

CHAPTER VIII.

SOME OTHER RITUALISTIC SOCIETIES.

A Purgatorial Society in the Church of England—The Guild of All Souls—Extracts from its Publications—Masses for the Dead in the Church of England—Festival on "All Souls' Day"—The Fire of Purgatory the same as that of Hell—Bishop of London (Dr. Temple) gives its President a Living—The Secret Order of the Holy Redeemer—An Inner Circle; The Brotherhood of the Holy Cross; its secret rules quoted—The "Declaration" of the Order of the Holy Redeemer—The Pope the "Pastor and Teacher of the Church"—Why its members stay within the Church of England—Extraordinary and Jesuitical letter of "John O. H. R."—Its mysterious Superior said to be a "Bishop," though not in the *Clergy List*? Who ordained and consecrated him?—The secret Order of St. John the Divine—Extract from its secret rules—Society of St. Osmund—Its rules and objects—Prays for the Pope—Its silly superstitions—Driving the Devil out of Incense and Flowers—The Adoration of the Cross—A degrading spectacle—Its Mary worship—Holy Relics—Advocates Paying for Masses for the Dead—The Society merged in the Alcuin Club—The Club joined by several Bishops—Laymen's Ritual Institute of Norwich—Its Secret Oath—Secret Guild Books of St. Alphege, Southwark—Guild of St. John the Evangelist, at St. Alban's, Holborn—Confraternity of All Saints', Margaret Street—The Railway Guild of the Holy Cross.

PROBABLY the majority of my readers will be surprised to learn that there exists a Purgatorial Society nominally within the Church of England. Yet, strange and almost incredible as this may seem, it is a fact. This Society bears the title of "The Guild of All Souls," and was founded in the year 1873, for the special purpose of propagating within the Church of England a belief in Purgatory, and as a result of this, the offering of Prayers for the Dead, and of Masses to get them out of Purgatorial flames. It is a widespread organization, with branches all over England, and also in Scotland, the United States, Madras, Montreal, Prince Edward Island, Port

Elizabeth, Barbados, and New South Wales. According to the annual report for 1897—as recorded in the *Church Times*, May 28th, 1897—the Guild possesses seventy-one Branches. It includes amongst its members 646 clergymen, which is certainly a large number for such an extremely Romish society. The semi-secrecy of the Guild is shown in the fact that the public are never permitted to know who these clergymen are, with the exception of those who form its Council. The Guild issues a quarterly *Intercession Paper*, which is a strictly secret document. It always contains a list of churches in which Masses for the Dead are said every month, together with the names of deceased persons for whom prayer is asked. The latest copy of the *Annual Report* which I have been able to secure is that for 1895. It states that “During November, in addition to those on All Souls’ Day, there were 991 Special Requiem Masses [offered] in connection with the Guild, and the regular Requiem Masses maintained throughout the year are now, at least, 480 each month.”¹

For the use of its members the Guild of All Souls has issued a book entitled the *Office of the Dead According to the Roman and Sarum Uses*—certainly not according to the use of the Book of Common Prayer, which is altogether too Protestant a compilation to suit the purposes of the Guild of All Souls. It has also published a book, entitled the “*Treatise of S. Catherine of Genoa on Purgatory*, edited with an Introductory Essay by a Priest-Associate of the Guild of All Souls.” The title-page states that it is published by “John Hodges”; but it has on several occasions been officially advertised in the *Church Times* as one of the “Publications” of the Guild, and therefore I hold it responsible for its contents. In the portion which contains the translation of what Catherine of Genoa wrote, we read (in the chapter entitled “Of the Necessity of Purgatory:

¹ Guild of All Souls, *Report*, 1895, p. 3.

What a terrible Thing it is") that the pains of Purgatory are "as sensible as the pains of hell."² The Priest-Associate of the Guild of All Souls who writes the Introductory Essay is evidently enraptured with what he actually terms "*the extreme moderation of the Roman Church upon the doctrine of Purgatory.*"³ This gentleman's Popish sympathies are further manifested by his unblushing avowal that he believes in Transubstantiation!

"It is only," he writes, "within the last eight or nine years, since the publication of Mr. Cobb's *Kiss of Peace*, that Anglicans have begun to realize that there is no essential difference between the doctrine of the Real Presence, as they hold it, and the doctrine of Transubstantiation, as defined by the Council of Trent."⁴

In the official *Manual of the Guild of All Souls* several "Litanies for the Faithful Departed" are printed. From these I take the following extracts:—

"That it may please Thee to give rest to the
souls of the faithful departed,
That it may please Thee to cause light
perpetual to shine upon them,
That it may please Thee to wash them in
Thy Precious Blood and to clothe them
in white robes."⁵

"From the shades of death, where they sit desiring
the light of Thy Countenance,
From Thine Anger, which they grieve to have
provoked by their negligence and ingratitude,
From the bonds of sin, wherein they have been
entangled by the disorder of their affections,
From the pains, which are the just penalty
of their sins."⁶

"Give Thy holy dead, O Lord,
Portion in the Sacrifice,
And prayers offered in Thy Church,
Hear us, Holy Jesu.

"We beseech Thee to hear us Sweet Jesu."
"Good Lord, Deliver them."

² *S. Catherine of Genoa on Purgatory*, p. 40.

³ *Ibid.*, p. 11.

⁵ *Manual of G. A. S.*, pp. 16, 17.

⁴ *Ibid.*, p. 12.

⁶ *Ibid.*, p. 20.

“ Make them share, O Jesu Blest,
 In the intercession
 Of the Saints before Thy Throne,
 Hear us, Holy Jesu.

“ Make all prayers and pious deeds,
 Holy rites and services,
 To increase their happiness,
 Hear us, Holy Jesu.”⁷

In a sermon preached for the Guild of All Souls, on “ All Souls’ Day, 1883 ”—a Popish festival not found in the Prayer Book Kalendar—by the Rev. H. Lloyd Russell, Vicar of the Annunciation, Chislehurst, that gentleman affirmed that—

“ We believe that the mercy and justice of God in His dealings with their [faithful departed] souls, are reconciled by their being detained for a certain time in a middle place, *there to be punished*, and purified, and dealt with, according to His good pleasure, until He sees fit to admit them to the enjoyment of the Beatific Vision.”⁸

Six years later, in 1889, the annual sermon before the Guild of All Souls was preached in St. Alban’s, Holborn, by the Rev. John Barnes Johnson. The preacher told his deluded hearers that—

“ Blessed are they whom the Divine Fire thus changes now in the time of this mortal life. Blessed are they who know this Fire here on earth as the Fire of Love. But those who know it not, those who flee from it, yet cannot escape the Fire. If they remain in the world, St. Peter tells us the world is reserved for Fire. If they die, and go hence, *the Fire awaits them in Purgatory*; or, more terrible, in Hell. And everywhere the Fire that awaits them is the same Fire.”⁹

“ God, even in the Fire, shall be known [by the faithful dead] to be their Father, burning out all the falsehood and revealing the truth. *Therefore let us join together now in offering the Sacrifice of the Mass for all departed souls.*”¹⁰

⁷ *Manual of G. A. S.*, p. 26.

⁸ *The Intermediate State*, by the Rev. H. L. Russell, p. 9. Published by the Guild of All Souls.

⁹ *Things Present and Things to Come*, by J. B. Johnson, p. 17. London. Kegan Paul, 1890.

¹⁰ *Ibid.*, p. 22.

For the year 1894 the annual sermon for the Guild of All Souls was preached by the Rev. E. G. de Salis Wood, Vicar of St. Clement's, Cambridge. Mr. Wood said that—

“Amongst all the consoling truths of our holy religion there was none more consoling than what Christian doctrine taught concerning Purgatory; and the consideration of the state of the holy souls detained there, though at all times most salutary, was especially salutary at the present. . . . The merits of Christ reigned everywhere, in Purgatory as well as on earth; the glorious, merciful work which was done for Christian souls in Purgatory was done by the merits of Christ alone. Never let the objection weigh with them for a single moment that the Christian doctrine of Purgatory evacuated the merits of Christ. It did nothing of the kind; on the contrary, it extended them to the other world as well as to this; *and so we did well to intercede for the souls in Purgatory.* Theirs was a blessed state, *though one of pain.*”¹¹

Now, of course, for all this, as every well-informed and loyal Churchman knows, there is not to be found, either in Scripture or in the formularies of the Church of England, the slightest approach to an appearance of any authority whatsoever. You may search your Bible and Prayer Book from cover to cover, and you will not find one word in either of them which sanctions the teaching of the Guild of All Souls. The only proper place for such teaching is within the Church of Rome, and it would be a great blessing to the Church of England if every one of its members went there at once, without waiting for Corporate Reunion; though, of course, they would not be spiritually improved by their secession. But is it not an extraordinary thing that when the important living of St. Matthias', Earl's Court, London, fell vacant in 1892, the Bishop of London (now Archbishop of Canterbury), Dr. Temple, as patron, gave it to the Rev. Jonas Pascal Fitzwilliam Davidson, President of this very Guild of All Souls! This is the way in which many of our Bishops too frequently act. Not having the fear of loyal Churchmen before their eyes, they become indifferent

¹¹ *Church Times*, November 9th, 1894, p. 1195.

to their opinions, and not seldom treat an earnest remonstrance with contempt. But a day of reckoning will surely come, when the Bishops will be required to put their house in order. Just now, in connection with various Bills in Parliament, they are seeking to increase the powers they already possess. But how can we trust them with more power, so long as we behold them using that which they already possess in shielding—through the Episcopal Veto—law-breakers from the punishment of their misdeeds; and even in promoting these very law-breakers to positions of honour and trust? The powers the Bishops at present possess are too often used to the injury of the truth, and in the propagation of error.

I have, in the chapter on the Confraternity of the Blessed Sacrament, given quotations from the Homilies of the Church of England condemning both Prayers for the Dead and Purgatory. It is very well known that Purgatory is no part of Christianity; it is purely heathen in its origin. It is a doctrine well calculated to make the dying beds of Christians miserable. Who could have "a desire to depart" from this life with the prospect of Purgatorial pains before him? The religion of Purgatory, as it exists in the Church of Rome, is a very hard one for poor people, who cannot afford to pay their priests liberally for Masses for the Dead. And there are signs that the payment for Masses is about to be restored within the Church of England. Bishop Latimer spoke very truly of "Purgatory Pick Purse." Is there any limit to the toleration of the Church of England? Is the time coming when she will tolerate anything and everything—except decided Protestantism? At present she is torn with dissensions. The present state of things cannot go on very much longer. We have infallible authority for saying:—"If a house be divided against itself, that house *cannot stand*" (Mark iii. 25).

There is another mysterious and very secret Society nominally within the Church of England, whose special

delight it is to work in and "level up" Protestant parishes. It is known as the "Order of the Holy Redeemer." From what I have been able to ascertain concerning its mischievous operations, I should not be surprised to hear that it is secretly affiliated to the "Order of Corporate Reunion." No owl ever loved the darkness more than does the "Order of the Holy Redeemer." It possesses an inner circle known as the "Brotherhood of the Holy Cross." I possess a copy of its secret "*Manual for Brethren of the B.H.C.*" It states that "this Brotherhood was started by a few friends who were studying for Holy Orders." The third of its Rules is as follows:—

"That, as the work of the B. H. C. can be best accomplished without opposition, *its very existence be kept in strict secrecy.*"

The fourth Rule is "That Brethren shall be *faithful* members of the Anglican Church"—though how *that* can be is hard indeed to understand. They may be nominally members of the Church of England, but that they are "faithful" members I will never admit. The Brethren are required "To endeavour to get others to join this Brotherhood"; but it is cautiously added that "Before speaking to anyone about it you should obtain advice and instruction how to proceed from your Superior." In a secret *Intercession Paper* of the Brotherhood of the Holy Cross for August, 1889, the members are requested to pray "For help for band of Catholics, working with success in Islington"—a thoroughly Protestant neighbourhood. A list of "Recommended books" is added, which includes the *Glories of Mary*, a most idolatrous book in honour of the Virgin Mary, written by "St." Alphonsus Liguori. It is so superstitious as well as idolatrous that even some Roman Catholics are found who are ashamed of its utterances.

As to the larger Order of the Holy Redeemer I learn from its secretly circulated *Monthly Leaflet* for April, 1891, edited by "the Secretary General," that those who join the Order as "Postulants," must make and sign a "Declaration" of

their faith, which is printed in this same issue of the *Monthly Leaflet*. It is as follows:—

“THE DECLARATION REQUIRED OF POSTULANTS FOR ADMISSION TO THE ORDER OF THE HOLY REDEEMER.

“I.....having signed the Nomination Form of the above Order, desire to profess my faith.

“I believe:—

“I. The Catholic Faith, as defined by the Seven General Councils accepted by the Undivided Church, and as commonly received in the Apostles' Creed, the Nicene Creed, and the Creed of St. Athanasius.

“II. The common Sacramental statements of the *Western Council of Trent* and the Oriental Synod of Bethlehem. The following is a digest of these propositions:—

“That there are Seven Sacraments instituted by our Lord, viz. :—

- i. Baptism which, necessary to all men for Salvation, remits original and actual sin, and is the instrumental cause of justification.
- ii. Confirmation.
- iii. The Holy Eucharist in which, after Consecration, our Lord Jesus Christ, true God and Man, is truly, really and substantially present under the species of Bread and Wine, and a whole and perfect Christ is contained in each kind, and in every part thereof. Furthermore, that in the Holy Eucharist a true and propitiatory Sacrifice is offered for the faithful, both living and dead.
- iv. Orders. v. Matrimony. vi. Penance. vii. Extreme Unction.

“III. The position of the *Bishop of Rome* is that of ‘Archbishop of all the Churches,’ i.e., Chief Bishop (and consequently Pastor and Teacher) of the Church.”

This is certainly a very sensational document, but the whole history of the Order of the Holy Redeemer, so far as I have been able to unravel it, is quite in accordance with its teaching. In the *Barnet Times* of May 6th, 1892, appeared a very noteworthy letter, in reply to a correspondent, from one who, as I happen to know from other sources, held high office in the Order of the Holy Redeemer. He signed

himself as "John, O. H. R.," and gave some important information as to the real objects of the Order.

"In 1887," he wrote, "I joined the Order of the Holy Redeemer, a body working within the English Church *under Episcopal approval*. On behalf of the Order in particular, I have written when my multifarious duties have permitted me. I daily receive orders from the ecclesiastical Superior of the Order, and I hope faithfully execute them, but the reception of Holy Orders opens another question, which I leave him [his opponent in the correspondence] to propound, and to which I will happily give an equally candid answer. Finally, I do utterly and entirely love, with my whole heart and soul, all Christian bodies, *more especially the Church of Rome, which, I believe, despite accidents and not inherent faults of discipline, to be the purest and most apostolic body that has ever existed, impeccable AND INFALLIBLE*. Likewise, I believe that the Pope is not by honorary Primacy, but by *Divine appointment* and by the mercy of God, *Supreme Head of the whole Church of Christ* throughout the world, and that those who refuse his rule forfeit all title to the name of Catholicity. . . .

"Moreover, I believe that in discipline, doctrine, and in morality, *the Church of England has been utterly corrupt*, as the need of the Oxford Revival and the malignant opposition to it from the children of this world has fully attested, and I believe that no man is justified in staying within that Church, **SAVE WHEN HE FEELS THE VOCATION OF GOD TO ASSIST IN RESTORING HER TO HER LOST PLACE, IN HUMBLE, IMPLICIT, AND UNQUESTIONING SUBMISSION TO THE SEE OF PETER, AND TO THE AUTHORITY OF OUR HOLY FATHER, THE POPE, WHICH IS THE OBJECT OF THE ORDER OF THE HOLY REDEEMER.**"

Here we have, indeed, the very essence of what is commonly termed Jesuitism, and in its most virulent form. Where was the *conscience* of the man who wrote like this? And yet it can scarcely be considered worse than the statement of the Rev. Dr. Ward's biographer, that he (Dr. Ward) stayed for years in the Church of England for the sole purpose of bringing over a greater number to Rome.¹³

A "Notice" which appears in the *Intercession Paper* of the Order of the Holy Redeemer, for February, 1890, shows how

¹³ See above, p 15.

terribly afraid the Order was lest its secret documents should be lost:—"It may be interesting to the Brethren to learn that the legal proceedings recently taken by the Order have been perfectly successful. The documents unlawfully detained were yielded, and further steps rendered unnecessary." In the following April the Order was in a most joyful condition, for it expected to receive the approval of the Bishop of London (Dr. Temple). In its *Intercession Paper*—or *Leaflet*, as it is sometimes called—for that month, appears the following announcement:—"It may interest the Brethren to hear that the approval of the work of the O. H. R. was asked of the Bishop of London. His decision is yet pending." Later on a High Church Vicar wrote to the Bishop on the subject, and received as an answer that he had never given any approbation to the Order. This gentleman, the Rev. V. H. Moyle, Vicar of Ashampstead, sent the Bishop's letter to the *English Churchman*, in which it appeared on June 2nd, 1892. Mr. Moyle, in sending this letter, added this further information concerning the O. H. R.:—"They have recently taken and opened a Convent at Stamford Hill, London. . . . Their object being the ultimate subjection of England and England's Church to Popery, I would warn all your readers against them." The March, 1890, *Intercession Paper* had a mysterious request for prayer "For several men, wishing to work for God, who are labouring at present under a false banner." Does that mean that they were labouring for Ritualism under the "false banner" of Protestantism? It looks very much like it. A pamphlet circulated by the Order affirms that its "Superior General" "was ordained priest";¹³ but it does not say by whom he was ordained. In a correspondence which has since appeared in the Roman Catholic *Tablet*, this gentleman asserted that he was also in Episcopal orders. I have since found out his real name, and it does not appear in the *Clergy List*, or *Crockford's Clerical Directory*. Was he ordained and

¹³ *O. H. R. Tracts*, No. I., p. 12.

consecrated secretly by "Bishop" F. G. Lee, of the "Order of Corporate Reunion"? This is another Jesuitical mystery which needs unravelling. I once had a letter from the "Brother John" who wrote the letter to the *Barnet Times*, quoted above, in which occurs the following paragraph:—
 "Shall I have the pleasure of seeing you personally at All Saints', Lambeth, next Wednesday night, or shall I send tickets? I can get you a seat in the choir of Lady Chapel *with the Order*," that is, the Order of the Holy Redeemer. I did not accept the invitation, for I did not wish anyone to suppose that I had anything to do with such a society. But Brother John's letter was that which first led me to suspect that there was a connection of some sort between the O. H. R. and the O. C. R., for All Saints', Lambeth, is the Church of which "Bishop" F. G. Lee was and still is the Vicar. In 1891 the O. H. R. issued to its members a monthly paper entitled the *Catholic*, which described itself as "The Official Publication of the Order of the Holy Redeemer." In the October issue amongst the intercessions asked for was this:—"That devotion to Our Lady may spread in England;" it also contained a Hymn to the Virgin of a most idolatrous character, and an article in favour of "Invocation of Saints and Angels." This was followed, in the January, 1892, number by the following interesting item of news:—

"On S. Thomas Day, 1891, the Chapter of S. Thomas, of Canterbury met at the Home of the Good Shepherd. The Superior presided, and after Evensong had been sung, proceeded to the admission of a Postulant. The chapel was well filled, and included among the congregation were many who are not members of the Order. The Rev. Fr. Square delivered a short address upon our work, and upon the conclusion of the office all adjourned to enjoy the unfailling hospitality of the Rev. Br. Philip, the Provincial of S. W. London."

It will be observed that mention is here made of two clergymen, the "Rev. Fr. Square," and the "Rev. Br. Philip," but who they are I cannot tell. In a leaflet issued

by the Order, which I had lent to me in 1893, the names and addresses were printed of those to whom application might be made—by those wishing to join—for further particulars concerning the Order. Only one of these was a clergyman, and he was simply styled “Father George.” By the aid of the address given I was able to find this person out, in the far East of London. What was my astonishment when I discovered that he was, and had been for the previous two years, acting as curate to the only Protestant incumbent in that part of London! I felt it my duty to see the incumbent, who, there and then, sent for this “Father George,” and asked him, in my presence, if he was the person mentioned in the leaflet of the O. H. R., which I had brought with me? “Father George” was very much astounded at being found out, and very much frightened, too; but he was compelled to acknowledge that he *was* “Father George.” The old Protestant Vicar sternly, and yet with a kindly voice, asked him if he thought it right or honourable to come to him—an Evangelical and Protestant clergyman—as curate, while he held office in an Order which was engaged in bringing the Church of England back to the Pope? The result of our interview was that the curate had to leave his curacy. He was “run to earth.” On looking through the *Clergy List* for 1897, I was pleased to find that “Father George” had had no curacy since 1893, when he left East London. The old Vicar pleaded so hard with me to spare him the worry of publicity that I have, out of, it maybe, mistaken kindness to him, abstained from mentioning the case in print, with one exception, until now. I am prepared to give names and addresses to those who prove to me that they have a right to question me on the subject.

I am not going to say that the Order of the Holy Redeemer is a large body. I do not think it is. But it claims to have a great many Branches, and to have even extended its borders into several of our Colonies. There is

evidently money at the disposal of the ostensible leaders, while the real leaders keep themselves within their native darkness. A few men of this class can do a great deal of mischief, probably where it is least expected. A young man who joined the Order told me that he was introduced to it by the teacher of his Bible-class in an Evangelical Sunday-school in Islington. The case I unearthed at East London shows further the wish of the Order to play a subtle part in Protestant parishes. Moral obligations sit loosely on a certain class of minds. Many persons are not particular as to the weapons they use, so that what they term "The Church" gains the benefit of their operations.

I wish that I could think the Order of the Holy Redeemer the only secret Ritualistic Society which, like the owl, loves most to work in the dark. I have heard—and on what I consider reliable authority—that there exist Ritualistic Societies, the members of which are required never to part with their rules to anyone outside their ranks. There lies before me, as I write, the Rules and Constitution of a Society which terms itself the "Order of St. John the Divine," and which is being pushed just now by Ritualists in East London. It contains the following "Notice":—

"The Objects, Rules, and Constitution of the Order are submitted for your perusal and consideration *in strict confidence*. In accepting this sheet for perusal *you pledge yourself that you will neither show it, nor impart its contents in any way, to any other person.*"

The Order, says the document, requires that "none shall be admitted who are not Communicants of the Church Catholic in England." The *real* objects of these secret organizations are never, I believe, fully committed to print or to writing, but are given verbally only.

There is a small section of the advanced Ritualistic party who have become so bold that they flaunt their Romeward leanings in the face of the public in the most unblushing manner. Some members of this section formed themselves into a society which termed itself the "Society of St. Osmund,"

It was founded in 1889, and several men of note joined its ranks. In 1895 it printed, in its Annual Report, the names of the Bishop of Bloemfontein, the Bishop of Pretoria, the Bishop of Cairo, United States, the Dean of Argyll and the Isles, and the Dean of Bloemfontein in its list of Vice-Presidents. It was permitted to hold its annual meetings for 1891, 1892, 1893, 1894, and 1895 in the Church House, Westminster. In 1892 the chair was taken by Sir Theodore C. Hope, K.C.S.I., who is also a member of the Council of the English Church Union; and in 1893 by Mr. Athelstan Riley, also a member of the Council of the E. C. U., and one who has made himself very prominent as a member of the London School Board. In the handbill of the anniversary for 1892 it was announced:—"The Bishop-elect of Bloemfontein, South Africa (a Vice-President of the Society of St. Osmund) will be presented with a Set of Low Mass Vestments at this meeting." At its anniversary in 1894, as announced in the Annual Report printed beforehand, "The Holy Eucharist" was "offered up" in St. Margaret Pattens, Rood Lane, London, "by the Right Rev. the Lord Bishop of Cairo (Illinois)." During the London School Board Election, in 1894, the Society of St. Osmund was exposed in the *English Churchman*, and as the exposure was reprinted in a large number of daily papers it created a great deal of excitement. Down to that period the Society had been in the habit of printing with its Annual Report a list of those churches in London, the Provinces, and the Colonies in which Holy Communion would be celebrated "for the intention of the Society"; but after the exposure a fit of dread seems to have seized the Council, for in the Report for 1895 the list was suppressed, for obvious reasons. In an official paper of the Society it is stated that its "Objects" are:—

"1.—The Restoration and Use of English Ceremonial in the English Church, the rubrical directions of the Sarum Liturgical Books being taken as the basis.

"2.—The publication of such books, pamphlets, or leaflets as, in the judgment of the Council, are likely to promote the objects of the Society.

"3.—The encouragement of Liturgical study among the Members of the Society.

"4.—The assisting by advice, and in other ways, those who are desirous of following English customs in their Churches."

All this looks comparatively innocent. The Society was not going to promote the advance of "Roman" Ritual. It only wanted to restore "English Ceremonial." What could be more commendable from a loyal Churchman's point of view? But it also wished to restore—and here lay the real cause of its existence—the use of "the Rubrical directions of the Sarum Liturgical Books," and this meant a great deal; more, in fact, than the general public were aware of. It meant the restoration of the Ritual which was in use in England *before* the Reformation, a Ritual which had as great an authority and sanction from the Pope as that which is technically termed "Roman Ritual." The chief difference between the two is that Sarum Ritual is far more elaborate, superstitious, and puerile than that termed "Roman." Anyone who needs proof of the thoroughly Popish character of the Ritual advocated by the Society of St. Osmund cannot do better than consult a book which it published, entitled *Ceremonial of the Altar*, compiled by a clergyman on its Council, who subsequently seceded to the Church of Rome. This book has been frequently advertised amongst its "Publications," though the title-page states that it is published by a London firm. The work is remarkable also for its very advanced Romish doctrine, implied in its prayers and directions. It tells the Ritualistic priest how to use his eyes, how to use his hands, and when he is to turn his little finger in certain directions, and how to place his thumbs. With regard to his hands, there is a whole section devoted to telling the priest how to manage them; when they are to be

“joined,” when “extended,” and when “laid on the altar.” He is to bless the people with “fingers outstretched, little finger towards persons blessed.” He is warned not to “fidget at the altar,” told that he must “stand evenly on *both* feet”; and on no account must he forget to “keep the elbows to the sides when praying with hands extended.” He is even told when to “kiss” the table and the Gospel book, and other things; and how “with the right thumb (to) make a small sign of the Cross.” On no account must the priest omit “at the name of Mary to bow slightly,” and also “at the name of the Saint of the day”; and he must not forget to say the words of consecration “with his elbows resting on the edge of the altar.” The directions are so numerous and minute that it is no wonder if they give a fit of the “fidgets” to any nervous priest who has to observe them.

The *Ceremonial of the Altar*, in its “Ordinary of the Mass,” directs the priest to say:—

“I confess to God, to Blessed Mary, to all the Saints, and to you, that I have sinned exceedingly in thought, word, and deed, by my fault: I beg Holy Mary, all the Saints of God, and you to pray for me.”¹⁴

The most startling prayer of all is that which is printed on the portion entitled the “Canon of the Mass.” The priest is directed to pray—

“That Thou [God] wouldst be pleased to keep it [the Church] in peace, to preserve, unite, and govern it throughout the world; and also for Thy servant OUR POPE N., our Bishop N., our Sovereign N.”¹⁵

Some excuse might be made for praying for the Pope. We should pray for all men. But to pray for the Pope as “our Pope” is quite a different matter. He is not the Pope of English Churchmen, and a Society which recognizes him in that position cannot be said to be loyal

¹⁴ *Ceremonial of the Altar: a Guide to Low Mass*, compiled by a Priest, p. 22. Second edition.

¹⁵ *Ibid.*, p. 45.

to the Church of England. It has been said by friends of the Society of St. Osmund that this book was issued for the purposes of Liturgical study, and not for the actual use of the clergy of the present day. But this theory is refuted by the statement of the editor in his Preface, who declares that "The directions have been drawn up *for the use* of loyal [?] sons of the Church of England."¹⁶ I ought to have mentioned above that one of the directions, which, I think, may reasonably be termed disgusting, is that which tells a clergyman, just after he has given the Communion to a sick person—

"Wash your fingers, and let *the sick man* drink the ablution."¹⁷

The Society of St. Osmund has shown itself a warm friend to Mariolatry. Mr. Athlestan Riley translated for it the *Hours of the Blessed Virgin Mary, According to the Sarum Breviary*, and also the *Mirror of Our Lady*. When we remember that there is not to be found in the Bible a single petition from a saint on earth to a saint in heaven, and that no such petition or invocation can be found within the Book of Common Prayer, it is easy to see that those who bring in such Popish practices are thoroughly dissatisfied with what they must consider the meagre provision for their devotional life placed at their disposal by either the Word of God or the Church of England. In this *Mirror of Our Lady* we read the following statements:—

"Our merciful Lady is that Star that succoureth mankind in the troublesome sea of this world, and bringeth her lovers to the haven of health, therefore it is worthy that she be served and praised at Mattins time."¹⁸

"*When all other succour faileth our Lady's grace helpeth.* Compline is the end of the day; and in the end of our life we have most need of our Lady's help, and therefore in all these hours *we ought to do her WORSHIP*, and praising."¹⁹

"It is reasonable that *seven times each day she [Mary] be WORSHIPPED* and praised."²⁰

¹⁶ *Ibid.*, p. iii.

¹⁸ *Mirror of Our Lady*, p. 7.

¹⁷ *Ibid.*, p. 118.

¹⁹ *Ibid.*, p. 8.

²⁰ *Ibid.*, p. 9.

"After ye have then called yourself and others to the praising of God and of His glorious mother, our Lady, ye sing an hymn in WORSHIP and praising of her."²¹

"Here ye incline, both in token and in reverence of our Lord's meek coming down for to be man, and also in worship of that most clean and holy Virgin's womb."²²

There is nothing, I think, in the whole range of Roman Catholic literature more awfully idolatrous in the way of Mary worship, than this. So long as God's Word stands:—"Thou shalt worship the Lord thy God and Him only shalt thou serve," so long must this worship, whether it be termed *Latria*, *Doulia*, or *Hyperdoulia*, be condemned by all true friends of Christianity.

Idolatry and superstition are closely related. It is so in the Society of St. Osmund. It has published another book full of superstition as well as idolatry, entitled the *Services of the Holy Week*. The friends of the Society have pleaded that it, like the *Ceremonial of the Altar*, was issued for the purposes of Liturgical study, and not for actual use by English Churchmen of the nineteenth century. But in this case also the documents of the Society itself refute the plea put forward. In the annual report for 1895 the Council state that "a second edition of the *Services of Holy Week* has been published," and it adds that "a considerable demand for this publication points to the fact that there is an increasing desire to become acquainted with the *special offices* of this holy season, ruthlessly swept away at the Reformation, but now being happily revived among us."²³ This proves that the book is designed for use, and not for study only. On turning to the services for "Good Friday," as provided in this work, we find that of the Adoration of the Cross set forth in full. This very idolatrous performance is now actually to be seen in several Ritualistic Churches each Good Friday. At St. Cuthbert's, Philbeach Gardens, London, for several years past, the Vicar has

²¹ *Mirror of Our Lady*, p. 20.

²² *Ibid.*, p. 34.

²³ *Annual Report of Society of St. Osmund*, for 1895, p. 4.

issued a printed notice of services to be held in his Church in Passion Week. It has always included the announcement that the "Adoration of the Cross"—as it is therein termed—would take place at 9.30 A.M. on Good Friday. I have a copy of the notice for 1896 by me as I write. In that year I was present at the service, and beheld the clergy, choir, and about two hundred men, women, and children, adore the Cross—which lay at the foot of the steps on the floor—by throwing themselves flat on the floor, and kissing the foot of the Cross while in this literally "sprawling" attitude, the choir meanwhile singing, from *Hymns Ancient and Modern*, No. 97, the hymn addressed to the Cross:—

" Faithful Cross, above all other
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be ;
Sweetest wood and sweetest iron ;
Sweetest weight is hung on thee."

This was sung in accordance with the directions given in the *Services of Holy Week*. The following extract from the service for the Adoration of the Cross still further reveals its thoroughly idolatrous character:—

" Then the Priests, uncovering the Cross by the right side of the Altar, shall sing this Antiphon:—

" Behold the Holy Cross, on which the Saviour of the world did hang for us. O come and let us worship.

" The choir, genuflecting, reply:—

" Antiphon. We venerate Thy Cross, O Lord."

" Then the clerks shall proceed TO VENERATE THE CROSS, with feet unshod, beginning with the Senior."

" When this is done, the Cross shall be solemnly carried through the midst of the choir by the two aforesaid priests, the Candle-bearers preceding them, and shall be set down before some Altar, where it shall be VENERATED by the people."²⁴

For "Easter Eve" a service is provided for "Blessing the Fire," in which it is stated that "*Holy Water* is sprinkled

²⁴ *Services of Holy Week*, pp. 30-32.

over the fire."²⁶ Incense is to be used, and a form is given for driving the devil out of it, as follows:—

"I exorcise thee, *most unclean spirit*, and every illusion of the enemy, in the Name of God the Father Almighty, and in the Name of Jesus Christ His Son, and in the might of the Holy Ghost, that *thou mayest go forth and depart from this creature of Frankincense* with all thy fraud and malice: that this creature may be sanctified in the Name of our Lord Jesus Christ; that all who taste, or touch, or *smell* the same may receive the strength and aid of the Holy Ghost."²⁶

A collect is then offered up, in which God is asked to send down His blessing "upon this incense," that "*by the smoke thereof* every illusion whereby the enemy doth assault soul or body may be put to flight."²⁷ Soon after follows "The Blessing of the Paschal Candle."²⁸ A Deacon is ordered to "put Incense into the candle in the form of a cross"; and God is asked to accept "this solemn oblation of *wax*, the work of bees."²⁹ The officiating priest is ordered to put on a red Cope, and "stand before the Altar," while the Litany of the Saints is sung. The Litany is too long to print here entire. I therefore select from it the following items:—

"Holy Mary, Pray for us.
 Holy Mother of God, Pray.
 Holy Michael, Pray.
 St. Peter, Pray.
 All ye holy Apostles and Evangelists, Pray.
 St. Gregory, Pray.
 St. Sixtus, Pray.
 St. Denys with his companions, Pray.
 St. Augustine, Pray.
 St. Agnes, Pray.
 All Saints, Pray."³⁰

Later on in the service the priest is required to "drop wax from the candle into the font in the form of a cross"; and to "dip the candle into the font, making the sign of

²⁶ *Services of Holy Week*, p. 40.

²⁷ *Ibid.*, p. 40.

²⁸ *Ibid.*, p. 38.

²⁹ *Ibid.*, p. 42.

³⁰ *Ibid.*, p. 39.

³¹ *Ibid.*, pp. 47. 48.

the cross with it.”³¹ All this to every loyal and soberminded Churchman must seem childish and puerile to a degree, and those persons may be pardoned who doubt whether anyone in a state of sanity could, with a solemn face, publicly perform such an outrageous farce. But it is no laughing matter. Unless this sort of thing is put down by authority it will increase as the years go on, and the evil will grow worse with time. Some, as they read this, will naturally ask, Have the Bishops gone asleep? They have taken an oath to “banish and drive away” all false doctrine contrary to God’s Word, and the ritual which I have described is designed to teach false doctrine. Why, then, do not their lordships act? When an unfortunate Protestant Minister does anything extreme the Bishops become wide awake at once, and soon show that they possess power to put down what they dislike. Suppose they were to publicly declare that they would not license a curate to any Vicar who tolerates these idolatrous and superstitious practices in his Church? That would soon bring many of them to their senses, and compel these lawless rebels to submit to authority. We want a Bench of Bishops who will fearlessly do their duty. As Episcopal Sees fall vacant, pressure must be brought to bear on the Prime Minister to recommend for the vacant Sees men who will insist on the supremacy of law and order in their dioceses, and sternly put down these Ritualistic Anarchists, whose own will is their only supreme law, and who persist in doing that which is right only in their own eyes.

To return to the *Services of Holy Week*. It provides a service for “Palm Sunday,” which commences with a “Sprinkling of Holy Water,”³² and is followed by the priest driving the devil out of “the flowers and leaves” to be used in the service:—“I exorcise thee,” he exclaims, “Creature of flowers or branches . . . and henceforth let all the strength of the adversary, all the host of the devil,

³¹ *Ibid.*, p. 52.

³² *Ibid.*, p. 3.

every power of the enemy, every assault of fiends, be expelled and utterly driven away from this creature of flowers or branches."³³ I did not know, until I had read this Service, that the devil ever resided within flowers. Ritualistic young ladies especially will now need to be careful. Would it not be wise for them, before going with a bouquet of flowers to the theatre, to take it to some priestly "Father," in order that he may, in this way, drive the devil out of the flowers? If he could drive the devil out of *the people* who carry the flowers, it would be much more profitable. The priest next sprinkles "the flowers and leaves" "with Holy Water";³⁴ and he is required to carefully observe the following Rubric:—

"When the Palms are being distributed, A SHRINE WITH RELICS [that is, with the holy bones of some supposed Saint] shall be made ready, in which shall hang in a Pyx the Host; and two clerks, not joining the procession to the first station, shall come to meet it at the place of the first station; a lantern shall precede it, with an unveiled cross and two banners."³⁵

Where they are to get the "*Relics*" from I do not know. Can they purchase them at Rome for money? These "*Relics*" are mentioned in several other portions of the service. Another service is here provided, by the Society of St. Osmund, for "Maundy Thursday." It is ordered that the sub-deacon shall "prepare three Hosts to be consecrated," one of which, after consecration shall "be placed with the cross *in the sepulchre*."³⁶ On this day, it appears, "the oilstock of the Holy Chrism is kissed in place of the Pax." After this the "altar" is to be washed by the priest with wine and water, who is to finish up the business by kissing it.³⁷ Before closing my remarks on this book I must mention that on Good Friday the Pope is ordered to be prayed for in terms which can only be used by those Ritualists who are thoroughly disloyal to the independence of

³³ *Services of Holy Week*, p. 3.

³⁵ *Ibid.*, p. 17.

³⁴ *Ibid.*, p. 5.

³⁷ *Ibid.*, pp. 19, 20.

³⁶ *Ibid.*, p. 6.

the Church of England of all Papal control. The following extracts prove this :—

“Let us pray also for *our most blessed Pontiff N.*, that our God and Lord, who hath chosen him from the Order of the Episcopate, would preserve him in health and safety to His Holy Church, for *the governance* of God’s holy people.”

“Almighty and everlasting God . . . regard our prayers: and with Thy mercy preserve *our* chosen prelate; that *all* Christian people *governed by such authority, and obeying so great a Pontiff*, may ever increase in faith and works.”³⁸

The wonder is that the people who teach this sort of thing, do not consistently “obey so great a Pontiff,” by at once going over *openly* to his communion. If the Pope is appointed by God, as is here asserted, “for the governance of God’s holy people” without exception, then the conduct of those Ritualists who believe this is undoubtedly that which is usually termed “double dealing.” We cannot afford to laugh at or despise this sort of thing. It has a tendency to grow and multiply, like weeds in a garden. The sooner these Popish weeds are pulled up out of the garden of the Church of England the better it will be for those healthy plants whose proper place is in her soil. It is nearly thirty years since the Ritualists first published a translation into English of the *Liturgy of the Church of Sarum*. Canon T. T. Carter, of Clewer, Superior General of the Confraternity of the Blessed Sacrament, wrote an Introduction to it in which he affirmed that the translation was “a boon of the greatest value”; and expressed his own personal “sense of its great value.”³⁹ In the “Canon of the Mass” this translation also contains a prayer for “our Pope”;⁴⁰ and as a specimen of superstition I may mention that one of the rubrics in it directs:—“Let the Priest rinse his hands, lest any remnants of the Body or Blood should have remained *on*

³⁸ *Ibid.*, p. 26.

³⁹ *The Liturgy of the Church of Sarum*, with Introduction by Rev. T. T. Carter, pp. vi., vii. Second edition. London: Hayes.

⁴⁰ *Ibid.*, p. 63.

his fingers or in the chalice.”⁴¹ The following prayer is very disloyal and Popish :—

“ *For the Pope.*

“ Let us pray also for the Blessed N. *our Pope*; that our God and Lord, who elected him to the Order of the Episcopate, may preserve him safe to His Holy Church that he may govern the holy people of God.”⁴²

There is not one word of warning in the book which contains this prayer, reminding the reader that God never did appoint the Pope to “govern the holy people of God.”

There is one other publication of the Society of St. Osmund which I must notice, because it proves how anxious some of the Ritualists are to revive the evil custom of paying for Masses for the Dead, and at the same time to restore many of the most degrading death-bed customs of the Papacy, which obtained in England during the Dark Ages. It is entitled *Ceremonial and Offices Connected with the Burial of the Dead.*

“ It will be seen,” writes the author, “ that Chantry priests were not overpaid: but as half a loaf is said to be better than none, surely it would be worth the while of some aged or infirm priest to accept a moderate stipend or voluntary offering of £60 or £70 a year to act in that capacity.⁴³ One of the most distressing things I know of in the Anglican Church is the difficulty of getting a priest to say Mass for some departed friend or relation, because when asked he will tell you *he does not like being paid for Sacraments, &c.*; but *surely this is a prudish line to take*—the ‘labourer is worthy of his hire’—and as St. Paul said, ‘They which wait at the altar are partakers with the altar.’

“ Let priests then awaken to a greater sense of duty in this respect, and the great work of charity they have the power of bestowing, and remember that *in accepting an Honorarium for a Mass* they are not receiving a fee, but an offering.”⁴⁴

All this means, of course, however covered over with

⁴¹ *The Liturgy of the Church of Sarum*, with Introduction by Rev. T. T. Carter, p. 78. Second edition. London: Hayes.

⁴² *Ibid.*, p. 114.

⁴³ That is, to act as a “ Chantry Priest,” whose sole work would be that of offering Masses for the Dead to get them out of Purgatory.

⁴⁴ *Transactions of the Society of St. Osmund*, Part III., “ Ceremonial and Offices Connected with the Burial of the Dead,” pp. 73, 74.

words, a revival of what Bishop Latimer justly denounced as "Purgatory Pick Purse." The "honorarium for a Mass" is *not*, says the writer of this pamphlet, "a fee, but an offering." But when the priest refuses to say the Mass without his "honorarium," would not that refusal be equivalent to a demand for a "fee"? It would be the same as saying:—"I cannot sell the Lord's Body in this Mass, like Judas sold it of old for thirty pieces of silver. That would be very wicked; but for all that, if you cannot give me a money 'offering,' you cannot have the Mass." What is the essential difference, in a case like this, between the conduct of Judas and that of the Ritualistic priests? Judas might have said to the chief priests, "I cannot sell the Lord Jesus to you; but it is quite open to you to make me an 'honorarium,' or free-will 'offering' of thirty pieces of silver for my services in handing Him over to you."

The writer of this pamphlet, towards its close, tells us that he has in it sketched those "beautiful rites of our Holy Mother the Church with which, in the plenitude of her glory, peer and peasant alike were fortified and honoured, and through the wickedness of man alone were lost to long generations that followed. *It becomes nothing less than a solemn duty* devolving upon us, in this so-called enlightened age, *to restore and resuscitate ALL that our forefathers so dearly cherished.*"⁴⁵ Amongst the "beautiful rites" which, in the opinion of this Society of St. Osmund, it is our "solemn duty" to "restore," are the following, as described in the pamphlet which I am considering:—

"Richard Marsh, Bishop of Durham, in 1220 enjoins as follows:— 'When the Eucharist is taken to the Sick, let the priest have a clean and decent Pyx, so that one always remains in the Church, and in the other he carries the Lord's Body to the Sick, the Eucharist itself being enclosed in a very clean purse. The Pyx will be covered with a clean linen cloth, and a light will be carried before it, and a cross also, unless the cross has already been carried to another sick man. A

⁴⁵ *Ibid.*, p. 71.

little bell will also be rung before the priest to excite the devotion of the faithful. The priest will always have with him a stole when he carries the Eucharist to the Sick, and when the sick man is not very far off the priest will go to him in a surplice. He will have a vessel of silver or tin, kept especially for the purpose, that he may give to him [the sick man] the ablutions of his fingers after Communion.' " 46

" Arriving at the sick man's house, the priest sprinkled it with Holy Water, saying, 'Peace be to this house,' and having heard his Confession, absolved him and given him the kiss of peace, he administered the Viaticum and Extreme Unction." 47

" This service [for deceased Guildsmen in the Dark Ages] was followed . . . by three solemn Masses, at each of which every brother present went up at offertory time to the altar and put his *MASS PENNY* for the good of the departed soul into the hands of the sacrificing priest." 48

I have no doubt that the "sacrificing priest" thought that the custom of each brother paying a "*Mass Penny*" into his hands was a very "beautiful rite" indeed, as it appears the Society of St. Osmund also does at the present time; but I should imagine that the overwhelming majority of Englishmen are now of a very different opinion. We think the other "rites" described above to be far from "beautiful," especially that one in which the sick man is to drink the dirty water in which the priest has washed his hands!

On February 18th, 1897, the Hon. Secretary and Treasurer of the Society of St. Osmund sent out a circular-letter to the members announcing that a "general meeting" would be held on February 25th "for the purpose of dissolving the Society of St. Osmund." This would indeed have been good news for English Churchmen, had it been strictly in accordance with the facts. What was actually "dissolved" was, not the *Society*, but its *name*, as is clear from the Secretary's letter which appeared in full in the *English Churchman* of February 25th, 1897, page 126.

⁴⁶ *Transactions of the Society of St. Osmund*, Part III., "Ceremonial and Offices Connected with the Burial of the Dead," p. 55.

⁴⁷ *Ibid.*, p. 56.

⁴⁸ *Ibid.*, p. 62.

"Enclosed," wrote the Secretary to the members of the Society of St. Osmund, "are particulars of the *Alcuin Club*, whose work will cover more ground than our Society has been able to touch, and I consequently presume that you will continue your support of English Ceremonial by joining the Club, at least as an Associate, at the annual subscription of five shillings. Unless I hear from you to the contrary, on the dissolution of the Society of St. Osmund, I shall therefore assume that you wish to become an Associate of the Club, and will accordingly propose you for election."

The Secretary of the new "Alcuin Club" is the gentleman who had hitherto acted as Secretary of the Society of St. Osmund; and several of the Committee of the "Club" are the same gentlemen who served on the Council of the Society of St. Osmund. There is, therefore, but little, if any, room for doubt that the "Club" and "Society" are to all intents and purposes the same. An article on the new "Club" appeared in the *Church Times* of March 19th, 1897, from which I learn that it will be a larger and more influential organization than the Society was. "Both members and associates," it states, "must be in communion with the Church of England"; and it announces that "The Club has already been joined by the Bishops of Oxford, Salisbury, and Edinburgh," and by Professor W. E. Collins, of King's College, London; Canon J. N. Dalton, of Windsor; Canon A. J. Mason, of Canterbury; the Rev. Hugh P. Currie, Principal of Wells Theological College; and Canon W. E. Newbolt, of St. Paul's Cathedral. The names of the Committee are given by the *Church Times*. The clergy are all extreme Ritualists.

"The work of the Alcuin Club," says the *Church Times*, "will be chiefly in books and tracts, illustrated by exact reproductions of miniatures and photographs of Church furniture, ornaments, vestments . . . the ornaments of the altar and the liturgical colours will be taken next; then the occasional services will be dealt with, the Divine service, the Litany or Procession, and the Celebration of the Eucharist."

I fear that there is nothing to be expected from the new

Alcuin Club likely in any way to benefit the cause of Protestantism. It is an organization which will need careful watching, nor is it at all pleasant to find that the Bishops of Oxford, Salisbury, and Edinburgh, the Principal of one of our Theological Colleges, and the Professor in another Theological College, have joined it. English Churchmen would be glad to hear the good news of their having withdrawn from its ranks.

There are many extremely Ritualistic Societies or Guilds of a merely local character scattered throughout the country, whose objects and operations are well worthy of consideration. It would, however, require a volume to deal with them thoroughly, and I fear that when produced it would not be very interesting. All I can do, therefore, with regard to these local Societies is to call attention to a few of them. The "Laymen's Ritual Institute for Norwich," which existed for several years, and, for anything I know to the contrary, may be still in existence, required its members to take an "oath" of fidelity, which probably included the shielding of its secrets. I have two secret "Reports" of this Institute before me, viz., those for 1873 and 1875. In the former it is announced that—

"There has been an accession of members; and the test of membership has been remodelled, *by the requirement of an OATH from each candidate*, as a bond of fidelity and adherence."

"The Institute, in conjunction with other Catholic societies, has no other work than steady perseverance in its course, against every obstacle opposing the spread of Catholicism and its Ritual, until such time as it and they shall have succeeded in banishing for ever from the Church of England THE BASTARD FAITH of Protestantism."⁴⁹

The Report further added that the Institute had circulated papers entitled, *Devout Acts in Honour of Our Blessed Lady*.⁵⁰ In the following year an effort was made by some of the members to substitute a "Declaration" for the "Oath" hitherto taken by new members, but on a

⁴⁹ *Report of Norwich Laymen's Institute for 1873*. pp. 4, 7.

⁵⁰ *Ibid.*, p. 5.

division the proposition was "lost by a large majority."⁶¹ The Institute had a very great hatred for the Reformation, and, in its Report for 1875, expressed its hatred in very vigorous language:—

"Perhaps," it says, "not intentionally, but in fact, the so-called Reformation is a dark and, in some sense, damnable spot in our Church's history."⁶²

It may be said that the work of an Institute like this is a very small affair, not worthy of notice here. But it is a good old proverb which exhorts us never to "despise the day of small things," whether for good or evil. That this teaching was given a quarter of a century ago only proves how widely the evil had spread even so far back as then. At the present time the evil has grown immensely.

To come closer to our own day. What are we to think of the parochial Guilds connected with the Church of St. Alphege, Southwark? Somehow or other, I know not how, the Roman Catholic priest who edited the *St. George's Magazine*—that is, for St. George's Roman Catholic Cathedral, Southwark, which is close to St. Alphege—got hold of a few books belonging to them, and exposed them in its columns.

"A little book," wrote the Editor, "has lately come into our possession, which we think deserves a few words of notice in our local Magazine. It is issued, in connection with one of the many Protestant⁶³ places of worship with which we are surrounded, by a clergyman of the Established Church.

"It is called the '*Manual of Tertiaries of the Order of Reparation to Jesus in the Blessed Sacrament.*' It contains the Rules of the 'Order,' a 'Litany of Reparation,' the *Office of Benediction*, a Litany of the Blessed Sacrament, the *Litany of Our Lady*, a Litany of the Incarnation (mainly addressed to the Blessed Virgin), and fourteen hymns—half of them addressed to *Our Lady*, and half to the Blessed Sacrament. The Seven Sacraments are accepted; life vows (for 'Sisters'—perhaps the 'Founder and Father Superior' has some

⁶¹ Report for 1875, p. 5.

⁶² *Ibid.*, p. 7.

⁶³ Roman Catholics always call the Ritualists and their Churches "Protestant," though it is very well known that the Ritualists repudiate the term.

special reason for saying 'the Brothers cannot take solemn vows') are recognized; 'Sacramental Confession' is enjoined, as well as fasting, 'unless dispensation be obtained from the Superior'; 'medals and crosses are *blessed and sprinkled with Holy Water*'; the 'Hail Mary' is prescribed; certain prayers are given to be 'said at Mass after the Canon.' . . . Mr. Goulden's Tertiaries sing:—

“ Queen of Heaven, Queen of earth,
Mistress of the Church of Christ,
Mother of our second birth—
Pray for us, O Mother dear,”

“ or invoke her in words more familiar and dear to us, as ‘Virgin most powerful,’ ‘Virgin most merciful,’ ‘Cause of our Joy,’ and ‘Gate of Heaven.’ ” ⁵⁴

I possess two other Guild books used at St. Alphege, Southwark. One of them is the *Manual of the Church Confraternity*. When I was last in that Church I saw a notice posted up, in very large letters, inside the building, announcing that no person would be considered as a member of the congregation, who had not joined the “Church Confraternity.” Of course in this way a kind of moral compulsion is put upon the parishioners to join the Confraternity. On opening the *Manual* I find that all members “must observe the rule of the Church [what Church?] and Communicate every Sunday fasting.” ⁵⁵ Before being admitted into the Confraternity it is required that “every member shall make an open profession of belief in the Catholic and Apostolic Religion” ⁵⁶ in the presence of the Vicar of the parish. He must profess that he believes “that there are truly and properly Seven Sacraments *instituted by Christ*” ⁵⁷, though Article XXV. declares that five of these seven “are not to be counted for Sacraments of the Gospel.” The members must also profess that in “the Great Eucharistic Sacrifice” we “obtain His Grace for ourselves and the whole world, pardon for all our sins, and that the faithful departed may rest in peace safe in the

⁵⁴ *St. George's Magazine*, June, 1890, pp. 145, 146.

⁵⁵ *Church Confraternity*, p. 5.

⁵⁶ *Ibid.*, p. 5.

⁵⁷ *Ibid.*, p. 6.

arms of Jesus";⁵⁸ and they also declare that "in that most Holy Sacrament of the Eucharist there is verily and indeed the true Body and Blood of Christ, and that under either kind alone Jesus is received whole and entire."⁵⁹ I wonder does the Bishop of Rochester know all that is going on in St. Alphege, Southwark? He went down recently to consecrate the church, and spoke in the highest terms of the work being carried on there. I wonder did he look into the special hymn book, copies of which are placed in every seat in the church? He would have found a large number of them addressed to the Virgin and the Saints. Ought not this Popish book to have been swept out of the Church for ever, as an essential condition of consecration? Are the Bishops to be the last persons in their dioceses to find out what their clergy are doing?

Another Guild in the parish of St. Alphege, Southwark, is "The Guild of the Sacred Heart of Jesus." Its annual commemoration is kept "on the Sunday after the Feast of the Sacred Heart of Jesus."⁶⁰ This is, as is well known, a Feast in honour of a practice introduced by the Jesuits, for the purpose of worshipping the material heart of our Lord. This Guild is for "boys of good character under twenty years of age," who are expected "To receive the most Holy Sacrament (fasting) every Sunday, and to go to Confession once a month."⁶¹ They have given to them a "List of Things to be Remembered," which is as follows:—

"The sign of the Cross should be made before and after prayers, at absolutions and blessings.

"In passing an Altar a bow should be made.

"Boys, when they communicate, must genuflect before going up to the Altar to communicate.

"At the Consecration, immediately the Sanctus Bell rings, everybody should bow down and worship Jesus, Who is then *present on the Altar*, under the Form of Bread and Wine."⁶²

⁵⁸ *Ibid.*, p. 7.

⁵⁹ *S. Alphege, Southwark, the Guild of the Sacred Heart of Jesus*, p. 4.

⁶¹ *Ibid.*, p. 5.

⁶⁰ *Ibid.*, p. 7.

⁶² *Ibid.*, p. 9.

In the "Form of Reception" used for the "Guild of St. John the Evangelist," in the parish of St. Alban's, Holborn, and "Privately Printed for the Guild," it is ordered that, after certain prayers have been offered:—

"The Priest then sprinkles the Collars, Crosses, and Candles with Holy Water, and incenses them. Those who are about to be admitted then come up to the Altar." ⁶³

Another Guild at St. Alban's, Holborn, is known simply as "The Perseverance." One of the Rules is "To be present at the Holy Sacrifice every Sunday."⁶⁴ As a temptation to join the Guild it is stated that—

"At the death of any Member a *special Funeral Mass* will be said for the repose of his soul."⁶⁵

The members of "The Confraternity of All Saints," Margaret Street, London, are "girls and young women only." In their *Manual* they are instructed that "Special Confession of our sins is also a very blessed help and privilege to many Christians really trying to lead a holy life."⁶⁶ One of the privileges which the members enjoy is thus described:—"In case of the marriage (*if approved by the Sister Superior*), to help her in her settlement."⁶⁷ I am afraid the Sister Superior would not give her approval if one of the members wished to marry a Protestant Churchman. A Guild like this must necessarily have a powerful influence over the girls who belong to it.

"The Railway Guild of the Holy Cross" is for men employed on Railways. It has a body of "Clerical Associates" attached to it, mostly extreme Ritualists. It has also Women Associates; but it is a rule that their "names are not for publication."⁶⁸ There is a slight leaven of Popery in this Guild, for I find in its *Manual* that "The Crosses, with

⁶³ *Guild of St. John the Evangelist*, p. 18. Across the top of the title page, in ordinary type, is printed the words, "Not to be taken away."

⁶⁴ *Manual of the Perseverance*, p. 9. "Privately Printed." ⁶⁵ *Ibid.*, p. 10.

⁶⁶ *Manual of the Confraternity of All Saints*, p. 10.

⁶⁷ *Ibid.*, p. 4.

⁶⁸ *Manual of the Railway Guild of the Holy Cross*, p. 24.

their Cords, being placed upon the Altar, or held by one of the Brethren, *shall be blessed by the Priest,*"⁶⁹ though what good that will do the Crosses and Cords the *Manual* does not reveal. The priest is to bless them by saying:—"Ble†ss, O Lord, we beseech Thee, and sanc†tify these Crosses, which we bless in love and honour of Thy Glorious Cro†ss."⁷⁰

These are but a few specimens out of an innumerable body of Guilds scattered all over the country, where the parish is in Ritualistic hands. All these are not equally advanced in a Romeward direction; but what I have quoted may serve to show my readers one of the most powerful means by which the country is being leavened with Ritualism. All Guilds are not secret; but in all cases they enable the local clergy to impart privately to the members, in confidence and safety, High Church notions of the Church, her Sacraments, Orders, and Doctrine. Church of England parents should keep a watchful eye over their young sons and daughters, lest they should join any Guild which does not work on lines that are loyal to the Church of England. The Guild Movement of the present day helps greatly the so-called "Catholicising" of the Church of England, which is essential as a preliminary work, in preparing the way for Corporate Reunion with Rome.

⁶⁹ *Ibid.*, p. 15.

⁷⁰ *Ibid.*, p. 15.