

MOORE THEOLOGICAL COLLEGE LIBRARY



3 2042 00145246 9

THE
Church of England
Reformation
Festival.

“Is There Not a Cause?”
A NARRATIVE OF STARTLING FACTS.

Published by the
SYDNEY REFORMATION FESTIVAL COMMITTEE, 1898.

PRICE ONE PENNY.

5/- per 100.

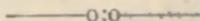
To be obtained of Hennessey, Harper & Company, Limited,
Hunter and Hamilton Streets, Sydney.

SYDNEY :
HENNESSEY, HARPER & COMPANY, LIMITED,
30 HUNTER STREET.

REFORMATION FESTIVAL.



IS THERE NOT A CAUSE?



By a Reformation Festival, is meant an organised effort by means of sermons, lectures, etc., to draw attention, on successive days, to the principles of our Church as reformed in the sixteenth century.

The present divided and critical condition of things in our Church in England, and the increasing reproduction of that condition in our colonies, together with the aggression of Rome without and within our Church, is the reason why we have judged it expedient to take this action at this time.

Even in May, 1893, a man of such *broad* sympathies as Dean Farrar said:—"The crisis has come. We are

"IN THE VERY MIDST OF THE CRISIS NOW;

"and when you consider the extraordinarily rapid development of "what we know as Ritualism—I may say when you consider "what has taken place within the last ten years—if the Evangelical party *is timid, if they are supine and spiritless, if they are afraid, either of loss of popularity, or of loss of promotion or preferment, or from love of peace, to TAKE THEIR PART OPENLY AND STRONGLY IN THIS STRUGGLE, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is, to all intents and purposes, Romish in everything but name.*"

HISTORY OF THE INTRIGUES OF LORD HALIFAX AND THE E.C.U.

And *now*, where are we? The President of the English Church Union, according to his own account of the matter at the thirty-sixth annual meeting of the E.C.U., met the Abbé Portal in Madeira in the winter of 1889-90. These two gentlemen agreed (to quote from Lord Halifax's account just

referred to) that "if it were possible for the Roman Church, on sound historical and theological principles, to recognise the validity of English Orders, one great cause of irritation, and a most serious obstacle to re-union would have been removed."

The Abbé went to stay with Lord Halifax, who "did his best to make him acquainted with all that was likely to interest him and serve his purpose." On his return, the Abbé was ordered to report to Cardinal Rampolla at Rome the result of these negotiations. "Nothing, in fact, could have seemed more favourable than the dispositions of the Pope and of Cardinal Rampolla; and there is reason to think that some direct overtures might have been made to the English authorities, if the Pope could have assured himself that such friendly overtures on his part would have been met in a similar spirit in this country, and if it had not been for the attitude of some of those who seemed best entitled to speak on behalf of the Roman Catholic body in England."

These last, of whom Cardinal Vaughan is the official head, sought to have the French pupils of Lord Halifax condemned by the Inquisition, and it was the hope of protecting his French friends which seemingly took Lord Halifax to Rome, and made several clergymen belonging to the same party be in attendance in Rome during the whole time the Commission was sitting—as related in the *Church Review*.

Father David, who was himself one of the Commissioners appointed by the Pope, preaching at Bath on October 11, 1896, said:—"It was not quite correct to say that his Holiness Pope Leo XIII. had taken the initiative, and had acted alone in this matter. Truth required him to say that overtures had been made from several quarters in the Anglican Establishment. The question of the validity of the Anglican Orders was discussed in a book which was taken to Rome. A copy was given to his Holiness, and others were distributed. The preface to that book was written by an Anglican Bishop, and in that preface his Lordship proposed the question again to the Holy See."

There followed the repudiation of the validity of English Orders by the Pope, and the answer of the two Archbishops, of Canterbury and York.

The most recent phase of this development of the Counter-Reformation is the publication of a joint "Vindication" of Pope Leo XIII. by sixteen Roman Bishops in England. They define a sacrificing priest as "one who has received from God the power, by means of the words of consecration, to cause the Body and Blood of Christ to become present under the appearances of bread and wine, and to offer them up sacrificially. . . . He is a priest

"solely because he has the office and power of affecting the Real Objective Presence on the altar of the true Body and Blood of Jesus Christ, and thereby offering Him up in sacrifice." "The continual application of" the "merit and satisfaction" of "the cross," is "by the perpetual Sacrifice of the Mass," "which is also propitiatory." So fable these Romans, whose doctrines on this subject are fitly described as "blasphemous fables and dangerous deceits" in Art. xxxi. Finally they turn to our Primates and say: "It seems to us that, as the object of your letter was to 'make plain 'for all time' the doctrine of your Church on the subject of Holy Orders, and this point about the Real Presence and the true Sacrifice lies at the very roots of that controversy, we are entitled to ask you to remove the doubt which has arisen in the way described, and tell us in unmistakable terms what your real meaning is." One need not be a theologian, only a person of ordinary intelligence, to know that the Reformers who died because, as Ridley said, they "would not go amassing," did not embody in the National Liturgy the very blasphemous sacrifice for the repudiation of which they suffered, because they knew their sins were forgiven them, and that "where remission of these is there is no more offering for sin." (Heb. x., 18.)

Rome, once for all, and for ever, has declared the idea that the Church of England possesses in her ministers sacrificing priests who are commissioned to offer sacrifice for sin to be unhistorical and groundless. Our Church is as free from this heathen idea as are the New Testament Scriptures themselves.

The answer of our Primates, we have since learned, in the *York Diocesan Magazine*, was written with "the assistance of" "experts." The references to Gasparri, Eugenius IV., etc., as well as much of the argument, are borrowed from the very book presented to the Pope, which was written by Mr. Denny, a member of the Confraternity of the Blessed Sacrament (C.B.S.)* and Society of the Holy Cross (S.S.C.),* and by Mr. Lacey, also of the C.B.S., and formerly of the S.S.C. Both these gentlemen are members of the E.C.U., which paid the expenses of the mission to Rome, to gain, if possible, some recognition from the Pope for the Orders of our English ministers.

Mr. Lacey tells us in the *London Guardian* of June 9th, 1897, "that the phrase of the Missal is *ut nobis corpus et sanguis fiant* (that they may become to us the Body and Blood). The "phrase of the Prayer Book, as Father Smith himself notes "[i.e., of the Prayer Book of 1549 A.D.], is that they may be "unto us the Body and Blood. The difference is slight, but "not insignificant, and the Archbishops, *having both before them, "carefully eschewed the phrase of the Prayer Book and chose that of*

*Societies secretly working in the Church of England.

"the Missal." In other words, in writing to the Pope our Archbishops, or the "experts" who assisted them, when explaining what we "think sufficient" to do, deliberately substituted the language of the Sarum Missal for that of our present Prayer Book.

The "ut nobis flant" ("that they may become to us") was twice altered by the Reformers, in order to prevent this very perversion of the Church of England's doctrine. Bishop Bonner and Bishop Day each pointed out in the Great Parliamentary Debate (1548, A.D.), on the first Prayer Book that its words came short of the "ut flant nobis" of the Sarum Missal, yet when Bishop Gardiner sought to graft "sacrificial" notions upon the "may be unto us" of the Prayer Book of 1549, even the modified "be unto us" was removed, and has no longer any place in "the liturgy which we use."*

The *Church Times* (July 2nd 1897), says: "The fact that the Archbishops carefully avoided Cranmer's term, and chose out 'something like it' from the Roman Canon, might suggest that they preferred the language and the meaning of the Roman Church." We think it well to hold a Reformation Festival in order to emphasise the fact that we prefer the language and the meaning of the ENGLISH Church, whoever may prefer those of the Roman.

PREPARATION FOR SUBMISSION TO ROME ON HER OWN TERMS AND THE BISHOPS OF THE O.C.B.

But if Rome will not receive the advocates of the Counter Reformation on their own terms by recognising their Orders, there are some of them who are willing, while nominally members of the Church of England, to receive Roman Orders. They are preparing the church for submission to Rome on her own terms.

So far back as 1891 this matter was becoming known. In the *Church Review*—one of the most advanced Ritualistic organs—of July 16 in that year, the reviewer of a book by Dr. Lee, Vicar of All Saints, Lambeth, on the Immaculate Conception, wrote as—

*That the reader may appreciate the above, we give the following extracts:—

SARUM MISSAL.	PRAYER BOOK OF 1549.	PRESENT PRAYER BOOK.
<p>"Which oblation do Thou, Almighty God, we beseech Thee in all things vouchsafe to make blessed, admitted, ratified, reasonable and acceptable, that it may become to us the Body and Blood of Thy Most Beloved Son."</p>	<p>"Hear us, O merciful Father, we beseech Thee, and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine that they may be unto us the body and blood of Thy most dearly loved Son."</p>	<p>"Hear us, O merciful Father we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine according to Thy Son and Saviour Jesus Christ's holy institution in remembrance of His death and passion, may be partakers of His most blessed Body and Blood."</p>

follows:—"I do say—what he will not care to deny—that as a "most prominent—the most prominent advocate of the Order of "Corporate Re-union, in this book and before the public at various "times, his arguments to ordinary Anglicans read for Rome first and "for us second, if at all. This very book is an argument for the "extreme Papal claims first, and for the Sinless Conception second. "His acceptance of the latter is based on the former. What is this "Order of Corporate Re-union? It is shrouded in secrecy; but it is "generally believed to have three or more Bishops, of whom Dr. Lee "is said to be one himself, and of whom a deceased rector, who was "formally received into the Church of Rome on his death-bed, was "proved to have been another. *I have seen and read this rector's "letters of Priest's Orders, conferred in private in his own rectory "house, on a deacon of our church, and it is currently believed in church "circles—and let Dr. Lee deny it if I am wrong here—that these O. "C.R. Bishops re-baptize, re-confirm, and re-ordain priests of our "church, thus showing their real opinion of the worth or worthlessness of Anglicanism. I do not think that any Anglican Incumbent "ought to receive furtive Roman Episcopal Orders, ordain secretly, "and hold on to his benefice. If Dr. Lee preaches up this O.C.R. "he ought not to feel angry at being supposed to approve of its "doings. Has Cardinal Manning ever denounced the O.C.R.? It is "said not."*

Again, to come to more recent times, the Rev. David Lloyd Thomas, Rector of Grimsby, in Lincolnshire, outwardly joined the Church of Rome last year, and strange to say, was permitted to be "re-ordained conditionally." The reason of such *exceptional* treatment is given by the *Church Review* of April 1st, 1897: "We "are told by the *Tablet* that he was ordained some years ago by the "Rev. F. G. Lee. 'Crockford' says that he was ordained by the "then Bishop of St. Asaph, Bishop Hughes. If, then, he was afterwards re-ordained, conditionally or not, by Dr. Lee, his Anglican "ordination was ignored. Dr. Lee, we are told, is reported to have "been validly though surreptitiously, consecrated a bishop, and to "have used a 'Catholic' Pontifical in ordaining Mr. Thomas. As "there was some doubt connected with Dr. Lee's consecration and "his ordination of Mr. Thomas, the holy Father has decided that "the latter is to be re-ordained 'sub conditione, servatis servandis.'

"Several interesting questions arise here. If clandestine "marriages are annulled by Rome, how comes it that clandestine "consecrations and ordinations are not also annulled, but only "regarded as doubtful? If the Archbishop of Canterbury's ordinations are treated as 'absolutely null and void,' why are not Dr. "Lee's ordinations treated similarly? Is it because the latter is "supposed to have been consecrated, though surreptitiously by a "Roman bishop? If this be the case, the Christian world have a

“right to know what the Pope presumably knows, namely, who this bishop was who consecrated Dr. Lee. . . . Does the Pope possess the requisite information about the Doctor’s consecration. He has only a doubt about Dr. Lee being a bishop, and of the validity of his ordinations; he condemns Anglican Orders, which have nothing surreptitious about them and are shrouded in no mystery.”

It does not concern us in the least whether the Pope approves or condemns anybody’s “Orders.” His opinion either way does not matter in the least. But it does concern us as Ministers, or members of the Church of England, that such a state of things should exist. Full proof of the activity of these traitorous Bishops in our Church is given in Chap. V. of Walsh’s “Secret History of the Oxford Movement,” with quotations from their “Pastoral” and Synods. It quotes from Dr. Lee’s book, “Order out of Chaos” the following declaration by that gentleman: “As I am personally challenged on this point, I hold, and *I have always held* (mere rough contradictions have no effect on me) that *the Pope is the Archbishop’s [of Canterbury] direct spiritual superior, both in rank and authority.*”

In a communication to the *English Churchman* of March 5th, 1885, the late Rev. T. W. Mossman, another of these Bishops of the Order of Corporate Re-union, wrote as follows: “I believe that the Bishops of England ought to be elected by the Christian people of England, and that the election ought to be approved and confirmed by the Pope, as the *visible head* of God’s Catholic Church here on earth. . . . All I have ever claimed for myself is to be in what are termed Episcopal Orders, and even that not publicly.”

THE JESUITS ON THE O.C.R.

The *Civiltà Cattolica*, the organ of the Jesuits, in an issue so far back as April 20, 1878, printed a letter from its English correspondent on the Order of Corporate Re-union, in which we read as follows:

“So soon as a sufficient number of the Anglican clergy shall have in this way removed *the difficulty which arises from their ordination*, the Order hopes to be able to present its petition for Corporate Re-union with the Catholic Church, signed by a number of members so imposing as to render it impossible for the Holy See not to recognise the gravity and importance of the movement.”

How near are they now, in 1898, to this issue? To use the concluding words of Chapter V. of Mr. Walsh’s book:—“In the November, 1881, issue of the *Nineteenth Century*, Dr. Lee wrote an article on ‘The Order of Corporate Re-union,’ in the

“course of which he asserted that ‘Already there are representatives of the O.C.R. in almost every English diocese’ (p. 755). “The *Roman Catholic Standard and Ransomer*, edited by a priest who was formerly an advanced Ritualistic clergyman, in its issue for November 22, 1894, p. 323, says:—‘We have heard just lately that there are now *eight hundred* clergymen of the Church of England who have been *validly* ordained by Dr. Lee, and his co-bishops of the Order of Corporate Re-union. If so, Dr. Lee’s dream of providing a body with which the Pope could deal seems likely to be realised.’”

Whatever the number of the “body with which the Pope could deal” may now, in 1898, be, we think that the Bishops of our Church *ought first to deal with them*. We, if we cannot deal with them, can deal with ourselves and with some of our fellow-churchmen. We propose to do so, as far as we can, by a Reformation Festival.

NOTICE TO QUIT.

We have no time to lose, for evangelical pastors of our Church have received notice to quit.

The *Church Review* of April 22, 1897, explains in a leader what the policy of the dominant party is:—“We shall never be content until the whole round of Catholic doctrine and Catholic practice prevails. We shall work for this, and we shall persevere until we gain our end. *We have*—most important of all—LEVELLED UP THE BISHOPS. BUT WE SHALL WORK ON UNTIL IT IS IMPOSSIBLE FOR A RYLE, A PEROWNE, OR A PERCIVAL TO BE APPOINTED TO AN ENGLISH SEE.”

RE-INTRODUCTION OF THE CONFESSIONAL.

It is in connection with the Confessional, for the re-establishment of which the C.B.S. and the S.S.C. are specially working, that in 1877 Archbishop Tait, in Convocation, denounced what he termed the “Conspiracy,” and said, in the House of Lords, of their Manual for Confessors, “the Priest in Absolution,” “that *no modest person could read the book without regret*,” and that “*it is a disgrace to the community that such a book should be circulated under the authority of clergymen of the Established Church.*”

Archdeacon Allen, in the Lower House of Canterbury Convocation, on July 4, 1877, stated that he had been told by “a venerable and wise High Churchman,” of three clergymen who had fallen into immorality with persons in the Confessional, and that he was prepared to give the name of his informant. And since 1877 the practice of the Confessional has greatly increased, and Confessional boxes are found in many Church of England Churches in the old country.

That the Confessional may be used for the vilest purposes is acknowledged even by the author of the "Priest in Absolution," who, as a Ritualistic Confessor of many years' experience, speaks with some authority on this point. While writing on the care which the Confessor should exercise in hearing confessions of females, he remarks:—"Nothing more shows the fearfulness of Satanic devices than that it is possible that a Sacrament which was instituted to drive forth from souls sin and the devil, and make them living temples of the Holy Ghost, may be profaned by abusers of its ministrations to the grossest iniquity." (The Priest in Absolution, part II, p. 77.)

This testimony of the "Priest in Absolution" is corroborated by that of Dr. Pusey, given after he had himself been hearing Confessions for forty years. He tells us of one way in which the Confessional is still abused by Confessors:—"It is a sad sight," writes Dr. Pusey, "to see Confessors giving their whole morning to young women devotees, while they dismiss men or married women, who have, perhaps, left their household affairs with difficulty to find themselves rejected with, 'I am busy, go to some one else!' so that, perhaps, such people will go on for months or years without the Sacraments. *This is not hearing Confessions for God's sake, but for one's own.*" (Manual for Confessors, p. 108.)

Again, Dr. Pusey warns the Confessor, when in the Confessional:—"You may pervert this Sacrament from its legitimate end, which is to kindle an exceeding horror of sin in the minds of others, into a subtle means of feeding evil passions and sin in your own mind." (Ibid, p. 102.) He also warns the Confessor, who hears Confessions while "in a state of mortal sin," which does not necessarily imply what the world would term a wickedness:—"If the ministry of a Confessor is beset with dangers, even for a good man, how can one in your condition hope to escape? There is but too great danger, that you will add fresh crimes to your account by an undue indulgence to faults in others which you have not overcome in yourself; or, worst of all, being the cause of temptation to others, thereby proving yourself no spiritual father, but rather a ravening wolf; no Minister of God, but of the devil; no physician, but the murderer, of souls." (Ibid, p. 99.)

And yet one more quotation from Dr. Pusey may be given:—"Be assured," he writes, "that this is one of the gravest faults of our day in the administration of the Sacrament of Penance, that it is the road by which a number of Christians go down to hell." (Ibid, p. 315.) When the Editor of the "Priest in Absolution" and the Rev Dr. Pusey, both experienced Father Confessors themselves, make such startling acknowledgments as those just quoted, is it surprising or unreasonable that Protestant Churchmen also should raise a loud note of warning and urge people on no account to enter on

that road, by which "a number of Christians go down to hell?" It cannot be Christ's road, for he who walks on *that* road cannot possibly go astray. Such dire possibilities as those so frankly acknowledged by these two noted Ritualistic leaders, can never result from that Confession to the Great High Priest, the Lord Jesus Christ, practised by all devout Protestant Christians. The Father Confessor, as Dr. Pusey admits, is often, while in the Confessional, the "murderer of souls." Is there not a cause for a Reformation Festival? There are surely already a sufficient number of "*subtle means of feeding evil passions*" in society without introducing *into our Church* a ministry which is confessedly "beset with dangers even for a good man," and may be perverted "into a subtle means of feeding evil passions and sin" in the minds of sacrificing priests till they become "murderers of souls!"

"When nations are to perish in their sins,
"Tis in the Church the leprosy begins."

THE REPRODUCTION OF THE COUNTER-REFORMATION IN OUR COLONIES.

Members of the CONFRATERNITY OF THE BLESSED SACRAMENT, the SOCIETY OF THE HOLY CROSS, and the ENGLISH CHURCH UNION are at work among us in these Colonies. The Agents of The Church Extension Association, which teaches our children to worship God under the form of bread, and to look to a sacrificing priest to offer sacrifice for their sins on an altar, and to then forgive them their sins as sins committed against God, in the sacrament of Penance, *are at work in our midst.*

The following is an extract from their "Hymns, for the children of the Church"—

"The outward forms of bread and wine
"Are all our eyes can see;
"But faith beholds the Flesh and Blood
"The soul and Deity.
"The Lamb of God who once was slain,
"Here on the altar lies,
"Father for all the quick and dead
"Accept this sacrifice."

The chorus to each verse of the above is:—

"My soul, fall prostrate to adore,
"In lowliest worship bent;
"Each day I live I love Thee more
"Sweet Sacrament! Sweet Sacrament!"

"Pardon and Peace," published by the Church Extension Association (one of the names of the Kilburn Sisters), says (p.p. 24, 28):—"He gives in His church through the means of a

"particular absolution a sacramental sign of His forgiveness"; and speaks of "particular, or as it is sometimes called, *Sacramental Confession.*" Again, in the "Manual for the Children of the Church," littlechildren are thus instructed: "If you are tempted to hide a sin in Confession say, 'O God, help me to tell my sins, because Satan is tempting me not to tell them.'" (p. 47). They are taught to sing:—

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

"I go, then, with an humble heart
 "To have my sins forgiven,
 "And angels while I kneel will sing
 "A hymn of joy in heaven." (p. 40).

"Hints to Penitents," sold at the Hobart Diocesan Book Depot, tells us: "The Sacrament of Penance should be prepared for, approached and used with *the deepest reverence*" (p. 161).

The word "altar," which was in the year 1552 deliberately removed from our Prayer Book, as applied to the Lord's Table, has been used at various times without authority. We hold that no Bishop, Presbyter, or other officer of our church has either a legal or moral right to re-introduce this word into a prayer, as applied to the Lord's Table, in a consecrated building. We, as members of the Reformed Church of England, expect our chief pastors to protect us and our children from the re-introduction of so-called "Altars," and "Sacrificing Priests," which our church has rejected.

Further, the Bishops of Australia and Tasmania in 1886 solemnly declared: "The Bishops have no hesitation in pronouncing their opinion that in the celebration of Holy Communion it is in all cases essential that the celebrant should take care that the 'manual acts of breaking of the bread and taking the cup into his hand, should be performed in the sight of the congregation.' Such care, in the opinion of the Bishops, accords with the whole idea of the Communion Service itself and with the Rubrical directions of the Prayer Book. They consider that this is one of the points on which it is within their power and duty to speak with authority."

Is it not a PUBLIC SCANDAL that *the opposite to what the Bishops declared "essential," is now far more widely practised in our colonies than when they spoke?*

In the *Church Standard*, published in Sydney on December 4, 1897, an article appeared on "The Eucharist for Children," respecting which it was said: "A little book with this title has been placed in our hands with the statement that it was recently used in one of the Cathedrals within the Province of New South Wales, and that such precautions have been taken that it is difficult, if not impossible, to get a copy of it." Extracts were given to enable readers to judge for themselves whether or no it was a manual of idolatry. It is designed for the use of children." We have not space to quote the article in full, but, in order to show that it is needful that there should be a Reformation Festival, we give the following samples of the teaching of this manual:—

"BEFORE THE SERVICE.

"As soon as you are in your place, kneel down and say privately—

"† In the name of the Father, and the Son, and of the Holy Ghost. Amen.

"O God, I have come to be present at the Holy Sacrifice. I am a sinful child; make me better; make me more fit to be near Thee. O Blessed Jesu, keep me from wandering looks and thoughts while I am taking my part in this most holy service. Amen.

"Try and think what you are going to ask the Lord Jesus for. Say to yourself—

"The Lord Jesus is coming with his Holy Angels. He will see me. I must try to be quiet. I must ask him as well as I can for . . .

"(Remember now that we are presenting before God the memorial of the Perfect Sacrifice of His Beloved Son, so now is the very best time to ask God for anything you want for others or for yourself for the sake of Christ.)

"Immediately following the heading, 'THE PRAYER OF CONSECRATION' the child is taught,

"This is the most solemn part of the Service—try and be very still—the Lord Jesus is very near with the Holy Angels.

"In the Prayer of Consecration, after the words 'This is my body,' &c., the child is taught to say 'Hail, ever Blessed Body of Jesus,' and after the words, 'This is my blood,' &c., 'Hail, Most Holy Blood of Jesus.'

Following the Agnus Dei is this direction:—

"Remember you are now in the presence of Jesus—keep very still—and say this:

“O Lord Jesus, I adore Thee, I worship Thee Jesus on Thy
 “Altar. I believe Thou art really present in this most
 “Holy Sacrament. I thank Thee for Thy great love
 “in coming so very near to me, and I pray Thee help
 “me to believe this with all my heart.”

“In the Act of Spiritual Communion, which follows this prayer,
 “are these words :—

“I worship Thee, Lord Jesu,
 Who on Thy altar laid,
 In this most awful Service,
 Our food and drink art made.

I worship Thee, Lord Jesu,
 And kneeling unto Thee,
 As Thou didst come to Mary
 I pray Thee † come to me.”

Then comes an “Act of Faith.”

“O most loving Jesus, I believe that Thou art really
 “present in this most Holy Sacrament.”

The Act of Worship is

“I worship and adore Thee, O Lord Jesus; I adore Thy
 “Body, Thy Soul and Thy Divinity, Thy Flesh and
 “Thy Blood, truly present in this Sacrament.”

The child is taught at the Gloria in Excelsus thus:

“During this Gloria be very attentive and reverent,
 “for remember that the Lord Jesus is present upon
 “the Altar.”

And the same paper, *The Church Standard*, in an article on
 “Materialistic Teaching,” published as recently as March 19 last
 says :—“Here, in our very midst, we have men who are teaching
 “these utterly false and soul-degrading doctrines. Only a short
 “time ago in a Sydney Church, we have it on good authority that
 “a preacher used the following illustration in order to keep the
 “people in Church during the administration of the Holy Com-
 “munion, if not to partake, at any rate to witness. He was
 “emphasising the disloyalty of those who leave the Church just
 “before the Holy Communion. He said that just when the Lord
 “Jesus Christ was about to be brought into the Church the
 “majority of the congregation rushed out. Suppose that they
 “were awaiting the arrival of the Queen, and just when Her
 “Majesty was about to arrive instead of waiting to receive her
 “they were all to go away, what a dishonor it would be to her!
 “Such was the substance of the teaching. Are we to tolerate such
 “teaching in our Church? How do such teachers justify their
 “position as members and officials of the Church of England?”

“Surely there is need for the Church in the colonies to be up and doing.”

The late Bishop Barker declined to give a license to a clergyman who had joined the English Church Union, quoting with approval the language of the late learned Bishop of St. David's to the effect “that no churchman who does not desire the subversion of our Reformed Church, and its final absorption into the Church of Rome, can too deeply distrust, or too strenuously oppose it.” Bishop Barker added, “I distrust and oppose the Church Union, and consider that anyone who has formerly been induced to join it, should show his distrust of it and his attachment to our Reformed Church by withdrawing from it.”—(*Episcopate* of Bishop Barker.) But it had not then *openly identified* itself, as it has now, with the attempt to bring the Church of England into union with Rome.

At its annual meeting on June 1, 1897, its President, without any sign of disapproval from its members, bitterly complained that English Romanists threw “every obstacle in the way of any step that may be taken towards bringing about a better understanding, and the eventual corporate re-union of the Anglican with the Roman Church.” The Council of the E.C.U. printed and circulated, and thus gave official sanction and approval to its President's notorious speech in 1895, in which he did not require the Church of Rome to give up one of her peculiar doctrines, not even that of the Infallibility of 1870! “As time goes on, explanations will emerge!” “It would seem that the difficulty of a possible agreement is not so insuperable!” (“Re-union of Christendom,” p. 24; English Church Union Office).

And now this very society, the E.C.U., is one of the strongest and most widely extended societies of churchmen in this diocese and in these colonies. **AND NO ONE WARNS!** Many, doubtless, join it who have no idea of its *true character!*

CONCLUSION.

Even in 1841 the advocates of the Counter-Reformation said: “By clinging to the authority of these reformers as individuals are we not DEALING UNFAIRLY both with Protestants and other branches of the Catholic Church? Are we not *holding out false colours to the former*, and drawing them near us, only in the end to be alienated from us more completely than ever? On the other hand, are we not cutting ourselves off from the latter (who are our natural allies) by making common cause with A SET OF WRITERS WITH WHOM, IN SUCH MEASURE AS WE HAVE IMBIBED THE TRUE CATHOLIC SPIRIT WE CAN HAVE NO SORT OF SYMPATHY? . . . It ought not to be for nothing; no, nor for anything short of some *very vital truth*; some truth not to be rejected without fatal error, nor embraced without *radical change*; that persons of name and

"influence should venture upon the part of 'Ecclesiastical agitators'
 "intrude upon the peace of the contented, and raise doubts in the
 "mind of the uncomplaining; vex the Church with controversy, alarm
 "serious men, and interrupt the established order of things. . . .
 "ALL THIS HAS BEEN DONE; and all this is worth hazarding in a
 "matter of life and death. . . . We cannot stand where we are,
 "we must go backwards or forwards; and it will surely be the latter
 "AND AS WE GO ON WE MUST RECEDE MORE AND MORE FROM THE
 "PRINCIPLES, IF ANY SUCH THERE BE, OF THE ENGLISH REFORMA-
 "TION." (British Critic for July, 1841, pp. 44, 45.) Thus spake, (to
 use Mr. Froude's own term, employed two years after the movement
 began)—the members of the "Conspiracy" in 1841. And in July,
 1877, the Archbishop of Canterbury spoke in Convocation of our
 duty "to counteract what I feel obliged to call a CONSPIRACY
 "within our own body against the doctrine, the discipline and the
 "practice of our Reformed Church."—(*Chronicle of Convocation*,
 Sessions July 3—6, pp. 310—336.)

We must meet and overcome it by *spiritual force*, by "the
 "life of Jesus, manifested in our mortal body;" but we are
 solemnly persuaded that there is A NEEDS-BE FOR PROMPT
 AND VIGOROUS ACTION, TO AROUSE OURSELVES AND
 OUR BRETHREN WHO VALUE THE GOSPEL OF THE
 GRACE OF GOD TO MORE SELF-SACRIFICE in its extension
 and to a more intelligent knowledge of the evils which the craft
 and subtlety of the devil or man worketh against us, our
 Church, and our country.

Moore College
Library