

CHAPTER II.

THE SOCIETY OF THE HOLY CROSS.

Its secret birth in 1855—Brethren forbidden to mention its existence—Its secret Statutes—Its secret signs—Its mysterious "Committee of Clergy"—The Roll of sworn Celibates—Their Oath—Its secret Synods and Chapters—Brethren must push the Confessional amongst young and old—Its Confessional Book for little children—Its secret Confessional Committee—Issues the *Priest in Absolution*—Secret birth of the Retreat Movement—First secret Retreat in Dr. Pusey's rooms—Starts the "St. George's Mission" at St. Peter's, London Docks—Dr. Pusey a member of the Mission—The Bishop of Lebombo a member of the Society of the Holy Cross—Sensational letter from him—Ritualistic Holy Water—Brethren alarmed at publicity—The Society establish an Oratory at Carlisle—Its secret history—Organises a Petition for Licensed Confessors—Reports of speeches at its secret Synods—Their dark plottings exposed.

AFTER Tractarianism had become known as Puseyism, and both had developed into what is now termed Ritualism, it was felt by many members of the party that the time had come when the secret workers in what Hurrell Froude had so truthfully termed, in 1834, "the Conspiracy,"¹ should combine together in secret societies, the more effectually to carry out their objects. One of the most dangerous of these organizations is the Society of the Holy Cross, which was founded on February 28th, 1855. It began in a very small way, and gradually extended its borders, until it became the most powerful of all the secret organizations connected with the Ritualistic Movement. It began with only six members, of whom three subsequently joined the Church of Rome ;²

¹ Froude's *Remains*, Vol. I., p. 377.

² S. S. C. *Master's Address*, to May Synod, 1875, p. 3.

and its founder was the Rev. Joseph Newton Smith,³ who still survives. The only other surviving member of the original six is the Rev. A. Poole, Rector of Laindon Hills, Essex. A few others joined the Society during the year 1855, of whom the following are still living: viz., the Rev. John Sidney Boucher, now Rector of Gedding, Bury St. Edmunds (who withdrew in 1877); the Rev. Canon Francis H. Murray, Rector of Chislehurst (who withdrew in 1877); and the Rev. G. Cosby White, now Vicar of Newland, Malvern Link. It so happens that several of the secret documents of the Society of the Holy Cross have come into my possession, in an honourable and straightforward manner, and on these my description of the Society is mainly built. I have no more hesitation in making use of these documents than Her Majesty's Government would have in using the secret documents connected with a conspiracy against the State, should they come into their possession. For the early history of its movements I am much indebted to the *Master's* [the late Rev. A. H. Mackonochie's] *Address Delivered to the Society in Synod, on the Festival of the Invention of the Holy Cross, 1870*, and privately printed for the use of the brethren only. For the first twelve years of its existence, that is, until 1867, "caution was," said the Master, "enjoined upon the brethren in the matter of mentioning it" (p. 3). This one official statement is alone sufficient to show its secrecy, and how much it dreaded publicity. It has not lost its secret character yet. It so happened that I was at Folkestone during Church Congress week, in October, 1892, and while there I met a clergyman whom I knew to be still a member of the Society. I ventured to ask him—he knew who I was at the time—whether the Society of the Holy Cross had increased in numbers during the past fifteen years? "Don't you know, sir," was his very emphatic reply, "that

³ *Twenty-one Years in St. George's Mission*, p. 18.

the Society of the Holy Cross is a *secret* Society, and that its members are pledged to *secrecy*?" "Oh, yes," I rejoined, "I know it very well; but I never before heard it so candidly acknowledged by one of its own members"! He declined to give me the information asked for, though I should have thought that such a very harmless question might easily have been answered.

The information which I am now about to give my readers concerning the Constitution of the S. S. C.—as it is commonly called—is taken from its official book, entitled *Societatis Sanctæ Crucis Statuta*, which is printed in English, the title alone being in Latin. So fearful is this Society of the Holy Cross lest anyone outside its ranks should see these Statutes, that it is expressly provided (chapter ii., sec. 10, page 4) that when a brother resigns his membership of the Society, he "shall return to the Master his Cross, and the Books of Statutes and Offices." The Cross is one of a peculiar pattern, made expressly for the Society, and is usually worn suspended on the breast, or from the watchchain, so that, as they walk along the streets, the brethren of the S. S. C. may be able to recognise one another as belonging to this secret Society, even though they may not know each other personally. The Books of Statutes and Offices are three in number, viz., the *Statuta*, already mentioned; the *Preparation for and Thanksgiving after Mass*, printed in English; and the *Societatis Sanctæ Crucis Officia*, which is entirely in Latin, and contains the "Officium Proprium"; the "Ordo ad Synodum"; the "Formula ad Cruces Benedicendas"; the "Ordo ad Recipiendum Candidatum Electum in Societatem"; the "Ordo ad Fratrem Admittendum," the "Ordo ad Admittendum Fratrem in Regulam Rubram"; a somewhat similar office for admitting to the "White Rule"; and an order for admittance into the Roll of Celibates.

The Society consists (*Statuta*, chapter i., sec. 1) "of Bishops, Priests, Deacons, and candidates for Holy Orders." "The Objects of the Society" are, as stated (in chapter i., sec. 2) "to

maintain and extend the Catholic Faith and Discipline, and to form a special Bond of Union between Catholic Priests: (1) By promoting Holiness of life among the Clergy; (2) By carrying on and aiding Mission work at Home and Abroad; (3) By issuing and circulating Tracts and other Publications; (4) By the exercise of Temporal and Spiritual Charity among the Brethren; (5) By holding Synods and Chapters for Prayer and Conference; (6) By common action in matters affecting the interests of the Church; (7) By correspondence between the Brethren; (8) By the affiliation of Guilds of Laymen."

A prominent official of the S. S. C., with whom I had an interview about two years since, informed me that no action whatever has been as yet taken with reference to the last of these objects. With reference to the third of these objects a "Tract Committee" has been formed in the Society, whose work is (chapter vii., sec. 4) "to prepare, procure, revise, adapt, and *publish* Books and Tracts useful for furthering the objects of the Society." Now it is one of the proofs of the Jesuitical tactics adopted by the S. S. C. that although this Tract Committee has published a considerable number of books and tracts they never make known to the public the fact that they really emanate from the S. S. C. The most advanced Ritualistic doctrines are taught in these publications, which—I am happy to inform my readers—may henceforth be known to them by the statement on the title-page of each—"Edited by a Committee of Clergy." Whenever this is read on the title-page of any book or tract, it may be safely translated into "Society of the Holy Cross Tract Committee."

The identity of the Society with the "Committee of Clergy" seems to have been kept a profound secret, for some of the brethren appear to have known nothing at all about it. At the September, 1877, Synod, the Rev. Charles Edward Hammond expressed "the surprise he felt on discovering that the Tract Committee [of S. S. C.] and the

Committee of Clergy were the same body.”⁴ At the same Synod the Rev. Robert James Wilson “said that until then he had no idea of the identity of the Tract Committee and the Committee of Clergy.”⁵ The Rev. A. H. Mackonochie informed the brethren that “the Tract Committee came into existence soon after he became Master. Its work was to bring out Tracts, and it adopted some already in existence. He stated that the Tract called *Pardon through the Precious Blood*, and the *Altar Manual*, had been considered clause by clause by the Society.”⁶

There are two classes of members, viz., “Brethren” and “Probationers.” Both are required to “wear openly the Society’s Cross,” when “practicable” (chapter ii., sec. 5). This, of course, may be done with safety, since the outside public are not able to identify it. When two brethren meet “the one shall salute the other with the words, ‘*Pax tibi*,’ to which the reply shall be, ‘*Per Crucem*;’” but it is cautiously provided that these salutations shall not take place “in the company of strangers” (chapter ii., sec. 6). One brother writing to another must begin his letter thus :—“P. ✠ T. My Dear Brother”; and end with “‘In D. N. J. C.,’ or some corresponding form of subscription” (*Ibid.*, sec. 7). It is provided by chapter ii., sec. 9, that :—“Upon the death of a brother notice thereof shall be given to the Secretary, as soon as possible, by any brother cognizant of it, and the Secretary shall, forthwith, inform the brethren, *that they may say Mass for the soul of their brother*, either on the day of the funeral, or as soon after as practicable.” In this Statute the reader will perceive one proof of the Romanizing character of the Society.

“Every brother,” says chapter ii., sec. 3, “shall be required to attend all the Synods and chapters he can, and positively the two Synods on May 3rd and September 14th

⁴ S. S. C. *Analysis of Proceedings*, September Synod, 1877, p. 23.

⁵ *Ibid.*, p. 24.

⁶ *Ibid.*, p. 24.

(Feasts of the Holy Cross), unless unavoidably prevented, in which case he shall state the reason to the Master, and ask for a Dispensation." These "two Synods," I may here remark, are held in the Church of St. Peter's, London Docks, with locked doors; and this has been the case for many years past. Is it not time that the Bishop of London prevented a church in his diocese from being used for secret meetings, where plots are continually being hatched for the destruction of Protestantism? The brethren are required to maintain strict secrecy as to what takes place in these Synods and Chapters. By chapter vi., sec. 24, it is provided that:—"The Brethren shall be *strictly forbidden to divulge the proceedings of the Synods and Chapters*, except so far as the publication is authorized by the Society." It is further ordered (*Ibid.*, sec. 8), that:—"The Brethren and Probationers in Synod shall sit vested in Cassock, Surplice, and *Biretta*, and in Chapter in Cassock and *Biretta*." These "Chapters" are meetings of the members, held on the second Tuesday of every month, except May and September. They have been held in various places during the history of the Society, including the House of Charity (1855-56); the Clergy House, 10, Great Tichfield Street (1856-57); the Mission House, Wellclose Square (1857-58); and the Clergy House, Crown Street, Soho. Next it shared a room with the Guild of St. Alban's, in Langham Street, from which they moved together to 3, New Boswell Court, Clare Market; and, again, in 1863, to the Clergy House, St. Alban's, Holborn. It was also located for some years in a house in a back street near St. Alban's Church, viz., 5, Greville Street, Brook Street, Holborn, now the head-quarters of the "Guild of St. Martin" for postmen. Its present meeting place I have been unable to discover. In addition to these Synods and Chapters, special District Meetings of the brethren, living in various parts of the country, are held in the provinces from time to time.

It is ordered that "Before the holding of any Synod, Mass

shall be Celebrated solemnly, with a short Sermon from a Brother, and the *Officium Proprium* shall be said" (chapter vi., sec. 4). "When the Synod shall extend over two days, a Mass shall be said for Departed Brethren on the second day, in a Church selected by the Master" (sec. 5). Those of the Brethren unable to attend the Synod, are expected, "if practicable, to say Mass for the Intention of the Society" (sec. 6), whenever an opportunity may be given them. It is also directed that "An Analysis of the Proceedings at Synod and Chapter shall be sent by the Secretary to all Officers, and to such Brethren who may desire it" (sec. 21). The Analysis is headed "S. S. C." The greatest care is taken to prevent copies falling into the hands of outsiders.

"There are," says chapter x., sec. 1, "four progressive degrees of obligation in the Society, termed respectively, the Ordinary, the Green, the Red, and the White Rule." The Ordinary Rule is "binding upon all the Brethren and Probationers. The other three (are) entirely voluntary, but recommended for adoption; the White Rule being restricted to Celibates." These Celibates are, apparently, considered as the very cream of the Society of the Holy Cross. Their names are kept on a separate list, which is known as the "Celibate Roll." A full list of the Brethren and Probationers of the Society is privately printed every year, for confidential use; but the "Celibate Roll," so far as I can ascertain, has never been trusted to print. There is a "Vicar" of this Roll. At the May Synod, 1881, the Rev. H. D. Nihill, then Vicar of St. Michael's, Shoreditch, was nominated as "Vicar of the Celibate Roll." In 1895 the Vicar was the Rev. E. G. Wood, Vicar of St. Clement's, Cambridge. By chapter xviii., sec. 5, "It is recommended that some external Symbol, and by preference a ring, be worn by Brethren of the Celibate Roll." A gentleman with whom I am acquainted, some years since came into the possession of one of these "rings," made of iron—I understand that others are made of silver, and some of gold—and he could not for some time

make out its use. On looking more closely into it he discovered a very tiny indentation; but that was all. Wondering very much what it meant, he secured the assistance of a powerful magnifying glass, and then discovered within the indentation, the magic words "S. S. C." It was the Celibate Ring of the Society of the Holy Cross! Each member of this "Roll" takes a vow, or, rather, an oath of celibacy, "for a limited period, or *for life*" (chapter xviii., sec. 1). It is made in Latin, of which the following is a translation:—

"I, N——, profess and promise to Almighty God, Father, Son, and Holy Ghost, *and to all the Saints*, that I will lead a life of Celibacy for [so many years, or the rest of his life]. So help me God!"¹

The regulations for the guidance of the daily life of those attached to the various "Rules" are very minute. Those attached to the "White Rule"—that is, the Celibates—must "say Mass *daily*" (chapter xvi., sec. 4); "frequent the *Sacrament of Penance* at least *monthly*" (sec. 7); "say daily an office for each of the Hours, Prime, Terce, Sext, None, or Vespers, and Compline" (sec. 8); and "make a Retreat each year" (sec. 14). Those attached to the "Red Rule" must "say Mass on all Sundays and other Holy Days" (chapter xiv., sec. 4); "frequent the Sacrament of Penance at least *three times a year*" (sec. 7); observe the "Hours" of Prime, Compline, Sext, and None (sec. 8); and "make a Retreat each year" (sec. 15). Those attached to the "Green Rule," must also "say Mass (if practicable) on all Sundays and other Holy Days" (chapter xii., sec. 4); "frequent the Sacrament of Penance at least *once a year*" (sec. 7); make a yearly Retreat (sec. 12); and daily say a Mid-Day Office and Compline or Family Prayer (sec. 8). Those attached to the "Ordinary Rule," have a lighter set of directions than their brethren. The following "Rules and Usages of the Church" (*sic!*) are said to be binding on all

¹ S. S. C. *Officia*, p. 31.

who belong to the Society of the Holy Cross, which professes to be unable to grant any "dispensation therefrom":—

"1. To Celebrate, or at least to hear Mass (if practicable), on all Sundays and other Holy-days.

"2. To say Mass or Communicate fasting since the midnight preceding.

"3. To use Sacramental Confession as the conscience requires it."⁸

It will thus be seen that this secret Society of the Holy Cross is officially pledged to maintain much which ordinary loyal Churchmen consider as nothing less than Popery. The Confessional has always been a strong point with the Society. The importance attached to it is further seen in the Chapter of its Statutes devoted to "The Spirit and Discipline of the Society." Section 5 of that Chapter orders that:—

"The Brethren shall devote themselves diligently to the Science of the Care of Souls, and shall labour in bringing young and old who are under their influence to value duly the Sacrament of Penance."

We here discover that wherever members of the S. S. C. are found they are expected to act as missionaries of the Confessional, and that not only for the old, but also for the young. It is now many years since the Society, under its Jesuitical disguise of "A Committee of Clergy," issued a series of little "Books for the Young." No. I. of this series (a copy of the fourth thousand of which lies before me) was written for very little children, "six and a half or seven years old."⁹ The following extracts from this book will show to my readers the fearful character of the Confessional teaching, imparted by the Society of the Holy Cross to very young children:—

"It is to the priest, and to the priest only, that a child must acknowledge his sins, if he desires that God should forgive him. Do you know why? It is because God, when on earth, gave to His

⁸ *S. S. C. Statuta*, p. 34.

⁹ "Books for the Young." No. I., *Confession*. Edited by a Committee of Clergy. Fourth thousand, p. 15.

priests, and to them alone, the Divine power of forgiving men their sins." ¹⁰

"Go to the priest, who is the doctor of your soul, and who cures it in the name of God." ¹¹

"I have known poor children who concealed their sins in Confession for years. They were very unhappy, were tormented with remorse, and if they had died in that state, they would certainly have gone to the everlasting fires of hell" !!! ¹²

"This acknowledgement, made in secret, once for all, this acknowledgement which the Confessor himself forgets the next minute." ¹³

"Whilst the priest is pronouncing the words of Absolution, Jesus Christ pours the torrents of His grace into the soul of the penitent Christian. . . During this time the happy penitent ought to keep himself very humble, very little, at the feet of Jesus, hidden in the priest." ¹⁴

"A little sinner of six and a half or seven years old, if he has sinned seriously, and if he repents and confesses seriously, has as much right to absolution as if he was twenty." ¹⁵

"However painful it is to acknowledge a fault of this kind, it must be bravely confessed, without lessening it; it is almost always sins of impurity that weak penitents dare not tell in Confession." ¹⁶

To help on its Confessional work the Society of the Holy Cross possesses a "Penitentiary Committee," whose work is "to advise, when referred to, on Cases of Conscience, and other matters connected with the Sacrament of Penance." ¹⁷ This Committee forms a consultative body to which Father Confessors throughout the country may apply for advice and help in their work. The latest privately printed list of Members of this Committee which I have seen, is that of 1895-96, issued with the official "Roll of the Brethren and Probationers of the Society of the Holy Cross," in that year. The members of the Committee were then: the Rev. E. G. Wood, Vicar of St. Clement's, Cambridge; the Rev. S. G. Beal, Rector of Ronaldkirk, Darlington; the Rev. A. Poole, Rector of Laindon Hills, Romford; the Rev. A. J. Mickle-

¹⁰ *Ibid.*, p. 3.

¹² *Ibid.*, p. 7.

¹⁶ *Ibid.*, p. 24.

¹¹ *Ibid.*, p. 4.

¹⁴ *Ibid.*, p. 13.

¹⁷ *S. S. C. Statuta*, chapter viii., sec. 4. p. 22.

¹³ *Ibid.*, p. 4.

¹⁵ *Ibid.*, p. 15.

thwaite, Vicar of St. Luke's, Chesterton, Cambridge (Secretary); the Rev. R. A. J. Suckling, Vicar of St. Alban's, Holborn; and the Rev. T. A. Lacey, Vicar of Madingley, Cambridge.

It was the Society of the Holy Cross that made itself responsible for that abominable book, written for the guidance of Ritualistic Father Confessors, and known as the *Priest in Absolution*. This work was issued in two parts, the first of which was published; and the second issued for private circulation amongst those Father Confessors who could be trusted by the S. S. C. The price of Part II. was, to the brethren, 5s.4d, post free. I possess a copy of both parts, which I purchased a few years since, after the work had been exposed in the House of Lords, in 1877, by the late Lord Redesdale. My copy contains a cutting, pasted on the inside, from the catalogue of Henry Sotheran & Co., the well-known London second-hand booksellers. After mentioning that the price of this copy was no less than £6. 6s, it is added :—

“So zealously guarded from public observation (for obvious reasons) is the *Priest in Absolution* that it is most unlikely that another copy will ever be offered for sale.”

The second part was issued without even the printer's name attached. On the title-page it is stated that the book is “Privately Printed for the Use of the Clergy”; and it is dedicated :—

“To the Masters, Vicars, and Brethren, of the Society of the Holy Cross. This volume, *begun at their request*, and continued amongst many labours and infirmities, with the hope that it may serve to increase piety and devotion, is humbly and affectionately dedicated by an Unworthy Brother Priest.”

The “Unworthy Brother Priest” carefully abstained from putting his name to his book, which was a translation with adaptations, from a filthy French Roman Catholic book, being *A Manual for Confessors*, by the Abbé Gaume. It so happened that this priest was dead when his translation

was exposed in the House of Lords, but it was then made known to the public, for the first time, that his name was the Rev. J. C. Chambers. We shall return to this important event in the Society's history later on.

The "Retreat Committee" of the S. S. C. has increased its operations very much during recent years. In fact, the Society claims to have been the first to introduce Retreats into the Church of England. The Master of the Society, addressing the Synod of 1870, boasted that "the Retreat Movement" was "begun and fostered by the Society."¹⁸ The first Retreat for the Clergy was held during the month of July, 1856, in Dr. Pusey's house at Oxford. It was marked by the secrecy which has ever characterized the movements of the Society of the Holy Cross. The outside public knew nothing at all about it; and so anxious were its promoters to prevent Churchmen generally from obtaining information, that the late Rev. Charles Lowder, who was present, and who was then a member of the S. S. C., and in charge of its East London Mission, found it necessary, in writing about it confidentially to his mother, to add this caution:—"This account that I have given you is meant to be private, so do not let it go out of the house."¹⁹ About seventeen or eighteen clergymen were present at this secret Retreat, which lasted a whole week. "Dr. Pusey has entered," wrote Mr. Lowder to his mother, "very kindly into it, and given us the greatest assistance, besides lodging and boarding us all."²⁰ The Romish offices of Prime, Terce, and Sext, were used at this Retreat, and several conferences were held by the members, at which various subjects of interest were discussed, including the Confessional. By the Statutes of the S. S. C. it is provided that the Retreat Committee shall "Prepare *and* publish, as near as practicable to the Feast of Epiphany in each year, a list of Retreats, stating the

¹⁸ *The Master's Address*, 1870, p. 7.

¹⁹ *Charles Lowder: A Biography*, p. 96. First edition. ²⁰ *Ibid.*, p. 96.

place where each will be held; the persons to whom communications may be addressed; the times at which each will begin and end; the expense of living during the Retreat, and the name of the conductor" (chapter vii., p. 21). Now, here it seems as though all secrecy were cast aside, and the utmost publicity required. The Committee shall not only "prepare," but also "*publish*" the List of Retreats. And yet, notwithstanding this rule, a measure of secrecy is thrown around this List. It is periodically advertised in the *Church Times*, but no intimation is given that the Retreats have been organized by the Society of the Holy Cross. It would never do to make such a public display of its work, moderate High Churchmen might be thus frightened from taking part in Retreats organized by such a very advanced Society! Accordingly, a much needed "Economy" and "Reserve" is practised by the authorities. The Confessional is a special feature of these Retreats. The ordinary printer for the S. S. C., Mr. Knott, Brooke Street, Holborn, has published a four-paged tract, entitled *Instruction for Retreats*, which in all probability is the production of one of the brethren. Those who enter the Retreat are here directed that, before it commences, they should "go to Confession," and "join in the offering of the Holy Sacrifice"; and they are told:—"If you have made a Confession in Retreat, go back to your own Director as soon as possible." At these gatherings, whether for the clergy or the laity, for men or for women, the full Romanizing doctrines held by the Ritualists may be—and, I understand, really are—taught with safety, and with a frankness which could not be practised from the pulpit. Loyal Churchmen would do well to avoid Retreats, if they wish to retain their allegiance to the principles of the Protestant Reformation.

The year following the formation of the Society of the Holy Cross witnessed the starting, by that Society, of "The St. George's Mission," in the East End of London. The

Rector of St. George's, at that time, was the late Rev. Bryan King, and he approved heartily, not only of the general principles on which it was proposed to carry on the Mission, but also of that necessary secrecy as to certain parts of the scheme which it was desirable to keep from the knowledge of the public. The first clergyman placed by the Society of the Holy Cross in charge of the Mission was the late Rev. Charles Lowder, and to him, on May 31st, 1856, the Rev. Bryan King wrote as follows:—"Upon the principles of your scheme for the Mission, of course, I quite agree; as to the time for carrying some of them out, and the Christian *Economy and Reserve to be observed (respecting some of them)*, of course that must be left to the members of the Mission."²¹ This Reserve and Economy was particularly shown in the earliest Reports of the "St. George's Mission," in which its Ritualistic character was studiously kept out of sight, and thus, no doubt, many were induced to aid it who would otherwise have withheld their subscriptions and donations on conscientious grounds. It is only fair to add here that this Economy and Reserve is no longer observed in the annual Report of the Mission. It is no longer necessary. The Mission was largely indebted to the assistance and advice of the late Rev. Dr. Pusey. There are several allusions to his help in the *Life of Charles Lowder*, and it would appear from one of these that Dr. Pusey was at one time himself a member of the Mission. Writing to his father, with reference to the Mission, on May 6th, 1856, Mr. Lowder said:—"I pray that it may be a good work for the Church; my desire is to make it a thoroughly Catholic one, a life of poverty, and self-denial, and dedication to God's service, and, if it may be, the revival of a really Religious Order for missionary work—men trained in holy living for the work of winning souls. *Dr. Pusey and the other members of the Mission* wish me to go, and we have had

²¹ *Charles Lowder: A Biography*, p. 93. First edition.

already sufficient promise of support to justify our commencement. . . Dr. Pusey has about £150 or £160 at his disposal, which he will give it."²³ On May 16th, 1856, the Rev. Bryan King wrote to Mr. Lowder:—

“As we are beginning a very eventful experiment in the Church of England, it is most important that we should begin it upon a sound and safe basis. Both you and I may be deceived or biassed: you may regard the Mission too exclusively from your point of view, as of course I may from mine. Send then your letter and this to *Dr. Pusey for his counsel*; he, in Oxford, has the advantage of consulting far better and wiser heads than yours or mine, learned Canonists and earnest and experienced parish priests. *Beg him to draw up an experimental scheme or Constitution for the Mission.*”²⁴ There was a difficulty in securing a licence from the Bishop of London for Mr. Lowder to work in the Mission, and Dr. Pusey was consulted about the difficulty.²⁴ The late Dean Stanley, and the Archbishop of Dublin (Dr. Trench) gave help to the Mission from time to time. Even the late Bishop of Oxford (Dr. S. Wilberforce), in less than a year after its foundation, became quite infatuated with the Mission. On May 10th, 1857, he wrote to the Rev. W. J. Butler concerning it:—“I quite long to go and cast myself into that Mission.”²⁵ Those dignitaries of the Church would never have given their aid had they been made fully acquainted with the objects of those who controlled the work. How the S. S. C. must have “laughed in their sleeves” at the success of their Jesuitical manœuvres! But what will straightforward Englishmen think of them?

In 1877 Mr. Lowder wrote a volume entitled *Twenty-One Years in S. George's Mission*, in which he describes at length the work carried on there. He tells us, amongst other interesting information, that in the Mission work:—

²³ *Charles Lowder: A Biography*, p. 86. First edition.

²⁴ *Ibid.*, p. 90.

²⁴ *Ibid.*, p. 99.

²⁵ *Life of Bishop Wilberforce*, Vcl. II., p. 341.

"When the soul is touched with contrition, and anxious to make her peace with God, we recommend Sacramental Confession, and have reason to be most thankful that *this has been our practice from the beginning.*"²⁶

"It is very gratifying to witness the reverence of our worshippers, and to know how many devoutly appreciate the blessings they enjoy in the constant Celebrations of the Holy Eucharist. . . . Is it a time of sorrow, the anniversary of a death or funeral? They fly to the Altar, and ask the Priest who Celebrates, and some of their friends also, to remember before God the soul of their departed one."²⁷

The work of the Mission grew more and more Romanizing as the years went on, until at the present time the services are as advanced, if not more advanced, in a Romeward direction, than in any other church in London. The "Thirty-seventh Annual Report," issued in 1893, mentions that during the year 1892 no fewer than 3500 Confessions were heard in the church; and it is recorded that one of the former clergy of the Mission, "Father W. Edmund Smythe," had been appointed Bishop of Lebombo. In the *St. Peter's (London Docks) Parish Magazine*,²⁸ there is published a letter from this gentleman, who is a member of the Society of the Holy Cross (then only Bishop-Designate), dated Isandhlwana, Zululand, November 4th, 1892, in which he describes the opening of a new chapel in South Africa (towards which the S. P. C. K. gave £25), which clearly shows the Romeward tendencies fostered in its past and present workers in East London by the Mission of the Society of the Holy Cross.

"We can't," writes the Bishop-Designate, "do very much in the way of ceremonial out here of course, but the College students are getting to understand how to do things properly, and so we do our best. We vested in the Chapel and then went round the outside of the building in procession, the Bishop in Cope and Mitre, with two boys to support him, Mr. Gallagher, as Subdeacon, carrying the Cross in front. *We had Incense, but not Holy Water!*"²⁹

²⁶ *Twenty-one Years in St. George's Mission*, p. 48.

²⁷ *Ibid.*, p. 54.

²⁸ The "St. George's Mission" is now popularly known by the name of "St. Peter's, London Docks."

²⁹ *St. Peter's Parish Magazine*, January, 1893, p. 3.

It is evident from the whole tone of this letter that this S. S. C. Episcopal Brother very much regretted the absence of the "Holy Water"; but he comforts himself by adding:—"By degrees we shall get more things." At the opening of the chapel he tells us that "High Mass" was celebrated by the Bishop, and then he describes a number of Romish ornaments already in use in the chapel:—

"It will interest you," he writes, "to know that the Altar Cross is one of the *large Crucifixes* which Fr. Massiah (another S. S. C. Brother) sent out for me. I have just received an anonymous present from England of some Cruets, one pair of which will go there. We have one Altar Frontal, which the Bishop has given us, and have managed to spare a linen Altar Cloth and *some Purificators, &c.*, from our store at Isandhlwana. There is also a *large picture of Our Lady*; so the Chapel is not altogether unfurnished. By degrees we shall get more things."³⁰

It may be useful to mention here that the use of Holy Water is spreading considerably amongst the Ritualists. As far back as 1870 it was recommended, in a popular Manual of Devotion, which has had a large circulation amongst members of that party. The title of the book is the *Golden Gate*, and its author is the Rev. S. Baring-Gould, the well-known writer of novels, and now Rector of Lew Trenchard, Devon. In the service termed the "Last Agony," for a dying person, the author gives the following superstitious directions as to what should be done in the room immediately after death:—

"The 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, *while the body is sprinkled with Holy Water.*"³¹

The *Priest's Prayer Book*, a large volume which has passed through seven or eight editions, was edited by two members of the Society of the Holy Cross, viz., the late well-known Rev. Dr. Littledale, and the Rev. J. E. Vaux.

³⁰ *St. Peter's Parish Magazine*, January, 1893, p. 4.

³¹ *The Golden Gate*, by the Rev. S. Baring-Gould, Part III., p. 128. Edition, 1875.

It provides for the use of the clergy in the Church of England a special form for blessing Holy Water, to which it actually attributes the power of curing bodily diseases, and driving the devil out of people! Here is the rubric and prayer for this purpose :—

“He [the priest] 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.”³³

In the *Master's Address* to the Society of the Holy Cross, in 1870, he said :—“The policy of the Society, up to the September Synod of 1867, was that of privacy. Caution was enjoined upon the Brethren in the matter of mentioning it. It was thought, and no doubt wisely, that the first thing to be done was to deepen the inner life of the Brethren before launching out into greater publicity. In view, however, of the Church Congress at Wolverhampton, in the above year, it was determined to reverse this policy, and to distribute broadcast a new paper of the Nature and Objects of the Society, specially drawn up for the occasion. Together with this, was issued a short *Address to Catholics* and both obtained great publicity.”³³ Three years later, the then Master of the S.S.C. in his “Address,” said that the Society had “developed from secrecy to the most open publicity, so far as its existence and objects are concerned.”³⁴ It is well for his veracity that the Master

³³ *The Priest's Prayer Book*, p. 221, seventh edition, issued in 1890. The same form appears in all the subsequent editions, including that still on sale. A similar form for blessing Holy Water is printed in the *Day Office of the Church*, p. xiii., together with another form for driving the devil out of the water before it is blessed.

³⁴ *The Master's Address*, S. S. C., 1870, p. 3.

³⁵ *Ibid.*, 1873, p. 4.

added the saving clause, "so far as its *existence* and *objects* are concerned"; because its essential secrecy has continued ever since, and at the present time is even more marked than ever. The Society gives to the public occasionally—very rarely, it should rather be said—a certain amount of information concerning its work, but as recently as its May, 1881, Synod, Brother the Rev. William Crouch said that "he thought the *secrecy* of the Society's doings a mistake,"³⁵ and, as we have already seen, the Statutes of the Society continue to enjoin secrecy on the Brethren.

The Master of the S. S. C., addressing the May, 1876, Synod, said that the Society "started with *its secrecy*";³⁶ and that "during the first eight years of the Society's life, its Statutes and Rules existed only in Manuscript."³⁷ He also said that from the formation of the Society, "The bond of union between the Brethren was to be as strict as possible. *None but themselves were to know their names, OR OF THE EXISTENCE OF THE SOCIETY*, except those to whom it might be named to induce them to join: but this only with leave of the Society."³⁸ Care was also enjoined on the Brethren to keep secret even the old documents of the Society, and, if necessary, to destroy them, lest any outsiders should know what was going on in their dark apartments. The Master, addressing the May, 1875, Synod, expressed his feelings of alarm on this point, in the following terms:—"The question has again arisen of the use of Post Cards in writing on Society business. I earnestly hope that the Society will let me press upon each Brother most strongly the undesirability of this practice. In these days there is great strength in a Society like ours being able to keep its private character. At present outsiders know only of our existence; but each little liberty, such as the use of these Post Cards, opens one more aperture for the entrance of inquisitive eyes. This

³⁵ S. S. C. *Analysis of May Synod*, 1881, p. 24.

³⁶ *The Master's Address*, May, 1876, p. 6.

³⁷ *Ibid.*, p. 3.

³⁸ *Ibid.*, p. 3.

same principle applies to taking the greatest possible care, either to *destroy*, or to keep in some safe place, the old Rolls, and other printed matter, such as Acta, Agenda, and Notice Papers."³⁹ At the September, 1876, Synod, the Master found it necessary to refer again to the subject. "Let me," he said, "urge upon you care with regard to the Statutes, Roll, Acta, and other documents of the Society. A description of it from a 'London Correspondent' appeared a few weeks ago in an Aberdeen newspaper. It was accurate enough to be correct in the names of the Saints to whom two of the local branches are dedicated. If we are to maintain the privacy which has hitherto been our rule, it can only be done by caution."⁴⁰

At the May Synod, 1870, of the Society, a paper on "The Establishment of an Oratory in London by the Society of the Holy Cross," was read by Brother the Rev. Orby Shipley, who some years later seceded to the Church of Rome. Mr. Shipley was well known as the writer of advanced Romanizing works on various theological subjects, and was a very active supporter of the S. S. C. His paper was during the summer of 1870 "Privately Printed for the Society," at its expense, and in the following year was published by him, as an appendix to a book entitled, *The Four Cardinal Virtues*. The Oratory which he proposed was to be a centre for all the advanced Ritualists of the country, at which they could meet from time to time, and in which the Ritual should be of the most extreme character.

"Thus we should desiderate," for the Oratory, said Mr. Shipley, "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, Communion; Gospel Lights; Consecration Lights on the Altar and Consecration Candles in front of the Altar, in addition to the Six Altar Candles and

³⁹ *Ibid.*, May Synod, 1875, p. 10.

⁴⁰ *The Master's Address*, September Synod, 1876, p. 8.

two Sacramental Lights; the use of the Altar Bell; the Lavabo; and, of course, the Eucharistic Vestments, for Celebrant, Ministers, Servers, and Acolytes."⁴¹

In short, the founders of the Oratory, Mr. Shipley said, "would not feel satisfied until they had restored to the Church of England a rendering of the sacred Mass which was fully Mediæval in the richness, costliness, taste, and perfection of its details." The Synod decided, after hearing Brother Shipley's paper, that the establishment of such an Oratory was deserving of further consideration. The idea of having such an Oratory in London appears to have been abandoned for a time, but not forgotten. Two years later it was determined to erect such an Oratory, not, however, in the Metropolis, but in the far North, in the city of Carlisle. For this purpose funds were necessary, but it was decided not to make a public appeal, but to set all the Brethren to work privately collecting amongst their friends the necessary pecuniary assistance. Accordingly the late Rev. A. H. Mackonochie wrote letters on the subject to the Brethren, but very much to the annoyance of the secret wire-pullers a copy of one of these letters came into the hands of the editor of the *Rock*, who published it in his columns, and thus removed the mystery which served as a protection to a dangerous movement, and made known to the public its real objects. Mr. Mackonochie's letter was as follows:—

"S. S. C.

"ST. ALBAN'S CLERGY HOUSE, HOLBORN.

"May 11th, 1872.

"P. ✠ T.

"MY DEAR BROTHER,—The Vicar of the Carlisle Branch has asked me to commend to your notice the following resolution passed at the Synod last week:—

⁴¹ *On the Establishment of an Oratory by the S. S. C.* Privately printed edition, p. 17. Mr. Shipley stated that the Society as such "is in no way responsible for the opinions" which he expressed in his paper; but it was certainly read by request of the authorities of the S. S. C., who paid £5. 11s for printing it, and who did not censure Brother Shipley's opinions.

“ ‘That the S. S. C. approves of the scheme for the proposed Oratory in Carlisle, and, subject to the necessary funds being raised by private subscription among the Brethren, undertakes to treat for the securing of a site for the purpose.’

“ The Carlisle Oratory is a work which the Synod considered to deserve the utmost attention of the Society—1. *The Carlisle clergy are completely overridden by an Ultra-Protestant clique*, the strength of which lies in the Dean,⁴³ and a powerful tradition left by the two late Bishops. . . . 4. The Bishop is quite willing to encourage work (especially an increase of celebrations), and he has consented to license a Chaplain to the proposed Religious House. 5. There is an earnest demand for the privileges which such a House would afford. A site may be had in the parish of Holy Trinity (the poorest in Carlisle), of which the priest has given his consent to the scheme, but it is of the utmost importance the site should be secured at once. If you will kindly exert yourself among your friends, and send any money you can get at once to Brother the Rev. C. H. V. Pixell, Skirwith Vicarage, Penrith, he will account for it to the Society, in Chapter, and send you a receipt.

“ Believe me, Dear Brother,

“ Yours most truly in our Blessed Lord,

“ A. H. MACKONCHIE.”⁴³

At that time the Rev. T. S. Barrett (now Rector of Teversall, Mansfield), was Rector of St. George's, Barrow-in-Furness, and, being one of the Brethren of the S. S. C., and living in the district, he naturally took a deep interest in the Oratory scheme. In November, 1872, he also made an appeal for furniture for the Oratory, mentioning that, amongst other things, it would require an Altar Cross, Altar Lights, Vesper Lights, Cottas, Cassocks and Stoles, a Sacring Bell, Frontals and Super Frontals, Banners, Flower Vases, &c.⁴⁴ These Ornaments were not then as common as they are now, and that they should be required for the new Oratory was a clear proof that its promoters intended to work on advanced Romanizing lines. But, unfortunately, the public knew nothing about Mr. Mackonochie's letter or

⁴³ That is, Dr. Close, who was then Dean of Carlisle.

⁴⁴ *The Rock*, July 4th, 1873, p. 448.

⁴⁵ *Ibid.*

Brother Barrett's appeal, until a full six months after the Oratory was actually opened, and the mischief done.

About a month before Mr. Mackonochie's letter was written, anonymous letters were sent to the Protestant Dean of Carlisle (Dr. Close), and these contained intelligence of such an alarming character that he at once wrote to the Bishop of Carlisle on the subject. The Bishop replied that an application had been made to him to grant a licence for certain clergymen to work in a Carlisle parish, under the "Private Chapels Act." He had taken a legal opinion on the question of his powers to do this, and had been "informed that it would be within the law." "This being so," continued the Bishop, "I said that in the event of an Institution being established upon the scheme described I would give a licence on certain conditions. The chief of these was that I should require to be satisfied that there would be no Ritual developments, contrary to what had been decided to be lawful."⁴⁶ Meanwhile, the clergy of Carlisle and neighbourhood had taken alarm, and towards the end of April, 1872, they presented an Address on the subject to the Bishop of Carlisle, signed by no fewer than 120 of their number, earnestly asking his lordship to give no encouragement to those who asked his licence for Brethren of the Society of the Holy Cross to officiate in the proposed Oratory. "Should such a step be taken," they said, "the consequences would be most disastrous to the best interests of the Church in this diocese. Schism and division would be multiplied and aggravated, and a permanent feud established in the heart of the Cathedral city." The Bishop was rather in favour of the scheme of the S. S. C., than otherwise, yet he could not ignore the opinions of such a large number of his clergy. So in his reply to their Address he tried to allay their fears, but would make no definite promise either way. And thus the matter rested until the

⁴⁶ The correspondence is published in full in the *Church Association Monthly Intelligencer*, June, 1872, pp. 146-148.

new Oratory was actually opened in the January of the following year, when another storm of public indignation arose. On January 17th, the Dean once more wrote to the Bishop calling his attention to the reports of the opening ceremony which had appeared in the Carlisle papers, and at which "the high Ritual" was witnessed which "usually characterised" the proceedings of the Society of the Holy Cross; and he asked the Bishop, "whether the building in question, or the officiating clergyman were licensed" by him, "or whether they have obtruded themselves on the citizens of Carlisle without your Lordship's permission"? To these questions the Bishop replied:—"The services to which you refer have had no sanction from me—unless it be regarded as a sanction that I have taken no active steps in opposition to them."⁴⁶ Thus the Society of the Holy Cross triumphed in Carlisle, mainly through a want of firmness on the part of the Bishop, who could easily have inhibited all the brethren, but did not. And so it has been ever since on the part of only too many of the Episcopal Bench, who, rather than permit a "row," have been willing to allow the Romanizing party to have their own way. These Bishops have reversed the Apostolic order which declares that "the wisdom that is from above is *first pure*, then peaceable" (James iii. 17). The fault has not been confined to our prelates, it has been shared also by both clergy and laity. It would be well if all these timid ones, who love peace more than the purity of the Faith, were to lay to heart the words and act in accordance with the spirit which moved Martin Luther when, at the Diet of Worms, he said:—"It is for me a great joy to see that the Gospel is now, as in ancient days, a cause of trouble and discord. That is the character and destiny of the Word of God. Jesus Christ hath said, 'I came not to send peace on earth, but a sword.' God is wonderful and terrible in His counsels; let us dread lest, in thinking to

⁴⁶ *Carlisle Journal*, January 31st, 1873, from which this correspondence was reprinted in the *Church Association Monthly Intelligencer*, March, 1873, pp. 20, 21.

stop discords, we persecute God's Holy Word, and bring down on our heads a fearful deluge of insurmountable dangers, of present disasters and eternal desolations."⁴

Early in 1873 a petition was presented to Convocation, signed by 483 Ritualistic priests, asking for Licensed Confessors in the Church of England. This petition naturally created a great sensation at the time, and led to many large anti-confessional meetings being held in London and the Provinces; to an important declaration on the subject by a Committee of the Upper House of Convocation for the Province of Canterbury; and a discussion in the House of Lords, on July 14th, in the course of which the Marquis of Salisbury denounced habitual confession. "We know," said his lordship, "that besides its being unfavourable to what we believe to be Christian truth, in its result it has been injurious to the moral independence and virility of the nation to an extent to which probably it has been given to no other Institution to affect the character of mankind." Everybody was talking about this daring petition, but not one of the public knew who its real organizers were. The real wire-pullers preferred to remain in the dark, and they were the authorities of the Society of the Holy Cross. On March 14th, 1873, the Rev. A. H. Mackonochie, who was then Master of the Society of the Holy Cross, sent out to all the brethren a printed circular letter, enclosing copies of the petition for signature, in the course of which he informed them that "The memorial was presented to the Society in Chapter last month, and again, after a further revision by the Committee, on Tuesday last. It was then adopted, considered clause by clause, a few verbal alterations being left to the final decision of the Committee, and finally agreed to." In the confidence of its secret May, 1873, Synod, the

⁴ D'Aubigne's *History of the Reformation*, Book VII., chapter ix., p. 206. Edition, Edinburgh, 1846.

Master of the Society talked freely on the subject. "You are aware," he said, "that it [the petition] was not presented in the name of the Society, and the public papers have shown you that the blame of it is principally laid on me personally. It seems to have done for the Truth much more than the most sanguine expectations of its promoters anticipated, and, if I were entitled to it, I should gladly accept that blame as praise. I am, however, bound to say that it belongs to brethren senior to me, and far more able."⁴⁸ It had been organized by a special Committee of the S. S. C., who had collected the signatures. There was certainly something Jesuitical in the way it was managed. The petition asked for many things besides Licensed Confessors, and clearly proves that the Society of the Holy Cross, and large numbers of other Ritualists, are far from satisfied with the existing formularies of the Church of England. The Book of Common Prayer, says this petition, is "manifestly incomplete, through the absence in many particulars of such Services and Rubrics as would give adequate expression to this claim of the Church of England to be Catholic in her doctrine, usage, and ceremonial." This "want of completeness" is considered by the petitioners as a "distinct grievance." They object to any scheme which would "alter the Book of Common Prayer" in what they term "an un-Catholic direction"; but they are most anxious for a revision of that Book on Romish lines, for they suggest that Convocation should "promote" the "addition" to the Prayer Book of the following matters:—

"The doctrines, that is to say, of—

"I. The Real Presence of our Lord and Saviour Jesus Christ in the Holy Communion, 'under the form of Bread and Wine.'

"II. The adoration due to Him there present.

"III. The Sacrifice which He there offers by the hands of His Priest to the Divine Majesty."

The petitioners further pray that any "alterations"

⁴⁸ *The Master's Address, S. S. C., 1873, p. 10, note.*

which may be made in the Book of Common Prayer shall include:—

“The full provision of the ancient and proper Introits and Graduals, together with the Secreta, Communions, and Post-Communions, for Festivals, Sundays, and Ferial Days.”

“That provision may be made for the decent and reverent Reservation of the Blessed Eucharist, and that an Office be prepared for the Communion of the Sick therewith.”

“That the use of Unction may be restored in Holy Baptism and Confirmation, as well as in the Visitation of the Sick, together with the proper Services for the Consecration by the Bishops of the Oils for the said purposes.”

The clause which gave its name to this petition of dissatisfied Ritualists was as follows:—

“That in view of the wide-spread and increasing use of Sacramental Confession, your Venerable House may consider the advisability of providing for the education, selection, and Licensing of duly qualified Confessors, in accordance with the provisions of Canon Law.”⁴⁹

There is one other feature of this petition worthy of special note. It mentions certain usages which, “while they are extensively promoted by or used under Episcopal countenance and sanction, are nevertheless neither expressly nor by necessary implication enjoined by the Book of Common Prayer”—such as, “The use of solemn and other processions as well in Cathedral and Parish Churches as elsewhere. The formal presentation to Archbishops and Bishops of Croziers and Pastoral Staves, and the ceremonial use thereof. The use of Processional Crosses and Banners, Credence Tables, Chalice Veils, coloured Altar Cloths, and the like.” It is indeed noteworthy that the Society of the Holy Cross should thus frankly admit that none of these things have the sanction of the Book of Common Prayer. But, it may well be asked, if not by that authority, by what other authority are they introduced?

* The full text of the petition was published in the *Rock*, June 6th, 1873, p. 383.

Of course Convocation declined to grant the impudent request of the petitioners. It had neither the power nor the will to do anything of the kind. Whatever official statements on the subject of Confession may have been issued by the Convocations of the Church of England, from time to time, they have never been favourable to the claims of the Society of the Holy Cross. The wish expressed for additions, of a Romanizing character, of services for special occasions, was really an attempt to alter the Constitution of the Church of England, and in such a manner that, if granted, every true lover of the Reformation would have been compelled, by the dictates of his conscience, to leave at once a Church which sanctioned ceremonies of such a Popish and superstitious character. Nothing less than Revision of the Book of Common Prayer on Romanizing lines will ever satisfy the aspirations of the Ritualists. It is sometimes said that we "shall *soon* have to fight the battle of the Reformation over again." But those who carefully study what is now going on in the Church of England do not *look forward* to the commencement of such a warfare. They know that the great battle has *already commenced*. It is an encounter of life and death. Bishops and Statesmen may wilfully shut their eyes to the dangers that surround the Reformed Church, and cry "Peace, peace, when there is no peace," and vainly strive to reconcile the opposing sections. But the attempt is in vain. It is impossible to reconcile Protestantism and Priestcraft, or Sacerdotalism; nor is such a peace on Christian principles desirable. The end of the struggle must be that either Protestant Churchmen—old-fashioned High Churchmen were not ashamed to call themselves Protestants—must retain their position, and recover the lost property which honestly belongs to them; or else the Sacerdotalists will oust them out of their rights and out of the Church of England, which will then once more place on itself that fatal chain of Papal bondage which

has been the curse of every country that has submitted to it.

It may now be serviceable to take, as it were, a glimpse into a few of the Synods and Chapters of the Society of the Holy Cross, with a view to finding out the kind of business usually transacted at these secret gatherings. For this purpose we shall consult some of the official reports privately printed for the use of the brethren only. We commence with the "Analysis of Proceedings of May Synod, 1874," which, as the document itself records, "was held in St. Peter's Church, London Docks." At 10 A.M. on the first day of the Synod, there was a "Solemn Mass" offered. The special subject for discussion was "The Sacrament of Penance, its present position, and future prospects in the Church of England." It was opened by a speech from Brother the Rev. H. D. Nihill, who "contended that the great need of the present day was, to set forth the power and dignity of the Sacrament of Penance itself, as apart from all questions of the benefit of Direction, or the comfort of consultation with a clergyman."

Brother Canon Carter, of Clewer, maintained that before Penance can be regarded "as established on its true grounds, two points must be enforced, neither of which are as yet countenanced by authority—(1) Its *Sacramental* character, as really conveying grace; and (2) Its *habitual* use, as a means of growth of the spiritual life."

Brother Macfarlane, Vicar of Dorchester, Oxon, spoke of his experience in an agricultural parish. He found that the poor "when in earnest gladly receive the means of reconciliation for sins after Baptism"; but they "do not come habitually to confession, except in few cases." It is "not so generally welcomed by the tradesmen or farmers." As to the future prospects of the Confessional, that "seems to depend upon the degree of toleration which the Catholic Movement obtains at the hands of our rulers in Church and

State. If the Catholicity of the Church of England is preserved, the Sacrament of Penance must daily gain ground." He recommended the establishment of a "Chair of Moral Theology."

Brother the Rev. Charles Lowder thought they "must be prepared to show that Confession is neither unmanly nor un-English"—which was, I should think, a somewhat formidable task to undertake.

Brother the Rev. Rhodes Bristow, now Canon Missioner of the Diocese of Rochester, and Rector of St. Olave, Southwark, said that he valued the freedom accorded by the Church of England. We must, he said, "strive to raise the Sacrament of Penance to its due position, but we must be careful to do so as English Churchmen."

Brother the Rev. James Dunn, now Vicar of St. John the Baptist, Bathwick, Bath, "spoke of the difficulty felt by old people in going to confession to young priests. He suggested that more experienced priests should visit country parishes from time to time for the purpose of hearing Confessions."

Brother the Rev. H. P. Denison, now Vicar of St. Michael and All Angels', Notting Hill, "distinguished between voluntary and compulsory Confession. He maintained that the Church of England puts a man upon his honour to confess his mortal sins before Communion."

Brother the Rev. C. Bodington, now Canon of Lichfield, and Diocesan Missioner, lamented that "Our people do not realize what the Sacramental system of the Church is. If we get them to understand this, they will quickly see that, without Confession, there is a link missing."

Brother the Rev. R. C. Kirkpatrick, Vicar of St. Augustine's, Kilburn, "expressed a wish that country brethren would make it known that they were ready to hear Confessions."

The Synod next proceeded to consider a pamphlet by

Brother the Rev. E. G. Wood, now Vicar of St. Clement's, Cambridge, on "Jurisdiction in the Confessional," in the course of which he maintained that every Rector, Vicar, or Perpetual Curate of a parish "can, without license of the Bishop, give to another priest jurisdiction to hear the Confessions of all who may come to him at the church or other place, within the parish, appointed for the hearing of Confessions."⁸⁰

Brother F. W. Puller, now Head of the "Cowley Fathers," "maintained that we should be careful to find out when our Absolutions are valid;" but it does not appear that he told his brethren *how* this difficult question was to be solved.

A discussion next took place as to the alteration of the fourth of the Society's Statutes, in which Brother W. M. Richardson (now Bishop of Zanzibar); Brother T. Outram Marshall (now Organizing Secretary of the English Church Union); Brother Bagshawe; Brother F. H. Murray (Rector of Chislehurst); and Brother G. A. Jones (Vicar of St. Mary's, Cardiff), took part. This closed the first day's proceedings of the Synod, at which one hundred and thirty-six brethren were present.

On the second day of the Synod, a "Mortuary Mass" was offered for the dead brethren at 9 A.M. I need not summarize the discussions on this occasion, further than to state that the subjects considered included the revision of the Statutes of the Society, the results of the London Mission, the position of the Ritualistic clergy in view of ecclesiastical proceedings against them, and the Public Worship Regulation Bill, then before the country. It is important, however, to record that Brother N. Dawes (now Bishop of Rockhampton, Queensland), who had become a Probationer of the Society of the Holy Cross in 1872, was at this Synod promoted to the ranks of the Brethren.

⁸⁰ *Jurisdiction in the Confessional*, by the Rev. Edmund G. Wood, M.A., p. 15. Printed for the Society.

The September, 1874, Synod met as usual in St. Peter's, London Docks. On the first day, after the "Solemn Mass" and the preliminary business had been transacted, a number of letters from absent brethren were read. Brother Hutchings (now Archdeacon of Cleveland) wrote, "expressing a hope that in Ritual, S. S. C. would move in the direction of the Roman rather than the Sarum Use." Brother J. E. Stocks (now Vicar of St. Saviour's, Leicester) also wrote with reference to a motion by Brother Bodington. After this the Synod discussed the following subject:— "That the action of the Society in 1868-9, committing itself to the principle of the Roman Ritual, be reconsidered."

Brother Linklater (now Vicar of Holy Trinity, Stroud Green) urged that "the Society should leave the brethren free in the matter of Ritual." He personally preferred the Sarum Use.

Brother Bristow, Canon Missioner of St. Saviour, Southwark, "hoped that the Roman Use would still prevail."

Brother C. Parnell (Curate of St. Bartholomew, Brighton) declared that he "would follow the Roman Ritual at the services of the Society, while individual brethren might follow their own bent."

Brother E. M. Chaplin "advocated the use of the Roman Rite, both for accuracy and uniformity."

Brother J. B. Powell (now Curate of St. Paul's, Knightsbridge, London) "was strongly in favour of the Sarum Use, but hoped that liberty would be granted by the Society to use either form."

Brother N. Green-Armytage (now Perpetual Curate of the Chapel-of-Ease, Boston), Brother Grieve (now dead), and Brother C. E. Hammond (now Vicar of Menheniot, Cornwall), would all "leave the brethren free."

Eventually it was decided to appoint a special Committee to consider the question more fully. Brother Bishop Jenner, it should be added, moved the following amendment, which was lost:—"That in the regulations hitherto

laid down, the Society does not intend to bind the brethren to the adoption of the principle of any particular Rite."

The next subject considered by the Synod was "The Present Constitution and Reform of Convocation."

Brother Rhodes Bristow "reminded the brethren that Convocation might step in to-morrow, and take away our *locus standi* altogether."

Brother Charles Lowder said that "while Convocation needs much reform, it is the Assembly which, by God's providence, is the representative of the Church. We should welcome the co-operation of the faithful laity, as in Diocesan Conferences, while refusing to give them equal power to that of the clergy."

Brother Orby Shipley gave as "his opinion that Convocation is not the sacred Synod of the Church."

Eventually it was decided that "The Master be requested to communicate to the President of the English Church Union the opinion of the Society," which was that the Union should issue special Tracts on the subject of Convocation.

On the second day of the Synod (September 16th) after the "Mortuary Mass" had been offered, it was proposed by Brother Bagshawe (now dead), seconded by Brother Rhodes Bristow, and carried unanimously:—"That the Roll of the Brethren be referred to the Master's Council before it is republished." This motion led to a speech by Brother Bagshawe, which shows in a very marked manner, how much the Society of the Holy Cross dreads the light of day. He said that "we should be *most careful* to preserve the *strictly private and confidential character of the Roll*, but in the event of a copy falling into *hostile hands* it is most important that all the Brethren, whose names are therein printed, should be staunch and true to S. S. C." At that time the names of the members were quite unknown to the public, and it was not until 1877 that a copy of the *Roll* fell into the hands of the Editor of the *Rock*, who at once

published it in his paper. The publication caused the utmost consternation in the ranks of the S. S. C., and, coming as it did immediately after the exposure of its Confessional book, the *Priest in Absolution*, in the House of Lords by the late Lord Redesdale, it led to the secession of nearly one-half of its members, who suddenly left the Society in a fright as soon as their identity was discovered. The *Roll* of the S. S. C. for 1895-96 has printed on its outer cover, and again on its title-page, the following significant directions, which clearly show how anxious the Society still is that the names of its brethren shall be kept secret:—

"PRIVATE AND CONFIDENTIAL. *To be returned to the Secretary by any brother leaving the Society; or by the representatives of a deceased Brother.*"

The Society of the Holy Cross still continues to exist, and its energies are as great as ever. But its secrecy is greater than ever. Amongst its members are the Bishops of Zanzibar and Lebombo, and many of the most prominent of the Ritualistic clergy. So carefully are its papers—generally headed with the letters "S. S. C."—kept, that I have been unable to get any reports of its Synods and Chapters dated later than 1881, with the important exception of a recent *Roll of Brethren*. If any of my readers are in a position to supply me with any of the more recent papers of the Society I shall be thankful, in order that I may use them in any later edition of this book which may be called for. I have, however, some reason for believing that a few years since a serious schism took place in its ranks, and that the seceders have formed themselves into another Society, whose name I have been unable to discover. Nearly all the old members, whose names appeared in the *Roll* for 1880, have disappeared in the more recent *Roll* which I possess.