

PROTESTANTISM versus RITUALISM.

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1870

Copy 1

THE

M A B E R L Y

C O R R E S P O N D E N C E ;

CONTAINING

[including] WITH EXTRACTS OF EIGHTY-TWO SERMONS,
THE REV. GEORGE HALL'S LETTERS,
[including] WITH EXTRACTS OF SEVENTY-EIGHT SERMONS,
[including] IN ALL OF THE DEPARTS, ALSO THAT
OF THE LORD PRIMATE,
[including] WITH EXTRACTS OF HALL'S LETTERS ON UNION OF THE
METHODIST MEMBERSHIP WITH THE CHURCH,
[including] WITH WRITTEN PROFESSIONALS,
[including] WITH OTHER LETTERS, &c.

Revised Edition.

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1870.

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PROTESTANTISM v. RITUALISM.

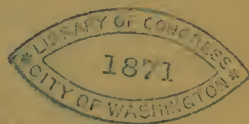
THE
M A B E R L Y
CORRESPONDENCE,

CONTAINING

PROTEST WITH SIGNATURES OF EIGHTY-TWO CLERGYMEN,
THE REV. ACHILLES DAUNT'S LETTER,
ADDRESS WITH SIGNATURES OF SEVENTY-EIGHT CLERGYMEN,
LETTERS OF SIX OF THE BISHOPS, ALSO THAT
OF THE LORD PRIMATE,
REV. ARCHDEACON DARLEY'S LETTER ON UNION OF THE
PRIMITIVE METHODISTS WITH THE CHURCH,
LETTER ON WRITTEN CONFSSIONAL,
WITH OTHER LETTERS, &c.

17

Revised Edition.



DUBLIN : GEORGE HERBERT, 117, GRAFTON-STREET ;
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4, STATIONERS' HALL COURT,
AND SOLD AT ALL RAILWAY STATIONS.

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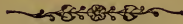
1870

RICHARD D. WEBB AND SON,
STEAM-PRESS PRINTERS,
74, MIDDLE ABBEY STREET, DUBLIN.

TO THE CLERGY AND LAITY

OF

The Irish Protestant Church.



GENTLEMEN,

In publishing the Second Edition of these Letters, &c., I have tried to make the pamphlet complete, and gladly seize this opportunity of returning my most heartfelt thanks for the many kind expressions of approval of the part I have taken in bringing this subject before the Public.

Having been, however, attacked in various quarters, I am induced to publish in self defence the letter of a much esteemed friend, the Rev. Dr. Drew.

It is truly gratifying to see the thorough unanimity with which Protestants all over the country, at hundreds of our vestry meetings, have expressed themselves on the subject of Ritualism and with regard to a revision of our Prayer Book, and I believe the lay protest in the city has been signed by over five thousand Churchmen.

There is, I fear, more Ritualism in Dublin than people are aware of. The names of three ladies have been mentioned to me as having left their friends to enter

what are termed Protestant nunneries, or sisterhoods, from ritualistic teaching. A servant of mine going to Church, on a Sunday some time since, was met by two ladies, strangers to her, who pressed her to go to a high Church place of worship, as they said the service was so nicely conducted there, and the church so handsome. I only mention this to show that the same system seems to be adopted here as that stated by Mr. Jackson to be employed in England. Ritualism, no doubt, presents the means to those who would be sacerdotal tyrants, and to those who seem to wish to obtain an undue influence over weak-minded women and young girls, encouraging as a first step their wearing crosses on their necks, and having crosses on their prayer books—playing at Romanism as Protestants.

Traitors we have in our Church, and now or never is the time to hand down to our children the birthright of our freedom which we received from our forefathers, and with the help of God we will do so.

Believe me, Gentlemen,

Faithfully yours,

L. F. S. MABERLY.

13th July, 1870.

THE MABERLY CORRESPONDENCE.

The following Correspondence was published in the Daily Express of 19th April, 1870; The Dublin Evening Mail of 19th April, 1870; and Saunders's News-Letter of 22nd April, 1870.

BOOKS FOR THE YOUNG.

TO THE EDITOR OF THE DAILY EXPRESS.

6, Prince William Terrace, 18th April, 1870.

Sir,—I shall be much obliged if you will kindly publish the enclosed correspondence.

I am, sir, your obedient servant,

L. F. S. MABERLY.

6, Prince William Terrace, 18th March, 1870.

My Lord,—I beg to bring under your Grace's notice the enclosed book, "Short Prayers, &c., for those who have little time to Pray, Parts I. and II.," a copy of which was given to a young servant of mine, about to attend confirmation-class last month, by the Rev. W. Weldon, curate of Mount-street Church, as I am anxious to know if this work is circulated with the knowledge and sanction of your Grace. I feel if such Roman Catholic teaching is allowed in our Protestant Church, it must only drive all true Protestants from it. Myself and family have been prevented ever becoming members of the Mount-street Church from the Ritualistic tendency of the service there, to our great inconvenience, from being obliged to go greater distances to other churches.

I have marked those parts in the book which seem to me most objectionable.

I have the honour to be,
Your Lordship's most obedient, humble servant,
L. F. S. MABERLY.

To His Grace the Archbishop of Dublin, &c.

Church Convention Rooms,
25th March, 1870.

Sir,—I am, and for some time to come am likely to be so fully engaged, that it would much help me in replying to your letter, if you would point out the passages in the book you have sent me, which, in your judgment, contradict the teaching of the Church of Ireland, and the points in which they contradict it.

I remain, sir, your faithful servant,
R. C. DUBLIN.

L. F. S. Maberly, Esq.

6, Prince William Terrace, 2nd April, 1870.

My Lord,—As requested in your Grace's letter of the 25th ult., I beg to point out, in a second copy of the little book, "Short Prayers, &c." in Second Part of it, the passages which in my judgment are most objectionable and contrary to the teachings of the Irish Protestant Church:—

Page 4.—Four last words of line 16, with lines 17 and 18.

Page 8.—Six last words of 5th line, first two words of 6th line, and the 8th line.

Page 10.—Lines 11, 12, 13, 14, and 15.

Page 21.—6th line, first two words; 7th line, and first word of 8th line.

Page 22.—Lines 10, 11, and two first words of line 13; line 14, and the five first words of 15th line.

As part of the book seems to me unfit even to transcribe, I have simply additionally underlined the passages in the enclosed copy to the marginal marks made in the first copy sent your Grace.

Studied and unnecessary insult seems to me to be offered to the Dissenters in the book.

I think the book is calculated to prepare young girls for the confessional; and, in consequence, after the Rev. Mr. Weldon, of 77, Haddington-road, had given a young girl, a servant of mine, one of them, I called on him on the 1st ult. to say that I could not allow her or my son to attend his confirmation class.

I told Mr. Weldon that I intended bringing the book under your Lordship's notice, and he gave me a copy of the book, which I still retain in my possession ; at the same time I met the Rev. Mr. Smith, who fully approved of the book.

My complaint is, that copies of the book in question have been circulated amongst the young by and with the sanction of clergymen in your Grace's diocese.

I have the honour to be,
Your Lordship's most obedient, humble servant,

L. F. S. MABERLY.

To His Grace the Archbishop of Dublin, &c.

The Palace, Stephen's Green, April 7th, 1870.

Sir,—I have examined the passages in the little book which you have sent me, and am unable to join in your disapproval of them.

I can find nothing in the passage to which you first call my attention (p. 4) more than is taught in the Catechism, where it is said that Christ's body and blood are verily and indeed received by the faithful in the Lord's Supper. All gross, carnal, material notions, such as those held in the Church of Rome—all notions of a *local* presence—I consider to be sufficiently guarded against, indeed to be excluded by the language in which the statement is made.

P. S.—I entirely agree with the author of the tract, that sitting at prayers where one ought to kneel is a mark of gross irreverence to Almighty God ; and that anyone, examining his conscience, may very fitly ask whether he has been guilty of it or not. St. Paul has said that at the name of Jesus every knee should bow, and it has been a pious custom in the Church that there should be at least one manifestation of this honour to Christ our Lord as often as the Creed is repeated. At the same time I do not attach such importance to this as would lead me to put it in a book of self-examination, had I been preparing such.

P. 8., sec. 3.—I consider it altogether wrong for members of the Church to be present at, or to take part in, either Roman Catholic or Dissenting services ; and entirely approve of the question relating to this subject.

P. 10.—You speak of a passage in this page as “unfit to transcribe.” As I do not share in your scruples, and as it seems to me very important, should this letter reach others besides yourself, that there should be no mistake upon this matter, I proceed to transcribe the words. They relate to the Seventh Commandment, and are as follows :—

“Have I indulged in indecent thoughts? read indecent books? joined in indecent conversation? looked at indecent objects? committed indecent actions by myself or with others?—Eph. iii. 5.”

Here are five questions in all; and unless those sins of the flesh, which do more to ravage and lay waste the bodies and souls of men than almost all others put together, were to be ignored altogether, I know not how they could have been fewer, nor how those sins could have been spoken of in a more guarded manner, or in one less likely to suggest the remotest thought of evil, to those who by the grace of God had been kept in happy ignorance of it. I pray God that there may never be among us, least of all among our clergy, that false delicacy, for such I must call it, which would allow souls to perish unwarned, when by a little plain-speaking they might perhaps have been saved; and when I remember that our Church has chosen for her Sunday lessons such chapters as Gen. 34, 39, and Num. 25, I feel sure that she does not desire to nourish any such misplaced delicacy among us.

Page 22.—You object to the connexion of forgiveness of sins with Baptism. But you must equally object to the Nicene Creed—“I acknowledge one baptism for the remission of sins;” and to the words of our Baptismal Service, where we are taught to pray “that he, coming to Thy holy baptism, may receive remission of his sins.” You further object, in the same page, to the words which put the forgiveness of sins in any relation with the sacrament of Christ’s body and blood. They are placed in the closest connection in our Communion Service; as, when we pray—“Grant us so to eat the flesh of Thy dear Son, and to drink His blood, . . . that our souls may be washed through His most precious blood.”

In respect of your last objection (the same page), I can only refer you to the “Absolution, or Remission of Sins, to be pronounced by the priest alone,” which is every day read in our churches; and to the concluding words of the first Exhortation, when the minister giveth warning of the celebration of the Holy Communion.

I have now gone through all the passages objected to by you in the little manual which you have submitted to me, and for the reasons which I have stated I am unable to join in your disapproval of it.

It is of course altogether within your power to object to its being placed in the hands of those who are immediately under your authority, and I am quite sure that Mr. Weldon would not have so done, had he been aware of this objection.

I remain, sir, your very faithful servant,

R. C. DUBLIN.

L. F. S. Maberly, Esq.

6, Prince William Terrace, 12th April, 1870.

My Lord,—I beg to thank your Grace for your letter of the 7th inst., although I was truly sorry to find it conveyed your full approval of the book complained of.

As there are many members of the Irish Protestant Church, heads of families in the city, who would object to their wives, daughters, and servants receiving such teaching at the hands of the clergy, I beg to ask your Grace's permission to publish the correspondence, that they may have fair warning on the subject.

I have the honour to be,

Your Lordship's most obedient, humble servant,

L. F. S. MABERLY.

To his Grace the Archbishop of Dublin.

Palace, Dublin, 12th April, 1870.

Sir,—You have my full permission to publish the correspondence which has passed between us.

I remain, your faithful servant,

R. C. DUBLIN.

L. F. S. Maberly, Esq.

From the Daily Express, 2nd May, 1870.

THE ARCHBISHOP OF DUBLIN AND HIS CLERGY.

The following address, which has been presented to his Grace the Archbishop of Dublin, lies for the signatures of the clergy of the united Dioceses of Dublin, Glendalough, and Kildare, at Mr. Herbert's, Bookseller, 117, Grafton-street.

TO HIS GRACE THE LORD ARCHBISHOP OF DUBLIN.

May it please your Grace,—We, the undersigned clergy of your Grace's united dioceses, desire to address your Grace with feelings of the most sincere and affectionate respect.

We have learned from a published correspondence between your Grace and Mr. Maberly, that a manual entitled "Short Prayers, &c. for those who have but little time to pray," written by an English clergyman, and which has been circulated by one of your clergy, appears to have received your Grace's general approval.

In your letter, dated April 7th, your Grace says:—"I have now gone through all the passages objected to by you in the little

manual which you have submitted to me, and for the reasons I have stated I am unable to join in your disapproval of it."

We have read this expression of your Grace's opinion with the deepest regret, as we feel constrained to declare our decided conviction that the manual in question is erroneous in doctrine and pernicious in tendency, opposed alike to Holy Scripture and the teaching of the Reformed Church.

We beg to refer particularly to the following passages which it contains:—

Part 2, p. 4 :—"The outer part of this holy Sacrament is bread and wine. The inward, or unseen part, is the body and blood of Christ, who is there spiritually and really present.

"It was appointed for two purposes.

"First, that by it, we may show the Lord's death till He come (1 Cor. xi. 26). That is, that we may show it on earth, as He Himself is always doing in heaven; and so remind God the Father, and ourselves, of our Lord's death on the cross for us sinners.

Page 5 :—"By it He feeds and strengthens our souls, He forgives us our sins, and sets us free from their guilt and their power. 'This is My blood, which is shed for the remission of sins' (St. Matt. xxvi., 28.) May we never more go on in sin.

"So needful is this holy Sacrament to us, that our Lord says, 'Verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, ye have no life in you' (St. John vi., 53).

Pp. 21, 22 :—"The Communion of Saints. I believe that all members of the holy Catholic Church, whether living or departed, are one family, having one faith and one baptism—one God for their Father, one Jesus for their Saviour, one Holy Spirit for their sanctifier. We should always feel for one another, and pray for one another.—1 Cor. xii., 12-13; Eph. iv., 4-6; Heb. xii., 22-23.

"The Forgiveness of Sins. Our Lord, who has power upon earth to forgive sins, forgives us when we are baptized, when we receive the sacrament of His body and blood, when we confess our faults and repent of them, and this forgiveness He also declares and conveys to us through the priests of His Church."—St. Matt. ix., 6; Acts xxii., 16; St. Matt. xxvi., 28; 1 John i., 8-9; St. John xx., 23.

In these passages, your Grace, we find the following assertions plainly made:—

1. That Christ is in the outward part of the Sacrament, being "there" spiritually and really present.

2. That by the Sacrament we show the Lord's death on earth, as He himself does in heaven, to remind God the Father of it.

3. That by the Sacrament our Lord "forgives us our sins, and sets us free from their guilt and their power."

4. That to partake of the Sacrament is essential to life.
5. That we should pray for departed saints.
6. That the priests of the Church convey the forgiveness of sins.

Now, of one and all of these, we do not hesitate to declare that, instead of being Gospel truths, we believe them to be grievous errors, and we therefore feel called upon solemnly to protest against them. We deny any real objective presence of the body and blood of Christ in the Sacrament.

We deny that Christ is in, under, or near the elements, otherwise than as in the power of His omnipresent spirit He fills all things.

We utterly reject as unscriptural, irrational, and deceptive, all metaphysical and philosophical distinctions about a presence, "real, yet not local," mysterious, yet literal.

We affirm that the only presence of Christ in the Sacrament is His spiritual presence in the hearts of His believing people.

We deny that the words of our Lord in St. John vi., 53, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," have any reference to the Sacrament.

We affirm that when our Church teaches that the body and blood of Christ "are verily and indeed taken and received by the faithful in the Lord's Supper" she makes use of language altogether figurative, inasmuch as she declares that if one by any just impediment be hindered from receiving the Sacrament, yet if he have true faith and repentance "he doth eat and drink the body and blood of Christ profitably to his soul's health."

We deny that in the Holy Communion there is any repetition of the sacrifice of Christ, or representation of it before God.

We deny that it is in any sense a sacrifice, except as one "of praise and thanksgiving."

We deny that the ministers of the Church, in the celebration of the Holy Communion, do on earth what Christ is doing in heaven.

If, by the statement in page 5, that Christ "forgives us our sins and sets us free from their guilt and their power" by this sacrament, the doctrine of sacramental justification is intended, we deny it to be true.

We deny that any minister of the Church is a sacrificing priest, or has power to "convey" the "forgiveness of sins."

We deny that it is lawful to pray for departed saints.

Without quoting the questions, page 10, on the Seventh Commandment, we condemn the practice of proposing to the young members of our Church questions for self-examination, identical with some of those to be found in the preparation for the confession in the Roman Catholic Church, and which can only tend to suggest impurity to the pure, and to fan the flame in any who unhappily might be impure.

We also condemn the putting on the lips of our youth as the language of confession such words as “through my fault, through my own fault, through my own most grievous fault,” which can only have the effect of making them familiar with the usage and phraseology of the Roman confessional.

With regard to the question, page 8—“Have I gone to Dissenting chapels?”—we consider it irrelevant to the Second Commandment, while we cannot but remark the absence of any reference to attendance in places of worship where images and crucifixes are used in direct violation of it.

Your Grace, we feel persuaded that should the errors contained in this manual go forth with the sanction of your Grace’s approval, the most disastrous consequences are likely to follow. Knowing well the principles and feelings of our people, we tell your Grace, respectfully but plainly, that they will not tolerate such teaching. We believe that the great body of the clergy and laity of the Church of Ireland are determined, with God’s help, to stay the plague here that is wasting the life of the Church in the sister land. Loving, as they do, their ancient Church, they would far rather see the candlestick entirely removed, than that a false light should be set up where, throughout the darkest ages of Europe, the pure Gospel of Christ brightly shone.

In thus strongly protesting against the teaching of this Manual, we beg your Grace to believe that nothing but an overwhelming sense of duty to the Church of Christ and the people committed to our care could induce us to condemn what appears to have obtained a general approval from your Grace. But silence on our part would be interpreted as consent; a necessity, therefore, has been laid on us to speak.

We remain,

Your Grace’s faithful and obedient servants,

[Here follow the signatures.]

THE ARCHBISHOP’S REPLY.

TO THE EDITOR OF THE DAILY EXPRESS.

Saturday Night, April 30, 1870.

Sir,—I should feel obliged by your inserting the enclosed letter from his Grace the Archbishop of Dublin, in reply to the address which I was directed to forward to his Grace this morning.

Your obedient servant,

C. S. STANFORD.

Palace, April 30, 1870.

My Rev. Brethren,—I have received the document which Dr. Stanford was commissioned to place in my hands with a very deep regret, nor have some statements made in it failed to arouse in me the most painful anxieties for the future of the Irish Church.

It seems to me that it was for you, with your larger knowledge, to have explained to others less perfectly informed that, however there might be matter in the passages impugned by Mr. Maberly, and by him submitted to me, which you could not approve, there was nothing in them which, if interpreted without passion or prejudice, transgresses the fair limits of the teaching of the Church of England and Ireland. Such an interpretation the passages have not, in my opinion, received at your hands.

For myself I can only say that I would a hundred times sooner cease from the office which I hold than become the ignoble instrument of narrowing the limits of our Church, and making untenable in it the position of many of its most earnest and devoted children.

I remain, my reverend brethren,
Your faithful servant,

R. C. DUBLIN.

The Rev. Dr. Stanford and others.

Copied from the Daily Express of 13th May, 1870.

THE CLERICAL PROTEST.

The following is a list of the clergymen of the united diocese of Dublin, &c., that have signed the Clerical Protest against the "Manual of Short Prayers, &c.," which was formally presented yesterday to his Grace the Archbishop, and which has already appeared in our columns :—

Charles Stuart Stanford, D.D., St. Thomas's.

John Nash Griffin, D.D., Incumbent of Trinity Church.

William Marrable, D.D., Prebendary and Rector of St. Michan's.

C. F. MacCarthy, D.D., Curate of St. Thomas's.

W. Stuart Ross, Missionary.

St. George French, A.M., Curate of Delgany.

Rev. H. R. Halahan, A.M., Incumbent of St. Nicholas Without, and St. Luke's.

Rev. Francis Hewson, A.M., Rector of Dunganstown.

James Pratt, A.M., Rector of Clontarf.

John Crawford, A.M., Curate of Clontarf.

Richard Hemphill, A.M., North Strand.

John W. Hackett, A.M., St. James's, Bray.

- Marcus J. Bickerstaff, A.B., Curate of St. Michan's.
 J. G. S. MacNeill, A.M., Curate of St. Catherine's.
 Henry M. West, A.M., Curate of St. John's, Monkstown.
 George De Butts, Clk., A.M., Christ Church Cathedral.
 A. W. Leet, A.M., Curate of Sandford.
 Colpoys C. Baker, Portmarnock.
 James Hewitt, M.A., Incumbent of Zion Church.
 Mervyn A. Clare, B.A., Mariners' Church, Kingstown.
 William Robinson, M.A., Glebe, Tallaght.
 James Burkitt, M.A.
 Frederic Dowling, A.B., Chaplain of Bethesda.
 John Hare, A.M., Free Church.
 Edward S. Leet, Incumbent of Dalkey.
 Thomas Hare, Rector of Carnalway.
 George Hare, Chaplain, Royal Hospital.
 J. Welland, Curate Assistant, Kingstown.
 John Finlayson, Christ Church Cathedral.
 Robert W. Burton, M.A., Rector of Raheny.
 F. H. Thomas, A.M., Incumbent of Christ Church, Carysfort.
 James White, Chaplain of Albert Chapel.
 Wm. G. Ormsby, Rector of Arklow.
 Francis C. Hayes, Curate of St. Andrew's, Dublin.
 William Phipps, A.M., Free Church, Dublin.
 H. H. Westby, A.M., Prebendary of St. Patrick's.
 Henry Finlayson, A.M., Dean's Vicar, St. Patrick's Cathedral.
 Henry G. Carroll, A.M., Glasnevin.
 A. S. Fuller, A.M., Curate of St. Mark's.
 Francis Le Hunte, B.A., Chaplain of the D. F. Penitentiary, North
 Circular-road.
 S. Allen Windle, B.D., Mariners' Church, Kingstown.
 Theobald Butler, M. A., Curate of St. Thomas's.
 Edward W. Whately, Rector of St. Werburgh's.
 Thomas Wallace, Vicar of Kill.
 Bedell Stanford, A.B., Curate of St. Luke's.
 Wm. Maconchy, Vicar of Coolock.
 A. Clayton Thiselton, Minister of Episcopal Church, Upper Baggot-st.
 John D. Cooke, Chaplain to Female Orphan House.
 John Lynch, M.A., Incumbent of St. John's Church, Monkstown.
 Wm. N. Sherrard, A.M., Glebe, Kilcullen.
 W. R. Lawrenson, Rector of Howth.
 William Daunt, A.M., Incumbent of St. Barnabas'.
 Robert S. Kerr, A.B., Assistant Minister of Upper Baggot-st. Church.
 Edward Metcalf, A.M., Dublin.
 C. Ormsby Wiley, A.B., Vicar of Tullow.
 G. W. Dalton, Clk., A.M., St. Paul's, Glenageary.
 J. B. Radcliffe, A.M., Incumbent of Killiney.
 Samuel H. Meyrick, M.A., Prebendary of Tipperkevin.

George Kemmis, Vicar of Oregon, Diocese of Kildare.
 Robert H. Mitchell, Curate of Oregon.
 W. G. Carroll, M.A., Vicar of St. Bride's.
 S. G. Cotton, Rector and Vicar of Carogh, &c.
 Wm. C. Stackpoole, D.D., Kingstown.
 Henry Lefroy, A.M., Santry.
 Digby S. Cooke, Incumbent of Ballinaclesh.
 W. P. H. Dobbin, Chaplain of St. Stephen's Hospital.
 Arthur J. Preston, A.M., Kilmeague.
 Henry Johnston, The Vicarage, Carbery.
 J. Lane, M.B., Killashee, Naas.
 Macnevin Bradshaw, Curate, St. Andrew's.
 Oliver Joseph Tibeauo, A.B., Rector of Donadea, Kilcock.
 George MacNeill, A.M., Vicar of St. Mark's.
 Thomas Thynne Anderson.
 James Aicken, Clk., A.M., 70, Leinster-road, late Assistant Chaplain
 Magdalen Asylum.
 W. A. Neville, A.M., R.H.M.S.
 John Pim, A.B., Rector of Nurney.
 Peter Mooney, A.M., Mountmellick.
 John Grogan, A.M., Balrothery Glebe, Balbriggan.
 Thomas Mills, A.M., Vicar of St. Jude's, Dublin.
 E. G. Campbell, D.D.
 Edward J. Haddock, Curate of Coolock.
 Guy L'Estrange, A.M., Ballinafagh, Naas.

Copied from the Morning Mail, 5th May, 1870.

THE ARCHBISHOP OF DUBLIN.

The following correspondence has taken place :—

Dublin, April 30, 1870.

My Lord Archbishop,—It has been a cause of deep regret to myself personally, and, I believe I may say, to the majority of the clergy of your Grace's diocese, that a correspondence which appeared lately in the public papers should have awakened feelings and excited apprehensions which it is most desirable should be, as soon as possible, allayed and removed. The hope of being able, in some measure, to contribute to that result, has led me to address this letter to your Grace. The little Manual—the use of which, as your Grace will remember, has led to the correspondence in question—seems to me to be objectionable for many reasons. It contains, unquestionably, together with much that is good, several passages which are, to my mind, dangerous in their tendency—embodying as they do statements which, taking the words as they stand, appear to inculcate doctrines at once un-

scriptural and repugnant to the teaching of our Church. For example, in p. 5, on 'The Sacrament of the Lord's Supper,' we are told that by it 'He (Christ) forgives us our sins and sets us free from their guilt and power.' Again, p. 22, 'Our Lord forgives us when . . . we receive the sacrament of His body and blood.' Such passages in the plain acceptation of the words do *seem* to inculcate the doctrine of 'sacramental justification'—than which I conceive nothing more at variance with God's Word, or more alien to the teaching of our Church—as I am persuaded your Grace will readily admit. Again, at p. 21, 22, we are told that 'All members of the Holy Catholic Church, whether living or *departed*, are one family;' and then follows in close proximity the sentence, '*We should always feel for one another, and pray for one another*'—a passage which, taken as it stands, may be understood, and by many will be understood, as intended to sanction 'prayers for the dead.' Without entering into an analysis of other portions of this Manual, which I regard as essentially erroneous (for example that in p. 4, where an objective *localised* presence of our Lord in the sacramental bread and wine *appears* to be taught; and that in p. 8, where reference is made to the worship of Dissenters, in a context which has given pain to many, and seems to be wholly uncalled for; and others, to the tendency and teaching of which I am compelled to take exception), I beg to submit the foregoing to your Grace's attentive consideration, in the earnest hope that you will be able to sympathise with me in regarding such teaching (supposing my interpretation of it to be correct) as incompatible with the doctrines, and unsuited for the use of the members of our Reformed Church. I can well understand how a spirit of toleration and a desire to preserve the comprehensive character of our Church may deter your Grace from officially condemning certain expressions, couched in guarded and ambiguous language, and taken apart from the general context. But I trust that the same spirit will prompt your Grace to remove an impression which has unhappily gone abroad—namely, that you have given your unqualified approval to a book, which, in the opinion of many earnest Churchmen (an opinion which personally I heartily share), appears to be dangerous and unscriptural in its tendencies. Permit me, your Grace, in conclusion, to express the hope that kindly consideration for the feelings of the many who, like myself, regard this little Manual with suspicion, may induce you to endeavour to dispel the idea that such teachings are sanctioned by your Grace, and that any publication embodying such principles can be endorsed with your Grace's high approval, or circulated by your authority within your diocese. I remain my Lord Archbishop,

Your Grace's very faithful servant,

ACHILLES DAUNT.

His Grace the Archbishop of Dublin.

P. S.—Since writing the above, I have learned from this evening's MAIL that a protest, in the form of an address, has been forwarded to your Grace. Notwithstanding this, for my own satisfaction, and that of others, who, like myself, cannot bring ourselves to believe that doctrines such as those to which I have referred in this letter, can receive any sanction or support from your Grace, I feel it to be my duty to carry into effect my original intention of communicating with you on this subject. A. D.

The Palace, May 3rd, 1870.

My dear Mr. Daunt,— I am not very hopeful that anything which I can say will allay present excitements; but in reply to yours will tell you exactly how matters have fared, and how they have gotten where they are. If you think there will be any profit in so doing, you may show my letter to whomsoever you please. As you are aware, some little while ago Mr. Maberly submitted to me certain propositions, drawn from a little manual circulated in his parish, requesting to know how far they had my approval. My answer was, that in my judgment they did not mean to say anything, and did not say anything but what could find warrant, as I endeavoured to show from our formularies, and that I could not therefore join in his condemnation of them. At the same time I should now be glad if I had added, what indeed is well known to all with whom I have ever talked on the subject—namely, that in the matter of the Holy Eucharist and Christ's presence therein, Hooker's statement—that is, when the whole 67th chapter of the 5th book is taken, and not merely a fragment of it—perfectly satisfied me, and that if more was intended, or sought to be defined, I parted company from the writer. All which is contained in this reply of mine had reference solely to the points submitted to me, as is evident from the first words of that reply. And, with many urgent engagements, I did not count it necessary to examine, and did not examine, the other portions of the book. In the memorial which two days since was placed in my hands, a passage is cited from them as inculcating prayers for the dead. I do not think anything of the kind was intended, as, certainly, nothing is explicitly taught, and I argue from Mr. Maberly's silence that his opinion was the same. For myself, using the liberty which the Church has left us in a matter on which she has defined nothing, I have always esteemed the practice of prayers for the dead as one without Scriptural warrant, and, however carefully guarded, easily leading into very serious abuses. I should certainly therefore, use my best influence with any clergyman not to circulate a book inculcating these. On many other matters, as of 'sacrificing priests' and the like, introduced merely *ad augendam invidiam*—for there is not a

trace of them in the little manual—the general tenour of my teaching sufficiently exempts me from the necessity of saying anything. Two words, however, in conclusion, and that I may not seem to pass over anything of importance in your letter. And this first, that if you care to know what I should desire to teach, and to have taught on the relation between the forgiveness of sins and the sacraments, you will find it fully and excellently stated in Waterland's 'Doctrine of the Eucharist,' chapter 9, 'Of remission of sins conferred in the Eucharist.' And then, on one other point stirred in your letter—namely, that I should count it wrong on the part of Irish Churchmen to attend Dissenting places of worship. To this conviction I must adhere; for having the more excellent way (and if we do not believe that we have it, why are we Churchmen?), we should abide in it; and, much as I yearn for unity, I am persuaded that nothing but confusion could arise from prematurely breaking down our present lines of separation, and before a new spirit of grace was poured out from on High. But if it be concluded from thence that I desire to restrict the effectual workings and grace of that spirit to ourselves, I must absolutely deny any such conclusion. I have known and honoured, for their eminent Christian graces, too many Dissenters (if I may still use a term which has lost, so far as Ireland is concerned, all significance) to have intended for an instant any such thing. Let me thank you very sincerely for the respectful freedom of your communication, and pray believe me ever,

Your very faithful and obliged,

R. C. DUBLIN.

Rev. A. Daunt.

Copied from Paper, 5th May, 1870.

ADDRESS TO THE ARCHBISHOP OF DUBLIN.

TO THE EDITOR OF SAUNDERS'S NEWS-LETTER.

Sir,—At a meeting of clergy held this day, at which upwards of thirty were present, the Dean of St. Patrick's being in the chair, the enclosed address to His Grace the Archbishop of Dublin was adopted, and lies for signature with Messrs. Hodges, Foster and Co., 104, Grafton-street.

We have the honor to be, Sir,
Your obedient servants,

HERCULES H. DICKINSON, D.D.,
FREDERICK F. CARMICHAEL, M.A.

Hon. Secs.

ADDRESS.

We, the undersigned clergy of the united dioceses of Dublin, Glandelagh, and Kildare, desire respectfully to assure your Grace that we regard with feelings of sincere regret the controversy which has arisen respecting a Manual entitled 'Short Prayers, &c.,' stated by a correspondent of your Grace's to have been recommended for use by a clergyman of this city.

Those of your Grace's clergy who have recently addressed to you a protest against that Manual assign as a reason for so doing that 'silence on their part would be interpreted as consent.' We feel called on to state to your Grace exactly what our views are for refusing to sign that protest.

Having already given our unfeigned assent and subscription to the Book of Common Prayer, including the articles and other formularies of our Church, we cannot think it either necessary or expedient to put forth from time to time new declarations of our faith.

We lament that at a time when your Grace is overwhelmed with pressing business and cares, you should have been asked to discuss and judge certain extracts from a Manual which is no way authorised by the Church itself; and then, that your Grace's refusal to pronounce a formal censure should have been construed into an approval of certain doctrines, which we are perfectly assured your Grace does not maintain, and which you expressly disavow in your letter published on May 4th.

We cannot see why your Grace should be urged to pass beyond the bounds of your lawful authority, and to curtail that liberty of judgment and action which is enjoyed by the lay as well as the clerical members of our Church.

Considering the varieties of opinion which find toleration amongst us, we have no doubt that books and tracts are circulated which, in the judgment of those who think oppositely upon such questions, may either fall below, or go beyond the teaching of the Church. But we submit, that neither bishops nor clergy ought to be held personally answerable except for what they expressly approve or recommend.

With your Grace, we hope that the Church of Ireland will not in the future so narrow her terms of communion as to exclude fair differences of belief, and while our own personal opinions vary considerably, we are entirely agreed that appeals on points of doctrine ought to be referred to such lawfully constituted tribunals as are, or may be hereafter, appointed for the receiving and decision of such appeals.

For the forgoing, among other reasons, with a sincere feeling of confidence and personal respect towards your Grace, and under a deep sense of the inopportuneness of such an agitation, at a time when we should most strive for unity and peace, we have re-

frained from attaching our signatures to the protest which your Grace has received. And we sincerely trust that those who have signed it will, as well as we ourselves, join heartily in working for the good of our Scriptural, Apostolic, and National Church, under the guidance of one, who since he came among us, has been ever most impartial in the administration of the diocese, and largely tolerant of our differences, and who by that very comprehensiveness of spirit, which may have drawn on him the blame of some, has at least given to us an example of Christian charity and toleration, that is of value to us all.

J. West, D.D., Dean of St. Patrick's.
 Richard Gibbings, D.D., Vicar of Kilcock, and Prof. Eccles. Hist., T.C.D.
 William Greene, M.A., Prebendary of St. John's.
 H. H. Dickinson, D.D., Vicar of St. Anne's, &c.
 Frederick F. Carmichael, M.A., Chaplain of the Magdalen.
 Edward Seymour, M.A., Prebendary of St. Michael's.
 Henry Joy Tombe, M.A., Rector of Glenealy.
 Thomas Twigg, M.A., Vicar of Swords.
 Arthur G. Ryder, D.D., Rector of Donnybrook.
 John J. Knox Fletcher, Rector of Monasterevan.
 Thomas Sill Gray, D.D., Incumbent of Stillorgan.
 Alfred Hamilton, Rector of Taney.
 George Salmon, D.D., Regius Professor of Divinity.
 John L. Moore, D.D., Vice-Provost, T.C.D.
 James H. Monahan, D.D., Rector of St. Mary's.
 Robert B. Stoney, Curate of Donnybrook.
 Edward Aug. Lester, Curate of Rathfarnham.
 John S. Gilmore, Rector of Rathmore.
 George A. Patton, Curate of St. Peter's.
 Sterling Tomlinson, St. Mark's.
 John Charles Moore, A.B.
 F. W. Stewart, Curate of Donnybrook.
 Alfred T. Harvey, Curate of St. Anne's.
 Frederick Fitzgerald, Rector of Narraghmore.
 Charles E. Wright, Treasurer's Vicar, &c., St. Patrick's.
 R. J. L. M'Ghee, Chaplain to the Forces.
 Robert C. G. O'Callaghan, Curate of Trinity Church, Rathmines.
 David John Reade, Rector and Vicar of Clondalkin.
 Charles D. Russell, M.A., Curate of St. Anne's.
 Frederick John Lucas, Curate of St. Philip's, Miltown.
 William Henry Flemyng, Incumbent of St. Philip's, Miltown.
 James Quintin, Curate of St. Catherine's, Dublin.
 Richard Barton, Rector of St. George's, Dublin.
 J. J. MacSorley, Curate of St. Peter's, Dublin.
 Charles E. Tisdall, D.D., Chancellor of Christ Church Cathedral.
 James Rice, Academic Institute, Harcourt-street.

Robert Perceval Graves, M.A.
 Overstreet Fletcher, Curate of Monasterevan.
 Robert Walsh, A.B., Curate of St. Mary's.
 John Black, M.A., Curate of St. Mary's.
 Ambrose Cooke, Vicar of Clane, Kildare.
 George Ayres, Prebendary of Mullahithart.
 William Willcocks, Rector of Chapelizod.
 William Daly, Vicar of Kilbride.
 James Floyd, LL.B., Rector of Great Connell, Kildare.
 Richard Frizelle, A.M., Ex-Sch., T.C.D., Incumbent of Derralossary.
 William Hughes, A.M., Curate of Derralossary.
 George T. H. Barton, B.D., Rector of Kenure, Lusk.
 John A. Dickinson, P. C. of Redcross.
 Launcelot Dowdall, M.A., Rector of Rathfarnham.
 William J. Thornhill, Prebendary of Tassagard, and Rector of Rathcoole.
 John R. Brougham, M.A., Vicar of Timolin.
 A. Smyth Palmer, B.A., Ex-Sch., T.C.D., Curate of Powerscourt.
 Luke White King, LL.D.
 Charles M'Donough, M.A., Prebendary of Stagonil.
 Richard E. Eaton, Incumbent of Lackagh, Kildare.
 William Stevenson, M. A.
 Ben. W. M. Adams, Rector of Cloghran.
 B. C. Davidson, Incumbent of St. John's, Sandymount.
 R. S. Collins, M.A., Curate of St. Mary's.
 Richard M. Conner, F.T.C.D.
 Aiken Irvine, Incumbent of Kilbride, Bray.
 William Tighe, Holmpatrick, Skerries.
 William Crofts Bullen, Vicar of Kilsallaghan.
 Henniker Johnston, Rector and Vicar of Hollywood.
 T. E. Wynne, M.A., Rector of Ballykeane and Vicar of Killaderry.
 Henry F. Macdonald, Rector of Athy.
 Richard W. Bagot, Rector of Fontstown, Kildare.
 William Jones, M.A., Vicar of Donabate.
 George Meares Drought, Curate of Glencaly.
 Ralph A. Meredith, B.A., Curate of Bray.
 Robert W. Whelan, Incumbent of Malahide.
 Danby Jefferes, Curate of Naul.
 Richard Wrightson, B.A., Vicar of Lusk.
 John P. Mahaffy, F.T.C.D.
 Charles Wm. Foster, M.A., Rector of Morristown-Biller.
 John Bridge, Rector of Ballycommon.
 James Sullivan, B.A., Vicar of Ballymore-Eustace.

The Archbishop returned the following reply :--

My Rev. Brethren—I thank you very sincerely for your expressions of kindness and confidence towards myself, which, wel-

come at any time, must be especially welcome at a time so difficult as the present.

To you I need not say, and yet through you I may say to others, that I have never recommended, never given my approval or sanction to the little book which has recently created so much excitement in the diocese. All which I have done has been to decline to condemn or to pronounce inconsistent with the teaching of the Church of Ireland, certain propositions extracted from it and submitted to me for my judgment. At the time of giving this judgment they were the only portions of the book which I had read.

As an impartial guardian of the liberties of the Church of Ireland, I could not undertake to narrow her limits; and I should consider it my duty to refrain from any such unconstitutional exercise of my episcopal authority, whether the teaching submitted to me seemed to my mind to fall below or go beyond my own interpretation of the formularies of the Church.

It is my earnest hope, as it will be my most earnest endeavour, that by no act of mine I may deserve to forfeit that confidence of the clergy and laity of our Reformed Church, and, above all, of the clergy and laity of this diocese, in the well-merited possession of which alone any of us can hope effectually to serve this Church of ours, amid those ever-increasing perils which beset her.

If any should be withholding that confidence for the moment, I can look to the future to give me back that which, next to a good conscience toward God, I prize at the highest,

I remain, my rev. brethren,

Your very faithful and obliged,

RICHARD C. DUBLIN.

Palace, May 18, 1870.

From Paper of 10th June, 1870.

TO THE EDITOR OF SAUNDERS'S NEWS-LETTER.

Sir,—I am at a loss to understand how Lord O'Neill can be of opinion that the Archbishop of Dublin "has not given to the Manual the seal of his approval," and that Mr. Maberly "had left his Grace to find out as he best might what his precise ground of objection was." Dr. Trench, in his first note to Mr. Maberly, requests that the latter will point out the objectionable passages, which having been done, his Grace proceeded to comment on each. Mr. Maberly acknowledges this letter, and writes—"I was truly sorry to find it [the Archbishop's letter] conveyed your full approval of the book complained of;" to which his Grace replies,—"You have my full permission to publish the correspondence which has passed between us," without correcting Mr. Maberly's

regret that the Manual had received the Archbishop's full approval. Again, in the Archbishop's reply to the protesting clergyman of the diocese who had used the words "appears to have obtained a general approval from your Grace," he writes—"It was for you to have explained to others that there was nothing in them (the passages impugned) which transgresses the fair limits of the teaching of the Church of England and Ireland." His Grace concludes with the assurance that he would a hundred times sooner cease from the office he holds "than become the ignoble instrument of narrowing the limits of our Church"—that is, by disapproving of the Manual—"and making untenable in it the position of many of its most earnest and devoted children"—that is, by making a public out-and-out Protestant declaration, such as the mass of Irish Episcopalians are now making.

I am, your obedient servant,

A. I.

June 9, 1870.

Copied from Morning Mail, 4th June, 1870.

At last *one* of the Bishops has unreservedly declared his sympathy with the Protestant people, and his reprobation of the "Manual"—not of devotion, but of strife, bitterness, and ill-will. *Ten* Bishops remain silent. The Bishop of Derry has delivered an address in Lifford, on Hymns and Spiritual Songs, and asks, "Is there any Ritualism in *singing?*" We submit that just now it would be more to the purpose if Dr. Alexander expended his strength in demonstrating that Ritualism in *doctrine* is a danger to the Church, and one from which her Prelates ought to strive to save her. The Bishop who has avowed himself a Protestant is the Bishop of Cashel, and we publish, in another column, the touching and excellent letter in which this profession of principle sets itself forth—an example for younger Prelates.

ORGANIZATION OF THE CHURCH.

DIOCESE OF CASHEL.

At a meeting held in Thurles, on May 28th, of clergy and laity representing eight surrounding parishes, to consider the manual, "Short Prayers," &c., the following resolution was passed, and forwarded by the Chairman (John Trant, Esq., D.L., Dovea) to the Bishop of Cashel:—

"Resolved—That we respectfully request our venerable bishop to respond to what we believe to be the general desire of the Protestants of this diocese—to express their disapproval of the manual entitled "Short Prayers for those who have Little Time

to Pray," and to give to such united expression of disapproval the weight of his great authority in whatever public manner he may deem most suitable."

TO THE LORD BISHOP OF CASHEL.

Dovea, Thurles, May 28, 1870.

My Lord,—I beg to enclose you herewith a copy of the proceedings of a meeting held in Thurles this afternoon, and to call your lordship's attention to the second resolution, as the meeting decided on postponing the consideration of the lay protest against the Manual, "Short Prayers," until the receipt of your reply. Feeling that the clergy and laity of the dioceses under your lordship's charge have been of one mind in all questions affecting the Church organization, the meeting was unwilling to take any action in the matter without your lordship's co-operation and assistance.

I have the honour to be,

Your lordship's most obedient servant,

JOHN TRANT.

TO JOHN TRANT, ESQ.

Waterford, May 31, 1870.

My dear Mr. Trant—I must begin my answer to your letter of the 28th, by expressing the great gratification it has been to me that you should acknowledge that the clergy and laity of the dioceses under my charge have been of one mind in all questions affecting the Church organization; and I think it an additional source of gratification that we have been and are of one mind on the great Protestant doctrines of our Reformed Church, and that the bishop, clergy, and laity of our united dioceses, continue our protest against what we consider the soul-destroying errors of the Church of Rome, which intercept the sinner in his access to Christ; and that with equal determination we continue our protest against the dishonest half-Popery which is put forward at the present time, and of which the "Short Prayers" is a most objectionable specimen.

It is the prerogative our Almighty and All-wise God that He can bring good out of evil, and He has overuled the deplorable evil that has grieved and tried us in the present day—that it has produced such a united declaration of Protestant Scriptural truths as has stamped unmistakeably the character of the Church of Ireland, so that she shall be a witness and keeper of Holy Writ in the midst of that abounding iniquity which we have grounds to expect in the last days, when perilous times will come until, we shall be blessed by the glorious appearing of the Lord and Saviour, Jesus Christ.

We may even hope, as in early days, that the Church of Ireland was a source of Christian light in other countries, so she may be an example of a pure Protestant Church, and thus be made useful to sister Churches that seem now to be halting between two opinions.

I did not feel I was called upon to publish my sentiments, as I considered my long-known character as a sincere Protestant bishop, and the character of my dioceses, as untainted by Popish or semi-Popish doctrines, rendered it unnecessary.

Before concluding, I would mention that, having got from the Church, by the renewal of a lease in Cashel, a considerable sum of money, I have devoted a portion of it to the Sustentation Fund of the Church of Ireland, and I have paid it to the Representative Body, because, having well considered the character of the members that compose it, I think them sound, trustworthy, intelligent men; so that we have every reason to expect from them the faithful and effective discharge of the very arduous and important duty committed to them.

It has been a great grief to me that I was unable, from age and infirmity, to attend and take part in the discussions at the Convention; but, if I was absent in body, I was present in the spirit, and I have prayed, and I do pray, for you and your worthy fellow-labourers, that the Spirit of God may instil and maintain in you and others true Scriptural Protestantism, that shall make the Word of God the light to your feet and the lamp to your path. You may have before you the injunction as to Babylon, "Come out of her, my people, and be not partaker of her sins, lest you be partaker of her plagues;" and as to the manner of life you may have set before you, "Be not conformed to this world," which, according to the apostle, "lieth in the wicked one." Concerning both, the Word says, "Touch not the unclean thing," and "I will be father unto you, and ye shall be my children."

I remain, my dear Mr. Trant,
Your unworthy bishop, and humble fellow-servant,
ROBERT CASHEL, &c.

Copied from Paper, 13th June, 1870.

**THE BISHOP OF KILLALOE AND THE
"MANUAL."**

TO THE EDITOR OF THE MAIL.

Sir,—Might I ask you to insert in your paper the accompanying letter, and you will oblige,

Your faithful servant,

WILLIAM ROE.

The Rectory, Roscrea, June 8, 1870.

My dear Lord,—As chairman of a meeting of the registered vestrymen of this parish, held in Roscrea on the 7th inst., I have been requested to forward to your lordship the resolutions that were adopted upon that occasion.

Would your lordship allow me in doing so, and in calling your attention to the fifth resolution, to say, that a few judicious words spoken by our respected prelates at this time would do more to allay the excitement which prevails, and further contributions to the Sustentation Fund, than in any words spoken hereafter.

Judging from the spirit which prevails here, I have no doubt our success would cease to be problematical.

Nothing could be more loyal to our Church, and altogether more satisfactory, than the tone of our meeting.

I have the honour to be,

Your Lordship's very faithful servant,

WILLIAM ROE, Archdeacon,
Chairman.

To the Lord Bishop of Killaloe.

Killaloe, June 10, 1870.

My dear Archdeacon,—I am to day busily engaged in examining candidates for an ordination which I hope to hold to-morrow; but I have thought it best to write to you at once, though briefly, on the subject of the resolutions you have sent me.

I am sure you do not doubt that I am as sincerely anxious as yourself, or your parishioners, that the Church of Ireland should, as an unbroken body, maintain the Protestant character which it has always borne since the Reformation.

I cannot see in any recent events grounds for any considerable fear of our losing that character, unless through rash and ill-considered measures we suffer the Church to be torn asunder into opposing sects, and make in this, the very crisis of our fate, needless divisions among brethren who have substantially the same cause at heart.

I should, however, entertain very great fears for our Church, if I could think it was really necessary for its bishops to assure its members that there is no reasonable pretence for claiming the Church's authority to teach as its doctrines the local presence of Christ's body and blood in the consecrated elements of the Lord's Supper; a power vested in priests to absolve, judicially, from sins as against God; the duty of praying for the dead; and (what is scarcely capable of being gravely stated) the monstrous tenet that our Dissenting brethren who hold the same essential faith as ourselves, but, unhappily differ from us about ceremonies and matters of government, are to be looked on and treated as idolaters.

Upon most of these subjects I have spoken pretty fully, as you may remember, in a charge which I delivered and published in 1867.

The Manual to which one of your resolutions refers, I know only from extracts in the newspapers. It is to be lamented that it should have been the wretched occasion of so much strife. I am persuaded that none of my clergy have circulated it, or anything like it, in my diocese; and I do not think it likely that it will be circulated here—except in so far as those who shall be called upon to condemn it may feel themselves also called on to procure copies of, and to study, a production which they are invited to censure.

In conclusion, allow me to say that we could not easily give a greater advantage to those who may be seeking to Romanize our Communion, than by seeming to admit that they can fairly claim countenance from the Liturgy or Articles of our Church.

I have deemed it best to write this much to you without delay; but, when more at leisure, I may have another opportunity of speaking more at large on the present state of things among us.

Meanwhile, my dear Archdeacon,

Believe me to be,

Most faithfully yours in Christ,

W. KILLALOE.

Venerable Archdeacon of Kilmacduagh.

Copied from Morning Mail, 14th June, 1870.

KILSHANNICK PARISH.

At an adjournment from the Easter vestry of the parish of Kilmacduagh, diocese of Cloyne, held in the vestry room of the parish church, on Whit-Monday, the 6th of June, 1870, at 12 o'clock—the Rev. HENRY SWANZY, A.M., rector, in the chair—the following resolutions were unanimously adopted, “That the fifty-nine persons entitled to act as vestrymen in this parish be registered as such. That Messrs. G. S. Ware, G. Bolster, of Cunabower; P. Purcell, C. Bolster, and T. Good, be elected select vestrymen, with the clergy and churchwardens for this parish. That Messrs. J. A. R. Newman, G. S. Ware, Edmond L. Hunt, and G. Bolster, be appointed synodsmen. That Messrs. N. Webb, Ware, J. A. R. Newman, and Edmond L. Hunt, be appointed parochial nominators for this parish. That this meeting protests against the Ritualistic instruction given in the book entitled ‘Short Prayers,’ &c., by the Rev. G. R. Portal; and we express our regret and astonishment that his Grace the Archbishop of Dublin should, in his reply to Mr. Maberly’s letter, have implied a sanction to its circulation in its diocese. That, believing the Manual entitled ‘Short Prayers for those who have

little time to pray' to be opposed to the great doctrines of the Reformation, and to manifest a strong tendency to the errors of the Church of Rome, we would respectfully request our beloved bishop to state his opinion of this Manual, which, we are assured, from his frequent exposures of Romanising errors and Ritual substitutions for Gospel truth, he does not approve of. But as the unity, peace, and prosperity of the Church of Ireland (now cast upon her own resources) require the united prayers, exertions, and pecuniary aid of all her members, we consider the expressed opinion of our diocesan would be valuable, and therefore, solicit it. That our chairman be requested to forward a copy of the above resolution to the Lord Bishop of Cork."

To which the bishop returned the following reply :—

MY DEAR MR. SWANZY—Will you for me thank those gentlemen who have, through you, sent me a resolution adopted at a meeting lately held in your parish, in which, in a very kind manner, they express a wish to know my opinion of a little book styled "Short Prayers for those who have little time to pray." I do not approve of that book—I disapprove of it; I do not like—I, greatly dislike it. The book has not found—and, I trust never shall find—favour amongst us, because it lacks Protestant honesty and evangelical truth. The book has already acquired the disastrous distinction of having, in a short space of time, caused or occasioned to the Church of Ireland much trouble, and turned from it, or occasioned to be turned from it, much help, and also (at least for a time) very much money. In return for all this we have a tract that is misty in its language, and muddy in its doctrine—a tract that is, in part of it, a compound of piety and poison. It gives erroneous views of the Holy Communion, teaching that in it we are made one with Christ, as if we could not be in any way one with Christ without it; whereas we have no right to come to the Holy Communion till we are one with Christ, by the power of the Holy Spirit, and by faith—teaching that the Holy Communion was appointed by our Saviour to be the means by which He comes to us, to live in us; whereas we have no right or fitness to come to the Holy Communion till He comes to us first, and lives in us, and until we come to Him and have life in Him—teaching that by it He forgives us our sins and sets us free from their guilt; whereas all this is done, and must be done, before we can rightly come to the Holy Communion at all. We come to Christ for life, and to the Holy Communion with life; we come to Christ for forgiveness, and to the Holy Communion with forgiveness, if we come to it aright, for the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine. Food

and strength are for the living and not for the dead—a dead thing cannot get strength and refreshment, it must first have life. The sinner, by grace, gets life in Christ and from Christ, and has Christ for his life ; and in the blessed sacrament obtains by the same grace, from Christ, and not from the sacrament, strength and refreshment for the soul. The God of all grace works in the hearts of His believing people, in this and all His other ordinances, richly, to their souls' good. The teaching of this book on the doctrines of faith and repentance, and on self-examination, is not, in my judgment, in accordance with Scripture and the standards of the Church, and is, therefore, unsound and unsafe. The indignation which the circulation of this book has excited among Protestants, and the spirit and feeling which it has evoked, prove to a demonstration that the Protestant people of this country will not have, and, by God's blessing, are determined not to have nor support any teaching which is not clearly evangelical and distinctly Protestant. They will be satisfied with a service simple and solemn, and the glorious Gospel preached without mixture to all, full and free ; but they will not accept Sacerdotalism or Ritualism as a substitute, by whomsoever exhibited, or howsoever elaborately garnished or varnished with ceremony or show. Let us not, however, be discouraged ; these dark clouds shall soon pass away ; this disturbance is only temporary ; we have faithful friends, let us trust them ; we have a noble cause, let us maintain it. Let us help the truth of God with manly hearts and generous gifts ; and the God of truth will help us. We have a Representative Body composed of men remarkable for integrity, ability, and wisdom ; let us confide in them ; they will manage honestly and wisely what we commit to their charge. Let us have confidence in Christ and love to each other, and love also to our Dissenting brethren, many of whom love our Lord Jesus Christ in sincerity, and are among the excellent of the earth. With love to our country, and good-will towards her children, let us work heartily, without bigotry or narrowness, for our noble old Church, to maintain it in integrity, and perpetuate, by its means, in every part of the land, the pure service of God and the Word of His grace. To help to promote such an object, and to preserve truth, and unity, and peace in the diocese, I hope (God helping me) I shall not be wanting. Grace and peace be multiplied unto you and the people of your charge.

Faithfully yours,

JOHN CORK.

Copied from Saunders's News-Letter, 26th May, 1870.

ST. PETER'S PARISH, ATHLONE.

ADJOURNED VESTRY.

The Rev. JAMES GULLY, A.M., in the chair.

The following subscriptions to the Sustentation Fund were announced :—Wm. Pidgeon, Esq., £100 ; Wm. Wallace, Esq., £8 yearly ; Robert Goldney, Esq., £3 yearly ; William Wilson, Esq., £2 yearly.

When the collection for the Sustentation Fund was over, the bishop's letter to the churchwardens was considered, and the following resolution was unanimously adopted :—

“That after carefully considering the bishop's letter, we still adhere to the former resolution, and that the churchwardens inform his lordship accordingly.”

The following is the bishop's letter :—

May 12th, 1870.

Gentlemen,—I received yesterday your letter of the 9th inst., enclosing, by order of the vestry of St. Peter's, Athlone, a resolution adopted at its meeting on that day. The members of the vestry, I presume, desire to elicit from me some expression of opinion upon the unhappy subject of contention to which the resolution refers. The gentlemen whom you represent may rest assured that I have not any sympathy with Romanising practices, and am as desirous as they themselves to maintain inviolate the Protestant character of the Church of Ireland. I have not had opportunity to read the publication specially alluded to by your resolution, and am, therefore, unable to enter into the details of its contents. I do object, however,—and object strongly—to certain extracts from it published in the newspapers. I think, too, that the circulation by clergymen, at their discretion, of ‘Manuals,’ without the imprint of authority, is a very unwise practice. I might use a stronger word. Bear with me when I add that I cannot accept the censure which your resolution seems to pass upon the Prayer-book. I do not believe that any revision of our time-honoured standard could afford real protection against Romanising tendencies, whilst it might not improbably impair the Catholic character of our communion. Far be it from me to deny the authority of the Church ‘to order, change, or abolish ceremonies or rites ordained only by man's authority, so that all things be done to edifying.’ Yet I do deprecate very earnestly all passionate utterance, all recourse to popular agitation in a matter of such surpassing gravity as this is. The sister churches of England and Ireland have ever been accounted the strongest bulwark of the Reformation ; let us beware of rashly temporising with their defences. I have to ask your indulgence upon one

point. Permit me frankly to express my concern at the hostile feeling apparently evinced in your resolution towards one whose ability and learning must reflect honor upon the body to which he belongs, and whose character commands the respect and reverence of all good men. The members of your vestry, I am persuaded, will pardon the freedom with which I have expressed my sentiments. I endeavour to speak plainly, but I trust I do not speak offensively. I have, and can have, but one end in view, to allay popular irritation, to promote mutual confidence, and obtain united action in this momentous crisis of our Church's history.

I have the honor to be, gentlemen,
Your obedient servant in Christ,
CHARLES KILMORE.

D. J. Rowan and R. Galbraith, Esqrs.

Copied from Paper, 10th June, 1870.

TO THE EDITOR OF THE DAILY EXPRESS.

Sir,—Having been appointed to act as secretary at the vestry held here on the 6th, it became my duty to forward to the Bishop the enclosed resolution. I will feel obliged if you will kindly publish the resolution and the answer to it sent to me by the Bishop of Tuam.

I am, sir, your obedient servant,
R. J. KINKEAD, M.B.

Tuam, 8th June, 1870.

“That we, the incumbent, churchwardens, and parishioners of the parish of Tuam, in vestry assembled, wish to express our confidence in the Bishop of Tuam and his clergy, and our belief that he will never sanction the teaching, and they will not endeavour to introduce, any doctrines or practices contrary to those which the Bible points out for us as Christians to follow.”

The Palace, Tuam, June 6, 1870.

My dear Sir,—I beg you will thank the gentlemen assembled in vestry at Tuam for the resolutions which you have forwarded to me.

In union is our strength, and union cannot exist but in mutual confidence. You rightly regard the clergy of these dioceses as faithful men, faithful to the old ways and straight paths of our beloved Church, faithful to those central doctrines of the Atonement which connect us with the glorious company of the apostles and the noble army of our martyrs; faithful to ordinances, rites, and ceremonies, purified from the corruption of darker ages.

With me they identify faithfulness to our Church with faithfulness to her distinctive Protestant character, and allegiance to her communion with allegiance to the great work of the Reformation. Our strength (God being our helper) is in "holding fast the faithful word," earnestly contending for the faith which was once delivered to "the saints," and preserving our Church, beautiful in its purity, from that excess of ceremonial, that symbolical teaching, and that insidious introduction of errors and novelties (happily unknown among us) which are, as it would seem to me, only imitations of, and in sympathy with another Church.

Believe me, your faithful servant in Christ,

CHARLES B. TUAM.

PORTAL'S MANUAL.

TO THE EDITOR OF THE LIMERICK CHRONICLE.

Sir,—Will you have the kindness to insert in your paper the accompanying letter which I have just received from the bishop, in answer to the resolution which I forwarded to his lordship from the vestry meeting of St. Mary's Parish.

Faithfully yours,

MAURICE F. DAY.

Deanston, 20th June, 1870.

Limerick, June 20, 1870.

My dear Dean,—I had intended to reserve the expression of my opinion with respect to Mr. Portal's "Manual," and the agitation to which the use of it has given rise, until I had an opportunity of addressing the diocese collectively. Such an occasion, both natural and suitable in every way, will occur at the opening of our synod on Monday next; meanwhile, I need not assure you, who know me so well, that I am determined to oppose any attempt to introduce amongst us doctrines or practices inconsistent with the teaching of our Scriptural and Reformed Church. I disapprove of the "Manual," because it contains passages which are liable to be interpreted in a Romanizing sense, and for that reason I am rejoiced that it has not been brought into use in this limited diocese. Although it is unnecessary as regards yourself, it may be satisfactory to others to be told this at a time like the present, when it is of the utmost importance to maintain confidence and union amongst all the members of our Church.

Believe me to be,

My dear Dean, ever yours faithfully,

CHARLES LIMERICK.

Copied from Saunders's News-Letter, 20th June, 1870.

THE CHURCH.

SECOND LETTER BY THE BISHOP OF KILLALOE ON THE 'MANUAL,' &c.

The Nenagh Vestry has been sent the following most important and deeply interesting letter by the Right Rev. Dr. Fitzgerald, Lord Bishop of this diocese, in response to the resolution passed at the late vestry, and already published in the *Guardian* :

My dear Friends,—With respect to the Manual to which your resolution refers, I am confident that neither that, nor anything like it, has been circulated by any of my clergy in this diocese, nor do I think that there is the least likelihood of its finding its way hither, except in so far as those who are called upon to condemn it may feel themselves bound to procure copies, and study it before joining in an indiscriminate censure. Under these circumstances I must decline so to deal with the matter, as practically to sit in judgment on the proceedings of my Metropolitan, or to interfere (without a prospect of settling it) in an unhappy misunderstanding between him and a portion of his clergy; only you must permit me to observe, that no archbishop, bishop, priest, deacon, or layman, can, according to the present constitution of the Church, refuse to "tolerate" whatever is tolerated by the existing law; and, as for what is or is not tolerated by law, *that* must be determined, not by the resolutions of public meetings, or the opinions of private persons, but either by the legislature of the Church, or by some of its known and competent tribunals. If I were only to say this much, I might easily free myself from much trouble and embarrassment; but I feel that in such a dry and reserved answer, I should not be doing justice to the cordial relations which have always subsisted between us, and so far as I am concerned, must always remain relations of friendship and regard. I will, therefore, take this opportunity of entering somewhat fully into matters of more importance than the merits or demerits of this miserable little book, which has been the occasion of so much disturbance; and this, I think, I can sufficiently do without meddling in any matters outside my proper province, for you will observe that, in this unfortunate dispute, two wholly different questions have been confused together in a way that has caused much misapprehensions. The one is—whether certain doctrines have been by fair construction extracted from the Manual; which is a question that I shall lay aside, merely remarking that to think the words of that book not fairly capable of the construction put upon them is quite a different thing from approving such doctrines, or approving the work on the supposition of its really teaching them. The other question is whether those doctrines (in or outside the book) are sanctioned by our

Church. Upon this subject I feel that you have a right to my opinion, let the value of it be less or more. The doctrines chiefly objected to are, I think, these :—

(1.) That the body of Christ, in which He was crucified, rose again, ascended into, and now dwells in, heaven, is locally present in the consecrated bread of the Lord's Supper.

(2.) That, by Divine institution, there is an offering to be made of the consecrated bread and wine of the Eucharist before its reception by the communicants, as a memorial of the sacrifice on the cross, by which offering that one sacrifice is pleaded on our behalf before the Almighty, and the application of its atoning efficacy to us obtained.

(3.) That it is our duty to pray for Christians who have departed out of this life, and to believe that they pray for us.

(4.) That a priest has, by the sentence of absolution upon a private confession, what is called a judicial power of forgiving sins as against God.

(5.) That all our Protestant dissenting brethren are to be regarded as idolaters, and that joining in their services is joining in an act of idolatry.

(1.) Now, as for the first of these propositions, I have no hesitation in saying that, in my opinion, it is quite contrary to the plain teaching of our Church. The Church expressly declares that "the natural body of Christ is in heaven, and not here," and that "the means whereby the body of Christ is received and eaten in the Supper is Faith."

(2.) For the second, I must frankly own that I cannot find any sufficient authority in Scripture or the formularies of our Church, in which latter the memorial of the Lord's sacrifice seems to be always connected, not with any such previous offering of the consecrated element, but with our reception of them.

That the whole rite of Communion contains a solemn act of the Eucharist, as sacrifice of praise and thanksgiving for the inestimable benefit there commemorated, and implies an oblation of ourselves, our souls and bodies, to the Lord, no one I suppose doubts. But beyond this (and the presenting of our alms and oblations before the consecration) I cannot find in our standards any sacrifice spoken of as made at or in the Sacrament of our Lord's Supper. Many persons indeed in our Church, and many who cannot be justly suspected of the least sympathy with Romanism, have been fond of applying the term sacrifice to the Communion in a figurative sense; because the Sacrament undoubtedly contains a representation by way of symbols of the Great Sacrifice once offered in Christ's body broken and his blood shed. But when we consider that it was in strong figurative expressions of the ancient writers of the Church (innocent enough, perhaps, as they were originally intended) that some of the worst

errors about this Sacrament began, that it seems desirable that those who only mean to speak in figure, should make it, at least, plain that they mean no more. Language freely used before a particular error arose out of it, or was foreseen as likely to arise, is no warrant for the like free use of such language in altered circumstances.

(3.) The absence of anything like what is commonly understood by prayers for the dead in our present authorised services especially when compared with the Book of King Edward vi., is so marked, and the testimony borne against them in the Homily of Prayer so explicit, that I cannot see how anyone can propose to himself any greater security by a fresh revision or expurgation of the Prayer-book.

(4.) Upon the subject of absolution I have spoken at large in a charge which I delivered and published in 1867. Nothing can be more distinct than the teaching of the Church, that all truly contrite Christians have the promise of pardon from God immediately upon their repentance; and, this being so, I agree with Bishop Taylor that "the absolution of sins—which in the later forms and usages of the Church is introduced—can be nothing but declarative, the office of the Preacher and Guide of Souls." It is a great mistake to suppose that the words "to absolve" bear necessarily a judicial meaning. The form in the daily service which is plainly declarative, is called "Absolution," and so is that in the Communion Service, which is precatory. And in that in the Visitation of the Sick, there is a plain distinction made between the absolving by the Church and its ministers, and the forgiveness ascribed to Christ!

(5.) The proposition which I have enumerated last, is so monstrous and revolting, that it is scarcely credible that it could ever have been seriously made. You will not expect me to waste more words upon it. I certainly do not think that Church communion is a mere matter of taste; and I should be self-condemned if I did not, on all fitting occasions, plainly say that in the points of difference between us and the great body of our dissenting brethren, I regard them as in the wrong; and I should be very glad to persuade them to see what I regard as their error and unite them completely to ourselves. But in my zeal for Church order, I cannot forget how much the number and the weight of our agreement exceeds that of our differences—that our agreements are in points of vital and essential importance, and our differences in matters of another nature. Finally, my dear friends, let me remind you that you yourselves would be (very properly) most reluctant to allow, as a general rule, that the bishops have any absolute or arbitrary power to punish or censure authoritatively whatever we may disapprove. We may, of course, express our opinions on any subject—though a governor

when he cannot speak with authority, is, naturally, lower than other men to speak at all—but in the way of authoritative censure, we are strictly limited by the law and the voice of the Church. Yet we are too often dealt with as if we had some arbitrary power, or, rather, as if, instead of being administrators of fixed and known laws, we were the administrators of the prevailing popular will. There is all the less excuse for panic or excitement just now, because we have now a Church Legislature actually in operation, by which (though no *ex post facto* punishments can be inflicted), yet any new laws, and (though the word be one of ill omen) new “definitions” can, if necessary, be made. If any legislative or judicial proceedings be contemplated in the Synod, or in any courts which it may create, it is of the deepest importance that those who are to act as judges or legislators should proceed with the utmost possible calmness and impartiality—unpledged and untrammelled by preconceptions—after a careful hearing of the whole case, and not in hot blood or with a view only to a single danger.

I am, my dear friends,
Your faithful servant in Christ,

The General Vestry, Nenagh.

W. KILLALOE.

Copied from the Daily Express, 26th June, 1870.

THE PRIMATE ON THE PRESENT POSITION OF THE CHURCH.

TO THE EDITOR OF THE DAILY EXPRESS.

Sir,—I shall feel obliged by your inserting in your paper the accompanying letters, which I have the permission of his Grace the Lord Primate to make public. Your obedient servant,

J. C. WOLFE,

Clontibret, 25th June, 1870.

Archdeacon of Clogher.

Clontibret, Monaghan, 21st June, 1870.

My dear Lord,—I beg to send your Grace a copy of some resolutions which were adopted at a meeting held in Enniskillen on the 15th inst. of the clergy belonging to that district of the diocese of Clogher; and also the resolutions passed at a meeting held yesterday in Monaghan, of the clergy belonging to that portion of the diocese. I have been requested, as chairman of both meetings, to forward them to your Grace, in the hope that you may consider it advisable to express your sentiments on the topics to which they refer. Your Grace's faithful servant,

J. C. WOLFE, Archdeacon of Clogher.

To his Grace the Lord Primate of all Ireland.

Dear Archdeacon of Clogher,—I have received your letter and the resolutions of the clergy of the diocese of Clogher, which you have been so good as to forward to me.

With respect to commutation, I am not able to give you any information that would add to your knowledge of the subject. Different views of the question have been taken by equally competent judges. But this much, I think, is clear, that the clergy should not be required to run any risk; and, therefore, a sufficient guarantee fund should be first provided to give them security; and, further, that it is a mere delusion to suppose that any sum that can be gained from the commutation of clerical income can go far towards the re-endowment of the Church. I fear that exaggerated notions have been entertained on this subject, which have raised false hopes among the members of our Church, and have had the effect of limiting their exertions.

With reference to the next resolutions, I should have thought it quite unnecessary for the clergy of Clogher to disavow any sympathy with “Ritualistic practices and doctrines;” but if it gives any assurance to their flocks, or quiet any feeling of alarm that may exist, I think that they were quite right in publishing such a disavowal.

Now, in ‘this present distress’ we are bound, more than ever, to maintain intact the Protestant character of our Church. If we are to exist at all, it must be as a purely Protestant and Scriptural Church; Protestant in our doctrine; Protestant in our Ritual; Protestant in the decent and orderly solemnity of our worship; Protestant in our steady rejection of error; and Protestant (should I not more properly say, truly Catholic?) in the maintenance of all holy Scriptural truth. Such as we have been since the Reformation, such we must remain in respect of our Protestant principles for the time to come.

The resolutions you have sent me very justly observe that the Protestant character of our Church is embodied in the Prayer Book. There we have the mind and sound doctrines of our Reformers; there we have the bond of union and mutual agreement by which we have been, and, I trust, ever will be, joined in one corporate body; and there we have the certain sound of God’s word, for the Prayer Book speaks as the Scriptures speak. Let us, then, hold fast that which is good. I cannot conceive a more suicidal act than any attempt to alter our Liturgy would be. Such an attempt would instantaneously create bitter contention; contention would create division, and Protestant division is only another name for Papal triumph.

I also fully agree with the clergy of Clogher, that the doctrines and practices of what is familiarly called ‘Ritualism’ derive no sanction whatever from our Book of Common Prayer. We must remember that the supporters of those doctrines who say they do, make the same assertion in respect of the Holy Scriptures.

I do not believe that we are in any danger of the introduction of Ritualistic doctrines and practices. They are utterly opposed to the feelings and convictions of our people. They have for between thirty and forty years been troubling the Church in England; but during that long period have made very little advance, indeed, anywhere in Ireland. We have seen their tendency and result in England, and being forewarned are forearmed. Surrounded as we are by a Roman Catholic population, opposed as we are to their doctrines and worship, I am confident that we shall never adopt any sorry imitation of Romanism. There may, and probably will, be some few congregations, composed of fanciful people, in one or more of our large towns, who, admiring a sensuous and theatrical worship, will adopt Ritualistic doctrines and practices; but I have too high an opinion of the Protestant principles of our people to think that it will ever go beyond that. No, that is not our danger; we shall never gradually glide through the Ritualistic gate into Romanism. There is no fear of that; but there is a danger, and a real danger, which threatens us, and will overwhelm us if we do not strenuously provide against it.

Men will not and cannot live without religion; and if our scattered Protestants be left without the means of grace, uncared for, uninstructed, and un comforted, they will one by one yield to the powerful attraction of the majority, and submit to the bondage of Rome sooner than live without religious ordinances and worship. This is the real danger to be guarded against.

The only way to enable our brethren to 'withstand in the evil day, and having done all to stand,' is by providing in time the means of pastoral care and religious worship. This cannot be done by any manipulation of the life interests of the clergy, nor by the gifts of the richer members of our communion. It can only be accomplished by a cordial and united effort of every member of our Church, rich and poor, according to the ability that God has given him. If we delay till poverty comes upon us like an armed man, our efforts will be in vain. If we would succeed we must begin now, and make use of the precious time that remains while the present generation of clergy live to minister among us.

Seeing this very clearly to be the real danger, and being fully convinced that there is only one possible way of averting it, I confess that I was greatly disheartened at beholding the vital question of a Sustentation Fund (on which the future existence of our Church depends), laid aside, or only dealt with in a broken and desultory manner, with hesitating and divided counsels, in many of our vestry meetings, while so much energy and zeal were expended in denouncing a trumpery and objectionable book, which no clergyman in the diocese will, I am confident, ever be silly enough to attempt to introduce, or, if he were, the congre-

gation would be so foolish as to accept. What is required and demanded of us is practical exertion. We have a Protestant Church to maintain—the Church of our fathers, and, if we are honest men, the Church of our religious convictions and of our free and deliberate choice. That Church will, in the course of a few months, be entirely in our own hands. By energy, by union, and mutual forbearance, we may maintain it upon the Protestant basis upon which it has always stood. By disunion, jealousy, and mistrust we may destroy it, and earn for ourselves the contempt of every Protestant community in the world.

You will be kind enough to communicate these my views to the clergy who are desirous to know them,

Yours very faithfully,

23rd June, 1870.

M. G. ARMAGH.

Copied from Daily Express of 15th June, 1870.

The Archdeacon of Ardagh, whose letter we print to-day, has struck a note which will find, we have no doubt, a willing response in the minds of Irish Protestants. It indicates the true direction in which the "catholic" sentiment, which is so warmly inculcated, ought to be encouraged. We are glad that the first to speak out plainly upon a subject which has been for some time attracting a good deal of public attention—although no public expression has been given to it—is a dignitary of the Established Church, alike respected for his ability, piety, and soundness. It is not, perhaps, to be expected that this plan will meet with universal approval, and that some of its details may not be thought open to serious objection. It is only fair that it should receive careful and mature consideration before any judgment is pronounced upon it, and we believe that the vast majority of the Protestant laity of Ireland will be disposed to entertain such a suggestion in a friendly and generous spirit. The society which it is proposed to bring more fully and usefully into the organization of the Church has been in the main loyal and faithful to her, and has rendered important services to the cause of Irish Protestantism. An opportunity is now presented of turning its effective machinery to good account, and a danger arises that if it be not availed of, the society may be constrained by the force of circumstances to ally itself to the Dissenters, who desire a union with it and continued separation from the Episcopal Church.

THE PRIMITIVE METHODISTS.

TO THE EDITOR OF THE DAILY EXPRESS.

Sir,—I have for a long time thought it most desirable that the Primitive Wesleyan Methodist Society should be brought into

closer union with our Church. More than three-fourths of its members, and nearly all its preachers are, in fact, also members of our communion. They attend our services; their children are baptised by our ministers; they partake with us of the Lord's Supper; and, under many temptations to separate, they have still been loyal and faithful to our Church. Why, then, should there be any apparent difference? Why should there be an *imperium in imperio*? Why should a state of things continue to exist which may eventually lead to a separation?

The dissolution of the connection between the Church of Ireland and the State, seems to present an opening for bringing about this union, which should be taken advantage of.

In the course of last year, a project for effecting this object was suggested to me by a friend, who is an attached member of, and a liberal subscriber to our Church, a synodsmen of the diocese of Ardagh, and who has been, for many years, a leader of the primitive Wesleyan Society, and after much thought and consideration the following plan was drawn up:

1. That his Grace the Lord Primate be invited to become President of the Conference, and to be present at its opening and closing services; and that his signature should give legality to its acts. (This would connect the conference with the Church.)

2. That a vice-president should be annually elected, as is now the case.

3. That preachers who had exercised the itinerant ministry of the society, with acceptance, for five years, and who should be recommended by the Conference for piety, talents, and wisdom, should be ordained by our Bishops, after having satisfactorily passed an examination of the Archdeacons, or other examining chaplains.

4. That a special ordination course should be prescribed for such candidates, not necessarily including a knowledge of the classics.

5. That every preacher, at his ordination, should give an undertaking to continue the itinerant work of the society for five years following such ordination, but should then be at liberty to accept a local appointment in the Church, or to continue in the society as before.

6. That preachers so ordained should not administer the Sacraments in the chapels of the society, but should confine their services in this way to churches, or places licensed by the Bishop for public worship, and this with the invitation of the clergyman of the parish.

7. That the society should be wholly responsible for their payment and support, and that during their itinerant labours they should be subject to no further restriction than at present.

The chief parts of this scheme I laid before our late much loved

and revered diocesan, with a request that he would lay it before the Bench of Bishops.

In his reply he said, "I fully concur with you in the importance of this matter, and shall take the first opportunity of bringing it before the Bishops." He accordingly did so at the meeting of the Provincial Synod held last autumn in St. Patrick's Cathedral, when the assembled Bishops expressed their willingness to give the proposition their favourable consideration, if brought before them with the authority of the Conference.

No further step has since been taken, but as I understand that the Conference is to assemble this week in Belfast, I think it well to take the opportunity of making these facts public, with the view of their receiving further consideration.

The advantage arising from this union would be, that the Primitive Wesleyan Methodist Society would become an integral part of our Church, and would assist in its extension and parochial working.

A spirit of union would thus be engendered, rather than one of rivalry, and the right hand of fellowship, of which we have lately heard so much, would be practically held out to a body of Christians who are our brethren in the faith, and whose labours have always strengthened the cause of true Protestantism in the land.

I am, dear sir, very truly yours,

JOHN R. DARLEY,

Archdeacon of Ardagh.

Templemichael, Longford, June 13, 1870.

Copied from Paper of 21st June, 1870.

TO THE EDITOR OF THE DAILY EXPRESS.

Sir,—The movement in favour of a union or grafting of the Primitive Methodist Society with the Church, as a missionary organization, has, I am happy to be in a position to say, been generally approved of by the society, and the matter will be laid before the Primitive Methodist Conference at its annual meeting, to be held in Belfast in a few days. Another offer of an alliance from the Wesleyan Church will meet with very little favour.

The position the Primitive Methodist Society maintains, rather points to union with the Irish Church. The society never in fact seceded from the Church. Its ministers and members (or, in strictness, a vast majority of them) belong to, and are steadfast members of the Irish Church. It is not unfrequently confounded with the Wesleyan Church, which is a body carrying out the Methodist system as established by Wesley, with the differences that the members are what Wesley and the early Methodists never were—Dissenters, and their ministers now administer what the early preachers never did, viz. the Sacraments.

The Primitive Methodist Society has worked unostentatiously, but with blessed influence, making known the unsearchable riches of the Gospel, without seeking to interfere with the churchmanship of any. Abstaining from the administration of the sacraments, it leaves every one to go to whatever communion he belongs, and thus recommends itself to all who are interested in the propagation of Gospel truth, without seeking to make converts for any particular system.

This society will prove a valuable acquisition to the Church, and the missionary spirit its fusion will introduce will do much towards evangelising those who are but Protestants in name. If the matter is taken up warmly by the Church body (many of whose most valued and active synodsmen are also members of the Primitive Methodist Society), and the right hand of fellowship held out, a short time will see an union consummated.

Yours truly,

A PRIMITIVE METHODIST.

Copied from Saunders's News-Letter of 26th April, 1870.

THE CONFIRMATION QUESTION AND THE WRITTEN CONFSSIONAL.

TO THE EDITOR OF SAUNDERS'S NEWS-LETTER.

Sir,—I, in common with a large number of Protestants, was very much surprised, and not a little disgusted at the correspondence between the Archbishop of Dublin and Mr. Maberly, recently published in your own and other morning papers, respecting what you term “Alleged Ritualism.” The latter gentleman deserves great credit for having brought this matter before the public; although I think he might have made much more of the subject, and been clearer in his exposition of what he considered objectionable in the works put by the clergymen of Mount-street Church into the hands of a young female servant of his about to be confirmed. I have not yet seen the “Short Prayers” objected to by Mr. Maberly, and the doctrines of which are vindicated by the Archbishop, but I have now before me two works on the same subject which were lately given for study to a young friend of mine who was about to be confirmed at Mount-street Church by his Grace. One of these, a tract of twenty-four pages—“The Order of Confirmation: a Sequel to the Class-book of the Catechism of the Church of England, for the use of Candidates for confirmation. By the Rev. G. F. Maclear, B.D., Head Master of King’s College School, London. London and Cambridge: Macmillan and Co., 1869.” This is a comparatively harmless little work, somewhat like the old “Week’s Preparation,” although there is one passage at page 19, that is contrary to the teaching I

received in my youth. When our Blessed Lord addressed His apostles upon their return from their first mission to preach and cure in the villages of Galilee, it is stated by Saints Mark and Luke that He took them apart into a retired place to rest awhile, and probably to commune over the result of their mission. The comment of the Rev. Mr. Maclear on this is—"The *excitement* of their late commission was now over. Their Lord had many things to say unto them, and He wished, before the *busy occupations* of their life began again, that they should think seriously and quietly over the past, and prepare for the future." It is also said in the same page that "you cannot be confirmed twice." Why should not this solemn ceremonial of a confession of faith be repeated? In my boyhood I knew an old man who had himself confirmed as often as the bishop came to administer that rite.

The second work put into the hands of my friend was of seventy-two pages, "A Manual of Confirmation, &c. with a Pastoral Letter instructing Catechumens how to prepare themselves for their First Communion. By Edward Meyrick Goulburn, D.D., Dean of Norwich. London: Rivingtons, Waterloo-place, and at Oxford and Cambridge. 1869. *Eighth edition.*" The whole of this work, which is, I acknowledge, scholarlike, and evidently written for the educated classes, is to my mind highly objectionable. Without entering upon a critical review of all its doctrines, I will here confine myself to those portions which especially inculcate the written confessional of penitents, and which to my mind seems to be subversive of the teaching of Scripture, and in direct opposition not merely to the Reformed Church of England, but even to that of the Church of Rome, and consequently not authorised by the early usages of any of the christian bodies now known to exist in the world. At page 54 there is "An Appendix containing some questions which may help candidates for confirmation in the examination of their consciences," and then adds, "The parents, or masters, or guardians of those candidates for confirmation who cannot read, are requested to read over and explain this paper to them, stopping at the end of each question, and writing down the answer which the candidate makes to it." And again, on the following page, "Retire to your chamber, and there answer upon paper (if you can write) the following questions. If you cannot write, read the questions carefully over, and having considered well what answers you will give to them, either get your parents or some friend to write down the answers for you; or, if you prefer it, come to your minister and tell him your answers by word of mouth." Then follows on pages 57 and 58, a number of questions respecting the sins that are to be written down, amounting altogether to eleven, but of which it will be only necessary to recite a few. "II. What is the sin which most easily besets you?" To this the author appends the following note:—"An answer to

this question is not insisted upon, if you feel a great objection to let another person know your besetting sin. But in that case an assurance will be required of you that you have really and honestly searched your conscience for an answer, and have confessed the sin (whatever it be) before God."

"III. On what grounds are you sorry for your sin? Is it because it has offended your parents? or because it has brought upon you some disgrace or *ridicule*, or other inconvenience? or because it has brought your soul into danger, and offended your Heavenly Father?" The remainder of the questions chiefly relate to the self-examination and the writing down thereof by the boys and girls of fourteen or fifteen years of age, and then concludes with the following:—"Having written down your answers, read them over carefully, to make sure of their being exactly true, and then sign your name to them at *full length*, and bring them to your minister. He will, of course, never allow them to be seen by anyone but himself." Thus the record may remain with the name in full, so that hereafter the priest may be able to act upon it for the benefit of his flock, or to be transmitted into the archives of the archiepiscopal diocese. Now I understand that over a hundred young persons were recently confirmed in Mount-street Church, and I have reason to believe that all were required to bring to the preparing minister their confessions. The young ladies and gentlemen could write them out themselves, and probably did not show them to their parents, teachers, or companions; but those who had to employ amanuenses certainly were not in the same happy condition.

Passing over several pages of the "Manual," as I fear to weary your readers, or occupy too much space, we now come to the Pastoral Letter. At pages 69, 70, and 71 we find the following, for which I send you the book that it may be printed correctly:—

"But since, from the sinful atmosphere with which we are surrounded, education is impossible without our imbibing at the same time a knowledge of evil, it behoves you much (and I here entreat you to be particular and searching in your examination) to ask,

"How you welcomed that knowledge of evil, which you received at school?

"Did you greedily hear of sin and allow your thoughts to dwell upon it?

"Did you wish to practise it?

"Did you practise it as far as you were able?

"Did you deprave your mind, which in virtue of your baptism is God's sanctuary, by unclean thoughts, bad books, or improper conversation?

"Have you given way to petty vanities—vanity of dress, or good looks, or superior cleverness?

“Have you been disrespectful to your teachers, or to those older than yourself?”

“What instances of selfishness in your past life can you remember, or of inconsiderateness for the wishes and happiness of others?”

“What instances can you remember in which you may have done mischief to others by putting bad thoughts into their minds or discouraging them in what was good?”

“The above are the principal heads of examination, and you must fill them up as the circumstances of your past life may suggest. Having brought the examination up to the present time, and made short notes of all that you have discovered amiss in yourself, place yourself once more in the presence of God, and say—‘Heavenly Father, help me to pour out my heart before Thee in confession. I confess, Lord, to having received such and such mercies in childhood (*specifying them*), and such and such mercies in youth (*specifying them*), but alas! how have I trodden under foot Thy many mercies, and done despite to the Spirit of Grace? I confess, Lord, to such and such sins in my childhood (*specifying them and their aggravations*), and to such and such sins in my youth (*specifying them and their aggravations, but always in short and simple terms, remembering that God requires not high-flown language, and that He can read the case which we lay before Him, even when we cannot or dare not fully express it*).’”

Contrast this frightful ordeal with that confessional of the Roman Catholic Church which it is so much the fashion for Protestants to decry. A penitent goes into a chapel, kneels beside a confessional box, in which is seated a priest whose name he does not know, and the priest does not know him. He recites his sins, real or imaginary. He is questioned, admonished, told to make restitution as far as is in his power, promises to amend his life, has a certain number of prayers and other duties imposed upon him; is absolved and goes away comforted, or if he do not amend is not absolved. But the priest does not go away with all the little “petty vanities of dress, or good looks, or superior cleverness,” &c., written down with the names in full of the young ladies of his parish who kneel beside him at the confessional. Neither is he so blasphemous as to require for his own convenience, “in short and simple terms” the aggravation of their sins, under the plea that “*God requires not high-flown language, and that He can read the case which we lay before Him, even when we cannot or dare not fully express it.*” The italics used in the foregoing are not mine, but those used by the Dean of Norwich.

I think, sir, I have now shown to what a state we are coming in the Church of England, if our dignitaries countenance such unscriptural and unseemly teaching as that used by some of the clergy of this diocese in the preparation of our youths for the solemn ordinance of the confirmation of the vows undertaken for

them at their baptism. I hope to write to you again on this subject, and may possibly apply myself to the letter of the Archbishop, which appeared in Friday's paper. In the meantime, allow me and those who feel with me on the subject, to congratulate good old honest Protestant *Saunders* on its leader of to-day ; and, in conclusion, let me assure you and your readers that until these books are withdrawn, and their doctrines disavowed, neither I nor hundreds of others will give one farthing to the Disestablished Church of Ireland. I agree with you that at the next meeting of the Convention these things will and must be settled, for they are of far greater importance to us than many of the petty squabbles that have of late occupied the attention of that body.

Allow me as a Protestant layman to sign myself,

April 25.

ANTI-CONFESSIONAL.

Copied from the Daily Express, 28th February, 1870.

RITUALISM.

TO THE EDITOR OF THE DAILY EXPRESS.

Sir,—I was glad to read Mr. Streane's letter in this morning's *Express*. It is a matter of extreme importance that a man occupying such a position in the Church should openly and boldly discountenance Ritualism, if any proceeding of his could, by possibility, show any tendency in that direction.

That Ritualism is making insidious advances in our diocese is painfully manifest. Of this I have a recent proof. A day or two ago a small tract, entitled "Short Prayers for those who have but little time to pray," was placed in my hands by a delegate, who informed me that it had been freely circulated by a Dublin curate among young people. To show the character of the book, I give a few extracts. On the Sacrament of the Lord's Supper :—"The inward or unseen part is the body and blood of Christ, who is there spiritually and really present." On forgiveness :—"And this forgiveness He also declares and conveys to us through the priests of His Church." In a process of proposed self-examination, arranged under the headings of the Ten Commandments, occur the following passages. Under the Second Commandment, thus paraphrased :—"To show outward respect to God ; to let no respect for others interfere with our respect for Him." The second and third questions are :—"2. Have I, when at prayers or in church, shown my reverence for God's majesty by kneeling and bowing at the proper times? 3. Have I gone to Dissenting chapels?" Under the Seventh Commandment—"Not to indulge in the lusts of the flesh"—occur a series of questions which I forbear from describing, except to inform your adult readers that they are such as could be found only in

the pages of Den's Theology. Imagine this book of devotion placed by one of our clergy in the hands of a young woman, as my informant told me it was.

This book is published in England.

Let us thank God that as yet such poison is not manufactured in Ireland, but, if it is to be insidiously used, must be imported from England. I remain your obedient servant,

JOSEPH A. GALBRAITH.

Copied from Downpatrick Recorder, of 14th May, 1870.

TO THE RIGHT REV. THE LORD BISHOP OF
DOWN AND CONNOR.

Belfast, May 9, 1870.

My dear Lord,—Permit me, under shelter of your name, to plead with some highly-honoured friends of mine, whose writings just now in the public Press are likely to be followed with an immense amount of injury to the Church of Ireland.

Mr. Maberly, a respected and old friend of mine, and a member of the Christ Church congregation during his residence in Belfast, is a man of characteristic simplicity, fervent piety, and of cherished Churchmanship. He is the son of an English rector, and is the husband of a daughter of an Irish rector.

When this excellent man addressed a letter to the Archbishop of Dublin, he received a reply of some length and of detailed theology. It is now too late to recall that prolix production, or to have its place supplied by a more brief and prudent answer. Though the archbishop's known amiability and accessibility plead hard for an extenuation of the general sentence of imprudence now cast upon him by all parties, yet it is meet that he alone, and not the Church of Ireland, should bear the consequences of this document.

“I speak as to wise men, judge ye what I say.” I ask, is it a natural and desirable consequence of the unsatisfactory writing of a solitary archbishop, that Churchmen are to be less Churchmen less earnest, less liberal, and less united as members of the same household of faith? Let us remember that circumstances are altered now. Of the six hundred members of Convention, Dr. Trench is one and one only. He is an elevated one, and one of possible influence with a minority of Churchmen; but, with rational and independent minds, he is, after all, but a respectable individual, and his private predilections are not bounden on any man. He is not infallible, but amiable and thoughtful—his opinions may change, he is not immortal, but old and bending under the snows of time. He will pass away as his predecessors passed

away. The Church can surely exist without the questionable dignity of archbishops. Bishops, plain bishops, with a temporary president, would be a far better arrangement.

To make Archbishop Trench's escapade an excuse for closed purses, or for niggard contributions, would be a slur upon common sense, and a reproach to Churchmen in the sight of angels and of men. My dear Lord, very respectfully and affectionately,

THOMAS DREW, D.D.

Copied from Morning Mail, 11th May, 1870.

MONKSTOWN VESTRY MEETING.

[EXTRACT FROM PROCEEDINGS.]

Captain Montgomery Caulfield said it was only the previous day that he was shown a Prayerbook which was left behind in one of the Dublin churches on Sunday. It consisted of two books bound together in one volume, the second one was the ordinary Prayerbook of the Church, and the first was a regular Roman Ritual. This book was left behind in church, presumably, by a clergyman (oh! oh!).

Copied from Daily Express, 9th June, 1870.

THE VESTRIES.

We continue to receive from all parts of the country reports of the proceedings at the vestry meetings which are now being held. Owing to the great number of them we were obliged, at the outset, to lay down a rule to insert only those of a special character, having reference to the controversy which is now agitating the Church. It would have been impossible, even in the enlarged space at our disposal, to have published accounts of the ordinary vestries. We therefore confined the reports to the resolutions on the particular question which is now engrossing attention, and we have thought it right to insert such resolutions impartially, whether they accorded with or dissented from our own views. We find, however, to-day that the number of even these special reports has so increased, that we are unable to make room for them all in one publication, and are obliged to hold over several, which the pressure of other matters renders it impossible to insert to-day. We rejoice to observe that with extraordinary unanimity the Protestant laity continue to protest in emphatic terms against the doctrines and practices which some erroneous teachers would fain introduce into our Church.

