

**RITUALISM, ROMANISM  
AND THE ENGLISH  
REFORMATION, PP. 2-178**

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Ritualism, Romanism and the English Reformation, pp. 2-178 by William Edward Jelf

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**WILLIAM EDWARD JELF**

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# RITUALISM

30.

*Works by the same Author.*

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- BAMPTON LECTURES. (Parker, 1857.)  
WHITEHALL SERMONS. (Parker, 1848.)  
MARIOLATRY AS EXHIBITED IN BOOKS AT  
PRESENT USED IN THE ROMISH COMMUNION.  
(Rivington, 1869.)  
QUOUSQUE. (Longmans, 1873.)  
SECESSION TO ROME. (Longmans, 1874.)  
GRAMMAR OF THE GREEK LANGUAGE, Fourth  
Edition. (Parker.)  
ARISTOTLE'S ETHICS, with English Notes. (Parker,  
1866.)  
CONFESSION. (Longmans, 1875.)

RITUALISM, ROMANISM

AND THE

ENGLISH REFORMATION

BY THE LATE

WILLIAM EDWARD JELF, B.D.

SOMETIME CENSOR OF CH. CH.

RAMPTON LECTURES 1857 : WHITEHALL FRAGAHERI 1846

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LONDON

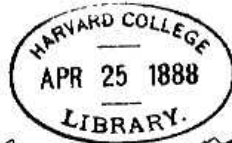
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1876

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*John Harvey Treat.*

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## PREFACE.

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IN deciding to publish the following pages, I am aware that I am undertaking a great responsibility, for the subject is one which my husband felt to be of such momentous importance at the present crisis, that I know each argument would have been again tested, each expression reconsidered; and had it pleased God to spare him to finish the work, it would have been offered to the public in a far more perfect state.

I am aware, too, that it has many of the defects of a posthumous work left unfinished by its author. Arguments are only alluded to which were intended to be more fully worked out. In the section on Confession and Absolution there would probably have been more particular reference to the Author's work on 'Confession.' A section was apparently intended to have been devoted to the Adoration of the Elements. I have tried where I could to supply these deficiencies by passages taken from private note-books, which will be found either in the Appendix or at the end of the chapter to which they refer. The march of events since the pages were written has robbed of its interest the previsions of the effects of the

Public Worship Bill, and perhaps it might have been better to have omitted the passages referring to it; but as the work was in the press before Lord Penzance's judgment was given, I must apologise for leaving them as they stand.

It is a hard task for a wife to publish what she knows may not improbably call down perhaps unfriendly criticism on the loved name she would shield from the slightest breath of censure; and to me the decision has been peculiarly hard, for I have heard my husband remark, on reading posthumous publications, how unfair they were to an author's reputation; still, as he taught me, both by precept and practice, that where there was a hope that by God's blessing some good might be done, all personal feelings were to be cast to the winds, I feel that I should be unfaithful to the trust which has devolved upon me did I allow these fears to prevent my giving to the public thoughts and arguments which he humbly hoped might be of use.

For the arrangement of the different subjects, and for the slight verbal alterations that were occasionally needed, when from the ready flow of ideas and language in dictating, a sentence had become too long or slightly involved, I am much indebted to the friendly aid of a clergyman, who is himself an author, and to whom I take this opportunity of expressing my grateful thanks.

Those who knew my husband well, can estimate how peculiarly fitted he was to take an impartial view of the subjects which are agitating different parties. Leading a retired life, he watched from a distance the development of the movement which began at Oxford during the dis-

turbed period of his arduous work there. He watched what I think he would have called the advance in retrogression, and saw each foreboding realised; and as years went on, and the subject took more and more hold on his mind, his most earnest endeavours were devoted to stem the torrent. Though he felt that as a High Churchman he was working almost alone, his contemporaries can testify that this was no wilful isolation, but that he appealed to them to help in the work. I can only add a fervent hope, or rather prayer, that if the following pages can further the cause of true religion among us, they may be blessed to that effect; and that though he who penned them has passed to his rest, he may yet speak in works, and his words bring conviction.

M. K. J.

HASTINGS LODGE, HASTINGS:

*April 3, 1876.*