

## APPENDIX.

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### WHAT THE RITUALISTS TEACH.

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I HAVE been requested to give, as an appendix, a series of classified quotations showing "What the Ritualists Teach" in their published writings. For this purpose I have taken nothing at second hand. I have examined the original of every authority cited, and have carefully examined the context of each quotation. Unlike the quotations in the body of this book, those given in this appendix are free from any italics inserted by myself. Where italics occur they are those of the author cited. It is hoped that this collection of quotations may be useful for reference, and for this purpose it has been made intentionally lengthy.

#### THE BIBLE.

"The recollection of these events should suffice to prove the mistake of supposing that the Sacred Scriptures, without note or comment, in the hands of all, are a sufficient guide to truth; the Bible thus used is not useless only, but dangerous to morality and truth."—*Golden Gate*, by the Rev. S. Baring-Gould, Rector of Lew Trenchard, Part I., p. 177. Edition, 1875.

"Whether a dogmatic creed or belief in the infallibility of a book [the Bible], furnish the best grounds of religion may be doubted, but what is certain is, that the former is the toughest, if only because least easily proved false. A man may believe in God, because he feels that the world is an enigma without that key, and it is impossible to demonstrate the non-existence of a God. But if a man's faith is

pinned to a document, and that document be proved to have flaws in it, away goes his faith."—*Germany Past and Present*, by Rev. S. Baring-Gould, Vol. I., p. 193. Edition 1879.

"The Crucifix should be the first lesson book for their [English Home Missionaries] disciples, and the Holy Scriptures must never be put into the hands of unbelievers."—*Union Review* for 1867, p. 13.

"Gradually it had come to be taken for granted that the Holy Scriptures were sufficient for our guidance without the Church's teaching, and that Christian men were justified in drawing their religious faith directly if not exclusively from that source. Hence an endless variety of sects."—*Union Review* for 1865, p. 148.

"The Church is not the ambassador only, but the plenipotentiary of God in the world: the credentials of a plenipotentiary may serve to identify him, and even to map out for him his policy, but his name implies an authority unlimited by any instruction or credentials; and it must be borne in mind that the credentials of an ambassador serve for his introduction only, not for future use; and his instructions, if he has any, are for his own private and secret perusal, not for the inspection of those with whom he treats. Whether the advocates of Biblical supremacy as against Church authority are willing to accept a metaphor which so inadequately suits their purpose is a matter about which there cannot be much doubt."—*Union Review* for 1870, p. 298.

"To hear the Church was to hear the Bible in its truest and only true sense. Was it not an abuse of the Bible to send shiploads of copies across the seas to convert the nations?"—*Speech of the Rev. R. Rhodes Bristow, Vicar of St. Stephen's, Lewisham*, at a meeting of the English Church Union, January 22nd, 1890. Reported in the *Church Union Gazette*, March, 1890, p. 99.

"The Bible is not the *sole and only* Rule of Faith."—*Paper read by Mr. H. W. Hill*, at a meeting of the Chiswick Branch of the English Church Union, February 3rd, 1890. Reported in *Church Union Gazette*, May, 1890, p. 153.

"Nor is it any infringement of the reverence due to the Bible, as God's Word, to declare openly and distinctly that 'Bible Christianity' is an invention of the Devil, having for its object to obstruct and defeat God's Word under the hypocritical pretence of love and zeal for His Word."—*Church Review*, July 12th, 1862, p. 427.

"The Catholic Church is always in time (as well as in degree) before the Bible."—*Church Review*, October 8th, 1864, p. 989.

"A faith appealing to the Bible only can find no firm resting place."—*On the Use and Abuse of the Bible*, by the Rev. Thomas Robinson, M.A., p. 27. London: Church Printing Co.

"The Church did not give us the Bible that we might *each take his own religion from it*. We take our religion from the Church, which is living; then we *prove* it, if we will, from the Holy Bible."—*St. Andrew, Worthing, Parish Magazine*, December, 1893, p. 3.

"Our Blessed Lord did not intend any written document to be the basis of the Faith He founded."—*Christ Church, Doncaster, Parish Magazine*, March, 1895.

### THE BOOK OF COMMON PRAYER.

"I would only urge that we should not on this account ignore the serious character of the actual changes made [in the Liturgy by the Reformers in the sixteenth century], or decline to do our very best to get them remedied. The more really secure we feel as to the position of the English Church, the more willing we should be to acknowledge its shortcomings."—*Lord Halifax*, in the *Lord's Day and the Holy Eucharist*, p. 27. London, 1892.

"How has it been possible that Catholics—not ultra-Catholics, but Catholics teaching the doctrines and observing the ritual of the Universal Church—have been, and to some extent still are, subject to suspicion and ill-treatment in a National Church professing to be Catholic, and acknowledging the authority of 'the Church,' and referring, as to a standard, to the usages of the Primitive Church? The answer, it is feared, to these questions must be, that these troubles have their origin in the defects of the English Service Book; in the fact that our Reformers, with a clear duty marked out, went beyond the line which the finger of duty marked out, and thus entailed upon the Reformed Church a heritage of weakness and indecision."—*The Rev. E. W. Sergeant*, in the *Lord's Day and the Holy Eucharist*, p. 120.

"Why bring into such marked prominence [in the Communion Service] the title 'The Lord's Supper,' a name for the Eucharist of comparatively infrequent use and of doubtful applicability to the

actual rite? . . . Laudable as the motive may have been, the effect has been disastrous, more disastrous perhaps than any of the other Liturgical changes, since it has given occasion to ignorant and heretical writers to represent our 'Communion Service' as something generically different from the 'Mass,' whereas it is nothing less than the same thing in another form."—*Ibid.*, pp. 121, 122.

"What a contrast between the careful instructions and the beautiful preparatory office for the priest provided in all the old English Service Books, in the Roman and most of the Greek, and the utter absence of any such provision in the Book of Common Prayer! Not a word about vesting, or about the reverent and careful preparation of the elements: not a syllable to correspond to the minute and exhaustive *Cautelæ Missæ* of the old books."—*Ibid.*, p. 122.

"Besides these numerous admissions, our [Communion] Office has, it must be said, other faults. The chief and most obvious is, that it sadly obscures the oblation."—*Ibid.*, p. 127.

"Is it possible, with every allowance for their difficult position, to acquit our Reformers of causing needless offence (to say the very least) when, not contenting themselves with a liberty which they exercised to the very verge of license in the way of expurgation and modification, they cut up and reset with not too skilful hands the splendid mosaic of the ancient service, so that the very outlines of the old pattern are barely recognisable?"—*Ibid.*, p. 131.

"Good men cannot understand that we should not be perfectly satisfied with things as they are, 'apostolic order and evangelic truth,' according to the favourite formula, and be willing to fight a tremendous fight for the retention of all the Rubrics, *totidem verbis*. We are not to be scandalized, it seems, by such extraordinary directions as we are almost ashamed to quote, but where is the use of closing our eyes wilfully to facts? 'And there shall be no celebration of the Lord's Supper, except there be a sufficient number to communicate with the Priest, according to his discretion. And if there be not above twenty persons in the Parish of discretion to receive the Communion, there shall be no Communion, except four, or three at the least, communicate with the Priest.' There can be no mistaking the meaning of that—the intention. It was to take away, to extirpate as far as might be, the notion of the Sacrifice! And this setting at nought by authority of the primary act of Catholic worship from the days of the Apostles downwards, is to be mildly acquiesced in, or even

bravely battled for. No, that is asking rather too much. How can Catholics be supposed to support this? How can they hide their light under a bushel, for the sake of conciliating sound Anglicans who do not believe in the Presence and the Sacrifice? Are they not *obliged* to protest against a rule which is not a dead letter, but still takes away the Daily Sacrifice from almost all our altars, which renders the offering at least uncertain in most of our churches, which strips the country priest of his right to communicate in his village church, with the whole Church throughout the world, unless three Protestant clodhoppers happen to be of his way of thinking! . . . Yet the rule in question is simply odious in itself, and we cannot fight for its retention in order to gratify moderates. We believe the Blessed Sacrament to be the daily Food of the priest of God, and by this obnoxious Rubric he is stripped of his heritage."—*Union Review* for 1865, pp. 619, 620.

"We venture to say, heresy has been practically triumphant for three hundred years together, through the Prayer Book. It was designed to be so, and it has been so."—*Ibid.*, p. 621.

"We cannot allow it to be thought that we are satisfied with the Prayer Book as it is. It would not be honest not to say that we aim at nothing short of Catholic Restoration, and as one step to this, at the excision of these grievous Rubrics, and, a little later, at the modification of these ambiguous Articles, if they are to be retained at all."—*Ibid.*, p. 622.

"We cannot and we will not tamely accept the illogical and incomplete system which the Reformers have left us in the Prayer Book as it is. It has been tried for three hundred years and found wanting."—*Ibid.*, p. 626.

"And when we remember that this essential service [Sacrifice of Mass] was taken away by the unhappy, the presumptuous Rubrics we have cited, we lack words to express our sense of moral indignation at the daring of the men who framed them. But peace be with them! They knew no better. May God be merciful to their souls!"—*Ibid.*, p. 630.

## THE THIRTY-NINE ARTICLES.

"The half-abrogated Articles 'cracked and strained by three centuries of evasive ingenuity,' are rather a trashy foundation for anything."—*Rev. H. H. Henson, Vicar of Barking, in Guardian, August 24th, 1892, p. 1251.*

"Of course, there has been a large party who swear by them [the Thirty-nine Articles], and the existence of whose forms of belief in the Church of England is guaranteed by their being retained; but it is impossible to deny that they contain statements, or implications that are verbally false, and others that are very difficult to reconcile with truth. In the times that are coming over the Church of England, the question will arise, What service have the Articles of the Church of England ever done? . . . Before union with Rome can be effected, the Thirty-nine Articles must be wholly withdrawn."—*Christian Remembrancer, No. 131, p. 188.*

"By way of suggesting something practical ourselves, we will in this paper recommend, as a first and *essential* preliminary towards the Reunion of Christendom, the total abolition of the Thirty-nine Articles."—*Union Review, for 1870, p. 289.*

"Some [of the Thirty-nine Articles] contain statements which are unintelligible; in the case of others, one is tempted to wish that the statements were unintelligible or nonsensical in order to escape the disagreeable impression of their being—well, truly Protestant; others contain contradictions, or qualifications which eviscerate or destroy what has gone before: there are statements of facts which are not wholly indisputable; there are trivial points of Christian discipline or of every-day life, which derogate from the importance and value of a confession of faith. Meanwhile, with all these defects and blemishes, the Thirty-nine Articles continue to be paraded as *the* authoritative standard of Anglican doctrine, and they are imposed as a heavy yoke upon the consciences of all who would serve in the ministry of the Church. And we venture to assert that one of the most imperative reforms in the Church of England is the total abolition of these Thirty-nine Articles."—*Itid., p. 294.*

"We maintain that so long as this Article [Article VI.] remains among the formularies of the Church of England, so long will there be an insuperable bar to any union or fusion of the Church of England with the rest of the Catholic family. The Article distinctly ignores Tradition, and it positively affirms private judgment."—*Itid., p. 295.*

"Of all the obstacles and hindrances to reunion with Rome, probably the greatest is that rather unwieldy compilation known as the Thirty-nine Articles, somewhat facetiously called the 'Forty Stripes save one.'"—*Church Review*, November 12th, 1864, p. 1127.

"How strange it seems that in our Prayer Book we should pray that all Christians 'may agree in the truth of God's Holy Word, and live in unity and godly love,' when in the very same book—in the Articles—the Roman Church is charged with '*superstitions*' and '*vain inventions contrary to the Word of God*' (see Articles XXII., XXVIII., &c.). We need not wonder at such incongruity in 1572—but how long?"—*Olive Leaf*, by Rev. W. Wyndham Malet, Vicar of Ardeley, p. 50.

"Doubtless they [Thirty-nine Articles] are Articles of Peace, and have always been intended to be construed largely and charitably, so as to square with 'The Faith once delivered to the Saints'; but the *primâ facie* aspect of more than one of them is nothing less than most erroneous. To turn at once to perhaps the most obnoxious, the Twenty-fifth. We are there told, to the horror of that valuable periodical, the *Union Chrétienne*, that the five great Sacramental Ordinances—Confirmation, Penance, Orders, Matrimony, and Extreme Unction—have grown 'partly of the corrupt following of the Apostles.' What a singular assertion, only to be understood in any sense of one out of the five (*Extreme Unction*), and in that case surely a very bold and uncalled-for denunciation of a foreign practice. Then there is the Thirty-first, which seems to come very near denying the Eucharistic Sacrifice. . . The fact is, then, I must conclude that the sooner we are rid of the Thirty-nine Articles the better. We can, and we must, and do put a Catholic interpretation on them as they are, but this is only making the best of a bad matter."—*Letter of the Rev. Archer Gurney, Curate in Charge of Rhayader*, in *Church Review*, January 3rd, 1863, pp. 9, 10.

"Almost all sincere Reunionists would allow that whatever temporary advantages accrued from the setting forth of the Thirty-nine Articles three centuries ago, very great permanent disadvantages have followed from their continued retention in the English Church since. They have done little good at home and untold mischief abroad. For there are some Articles which, unless their language is duly weighed and carefully explained, sound very startling in the ears of foreign Catholics, whether Greeks or Latins: and do more to

render the idea of corporate Reunion impracticable than anything else. Of late years, however, so many contradictory explanations of them have been given—Sharpe, and Tomline, Hey, Newman, and Harold Browne, have so greatly shattered people's *belief* in them—that at the present time, as the *Christian Remembrancer* has more than once declared, they might be quietly set aside, to the great advantage of religion and morality in the Church of England."—*Church News*, August 21st, 1867, p. 367.

### REUNION WITH ROME.

"We have no wish to revile the faith of Roman Catholics, for it is the same faith as our own; we have no wish to insult their worship, for we worship God in the same Eucharist; and as for those practical evils which disfigure their faith and worship, we believe that intelligent Roman Catholics, in their inmost hearts, think much the same about these things as we do ourselves. The real difference in matters of faith between a sincere and intelligent Roman Catholic and a Catholic-minded member of the Church of England is the merest shadow of a shade. Each refers to Holy Scripture, each refers to the history of the Church through its eighteen centuries of existence, as the real test of the truth of its doctrines, and the difference between them cannot therefore be great. The spirit of schism would lead each to magnify difference to the greatest possible extent, but the spirit of Christian faith and love will lead to a different conclusion. Two things we know for certain, *viz.*, *first*, that Catholic Unity is a plain Christian duty; and, *secondly*, that there can be no such thing as Catholic Unity without the Bishop of Rome as the lawful Primate and President of Christendom. Let us maintain and declare these truths frankly and fearlessly."—*Catholic Unity*, by the Rev. Edward Stuart, Perpetual Curate of St. Mary Magdalene, Munster Square, London, p. 79. London, 1867.

"Of course to those whose cry is 'No peace with Rome,' and whose glory is in the shame of divided Christendom, it [*i.e.*, Corporate Reunion] is a thing as incredible as hateful, the wish that it may ever be so is father to the thought; but to others I would say, do remember that even now there *is* union, although unhappily not visible and corporate. . . . What we have to strive and pray for, is the restoration of the outward, visible, corporate manifestation of that unity. Do, brethren, consider seriously these things, and be not led away by blind

prejudice, and by that insensate outcry against Rome and Popery."—*Disunion and Reunion*, p. 14. A Sermon by the Rev. C. J. Le Geyt, Incumbent of St. Mathias', Stoke Newington.

"The Council of Trent is not an insurmountable obstacle to Reunion [with the Church of Rome], but that it may be so explained that we could receive it."—*Dr. Pusey in his Letter addressed to the Editor of John Bull*, and dated December 7th, 1865.

"But they [Anglicans] should know well, and never forget, that for the English Church Corporate Reunion without Reunion with Rome is, if not an impossibility, a step not to be desired."—*Reunion Magazine*, No. 1, p. 5.

"I still feel, that as matter of doctrine, that is of belief, the difference between what is held by English Churchmen and what is held by Roman Catholics, is infinitesimal."—*Reminiscences of the Oxford Movement*, by Rev. T. Mozley, formerly Rector of Plymtree, Vol. II., p. 386. Second edition.

"It is most refreshing to find that the doctrinal differences which separate the Roman and Anglican Communions disappear when viewed in the light of unimpassioned inquiry."—*Union Review*, for 1868, p. 363.

### THE POPE'S INFALLIBILITY, PRIMACY AND SUPREMACY.

"I used to be as opposed to the doctrine of Papal Infallibility as it was possible for anyone to be. Deeper reflection has, however, convinced me that there is really nothing in it to which exception need be taken. Granting an administrative head of the whole Catholic Church, granting a Primate of Christendom, by the same right even that the Archbishops of Canterbury profess to be Primates of the English Church—namely, 'by Divine Providence,' it is surely only reasonable to believe that, if this head of the Universal Church were to teach *ex cathedra*, or authoritatively, anything pertaining to faith or morals, to the whole flock of God, of which he is the chief shepherd upon earth, he would most surely be guided by the Holy Ghost in such a way as not to teach Satan's lie instead of the truth of God. This is the way in which I should feel disposed to understand the Vatican decree. And so far from seeing anything inconsistent with reason, or history,

or Holy Scripture, or the Catholic Faith, in that decree, thus understood, it appears to me that natural piety itself, and a belief in God's providential guidance of His Church, would lead us to accept it."—*Rev. Thomas W. Mossman, Rector of Torrington, in Church Review, November 3rd, 1882, p. 531.*

"It is quite true that we do not assume an attitude of independence towards the Holy See. We frankly acknowledge that, in the Providence of God, the Roman Pontiff is the first Bishop in the Church, and, therefore, its visible head on earth. We do not believe that either the Emperor of Russia or the Queen of England is the head of the Church. As the Church must have some executive head, and as there is no other competitor, we believe the Pope to be that head. But he is more to us than this, for he is our Patriarch as well. So that we admit his claim to the veneration and loyalty of all baptized men, and in a special degree of all Western Christians."—*Letter of a Bishop of the Order of Corporate Reunion, in Reunion Magazine, No. 2, p. 242.*

"We in England look upon the Patriarch of Rome as the First Bishop, the President of the General Council of the Church of Christ."—*Olive Leaf, by Rev. William Wyndham Malet, Rector of Ardeley, p. 12.*

"England has her holy orders and ordinances of worship from Rome. She recognizes His Holiness as the chief bishop of all."—*Ibid., p. 38.*

"In the Church of England, likewise, the Bishop of Rome has no authority. But in the Church of God, a universal spiritual body, all, of course, belongs to St. Peter's successor, which was originally given to St. Peter by our Lord. Whatever the Divine donation was originally, man did not bestow it, and man cannot take it away. Moreover, the government of the Catholic Church by Bishops, Primates, Metropolitans, and Patriarchs, with One Visible Head, is so exactly of that practical nature, that no wholly independent and isolated religious body can possibly participate either in its government or in the blessing of being rightly governed, so long as it remains independent. . . . The Visible Head of that One Christian Family, as Christendom has universally allowed, is the Bishop of the See of St. Peter. Unlike all other Bishops, he has no superior either in rank or jurisdiction. Now, when any part of a family, by misunderstanding and perverseness, becomes disobedient to, or out of harmony with, its Visible Head, weakness and confusion as regards its oneness is certain to supervene."—*Order out of Chaos, by Rev. F. G. Lee, Vicar of All Saints', Lambeth, pp. 60-62.*

### THE REFORMERS AND THE REFORMATION.

"I have to own that, in spite of the telling illustrations of Mrs. Trimmer's *History of England*, I never yet succeeded in getting up an atom of affection or respect for the three gentlemen canonized in the 'Martyrs' Memorial' at Oxford. As Lord Blachford once observed to me, 'Cranmer burnt well,' and that is all the good I know about him."—*Reminiscences of the Oxford Movement*, by Rev. T. Mozley, Rector of Plymtree, Vol. II., p. 230.

"To protest altogether against the wickedness of the Reformation by ENTIRELY IGNORING its pretended claims upon English Christians, the Monks of Llanthony have set up 'the Shrine of the Perpetual Adoration of the Most Holy Sacrament.'"—*Little Manual of Devotions*, by Rev. J. L. Lyne, *alias* "Father Ignatius," p. 4.

"Don't beat about the bush to try and deceive, to try and make people believe you [Ritualists] are what you are not. You know you have no respect for the Reformation; you know you believe it has wronged our dear old Church of England; you know you believe that it was a cruel, cowardly piece of tyranny of a wicked, murderous despot; and although after centuries have painted over and gilded over the diabolical acts of Henry VIII., yet you cannot point to one single Scriptural or ecclesiastical authority that can be quoted for the manner in which the work was carried out, or the work itself."—*The Present Position of the Ritualists*, by "Father Ignatius," p. 25.

"For ourselves we do not scruple to say that we regard the death of Edward and the accession of Mary as the most fortunate circumstance for the Church of England."—*Union Review* for 1871, p. 358.

"In Germany the Church was utterly rooted out, and a new religion, called Protestantism, invented by Luther and Calvin and other malcontents, was substituted in its place. But in England this was not the case. The Church remained, but remained in fetters. In character it was identical with the Church of old, holding the same essential truths, sacraments, and orders; but it was infected with Protestantism, which poisoned its blood, and diseased the whole body, yet without destroying its vitality. Thank God, the Church of England is rapidly recovering her health, and though heresy may still linger on in her members, she has sufficient strength in time to expel every trace of the disease and recover her ancient vigour. In England the Church was corrupted by Protestantism."—*Golden Gate*, by Rev. S. Baring-Gould, Rector of Lew Trenchard, Part I., p. 146. Edition, 1875.

"The English Reformation, as carried out, was, from every sound Churchman's standing-point, an unjustifiable and wicked act—heartily reprobated and condemned by many."—*Reunion Magazine*, No. 1, p. 6.

### SOME RITUALISTIC "ORNAMENTS OF THE CHURCH."\*

An Altar with Super Altar.	Two Standard Candlesticks.
An Altar Cross or Crucifix.	Flower Vases.
A Super-Frontal.	Processional Candlesticks.
Corporal.	Torches.
Burse.	Lanterns.
Chalice Veil.	Cantoral Staves.
A Canister for Wafers.	Amice (for an Archbishop or Bishop).
A Spoon.	Alb.
A Perforated Spoon.	Maniple.
A Chalice Cover and Lace for Veiling the Blessed Sacrament.	Stole.
Ciborium.	Dalmatic.
Maniples.	Girdle.
Ampulla.	Tunic.
An Aumbrye.	Zucchetto.
A Triptych.	Biretta.
Pede Cloth.	Chasuble.
Houselling Cloth.	Cope.
Corona.	Grey Amyss.
Rood Screen.	Buskins.
A Scallop Shell.	Sandals.
A Baptismal Shell.	Subcingulum.
A Water Bucket.	Pectoral Cross.
A Baptismal Cruet.	Tunic.
Paintings and Images of Our Lord, Our Lady, and Saints.	Mitre.
A Portable Altar.	Crozier.
Altar Bread Cutters.	Gremial.
Altar Bread Irons.	The Cappa Magna.
Altar Canister.	The Pall.

\* From the *Directorium Anglicanum*, pp. 336-341. Fourth edition:

## THE REAL PRESENCE.

“Thou, God and Man, art in our midst,  
 The Altar is Thy Throne ;  
 We bow before Thy Mercy Seat,  
 And Thee, our Maker, own.  
 My soul, fall prostrate to adore,  
 In lowliest worship bent ;  
 Each day I live I love Thee more,  
 Sweet Sacrament ! Sweet Sacrament !”

—*St. Agatha's, Landport, Sunday Scholars' Book, Appendix, Hymn 474.*

“You will go [to the Altar] with this one solemn thought ever present to your mind, namely, that your body is about to become a tabernacle for the most sacred Flesh and Blood of Jesus, God Incarnate !”—*The Parish Tracts*, by Rev. J. H. Buchanan, First Series, No. X., “Confirmation.”

“Let every one who hears you speak, or sees you worship, feel quite sure that the object of your devotion is not an idea or a sentiment, or a theory, or a make-believe, but a real personal King and Master and Lord : present at all times everywhere in the omnipresence of His *Divine* Nature, present by His own promise, and His own supernatural power in His *Human* Nature too upon His Altar-Throne, there to be worshipped in the Blessed Sacrament as really, and literally, and actually, as you will necessarily worship Him when you see Him in His beauty in Heaven.”—*St. John the Baptist. A Sermon* by the Rev. H. D. Nihill, Vicar of St. Michael's, Shoreditch, p. 8.

“Yes, in that piece of consecrated Bread he knew our Lord had come—had changed that very Bread into His own Body, and that wine in the chalice into His most precious Blood. Little child as he was, the Holy Spirit had taught him all the great mystery of that Sacrament, and when he saw his father kneel to receive what appeared to his eyes but a piece of bread, he knew his father had really eaten the Body of His Saviour.”—*Stories Told to the Choir*, No. 2, p. 19. Oxford : Mowbray, 1874.

“Kenneth understood now, and he would understand more some day, how that Jesus comes at the bidding of His priest upon the Altar, and passes Himself into the little Pieces of Bread and into the Wine

in the Chalice, and so is 'verily and indeed taken and received by the faithful in the Lord's Supper.'—*Ibid.*, p. 22.

"And then to think that Jesus comes His Own very Self to offer Himself in Sacrifice to God, and to listen to all our prayers. That's the sign He's come, when the big bell tolls three, just as the priest says the words of consecration 'This is my Body—This is my Blood.'"  
—*Ibid.*, No. 5, p. 20.

"Think of Jesus on the Cross dying for you. Think of His coming down upon our Altars under the forms of Bread and Wine! Every crumb on the paten, every drop in the chalice has now become the whole Body, Blood, Soul, Spirit, and Divinity of Jesus! Now is the time for you to worship Him!"—*The Server's Mass Book*, by the Rev. G. P. Grantham, p. 21. London: Masters.

"The following is a beautiful method of manifesting devotion to the Most Holy Sacrament:—When the Hymn, 'Hail, Jesus, Hail!' is sung, let the Cereoniarius, or his Assistant, carry a hand-bell, and as often as the words, "Sweet Sacrament we Thee adore," occur, let him sound it. The procession will pause, and all, excepting the sacred Ministers, turning round, will sink humbly on their knees, and adore the Blessed Sacrament."—*Orationary Worship*, p. 32. London: Church Press Company, 1869.

"Far worse than any kind of idolatry is the Christian religion, if the Host on the Altar is not Very God."—*The Sacrament of the Holy Eucharist*. A Lecture by Rev. J. L. Lyne, *alias* "Father Ignatius," p. 16.

"Other Sacraments contain the Grace of God, but the Holy Eucharist is God Himself."—*Practical Thoughts for Sisters of Charity*, p. 137. London: Hodges, 1871.

"As surely as the Boy Carpenter was the great Eternal God, so also surely the Bread and Wine which you have seen and handled, and received into yourself this day is the great and Eternal God too: the God who hideth Himself. Adore in silence and in trembling awe."—*Ibid.*, p. 300.

"Hidden God and Saviour, Have mercy upon us. Most High and adorable Sacrament, Have mercy upon us. Tremendous and life-giving Sacrament, Have mercy upon us."—*The English Catholic's Vade Mecum*, pp. 71, 72. Third edition.

“As you walk to Church, say :—

“I rise from dreams of time  
And an Angel guides my feet,  
To the Sacred Altar Throne  
Where Jesus' Heart doth beat.”

—*Private Prayers*, edited by the Rev. W. H. Hutchings (now Archdeacon of Cleveland), p. 43. Windsor: privately printed.

“Lord Jesus, I have this day received on my tongue, Thy most holy Flesh and Blood.”—*Ibid.*, p. 52.

“Again, as to our conversation. How jealous should Communicants be over the words that pass through the door of those lips, wetted with the Holy Blood, spoken by the tongue that has tasted the Sacred Body of the Lord.”—*Instructions on the Holy Eucharist*, edited by Canon T. T. Carter, p. 124. Second edition. London: Parker.

## THE POWER AND DIGNITY OF SACRIFICING PRIESTS.

“They [priests] are peacemakers under Him who carry on this work for Him, applying the precious Blood to the souls of men by the Sacraments for the remission of sin.”—*The Evangelist Library: Exposition of the Beatitudes*, edited by the Cowley Fathers, p. 31.

“The priest is permitted to share certain sorrows of Christ in which the layman has no part.”—*Ibid.*, p. 32.

“But those priests who worthily fulfil their office shall be more specially called the sons of God, because they shall have an especial likeness to Him, having been made partakers in a chosen way of the priesthood of His only begotten Son.”—*Ibid.*, p. 33.

“You are not, then, to look upon him [the Confessor-Priest] as a friend only, or a constant sympathizer, but as one who is over you in the Lord—one who should sometimes reprove, and you to accept it without feeling as though the rebuke was given by an equal, who may sometimes encourage you, but rather as a guide than a friend; one with whom you are to be on terms of intimacy different to your relation to all other persons on earth; with whom you are not to talk as you would to others, as on an equal footing, but as speaking to one to whom respect and obedience is due. He is neither to be spoken

to nor of, in any manner approaching to familiarity."—*Hints to Penitents*, p. 128. Third edition.

"The priest, as far as his priesthood is concerned, is Christ Himself the Sovereign and Eternal Priest."—*A Brief Answer to Objections Brought Against Confession*, Translated by the Feltham Nuns, p. 23.

"The priest perpetuates Jesus Christ in our midst to endless ages, that is why we should go to him as Jesus Christ, and to Christ by him."—*Ibid.*, p. 21.

"Learn to perceive Almighty God concealed for you in His priests."—*Ibid.*, p. 23.

"A penitent, prostrate at the feet of the priest, is a man raised, and elevated, and supremely honourable."—*Ibid.*, p. 24.

"Fear the eye and the voice of the priest."—*Ibid.*, p. 24.

"The priests are, on earth, the spiritual police of Almighty God; they must hunt out, track, pursue, and arraign sinners, as the police pursue and apprehend thieves and rascals."—*Ibid.*, p. 26.

"The lay element already too greatly preponderated [in the Church of England], and no more of it was needed. It was not that he undervalued the office of the laity, whose high and noble prerogative it was to listen and obey, but it was for the Ministers of the Church with all their responsibilities to magnify their office, if so be that others would intrude upon it."—*Extract from a Speech by the Rev. Luke Rivington*, at an Ordinary Meeting of the English Church Union, January 14th, 1868. *English Church Union Monthly Circular*, for 1868, p. 65.

"They may call me a Papist, and laugh at my Creed,  
'Tis the Faith that will save in the hour of need;  
Let them talk, let them laugh, but when death is at hand  
The priest is the only true friend in the land."

*Hensal-cum-Heck Church Monthly*, November, 1895.

### THE SACRIFICE OF THE MASS.

"Q. Have we not already named another way in which we are to be mindful of the Departed ?

"A. Yes; we offer the Holy Sacrifice for them.

"Q. Why so ?

"A. As being propitiatory. The Sacrifice of the Cross was

propitiatory for all, for the Living and the Faithful departed. The Sacrifice of the Eucharist, which is one with the Sacrifice of the Cross, is alike propitiatory for all."—*A Catechism on the Church*, by Rev. C. S. Grueber, Vicar of St. James's, Hambridge, p. 158. Edition 1874.

"If you speak about the Mass, do not beat about for some one or other of the names which mean the same thing, but under cover of which men are accustomed to allow that is in their idea not the same thing. Men hate the little word, because they think it means the same thing that they see done abroad in other portions of the same One Holy Catholic Church: and is not that, if we believe in *One Holy Catholic Church*, precisely the truth that we ought to be labouring in every way to teach them?"—*St. John the Baptist*. A Sermon by the Rev. H. D. Nihill, p. 2.

"An attempt to approach nearer to the Roman Catholics in the manner of celebrating High Mass would be of immense service to our Church; and if we could introduce such a little office as is often seen at the Brompton Oratory and other places, where the people seem to have everything their own way, except that a young priest gives out the hymns, and recites a few Aves and Paternosters, the whole being followed by a good extempore sermon, and the Benediction of the Blessed Sacrament, we should have little cause to complain of the inroads of the Methodists."—*Union Review*, for 1868, p. 22.

"The Sacrifices of the Golden Altar and the Earthly Altar are as much Sacrifices of Praise, of Thanksgiving, of Prayer, and of Propitiation for Sin, as was the Sacrifice of the Cross."—*Union Review*, for 1866, p. 260.

"Teach men to deny the Sacrifice of the Mass, and they are on the high road to the denial of all Sacrifice whatever."—*Church News*, February 17th, 1869, p. 99.

"It is the glory of the Eucharist that, through the instrumentality of that Body and Blood which He gave for the life of the world upon the Cross, and which He still gives to us under the veils of bread and wine in the Sacrament of the Altar, Jesus Christ perpetuates on our behalf, here below in the visible sanctuaries of His Church, the functions of His Eternal Priesthood: it is our dignity, and the glory of our consecration as a royal priesthood, that He has entrusted the offering of the Sacrifice made on Calvary to human agencies, and

that He permits it to depend upon us whether He, the great High Priest of our profession, shall be allowed to exercise His priestly functions at our altars or no. By His gracious condescension, the free will of the Blessed Virgin was permitted to co-operate with God in determining the time of the Incarnation : by a condescension no less gracious He leaves Himself in our power in the Eucharist, which is the extension of the Incarnation."—*Eighteenth Annual Report of the C. B. S.*, paper by Hon. C. L. Wood, now Lord Halifax, p. x.

‘The Sacrifice of the Altar is one and the same Sacrifice with that offered on Calvary. It is not a different Sacrifice, nor a repetition : it is the same.’—*Golden Gate*, by the Rev. S. Baring-Gould, Rector of Lew Trenchard, Part III., p. 163. Edition, 1875.

“By virtue of this life-giving Sacrament, have mercy, O most kind Lord Jesus Christ, on the holy universal Church. . . . Give, by this holy Sacrament, true charity to our enemies and to ourselves, and to all Thy faithful people succour, help, and consolation ; bestowing Thy grace upon those still in the flesh, and granting eternal rest to all the faithful departed.”—*The Communicant's Manual*, by the Bishop of Lincoln (Dr. King), pp. 55, 57. Sixth edition. London : Mozley and Smith, 1877.

“The mode in which High Mass should be sung in the Oratory of the Society of the Holy Cross on Festivals, should be of the highest type known to Catholic Christendom, by which the Holy Sacrifice may be offered according to the use of the Church of England. It should possess every element in ritual, and music, and other accessories, which the tradition of the Church sanctions. . . . But the founders of the Oratory would not feel satisfied until they restored to the Church of England a rendering of the sacred Mass which was fully Mediæval in the correctness of its use, and more than Mediæval in the richness, costliness, taste, and perfection of its details. Thus we should desiderate these elements at the least :—The Asperges ; the ‘Censing of persons and things,’ or the use of incense in a ritual manner ; the correct Introits, Graduals, Offertories, Communions ; Gospel Lights ; Consecration Lights on the Altar and Consecration Candles in front of the Altar, in addition to the Six Altar Candles and two Sacramental Lights ; the use of the Altar Bell ; the Lavabo ; and, of course, the Eucharistic Vestments, for Celebrant, Ministers, Servers, and Acolytes.”—*The Four Cardinal Virtues*, by the Rev. Orby Shipley, pp. 246, 247. London : Longmans, 1871.

“And under the Christian covenant of grace, and in the Church which is the Body of Christ, the Christian Priest may daily stand before the altar offering up the great commemorative Sacrifice of Christ, for his own sins, and for the sins of the people. . . . Daily, therefore, in the ‘Church’s Prayer Meeting’ held when the Celebrant, representing the congregation, and assisted by, and in union with them, makes effectual intercession for the people, pleading the tremendous Sacrifice for sin before God, and standing, like Aaron, between the living and the dead, to make atonement for them.”—*St. Philip’s, Sydenham, Church Magazine*, March, 1896, p. 1.

“So then, be sure, whatever else you do, that you go to Mass on this great day. A Christian child who is able to go to Mass on Christmas Day, and who does not go is not good. He does not deserve to have any Christmas treats, and he ought not to enjoy them if he has them.”—*Hosanna: A Mass Book for Children*, with Preface by the Rev. R. A. J. Suckling, Vicar of St. Alban’s, Holborn, p. 44. London: W. Knott, 1891.

“And Thurifer first, with his censer bright,  
And then Sub-deacon the cross who bears,  
Lifted on high  
That all may descry;  
And on either side is an Acolyte,  
With other Clerics together in pairs,  
Walking to West and back to East,  
With vested Deacon and vested Priest,  
All of them bearing the taper Light.

“Then to the Altar returned, they say  
The Holy Mass; and the people all  
Hold up their lighted tapers high,  
While Gospel and blessed Canon are sung,  
And *Gloria* shouted by every tongue,  
—God grant that all  
Who on Jesus call  
May one day mingle that throng among,  
Who ever shall keep in the yonder sky,  
With happy rapture and bliss for aye,  
The gladness and joy of a Candlemas day!”

—*The Mysteries of Holy Church*, by the Rev. G. P. Grantham, p. 99.  
London: Masters.

" Father, gentle, full of love,  
Hear us while we humbly pray !  
Look Thou from Thy throne above  
On the Sacrifice to-day.

" Which at Christ, our Lord's command  
We, redeemed from sin's control,  
Offer for our Church and land,  
And for every faithful soul.

" Mindful of Our Lady dear,  
Saints and all the ransomed quire,  
Who in rest for ever blest  
Serve Thee with love's fond desire.

" Hear this prayer ; and by the power  
Of this holy Sacrifice  
Grant us grace to see Thy face  
In the halls of Paradise ! "

*Ibid.*, pp. xviii, xix.

### "THE CATHOLIC FAITH IN DONCASTER, AT LAST.

Oh dear ! We want such a lot of things for our poor District Church (St. John's) : Vestments, Cope, Processional Crucifix, Tabernacle (for use), Sanctus Bells. Pictures, and Everything. The thorough cleaning of the Church (first time for thirty years) is exhausting our means. Do send something, PLEASE.—Address, Priest-in-charge, 2, Pavilion-street, Doncaster."

" 100 LITTLE MARYS WANTED.—Is *your* name Mary ? Then do send me a shilling, there's a dear child, towards a shrine for Our Lady in our poor Church of St. John. Tell me your little troubles and I will remember you at Mass.—Address, Priest-in-Charge, 2, Pavilion-street, Doncaster."—*Advertisements in the Church Review*, June 14th, 1894.

" The Mass is not one Sacrifice and Calvary another. It is the same Sacrifice."—*A Book for the Children of God !* p. 119. London : W. Knott, 1891.

" The one Sacrifice for sin for ever, the same at the altar and at the Cross, the ' Eucharistic Sacrifice,' or ' Sacrifice of the Mass.' "—*The Rights of the English Churchmen*, a Sermon preached before the " Church of England Working Men's Society," by Rev. H. D. Nihill, p. 21. Published by the Society.

## THE CEREMONIES OF LOW MASS.

"In celebrating Mass some portions have to be said *secretly*, so that the Celebrant hears himself, but is not heard by others."—*Ceremonial Guide to Low Mass*,\* by two Clergymen of the Church of England, p. 5.

"There are three occasions only when the elbows are placed on the Altar—(1) At the consecration of the Host. (2) At the consecration of the Chalice. (3) While receiving the Host."—*Ibid.*, p. 7.

"The head is bowed towards the Book whenever the names occur of the Blessed Virgin Mary, or of the Saint of whom the Mass is said."—*Ibid.*, p. 18.

"The Hands [of the Consecrating priest] are to be joined palm to palm; and before the Consecration the fingers are to be extended one opposite the other, and the right thumb placed over the left in the form of a cross."—*Ibid.*, p. 27.

"As is remarked by St. Liguori, it is a mistake, on making a genuflection, to raise the tips of the fingers upwards."—*Ibid.*, p. 30.

"On saying 'The holy Gospel is written,' the Celebrant separates his hands, and placing the left upon the Book, he makes a small Sign of the Cross with the tip of the thumb of the right hand on the Book, in the place of the opening words of the Gospel that is to be read. Then, placing his left hand on the lower part of his breast, he makes similar Signs of the Cross with the right thumb on his forehead, and breast."—*Ibid.*, p. 36.

"When the Wine has been consecrated and the inclination made, the Chalice is raised in a straight line, in order that it may be seen and adored by the people; but the foot must not be lifted higher than the eyes of the Celebrant."—*Ibid.*, p. 41.

"When the priest is to bless any person or any thing he turns the little finger of the right hand towards the object which he is to bless."—*Ibid.*, p. 43.

\* In the Preface of this disloyal book, occurs the following significant passage:—"The original of this book is *Low Mass* (London: Burns and Oates), which is an English translation of the fourth book of Cesari's *Ceremonie della Messa*. . . . The thanks of the Editors are offered to the courteous translator and editor of the English edition, a clergyman of the Society of Jesus, who kindly gave them leave to adapt the book to the use of the English Church" (p. vi.).

“The breast is struck with the right hand ten times.—During the *Confiteor*, at the words ‘my fault,’ the breast is struck with the fingers of the right hand united and slightly curved.”—*Ibid.*, p. 46.

“If, on his way to the Altar, he [the priest] passes the place where the Blessed Sacrament is reserved, or where a relic of the Holy Cross is exposed, he genuflects on one knee.”—*Ibid.*, p. 60.

“The priest then says the *Confiteor*. . . . ‘I confess to God, to Blessed Mary, to all Saints, and to you; that I have sinned exceedingly in thought, word, and deed, by my fault. I beseech holy Mary, all Saints of God, and you, to pray for me.’—*Ibid.*, p. 64.

“He [the priest] must bow his head to the Cross when passing the middle of the Altar.”—*Ibid.*, p. 78.

“On saying [at the Creed] ‘in one God,’ the priest joins his hands and bows his head to the Cross. . . . At ‘Jesus Christ’ he bows his head to the Cross. . . . At ‘together is worshipped’ he bows his head to the Cross.”—*Ibid.*, p. 82.

“He [the priest] raises his eyes to God and immediately lowers them, saying meanwhile secretly:—‘Receive, O Holy Trinity, this oblation which I, a miserable and unworthy sinner, offer in honour of Thee and of Blessed Mary and of all Thy Saints for my sins and offences; for the salvation of the living and the repose of all the faithful departed. In the name of the Father and of the Son, and of the Holy Ghost. Amen.’—*Ibid.*, p. 86.

“The priest holds the newly consecrated Host over the Altar in his thumbs and forefingers, the other fingers being held together and extended: he raises his body, withdrawing his elbows from the Altar, but leaving on it his hands as far as the wrists, and at once inclines and adores the Host. Then raising himself, he elevates the Host as far as he conveniently can, that It may be seen and adored by the people.”—*Ibid.*, p. 103.

“After the Consecration he replaces the Chalice upon the Corporal, and inclining reverently, adores the Sacred Blood.”—*Ibid.*, p. 106.

“Having signed himself, he brings the Chalice to his mouth, holding the Paten under it, and raising it to about the level of his chin. Then, standing upright, he reverently receives the Precious Blood.”—*Ibid.*, p. 121.

“He [the priest] makes a profound Reverence to the principal Image in the Sacristy.”—*Ibid.*, p. 132.

"If any Particle [of the Consecrated Wine] fall on any of the Altar Linnen, or on the ground, the priest is to place a clean cloth on the spot, choosing a more convenient time for doing what is requisite. He must afterwards wash the linen or the ground, scraping it somewhat on the place where the Particle fell: the water and whatever may have been scraped off are to be thrown into the Sacramentum."—*Ibid.*, p. 177.

"Palls having the upper side of silk, are prohibited by the Sacred Congregation of Rites."—*Ibid.*, p. 187.

"When once employed in the Sacrifice of the Mass, it [the "Purificator"] should not be used for other purposes, nor be handled by Laics (not having the required permission), until after having been washed by a Clerk in Holy Orders."—*Ibid.*, p. 187.

"The Sacred Vessels are the Chalice, Paten, Ciborium, and Pyx, none of which may be handled by those not in Holy Orders, unless with special permission."—*Ibid.*, p. 189.

"By a decree of the Council of Bishops (October 25th, 1575), the exterior of the Tabernacle is to be gilt, and the interior lined throughout with white silk. . . . The Tabernacle is exclusively reserved for the preservation of the most Holy Sacrament. . . . The Sacred Congregation of Rites [the Pope's own Congregation at Rome] forbids Relics of the Passion, or of the Saints, or the Holy Oils, to be placed within the Tabernacle."—*Ibid.*, p. 195.

"According to the Constitution of Benedict XIV., July 16th, 1746, the Cross is to be placed between the Candlesticks."—*Ibid.*, p. 196.

"Statuettes of the Saints, in gold or silver, are, in Rome, often placed upon the Altars during the great festivals."—*Ibid.*, p. 198.

### SOME CAUTIONS FOR MASS PRIESTS.

"The seventh Cautel [Caution] is: that before Mass the priest do not wash his mouth or teeth, but only his lips from without with his mouth closed as he has need, lest perchance he should intermingle the taste of water with his saliva. After Mass also he should beware of expectorations as much as possible, until he shall have eaten and drunken, lest by chance anything shall have remained between his teeth or in his *fauces*; which by expectorating he might eject."—*The Directorium Anglicanum*, by the Rev. F. G. Lee, p. 110. Fourth edition.

“The question arises, if after having communicated of the Body he [the priest] shall have the water already in his mouth, and shall then for the first time perceive that it is water—whether he ought to swallow it or to eject it. . . . It is, however, safer to swallow than to eject it; and for this reason, that no particle of the Body [of Christ] may be ejected with the water.”—*Ibid.*, p. 113.

“If a fly or spider or any such thing should fall into the Chalice before consecration, or even if he [the priest] shall apprehend that poison hath been put in, the wine which is in the chalice ought to be poured out, and the chalice ought to be washed, and other wine and water put therein to be consecrated. But, if any of these contingencies befall after the consecration, the fly or spider or such-like thing should be warily taken, oftentimes diligently washed between the fingers, and should then be burnt, and the abluition together with the burnt ashes must be put in the piscina. But the poison ought, by no means, to be taken, but such Blood, with which poison has been mingled, should be reserved in a comely vessel, together with the relics.”—*Ibid.*, pp. 113, 114.

“If the Eucharist hath fallen to the ground, the place where it lay must be scraped, and fire kindled thereon, and the ashes reserved beside the Altar. Also, if by negligence any of the Blood be spilled, upon a table fixed to the floor, the priest must take up the drop with his tongue, and the place of the table must be scraped, and the shavings burnt with fire, and the ashes reserved with the relics beside the altar, and he to whom this has befallen must do penance forty days.”—*Ibid.*, pp. 115, 116.

“If anyone by any accident of the throat vomit up the Eucharist, the vomit ought to be burned, and the ashes ought to be reserved near the altar. And if it shall be a cleric, monk, or presbyter, or deacon, he must do penance for forty days.”—*Ibid.*, p. 116.

### PURGATORY.

“The preacher then enlarged upon the thought of the penal aspect of Death, and drew a distinction between the temporal and the eternal punishment of sin, pointing out that, while to venial sin there is a temporal punishment annexed, mortal sin involves both an eternal and a temporal punishment: and next proceeded to insist that upon this doctrine is really based the solemnities of the dead, in which that congregation were then engaged. The Church had not given us them

to gratify our feelings. They were assembled there to do a great act of charity towards the dead, to fulfil a great duty towards them and not merely for the sake of keeping their memory green, as the world does. We had much more to do than that: we had an intercession to make for the dead, and that was founded upon this distinction which he had tried to draw between the temporal and eternal punishment for sin. For while God remitted the eternal punishment for repented sin, He did not necessarily remit the temporal punishment, part of which is the penalty of death. For the vast majority of Christians the temporal punishment must be paid in the world to come, and the souls in Paradise, because they had not taken up their cross here, and not been mindful of the example of our Lord, are offering the homage of their spiritual sufferings in the realms of Purgatory, and were helped by our prayers and Eucharists, offered in their behalf."—*Sermon by the Rev. E. G. Wood, Vicar of St. Clement's, Cambridge*, preached at the Solemn Requiem of the Confraternity of the Blessed Sacrament, November 10th, 1890, and reported in the *Church Times*, November 14th, 1890, p. 1117.

"From the power of evil spirits, good Lord, deliver them [the faithful dead]. From the gnawing worm of conscience, good Lord, deliver them. From cruel flames, good Lord, deliver them. From intolerable cold, good Lord, deliver them."—*The Priest's Prayer Book*, p. 188. Fourth edition.

"From the shades of death, where they sit desiring the light of Thy countenance, good Lord, deliver them ['the faithful departed']." "From the pains, which are the just penalty of their sins, good Lord, deliver them ['the faithful departed']."—*Manual of the Guild of all Souls*, p. 20. Fourth edition. London, 1880.

"Were it not for the prevailing looseness and inaccuracy of thought and expression upon theological questions, which is one of the characteristics of the present age, it would be a matter for surprise that the extreme moderation of the Roman Church upon the doctrine of Purgatory should be so little known and recognized."—*St. Catherine of Genoa on Purgatory*, with Introductory Essay by a Priest Associate of the Guild of All Souls, p. 11. London, 1878.

"How great a thing is Purgatory! For myself, I can neither say nor conceive anything that approaches to it. I have a glimpse only, that those pains, being as sensible as the pains of hell, the soul, nevertheless, which has in it the least stain, or the least imperfection

receives them as a particular witness of God's goodness to her."—*Ibid.*, p. 40.

"At the death of any Member a special Funeral Mass will be said for the repose of his soul, when all members are, if possible, to attend."—*Manual of the Perseverance*, St. Alban's, Holborn, p. 10.

"Q. Is there a Purgatory of any sort ?

"A. Purgatory means a condition or state of purgation. All who are perfected can only be 'made perfect through suffering,' either in this world, or that which is to come, or in both. We may, therefore, rightly speak of this process as Purgatorial, and of the sphere of its operations as Purgatory."—*A Catechism on Some Great Truths*, by the Rev. J. B. Johnson, M.A., p. 36. Second Edition. London: Masters, 1893.

"And when the altar is decked with care,  
The Clergy to celebrate Mass prepare.  
They enter the Chancel-gate within,  
As the Choir solemn Introit begin :  
'Grant them, O Lord, Thy rest divine,  
'And light perpetual o'er them shine' !

"The Deacon the corpse hath censed ; the Priest  
Hath sung the Collects ; and humbly prayed  
That she who now on her bier is laid,  
Partaker maybe in the heavenly Feast.

"And when Epistle and Tract are o'er,  
Again is the smoking censer swung  
About the body which lies before,  
Ere is the Holy Gospel sung.

"The Priest hath finished ; the Mass is said ;  
The living in holy brotherhood,  
In blest commune with the saintly dead,  
Have feasted on the all-precious Food.  
And while his cope doth the Priest resume  
And rigid biretta, the Choir alone  
The *Dies Iræ*, the *Day of Doom*,  
Solemnly chanteth in mournful tone."

—*The Mysteries of Holy Church*, by the Rev. G. P. Grantham, p. 121.  
London: Masters.

"The Church in the Middle state is called the Suffering Church. It is Purgatory, the place where holy souls are made perfect."—*A Book for the Children of God*, p. 83. London: W. Knott, 1891.

### AURICULAR CONFESSION AND PRIESTLY ABSOLUTION.

“Be assured that this is one of the gravest faults of our day in the administration of the Sacrament of Penance, that it is the road by which a number of Christians go down to hell.”—Dr. Pusey’s *Manual for Confessors*, p. 315.

“Telling his penitents that they must explain the motives which led to their faults, and that they must not confess carelessly, but lay bare all the sources and movements of their sins to their Confessor, as, without so doing, they could not be purified.”—*Ibid.*, p. 26.

“It is a sad sight to see Confessors giving their whole morning to young women-devotees, while they dismiss men and married women . . . with ‘I am busy, go to some one else.’”—*Ibid.*, p. 108.

“Be sure you [Confessor] impress upon those who have hidden their sins [from the priest in Confession] the enormity of the crime they have committed in trampling under foot their Saviour’s blood.”—*Ibid.*, p. 128.

“Those [scrupulous persons] who do not live under a Rule must voluntarily submit themselves to a learned and wise Confessor, obeying him as God Himself, laying all their concerns freely and simply before him, and never coming to any determination without his advice. Such an one, S. Philip said, need not fear being called to account by God.”—*Ibid.*, p. 180.

“No Confessor should ever give the slightest suspicion that he is alluding to what he has heard in the tribunal, but he should remember the Canonical warning: ‘What I know through Confession, I know less than what I do not know.’ Pope Eugenius says that whatever a Confessor knows in this way, he knows it ‘ut Deus’; while out of Confession he is only speaking ‘ut homo’: so that, ‘as man,’ he can say that he does not know that which he has learned as God’s representative. I go further still: As man, he may swear with a clear conscience that he knows not, what he knows only as God!!!”—*Ibid.*, p. 402.

“That Confession is ordinarily—*i.e.*, where it may be had, and where the soul is capable of grasping the fact that it is so—necessary in case of mortal, *i.e.*, conscious, wilful, deliberate sin, which destroys the grace of Baptism and the union of the soul with God; and that it is not necessary in any other case.”—*The Rev. A. H. Mackonochie in the Priest in Absolution and the Society of the Holy Cross: A Correspondence*, p. 23.

"Since it [the *Priest in Absolution*] has been so prominently before the public, I have been trying to make acquaintance with it, and find that its principles are those which govern, I believe, all Confessors among ourselves."—*Ibid.*, p. 16.

"Jesus the sinless One bore all their sins this day [Good Friday]; even Judas went to the priests this day, and said, 'I have sinned.'"—*Mission Tract: Good Friday*, p. 4. London: Church Printing Co.

"Yes, I am going to God's priest,  
To tell him all my sin,  
And from this very hour I'll strive  
A new life to begin.

"When I confess with contrite heart  
My sins unto the priest,  
I do believe from all their guilt  
That moment I'm released.

"I go then with a humble heart,  
To have my sins forgiven!  
And angels, while I kneel, will sing  
A hymn of joy in heaven."

—*Manual of the Children of the Church*, p. 40. Third edition. London: Church Sunday-school Union, which is a Branch of the Kilburn Sisterhood.

"If you are tempted to hide a sin in Confession, say, 'O God, help me to tell my sins, because the devil is tempting me not to tell them.'"—*Ibid.*, p. 41.

"The labourer is worthy of his hire, and those who minister to us in spiritual things should reap the benefit of our carnal things, *i.e.*, our worldly substance, our *money*. As there is no fee for hearing Confessions, gratitude requires that we should at least contribute either to the Offertory or to the Alms-box whenever we make use of the Sacrament of Penance; especially we should make a point of this when we Confess at a Church which is not our own Parish Church."—*How to Make a Good Confession*, p. 14. Seventh thousand. London: W. Knott.

"Nor should you [in Confession] make any mention of feelings of any kind, unless they are wilfully indulged feelings of hatred or lust."—*Ibid.*, p. 9.

"I must again repeat that Confession and Absolution form God's regular channel for conveying His forgiveness, and that if we will not take pardon in His way, we are not likely to get it in our own."—*Why Don't You Go to Confession?* p. 7. Thirteenth thousand. London: C. J. Palmer.

Ask pardon for your impious defiance of His love. Turn and throw yourself at His feet, like the Prodigal Son. He waits for you in the Confessional, hidden in His priest."—*Brief Answers to Objections Brought Against Confession*, p. 40. London: E. Longhurst.

"Confession is the toilet of the conscience. The priest washes and cleanses the soul, soiled with sin; he restores it to health, pure and white. Those children who will not be attended to by their mothers, remain all day dirty and disgusting. The souls who will *purposely* neglect the cleansing of Confession are unclean souls, vile and base souls."—*Ibid.*, p. 29.

"God alone is the giver of all spiritual life and grace and favour, and yet we are not bid to go *direct to God* for these gifts (for that right we forfeited at the fall); but we are to go to the Church which stands between us and God in its appointed sphere."—*The Mediation of the Church*, by the Rev. Edward Stuart, M.A., p. 9. Second edition. London: C. J. Palmer.

"When a penitent, perfectly contrite, cannot Confess, either through physical inability, or impossibility of obtaining a Confessor, mortal sin is remitted by the mercy of God, anticipatorily. . . . Imperfect contrition or attrition is sorrow arising from mingled or lower motives, and requires the application of the Sacrament. . . . Mortal sin cannot ordinarily be forgiven, without absolution. But the priest cannot loose what he has no knowledge of. Therefore, mortal sin must be enumerated. Confession must be entire, true, simple. Entire: No mortal sin consciously omitted. Mention modifying circumstances. . . . Name the number or the duration of each kind of sin—sins of thought as well as deed. Nothing hidden which may show the state of the soul. Nothing hidden through proud shame."—*Catechetical Notes*, by the Rev. Dr. Neale, of East Grinstead, pp. 138, 139.

"Cases of Sacrilege: 1. A false confession consciously made: it invalidates every succeeding confession until this sin be acknowledged."—*Ibid.*, p. 140.

"Our Church puts no kind of restriction either upon the disclosures

of the penitent, or the inquiries of the Confessor; and this throws open a door to all that minuteness of detail which is sometimes thought to constitute the especial evil of the Roman Confessional."—*British Critic*. Volume for 1843, p. 326.

"We know that he [the Confessor] is bound by every tie, moral, divine, and ecclesiastical, to keep our secrets. For these and other reasons, we ought to put away shame, and readily confess all our sins to him without reserve."—The *Destruction of Sin*, by the Rev. J. C. Chambers, Editor of the *Priest in Absolution*, p. 15.

"The power of the remission of sins is ordained in the hands of the priesthood, and no other channel whatsoever is appointed for our assured forgiveness."—The *Ministry of Consolation*, p. 26. Edition 1854.

"Our Church, moreover, howsoever men may mistake her meaning, does indeed enjoy the absolute completeness and unreservedness of our confession."—*Ibid.*, p. 36.

"The obedience which alone befits the human soul in spiritual relations must be free and unquestioning, preventing with a settled purpose of submission, every command which the judgment of the priest may see fit to lay upon us."—*Ibid.*, p. 76.

"There are, therefore, generally more sins to be found under this commandment [seventh] than under any other—and remember, we pray thee, that it were a false shame utterly misplaced at the tribunal of Penitence, even as of necessity, if thou wert to shrink from confessing, openly and honestly, all sins against purity and modesty."—*Ibid.*, p. 154.

"Perfect absolution is only promised to those who make special confession of their sins. I mean a confession of all the sins on their conscience, confessed to Almighty God in the hearing of His priest, mentioning every sin."—*Simple Lessons*, edited by the Rev. T. T. Carter, Part III., p. 106. Edition 1876.

"Those who have never heard of Confession to God through his priest, or having heard of it, are really and honestly unable to believe that it is of any use, we are bound charitably to hope and pray that it [Confession to God] may be enough. Those who have died without confessing, and there are millions such, must be left to the 'uncovenanted mercies of God.' . . . But, just as God has appointed

Holy Baptism for our regeneration, and the forgiveness (in the case of adults) of all sins committed up to that time ; just as He has ordained the Holy Communion for 'the strengthening and refreshing of our souls, by the Body and Blood of Christ' ; so has He most mercifully appointed a way—one way and only one—for the certain forgiveness of sins committed after Baptism, by applying to our souls, for this special purpose, 'the Precious Blood of Christ,' once shed for us upon the Cross of suffering. That way, and I repeat that there is no other, is Sacramental Confession. Confession to a Priest."—*Plain Speaking on Confession*, p. 6. London, 1869.

" Thy garments, spotless, white and pure,  
From the baptismal sea,  
Need daily cleansing to restore  
The first ' Absolvo Te.'

" Take not a conscience to thy God  
Stained with impurity ;  
The fountain flows for thee to wash,  
Its name ' Absolvo Te.'

" There is no other cleansing now,  
Our Saviour left the Key  
Which opens rivers of His Blood,  
In the ' Absolvo Te.' "

—*Stories Told to the Choir*, No. VIII., " Sprinkled with Blood," p. 12.  
London : Mowbray.

" And then my eyes were opened, and there knelt in the distance little Gerald Deane ; and I thought I saw, yet very indistinctly, one self-denying and wearied priest sitting near Gerald's side. And above them I saw the Form of One Crucified, from whose hands, which were raised in benediction fell, drop by drop, the Precious Blood. And as each drop fell on the burden, it dissolved away, and the priest heard the whisper, ' Loose him, and let him go,' and then I heard one priest's voice, in solemn, measured tones, ' By His Authority committed unto me, I absolve thee ;' and as Gerald returned and knelt by Philip's side I knew he was at peace, that the heavy burden of sin was laid at the foot of the Cross, that he was marked with the Precious Blood which had fallen so lovingly on his soul. And the priest was ever at his duty, the delegate of the Invisible Presence, and the Form was ever by his side, and ever and ever dropped from the

Hands and Feet and Side the 'Blood which cleanseth from all Sin.'"  
—*Ibid.*, pp. 11, 12.

"The words on the lips of a Christian priest in such days are of this nature: 'You are ill of a disease that almost must, to a certainty, kill you eventually. There is no known remedy but this which we hold in our power. This cannot fail, if properly applied. I do not say that your case is hopeless; I do not say that you *cannot* be otherwise healed; but, honestly, I know no other way of curing you! Will you try it?' As has been well and truly said by one not long ago gone to his rest: The man who confesses to God may be forgiven; he who confesses to a priest must be forgiven."—*Six Plain Sermons*, by Richard Wilkins, Priest, pp. 28, 29. London: E. Longhurst.

### INVOCATION OF SAINTS.

"Holy Michael, Archangel, defend us in conflict: that we perish not in the dreadful day of Judgment."—*The Grail*, by Rev. G. A. Jones, Vicar of St. Mary's, Cardiff, p. 21.

"Star of Ocean fairest  
Mother, God who barest,  
Virgin thou immortal,  
Heaven's blissful portal.

"Loose the bonds of terror,  
Lighten blinded error,  
All our ills repressing,  
Pray for every blessing.

"Virgin, all excelling,  
Gentle past our telling,  
Pardoned sinners render,  
Gentle, chaste, and tender."

*Day Office of the Church*, p. xxiii.

"Mother of the King Eternal,  
Virgin, loved by choirs supernal,  
Save us from our foes infernal,  
With thy gentle prayers above."

*Union Review* for 1863, p. 503.

" Dear Spouse of sweet Mary, we ask for thine aid,  
 Thy patronage crave, and thy prayers ;  
 Saint Joseph, blest guardian of Jesus our Lord,  
 Oh ! soothe all our griefs and our cares."

*Oratory Worship*, p. 90.

" Next to Mary, what thy power,  
 Tutor of the God-man !  
 Oh ! shield us in temptation's hour ;  
 Save us from sin's hateful ban.

" Alleluia ! glory, Joseph !  
 Glory, dearest Saint, to thee !  
 Alleluia ! glory, Joseph !  
 Thankful praise we give to thee."

*Ibid.*, p. 93.

" *When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed ; and if the dying man be unable to speak, the name of Jesus should be constantly invoked, and such words as the following again and again repeated in his ear :—*

" Into Thy hands, O Lord, I commend my spirit. O Lord Jesus Christ, receive my spirit.

" Holy Mary, pray for me.

" Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death."—*The Golden Gate*, Part III., p. 127, by Rev. S. Baring-Gould, Rector of Lew Trenchard.

" Some very extravagant expressions of St. Alphonsus Liguori, respecting the blessed Virgin Mary, can be easily explained, and placed in a light that the most Protestant Christian must receive if he believes what our Lord says of the power of prayer, e.g., such expressions as 'O Mary save me ; When Jesus will have no mercy, I turn to thee ; give me thy help ; guide me ; save me, for in thee do I put my trust.'"—*Poverty*, a sermon by "Father Ignatius," p. 3.

" O ye holy Virgins of God, pray for us, that we may obtain pardon of our sins through your prayers."—*Lesser Hours of the Sursum Breviary*, p. 120. London, 1889.

" Remember, O most loving Virgin Mary, that never was it known that any who fled to thy protection, implored thy help, and sought thy

intercession, was left unaided. Encouraged with this assurance, I fly unto thee, O Virgin of Virgins, my Mother, to thee I come, before thee I stand sinful and sorrowful. O Mother of the Incarnate Word, despise not my petitions, but mercifully vouchsafe to hear them."—*Catholic Prayers for Church of England People*, by the Rev. A. H. Staunton, Curate of St. Alban's, Holborn, p. 136. Second edition. London: W. Knott, 1893.

"O Thomas [a Becket] Martyr most constant, and invincible Confessor, splendour of the priesthood, the glory of France, the glory of England! Reign, O blessed father, over the Church for which thou didst shed thy blood, and pour forth thy prayers to God for the salvation of us all."—*Devotions in Honour of St. Thomas of Canterbury*, by the Rev. H. G. Worth, late Curate of St. John the Divine, Kennington, p. 138. Second edition. London: W. Knott, 1895.

## THE VIRTUES OF HOLY SALT, HOLY WATER, AND HOLY OIL!

*"The Priest shall bless the Salt on this wise.*

"We humbly implore Thee, Almighty and Everlasting God, that of Thy bountiful goodness thou wouldst be pleased to bless and sanctify this creature of Salt, which Thou hast created for the service of men, that it may profit for the health both of soul and body of them that take it, and that whatsoever is touched or sprinkled therewith may be freed from all uncleanness, and from all attacks of spiritual wickedness; through Jesus Christ our Lord. Amen."—*The Priest's Prayer Book*, p. 221. Seventh edition.

*"He shall then bless the Water on this wise.*

"O God, Who in ordaining divers mysteries for the salvation of mankind, hast been pleased to employ the element of Water in the chiefest of Thy Sacraments: give ear to our prayers, and pour upon this water the might of Thy blessing, that as it serves Thee in those holy mysteries, so by Thy divine grace it may here avail for the casting out of devils, and the driving away of diseases; that whatsoever in the houses or places of the faithful is sprinkled therewith, may be freed from all uncleanness, and delivered from hurt."—*Ibid.*

"The [dead] body is then decently laid out, and a light placed before it. A small Crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the

body is sprinkled with Holy Water."—The *Golden Gate*, Part III., p. 128.

*"The Exorcism of the Salt."*

"I exorcise thee, creature of salt, by the living God, † by the true God, † by the holy God, † by the God Who, by the Prophet Eliseus, commanded thee † to be cast into the water that the barrenness of the water might be healed, that thou mightest be salt exorcised for the spiritual health of believers, and be to all who take thee health of soul and body."—The *Directorium Anglicanum*. Edited by the Rev. F. G. Lee, Vicar of All Saints', Lambeth, p. 306. Fourth edition.

*"Exorcism of the Water."*

"I exorcise thee, creature of water, in the name of God the Father Almighty, and in the name of Jesus Christ His Son our Lord, and in the virtue of the Holy Ghost, to become water exorcised to chase away all power of the enemy, and to be able to uproot and overthrow the enemy himself and his apostate angels; by the virtue of the same Lord Jesus Christ."—*Ibid.*, p. 307.

"The priest then sprinkles the Collars, Crosses, and Candles, with Holy Water, and Incenses them. Those who are to be admitted [into the Guild] then come up to the Altar."—*Guild of St. John the Evangelist, St. Alban's, Holborn, London, Form of Reception*, p. 18. Privately printed.

"In the death chamber let a small table be placed at the foot of the bed to serve as a stand for a Cross and two Candles, these latter to be kept burning night and day till the hour of interment arrives, as a sign of the light into which the departed soul has passed."—The *Parish Tracts*, by Rev. J. Harry Buchanan. First Series. No. IV., "The Dying and the Dead."

*"The Exorcism [of Oil]."*

"I adjure thee, O creature of Oil, by God the Father † Almighty, Who hath made heaven and earth, the sea and all that therein is. Let all the power of the adversary, all the host of the devil, and all haunting and vain imaginations of Satan be cast out, and flee away from this creature of Oil, that it may be to all them that shall use the same health of mind and body in the Name of God the Father † Almighty, and of Jesus † Christ His Son our Lord, and of the Holy Ghost the Comforter, and for the love of the same Jesus

Christ our Lord, Who is ready to judge both the quick and the dead, and the world by fire. R. Amen."—*Day Office of the Church*, p. lxi.

### MONASTIC INSTITUTIONS.

"We long to hear the Divine Office ever going up to God from thousands of Religious Houses, and to see Fountains and Tintern and Kirkstall, and other noble foundations blossoming up again all over the land."—*St. John the Baptist*. A Sermon by the Rev. H. D. Nihill, Vicar of St. Michael's, Shoreditch, p. 14.

"It is a pious custom of devout Christians on seeing a Monk, to kneel and kiss the hem of the Sacred Habit; if done from love to Jesus, and reverence to the Habit of the Consecrated Life, a great blessing will be received."—*Little Manual of Devotions*, by Rev. J. L. Lyne, *alias* "Father Ignatius," p. 6.

"Parents such as these [*i.e.*, those parents who refuse to permit their children to become Monks or Nuns], lose all claim to such privileges as the fourth Commandment of the Decalogue gives to them; they are the enemies of God and their children's souls. Blessed are those children who hearken to God rather than to them."—*Llanthony Monastery Tracts*, No. I.: "Why are you a Monk?" p. 12.

"Some of our Protestant friends tell us that Monkeny, as they call it, is, not of Christian origin, but of Pagan origin. My Protestant brethren, I quite agree with you that it is. You are perfectly correct, Monasticism is of Pagan origin. The best illustration of the Monastic school among the Philosophic Pagans was Plato."—*An Answer to the Question, Why are you a Monk?* by Father Ignatius, p. 11.

"Brethren, the five hundred million Buddhists, the largest and most influential religion in the world, possess Monasteries to a vast extent. In Bangkok, the capital of Siam, in that capital alone, there are over ten thousand monks."—*Ibid.* p. 15.

## PROTESTANTISM.

"He forgets what has been humourously pointed out, that the first Protestant of all was the Devil. . . . Just as the first Non-Catholic and Anti-Ritualist was Judas."—*The Congregation in Church*, p. 78. New edition. London: Mowbray.

"Heretic means a choice, and it is not always perceived that heretic and a Protestant are much the same thing."—*Ibid.*, p. 187.

"Protestants can be shown to detest Jesus Christ and His teaching, and to prefer immorality, polemics, and cant thereto."—*Brainless, Broadcast Benevolence*, p. 17. Brighton: H. and C. Treacher.

## THE IMPORTANCE OF RITUAL.

"The Protestant is quite right in recognizing the simplest attempt at Ritual as the 'thin end of the wedge.' It is so. . . . It is only the child who is not terrified when the first creeping driblet of water and the few light bubbles announce the advance of the tide, and the Protestant is but a child who does not recognize the danger of the trifling symptoms which are slowly and surely contracting the space of ground upon which he stands."—*Church Review*, June 24th, 1865, p. 587.

"The Ritual question is one which, you will agree with me, is of great importance. To abolish Scriptural and Catholic Ritual, and at the same time to hope to maintain *unimpaired* the Catholic Faith, is, in my humble opinion, a great delusion. They both go together; and if one falls, both will fall. . . . With the abolition of the symbolic *ornamenta* of the Church, doctrinal loss will be the result; and the great Movement now going on will become stationary, and will gradually cease."—*The President of the English Church Union—Church Review*, April 25th, 1868, p. 402.

"Nor, again, are we merely contending for the revival among ourselves of certain ceremonies because they are practised by the rest of the Catholic Church; but we contend for our Ritual for the precise reason which is urged for its suppression—because it is the means, the importance of which becomes clearer every day, which the Church has seen fit to employ to express the truth of Christ's Sacramental Presence amongst His people."—*The President of the English Church Union—Church Review*, June 20th, 1868, p. 583.

“Now there are, of course, many Catholic practices that necessarily result from a belief in the Real Presence of our dear Lord upon the Altar. Among the minor ones are bowing and genuflecting. Bowing to the Altar at all times, not because it is so much wood or stone put together in a certain shape, covered with handsome cloths, decked with flowers and lights; not for this, were it all ten times as gorgeous. Not for this, but because the Altar is the Throne of God Incarnate, where *daily* now, thank God, in many a Church in the land He deigns to rest. . . . And genuflecting, not to the Altar, but to the ‘*Gift that is upon it;*’ to the God-Man, Christ Jesus, when He is there.”—*Six Plain Sermons*, by Richard Wilkins, Priest, p. 57. London: E. Longhurst.

### DISSENT.

“Nevertheless, although not actually schism, it is schismatical to attend Dissenting Meeting Houses, or to subscribe to, or assist the sectarian objects of Dissenters in any way. The same cannot be said of Roman Catholic Churches, and their objects, because the Roman Catholics are a branch of the true Church.”—*The Congregation in Church*, p. 202. New Edition. London: Mowbray.

“The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any Dissenting sect. Sometimes people quarrel with the Church, and break away from her, and make little sham churches of their own. We call these people Dissenters, and their sham churches sects. The Holy Ghost does not abide—does not dwell—with them. He goes and visits them perhaps, but only as a stranger.”—*A Book for the Children of God*, p. 77. London: W. Knott, 1891.

“The Bible is the Book which God has given to His Church, and it belongs to the Church alone, and not to any Dissenting sect. No one but a Catholic can safely read the Bible, and no Catholic can read it safely who does not read it in the Church’s way.”—*Ibid.*, p. 100.