

**THE PROTEST: MONTHLY  
COLLECTION OF FACTS  
AND THOUGHTS FOR  
PROTESTANT PEOPLE, 1870**

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The Protest: monthly collection of facts and thoughts for Protestant people, 1870 by Various

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**VARIOUS**

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# THE PROTEST:

A

MONTHLY COLLECTION OF FACTS AND THOUGHTS

FOR

PROTESTANT PEOPLE.

EDITED BY

LAYMEN OF THE ESTABLISHED CHURCH.

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1870.

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# THE PROTEST :

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For Protestant People.

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No. 27.

JANUARY, 1870.

ONE PENNY.

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## SPECIMENS OF ROMISH TEACHING IN THE CHURCH OF ENGLAND.

It always seems necessary to repeat the assertion and proof, that Ritualism is nothing more or less than refined Romanism. Some amiable Christians are inclined to think that the controversy turns upon small points, and confound an earnestness of manner with truth of doctrine. Some bishops, too, speak and write about "petty differences," and imply that if Ritualists are wrong in introducing their innovations, Protestants are equally wrong in resisting them.

We, therefore, direct the attention of our readers to a series of Tracts now being published by the Church Association, and give some extracts from No. IV. which is intended to shew that "the teaching of the Ritualists is not the teaching of the Church of England." After stating that the Ritualists falsely represent themselves as Catholics simply adhering to the worship of the Primitive Church, the writer proceeds:—

"Their second device, when they meet their countrymen, is to disguise and cloke their opinions.

"They appeal to that just sentiment which prevails, the desire to reclaim and instruct the masses. They represent themselves as devoted to this duty. Whereas, when you watch their acts and visit their churches, you find them doing the work of Roman priests, endeavouring by appeals to remorse, by demands for confession, by offers of absolution, by sacrifices of masses, by urging of prayers to Saints and the Virgin, by appeals to the senses, music, incense, shows, and dresses, to allure to church the frivolous, careless, and dissipated. The result of this is, what it is in all European countries where Rome prevails, to bring power, repute, and gifts to the priest; to leave unchanged the vices and appetites of the people.

"Ritualism then is in its faith and forms Romanism; and, in order not to misrepresent it, we shall take its own organs to describe its practices, and learn its words and ways from its tracts, magazines, catechisms, manuals of devotion, and the newspapers, which the Ritualists publish.

"1. They declare that the doctrine of Rome and England is the same,\* they attend the Roman mass,† and recommend others to do the same,‡ and they pray for union with the corrupt Church of Rome.§

"\* 'The breach between us and Rome is not so wide as is commonly thought.'—*Dr. Pusey's Eirenicon*, p. 207.

" 'What I have said to the Gallican [*i.e.* Romish] Bishops, and what they have clearly understood, is this, 'that I believe the Council of Trent, whatever its look may be, and our Articles, whatever their look may be, each could be so explained as to be reconcilable one with the other.'—*Speech by Dr. Pusey, at the Annual Meeting of the English Church Union, 1866*. See *E. C. U. Circular, for July, 1866*, p. 197.

"† 'We have attended mass in a hundred great cities of the Continent, and found out that there is not of necessity an idol in every foreign church; but that it is very possible to worship with a Roman priest, and not only to receive no harm, but some good.'—*Rev. W. J. E. Bennett's Essay on 'Some Results of the Tractarian Movement of 1833,' in the Church and the World*, p. 19. 1867.

"‡ 'If the traveller should assist at Protestant worship, he is aiding and abetting that false doctrine, heresy and schism, from which he prays in the Litany to be delivered. If he does go to the Anglican chapel, he is nevertheless bound to be present at an early mass in the Roman parish church.'—*Church News*, July 7, 1869.

"§ 'It is the distinct duty of all who pray for the peace of Jerusalem to repudiate foreign Lutheranism, Calvinism, &c., and to do their utmost to show that the English Church, of which they are members, is really one with the Church of Rome in faith, orders, and sacraments; whilst the Protestant bodies are branches cut off from the True Vine, of which the Roman and Anglican and Eastern communions are living boughs.'—*Church News*, July 7, 1869.

"2. They revile Protestantism. They call it heresy,\* a pest,† a cancer,‡ a monstrous figment,§ and they vilify the Reformation and the Reformers|| in terms equally coarse;¶ and yet they quietly remain in incumbencies and curacies within the Church of the Reformation.

"\* A writer in *The Church and the World* (Ed. 1866. p. 237) says, 'Our place is appointed us among Protestants, and in a communion deeply tainted in its practical system by Protestant heresy; but our duty is the expulsion of the evil, and not flight from it.'

" 'They (the ministers) carry on a school, and are indefatigable in visiting the poor, and in infusing into the veins of an ignorant and unsuspecting populace the poison of Protestant heresy.'

"† 'Pest of Protestantism.'—*Church News*, May 5th, 1862.

"‡ 'But we should much prefer seeing attention centred on theological matters and questions of discipline, and extirpating that

ulcerous cancer of Protestantism which must be fatal, sooner or later, to any Church that does not use moral steel and fire upon it.'—*Church Times*, Sept. 3, 1869.

"§ 'By way of protest against the monstrous figment of Protestantism.'—*Ibid.*

"|| 'Anathema to the Principles of Protestantism.'—*Palmer's Letter to Golightly.*

"¶ Dr. Littledale, in his *Lecture on Innovations*, calls the Reformers a set of miscreants and utterly unredeemed villains.

"3. *They propose to abandon, and labour for the abolition of, the Thirty-nine Articles of Religion,\** which 'contain the true doctrine of the Church of England agreeable to God's Word.'

"\* 'First of all come the Thirty-nine Articles, those Protestant Articles, tacked on to a Catholic Liturgy, those forty-stripes-savonoe, as some have called them, laid on the back of the Anglican priesthood.—How are they to be got over?'—*Essay by Rev. J. Blenkinsopp on 'Reunion of the Church,' in the Church and the World*, 1866, p. 202.

"'It will soon become the duty of Churchmen to labour actively for the abolition of the Articles, which have long ago done their work and are really of extremely little use now, discrediting us (as they do) in the eyes of foreign Catholics.'—*Church News*, July 29, 1868.

"'We have never seen the use of retaining the Thirty-nine Articles at all.'—*Church Times*, March 12th, 1869.

"'The abolition of the Thirty-nine Articles, the adoption of Edward VI. First Communion Office, . . . would win for the Disestablished Church the respect of Christendom.'—*Church Times*, Sept. 3rd, 1869.

"4. *They hold with the Church of Rome that there are Seven Sacraments,\** whereas our 25th Article declares that there are two Sacraments ordained of Christ in the Gospel—Baptism and the Lord's Supper.

"\* Article on 'The Seven Sacraments,' in *Tracts for the Day*, edited by Rev. O. Shipley.

"In the *Prayer Book for the Young, or Complete Guide to Public and Private Devotion for youthful members of the English Church*, 'Confirmation,' 'Confession,' 'Visitation of the Sick,' 'Holy Orders,' and 'Matrimony,' are enumerated among the Sacraments, p. 10.

"Rev. Orby Shipley states in his '*Sermons on Six*' that 'there are seven Sacraments and personal extensions of the incarnation of God'—'Baptism,' 'Confirmation,' 'Eucharist,' 'Marriage,' 'Orders,' 'Extreme Unction,' 'Penance.' And he adds, 'The seventh and last sacramental extension of the Incarnation of our God, I need not tell you, my brethren, in theological language, is termed the 'Sacrament of Penance.'—pp. 43 to 50.



"5. *They pray to the Virgin Mary, and elevate her to a throne in heaven;*<sup>2</sup> and our Church declares such adoration to be superstitious and idolatrous.

"\* 'Blessed Mary, Mother of God, ever Virgin, pray for us.'—*Litany of the Blessed Virgin, in Invocation of Saints and Angels, by Rev. O. Shipley, p. 66.*

"'Hail Queen of heaven; hail Mistress of the Angels, hail root, hail gate, wherefrom the light of the world is sprung! Rejoice, O Glorious Virgin pre-eminently fair, and very lovely, hail! Mayst thou pray Christ for us.'—*Monastic Breviary, used at Rev. J. L. Lync's Monastery at Laleham, Convent at London, &c. p. 80.*

"See *The Femall Glory, or Life and Death of our Blessed Lady the Holy Virgin, God's own Immaculate Mother; and an Essay on the Cultus of the Blessed Virgin Mary, edited by Rev. Orby Shipley, M.A.*

"6. *They pray to saints and invoke their intercession.*<sup>2</sup> Our Church terms such prayers 'repugnant to the Word of God.' (Article 22.) St. Paul says there is 'one Mediator between God and man.'—1 Tim. ii. 5.

\* 'O holy Michael, Prince of the heavenly Host, pray for us.' 'O Raphael, pray for us.'—*Invocation of Saints and Angels, edited by Rev. O. Shipley, pp. 45, 46.*

'Of our patron saint. Most Holy Confessor of the Lord ( ) mayst thou intercede to Christ for us.'—*Little Office Book, p. 17.*

'May the intercession of St. Mary and all thy saints assist us to obtain help and salvation from Thee, O Lord.'—*Little Prayer Book, p. 15.*

'I pray that Blessed Mary, ever a Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy apostles Peter and Paul, our Blessed Father Benedict, all the Saints (and you, my brothers), may pray for me to the Lord our God.'—*Monastic Breviary, used at Rev. J. L. Lync's Monastery at Laleham, &c., p. 7.*

"8. *They pervert the Communion Table into an Altar, the Communion into a Mass, and the Clergyman into a sacrificing Priest, who elevates material elements incorporating the Deity, and directs these to be adored by the worshipper with genuflections and prostration;*<sup>2</sup> whereas our Church declares that the Mass 'overthroweth the nature of a Sacrament' (Art. 28), and that such worship is 'idolatry, to be abhorred of all faithful Christians.' (Communion Service.)

"\* 'This prayer we say (to use the word common to us all) in the Mass which we now offer in many places daily on our altars.'—*Rev. W. J. E. Bennett's Essay. 'Some Results of the Tractarian Movement of 1833' in the Church and the World, p. 19. 1867.*

"Evidence before the Royal Ritual Commission. Question 2608.

—Do you consider yourself a Sacrificing Priest? Answer by Rev. W. J. E. Bennett.—‘Yes.’

“‘THE PRIEST AT THE ALTAR IS VIRTUALLY CHRIST HIMSELF.’—*Catechism of Theology*, p. 58.

“‘Q.—Is not the Holy Eucharist also a Sacrifice?—A.—‘Yes.’ *Catechism*, p. 35. Oxford. 1863.

“‘May the Lord receive this Sacrifice, etc.’—*Little Prayer Book*, p. 18.

“‘Now kneel upright, your hands clasped upon your breast; follow the Priest in silent awe, for Jesus thy God is very nigh thee. He is about to descend upon the altar, surrounded by the Fire of the Holy Ghost, and attended by the angels. At the Consecration and Elevation prostrate yourself to the dust and say, ‘Hail Body of my God—Hail Body of my Redeemer—I adore—I adore—I adore thee.’—*Manual of Devotions and Directions for Members of the Church of England, intended especially for the Young*.

“‘12. They also introduce the Romish practises of Extreme Unction,—Incensing persons and things,—Substituting wafers for bread at the Communion Service,—Using Holy Water,—Consecrating and censuring Palm branches on Palm Sunday,—Consecrating ashes, and rubbing them on persons’ foreheads on Ash Wednesday,—Censing candles and sprinkling them with Holy Water on Candlemas day.

“‘See essay on ‘Unction of the Sick’ in *Tracts for the Day*, edited by Rev. O. Shipley, where the writer speaks of ‘the Sacrament of Unction,’ p. 342, and adds (p. 359): ‘The principal effect then of Unction is the removal of the relics of Sin; its consequential effect, the remission of the guilt of any Sin it may find in the soul.’

‘The recognized consecration of chrism and holy oil for various rites cannot be much longer postponed. It will certainly come in somehow.’—*Dr. Littledate’s Letter to the Archbishop on ‘Catholic Revision,’* p. 28.

‘*Liturgy of Church of Sarum*, Dedicated by permission to Bishop of Salisbury.’

“‘14. They encourage and enjoin habitual auricular confession to a priest, and seek to restore Judicial Absolution by a priest, and the Romish Sacrament of Penance\* whereas our Church says, ‘to maintain their auricular confession withal they are greatly deceived themselves, and do shamefully deceive others.’ ‘It is most evident and plain that this auricular confession hath not the warrant of God’s word.’—Second part of *Homily on Repentance*.

“\* Mr. Dodsworth, writing to Dr. Pusey, eighteen years ago, says:—‘Both by precept and example you have been amongst the most earnest to maintain Catholic principles. By your constant and common practice of administering the Sacrament of Penance; by

encouraging everywhere, if not enjoining, auricular confession, and giving special priestly absolution.' &c.

"Mr. Maskell, addressing Dr. Pusey about the same time, wrote, 'He (Mr. Dodsworth) knew that you have done more than encouraged Confession in very many cases; that you have warned people of the danger of deferring it, have insisted on it, as the only remedy, have pointed out the inevitable dangers of the neglect of it, and have promised the highest blessings in the observance, until you had brought penitents in fear and trembling upon their knees before you.'

"Dr. Pusey, in a letter to the *Times*, Nov. 29th, 1866, says:— 'During the twenty-eight years in which I have received Confession, I never had once to refuse absolution.'

"In the '*Ordinance of Confession*' the Rev. W. Gresley, M.A., Prebendary of Liebfeld, has given very minute directions both to penitent and confessor. He also says that the priest, when he hears confessions, should wear his robes of office; and then at p. 96 he speaks thus about absolution:—

" 'The giving absolution is not a matter of course, but is dependent on the judgment of the priest. He has power to retain as well as remit sins—to give absolution or refuse it. Awful thought!'

" 'Listen carefully to all the priest says to you, be sure to remember the penance he gives you, and receive the absolution thankfully.'—*Little Prayer Book*, p. 33.

" 'The essential form of absolution is not to be put forth after the manner of a prayer, but as by authority, being a judicial act.'—*The Priest in absolution*, p. 50.

" 'Confession is one of the lesser Sacraments, instituted by our Lord Jesus Christ, by means of which those sins which we commit after Baptism are forgiven,' &c.—*Prayer Book for the Young*, p. 71.

'16. *They recommend the celibacy of priests.*

" 'All Catholics who seriously desire the spiritual well-being of our Church ought earnestly to long to see some such discipline as that which prevails in the Holy Eastern Church established among ourselves—to have some stringent law or canon enacted, making the reception of at least Priest's Orders a bar to subsequent marriage on pain of perpetual irregularity.'—*Church News*, Oct. 13th, 1869.

"The Rev. W. Humphrey, in an Essay, '*The Three Vows*,' in *The Church and the World*, enjoins the necessity of the three vows of Chastity, Obedience, and Poverty, and says, 'Perpetual continence is requisite in order to the perfection of Religion.'—p. 517.

"17. *They deny the sole authority of God's Word. For its supremacy, they substitute the traditions of the dark ages, introduced by an ambitious priesthood, to enrich and aggrandize their order.*"  
With a clear note, our Church rebukes these views, declaring that 'Holy Scripture containeth all things necessary to salva-