

## CHAPTER VII.

### THE CONFRATERNITY OF THE BLESSED SACRAMENT.

Protestant Martyrs and the Mass—Latimer's testimony—Restoration of the Mass by the Ritualists—Birth of the Confraternity of the Blessed Sacrament—Its objects and work—Its secret *Intercession Paper*—Ordered to be "destroyed" when done with—Its "medal" may be buried with deceased members—First exposure of an *Intercession Paper* at Plymouth—Great excitement—How the *Rock* found an *Intercession Paper*—Secret proceedings at New York—The secret "Roll of Priests-Associate"—Dread lest it should fall into Protestant hands—Curious letter from a Priest-Associate—Extracts from the papers of the C. B. S.—Requiem Masses for Souls in Purgatory—Advocates Fasting Communion—Bishop Samuel Wilberforce on Fasting Communion; "detestable materialism"—Opposes Evening Communion—Proofs that it is sanctioned by the Primitive Church—C. B. S. term it "spiritually and morally dangerous"—Eucharistic Adoration of C. B. S. Identical with that of Rome—Its Idolatrous character—The C. B. S. on the Real Presence—The "Eucharistic Sacrifice"—Bishop Beveridge on Sacrifice—Transubstantiation advocated by name—Bishop Wilberforce Censures the Confraternity of the Blessed Sacrament.

THOSE who have read the History of the Reformation are aware that in the estimation of the Church of Rome, the principal offence of the Protestant Martyrs of that period was their opposition to the Sacrifice of the Mass, and to the doctrine of Transubstantiation on which it is founded. Those holy Martyrs would rather die than express one word of approval of the Mass. In the course of a Disputation which Bishop Latimer held at Oxford, on April 18th, 1554, he said:—"These famous men, viz., Mr. Cranmer, Archbishop of Canterbury; Mr. Ridley, Bishop of London; that holy man, Mr. Bradford; and I, old Hugh Latimer, were imprisoned in the Tower of London for Christ's Gospel preaching, and for *because we*

would not go a Massing.”<sup>1</sup> No one who has read the writings of the Reformers can fail to see how much they hated and loathed the Sacrifice of the Mass. They always used the strongest possible language in denouncing it; and yet not stronger than the Church of England still uses in her Article XXXI.: “The Sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits.” Probably there was not one of the men who were God’s instruments for delivering England from Papal bondage, who would not have subscribed to Latimer’s opinion of the Mass and Mass priests. “Another denying of Christ,” he said, “is this Mass-monging. For all those that be Mass-mongers be deniers of Christ; which believe or trust in the Sacrifice of the Mass, and seek remission of their sins therein. For this opinion hath done very much harm, and brought innumerable souls to the pit of hell; for they believed the Mass to be a Sacrifice for the dead and living.”<sup>2</sup>

That which the Protestant Martyrs protested against with their dying breath: those “blasphemous,” “dangerous,” and “deceitful” things—as the Church of England still terms them—have, unhappily, been restored by our modern Ritualists within the Church of England. The only difference between them is that the one is said in Latin, and the other in English. Even this difference has, in some instances, been removed. The Rev. Owen C. H. King, now a Roman priest, but formerly a Ritualist, states that he was present at a “Mass” offered up in the Chapel of the East Grinstead Sisters in Queen Square, London, which “*was said in Latin from the Roman Missal* ;”<sup>3</sup> and Mr. King’s statement, though made in a published pamphlet, has never, so far as

<sup>1</sup> Latimer’s *Remains*, p. 258. Parker Society edition.

<sup>2</sup> Latimer’s *Sermons*, p. 521. Parker Society edition.

<sup>3</sup> *The Character of Dr. Littledale as a Controversialist*, by Owen C. H. King, p. 6.

I am aware, been refuted. And that there may be no mistake as to the identity of the Roman Mass and the Ritualistic Mass we read in the St. Margaret's, Leytonstone, *Parish Magazine*, for April, 1894, the following statement:—  
 “*The Mass of the Church of England is identical with the Mass of the Church of Rome.*”

The early Tractarians, when they commenced their work, taught the doctrines of the Real Presence and the “Eucharistic Sacrifice,” but they were very guarded in their language, and carefully abstained from extreme statements. In this direction they practised the doctrine of “Reserve in Communicating Religious Knowledge.” It was soon realized that the propagation of these doctrines was essential for the success of the ultimate object of the Movement—Corporate Reunion with Rome. It was not, however, until 1862 that a society was founded for the special purpose of teaching the Real Presence and the “Eucharistic Sacrifice.” The name which the new society assumed was that of the “Confraternity of the Blessed Sacrament.” I look upon this Confraternity as a *semi-secret* Society, which shrinks as much as possible from the light of publicity. I am not aware that its members are under any vows of secrecy as to its proceedings, but there is a manifest dread lest its privately printed documents should fall into Protestant hands. As an instance of this I may mention that the Confraternity issues every month, to all its members, an “*Intercession Paper*,” containing the subjects for which the members are to pray each day, and also subjects for their “thanksgiving.” Every care is taken to prevent a copy of this *Paper* falling into Protestant hands. There are about 15,000 printed every month, yet, large as the number is, it is but rarely that anyone sees a copy who is not a member of the Confraternity. The reason of this is explained, I have no doubt, by the advice given to the members by the Superior General of the C. B. S. (Canon T. T. Carter, of Clewer), at its **annual secret meeting**, on June 20th, 1878.

“ Let me add, however,” said Canon Carter, “ that it is a matter of importance to *be careful not to leave about the Intercession Papers, to be misused by ill-disposed persons [as I am using them in this Chapter?], and that they should be destroyed when no longer in use. We are taught to be ‘wise as serpents,’ as well as ‘harmless as doves’; and we shall do well not to encourage the modern tendency to attack all that savours of Catholic truth or Catholic use. I would add, that it is most desirable that Associates should not fail to notify changes of address, as far as may be possible, so as to avoid the miscarriage of the Intercession Papers. In consequence of the want of such care a considerable number of such papers wander about the country unclaimed, liable to all kinds of misuse.”*

At the annual meetings of the C. B. S., none are admitted unless they can produce the medal which proves that they are members, so that these gatherings are of a private character. The rulers of the Confraternity are naturally nervous lest anyone should gain an entrance into the annual meeting with a member’s medal to which he, or she, may not be entitled. It was thought necessary, at the annual meeting on June 1st, 1893, to give the Associates a word of warning on this subject, and also to repeat the warning of 1878 concerning the Intercession Papers. In the course of his annual address, on the former date, the Superior General said :—

“ I have also to remind Associates that care be always taken as to notices of changes of addresses, that our Papers may not wander broadcast through the Post Office : and also that notice be given in case of death. The Secretary tells me that he has only just been able to stop Papers that had been sent every month to an Associate who had been dead fourteen years. Moreover, for the medals special care is needed. *They might be buried with deceased persons,*<sup>4</sup> if so desired, *or they should be at once returned.* Otherwise, our medals run a great risk of being used by unfit persons, who may thus pass themselves off as members of the Confraternity.”<sup>5</sup>

<sup>4</sup> *Address of the Superior General at the Conference, June 20th, 1878, pp. 4, 5.*

<sup>5</sup> What good would that do for the dead? The suggestion tends towards superstition.

<sup>6</sup> *C. B. S. Annual Report, 1893, p. ix.*

So far as I have been able to ascertain, no copy of the *Intercession Paper* of the C. B. S. came into the possession of an Editor of either of our daily papers until thirteen years after the founding of the Society.<sup>7</sup> On July 15th, 1875, the *Western Daily Mercury*, of Plymouth, published an analysis of the contents of the *Intercession Paper* for the July of that year, together with a list of the officers of its various Branches, and a leading article on the subject, in the course of which it remarked:—"Not a few people, we fancy, will be surprised at seeing [in the C. B. S. list] men, whom they believed to be honest, straightforward clergymen of the Established Church, allied with this dangerous Guild; and some clergymen, who have been one thing to members of the Confraternity, and another to the rest of the community, will hardly thank our correspondent for making apparent their double dealing. . . We name these gentlemen because they deserve notoriety, and it will be well if their friends and neighbours fittingly recognize their connection with the Confraternity. If they all, or any of them, have hitherto found it convenient to keep their connection with their Guild a secret, shared only by a few congenial spirits, they can do so no longer, for they now stand before the world in their true colours. They stand officially connected with an organization which is deliberately setting itself to undo the work of the Reformation, which desires to substitute for the Protestantism for which our fathers bled an Anglican counterpart of Romish sacerdotalism."

The exposure by the *Western Daily Mercury* was reprinted in several London papers, and produced a great deal of excitement and dismay in the Ritualistic camp. Indeed, a reward was offered, by advertisement, of Three Pounds to anyone who would give to a local solicitor, information as to who "stole" the *Intercession Paper* which had caused such a commotion. Although the *Western Daily Mercury* was, as I have said, the first daily paper to call attention to the

<sup>7</sup> *The Rock*, a Protestant Church paper, published an exposure in 1873.

C. B. S., the honour of being actually the first of all the papers to expose its *Intercession Paper* is claimed by the *Rock*, which, in its issue for May 23rd, 1873, tells its readers the very interesting story of how it came into possession of the secret document.

"Even Ritualists," said the *Rock*, "are not exempted from human frailties. One of the number seems to have let his copy [of the C. B. S. *Intercession Paper*] drop in the public street, where the word 'Confidential' placed at the top did not prevent its being picked up, and eagerly scanned by the first youngster who passed that way. In this case it luckily happened that the lad to whose lot the treasure fell, not knowing what to make of it, took it to his father, a worthy shoemaker in the district of St. Alphege, Southwark, who . . . was as much puzzled as his boy had been, and left the *Paper* lying on the parlour table. Presently, in walks a Sister of Mercy (they swarm in those parts), whose quick eye instantly recognized the strayed *Paper*, which, with the remark (true enough we don't doubt) that 'it belonged to her master,' she immediately clutched. Mr. Crispin, however, not relishing this summary mode of doing business, insisted on having the *Paper* back; but, as the Sister positively refused to part with it, a tussle ensued, which ended in her discomfiture and the recovery of the prey. Our friend, who had now become quite alive to its importance, took an early opportunity of showing it to the Scripture Reader of his district, and he, we may readily imagine, saw at once what an important evidence of the stealthy manner in which the Ritualistic moles and bats are working had thus providentially been thrown in his way, for although the C. B. S. had been many years at work, it had hitherto contrived to keep its proceedings pretty secret."<sup>8</sup>

Probably it was the action taken by the *Rock* which led the Superior General of the C. B. S., at its next anniversary, to say to the members:—"We must endeavour to make our position accord with our constitution, *in keeping, as far as possible, out of public notice.*"<sup>9</sup> How forcibly this statement reminds us of the words of our Saviour:—"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (*margin*, "discovered,"

<sup>8</sup> *The Rock*, May 23rd, 1873, p. 335.

<sup>9</sup> *Report of the Twelfth Anniversary of the C. B. S.*, p. 3.

John iii. 20). The *Rock's* exposure led to a considerable amount of local controversy in the provinces, where the Priests-Associate were very angry at having their names made known to their own congregations, as connected with such a Romanizing society. One of them wrote a long letter to the *Banbury Guardian* on the subject, in the course of which he asked two questions, to which, at the same time, he gave his own very candid answers. "But it may be said," wrote the Rev. James Hodgson, who described himself as "Superior of the Bloxham Ward C. B. S.," "why are they [*Intercession Papers*] marked 'confidential'? Does not this imply SECRECY? UNDOUBTEDLY. But anyone can see in a moment why it is. We are members of a Church that has two great sections in it, and we live among a people a large portion of whom 'care for none of these things.'"<sup>10</sup>

Later on in this same year the Confraternity of the Blessed Sacrament held its local anniversary in New York. Reports of its proceedings were kept from all the Church papers of that city, whether High Church or Evangelical. But what was undoubtedly an official report was sent to the Ritualistic *Church Times*, of England, where in due course it appeared. When the news of what had occurred came to the ears of the loyal members of the Protestant Episcopal Church of America, they were naturally very indignant. The *Church Journal* of New York, which was by no means unfriendly towards moderate High Churchmen, commenting on what had occurred, remarked:—

"By way of London comes to us an account, *carefully withheld from the American Church papers*, of a meeting in June last in this city, of what appears to be a *secret association* of American clergymen. If there is wrong done to anyone in the account given, we shall be ready and glad to give room for the righting of the wrong. But if a *secret and confidential Confraternity* exists among us, *whose purposes and meetings are carefully concealed from publicity* in the American Church,

<sup>10</sup> Mr. Hodgson's letter is reprinted in the *Ritualistic Church Review*, July 5th, 1873, p. 400.

it is time we all knew it. The thing, like murder, 'will out,' and the mass of the clergy, bound by their ordination vows, and doing their work openly and honestly in the light, feel it unfair that there should be *an inner motive circle where the profane are not admitted; a Brotherhood of secret purposes and secret ties.*"<sup>11</sup>

The secrecy of the Confraternity of the Blessed Sacrament is also seen in another direction. It never prints, even for private circulation, a list of its lay Associates. But it does print yearly a *Roll of Priests-Associate*. Every possible care is taken to keep this *Roll* strictly secret. Scarcely any one outside of its ranks can procure a copy for love or money. Yet even this secretly circulated *Roll* does not contain the names of all the Priests-Associate. The Confraternity possesses in its ranks a body of priests who are so afraid that their connection with it shall be known, that they refuse permission to the authorities to print their names even in this secret and confidential *Roll*. So, every year, as the new *Roll* comes out, there are found printed therein the two following official notices:—<sup>12</sup>

"NOTICE—Priests who do not wish their names to appear in the printed list should give notice to the Secretary to that effect."<sup>13</sup>

"N. B. There are in addition [to those whose names *are* printed] certain Priests-Associate who do not wish their names to appear in print."<sup>14</sup>

Another notice proves how much afraid the rulers of the C. B. S. are lest some Protestant should get hold of a copy of the *Roll*:

"The Secretary General would be most grateful if Priests-Associate would kindly inform him of their changes of addresses from time to time. So many of the *Rolls* are returned through the G. P. O., and *very many copies fall into the hands of those who had better not have them.*"<sup>15</sup>

An amusing incident in the history of the C. B. S. took

<sup>11</sup> *The Rock*, October 24th, 1873, p. 717.

<sup>12</sup> I copy from the *Roll of Priests-Associate* for 1894, the last which I have seen.

<sup>13</sup> *Ibid.*, p. 88, *note*.

<sup>14</sup> *Ibid.*, p. 23.

<sup>15</sup> *Ibid.*, p. 77.

place in 1877. In that year the Editor of the *Rock* published a pamphlet entitled the *Ritualistic Conspiracy*, containing a list of clergymen who had supported the Ritualistic cause by joining Ritualistic societies, or signing Petitions in support of Ritualism. One of the clergymen whose name appeared in this pamphlet was the Rev. H. P. Denison, a nephew of the well-known Archdeacon Denison. This gentleman sent fourpence to the Editor of the *Rock* for a copy. On this, the Editor wrote to Mr. Denison, asking him, as a member of the C. B. S., to send him a copy of the last *Roll of Priests-Associate*. To this Mr. Denison sent the following reply:—

“SIR,—I am sorry to have forgotten to answer your letter sooner. Personally, I should be delighted to send you the C. B. S. *Roll*, for you to correct your list, *but I could not do so without the consent of the Superior-General*. If he gives his consent I shall be very happy to forward it.—Yours truly,

“HENRY PHIPPS DENISON.

“EAST BRENT, HIGHBRIDGE, *November 8th.*”<sup>16</sup>

I need hardly add that the Superior-General never gave his consent.

And now I come to the task of describing more fully what is the real work of the Confraternity of the Blessed Sacrament. It is a Society composed of bishops, priests, laymen, and women. It was founded in the year 1862; and in 1867 was united to the “Society of the Blessed Sacrament.” In the year 1894, no less than 1682 clergymen in the Church of England, and 13,444 laymen and women, were members of this Confraternity.<sup>17</sup> The Rev. Orby Shipley informs us that the C. B. S.—as it is usually termed—is the “daughter”<sup>18</sup> of the notorious Society of the Holy Cross, which was responsible for that very indecent Confessional Book, the *Priest in Absolution*.

We learn from the official *Manual of the Confraternity of*

<sup>16</sup> *The Rock*, November 16th, 1877, p. 961.

<sup>17</sup> *Annual Report of C. B. S.* for 1894, p. iv.

<sup>18</sup> Shipley's *Four Cardinal Virtues*, p. 249. London, 1871.

*the Blessed Sacrament*—a book which is on public sale—that its “Objects” are:—

“ 1. The Honour due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

“ 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice.

“ 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.”<sup>19</sup>

We here discover what the work of the Confraternity of the Blessed Sacrament really is. It is nothing less than the propagation, in the Church of England, of the blasphemous Sacrifice of the Mass, under the name of “The Eucharistic Sacrifice!” As to “Fasting Communion,” it is sufficient to say that the *first* and *best* Communion administered by our Saviour Himself, was received immediately after a meal. Even a Roman Catholic Sub-Dean of Maynooth College has admitted that—

“The Blessed Eucharist was instituted by our Lord after supper, and for a short time was celebrated and administered only after supper. Martene shows that for the first three centuries, and even much later, it was still in many places celebrated after supper.”<sup>20</sup>

Among the “Recommendations” printed in the *Manual* is the following:—

“To make Offerings for the due and reverent celebration of the Holy Eucharist.”<sup>21</sup>

This looks very much like a revival of that sacrilegious custom of the Church of Rome, *paying* for Masses! St. Peter forewarns us—“There shall be false teachers among you”; and of these teachers he says—“And through covetousness shall they with feigned words *make merchandise of you*” (2 Peter ii. 1, 3). The way in which the priests of the Church of Rome, at the Reformation, made “merchandise” of men’s souls, by their Masses, was that which, as much as

<sup>19</sup> *Manual of C. B. S.*, p. 5. Ninth edition.

<sup>20</sup> *Notes on the Roman Ritual*, p. 261, by the Rev. James Kane. Dublin, 1867.

<sup>21</sup> *Manual*, p. 6.

anything, made Englishmen first detest and hate the Mass. The Confraternity of the Blessed Sacrament is now apparently trying hard to revive this scandalous custom in our Reformed Church of England, under the name of "*Offerings* for the due and reverent Celebration of the Holy Eucharist!"

Another of these "Recommendations" is, to offer up at the Holy Communion, "Prayers for the Visible Unity of Christendom." At page 70 we read the prayers for this object recommended by the Confraternity. The following is an extract from the first of these:—

"We earnestly pray Thee for the restoration of visible unity of worship and communion between the divided members of the Catholic Church, both East and West."

Here we find the Confraternity of the Blessed Sacrament praying that the Church of England, and the Eastern Churches, may again be in "visible unity," not only with the Eastern Church, but also with the Church of Rome. On this subject, and the many objections which may be brought against Corporate Reunion with Rome, I shall have a great deal to write in a later chapter.

In the "Laws of the Confraternity" it is provided that—

"Grants of Altar Vessels, Vestments, or Altar Linen shall be made by the Council-General, according to the means placed at their disposal, to such poor Parishes and Missions as may need assistance."<sup>23</sup>

The "Vestments" here referred to are, mainly, such as the Popish Chasuble, Alb, Tunicle, Stole, &c., all of which have been declared illegal by the Courts of Law.

Every member of the Confraternity is expected to offer prayers for the dead. A service used by the C. B. S. is entitled "*Vespers of the Blessed Sacrament.*" It concludes with this prayer:—

"May the souls of the Faithful, through the mercy of God, rest in peace. Amen."<sup>23</sup>

<sup>23</sup> *Manual of C. B. S.*, p. 15. Ninth edition.

<sup>23</sup> *Ibid.*, p. 34.

The Church of England, on the contrary, exhorts her children, saying :—

“Neither let us dream any more, that the souls of the dead are anything at all holpen by our prayers.”<sup>24</sup>

But the Confraternity rests by no means satisfied with Prayers for the Dead. She now holds an annual Mass for the Dead, under the name of a “Solemn Requiem.” This service is announced every year in the October number of the *Intercession Paper*. The Confraternity believes, in common with the Church of Rome, that the faithful departed are benefited spiritually by the offering up by a sacrificing priest of consecrated bread and wine. It has held this view for many years. At its secret Annual Conference, May 27th, 1880, the Hon. C. L. Wood (now Lord Halifax) read a paper, which was afterwards privately printed by the Confraternity, in which he asserted that :—

“As the Cross sums up in one single act the atoning efficacy of the offering which Christ made throughout His whole life, and by his death upon the Cross, so *the Eucharist, which perpetuates and applies that offering*, enables us to offer up our whole souls and bodies in life and in death as an acceptable sacrifice to the Father of all. . . . Are we troubled about those who in the shadow of death are awaiting the Judgment? The blood of the Sacrifice reaches down to the prisoners of hope, and *the dead as they are made to possess their old sins in the darkness of the grave*, thank us as we offer for them *the Sacrifice which restores to light and immortality.*”<sup>25</sup>

Here we have, in reality, though the *words* are not used, Masses for the Dead to get them out of Purgatory, taught by the Confraternity of the Blessed Sacrament.

In *Suggestions for the Due and Reverent Celebration of the Holy Eucharist*, privately printed for the Confraternity of the Blessed Sacrament, the priest is directed, at page 9, to offer the following prayer :—

“Receive, O Holy Father, Almighty, Everlasting God, this pure

<sup>24</sup> *Homily Concerning Prayer*. Part third.

<sup>25</sup> *Eighteenth Annual Report of C. B. S.*, p. xii.

Oblation, which I, Thy unworthy servant, offer unto Thee, the Living and true God, for my numberless sins, offences and negligences; for all who are here present, as also for all faithful Christians, living *and departed*, that it may avail to our salvation unto life eternal. Amen."

Who can doubt that here we have a Mass for the Dead? At the "Solemn Requiem" of the Society, on November 10th, 1890, the preacher, the Rev. E. de S. Wood, used the *word* Purgatory without a blush of shame. He said "The souls in Paradise are offering the homage of their spiritual sufferings in *the realms of Purgatory*, and are helped by our prayers and Eucharistic offerings on their behalf."<sup>26</sup> How different all this is from the teaching of the Church of England, which, in her Homily Concerning Prayer, instructs us that "These words [Luke xvi. 19-26], as they confound the opinion of helping the dead by prayer, *so do they clean confute and take away the vain error of Purgatory.*"

We learn more about the work and objects of the Confraternity of the Blessed Sacrament from the secret *Intercession Papers* which it issues every month. To commence with the latest of these which has come to my hands, that for May, 1897, I find amongst the subjects for prayer: "That obstacles may be removed . . . to the celebration of the Holy Eucharist with the traditional and ancient ceremonial sanctioned by the Church."<sup>27</sup> Anyone who reads the *Suggestions for the Due and Reverent Celebration of the Holy Eucharist*, issued by the C. B. S., cannot doubt that by "the traditional and ancient ceremonial" is meant that of pre-Reformation times. The officiating clergyman is, in this pamphlet, required to have, for use at Holy Communion, amongst other things, "a clean Purificator," "Burse," "Corporals," "Cruets for wine *and water*," "a Perforated Spoon . . . for the removal of flies and other impurities from the Chalice." He is also required to say a number of secret and Popish prayers taken from Popish Missals, those

<sup>26</sup> *Church Times*, November 14th, 1890.

<sup>27</sup> *Intercession Paper*, May, 1897, p. 8.

provided by the Book of Common Prayer being evidently not adequate for his purpose.

The Associates of the Confraternity were required, on May 7th, 1897, to pray "That the Primitive and Catholic practice of Fasting Communion by priests and people may be generally recognized, and that obstacles to Fasting Communion may be removed."<sup>28</sup> The late Bishop Samuel Wilberforce, though an old-fashioned High Churchman, had very decided opinions on this subject of Fasting Communion.

"It is not," he said, "in a light sense that I say this new doctrine of Fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit and less disturbed body and mind, able to give himself entirely to prayer and communion with his God; *but on a miserable degraded notion* that the consecrated elements will meet with other food in the stomach. *It is a detestable materialism.* Philosophically it is a contradiction; because, when the celebration is over, you may hurry away to a meal, and the process about which you were so scrupulous immediately follows. *The whole notion is simply disgusting.* The Patristic quotations by which the custom is supported are mis-quotations."<sup>29</sup>

On May 27th, 1897, the Associates of the C. B. S. were required to pray "That Evening Communion may cease."<sup>30</sup> We have already learnt, on the authority of the Roman Catholic Professor Kane, that in the Primitive Church Evening Communion was the rule. Singularly enough this testimony is confirmed by that of the Rev. "Father" Puller, head of the "Cowley Fathers," who, in the course of a paper which he read at the annual conference of the C. B. S., on May 28th, 1891, said:—

"We have, I hope, got beyond the notion that the early Church objected to Afternoon and Evening Celebrations. The early Church in no sort of way objected to Evening Celebrations *per se*. She celebrated continually in the afternoon or evening. She had an Evening Celebration every day in Lent. In some Churches all through the year there were ordinarily three Celebrations in the week,

<sup>28</sup> *Ibid.*, p. 9.

<sup>29</sup> Dean Burgon's *Lives of Twelve Good Men*, Vol. II., p. 56. First edition.

<sup>30</sup> *Intercession Paper*, May, 1897, p. 24.

namely, on Sunday, Wednesday, and Friday; and two of these Celebrations were Afternoon Celebrations, and only one of them was early. It is a complete mistake to suppose that the early Church had any objection to Afternoon or Evening Celebrations."<sup>31</sup>

Ritualists are never tired of exhorting us to take the Primitive Church as our model. Why, then, should the C. B. S. every month in the year pray to God that the truly Primitive custom of Evening Communion "may cease"? Surely it cannot be wrong to follow a custom sanctioned by the practice of our Lord Himself at the first Lord's *Supper*? Possibly the authorities of the C. B. S. were not altogether satisfied with "Father" Puller's candid acknowledgment on this important subject, for at their annual conference on June 1st, 1893, a paper specially devoted to the question of "Evening Communion," was read by the Rev. T. I. Ball, Provost of Cumbrae College. This gentleman tried to get out of the Scriptural difficulty in a very daring, not to say wicked, manner. While he admitted that "our Lord Jesus Christ instituted the Eucharist on the Paschal *evening*,"<sup>32</sup> he boldly declared that—

"As *Holy Scripture* does not help us [Ritualists] much in this matter, we may boldly say, that *it was not intended to help us in this*; but that we were meant to learn all that we need to learn from the practice and precept of the faithful companion of the Bible—the Catholic Church."<sup>33</sup>

Is not this a case of "Down with the Bible, and up with the Church"? Or, rather, does it not remind us of the conduct of those Pharisees—the Ritualists of their day—of whom our Saviour said:—"Full well ye reject the commandment of God, that ye may keep your own tradition"? (Mark vii. 9.) Mr. Ball proceeded to heap up insult and abuse on a custom which certainly had the Saviour's Holy sanction. "Evening Communion," he said, "is an act of schism, in the gravest sense of the term."<sup>34</sup> "They are spiritually and morally dangerous."<sup>35</sup> "It is

<sup>31</sup> *Twenty-Ninth Annual Report of C. B. S.*, p. xxiii.

<sup>32</sup> *Thirty-First Annual Report of C. B. S.*, p. xv.

<sup>33</sup> *Ibid.*, p. xv.

<sup>34</sup> *Ibid.*, p. xvii.

<sup>35</sup> *Ibid.*, p. xxi.

profane to invite men by Evening Communion to undertake a religious duty."<sup>26</sup>

The members of the C. B. S. are required to pray "That obstacles to the due and reverent Reservation of the Blessed Sacrament for the Sick may be removed, and that the use of the Sacrament of Holy Unction may be restored throughout the Anglican Church."<sup>27</sup>

As to the first of these I shall have some comments to make further on. It may, therefore, suffice if I here simply quote the words of Article XXVIII. :—"The Sacrament of the Lord's Supper was not by Christ's ordinance *reserved*, carried about, lifted up or worshipped." And there is certainly no trace in the New Testament of either of these customs being observed by the Apostles. As to the worshipping of the Sacrament, this is a practice which is much encouraged by the C. B. S. It would be easy to multiply proofs of this, but I will here content myself with quoting the *Altar Book for Young Persons*, issued by the Confraternity itself:—

"I worship Thee, Lord Jesu,  
Who on Thine Altar laid,  
In this most awful service,  
Our Food and Drink art made.

"I worship Thee, Lord Jesu,  
Who, in Thy love divine,  
Art hiding here Thy Godhead  
In forms of Bread and Wine."<sup>28</sup>

On this important point of adoration of the consecrated Sacrament the teaching of the Confraternity is indetical with that of the Church of Rome. This was acknowledged by its Superior General at the annual conference on May 31st, 1877. I may here be permitted to mention that the anniversaries of the Confraternity are always held on

<sup>26</sup> *Ibid.*, p. xxii.

<sup>27</sup> *Intercession Paper*, May, 1897, p. 15.

<sup>28</sup> *Altar Book for Young Persons*, p. 69. Twenty-sixth thousand, 1884. The number printed shows how widely the spiritual poison has been spread.

“Corpus Christi Day,” a Popish festival not to be found in the Kalendar in our Prayer Books. It was instituted by the Popes in the Dark Ages in honour of the doctrine of Transubstantiation. The Superior General said:—

“Whatever other differences, therefore, there may be between us and *the Church of Rome* (and I do not wish to question the fact that there are important differences) *yet no such difference as is commonly supposed exists between us on this great doctrine of Eucharistic Adoration.* We adore the same mysterious presence of our Blessed Lord, veiled from mortal eyes, through the grace of a like consecration.”<sup>39</sup>

As to the “Sacrament of Extreme Unction” it may be sufficient to remark that the Church of England knows no such Sacrament. At the Reformation she ejected it from her system, for wise and sufficient reasons. I am not aware that the C. B. S. has published any form of service for the administration of Extreme Unction. Probably its Priests-Associate use that provided in the *Priest's Prayer Book*. In this form the priest is required to anoint the five senses of the sick person with oil “on his right thumb.” When the time comes for anointing the sick person's nose, the following directions are given:—

“*Then upon the nostrils, saying,*

“Through this anointing, and His most loving mercy, the Lord pardon thee whatever thou hast sinned by smelling.”<sup>40</sup>

Another subject for the intercessions of the Associates was “That there may be true repentance and due use of Sacramental Confession on the part of those needing it.”<sup>41</sup> The Confraternity is very fond of Auricular Confession, even though the Church of England, in her Homily of Repentance, Part Second, teaches:—“It is most evident and plain, that this Auricular Confession hath not the warrant of God's Word.” In its *Altar Book for Young*

<sup>39</sup> *Fifteenth Annual Report of C. B. S.*, p. x.

<sup>40</sup> *Priest's Prayer Book*, pp. 91, 92. Seventh edition, 1890.

<sup>41</sup> *Intercession Paper*, May, 1897, p. 16.

*Persons* the Confraternity prints a form of Confession in the presence of a priest (p. 29).

The Associates are also required to pray:—"That there may be a more widespread belief in the Catholic doctrine of the Real Presence and of the Eucharistic Sacrifice."<sup>43</sup> It would be easy to fill many pages with extracts from the documents of the Confraternity showing what its teaching is on these subjects. To commence with a sermon preached before the Confraternity by the Rev. A. H. Ward, in 1871. That gentleman then declared—

"That the Holy Eucharist is the Body and Blood of Christ under the forms of Bread and Wine, that therein is Christ Himself, His Body, Soul and Divinity, *as truly as at Bethlehem, or Nazareth, or Calvary, or at the right hand of God, we take as certain.*"<sup>43</sup>

On the following year the annual sermon on behalf of the Confraternity was preached by the Rev. George Body, now Canon of Durham. We find that gentleman declaring that—

"The Eucharistic Sacrifice is a necessary consequence of the Real Presence. If the Bread and Wine become, by the action of the Holy Ghost in consecration, the Body and Blood of Christ, it follows that when we offer the Sacrament we offer the Body and Blood of Christ, *i.e., Christ Himself under the forms of Bread and Wine.*"<sup>44</sup>

A remarkable sermon was preached before the C. B. S. at its anniversary, June 20th, 1889, by one who has since made a name for himself in the world, viz., the Rev. Charles Gore, now Canon Residentiary of Westminster, and Examining Chaplain to the Bishop of Lincoln. Canon Gore said:—

"Christ is present in the Eucharist indeed externally to us, objectively and really; He is present as the Bread of Life, the Sacrifice for sins, the Object of worship. *He is present wherever the consecrated elements are.*"<sup>45</sup>

<sup>43</sup> *Ibid.*, p. 12.

<sup>44</sup> *The Holy Eucharist and Common Life*, by Rev. A. H. Ward, p. 8. London: Hodges.

<sup>45</sup> *Jewish Sacrifices and Christian Sacraments*, p. 27. London: Rivingtons, 1872.

<sup>46</sup> *The Eucharistic Sacrifice*, by Charles Gore, p. 13. Privately printed for the Confraternity.

This teaching is undoubtedly strong, and quite without warrant from the formularies of the Church of England. Many hundreds of volumes have been written on the Real Presence, and it is manifestly impossible for me to give space to an exhaustive treatise on the subject in this book. But I may point out that a localized presence of Christ "wherever the consecrated elements are" is contrary to the teaching of the great English Divine, Richard Hooker, who wrote: "The Real Presence of Christ's most blessed body and blood is not therefore to be sought for in the Sacrament, but in the worthy receiver of the Sacraments."<sup>46</sup> The Church of England teaches that there may—in her sense of the words—be a real eating and drinking of the Body and Blood of Christ, without the aid of a consecrating priest—a theory which is certainly inconsistent with the Ritualistic idea that the Presence is only the result of priestly consecration. In one of the Rubrics attached to "The Communion of the Sick" the Church orders that—

"If a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, *or by any other just impediment*, do *not* receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, HE DOTH EAT AND DRINK THE BODY AND BLOOD OF OUR SAVIOUR CHRIST, profitably to his soul's health, ALTHOUGH HE DO NOT RECEIVE THE SACRAMENT WITH HIS MOUTH."

In this case the Body and Blood of Christ is certainly not eaten with the sick man's mouth. It is an act of faith, not of the body. And is not this the same way in which *ordinary* communicants are said by the Church of England to eat the

<sup>46</sup> *Hooker's Works*, Vol. II., Book V., lxvii., 6, p. 84. Oxford edition, 1865.

Body of Christ:—"Take and eat this," saith the Minister, "and feed on Him *in thy heart by faith* with thanksgiving." And again, in her Twenty-eighth Article she instructs us that "The mean whereby the Body of Christ is received and eaten in the Supper *is faith*"—not a man's mouth, as the Ritualists teach. Our Saviour has never had more than *one* Body. Of that Body, in its *glorified* condition as it now exists in heaven only, the Black Rubric at the end of the Communion Service says:—"The natural Body and Blood of our Saviour Christ are in heaven, and NOT HERE; it being against the truth of Christ's natural Body to be at one time in more places than one." If that Body, the *only one* our Saviour possesses, is "NOT HERE," how can it be in the consecrated bread and wine, as the C. B. S. and the Ritualists teach? I once went into a Ritualistic Church on an Easter Sunday morning, and saw behind the Communion Table, in large letters, the text of Scripture:—"He is risen; He is not here" (Mark xvi. 6). What an undesigned sermon *that* was against a localized Real Presence on the so-called "Altar"! Let us take heed to the warning words of our Saviour:—"Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not*. For there shall arise *false Christs*, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 23, 24).

And as to the so-called "Eucharistic Sacrifice," which our modern Ritualists admire so much, and which they consider as a true, proper, and propitiatory sacrifice, and not a mere *commemoration* of the Sacrifice once for all offered upon the Cross by our Saviour, I cannot do better than quote the convincing argument of the High Church Bishop Beveridge, as contained in his book on the Thirty Nine Articles. These, then, are his words, while explaining Article XXXI. They ought to be sufficient to convince any earnest seeker after truth:—

"And as this doctrine is contrary to Scripture, so is it repugnant to

reason too, there being so vast a difference betwixt a Sacrament and a Sacrifice: for in a Sacrament God offereth something to man, but in a Sacrifice man offers something to God. What is offered in a Sacrifice is wholly or in part destroyed, but what is offered in a Sacrament still remaineth. And there being so great a difference betwixt the one and the other, if it be a Sacrament it is not a Sacrifice, and if it be a Sacrifice it is not a Sacrament, it being impossible that it should be both a Sacrament and a Sacrifice too. To which we might also add, that, according to this opinion, Christ offered up Himself before He offered up Himself. I mean He offered up Himself in the Sacrament before He offered up Himself on the Cross; which offering up Himself in the Sacrament was either a perfect or an imperfect Sacrifice or oblation. To say that Christ should offer up an imperfect Sacrifice to God is the next door to blasphemy; but yet a perfect one that Sacrifice could not be, for then it need not have been repeated again upon the Cross. But I need not heap up more arguments to pluck down that fabric, the foundation whereof is already destroyed. It is Transubstantiation that is the ground of this fond opinion, therefore do they say the Body of Christ is really offered up to God, because the bread is first really turned into the Body of Christ; but now it being proved before that the bread is still bread after, as well as before consecration, and not the very Body of Christ; though the bread be consecrated by man, the very Body of Christ cannot be offered to God in the Sacrament; and therefore, if they will still call it a Sacrifice, they must acknowledge it is such a Sacrifice wherein there is nothing but bread and wine offered to God, and by consequence no propitiatory Sacrifice: for, as we have seen, 'without shedding of blood there is no remission,' and in the breaking and pouring forth of bread and wine there is no shedding of blood, and not, therefore, any remission of sins."

In many of the papers printed by the C. B. S. the term "Mass" is applied to the Lord's Supper. The Hon. C. L. Wood used it in his paper read at its eighteenth anniversary, in which he spoke of the custom of "getting up in the morning to go to "Mass."<sup>47</sup> In 1882, the Rev. J. B. Wilkinson said that "Children should be instructed, not only by oral teaching, but by bringing them to Celebrations

<sup>47</sup> *Eighteenth Annual Report of C. B. S.*, p. xv.

of the Blessed Sacrament for Children, or to put it more simply, to *Children's Masses*." 48

The teaching given in meetings of the C. B. S. sometimes amounts to the full modern Roman Catholic doctrine of Transubstantiation. At a meeting of the St. Mary's, Prestbury, Ward of the Confraternity, in 1871, the Rev. A. L. Lewington, now Chaplain of Ardingly College, Hayward's Heath, read a paper, which was subsequently published, in the course of which he said:—

“When we say that the Presence of Christ is objective, we understand that It is there without communion as with communion, abiding under the outward and Visible Form *in the consecrated Elements*, so long as the consecrated Elements are unconsumed. Again, we say that the Presence of Christ is *Whole*. *Whole* Christ comes to us, and is incorporated with us, in His Sacrament. His Body, His Blood, His Soul, His Divinity, are present. And not only that, but *He is wholly present in every particle, just as much as in all that is consecrated.*”

“When we separate from the notion of substance everything gross and material, *we may regard the term TRANSUBSTANTIATION as a convenient definition of the results of consecration* which the Articles do not exclude. . . . But those who *rightly* maintain the term Transubstantiation understand it to signify that what is in outward *accidents*—in sight, taste, and touch—Bread and Wine, by consecration becomes, not in *accidents* but in *substance*, the Body and Blood of Christ.” 49

Even more bold were the Romanizing utterances of the Rev. E. W. Urquhart, at a “Synod” of the C. B. S. held at Salisbury on April 30th, 1889. I attach more importance to what Mr. Urquhart said than to the paper of Mr. Lewington, because it was read at a much larger gathering of the Confraternity, and because it was subsequently published “by request of members present.” Mr. Urquhart advocated, without reserve, the modern teaching of the Church of Rome, and frequently admitted that he believed in the

48 *Twentieth Annual Report of C. B. S.*, p. ix.

49 *The Doctrine of the Real Presence*, by Rev. A. L. Lewington, pp. 6, 9. Oxford: Mowbray, 1871.

doctrine of Transubstantiation, both name and thing. Here are some extracts from his address, which has never been repudiated by the authorities of the C. B. S. :—

“Those teachers who profess to accept a real Objective Presence, while repudiating Transubstantiation, are placed in a hopeless dilemma ; as was plainly seen by Zuinglius, when he maintained that there was no alternative between Transubstantiation and the figurative view which he himself upheld. But the great Church of the West [that is, the Church of Rome] does not stand alone in its clear definite enunciation of the *Divine truth* in Eucharistic doctrine.<sup>60</sup>

“On this great subject, therefore [*i.e.*, the Real Presence], there is, happily, no room for difference between these two great Branches of the Church Catholic [*i.e.*, the Eastern Church and the Church of Rome]. *And if the unity of Christendom is ever to be restored, it can only be by the Church of England frankly accepting the full statement of Eucharistic truth as expressed in the authorized formularies of West and East alike.*<sup>61</sup>

“We are bold to maintain that the Eucharistic teaching of the Church of England *is essentially one* with that of the whole of the rest of Catholic Christendom, East as well as West. It is, indeed, that which, if she would make good her claim to be an integral part of the Catholic Church, she is bound to maintain.<sup>62</sup>

“But if it be asked why I lay such stress on a term which has given rise to so much odium and has been so misunderstood as *Transubstantiation*, I would answer, first, because I would remove all needless barriers between ourselves and the rest of Catholic Christendom, and, secondly, because experience shows that *no other expression defines what we mean so unmistakably.*<sup>63</sup>

“If ours be indeed, as we maintain it to be, the same Church of England which was planted by S. Augustine on the Mission of S. Gregory the Great, ours is the Church, and *ours the faith* of Wilfrid and Anselm, of Edmund Rich and *Thomas More*, quite as truly as it is of later worthies ; *and we may look forward to a time, though we all may be gathered to our rest, when such open repudiation of Eucharistic Truth, even by our Ordained Ministry, as we now deplore, may be as impossible as it is now in the Priesthood of the Latin and Eastern Communions.* But the consciousness of our own grievous

<sup>60</sup> *The Doctrines of the Real Presence*, by Rev. E. W. Urquhart, p. 9. Oxford : Mowbray.

<sup>61</sup> *Ibid.*, p. 10.

<sup>62</sup> *Ibid.*, p. 11.

<sup>63</sup> *Ibid.*, p. 13.

shortcomings should prevent us from being high-minded, and check that bitter and spiteful attitude towards *our brethren of the Roman Communion*, which is so painful a feature in too much of the controversy of the day. Remember that, whatever be their shortcomings, they, throughout the ages, *have been faithful guardians of the central verity of the Incarnation*, and along with it, of the precious deposit of *Eucharistic truth*, which we have in years past insulted, neglected, and profaned. And in conclusion, to avoid misunderstanding, whilst *I hold that the time has come when we must ourselves recognize the identity of our own teaching with that which is expressed in the Tridentine canons by Transubstantiation*, and with the authorized formularies of the Eastern Church; it is only gradually, as they are able to learn, that we should expect to bring this conviction home to the minds of our weaker brethren, *whom we are striving to bring over to the faith.*"<sup>54</sup>

With such a love for Popery as that which is exhibited by this Confraternity we need hardly wonder that during the year 1892, it requested all its members to pray "That the Ecclesiastical authorities in foreign countries, both East and West, may become willing to give Communion to English Catholics, on conditions which the latter may lawfully accept."<sup>55</sup>

It is a sad thing to see a Confraternity, engaged in teaching some of the worst doctrines of Popery, so widely supported by clergy of the Church of England. And even sadder is it to find that many of them have been promoted to high offices in the Church, and to livings in the gift of the Crown and the Bishops. In 1894 amongst its members were the Bishops of Zululand, Zanzibar, Nassau, Lebombo, and Corea, Bishops Hornby and Jenner, and the Deans of Rochester and Chichester.

One High Church Bishop, early in the history of the Confraternity of the Blessed Sacrament, had his eyes open to its dangerous and Popish character. Bishop Samuel Wilberforce wrote as follows to its Superior General, Canon T. T. Carter:—

"It is," wrote Bishop Wilberforce, "sure to stir up a vast amount

<sup>54</sup> *Ibid.*, pp. 14, 15.

<sup>55</sup> *Intercession Paper of C. B. S.*, June 1892, p. 18.

of prejudice from *its singularly un-English and Popish tone*. . . . I view with the utmost jealousy any tendency to ally that reviving earnestness to the unrealities and morbid development of modern Romanism. You may do much one way or the other. I entreat you to consider the matter for yourself, and *as Bishop I exhort you to use no attempts to spread this Confraternity* [of the Blessed Sacrament] amongst the clergy and religious people of my diocese."

In closing this chapter, let me once more quote Bishop Latimer. His words are as necessary now, within the Church of England, as when they were first spoken:—

"Wherefore stand from the altar, you sacrileging (I should have said, you sacrificing) priests; for you have no authority in God's Book to offer up our Redeemer: neither will He come any more into the hands of sacrificing priests. . . . *And I say, you lay people, as you are called, come away from forged sacrifices, which the Papists [and now Ritualists] do feign only to be lords over you.*"<sup>56</sup>

<sup>56</sup> Latimer's *Remains*, p. 259.