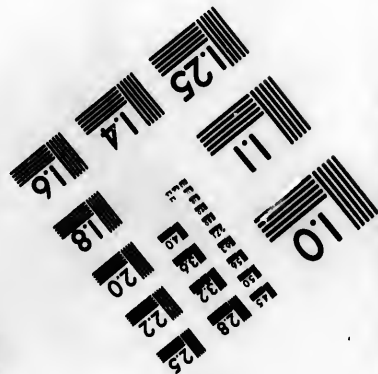
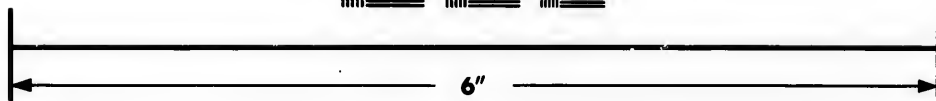
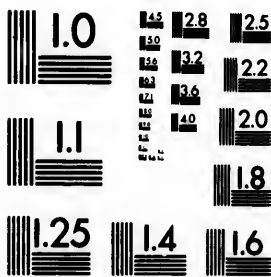


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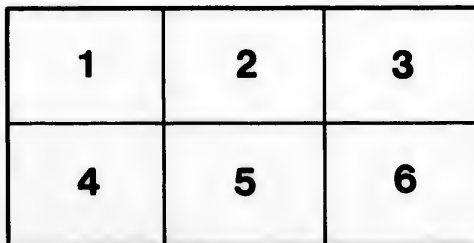
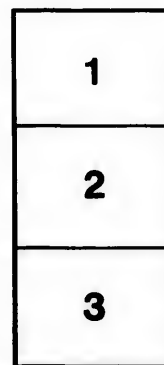
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Church Association of the Diocese of Toronto.

OCCASIONAL PAPER, No VI. 1874

READ! MARK! LEARN!

The manner in which the Address of this Association was received by the friends of Ritualism must be still fresh in the memory of the Churchmen of this Diocese.

In answer to the general statement there made of the existence and growth of innovations in our services, and of the Romanizing tendency of the teaching of some professing to be members of the Church of England, it was insisted that such a state of things did not exist. The Association was vehemently attacked for daring to say that matters in this country warranted it in calling the attention of the members of our Church to the work that was going on. Our opponents freely accused us of overstating the case; they called our assaults libellous, and alleged that they had no disposition to go beyond the laws. In the Occasional Papers thereafter issued, attention was called to particular instances in which attempts were being made to introduce systematically the disguised Popery of Ritualists and Tractarians. Thereupon a general plan of repudiation was commenced on the part of the accused. Romish books were freely circulated, but nobody could be found to father these publications; strange services and societies were inaugurated, but suddenly they ceased to have either followers or members. Hands were uplifted in holy horror at those and the like charges being brought against any member of the Church of England in Canada. An attempt was made to create the impression that all that we complained of in our Church happened by chance, and that no one was responsible for it. "The officers are, for the most part, strangers in this country, and have established themselves in this parish; and, *in opposition to the expressed wishes and protests of the clergy thereof, have instituted lay services and*

carry on Sunday Schools without clerical supervision?" Such was the response to our exposure of a Romanizing Guild in one of the Parishes of Toronto. It is now notorious to all men that one of the clergy of that very Parish was then, and still is, giving hearty countenance and encouragement to that very Guild!

But before long it was found that such denials availed but little those making them. The evidence was too strong, and it was discovered that these innovators were adding to their original sin of attempting to unprotestantize our Church, that of untruthfulness. Thereupon a complete change has been made in their base of operation. No longer do they deny the work on which they have entered; but they boastfully set forth the platform on which they stand. This Association dared not have charged Churchmen with so deep laid a scheme as that which is now admitted by themselves; not because we did not feel that the small beginnings would end in such teaching, but because we had no distinct proof that the scheme had so far progressed. In the Capital of the Dominion ritualistic excesses have produced their natural results of strife, divisions, perversion, and dissent. A clergyman has already led the way in going over to Rome; a large congregation has broken off from our Church and allied itself to the New American Episcopal Church under Bishop Cummins; and now at length the teachings which have begot such results are boldly set forth in a volume recently issued from the Canadian press, styled "*Vox Dei aut Vox Populi*." Let us learn from themselves what they delight to be called, what they believe and teach, and to what they desire to bring the Church of England; and then let each member of the Association buckle on his armour and set himself with earnest fidelity to counteract the plot thus displayed.

The preface of this book thus begins with unblushing effrontery:—

"Doctrines, opinions, and expressions distasteful to Protestant ears will here be freely advocated and used without apology. A Catholic protest, couched in Protestant phraseology would be as much an anomaly as a Catholic exposition of the truth without the whole truth being given. Hence the dishonest doctrine of 'Anglican Reserve' will find no place in these pages."

"As the writer of these pages, like so many of those inter-

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ested in the Catholic revival, *has come up from the lowest depths of Protestantism to a full realization of the blessedness of Catholic doctrine and ritual*, he feels that it would be selfish to deny a helping hand to those still groping in that darkness out of which, by God's grace, he has happily been lifted."

At page 7 the like bitter antagonism to Protestantism again appears: "*The Church of England is Catholic, and in no way is entitled to the opprobrious epithet of 'Protestant.'*"

It is to be observed that these men, no longer satisfied with the Oxford name of "Anglican," desire nothing less than to be called "Catholics."

"The battle has widened out on to a larger field,—the real struggle has a larger scope,—we have to come out of mere Anglicanism to the higher standard of Catholicism. *As Protestantism is mere incipient Rationalism, the first duty of Catholicism is to throttle it*; we must clear the field first, that the grand, the only real struggle, may be set between Catholicity and Rationalism itself."

The writer proceeds to hope that the time will come when "*men shall loathe as now they love the name of Protestant.*"

He next proceeds to attack boldly the foundation of our religion, and to put in its place the Romish teaching which appears so dear to him.

"Instead of *the immoral gloss of Justification by Faith, or the wretched figment of private judgment, She must make the belief in the real objective presence of Christ in the Sacrament of the Altar the Articulus Ecclesie Stantis vel Cadentis.*"

"Looking from our stand-point as laymen, we must confess that the Evangelical party will have a very difficult task if they think they can crush out Catholic teaching from the Church."

"Doubtless the Catholic party is small, but it is in earnest; and is a compact body, with a more powerful bond of sympathy than a creedless, indifferent, worldly opposition, or an ignorant fanaticism can boast of. *The great reason of this is, that as a*

general rule Protestants do not believe in anything at all beyond their own personal infallibility, except, perhaps, in some little heresies they nurse and keep warm."

"In fact, Evangelicism is unconsciously doing our work for us, for it is bringing Protestantism face to face with its most deadly enemy, the Truth."

The writer proceeds to object that "priests are allowed to travel out of their own parishes, and lecture on *Martin Luther or some other heretic*, to the great scandal of Churchmen."

He admits that "there have always been two parties in the Church, one in favor of and the other averse to sacramental teaching and ritual expression; in fact, as a learned writer has remarked, two separate religions."

The author then for a moment approaches the Confessional, and relieves himself after this fashion: "We are aware that we are in a decidedly unpopular minority, and if we measure opinion by things earthy, our protest will have but little weight with the masses." We thank him heartily for this unwilling testimony to the sound Protestant feeling that pervades the members of our Church.

At page 24 we may ascertain what an immense step towards Rome men nominally in our communion have taken. We learn most distinctly that with them the difference between "Catholic" and Roman Catholic does not in reality exist. The former name is used lest the latter should at once startle their followers; but under the appellation assumed by them the errors of the Church of Rome may equally well be taught, and as they have already glided from "Protestants" to "Anglicans," and from "Anglicans" to "Catholics," so in due time the prefix of Roman will appropriately be found added to their present title.

The subject of the Lord's Supper is ostentatiously headed "*The adoration due to Christ, really, actually, and objectively present in the Sacrifice of the Mass;*" and so that there may be no misapprehension on the subject, the following note is appended: "*This old English name for the holy Eucharist is used without apology.*"

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communicant may "eat, drink, holding in thy palm Jesus Christ, the Son of God, the Saviour."

"It can be confidently asserted," continues the writer, "that no doctrine of the Church which rests upon such a thoroughly Evangelical basis, has been, since that Reformation by men called Blessed, so doubted, obscured or ignored, as the Doctrine of the Real Presence—a doctrine so plainly set forth and commanded by our Blessed Saviour himself, and for fifteen centuries the united belief of all Christendom."

"The Holy Catholic Church has ever taught that the Sacrifice of the Mass is propitiatory and impetratory, both for the living and the faithful departed; and that to the real presence of the Incarnate Son of God, latria, or the highest worship, is due."

Further on it is alleged "that the State upholds the Church in teaching the doctrine of the adorable Sacrifice of the Mass." This subject is concluded with the following thoroughly Popish view of the matter:

"Then on the altar of the Cross; the 'despised and rejected of men,' 'the Man of Sorrows,' but still the Great God Eternal; now by the hands of his priests under the form of bread and wine, but still the same God, Eternal in the Heavens, the Man Christ Jesus." "Though an unbelieving world may scoff, shall not we, when we repair 'To the sacred Altar Throne, where Jesus' heart doth beat,' and enter into the mysterious presence of Him who one day must be our judge, seek to make reparation for the indignities which He in his voluntary humiliation under the form of bread and wine—'a prisoner of love'—is subject to."

Again, observe the Romish errors systematically inculcated by such novelties as candles, flowers, crosses, and the like "innocent" innovations on the Communion Table:—

"How gladly, when his task is over, does he take refuge in the Sacramental Presence of his Saviour, and there, when the twin lights burn upon the Altar, or the soft glow of the sacred lamp keeps watch before the Tabernacle, hold converse with Him

whom his soul longeth after." And finally *Transubstantiation* as thus assumed to be accepted alike in the Churches of England and of Rome, is said to be a doctrine "which, *if mutually explained, could be conscientiously embraced by both communions as identical.*" In reality, the doctrine of the Reformed Church of England,—the doctrine of the New Testament,—that Christ is really present in the heart of the faithful communicant, is utterly irreconcilable with the idolatrous sacrifices of masses, which our Thirty-first Article pronounces to be "blasphemous fables and dangerous deceits."

In advocating "Prayers for the Dead," the writer again shows forth his anti-protestant feeling and his approval of Romish teaching. "If," he says, "*the Bible, and the Bible only, is to be the touchstone by which Catholic doctrine or ritual is to be tested, it will be extremely difficult to ascertain exactly what the Church, 'the Pillar and the ground of truth,' teaches.*"

"There is no doubt," it is admitted, "that Holy Scripture gives no direct injunction to pray for the dead." The Bible not sustaining the position, the Homily on the subject is next dealt with. "It may be said that the 'Homily on Prayer,' which lays down the untheological assertion that 'the soul of man passing out of the body goeth straightway either to Heaven or to Hell, whereof the one needeth no prayer and the other is without redemption,' is an authoritative condemnation of the practice, but the glaring dishonesty and wilful perversion of truth which it displays 'makes it a standing disgrace to us before all Christendom.'"

At page 59 the odious materialistic doctrine of salvation through the stomach is thus inculcated: "Surely with this high authority for the usage of this condemned passage, it is not too much for the devout Catholic to believe that *when he 'Eats the Body of his God' in the mystic Sacrament of the Altar, his soul is fed with 'Bread of fatness—Royal Food.'*"

Again do these self-styled Catholics prove the fitness of the prefix of Roman: "That the Church has exalted Marriage into a Sacrament, must be a sufficient plea against any attempt to deduce

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from these remarks any disrespect to the Holy Ordinance." Celibacy, however, is to be preferred, because, in addition to other reasons, the celibate, "like S. Francois Xavier, can go among the heathen; like S. Charles Borromeo, face the pestilence; or in the back-woods, among an Orange congregation, can boldly preach the gospel, and accept 'angry scowls, social excision, and Protestant mobs.'"

Again do these so-called Catholics prove themselves to be Romans: "*To a Catholic mind a belief in the efficacy of the suffrages of the Blessed must be an inevitable accompaniment to the doctrine of the communion of saints.*" "To limit our request for the brethren to pray for us, to those in the flesh, would deny a cardinal part of the creed." "But"—it is added—"the abuse of anything does not take away the use of it; and we are content to return to the primitive teaching of the Church, and say with our brethren of old: '*Holy Mother of God, ever Virgin, intercede for me with the Lord our God. Pray for me, Blessed Peter. O, Angel of God, who art my guardian, enlighten, keep, govern and direct me this day, who by the Divine goodness am committed to Thy care.*'"

The crossings of the Church of Rome are thus enforced:—"As there is a most foolish objection to this beautiful and primitive custom, it may be well to describe its meaning. 'The sign of the cross is a short creed in action. First, it represents our belief in the Crucified, and our trust in his passion. Next, it declares our faith in the Holy Trinity, to whom we have access by the cross of Christ. For *first, we place our hand to our forehead, in the name of the Father, who is God over all; then to the bottom of the breast, and of the Son, who humbled Himself even to the death of the cross; and lastly, from the left to the right side, and of the Holy Ghost, who proceedeth from the Father and the Son.*'"

So completely Roman are these Catholics in their ideas, that the Confessional is gladly adopted by them: "*Plainly speaking, Confession is the only remedy for the current disorder of*

the times. The wound must be probed deeply and the hidden cause of disease brought to light before rest can be sought; and the calm that ensues must be that of a soul washed with Precious Blood through the Sacrament of Penance, and not the deadly lethargy produced by the Protestant opiate of 'Faith alone.'

The noble band of exiles for conscience sake, known as the Pilgrim Fathers, is termed "the unsavory cargo of the *Mayflower*."

The book closes with some contemptuous references to Protestantism and its chief glory, the open Bible in which we rejoice. "*It has been our desire,*"—says the writer,—"*to show what a hollow, disreputable sham Protestantism is,—to expose its innate selfishness, irreligion and inconsistency.*" Again, he thus proceeds:—"What have three hundred years of Protestantism—that abandonment of the Church for the private opinion of the individual—*done for the world*; and what has been the triumph of 'gospel teaching,' and an 'open Bible?' It has alienated countless millions from the Church, and imperilled or destroyed their eternal salvation. It has made Germany infidel, Switzerland Socinian; the British Isles a happy hunting-ground for schism and dissent; and has left the home of the Pilgrim Fathers a propaganda for Mormonism, free love, and all uncleanness. Where once was peace and unity in the human family, they are now 'weltering like an Egyptian pitcher of tamed vipers, each struggling to get his head above the others.' *It has been the dread Pandora's box setting free the demons of lust, selfishness and avarice.*"

That Tractarian movement in Oxford to which our Church traces so much of her present unsoundness and false teaching, is thus approvingly spoken of:—"The great sin of our branch of the Catholic Church has been that of the Laodiceans—lukewarmness; and if the great Tractarian movement had not set in, so far as human foresight can go, it might not have outlived the century as an active Christian society. Thank God, a mighty change has come, and the tiny rivulet of forty years ago has

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grown into a glorious river, overflowing its banks far and wide."

We have thus laid before the members of our Church the scheme which is afoot for Romanizing it. We have given the statements of those engaged in the plot. We have shown that there is no extreme view set forth in England by Tractarians or Ritualists which is not here cordially endorsed; and that Canadian Ritualists are no longer content with holding these views, but are engaged in propagating them with all diligence.

Forty years of steady progress have educated them up to this point. Far less than forty years of unchecked teaching amongst our children by these men, will effect such a work as cannot be undone without a second Reformation struggle. Let any honest member of our Church ponder well the apparently small and mild beginning from which this movement sprang:—only, as it was stated, a desire for more reverence in the services of our Church,—a more comely decoration of the house of God,—a greater warmth in worshipping; and then let him resolve that, with God's help, no such specious pretext will be allowed to lead him from the purity and simplicity of the good old Church of England, the Church of the Reformation, to which we thankfully belong.

It is with the deepest regret that we find such a volume produced from the Canadian press. Surely we are but doing our duty in warning our people that "the plague is begun."

Its writer doubtless takes refuge under the sheltering wing of that address of the Bishop, delivered at the last session of the Synod at Toronto, which awoke in the minds of many faithful Churchmen such profound sorrow. Except for the encouragement there given to Ritualists to proceed with their work, we are persuaded that such publications as that now under review, and writings of a similarly pronounced character, would have been excluded from this Diocese, or at least circulated with such secrecy and disavowal of responsibility as "The Path of Holiness" was.

But this is not the only effect of the position taken by the Bishop. Within three months of the delivery of his charge, the "Church Chimes," a paper published in the city in which he lives,

has appeared, and its first number speaks thankfully of "the encouragement afforded by the Bishop of Toronto's late charge." Encouragement to what? Let the paper speak on this point. First, to the revival of old fables as to persons called saints, in which the Church of Rome trades so freely. Second, to the doings of the various guilds of "S. Lawrence," "S. Agnes," and "The Good Shepherd." Third, to "The Confraternity of the Blessed Sacrament." Fourth, to "Catholic progress in Canada." Fifth, to the Lord's Supper being a "sacrifice." Sixth, to the clergyman being a "Priest" who is to stand "before the Altar." Seventh, to the Confessional: "First to confession I must go, and Jesus, acting through his priest, absolves and makes me free." Eighth, to Prayers for the Dead: "Of your charity pray for the soul of T. H., associate C. B. S. [*i.e.*, of the Confraternity of the Blessed Sacrament], who fell asleep on Wednesday, August 26, aged 39. Grant him, Lord, eternal rest, and let light perpetual shine on him."

We invite the attention of the Bishop of Toronto to the fact that the headquarters of all this Ritualistic work are in his own Diocese. Let him peruse the following extracts from a circular distributed during the past month, if he desires proof.

"Confidential.



"THE CATHOLIC LAYMEN'S GUILD.

"DEAR SIR AND BROTHER,—

"This organization of Canadian Laymen has for its object the publication and distribution of sound Catholic literature. . . . An appeal is therefore made to every Catholic layman to support, by his sympathy and means, the operations of the Guild. A pamphlet entitled, 'Vox Dei aut Vox Populi,' and two tracts, 'The Dark Ages,' and 'Protestant Simplicity,' have already been published; others are in course of preparation on 'Catholic Unity,' 'The Ornaments Rubric,' 'Hymns Ancient and Modern,' 'The Blessed Reformation,' 'Our

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Hymn Books, our Music,' &c. It is earnestly hoped that such papers as shall be forwarded to subscribers and others may have the widest and most judicious circulation. . . .

. . . . Should you consent to aid in this work, be good enough to send to the above address the names of *any good Catholics who will be certain to answer this appeal favorably*, in order that their co-operation may be invited. In communicating with the Secretary, the simple address, 'Box — P.O., TORONTO,' is amply sufficient, *it being unnecessary and undesirable to give the full address of 'Secretary, Catholic Laymen's Guild.'* Please return this circular with your full P.O. address and contribution as above directed. *In any case, it is requested the circular be returned.*

"Your obedient Servant, and Brother in the Faith,

"THE SECRETARY, CATHOLIC LAYMEN'S GUILD.

"Feast of S. James, 1874."

And so our Chief Pastor, while denouncing the appeals of faithful members of our Reformed Church, mildly apologises for the excesses of the innovators, to the edification of Ritualists, who accept "the encouragement," and burst forth into more elaborate and novel genuflexions than ever; while in Parishes within our own Diocese, as well as in other Dioceses of Canada, earnest and devout men sorrowfully cast about for some place other than the Church of their fathers, from which they are virtually expelled, in which to bring up their children without being tainted with Romanism.

We cannot believe but that these "Catholics" will find that a grand mistake has been made by them in unfolding their designs before matters were ripe for such a disclosure. We feel confident that many who were prepared to go with them a certain distance will now behold the gulf into which they were being led, and will recoil therefrom. No doubt a system of repudiation will again begin. The "Church Chimes" and "Vox Populi" must for a time be placed in the "Index Expurgatorius." Should matters once more quiet down, which God forbid, they can be again spread abroad; but for the present the design intended must be given up, and a more convenient season, when less suspicion and a greater lethargy are found, must be waited for.

But while we look with sorrow at the position taken by the Bishop,—at a period in our Church when he is so loudly called

upon manfully to withstand the introduction of these changes, novelties and errors;—and the desperate injury inflicted on the Church by the impetus thus given to them, when every energetic effort should be expended in restraining them—we cannot help expressing our heartfelt satisfaction that at the same meeting of Synod a motion should have been adopted so distinctly setting forth the real source of the divisions and dissensions by which our Church is impeded. The following is the resolution, which happily for the Church, still represents the views of our Synod:

“That this Synod, deploring the existence of dissensions and differences in the Church, and feeling that these differences are caused by the unfortunate introduction of innovations and novelties in the ritual, takes this opportunity of declaring its disapprobation of all such innovations, and its hope that the Bishop, Clergy and Laity will unite in preserving, in its simple form, the ritual of the Church of England, and the doctrines handed down to us from the Reformation.”

Let us for this “thank God and take courage.” Let us seek to become more fully acquainted with our Church’s teachings as given us in her Articles, and drawn from the source of all truth, the Bible. Let us encourage in others this seeking after a clearer knowledge of the true foundation on which we stand; and rest not until this miserable heresy of Ritualism and Tractarianism be cast out, and once more our Church stands forth holding fast this article of a standing or falling Church—“Justification by Faith.”

Those desirous of joining the Association will kindly send their names, addresses and subscriptions to B. Homer Dixon or John Gillespie, Honorary Secretaries, Toronto, to whom all communications are to be addressed.

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