

consider the same, and to advise Her Majesty thereon ; and that on the 10th June, 1864, it was ordered by Her Majesty in Council that the Petition and Supplemental Petition of the Appellant should be, and the same were, thereby referred to this Committee, to hear the same and report their opinion thereupon to Her Majesty.

Their Lordships therefore will humbly report to Her Majesty their judgment and opinion that the proceedings taken by the Bishop of Cape Town, and the judgment or sentence pronounced by him against the Bishop of Natal, are null and void in law.

APPENDIX IX.—Vol. II. p. 365.

To His Grace Charles Thomas, Lord Archbishop of Canterbury, Primate of all England and Metropolitan, etc.

Whereas, at this present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, many of them for years, inculcating and defending the doctrines of the real objective presence, of the Eucharistic Sacrifice, and of the adoration of Christ in the Blessed Sacrament, and whereas, by reason of these imputations, the minds of many are troubled : we, therefore, the undersigned, exercising the office of the priesthood within the Church of England, beg respectfully to state to your Grace, and through your Grace, to our Right Rev. Fathers in God, the Bishops of your Province, and to the Church at large, what we believe to be the mind of our Lord touching the said doctrines, as expressed in Holy Scripture, and as received by the Church of England, in conformity with the teaching of the Catholic Church in those ages, to which the Church of England directs us as “most pure and uncorrupt,” and of “the old godly doctors,” to whom she has in many ways referred us ; declaring hereby both what we repudiate, and what we believe, touching the said doctrines.

1. We repudiate the opinion of a “corporeal presence of Christ’s natural Flesh and Blood,” that is to say, of the presence of His Body’s Blood, as they “are in heaven,” and the conception of the mode of His presence, which implies the physical change of the natural substances of the Bread and Wine, commonly called “Transubstantiation.” We believe that, in the Holy Eucharist, by virtue of the consecration, through the power of the Holy Ghost, the Body and Blood of our Saviour Christ, “the inward part, or thing signified,” are present really and truly, but spiritually and ineffably, under “the outward visible part or sign,” or “form of bread and wine.”

2. We repudiate the notion of any fresh sacrifice or any view of the Eucharistic sacrificial offering as of something apart from the One All-Sufficient Sacrifice and Oblation on the Cross, which alone “is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and which alone is “meritorious.”

We believe that, as in Heaven, Christ, our great High Priest, ever

offers Himself before the Eternal Father, pleading by His presence His sacrifice of Himself once offered on the Cross ; so on earth, in the Holy Eucharist, that same Body once for all sacrificed for us, and that same Blood once for all shed for us, sacramentally present, are offered and pleaded before the Father by the Priest as our Lord ordained to be done in remembrance of Himself, when He instituted the Blessed Sacrament of His Body and Blood.

3. We repudiate all "adoration" of "the sacramental bread and wine," which would be "idolatry ;" regarding them with reverence due to them because of their sacramental relation to the Body and Blood of our Lord :—we repudiate also all adoration of "a corporal presence of Christ's Natural Flesh and Blood ;" that is to say, of the presence of His Body and Blood, as they "are in Heaven." We believe that Christ Himself, really and truly, but spiritually and ineffably, present in the sacrament, is therein to be adored.

Furthermore, in so far as any of the undersigned, repudiating and believing as hereinbefore stated, have used, in whatever degree, a ritual beyond what had become common in our churches, we desire to state that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and the law of the Church of England, and as using that liberty which has in such matters been always allowed to her Clergy and her people ; having at heart the promotion of the glory of God in the due and reverent celebration of the Holy Eucharist as the central act of Divine worship. In making the above statement we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of the faith, nor do we seek to elicit from your Grace, or from our Right Rev. Fathers in God, the Bishops of your Province, any declaration in regard to the subjects upon which we have here stated our belief : we wish only thus publicly to make known this our profession of faith, for the quieting of the minds of others, and for the satisfaction of our own consciences.

BUTLER, W., Vicar of Wantage.

CARTER, T. T., Rector of Clewer.

CHAMBERLAIN, T., Vicar of S. Thomas the Martyr, Oxford.

CHAMBERS, T. C., Perpetual Curate of S. Mary's, Crown Street, Soho.

COURTENAY, C. L., Vicar of Bovey Tracy, and Canon of S. George's, Windsor.

DENISON, G. A., Vicar of East Brent, Archdeacon of Taunton.

GRUEBER, C. S., Incumbent of S. James the Less, Hambridge.

LIDDELL, R., Perpetual Curate of S. Paul's, Knightsbridge.

LIDDON, H. P., student of Christ Church, Prebendary of Salisbury.

- LITTLEDALE, R. E., LL.D., D.C.L., Priest of Diocese of London.
 MACKONOCHE, A. H., Perpetual Curate of S. Alban's, Holborn.
 MAYOW, W. M., Perpetual Curate of S. Mary's, West Brompton.
 MEDD, P. G., Fellow and Tutor of University College, and Curate of S. John Baptist, Oxford.
 MURRAY, F. H., Rector of Chislehurst.
 PERRY, T. W., Curate of S. Michael and All Angels, Brighton.
 PUSEY, E. B., D.D., Professor of Hebrew, Canon of Christ Church.
 RICHARDS, W. U., Incumbent of All Saints, Margaret Street.
 SKINNER, J., Vicar of Newland, Great Malvern.
 WARD, W. PERCEVAL, Rector of Compton Valence.
 WHITE, G. C., Perpetual Curate of S. Barnabas, Pimlico.
 WILLIAMS, G., Senior Fellow of King's College, Cambridge.

APPENDIX X.—Vol. II: p. 447.

RULES for the MISSIONARY ASSOCIATION OF LADIES for the DIOCESE OF CAPE TOWN.

This Association shall be under the immediate direction and superintendence of the Dean of Cape Town, who will appoint to the ladies their several spheres and work, and regulate their whole manner of living and proceeding.

The Bishop of the Diocese will be Visitor, and, should occasion arise, there will be an appeal to him.

In matters of domestic arrangement, one lady will be appointed to act as Superior over the others, and will be entitled to enforce obedience to the Rules made for the comfort and well-being of the house. The Superior will be appointed for one year, and by the Bishop.

No lady can be accepted for the work unless she is of fair health, has sufficient means for her maintenance, and is willing to devote herself and her means to the service of God, and give herself to the work of the Church in South Africa with thorough heartiness and zeal.

The ladies of this Association shall be considered as connected with the Cathedral Church of Cape Town, and it shall be a part of their duty, when possible, to attend its daily services, and to be present regularly at celebrations of the Holy Communion.

The admission of new members into the community, and the conditions of their admission, shall be at the discretion of the Dean and the Superior, with the consent of the Bishop.

As no such Society as that contemplated can prosper unless its fixed Rules are conscientiously observed, every newly-admitted member shall,

within a month after her admission, make a promise of obedience to the Rules, in a form approved by the Visitor ; but such promise is not intended to bind the members on their part to remain any definite period in the house, or the Dean or Superior, on their part, to allow her to remain a permanent member of the Association.

A member of the community will be free to depart, if any claim of duty, which to her own conscience appears to be more binding, should occur, such reasonable notice of her intention having been previously given as may be possible under the circumstances. The engagement may likewise be broken off by common consent between the Associate on her part, and the Dean and Superior on the other.

When a member has been formally admitted, she cannot be removed, except for some grave cause, to be determined by the concurrent judgment of the Dean and Superior, nor until such decision shall have been approved by the Visitor.

Each Associate is expected to contribute towards the maintenance of the house, if she possess the means, and according to her means.

As an ordinary Rule, the sum of £50 per annum is required, but this sum may be reduced or altogether remitted, according to circumstances.

The pecuniary arrangements made with each member shall not be made known to the other members, as all should live together on equal terms of respect and love, without any difference or partiality, for she who offers herself, offers her best gift.

Those who are possessed of means beyond what is required for their maintenance in the house, will retain the control of it ; but it must not be so expended within the house as to make any distinction between the rich and poor. All will rank alike, and whatever is in use at the public table or in the community room will be free alike to all.

The Superior shall have the oversight and control of the entire household, exercising whatever authority may be needful for the orderly management of the family and the observance of the Rules, whilst acting as an elder sister among her fellow-labourers.

It will be her duty to check censorious remarks, personal or uncharitable observations, and controversial discussions, or other conversation injurious to the general tone, should occasion call for her interference. It will also be her duty to refer anything that may go wrong in the house to the Dean, for his judgment and counsel thereon.

She will have the direction of the servants, and the care of providing for the table, and other domestic arrangements. If any fault is to be found with the food provided, or any other matter in this department, complaint should be made to the Superior in private, never in public.

All the members shall have free access to the Dean, seeing him when he visits the house, if desired, alone.

The ladies will have a common sitting-room, but, as soon as circumstances admit of it, will each be provided with a separate bed-room.

The furniture and other articles in the dwelling and sleeping rooms, as well as the dress of the members, shall be such as is consistent with a

true religious simplicity. The dress will be that which has already been decided upon, and no alteration can be made in this without reference to the Bishop.

During the residence of any lady in the house, the contributions of furniture, plate, linen, etc., brought by her, will be considered common stock, and used for the benefit of the whole community generally; but when she leaves she will be at liberty to take with her the articles brought by her.

The members will be free to choose books for their private reading and devotion, in confidence that they will choose such only as accord with the spirit of the work in which they are engaged, and the teaching of that branch of the Church in which they were baptized. The Dean, though not needlessly interfering, is bound to exercise his own discretion to prevent the use of any books or habits of devotion which may seem to him inconsistent with such principles.

Every Friday evening a special service of prayer shall be held by the members for a blessing on the work in which they are engaged. One hour, at least, in every day shall be set apart by the Superior for private devotion and religious study for the members, independent of their morning and evening devotions.

The members shall also, if possible, have set apart for retirement a portion of one day in every three months, in order to review what has been done amiss, and to quicken their resolutions for the future.

The hours of prayer in the house will be in some degree regulated by the hours of prayer in the Cathedral. For the present, prayers appointed by the Bishop will be read by the Superior (in the absence of a Clergyman), or by one of the ladies in her absence, at 9 a.m., at noon, and 9.30 p.m. The inmates of the house are not under an *obligation* to attend all these services, though it is expected that they will not absent themselves without sufficient cause.

All, unless staying away from the house, should be present at the last evening prayer in the Oratory. The Oratory will always be open for private prayer.

As it is expedient that the day should begin and close with devotion, the members shall retire at once, and silently, to their own rooms, after evening prayer, except with the express permission of the Superior, or for some necessary duty.

The temporary absence of the members, and the duration of such absence, must be previously notified to, and approved by, the Superior. The members shall have free intercourse with their relations, male or female, who may visit them at any time; but the visits of other friends, and the time of such visits, must be previously approved of by the Superior.

The hours for work in or out of the house, and for meals, etc., will be appointed by the Superior, with the approbation of the Dean. The nature of the work out of doors to be entirely under the Dean.

Silence is to be observed in going to and from the Oratory and the Church, while within the Church gates, so far as is consistent with ordinary

courtesy in returning salutations offered ; and from after the last prayers in the Oratory until after the early Cathedral service, except to say good night or good morning. The hours from 10.30 to 12 a.m., and from 3 to 5 p.m., shall also be considered working hours, when those engaged in the house will abstain from all conversation, except such as shall be required for, and strictly concerning, the work they are engaged in.

The fasts of the Church will be observed ; but the members cannot be allowed to *fast* beyond what the Dean may sanction and the medical attendant approve. All experience having shown that ladies engaged in much bodily work cannot *fast* without injury to health, fasting will not be ordinarily allowed to those engaged in work, but only abstinence from delicacies, and from things not absolutely necessary.

These Rules can only be amended or added to by the Dean, and in every case must have the sanction of the Visitor.

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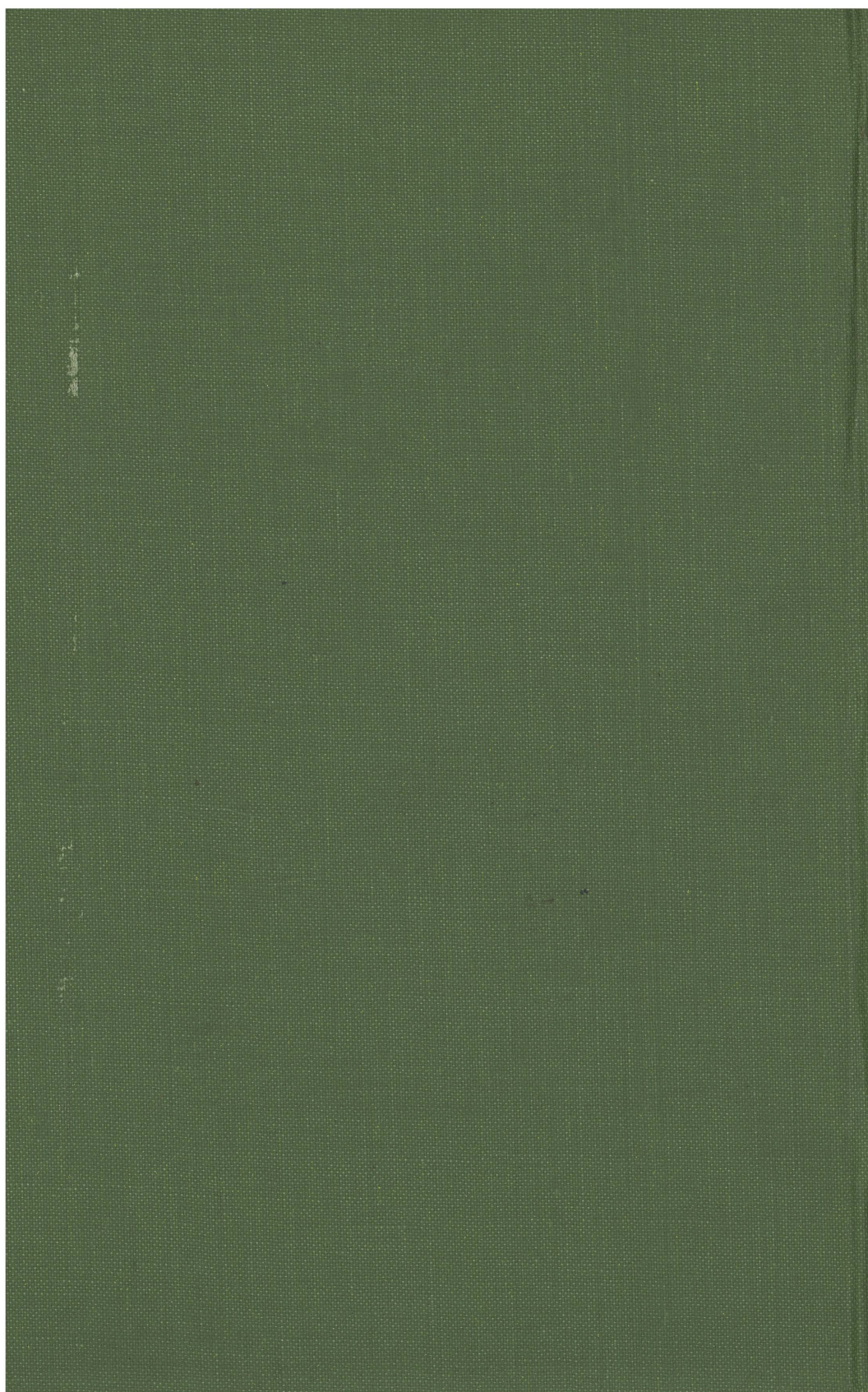
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