

PREFACE TO THE FIFTH EDITION.

THE *Church Times*, in its issues of September 9th, 16th, and 23rd, 1898, devoted a considerable portion of its space to a criticism of this book, and has now reprinted these articles as a pamphlet of thirty-two pages. It is generally understood that this is the recognised reply of the Ritualistic party, and therefore it has been thought well that I should answer it in these pages.

I freely admit, at the outset, that if personal insult, libels, and vituperation could kill a book, *The Secret History of the Oxford Movement* could not survive the attack of *The Church Times*. But I venture to submit that the thinking men and women of England view with natural distrust a cause which cannot exist without descending to tactics of this kind. They require something more than outbursts of anger, and an exhibition of vexation and annoyance, to convince them that my book cannot be relied on. The Public care little or nothing as to what my personal views may be. What they want to know is,—Did the Tractarians and Ritualists really utter the words cited in the book, and

did they do the deeds therein attributed to them? They will judge according to *evidence*, and not according to the opinions either of the author or of *The Church Times*.

It may be well to give some specimens of the insult and abuse heaped on my head by my critic. Here are a few extracts: "The incident provokes more than one question about the 'honourable and straightforward' mode in which Mr. Walsh obtained the private papers of gentlemen who intended them to remain private"—implying, of course, that I obtained them by dishonourable and crooked methods. There is, I freely admit, no doubt whatever that these gentlemen "intended" their papers "to remain private"; and their anger arises from the fact that they are now published in the light of day. Men who work in the dark always hate the light. Again, it is affirmed that I am "either a *fool*, writing of things which he does not understand, or a *knave*, trying to gull a still more ignorant public." It would have been wiser for *The Church Times* to *prove* me either a "fool" or a "knave," than to thus libel me in its columns. It also affirms that in my book I have inserted "something out of the *purloined* papers of the Society of the Holy Cross." To charge a man with using stolen property, without producing a scrap of evidence in support of the accusation, is an offence which is held in abhorrence by all upright men, no matter what their religion may be. Yet one more *Church Times* libel I must quote before I pass on. It affirms that "the perusal of his book

is rather like peering over the shoulder of a man who is reading a *stolen* letter."

Now all this is simply an unworthy attempt to blacken the character of a man whose book it has failed to refute. There is not one word of truth in these discreditable accusations, and no one is more convinced of their falsehood than *The Church Times* itself, for—be not too much startled, my reader, when I tell you—that paper has, within the past twelve-months, given me, on these very points, a character for honesty, fairness, and honour, of which, for a time at least, I was exceedingly proud, since I thought I had fairly done my best to earn it. According to *The Church Times*, of September, 1898, I must be a kind of sneaking villain; yet in the opinion of the same paper, of January 21st, 1898, page 63, I was fully entitled to the following testimonial (the italics are mine):—

"In *The Church Intelligencer*, for January, there appeared considerable extracts from what seem to be the private papers of the Society [of the Holy Cross]. It was well known that Mr. W. Walsh had the same laudable object in view as Mr. Miller, and had for a long time been trying *in a fair and honest way* to obtain some of the Society's papers for publication. *Mr. Walsh is a fair and open opponent*, and we regret that he has been less successful than his rival."

After reading the above unsolicited testimonial to my fairness and honesty, I am afraid that my readers will think that the editor of *The Church Times* has a very bad, or at least a very convenient, memory. The desperate necessities

of the Ritualistic cause, owing to the wide circulation of my book, seem to have led my reviewer into the dangerous paths of inconsistency and libel. His conduct, at any rate, furnishes loyal Churchmen with one more illustration of the very tactics exposed in my book. I do not think it will tend to raise the Romanizers in the estimation of straightforward Englishmen. And here I may remark that this is not the first time that *The Church Times* has noticed my book. It reviewed it with all the honours of leaded type—though now it says it “did not think it worth powder and shot”—in its issue of December 3rd, 1897, pp. 663, 664. It then adopted the line of ridiculing the book, but it ended its review by giving me, in all seriousness, the following testimonial:—

“Whatever we may think of his book, *we cannot but respect Mr. Walsh*. In honourable contrast to most of our latter-day Tappertits, he has regard to the decencies of controversy, and we could wish his pen enlisted in a better cause.”

What, may I ask, has happened since December 3rd, 1897, that has led *The Church Times* to alter its estimation of my personal character? Then I was worthy of honour and respect. Now it declares that “Mr. Walsh has queer notions of honour.” I have stated that my copy of *The Priest in Absolution* cost £6. 6s, and my critic asserts that “None but a dirty-minded man, bent on misusing the book, would buy it at such a price.” Evidently the desire is to produce the impression that I have written a dirty and

indecent book, like *The Priest in Absolution* itself. But I appeal to my readers against such an unworthy insinuation. *They* know that I have not written one word which could not be read without a blush by the purest minded man or woman that ever breathed. What, I again ask, has happened since December, 1897, to induce this change of front? Is it not the desire, somehow or other, to get out of a most unpleasant difficulty? "If we cannot answer his book, we can at least throw mud at the author," is a statement which would accurately describe the new attitude of *The Church Times*.

The great object of *The Church Times* is to persuade the public that, after all, there are no such things as secret societies within the Church of England, excepting, perhaps, the Order of Corporate Reunion. But in order to succeed in its task it has to resort to misrepresentation. If it cannot succeed in blackening the character of a Protestant, it may at least hope for success in white-washing the men who work in the dark to destroy the Protestantism of the Church and Nation. It might just as well try to persuade sensible men that there is nothing which bats and owls love more than the noonday sun, and that they hate to be seen prowling about at night. If ever there was an ecclesiastical society which deserved to be termed secret, as I have amply proved, it is the Society of the Holy Cross. But according to my critic it is only

"A private Society of English clergymen who meet together for the

conduct of their own private affairs. We cannot imagine anything more detestable, more utterly opposed to gentlemanly feeling, than to pry into the doings of such a Society."

I have no doubt that the Clan-na-Gael, Fenians, and Invincibles would say the same thing about any person who revealed their secret doings to the British Government. But, after all, here comes in the question, Is it truthful to describe the S. S. C. as merely a body of clergymen "who meet together for the conduct of their *private* affairs"? I have shown, by clear and indisputable evidence which *The Church Times* has not dared to attempt to refute, that they meet together to secretly discuss *public* affairs. Again, if there be no secrecy in the societies named, how is it that *The Church Times* is unable—so it says—to test my quotations by the original documents? "Many of his statements," it declares, "are by their very nature unverifiable. 'I have given,' he says, 'full references and proofs for everything.' But references to inaccessible documents are useless." "The greater part of Mr. Walsh's history is, therefore, unverifiable"; and consequently it leaves "the greater part" of this book untouched by its criticisms. In reply to all these excuses for inability, it may suffice to state that the admissions of *The Church Times* supply me with an unexpected additional proof of the secret nature of these Ritualistic societies. Their documents must indeed be secret, when the leading champion of the Ritualistic party is not allowed the use of them for the purpose of crushing *The Secret History*

of the Oxford Movement. As to these secret and tell-tale documents, my opponent, not having anything better to say, discredibly insinuates that I may have forged some of them ! “ Even,” it shamelessly asks, “ if Mr. Walsh should produce them, who is to say whether they really are what they purport to be ? ” The question implies a libel on my character, but passing that by, the answer is obvious. I profess, for instance, to quote speeches made at secret Synods of the Society of the Holy Cross, and I give the dates on which they were held, and the pages of the documents from which I take my extracts. Let the authorities of the Society of the Holy Cross be applied to, and asked to produce *their* copies of the reports of the Synods in question. I am prepared to produce mine, and then let some outside authority judge between us. This, I venture to suggest, is a more manly and Christian way of settling a dispute than that of inflicting a back-handed and cowardly stab on a man’s character.

The Church Times pleads that the Society of the Holy Cross is not a secret society, because it has issued a paper on “ The Nature and Objects of the Society,” and also an “ Address to Catholics.” “ As soon,” it says, “ as the members felt their inner life strong enough for the strain they launched forth into publicity; they took the most public occasion possible to make themselves known.” The documents referred to were circulated first in the year 1867. Yet ten years later, in 1877, at a monthly Chapter of the

Society of the Holy Cross, the Rev. Nathaniel Dawes, now Bishop of Rockhampton, complained that "Our weakness hitherto had been our *secrecy*;" and the Rev. Joseph Newton Smith, founder of the Society, boasted that "our secrecy had been a protection to us." And even as late as the May, 1881, Synod, the Rev. William Crouch affirmed that "he thought the secrecy of the Society's doings a mistake" (see *infra*, pp. 125, 126, 64). The published documents referred to above were only bait to catch fish. The fish cannot judge from the bait the reception which awaits it when landed by the fisherman. That is a secret only made known to the fish when hauled on shore. Those documents were not, after all, scattered abroad indiscriminately, and those who read them gained thereby no adequate knowledge of the secret policy of the Society of the Holy Cross. If the Society of the Holy Cross is not secret, why are such efforts made to keep its documents from the light of day? Is it not because it has "loved darkness rather than light"? "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (*Margin*, "discovered," John iii. 20).

I notice that *The Church Times* admits that there is a Secret History of the Oxford Movement. "The Oxford Movement," it reluctantly confesses, "undoubtedly has its secret history. . . . It is interesting to calculate how much of it is locked up in the muniment room at Hawarden.

A great part of this secret history will, *by degrees*, be revealed." My fault seems to be that I have revealed it too soon to suit the convenience of the Ritualists, and that I have revealed too much of it for their comfort. Indeed, my opponent evidently approves of the secrecy of the Tractarians, when it assures its readers that "A little more of the old secrecy of the Tractarians would not harm us."

On the subject of "Reserve" and "Economy," *The Church Times* seems to think that the Tractarians were anything but wise, though it by no means censures their teaching. The early Tractarians were, it asserts, "unfortunate in many of their expressions," and "were singularly incapable of judging the effect upon their contemporaries of what they might say." But, after all, it boasts that "the Tractarians freely published their theory of 'Reserve'; they taught it openly as the solemn duty of all who were engaged in communicating religious knowledge." I have never denied that the Tractarians published their doctrine of "Reserve" openly; what I have asserted, and still assert, and have fully proved in the following pages, is that they *practised* it in *secret*, and that the theory led in many instances to double-dealing, evasions, and deceptions, such as were utterly inconsistent with Christian ideas of truthfulness and straightforward dealing.

In the course of its attack *The Church Times* makes one or two admissions about *The Priest in Absolution* which are

worth remembering. It carefully abstains from uttering one word of censure of that book, which the late Archbishop of Canterbury (Dr. Tait) denounced as "a disgrace to the community"; but it frankly admits, and apparently glories in the disgraceful fact, that "the book deals, of course, with filth", and it pleads in excuse that "a book of moral theology must, therefore, deal with certain disgusting subjects." If the book deals with "filthy" and "disgusting" subjects, it is only in order that the Father Confessors who read it may subsequently deal with these loathsome subjects in the Confessional. These acknowledgments of *The Church Times* reveal the character of the Ritualistic Confessional in its true light. It is a place where, at the will and discretion of the Father Confessor, certain "filthy" and "disgusting" subjects are talked about, often by persons of opposite sexes. It is pleaded by my critic that *The Priest in Absolution* "exactly resembles a medical work on pathology." I imagine that the overwhelming majority of medical men will resent the comparison as a gross insult on an honourable profession. There is nothing secret in medical books. They may be bought by anybody in the open daylight; while of *The Priest in Absolution* it was said, by Canon Rhodes Bristow—then a member of the S. S. C.—that "If the book were published it would be prosecuted as an obscene book" (*infra*, p. 136). Yes; and unfortunately, there is reason to fear that it is "an obscene book," which has frequently led to "obscene" talk between the Father

Confessor and his penitent. Herein lies its condemnation in the minds of all right-thinking men and women.

As to the semi-secret Confraternity of the Blessed Sacrament, *The Church Times* has the unblushing audacity to declare that it "offends Mr. Walsh by praying in secret"! There is not a line in my book to justify such an assertion. What I complained of was that its semi-secrecy was used for the purpose of propagating, with greater safety, doctrines and practices which are unlawful within the Church of England. My critic denies that the monthly *Intercession Paper* of the C. B. S. is secret in any sense. Then why did the Superior General advise that the back numbers should be "destroyed," to prevent outsiders reading them? The Rev. James Hodgson, formerly Superior of the Bloxham Ward of the C. B. S., was of an opinion different from that of *The Church Times*. He wrote to the *Ritualistic Church Review*, July 5th, 1873, p. 400—"Why are they [*Intercession Papers* of C. B. S.] marked 'Confidential'? Does not this imply secrecy? Undoubtedly."

But it is pleaded that there cannot be any secrecy in the C. B. S. because its "annual meetings and services are advertised in the public press." There would, of course, be nothing secret in those "meetings" if the general public were invited to attend them; but that is the very thing which the authorities of the C. B. S. do not want. They cannot legally keep the public out from their Requiem Masses in Church, yet no one is allowed to be present at

the annual meetings except those who can produce the medal showing that they are members. The secrecy of the C. B. S. is also shown in the fact that it never prints the names of its lay members, and although the names of its Priests-Associate are printed every year, care is taken that no Protestant Churchman shall see a copy of the list. Some of the Priests-Associate refuse to allow their names to be printed even in this secretly circulated list, for fear lest they should be found out. Is there no secrecy in all this?

The information which I have given about Ritualistic Sisterhoods may, *The Church Times* thinks, be "largely bogus," though it fails to produce any evidence in proof of its suggestion. It declares that a Convent is "essentially a private house," and that therefore outsiders have no right to take notice of what goes on within its walls. This was the plea put forward some years since by the keepers of "private" lunatic asylums, but the Legislature paid no attention to the plea. The English public insisted on having such "private houses" placed under public inspection, and I have no doubt that ere long they will insist on a similar inspection of the "private houses" termed Convents. The plea of privacy did not avail for Convents at the time of the Reformation, and I do not see why it should avail now. *The Church Times* is discreetly silent about the private burial grounds in some of these Ritualistic Convents. Is it afraid that some day an awakened and indignant British public will close them for ever, as ought to have been the case long

ago? After all, Convents are no more "private houses" than are the factories in which women are employed, and they ought to be as fully open to Government inspection. Those who have read what has already taken place in Ritualistic Convents, as revealed in the *unrefuted* books of Miss Margaret Goodman, Miss Cusack, "Maude," and "Sister Mary Agnes," will be the first to laugh the plea of privilege to scorn. But if *The Church Times* cannot *refute* the damaging exposures of these ladies, it can at least *insult* the ladies themselves. To insult honourable ladies is not generally considered manly conduct. It terms them "these wretched women"! It declares: "we cannot control our indignation"—merely because I have quoted a book printed for the use of the St. Margaret's, East Grinstead, Sisterhood. I freely admit that it does *not* "control its indignation." From the beginning of its criticism to the end its indignation runs away with its reason. There is nothing which so rouses the "indignation" of secret plotters as to be found out. I did not base my charge of secrecy against Ritualistic Sisterhoods merely on the ground of a Blue Book, which might be bought and sold by anybody, but on documentary evidence which *The Church Times* has not dared to refute.

In an appendix to my book, I give a lengthy collection of extracts from what I expressly term the "*published writings*" (p. 373) of the Ritualists, as distinguished from their secret writings which are largely cited in the body of the book.

This is the way in which *The Church Times* comments on this collection of extracts:—

“Most of them are plain statements of Christian doctrine; some of them are in very bad taste; some we dislike intensely; some would be almost universally repudiated by our friends. But of all alike we ask, Where is the secrecy? Where is the plot? Where the conspiracy? Wise or foolish, they are all published utterances . . . But these things were not done in a corner. They were done with ferocious publicity. We are grateful to Mr. Walsh for collecting the evidence; he saves us so much trouble; his own pages pulverize his theory of secrecy and conspiracy.”

If I had tried to prove the secrecy of the Oxford Movement from this collection of extracts, the comment of *The Church Times* would have been very much to the point. But I have done nothing of the kind. They are placed in the appendix for the express purpose of separating them from the secret history. They were inserted “for reference.” The evidence of secrecy is contained in what *The Church Times* terms “the *greater* part of Mr. Walsh’s history,” and which it has not even attempted to refute.

It is a significant fact that out of nearly *twelve* columns given to an “examination” of my book *The Church Times* devotes only about *two and a half* columns to an attempt to disprove my accuracy. At the commencement of its tenth column only does it set itself seriously to work to prove me inaccurate on matters of fact. It begins that tenth column (September 23rd, p 830) with the remarkable acknowledgment: “We have, so far, assumed that Mr. Walsh’s

information is accurate." If so, nine columns of its space were either wasted, or simply used for the purpose of personal insult and libellous statements which it is quite unable to substantiate.

At last, then, *The Church Times* commences work which, if well done, would help the cause of my opponents more than any amount of mere bluster. "We can," it states, "take certain of its [*Secret History*] statements which concern matters of public knowledge, and see how they will stand the test of inquiry." Here, at long last, we come to fair and proper criticism, as to which no author has a right to complain. As a matter of fact I court criticism of this kind. If anyone can *prove* that, on matters of fact, I have misrepresented my opponents, I shall be grateful to him for pointing out my mistakes.

I need hardly add that my critic places in the forefront of its "examination" the very worst (supposed) blunders that it can possibly produce against me. They are exactly seven in number, and are of so unimportant a character that were I to plead guilty of error in every instance they would not affect my general trustworthiness. Even historians of the highest esteem with the public are found to be occasionally inaccurate on minor points; but that does not induce their readers to be so foolish as to throw away their books, as though they were produced by conscious liars. My own book extends to over 400 pages. I have, in compiling it, received not the slightest assistance from anyone. The wonder to

me is, that, although I took the utmost possible pains to be accurate, *The Church Times* can only produce seven unimportant instances in which it assumes that I am historically wrong. But it assumes too much.

(1) I plead guilty to being inaccurate as to *one* charge alone, and that an inaccuracy which injures nobody, and is so trifling that it amuses me to find *The Church Times* making such a great mountain out of its little mole hill. It is connected with the visits of Lord Halifax, "Father Puller," and the Rev. T. A. Lacey, to Rome, with reference to the recognition of Anglican Orders by the Church of Rome. It is admitted by those who know the facts of the case that each of these three gentlemen went to Rome on the same errand, and had a common object; and that the travelling expenses of the two last named were paid by the English Church Union. In the annual report of the E. C. U. for 1897, page 17, occurs the following item of expenditure, under the heading of "Reunion Expenses": "Expenses at Rome of Revs. Father Puller and T. A. Lacey, £145. 15s 7d." Where then does my inaccuracy come in? I wrote (page 356): "There went *with* Lord Halifax to Rome two members of the English Church Union." It seems that, after all, they did not go "with" Lord Halifax, but a few months later on! I frankly acknowledge that my chronology was in this instance inaccurate. But who, I may well ask, is injured by it? Is "Father Puller," or Mr. Lacey, or Lord Halifax, or the English Church Union, or anybody else, the worse for

this inaccuracy? In connection with these visits I quote a certain outrageously Romanizing document which Mr. Lacey, when at Rome, circulated amongst the Cardinals there, a translation of which appeared in the *Roman Catholic Tablet*, November 7th, 1896, and I add this comment: "Probably Mr. Lacey never dreamt that such a document would ever see the light of day in England." In reply to this *The Church Times* asserts it saw "copies of this document in the Reading Room of the Shrewsbury Church Congress," in October, 1896. I can only state that I was present at the Shrewsbury Church Congress, that I attended the Reading Room several times every day during the Congress, and that I never saw a single copy of the document in question. Then, I have said, with reference to the visits of these three gentlemen to Rome, that "A *verbatim* report of *their* interviews with the Pope would be interesting reading." It now appears that only *one* out of the *three* had an interview with the Pope, and that was Lord Halifax. So, in my next edition, I will alter "their" into "his."

Having thus pleaded guilty to an error on the subject of these visits to Rome, I may as well say at once that I am not going to plead guilty to any other charge brought against me by *The Church Times*.

(2) I have given a quotation from Oakeley's *Historical Notes on the Tractarian Movement*, relating the Popish performances of certain Tractarians when they travelled on the

Continent, and I commented on that quotation to the effect that when they returned home "they were careful not to let the English public know where they had been, what they had said, and what they had done, when abroad. At home they had passed as faithful sons of the Reformed Church of England; on the Continent they were seen in their true colours." In reply *The Church Times* refers me to three books which it names, as containing reports of such journeys to the Continent, with some very candid acknowledgments by the authors. To which I rejoin by asserting that we are not to judge of the conduct of a large party by the conduct of only three of its members. Nor do I believe that these gentlemen told *all* they did in the books they wrote. Mr. Oakeley, who was himself one of those early Tractarians who thus travelled on the Continent, tells us: "Whatever our Tractarian friends may have been on this side of the Channel, there could be no doubt of their perfect Catholicity on the other" (page 73). This implies that, in the opinion of one well qualified to give an opinion, they were when at home in England something very different from what they seemed to be when abroad. Their "perfect Catholicity" was evidently not manifested when they were in England. That is exactly what I have said in my book, and I see no reason for withdrawing what I have said on this subject. When Faber, while nominally an Anglican clergyman, kissed the Pope's foot, during an interview, did he proclaim that fact in his *Sights and Thoughts in Foreign Churches*? When

Manning, while Archdeacon of Chichester, visited Rome, and knelt down in the mud before the Pope's carriage, did he make known his disgraceful action to the public when he came home? We know it was kept secret until after his death as a Roman Cardinal!

(3) Under the heading of "Imputations on Dr. Pusey," *The Church Times* is very angry with me, because I have censured that gentleman for his "personal and private austerities." I have, it is true, censured him for the folly of wearing hair shirts, and for recommending Confessors to order Sisters of Mercy to use the cruel "Discipline"—a kind of cat-o-nine-tails—"for about a quarter of an hour a day," and I still think he deserves censure for giving such advice. As to anything that I have said against Dr. Pusey, I have given *evidence* for everything, and all *The Church Times* can say in reply is that "Dr. Pusey died the honoured confidant of men who knew his intimate life." I have no doubt that he had the confidence of men and women who believed in his doctrines and conduct; but that can be said of even some of the greatest heretics who ever lived. I have nothing to withdraw on this head, because my critic has not produced any evidence against me.

(4) Under the head of "The Petition of 1873" I am charged with misrepresenting the petitioners as desiring the addition of certain doctrines to the Book of Common Prayer, "as not being contained there already." On the contrary I actually quoted that part of the petition in which

the petitioners plainly imply that in their opinion the doctrines in question were those of the Church of England. I wrote (*infra*, page 71) :

“The Book of Common Prayer, says this petition, is ‘manifestly incomplete, through the absence in many particulars of such Services and Rubrics as would give adequate expression to this claim of the Church of England to be Catholic in her doctrine, usage, and ceremonial.’ ”

No one, in his senses, would ever suppose that the Romanizers who signed this very Romanizing petition, ever taught distinctly that the doctrines of the Real Presence, Eucharistical Adoration, and the Eucharistic Sacrifice were not contained within the Prayer Book. Yet they certainly were most inconsistent when they signed a petition which asked for the “addition” of these “doctrines” to the Book of Common Prayer. We do not ask for the “addition” of a thing to a book, when we know that it is there already. I dealt with this Petition fairly, and have not misrepresented it in any way.

(5) I am charged with “the suppression of a material fact” because in my account of the Order of Corporate Reunion I did not mention that Mr. Mossman, one of its Bishops, was expelled from the English Church Union for professing to confer Holy Orders. In reply I have to state that if I had in any way charged the English Church Union with being responsible for the conduct of the Order of Corporate Reunion, then the suppression of this fact in my

book would be—to quote my critic—“as misleading as a direct falsehood.” But I did nothing of the kind. I in no way even hinted at any official connection between the two organizations. To quote (from another part of his review) my critic himself: “We do not complain of mere omissions. Mr. Walsh was not bound to say everything he knew.”

(6) I am charged with misrepresentation because I state that, in my opinion, the Alcuin Club is really the Society of St. Osmund under another name. I made the same assertion in a letter which I wrote in *The Times* of September 5th, 1898. The Bishop of Winchester, having read the letter, wrote to me stating that as he was himself a member of the Alcuin Club, he wished to know on what authority I made the statement. To that letter I sent the following reply:—

September 5th, 1898.

MY LORD,—In reply to your letter of enquiry, I herewith send the evidence which, in my opinion, justified me in asserting that “The Society of St. Osmund” still exists under the new name of the “Alcuin Club.” On February 18th, 1897, Mr. A. E. Maidlow Davis, Secretary of the Society of St. Osmund, and now Secretary of the Alcuin Club, issued a privately-printed letter to the members of the former of these societies, of which I have seen a copy. It was printed in full in *The English Churchman* of February 25th, 1897, page 126. In it, Mr. Davis announced that a meeting would be held of the members of the Society of St. Osmund on February 25th:—

“For the purpose of dissolving the Society of St. Osmund.

Enclosed 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 be glad to *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 Alcuin Club, and will accordingly propose you for election.*"

I am fully convinced that this "dissolving of the Society of St. Osmund" was in *name* only, and not in *reality*. The free and easy way in which the Secretary assumes that all the members of the Society will join the Club strengthens my opinion. A similar proposal was made to the Society of the Holy Cross, by the Rev. E. G. Wood, after the exposure of the Society's connection with *The Priest in Absolution*. The Society had got into public disgrace through its Popish teaching, and therefore "he counselled disbanding the Society, *with the view of thereby escaping an Episcopal censure, and of reconstructing the Society under the same or a similar title, at as early a date as possible*" (See, for proof, my *Secret History of the Oxford Movement*, p. 131).

I do not possess a complete list of the names of the Council of the Alcuin Club. When, however, its formation was first made officially known to the public through *The Church Times* of March 10th, 1897, a selection of the names was printed with the announcement. From it I learn that at least *five* members of the Council of the Society of St. Osmund were transferred to the Council of the Alcuin Club, viz., the Revs. A. L. Coates, W. H. H. Jervois, G. H. Palmer, and Mr. W. J. Birbeck and Mr. Athlestan Riley (formerly Chairman of the Society of St. Osmund), and, as I have already stated, the Secretary of the Society was made Secretary of the Club. *The Church Times* gives his address as that of the Society of St. Osmund, so that, for a time at least, both organizations used the same office. Add to

this that the work of the Alcuin Club is practically identical with that of the Society of St. Osmund, and there can be little or no cause for doubt left, that the latter, as I stated in *The Times*, "still exists under the new name of the Alcuin Club."

I have known a somewhat similar transaction to take place in another religious society, which became absorbed in a new society, giving up its original name. The publications of the Alcuin Club are of a distinctly Ritualistic character, and can only help on the Romeward Movement.

I do not find that my letter to *The Times* asserts that the Alcuin Club is a "secret" Society. Still, if your lordship thinks it bears that interpretation, I willingly admit that I have no proof of its secrecy beyond that which is implied in the facts mentioned in this letter.

I remain, My Lord,

Your obedient Servant,

WALTER WALSH.

To THE RIGHT REV.

THE LORD BISHOP OF WINCHESTER.

The Bishop of Winchester sent me an answer to this letter, but as he marked it "Private," I am unable to print it here. I may, however, mention that he does not accept my view of the situation, but considers that I "have been inadvertently misled." I much regret that I cannot accept his lordship's view. A study of the avowed publications of the Alcuin Club proves that it is still carrying on substantially the work of the Society of St. Osmund, though I do not charge the present members of the club—excepting those who were members of the S. S. O.—with responsibility for what the Society of St. Osmund undertook in aid of Popish ceremonial.

(7) I quote several Roman Catholic testimonies acknowledging the important services rendered to the Church of Rome by the Ritualists. *The Church Times* complains that I say "not a word of the far more numerous occasions on which there has come from the same quarter a wail over the effect of the movement, in checking conversions to Papalism." If these testimonies are so very numerous, why, may I ask, does not *The Church Times* print a collection of them? I do not believe that they exist. I know that a few obscure individuals, not qualified, so far as the public are aware, to speak on the subject, have said something of the kind; but what is the value of their testimony compared with that of the *leaders* of the Church of Rome to the contrary, which I quote in my book?

I now respectfully submit that the criticisms of *The Church Times* are remarkable most of all for their weakness; while I freely admit that in its personal insults and bluster it has used the strength of a Samson, though with the self-destructive results which marked the closing efforts of that giant's life. The accuracy of this book is by no means injured by the criticisms of *The Church Times*, but, I am happy to state, its circulation has been thereby greatly increased.

I am not surprised at the line adopted towards my book by *The Church Times*, but I confess that I did expect something of a more elevated character from *The Saturday*

Review and *The Spectator*. Both of these papers have a high character for literary ability ; it is, therefore, all the more to be regretted that they have, on this occasion, ignored fair criticism, and descended to the level of mere abuse. In one respect they are more open to censure than *The Church Times*, for while the latter does give a small portion of its space to prove me inaccurate, they attempt nothing of the kind. *The Saturday Review* speaks of the "worthlessness" of this book, which, in its opinion, deserved to be put aside as "neither demanding nor deserving notice" in its columns. And then it inconsistently gives two columns of its space to a notice of it!

"We cannot," it says, "pretend to be interested in scraps of gossip, apparently overheard on other men's backstairs, or at the keyholes of churches and clergy houses."

It produces no evidence for the untrue assertion contained in this sentence, for the simple reason that it has none to produce. Strange to relate, its next sentence is in defence of gentlemanly conduct! "The publication of documents," it remarks, "printed for private circulation and marked 'Confidential,' may be consistent with Mr. Walsh's notion of an honourable gentleman's behaviour." I may be permitted to remind *The Saturday Review* that, while a gentleman is bound to respect all *honourable* secrets and confidences, he is bound in honour to pay no respect whatever to *dishonourable* secrets and confidences. In the opinion of an overwhelming majority of honourable Churchmen, the

Ritualistic clergymen, whose Secret Societies I have exposed, are engaged in dishonourable conduct, and they consider it is as much a duty to reveal their underground and traitorous proceedings, as it would be in the case of conspirators against the State. If I had got possession of the secret documents of the Ritualists in any dishonourable way, then, indeed, I should be justly open to a lecture on "an honourable gentleman's behaviour;" and I am quite sure that if the Ritualists had known even a single instance in which I had so obtained them, they would have published the fact on the housetops long ago.

The criticisms of *The Spectator* are written in an angry tone. There is no attempt made to disprove a single statement made in the book which has raised its very wrathful indignation. It even descends to personal insult for want of a more useful weapon. It actually affirms that "Mr. Walsh's discussion of the question" of the Confessional and *The Priest in Absolution*, "may minister a good deal of matter to the prurient." This is a most untruthful assertion, as anyone must know who reads this book. Nothing of such a character can be found within its pages. Being short of material for fair criticism *The Spectator* must needs invent charges against the book. It actually declares that, in the Appendix, under the heading of "What the Ritualists Teach," "there is no passage from the writings of any of the modern leaders of the High Church party; nor, indeed, from any one of eminence in earlier

days." Now, as a matter of fact, which anybody can see for himself, I have quoted in the Appendix, amongst others, such prominent men of the party as Lord Halifax, the Bishop of Lincoln (Dr. King), Archdeacon Hutchings, Dr. Pusey, Canon Carter, the Rev. T. Mozley, the Rev. C. S. Grueber, and the Rev. A. H. Mackonichie. This assertion of *The Spectator* reminds me of the teaching approved by Newman, who declared that a Christian "both thinks and speaks the truth, *except* when careful treatment is necessary."

The Spectator thinks that I ought "in common decency" to have left out of the Appendix "the list of utensils used by some Ritualists in Divine Service"; and, especially, "the 'cautels' or cautions for the clergy in celebrating the Holy Communion." In this I do not agree with my critic. Probably the Ritualists are heartily ashamed of their folly in these matters being made known to Protestants. *The Spectator* asserts that I have "printed these for the derision of the ignorant and vulgar." I did nothing of the kind. I printed them, not for the "derision," but for the *information* of the public, and without note or comment of my own. I should, imagine that the class of the community most likely to hold these follies in derision, are, not the "ignorant and vulgar," but the *learned* and *refined*, whose common sense and good taste is outraged by the grossly carnal directions given in those "cautels."

I now rise from the criticisms of *The Church Times*, *Saturday Review*, and *The Spectator*, to breathe the purer atmosphere which surrounds the criticism of the Rev. W. Sanday, D.D., Lady Margaret Professor of Divinity, Oxford. My other critics, who talk so much about gentlemanly conduct, would do well to study the courteous style of criticism adopted by one who is their superior in every respect. Professor Sanday did me the honour of referring to this book in a sermon which he preached in Christ Church Cathedral, Oxford, on August 14th, 1898, and which—with other sermons—he has since published in a volume entitled *The Conception of Priesthood*. He is by no means a friend to this book, mainly, as it appears to me, on the ground that its tendency will be to prevent peace being arrived at between the Protestant and Ritualistic parties. I frankly admit that peace between truth and error is not to be desired. Dr. Sanday seems to think that I look upon everything secret as necessarily evil. I can assure him I do nothing of the kind. While writing about the secret plottings of the Romanizers I had only in my mind those “Who loved darkness rather than light, because their deeds were evil” (John iii. 19). Professor Sanday says of myself: “He regards everything that has any resemblance to the practice of the Church of Rome as wrong: he does not ask if it is bad, or preponderantly bad, in itself. It is enough for him that it has the stamp of Rome.” Here again my critic is in error. Everyone knows that there are

good things in the Church of Rome, as well as bad, just as in base sovereigns there is some good gold. I have objected to nothing as "Roman" which an overwhelming majority of the most learned English Divines since the Reformation have not also objected to on the same ground. I have written in no narrow-minded spirit. If Professor Sanday had mentioned any particular Roman practice which I had objected to as Roman, but which is in itself good, I should then be in a better position to answer him. But he has carefully abstained from doing so. At the same time I have to thank him for some things he has said about this book. He thinks it "one of the most effective" weapons used by the Protestants against the extreme Ritualists. "We must," he says, "take the book as an indictment—and an indictment with evidence alleged"; and he thinks that "if it had come much earlier—twenty, or thirty, or forty years ago—it might have shaken the edifice of the Church more seriously than it can do now. And in itself perhaps it is well that some things should be known which have hitherto been more or less concealed."

"The effect of *The Secret History of the Oxford Movement*," says Professor Sanday, "would be on the contrary—at least if it were read without discrimination—rather to disunite than to unite, to discredit one large section of the Church, to undermine and destroy its influence."

"The author himself would not, I think, disclaim this object in writing. And his book has been taken up and is, I believe, being circulated widely by those who openly profess to have that object."

Now, a book will no doubt work far more quietly than sensational scenes in church or before a magistrate, but I do not on that account consider it the less but rather the more really formidable. And this particular book seems to me very much calculated to have the effect which is sought. For I must do the author the justice to say that he has written calmly and temperately. He has expressed a great desire to be fair towards those he criticizes and not to misrepresent them. There may be different opinions as to what constitutes fairness ; but so far as it consists in an appeal to documents, the claim in this instance cannot be denied " (*The Conception of Priesthood*, page 117).

W. W.

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