Church papers in England, says of the Bishop of Lincoln:—"What Evangelical churchmen, and all moderate men of all schools, do feel very strongly indeed, is the wrong which the Bishop of Lincoln has done to the Church of England by laying himself open to this prosecution. He knew when he accepted an English bishopric, with its great position and income, and its inevitable connection with the State, what would be required of him * * * * He took all that the Church could give him of profit and influence, and, in return, has involved himself, the Archbishop of Canterbury, and in a degree every Churchman, in a turmoil, of which no one can see the issue * * His reckless, and we must add, most disloyal indulgence in all sorts of ritual practices, seems simply childish, although very mischievous, and disentitles him to the sympathy, which is asked, on his behalf, from Churchmen."

The following charges have been brought against the Bishop of Lincoln, and what aggravates his case is the fact that all these practices have been declared illegal, on several occasions, by the highest courts of the realm:—

(a.) The use of lighted candles on the communion table, or on a re-table or ledge immediately above the communion table, when not required for the purpose of giving light.

(b.) The mixing water with the sacramental wine intended to be used in the Holy Communion.

(c.) The causing or permitting to be said or sung before the reception of the elements, and immediately after the reading of the prayer of Consecration, the words or hymn or prayer, commonly known as "*Agnus Dei*."

(d.) The making, with his hands uplifted toward the congregation, the sign of the Cross.

(e.) The standing, during the service for the administration of the Holy Communion, with his back turned to the congregation.

(f.) While pronouncing the absolution and benediction, the making with his hands uplifted toward the congregation, the sign of the Cross, etc., etc.

Now, such are some of the charges brought against the Bishop of Lincoln, on whose behalf All Saints had a "Mass!"

But, after all, perhaps there may be here no cause for alarm. For all I know, it may be supposed that the "Mass" was on behalf of the Bishop of Lincoln's conversion!

Or, again, perhaps it might have happened that the "Mass" was an effort made to check the rising tide of Ritualism, which is threatening to flood Rupert's Land.

And it may perhaps not be beyond the range of possibility, that the "Mass" was said on behalf of our sleepy Evangelicals, teachers and doctors, laity and clergy, within and without the Synod, so as to lull them soft asleep, and so that they may only awake when their cherished principles have already been sacrificed to peace and tranquility!

Indeed, I am prepared to suppose almost anything to represent this "Mass" under a favorable aspect.

There is a strange coincidence, however, which leads me to think that the foregoing suppositions may not be all quite correct.

Archdeacon Denison, that indefatigable champion of Ritualism, he too, has thought fit to have a "Mass," *pendente lite*, and to ask his parishioners of East Brent, in England, to pray for the Bishop of Lincoln, whom he thinks to be wrongfully and unjustly accused!

And, at All Saints, there has been a "Mass" also, and some parishioners have been praying for the Bishop of Lincoln!

It strikes me, then, that the promoters of that "Mass" at All Saints must have been inspired by Archdeacon Denison, that inveterate champion of Ritualism; their "Mass" indeed betrays them; it implies full sympathy and hearty co-operation with the Ritualistic movement in England.
—*Ex uno disce omnes.*

II.

A "RITUALIST'S" REPLY.

To the Editor: I am indebted to you for the privilege of replying in the St. George's Church PARISH VISITOR to the article which appeared recently under the above heading as a supplement to the February number of your magazine, and I shall endeavor to do so if possible within the limited space which you have allotted to me.

I should like to say at the outset that when High Churchmen use the word "Mass" they mean by it simply the service for the Lord's Supper or Holy Communion, as contained in the Book of Common Prayer. The most ultra Ritualist means nothing more than this, and ignorance of that fact no doubt accounts largely for the suspicion and prejudice which the use of the word excites in the minds of some of our people. The name Mass, which has the advantages of being short, expressive and *English*, has been surrendered for years (like other good things—the title "Catholic" for instance) to the Romanists, but this has been done, not by authority, but by private usage, and we are endeavoring in the same way to restore it to its proper place in the phraseology of our church. There is nothing in it which necessarily implies either "medievalism" or Romanism, or which should render it "repulsive." It is found in Christian writings from an early date; it was used in England, not, be it remembered, to denote the Roman rite, but the Eucharistic service of

the English Church, both before and after the Reformation, and it has never been condemned by either church or realm. That it has the sanction of the *Church* is beyond question. (1) It was retained in the Prayer Book of 1549—the compilation of Cranmer, Ridley, etc., who thus stamped it with their approval, as it had the approval of the whole Church at that time; (2) the subsequent revisers declared that book to be a “very godly order, agreeable to the word of God and the primitive church,” and they described those who wanted it altered as persons “following their own sensuality, etc.,” (3) the whole clergy of England in 1562 declared, in the 36th Article of Religion, that the Ordinal of 1550, which contained as an integral part of it *the Mass*, name and thing, contained nothing “superstitious or ungodly.” (4) A like declaration has been made by every Anglican clergyman since that date (yourself included.) (5) The word is found in our present Prayer Book in such terms as “Christmas,” “Lammas” (originally “Loaf Mass,”) etc. So much for the authority of the *Church*. As to the *Realm* of England, it is sufficient to say: (1) That the Act of Parliament known as the first “Act of Uniformity” (2 and 3 Edward VI, c. 1) speaks of “the Holy Communion, commonly called the Mass,” declares that the Prayer Book of 1549 (which contained the “Mass” —name and thing) had been “*by the aid of the Holy Ghost, with one uniform agreement, concluded*” by the bishops to whom that work had been intrusted, and provides that “no open words may be “spoken in the derogation, depraving or

"despising of the same Book, or of any-thing therein contained." (2) The above Act is made *perpetual* by 5 Anne, c. 5 (1706), so that it is contrary to the Statute Law to speak in derogation of "the Mass"—*name* or thing, a circumstance which should have some weight with a journal professing an awful respect for Parliamentary pronouncements in religious matters.

And now to pass on to the particular "Mass" which forms the subject of your article. Had you indeed been willing as you professed, to represent it "under a favorable aspect," you might have said, what was the real truth of the matter, that in having such a special service of intercession the then acting rector and those parishioners of All Saints who attended it desired only to sympathize and unite their prayers with the thousands of our brethren, of all schools of thought, throughout the Anglican communion who took sufficient interest in their Mother church to pray for her at such a time. Similar services were held in many of the cathedrals and parish churches in England, attendance at which we know from the English papers was not made a party matter, and it might as reasonably be argued that because you and I both *dined* on that particular day, your humble servant was therefore "inspired" by the Rector of St. Georges' to do so ordinary a thing—and that I am of like tastes with yourself—as that the fact of Archdeacon Denison having said Mass on the day of the commencement of the Bishop of Lincoln's trial proves that the doughty Archdeacon "inspired" the service at All Saints, and that those who attended

it were and are in "full sympathy and hearty co-operation with the Ritualistic movement in England," yet that is a fair specimen of the "logic" of your article!

Speaking entirely for myself, however, I have not the least hesitation in avowing my sympathy with the cause represented by Bishop King; and that the weight of public opinion in England is overwhelmingly in his favor is evident to every one who has read the papers and watched the course of events there. It "speaks volumes," for instance, that the Church Association is having very uphill work in securing the necessary funds to carry on the prosecution, and what money they have got has been from a mere handful of subscribers; while the English Church Union has had an enormous influx of new members since the trial began, and money for the defence fund has poured in from thousands of subscribers—some two thousand pounds coming from the accused Bishop's own diocese.

In spite of what you say in your article I assert without the slightest hesitation that *none* of the practices with which the Bishop of Lincoln is charged are either illegal or have ever been declared so by any competent authority. The Judicial Committee of the Privy Council, and Lord Penzance, the Judge appointed under the "Public Worship Regulation Act," may have pronounced against them, but the Ritualists have refused to plead or answer in such courts and their judgments are treated with contempt by *all* churchmen—High and Low—alike, although at the same time Low churchmen are so incon-

sistent as to attempt to use these judgments as a whip for the Ritualists. I have myself seen the Rector of St. George's, for instance, officiating in a vestment which is "illegal" according to the judgment of these courts, to wit a *stole*, and I am pretty certain from what I have heard that a well known principle which they have laid down is continually disregarded at St. George's, namely that the Rubrics in the Book of Common Prayer are exhaustive, and that nothing which is not specifically enjoined in such Rubrics is to be permitted in the services of the church. It was on this principle that the interpolation of the words or hymns known as "Benedictus qui venit" and "Agnus dei" in the Communion Service were adjudged illegal. But if so the interpolation of any hymns, and especially of the words "Glory be to Thee, O God," and "Thanks be," etc., before and after the "Gospel" is also illegal, and the Rector of St. George's, who permits such a thing to be done, is in the same box with the Bishop of Lincoln as an offender against "the law," and the instances in which you are at variance with the same "law" might be multiplied almost indefinitely. What a nice time we would all have of it if High Churchmen were to *accept* the Privy Council judgments and adopt a policy of retaliation against their Low Church brethren!

I fancy your intense admiration for the "law" as expressed by those judgments would be somewhat abated under such circumstances. However, High Churchmen, and particularly the clergy, who are bound by the principle (Article XX) that the *Church*, and the Church only, "hath power

to decree Rites or Ceremonies, and authority in Controversies of Faith," are convinced that such matters are entirely beyond the interference of Parliament alone, made up, as it is in part, of persons of any and no religion—of Dissenters, Jews, Atheists and Heretics—and equally beyond the jurisdiction of the Secular Courts created by it, and so they have refused and will refuse to recognize such courts in any way whatever, no matter what may be the tenor of their deliverances.

Even the decision of the Privy Council that the Archbishop of Canterbury has jurisdiction in the case now pending has not been accepted without doubt by the Archbishop, who now again has taken that point *sub judice*, instead of saying, so far as it is concerned, "Rome has spoken, the cause is ended." Another point which the Archbishop has recognized as still *undecided* is whether the matters alleged in the complaint against the Bishop of Lincoln are really such as he can be called upon to answer to or be tried upon—although the Privy Council has "spoken" on that point also.

On the subject of Ritualism generally, and as an offset to your quotations from the "New York Independent," and English "Record," I submit the opinion of another and equally "competent and impartial judge," the eminent Congregationalist Preacher, Joseph Parker, who said recently: "The High Churchman is alone consistent in interpretation of the Book of Common Prayer. The Evangelical or Low Churchman has to play tricks with words, and perform many metaphysical miracles and

juggleries," and the following from the "Church Times" which is also, as you say of the "Record," "one of the most influential church papers in England." "We have already drawn attention to the unimpeachable witness of Dr. Parker * * * * * * * * to the inconsistency of the Evangelical position * * * * * nothing short of a close personal knowledge of their thoughts and ways could make any educated inquirer credit their astonishing ignorance of the whole literary side of the questions at issue; how completely they are the slaves of a factitious and legendary tradition, which causes them to believe that they are not only the most but the only, loyal members of the Church of England."

We High Churchmen must be allowed to consider ourselves at least as loyal and devoted churchmen as our Low Church brethren; we are fully persuaded that our principles and practices are entirely in accord with and in no wise contravene or exceed the church's formularies, and in consistently carrying them out we are prepared to bear patiently whatever of suspicion or abuse may fall upon us, having the bright examples of so many of the church's best sons before us, and knowing that the end is with God.

The charge of "Romanism" was bandied about long before the days of the so-called "Tractarian movement." It was made against John Wesley for instance, who calls it "a stale objection which many people make against anything they do not like. It is all 'Popery' out of hand;" and Baxter says: "Satan can use even the names of

Popery and Antichrist to bring a truth into suspicion and discredit." So too Selden, (table talk) "We charge the Prelatical Clergy with Popery, to make them odious, though we know they are guilty of no such thing."

With an apology for the length of this letter,

I am, sir,

A RITUALIST.

III.

THE REV. MR. ROY'S COMMENTS ON II.

The above letter states that the "Mass" at "All Saints," was simply a prayer on behalf of Mother Church.

Much anxiety and sorrow, among local churchmen, would thereby be removed, were it really so.

But, the fact that the celebrant of that Mass is a member of an ultra-ritualistic organization, the confraternity of the Blessed Sacrament; and the fact, that said Mass was reported next day, in the public press, without contradiction, as, "*a special Mass, at which prayers were offered on behalf of the Right Rev. the Bishop of Lincoln,*" preclude our giving to it Ritualist's interpretation, and forces us to say, that his statement of facts, is not correct.

Further, Ritualist, takes his stand on the prayer book of 1549.

Why not stand, as well, on the Roman Missal and Breviary, as so many of his *confreres* do now-a-days; these books have as much authority, in our present Reformed Church, as that Prayer Book of 1549.

Ritualist evidently ignores that ours is a Reformed Church and that our Prayer Book, is a Reformed Prayer Book ; and, that the Reformation was not brought about instantaneously, but gradually and progressively.

In 1534, the Papal Supremacy was abolished ; under Henry VIII the services were not reformed ; the Mass remained as it was ; monasteries were suppressed ; the Scriptures were translated ; and, the Litany was rendered into English. Under Edward VI, commissioners were appointed to revise the services ; this resulted into what is known as the Prayer Book of 1549. This revision was very incomplete. In 1550 another commission was appointed to revise that Prayer Book. The commissioners expunged, among other things, from that Prayer Book, the name "Mass" to designate the Holy Communion ; the word "Altar" as applicable to the holy table ; the mixing of water with the wine in the Lord's Supper ; the use of the wafer bread in the same ; the reservation of the Sacred elements ; the use of the chasuble, cope and other Romish garments, etc., in a word, the Revisers struck out the "Mass, name and thing" and gave us what is known as the Second Prayer Book of Edward VI, which came into use on All Saints' Day 1552, and which is substantially the same as the one now in use to-day, revised by Convocation in 1661 and which was the last Revision made by authority.

This appeal to the Prayer Book of 1549 in support of the "Mass, name and thing," is it due to ignorance or dishonesty ; or would it be that Ritualist's appeal to the

"Prayer Book" of 1549, in support of his "Mass, name and thing," is due to the fact, that the Prayer Book of 1549, is already in use in Ritualistic churches, as a preliminary step towards introducing the Roman Missal and Breviary? Of course, a "priest" requires a Missal and a Breviary, to chant the Mass.

In the above letter, an effort is made also to tack the Mass to the XXXVI Article. See, with what results!

That article refers strictly and solely to the Book of the Ordination Services; and in that Book there is not a word about the "Mass, name and thing." Said article was framed, expressly, to meet objections raised both by Puritans and Romanists, who pretended that the Ordinal contained some superstitions and lacked some essentials. In that sense, and that sense only do the church clergy give assent to-day, to this XXXVI Article. How could said article countenance the "Mass, name and thing" when the XXXI Article declared it to be "blasphemous fables and dangerous deceits." If the Ordinal of 1550, however, does not contain anything about the "Mass, name and thing" it does contain—"From the tyranny of the Bishop of Rome, and all his detestable enormities—Good Lord deliver us." Is this what Ritualists calls supporting the "Mass, name and thing!"

"Ritualist" would have our readers believe that: "The principles and practices of Ritualism" are entirely in accord and in no wise contravene or exceed the Church's formularies."

How conciliate such an extraordinary assertion with the fact that the ecclesiastical

courts have condemned *sixty-seven* ceremonies and practices symbolical of Popish Doctrines illegally introduced by the Ritualists into the services of our Reformed Church? Think, besides, what the founders of Ritualism, teach. According to Newman, the discarding of the Mass by our Reformers gives rise to "a feeling of indignation"—Pusey, "believes the Council of Trent, whatever its look may be, and our Articles, whatever their look may be, each could be so explained as to be reconcilable one with the other." Froude, regards "the Reformation as a limb which was badly set, and which must be broken again, in order to be righted." Froude says again, that our "Prayer Book has no claim on a layman's deference, as the teaching of the Church, which the Breviary and Missal have not in a far greater degree." In opposition to the statement made by Ritualist, we may quote also the views of those high in authority, well qualified to speak impartially on the subject of Ritualism. The late Archbishop Tait, said, speaking of Ritualism: "There are some of the clergy who are bent on restoring the Mass and the distinctively Roman doctrines which the country rejected at the Reformation." And the late Archbishop Longley spoke the following words, about the alleged soundness and loyalty of Ritualism: "I cannot but feel that those who have violated a compromise and settlement which has existed for 300 years, and are introducing vestments and ceremonies of very doubtful legality * * * * * are really doing the work of the worst enemies of the Church." If t. destroy the Refor-

mation, and do the work of the "worst enemies" of our Reformed Church, is the aim and object of the Ritualists; we can understand what they mean, when they speak of loyalty and devotion to the Church. Evidently, they refer to the Holy Roman Catholic Church, with which, the Ritualists earnestly yearn to be united!! "Ritualist," pleads in our columns, for mutual toleration on the ground of the pretended insignificance of the ritualistic practices and ceremonies.

St. George's, it seems, is liable to prosecution for using the "black stole" and singing both before and after the gospel. St. George's would not be put up to so much trouble, for such trifles, and would give them up at once, were they illegal and the cause of any mischief; because, they are looked upon as insignificant.

But as to those ritualistic practices, such as those in use at "All Saints" and advocated by Ritualist, they are not insignificant. Dissembling ritualistic priests, who have a purpose to serve, and reckon on the general ignorance of their unwary flock in those matters, may say so. Their assertions are of no account, in this controversy. Ritualistic vestments, ornaments and gestures, however absurd and silly, are none the less symbolical of important doctrines. If not so, why should the Reformers have rejected them; when they rejected the very doctrines they are said to symbolize? And, if not so, why should these practices be restored by those Ritualists, known to hold Romish views, and honest enough to speak out clearly their convictions? The Bishop of Lincoln clings tenaciously to his "Altar

lights," "Signs of the Cross," "Agnus Dei," "Ablutions," etc., because he declares "the struggle to be for the sacerdotal character of the Christian Ministry." And Archdeacon Denison, is reported by the *Church Times*, to have said in regard to the Romish doctrine of the Real Presence—"That all ritual and ceremonial came out of the holding and teaching of that doctrine, and were nothing without it."

Well may our church laity, as they see the services of their church revolutionized, ask, what it does mean—Dissembling Ritualists will say, that all this millinery and theatrical display, is purely a matter of artistic taste; and that it is of no consequence. The present Archbishop of York does not regard the ritualistic practices as meaningless, when he says: "The use of strange vestments and ceremonies, which neither we nor our fathers have seen, has often been spoken of as childishness and frivolity. I have never been able to regard it from its ridiculous side. I believe it has gone along with a deliberate intention to alter the doctrinal position of the Church of England, by introducing into our services, ornaments, vessels and gestures, which are not prescribed in our Book of Common Prayer." Ritualistic innovations, then, have a profound significance which history has deeply stamped upon them; and, they should be dealt with, not on the ground of their childishness and absurdity, but as the ensigns of what they symbolize. This leaves no room for Ritualism in our Reformed Protestant Church, if we are not to return to mediæval superstition and darkness. It is idle for the Ritualists to

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pretend that they are only seeking to bring us back to Catholic and primitive principles. The Reformers have done that long ago; and they are repudiated, nay, in some cases, anathematized by the Ritualists. Let the Ritualists be honest and speak out as they think. They want nothing less than the restoration of Mediæval and Latin Christianity in our Protestant Church, with a view to union with Rome. Their plan, in the execution of this purpose, is to familiarize first, our people, with the vocabulary and ritual of Rome. And so we are to say no longer, the Lord's Supper but the "Mass;" the Holy Table is to be called "An Altar;" the Rector must be styled a "Priest;" and the plain white surplice and black stole is to be replaced by the "Mitre," Alb, Cope, Chasuble; and the simplicity of our worship cumbered with the ornaments, genuflexions, and ablutions of Rome. Once Rome's outward garb assumed, Rome's doctrines will easily be accepted, think these Jesuit-Ritualists. Neyer, dear reader, disconnect ritualistic practices from the doctrines they symbolize; and you will find no more room, in our Protestant Reformed Church, for the Ritualist, than for the real Jesuit.

The large question also, of the competency of the courts is raised by "Ritualist" as a means of throwing *dust in the eyes* of ignorant and unwary Protestants.

Still, Ritualist himself acknowledges, that his favored tenets have been condemned by the highest courts of the Realm. And these courts, did not make the law, as Ritualist's letter would seem to imply, but simply expounded the law. It is a

notorious fact, that the Ritualists themselves, were the first to appeal to, and to recognize the competency of the courts, they now repudiate. The English Church Union, no mean authority among Ritualists, in a circular, dated Dec. 1866, p. 256, made the following declaration :

"The desire of the Union is to defend the Ritual Law of the Church of England. * * * * It is difficult on some points, to ascertain what the law of the Church exactly is. The only method of ascertaining it must be found in the Courts of law. Hence arises the necessity for legal investigation. When then the law has been clearly defined, we must be ready to be guided by it, we must neither fall short of it on the one hand, nor go beyond it on the other."

Such were the professions of the Ritualists, twenty years ago, about the competency of the Courts, they reject to-day. They had no idea, then, that *sixty-seven* of their practices and ceremonies, would be condemned by those courts. We can understand the Ritualists seeking to-day to keep out of the reach of such courts, when they are still writhing under the sting of sixty-seven lashes inflicted by the judgments of such courts ! The Ritualists flee from existing courts, and well may they ! They seek courts of their own, with little chance, however, of success, as no two Ritualists are agreed, as to what should be the new Courts, devised to meet their own special case. This question of courts is a vain subterfuge. The real question at issue, is not one of courts, but whether the Ritualists should be permitted to

revolutionize our church, and still remain in it. Bishop Wordsworth, of St. Andrews, writes to the point: "When English churchmen appeared to be scarcely awake to the upgrowth of an extreme doctrine upon the Holy Eucharist, which has now reached such formidable dimensions that it threatens to undo the work of the Reformation in that particular, we ventured to stand up against it. * * * * *

What was the result on the part of Churchmen in England who favored the extreme doctrine which we ventured to condemn? Though our Court of Appeal was a purely spiritual body consisting only of Bishops, with a lay assessor, we met with no more forbearance personally, and our judgments were received with no more deference by those I have alluded to than if the said judgments had been pronounced by Lord Penzance."

And Bishop Alford's words, in a letter to the *Times*, dated April 20th, 1889, are well worth reproducing:—

"It is not in reality a question of courts that disturbs us, but the judgment of those courts on the question of Holy Communion in the Church of England. The whole question of sacerdotalism is involved therein, and therewith the standing of the Church of England as a Reformed and a Protestant branch of Christ's Church. At present the legal decision is against the ritual of the Mass with its teachings in the Established Church of this Realm. The question is, shall that ritual be sanctioned? The Ritualists say, "it must." Englishmen cry, never!"

"The very instances," said Dr. Baring,

the late Bishop of Durham, "in which the Church Association obtained a favorable judgment have exhibited indisputable evidence that where there existed disloyalty to the Church of England, and a yearning towards the doctrine and ritual of the Church of Rome, the practices condemned, have with some trivial change, been persisted in ; and that no amount of legal proceedings will make the foolish wise; or the *traitor* to his church, *loyal* ; or the *Jesuit*, *honest*."

Those who have the welfare of our church, and the salvation of souls at heart, but are reluctant to oppose Ritualism for the sake of peace, I would ask to reflect seriously and prayerfully over the following words of Dean Burgon, in a sermon preached Oct. 13th, 1878, before the University of Oxford. Dr. Burgon, as every body knows, was no Low Churchman, and still he says, in an Oxford pulpit, of Ritualism : "It really would seem as if a miserable endeavor to familiarize our people with Romish dresses, Romish gestures, Romish practices, Romish phraseology, Romish doctrines. * * * * * A material theory of the Holy Eucharist—repudiated by all the formularies, and ignored by all the doctors of our Church—lies at the root of this new development of error : together with the impetuous advocacy of the practice of habitual auricular confession. What would such men as Cranmer, Andrews, Hooker, Laud, Sanderson, Bull, Pearson, Beveridge,—what would the framers and revisers of our Book of Common Prayer have said—could they just now appear and stand among us ? Mean-

time, the weaker disciples of this new sect—(for a sect it is)—the rank and file of this wholly uncatholic movement,—indulge freely in (what may be called) the *millinery* of the subject; display a passion for bright colors, worthy of the silliest of the softer sex: come into church looking positively *smart!*"

The Dean of Chester in that same sermon, says again: "I utterly deny that the revival of Mediaevalism is any outcome of Faith at all. As seen among ourselves, it is notoriously the product of nothing so much as vanity, and self-will. Very lawlessness is it, from first to last; an immoral, and (what is singular) an utterly demoralizing thing. But the worst feature of all is, that it is effectually paving the way for unbelief—making common cause with it—lending it a helping hand. Yes; for whatever reason, the oscillations of a thoroughly unsettled mind are ever to and from the opposite poles; of debasing superstition on the one hand—of the belief in nothing, on the other. The realms seem very different, but their confines more than meet. No boundary line will ever be effectually drawn between them. Natural boundaries they have none."

There is much that is timely and has a local application in this sermon of Dean Burgon. And facts to be seen at no very great distance, fully bear him out.

IV.

"RITUALISTS' " FINAL REJOINER.

To the Rev. J. J. Roy:

I have received the fly sheet which you have been good enough to send me, containing my letter commenting on your article entitled "Mass for Ritualism," and your reply to it.

The latter, from beginning to end, is mere "dust throwing," and I must ask the impartial reader of this controversy not to be blinded by it, but to keep these very plain facts steadily in view:—

(1) It is a fact beyond all possibility of dispute—I repeat it with the book itself before me—that "the Mass," name and thing, *does* (in spite of your denial) form part and parcel of the Ordinal of 1550, and I now enlarge upon my former statement on this point by calling attention to the further fact that the Ordinal in question distinctly *required* the use of the adjuncts and ceremonies for which Ritualists now contend. Here are some instances. "Priest," "altar" and "eastward position," all in one rubric, which reads, "The priest standing humbly afore the midst of the altar shall say, &c.;" "vestments" (copes, albes, tunicles, &c., all named); the "mixed chalice"—the priest being ordered to put "wine into the chalice * * * putting thereto a little pure and clean water, and setting both the bread and wine upon the altar;" "wafer bread;" the singing of "Benedictus qui venit" and "Agnus Dei;" the "sign of the cross" (inserted in severa

places in the text); altar lights; prayers for the faithful departed, &c., &c.

Now, you admit that the XXXVI Article was framed to meet two classes of objectors—Puritans and Romanists—and it must be perfectly obvious that the objections of the latter are intended to be met by that part of the Article which in effect declares the sufficiency of the Ordinal in question for its expressed purpose, namely the *continuation* in the Church of England of the Orders of Bishops, Priests and Deacons which had been in Christ's church "from the Apostles' time," and as to the Puritans, it is needless to remark that their objections have all along been to "mass," "vestments" and the other matters enumerated above—all of which things are declared by the Article to be free from superstition and ungodliness.

With what degree of "mental reservation" you subscribed to that declaration I know not, but you subscribed to it all the same!

(2) Article XXXI cannot be tortured into a condemnation of the Mass. It does not say that the Mass, or even the sacrifice of the Mass, is a "blasphemous fable, &c." How could it do so when, as I have clearly shown, Article XXXVI declares it to be neither superstitious nor ungodly? No, Article XXXI condemns (and rightly) a vulgar and at one time commonly received opinion about it, but says nothing against the Mass itself, and your attempt to mislead your readers on this point is, to say the least, most disingenuous.

(3) As further proof of my contention, it

is a well established fact that in the very Convocation which ratified the Thirty-nine Articles an attempt was made to introduce a Canon which would have required that each communicant should declare that "he detests and renounces the idolatrous Mass," and that the Convocation threw it out.

(4) The prayer, "From the tyranny of the Bishop of Rome and all his detestable enormities, Good Lord deliver us," to which you call attention with such a flourish of trumpets, proves nothing for your side, but ought rather to acquit Ritualists of at least one charge that is brought against them by unthinking and unscrupulous persons—that of "Romanism"—for that prayer was used in the same service with the Mass and all the ceremonial "adjuncts" for which we contend, and this is proof positive that the Reformers of our Church, whatever they may have meant by the phrase, did *not* include these things amongst the Pope's "enormities."

(5) We have a perfect right confidently to appeal to the Prayer Book of 1549, but *not* (as you falsely represent) because we assert that it has in itself any authority in the Church to-day—and I must refuse to believe, in the absence of proof, that it is now "in use in Ritualistic Churches" as you say,—*that* I believe to be a false statement—as false, and as senseless too, as the one you add to it about the Roman Missal and Breviary. The ground of our appeal to the book in question is that it fully and faithfully represents the authoritative teaching of the genuine Reformers of the English Church. The "Second Book," to which you refer, was put forth distinctly

as an unwilling concession to a set of curious and mistaken men, and with a strongly worded declaration (which I have quoted from in my former letter) in favor of the Book it was intended to replace.

(6) The Second Book did not receive the unanimous assent of the Church as the first had done, and as Dr. Morgan Dix states, it "never came into use, but fell, stillborn, into its tomb"—the just and proper fate of so weak and wretched a compromise of Catholic truth.

(7) In each subsequent revision of the Prayer Book the tendency has been to return to the Book of 1549, and the Book now in use has just those points of difference from the Book of 1552 that exist between High and Low Churchmen. In fact it would almost appear that Low Churchmen are laboring under the strange hallucination that the Book of 1552 is the one to which they have given assent, and not the final revision of 1662, the former so much more nearly representing their opinions than the Book of "Common Prayer" and "Rites and Ceremonies" to which they so loudly profess to be attached, whilst *in practice* treating many of its provisions with contempt.

(8) And as I have before pointed out, there is the same wide discrepancy between the professions and the practice of "Evangelicals" in the matter of the so called Ecclesiastical Courts.

Certain tribunals set up by Parliamentary authority alone—without the consent, and as a matter of fact in direct opposition to the wishes and rights of the Church—are dubbed "the highest Ecclesiastical

Courts," and you profess a tremendous respect for their deliverances. But the present correspondence has shewn that in certain specific matters connected with the services at St. George's you have gone on either in blissful ignorance of, or supreme contempt for "the law" as laid down by these same Courts. But you say you mean nothing by it! If that is not "formalism" pure and simple, I would like to know where the real article is to be found! Fancy a lot of people met together for divine worship standing up of one accord and singing words of praise and thanksgiving to God—and yet attaching "no significance" to the act!

You are quite mistaken in stating that I plead for mutual toleration on any such ground as the "insignificance" of the things High Churchmen are contending for. I do not wish to boast unduly, but I think that on all hands we attach a very real significance to all that we do in the worship of God, and that not many examples are to be found amongst us of such trifling as you have confessed to in what surely ought to be a very serious and solemn matter.

(9) We hold that the "ceremonial adjuncts" which I have shewn above are declared by the Church of England to be neither superstitious nor ungodly (in opposition to the Puritan assertion that they are both) are also positively enjoined in the present Prayer Book; that they ought therefore to be used, and that their use is (a) to glorify God, by adding dignity and solemnity to His holy worship, (b) to edify man by inculcating and aiding his faith in

the very doctrines which you say they signify.

(10) And this brings me to another of the misstatements with which your articles literally teem!

You would lead your readers to suppose that the doctrine symbolized by "lights," "vestments" etc., has been pronounced against by the Courts above referred to. The exact contrary is the truth. In the case *Sheppard v. Bennett* the Catholic doctrine of the mass was fully upheld, and "therefore" as the *Church Times* points out, "the subsequent proceedings of the Church Association are utterly inconsistent with that respect for its favorite tribunal which it so loudly proclaims. By its persistent and irreconcilable attitude of intolerance the Association has gone clean contrary to the dicta of the Judicial Committee." And not only in the judgment now cited is the doctrine we contend for fully upheld and endorsed, but it was declared by the Ecclesiastical Judge of Arches to be the church's "*only harmonious doctrine.*"

(11) Under such circumstances the entire justice of these words of the Bishop of Ely in a recent charge to his clergy will I am sure be recognized by all fair minded men :
 "We have recently seen a renewal of the prosecutions for excess of ritual * *
 Of course, I am not going to give my opinion on the particular questions which are now before the courts of law. But as regards such trials generally, I think I may point out their extremely *mean* character. Particular practices are objected to, not for their own sake, but for their supposed

meaning, their supposed connection with some doctrine. Now the reason I say these prosecutions are mean, is that they are resorted to for the purpose of attacking doctrines which the movers object to * * but which when they have been *directly* attacked, *the courts have refused to condemn*. If the courts of law cannot be used to forbid such teaching, I think it is not straightforward to call upon the court to forbid some form, some action, about which no one would trouble himself were it not supposed to involve that very teaching." Doubtless it is this phase of the question too which has called forth a vigorous remonstrance against the ritual prosecutions now pending, which at latest accounts had been signed by over eighty thousand persons.

(12) I think I have already, in my first letter, sufficiently indicated the reasons for Ritualists refusing to recognize the courts now claiming jurisdiction on Ecclesiastical matters (and it will be seen from what is here shewn that the reasons you allege are not the correct ones) but I will now add that besides possessing no competent jurisdiction these courts have proved themselves unworthy of respect by an utter lack both of technical knowledge and of honesty in dealing with ritual cases. The first was exhibited in "Liddell v. Westerton," where the formal judgment of the court was based on a sheer blunder; and as to the second (intentional dishonesty) we have the testimony of Sir John Taylor Coleridge, one of the first jurists of his time, who said that the Privy Council "abolished the rubric which it professed to interpret,"

and of Chief Baron Kelly, a most eminent common lawyer, who said of one of their decisions that "it was a judgment, not of law, but of policy." And as to their clearing up "doubts" about the ritual law of the Church, it is sufficient to state that the Privy Council judgments have been one series of ridiculous contradictions, which if at all binding on us would render it next to if not absolutely impossible to carry on our public services. Here are some examples. They have ruled :

Twice that the Ornaments of 1549 may be used ;

Twice that they may not ;

Once that "standing before the table" applies to what follows :

Twice that it does not ;

Once that wheaten breads may be made round ;

Once that they may not ;

Once that the Injunctions of Elizabeth are inconsistent with her Prayer Book ;

Once that they are not ;

Once that a cross may be placed over the holy table ;

Once that it may not ;

Once that the priest when consecrating may stand in front of the table ;

Once that he may not !

And it is quite possible that they may have, as you say, condemned "sixty-seven" ritualistic practices—and endorsed them as well !

If anyone would like to see this matter of Ecclesiastical Courts more fully discussed, and the reforms demanded by Ritualists clearly set out, I would refer him to the file of the "Church Times" in the

Historical Society's Reading Room (City Hall Building) and particularly to an article entitled "The Dean's Eristicon" in the number for 12th April, 1889 (P. 341).

And now, with the facts thus far disclosed in view, I would ask the candid reader of this controversy to consider again for a moment more particularly the utter inconsistency of my opponent—the necessity he must have been under to exercise qualities commonly attributed to the Jesuits in order to attain to the rank, prestige and emoluments of his present position. Indeed it must be abundantly evident that he never could have got there unless guided by some such principle as "the end justifies the means," for, to accomplish his object he (1) submitted to ordination as "a Priest in the Church of God," whilst hating the very name of Priest; (2) solemnly accepted and assented to a "Book of Rites and Ceremonies," whilst despising the rites and ceremonies therein contained; (3) subscribed to a declaration (Art. XX.) which speaks only of *the Church* as having "power to decree Rites or Ceremonies and authority in controversies of Faith," and yet he asserts that such power and authority reside in a civil tribunal; (4) subscribed to a declaration in favor of "mass," "vestments," "altar lights," etc., his real sentiments being that the first is a "blasphemous fable and dangerous deceit," and the others "Popish enormities," and so on *ad infinitum!*

But I must here add that, worst of all, it is a matter of common belief in Winnipeg (and has never, I think, been contradicted) that he has been guilty of a gross

breach of a perfectly plain and unambiguous law of the Church, commonly called the "Table of Prohibited Degrees"—an offence from which the saintly "criminal" of Lincoln would shrink with abhorrence, and which makes it simply preposterous that "the Rector of St. George's" should set himself up as an accuser of his brethren.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the *beam* that is in thine own eye!"

One word more and I have done.

The side in this controversy which is usually charged with "Priestcraft" and "alienating the laity" is championed in the present instance (although very unworthily) by a layman, without assistance from any clergyman, and as a matter of fact against the expressed wishes of his own Parish Priest, who dislikes controversy—the other side being taken by a clergyman. I call attention to this because it serves to illustrate a marked characteristic of the Catholic Revival, which is, and all along has been to a very great extent indeed a *laymen's movement*—and this shews the hollowness of the charges I refer to. The truth is that nothing has so stirred the enthusiasm and increased the love of the Anglican laity for their church—and at the same time dismayed her enemies (both within and without) as this same Catholic Revival.

I am, etc.,

A RITUALIST.

POSTSCRIPT.—I think that you would have no difficulty in accepting my account

of the particular Mass which gave rise to this correspondence if you were not so exceedingly anxious to put a wrong construction upon it. A moment's friendly conversation with the then acting Rector of All Saints', or with any parishioner who had been present, would have elicited the fact that neither the service as a whole, nor the special prayers said for the Bishop of Lincoln were of a partisan character, but followed (as far as could be ascertained) the example of the services held at the same time in so many churches in England. Other "special prayers" were also used (as for instance for the Bishop's Judges) and your attempted distortion of the facts of the case is I am sure most offensive to all concerned.

It is just the spirit which you have shewn in this matter that has done so much latterly to reduce Evangelicalism from its former respectable position as a school of thought to the level of a mere contentious faction, and troubler of the Church.

R.

