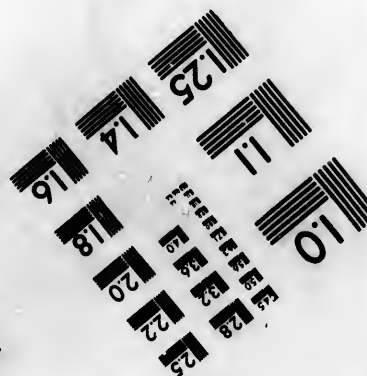
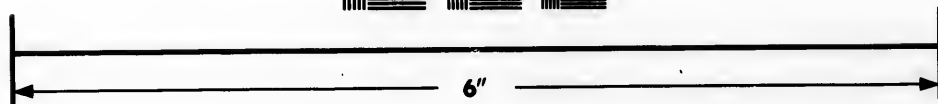
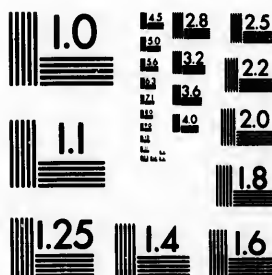


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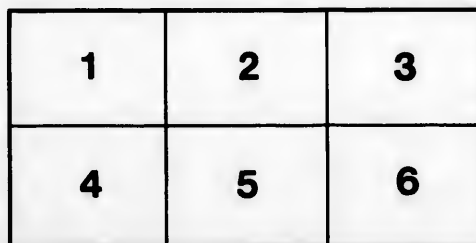
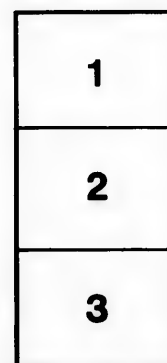
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# Church Association of the Diocese of Toronto.

OCCASIONAL PAPER, No. IV.

## THE GUILD CHAPEL OF THE HOLY CROSS.

In the first Address issued by the Church Association attention was invited to the experience of the Mother Church, and to the appeal of the Archbishops of Canterbury and York for united action "to check the growth of Romanizing tendencies." Earnest members of the Church in England are now perceiving, when too late, their fatal error in waiting till the evils in ritual and false teaching had fully matured before assailing them. As well may the shepherd slumber in security till the wolf is within the fold. With such experience as our guide, members of the Church in Canada are aiming at united and timely action against those who, here no less than in England, "*desire to subvert the principles of the Reformation.*"

The aim of this Association has been to expose Romanizing tendencies with uncompromising boldness; but to avoid, as far as possible, personal controversy. But individual clergymen have hastened to apply the charges to themselves, and to retort on the Association every accusation of dishonesty, falsehood and malice. Others, in more moderate language, have made the absence of individual names the basis of charges of "vague accusations," and "raising suspicions against every clergyman in the Diocese." We are happy in the belief that there are plenty of faithful clergymen who are under no fear of any such suspicion. But there never was a time when there was more need for zealous watchfulness against "false brethren."

Remember the history of the ritualistic movement in England. It began with seemingly trifling innovations in doctrine, practices and dress. But now we may well exclaim: "Behold how great a matter a little fire kindleth!"

And what is our own experience? At the Diocesan Synod of 1873, its members were startled by the appearance of clergymen in a dress undistinguishable to ordinary eyes from that which Romish priests daily wear on the streets of Quebec and Montreal. The members of the same Synod each received an invitation to attend a meeting of "The Guild of S. Lawrence," to

be held at "the Guild Chapel of the Holy Cross, No. 187 Chestnut Street," on which was engraved the Saint, with grid-iron in hand, in the very Romish vestments, the substitution of which for the simple and becoming surplice has been the invariable sign of extreme ritualistic excesses in doctrine.

The Church Association drew attention to those indications of departure from long established Protestant usage, and approximation to Rome. For this it has been accused of breeding strife causelessly. The Rev. the Provost of Trinity College, in *The Churchman* of March 14th, treats of "*Our differences,—how are they to be dealt with?*" "Is it," he asks, "a reasonable ground of offence that a religious society should be called a Guild?" To this we reply that, until recently, the name, so far as religious societies are concerned, was known only in the Church of Rome. Bishop Madox tells us: Guilds were abolished after the Reformation, "*because of their inherent superstition.*"

The innocency of the mere name of *Guild* is obvious enough; but even straws show which way the tide is turning. It cannot be mere accident which leads to constant assimilation, even in "trifles," to Rome. But the Provost quotes the Bishop of Lincoln as urging the organization of "Bible Classes, Communicant Classes, or Church Guilds;" and the Church Hymns of the S. P. C. K., as including hymns for "Church Guilds and Associations." He next deals with St. Lawrence and his gridiron. "He was a deacon and martyr of the Church in the 3rd century, whose name is borne by a vast number of churches in England. He was put to death by roasting before a slow fire, and his gridiron is no more an emblem of corrupt doctrine or worship than is the iron chair of Maturus and Sanctus at Lyons in the second, or the Cross of St. Andrew in the first century."

The designation of "The Guild Chapel of the Holy Cross" is in like manner defended: "Many of the best interpreters of Holy Scripture, both ancient and modern," the Provost assures us, "hold that '*the Sign of the Son of Man*,' of which our Lord speaks as to appear in heaven at the time of the Second Coming, is *the Sign of the Cross*." The reader had better compare for himself Matthew xxiv. 30, with chap. xxvi. 64, Dan. vii. 13, &c., before accepting this, even from "the best interpreters of Holy Scripture." The retention after the Reformation of such names as "St. Cross," or "Holyrood," is next adduced in proof of the innocency of the name of the Guild Chapel; as it might be in favor of that of any saint in the Romish Kalendar:—for we are not aware that any change was made in the names of Churches at the Reformation.

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The Rev. Provost then proceeds to say : " These matters may seem to be, and indeed are trifles ; but the objections founded on them are not trifles. They are indications of a spirit dangerous alike to those who cherish it, to the peace of the Church, and to the interests of truth, which can never be promoted by ' evil surmises ' such as these. . . . Such embittering of men's minds, such *suggesting of unreasonable prejudices, cannot surely be regarded with satisfaction by any one who duly values the sacredness of Christian truth and the excellence of Christian charity.*" Such is the comment by one of the most moderate among those who have denounced the proceedings of this Association. Let impartial members of our common Church read what follows, and judge if its members have acted with unreasonable prejudice, indifference to truth, or a lack of Christian charity.

The Association, in the fulfilment of what they believe to be a solemn duty as members of the Church of England, have invited attention to a book entitled, "*The Path of Holiness : a first book of Prayer for the Young.*" Of the extent of its use in Canada some estimate may be formed from the following facts ; and the further inquiry is pressed the greater reason they find for fearing that its poison is being widely disseminated. It has not only been on sale in the Church Book Store of Toronto, but it is found to be freely sold by other booksellers there and elsewhere. The first copy placed in the hands of one of the office-bearers of this Association by a Christian parent, a member of our Church, was accompanied by the statement that it " was given to my sons, William and " Thomas, at a Mission Sunday School of the Holy Trinity Church " on Chestnut Street, and both boys were instructed by a Mr. " W. F. Goldsmith, who at the time was in charge of the school, " not to allow their parents to know said books were in their " possession."

The books thus distributed to the children in the Chestnut Street Mission School, *alias* " THE GUILD CHAPEL OF THE HOLY CROSS," were copies of the work described in our Occasional Paper No. III., with its morning and evening prayers to the Virgin ; its prayers for the dead ; its secret confessional ; its seven sacraments ; its instructions to "*worship and adore your Lord and Saviour, Jesus Christ, God and man, WHO IS NOW PRESENT ON THE ALTAR, under the forms of Bread and Wine.*"

But this is neither the only book, nor the only distributor. Another Guild brother has dispensed to the same children, "*The Devout Chorister.*" Here is one of its " Memoranda of Choristers eminent for their attainments in after life." After



naming St. Chad and St. Hugh of Lincoln "among the members of this sainted company," next comes, as the model for Protestant children, ERASMUS, who, "*After a controversy with LUTHER, in which he displayed equal fortitude and forbearance*," closed his laborious life at Basle."

"*The Holy Child Jesus*," a book given to another boy in the same Sunday School, yields such teaching as this:—"The young and lowly maiden became the *Mother of God*." In the "Litany of the Holy Child Jesus" occur thus in conjunction:—

"Holy Jesu, equal to Thy Father,  
Holy Jesu, glory of Thy Mother ;"

and the choristers "who, though as yet unconfirmed, remain in church during the celebration of the Holy Eucharist," are instructed to say:—"Continually also art THOU presented to the Father for us sinners, whenever THE HOLY SACRIFICE OF THE ALTAR is celebrated."

This, then, is the innocent "Guild of St. Lawrence" and its "Chapel of the Holy Cross." These are the "matters which may seem to be, and indeed are trifles:" while those who, under a strong sense of duty, unmask their real character, are forthwith denounced for "evil surmisings," "suggesting unreasonable prejudices," and lack of all "Christian charity!" Another censor, the Rev. J. Langtry, accuses the Association of "designedly" trying to raise suspicions against every clergyman not belonging to it, "of holding doctrines which they would indignantly repudiate." No wonder, then, that an anonymous writer of the same type, though he "has no words adequate to express" what he would wish to say, does say that the objects in view are "the manifest works of the DEVIL!"

Now it is beyond all question that "*The Path of Holiness*," with its jesuitical training for the young in the very worst Romanizing errors of Ritualism, is, and has been for a considerable time, in circulation in Canada. The Rev. J. Langtry, in the *Leader* of 6th April, assumes throughout that its circulation has been exclusively the work of one individual. We reply, that it has been and is on sale, alike in Church depositories and ordinary bookstores, in Ottawa, Kingston and Toronto. We are assured that a single recent order has been for sixty copies. In Toronto it is sold by Messrs. Adam & Stevenson, Willing & Williamson, and Rowsell & Hutchison. Moreover, as shown above, it is no solitary specimen of such literature. We find on sale, by the same author, "*A Guide to Heaven*," "*The Treasury of Devotion*," and "*The Way of Life: a Book of Prayers and Instruction for the Young*," besides abundance of the like kind by Bennett, Blunt,

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S. Baring-Gould, and other extreme ritualists. The fact that booksellers are competing with the Church Depositories in the supply of such works proves the demand for them. We are not surprised, therefore, to have had placed in our hands a copy of one of the above-named books, "*The Treasury of Devotion*," which had been given to a young girl in a country parish in this diocese, as a substitute for the Prayer Book. Along with her name, its fly-leaf is thus characteristically inscribed: "FEST: OF S. AGNES, 1872." It contains all that has already been exposed in the same author's "*Path of Holiness*." Here we read, on opening, under the head of "Morning Prayer,"—"As soon as you are awake make the sign of the Cross." Here are "Prayers for Compline;" "Prayers for the Dead;" "For a father or Mother departed;" "For a departed Friend;" "For Brotherhoods and Sisterhoods;" &c. Here also are a "Form of Sacramental Confession," and instructions how "to make Confession to a Priest;" "If it be not your first Confession \* \* \* \* say whether you performed the penance that was given you;" &c. Then follow "Seven Thanksgivings for the Seven Effusions of Our Lord's blood against the seven deadly sins;" "A Devotion on the five Wounds of our Saviour," &c., thus:—"O Most Meek Jesu, by the saving wound of Thy Right Foot, forgive me;" \* \* \* "O Most Sweet Jesu, by the blessed wound of Thy Left Foot, forgive me;" with much else of the like kind, and from the same unmistakeable Romish source. Let one more sample suffice; "*Litany of our Lord present in the Holy Eucharist*. JESU, OUR WONDERFUL GOD, WHO VOUCHSAFEST TO BE PRESENT UPON THE ALTAR WHEN THE PRIEST PRONOUNCES THE WORDS OF CONSECRATION." The whole book is a deliberate Romanizing perversion of the Book of Common Prayer.

The reader will now be able to appreciate the Rev. J. Langtry's assurance that we are taking advantage of an exceptional case, the work of "*one individual*!" "Would it not," he asks, "have been a more Christian course, if, when you had ferreted out this jesuitical Churchman, you had taken our Lord's direction as your guide, and had gone to the offending brother privately?" &c. The writer is the same clergyman who placed in the hands of the lady pupils of a Church School under his own charge, "*Blunt's Key to the Prayer Book*;" a work which teaches the same errors as "*The Path of Holiness*." It was withdrawn in consequence of the remonstrance of one of the parents, with the most inadequate excuse from Mr. Langtry, that he had not read it; but, as he now states, had read a favorable review "in a publication which

he thought most reliable." It would be instructive to learn the name of the reliable publication which commended so very objectionable a work. Good taste might have suggested more moderate language, remembering that, on his own showing, but for the interference of a layman, this Clerical instructor would have remained in ignorance of the poison he was instilling into the minds of the children entrusted to his care! But the Rev. John Henry Blunt is no obscure writer; though Mr. Langtry pleads ignorance of the notorious character of his works. They are extensive, well known, and unmistakeable in tone. Verily, we may say to such admonishers, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

After what has been stated, it is manifestly absurd to imagine that all this Bookselling and Church Depository organization for the sale of such books points to no more than one man, in one Sunday School, in one parish. On the contrary, we appeal to all Churchmen, high or low, who honestly hold by the Scriptural Articles of our Prayer Book, to make a stand in time. Assuredly the plague is already spreading here which has wrought such disastrous evils in England.

Denouncing honest Churchmen, who warn their brethren of such things ere it be too late, as "breeders of strife," "agents of the Devil," "acting under Satanic influence," &c., is like lynching a man for telling you that your house is on fire; or your children are exposed to some infectious disease. The Church Association drew attention, in its first address, to "The Guild of St. Lawrence," and was forthwith charged with evil surmises,—St. Lawrence, his Guild, his Chapel of the Holy Cross, and all else, were most innocent things! So it published a detailed abstract of the pernicious work going on under this guise, and by no means limited to one parish.

Thereupon sundry Toronto clergymen, including those of the parish in which the Guild of St. Lawrence is in operation, issued an advertisement, in which they "solemnly declare that *if the book therein described has been in any way distributed among our Sunday-school scholars or parishioners, it has been done wholly without our knowledge, or consent, or approval.*" One of them published a separate disavowal of the false teachings of the book itself. The vestry of the parish next disclaimed the Guild, stating that its 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

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without clerical supervision." This was followed by a counter-resolution of the Guild, adopted "at the regular chapter," which declares the Vestry's disclaimer to be "based upon mis-statements;" for its officers "are, for the most part, old parishioners;" that the Chapel of the Holy Cross was purchased by them, "the deed from Rev. Mr. Darling conveying said chapel to trustees, for the 'general uses and purposes' of the Guild of St. Lawrence, he well knowing what such uses and purposes were; that the Rev. Mr. Darling himself declared his intention to join the Guild, and has recommended several others to become members, some of whom have since joined." To these statements Mr. Darling replies, that the resolution "contains certain assertions calculated to produce impressions which are erroneous." He accordingly gives "a distinct affirmation of their inaccuracy," reaffirming the resolution of the Vestry, with this correction, that, "*the leading members*, instead of *the officers*, of the Guild, were for the most part, strangers in the parish." The information, however, which has been stated to us is explicit, that at the time when "*The Path of Holiness*" was given to the children, the Mission School, or Chapel, was in connection with the Holy Trinity Church; the Rev. E. Day officiated there at evening service; and immediately after he withdrew, the books were distributed by Mr. Goldsmith to the children; and only since our exposure of their mischievous character have they been reclaimed. What we affirm is that ritualism, in some of its most mischievous forms, is at work in Canada. In what way does all this shifting of responsibility from one to another affect our statements?

If "*The Path of Holiness*," with its utterly false teachings, has been distributed among his Sunday-school scholars and parishioners wholly without Mr. Darling's knowledge or approval; and he has neither conveyed the "Chapel of the Holy Cross" to trustees for the purposes of the Guild, or declared his own intention, or used his influence with others to join it; let him have full credit for all this. None of the assertions to the contrary have been made by this Association. Our contest is not with individuals but against flagrant evils, of which this is only a sample. We cannot regard these things as "trifles;" or believe that the only thing which Bishops, clergy, and all "sound Churchmen" should denounce, is the "uncharitableness" of those who discover the unmistakeable beginnings of the very same evil in this branch of the Church which has wrought such ruinous strife and perversions at home.

Among the false charges raised against the Church Association are, that it aims at "division of the Church," and has

countenanced and co-operated with some who have already broken off from it. We give to both charges the most explicit denial. We love the Church of our fathers—the Church of England, as we have received it from the noble Martyrs and Confessors of the Reformation. We appeal to all faithful Protestant Churchmen to hold fast to their own Church, and to her Scriptural Articles and Standards of Faith. It is not we who should leave the Church of England; but the unfaithful teachers of such Romish errors as those which we have already exposed in "*The Path of Holiness*;" and which are to be found in CARTER'S "*Treasury of Devotion*," BLUNT'S "*Key to the Prayer Book*," and the like Ritualistic Literature. We invite the co-operation of all honest Churchmen against the faithless men who are disseminating such pernicious error.

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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.

Members and Corresponding Members—Yearly subscription, One Dollar; Life Members, Twenty-five Dollars.

The papers of the C. A. may be obtained by members, for distribution, free, on application to either of the above named Honorary Secretaries. By others at \$1.00 per fifty; 30 cents per dozen, or 5 cents each, on application to Hart & Rawlinson, Booksellers, 5 King Street West, Toronto.

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