



# Bodleian Libraries

UNIVERSITY OF OXFORD

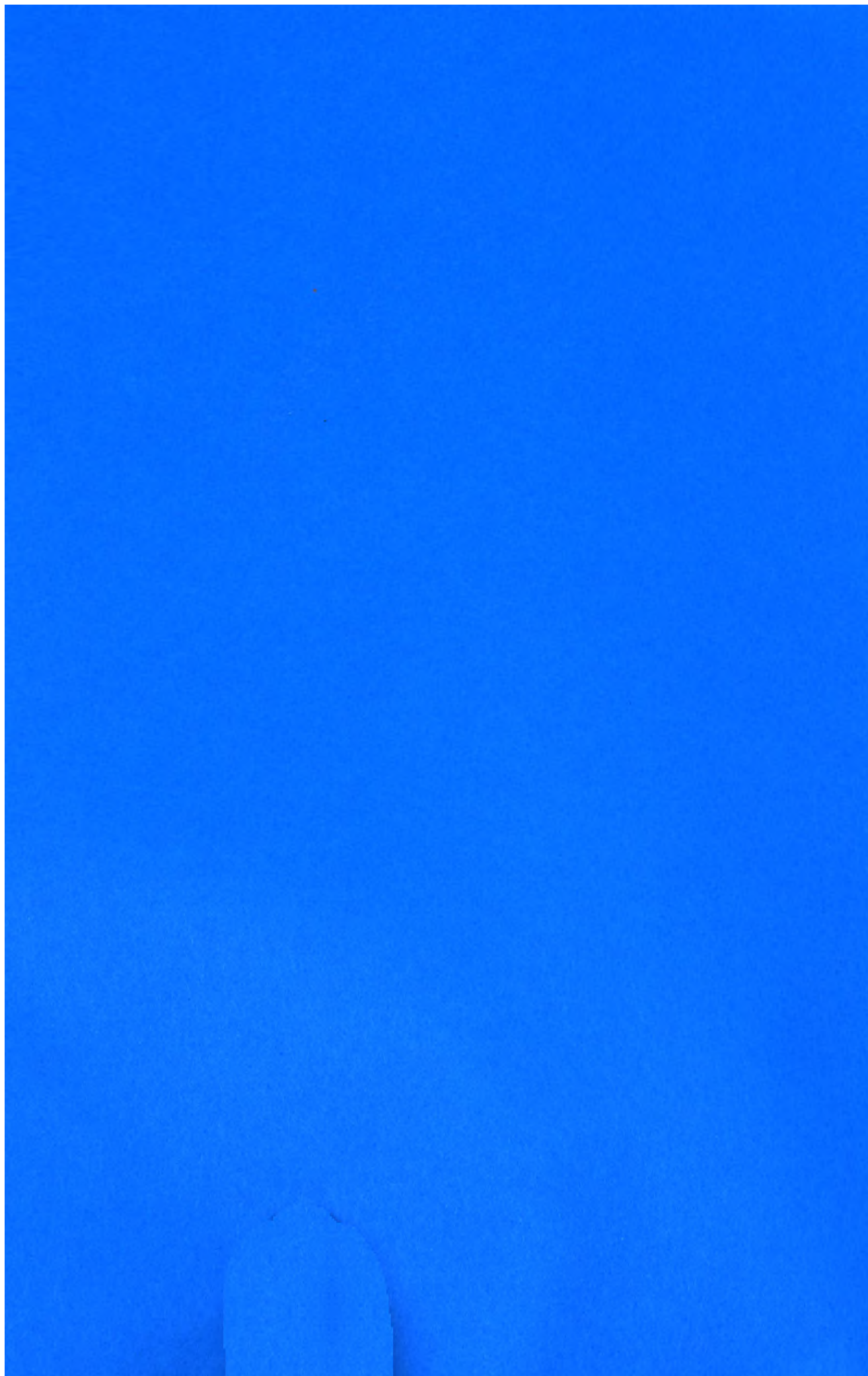
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



2

A FEW REMARKS  
ON THE  
REVIVAL  
OF  
CHURCH ARCHITECTURE,  
BY THE  
REV. JOHN DALTON,  
CATHOLIC PRIEST.

"Open your gates, ye everlasting Piles!  
Types of that spiritual Church which God hath reared;  
Open your gates, ye Monuments of Love  
Divine."

Wordsworth's Ecclesiastical Sonnets.

LYNN:  
PRINTED BY J. W. AIKIN, 73, HIGH STREET.  
1843.



## TO THE READER.

---

*Having the pleasure of being a Member of a "Society," which I feel confident is calculated to effect much good in the Town in many points of view, it was my intention to have read a Paper on the Restoration of the Temple Church, London, accompanied with some remarks on the revival of Church Architecture.*

*But circumstances (which I need not mention,) have induced me to publish the "Remarks," simply with a view of humbly endeavouring to prove what an earnest zeal is enkindling in the breasts of many, to restore the places that have been made desolate, and to imitate, as far as possible, the glorious models of ancient days. Every candid and liberal mind, whatever his religious principles may be, must surely hail this spirit with becoming joy and respect. In fact, the time is at hand, when the principles of pointed Architecture will form a necessary part of a polite education.\* The age of Church Building and Restoration has already happily commenced. Numerous appeals for Subscriptions appear in various papers, and wherever we travel, we are sure to meet with some Church, either in the course of being erected or restored. All indeed are not what they ought to be; but still they must convince us, what holy desires are awakening to cover this once fair land with Ecclesiastical*

\* Numbers of Works on Architecture are daily appearing. One has lately been published for "Ladies." (Rivington's.)

*Buildings, proportioned in some degree to our increasing population, and to the spiritual wants of the age.*

*Even amongst ourselves, in Lynn and its neighbourhood, ( Castle Rising, Walpole St. Peter's, the Norman Tower at Bury St. Edmund's, &c.) this spirit is arising. Two new Churches are about to be erected, both of which I trust will be an ornament to the Town. One\* at least I can answer for, whatever the other may be. The remarks I shall have occasion to make, will be connected with some of the publications of the "Cambridge Camden Society," the object and labours of which ought to be universally known. It is however almost unwise to publish any thing on the subject in Lynn, which has alas! been too long noted for its religious, as well as its political animosities. But it is my sincere desire not to offend any one, knowing well, that "an Ounce of Peace is worth a Pound of Controversy." But since I write and speak as a "Catholic," I cannot of course expect to suit the particular views and opinions of every individual. This would be impossible, because we all know how difficult it is to please every one. I respect however the reasonable opinions of my neighbour, and therefore the same indulgence should be granted to others, since all of us are entitled to think as we like, until we find just and solid grounds for altering our previous opinion and ideas.*

*Lynn, Anno Salutis, MDCCCXLIII.*

\* Designed by A. W. Pugin, Esq. who a few years ago, became a Catholic, from the study of Architecture.

## A FEW REMARKS &c.

---

“ O LORD I HAVE LOVED THE BEAUTY OF THY HOUSE, AND THE PLACE WHERE THY GLORY DWELLETH.” ( PSALM XXV.)

Amongst the many various proofs, that a deep reverence and respect for the productions of antiquity, is wonderfully increasing amongst us, we cannot but hail the revival of Church Architecture as one of the most important and interesting “ signs of the times.” Formerly, the magnificent structures of our ancestors were considered to be the barbarous erections of the “ dark ” ages ; every thing connected with them was treated with the utmost contempt or indifference, and thus the House of God was utterly neglected, disfigured, and deformed by those whose imperative duty it was to beautify and repair it. And even when Architects pretended to erect or repair Churches and Chapels, it was

evident many were regulated by no authority whatever, either Ecclesiastical or Architectural. Their own fancy formed their sole rule and authority. And when at last the Building was erected, it would be difficult to say, whether it looked most like an Auction-room, a Theatre, a Library, or a Concert-room. Neither within nor without was there any symbol of Christianity, to distinguish it from any other building. The principle then adopted, seems to have been, that it mattered not *how* or *where* God is worshipped, and that a large square room crammed with pews and gallery upon gallery, was equally adapted to such a purpose, as the most solemn Cathedral. Such principles were adopted and acted upon by men, whose greatest work in Architecture, was perhaps, the erection of a modern Hotel or Banquet-hall. Catholics as well as Protestants are to blame in this respect; because, every one must acknowledge, that the House of God is a building that ought to be erected in some manner suitable to the majesty and dignity of *Him*, whose palace is heaven itself. And although He can, and will hear our prayers, even when they are offered up from the most humble cottage, or in the very midst of a desert, still this is not the question. If in the old Law, God himself commanded such a magnificent Temple to be erected to his honour and glory, can we imagine that in the new Law



He will not be pleased to behold his creatures humbly endeavouring to erect a Tabernacle “for prayer and praise,” according to the *very best* design their means and circumstances will permit? If we ourselves have mansions so beautifully adorned, and if Palaces are built for Kings and Princes, how much *more* beautiful ought the Mansion of the “King of Kings” to be!

Now this was the grand principle that ever guided the old Catholic Architects, in the erection of such glorious structures as Ely Cathedral, Lincoln, York Minster, Westminster, Winchester, Norwich Cathedral, Hereford, Chester, Peterborough, &c. And Oh! how consoling is it to reflect, that although these men have long since passed away, yet others are now arising in their place, anxious to imitate as far as possible, the models that have been left behind. Behold the labours of the “Cambridge Camden Society,” the object of which is “a hearty wish to join in the good work of restoring God’s Temples to their ancient honours, and of raising from the dust, the mighty works of an age long since past away.”\* There is also the Oxford Society,” for promoting the study of Gothic Architecture; “the Exeter Society,” and the “Lichfield Society,” besides many others that could be mentioned. In addition to these, there

\* “Ecclesiologist.” No. 1. P. 3.

are various private Societies \* forming in different Towns, where zealous Churchmen meet at stated periods, to inspire each other with a love and reverence for Architecture, and to repair (if possible) the places that have been made desolate. I might also mention a variety of Works on the Antiquities of Towns and Cities, † on particular Churches and Cathedrals, on Monasteries and Religious Orders. These works too are written by members of the Anglican Church, not with pens dipped in gall; not with a bitter, unchristian, uncharitable spirit, but with becoming mildness, and a deep respect for the feelings of Catholics. They even display an ardent love and regard for many of those sacred rights and ceremonies, which formerly were ridiculed, *because* they were so little understood; because their beauty and deep meaning could not be appreciated, but by minds earnest in their inquiries after truth, and resolved to proclaim it, in spite of the prejudice and bigotry that surrounded them. Every liberal-minded man, every one that wishes to love his neighbour as himself, must surely rejoice to think, that many such noble minds are forming amongst us. There are indeed some on the other hand, yet imbued with the old leaven of malice and

\* Amongst which is the "Lynn Architectural Society."

† For instance, Mr. Taylor's impartial and interesting "Antiquities of Lynn;" also "the History of Castle-Acre." &c.

hatred against every thing "Catholic." But, ere long, even such must put on "the new man." The glorious Sun that seems about to dawn upon this land, will scatter every black cloud, and chase away gloom and darkness into their own proper element. Under God, the Camden Society at Cambridge, seems in some measure to be instrumental in advancing His adorable designs. What these designs are, we pretend not to fathom. It is not for us to know "the times and the seasons." In God's own good time we shall see them developed. But that which is truly wonderful in our eyes is, that whilst the "Reformers" and the Puritans under Cromwell were the guilty cause, whereby England's glorious Churches and Cathedrals were plundered and desecrated, their descendants are *now* the very first to lament such barbarous and sacrilegious proceedings.\* They are most zealous in restoring the Churches that have happily escaped destruction. I need only mention the Temple Church in London; St. Sepulchre's, Cambridge; Iffley Church in Oxfordshire; besides the various Cathedrals and innumerable Parochial Churches. In all their writings, what piety and learning are displayed! What zeal for the

\* The plunder and sacrilege consisted in quartering Cavalry in the Aisles and Chapels; making bonfires of Stalls and Communion-tables; dancing about with surplices; baptizing a Calve's head in mockery of Baptism; dashing out stained windows, &c.

adornment of God's House, for the revival of daily service and frequent communion, for proper order and majesty in the office of the Church, for a more earnest desire of advancing daily in holiness and virtue !

But as the subject is principally connected with Churches, I will now proceed to *prove* what has been advanced. For this purpose, I need only refer the reader to some of the Tracts published by the Camden Society, and also to the "Ecclesiologist." The first which I shall select is entitled "*A few words to Churchwardens on Churches and Church Ornaments.*" The author in speaking of the care that ought to be taken of Churches, thus writes, with a religious tone which every one must admire :

"I cannot begin better than by reminding you of your privilege, in being allowed to watch over God's earthly dwelling place. Little as some may think of it now-a-days, it was not so thought of by wise and good men in former times. . . . . Many people who have not troubled themselves about the subject, seem to believe, that so long as a Church is in such repair as will keep it from tumbling down ; so long as its windows give light enough, and the door turns on its hinges, it matters not how the building has been spoilt, how much of its beauty it has lost, how damp and unhealthy it has become. But do you think it befitting the majesty of him whose house this is, that things should be done in it which the poorest peasant would not do in his cottage ? Do you think that it is, I will not say right, but even *decent*, that the Church windows should be blocked up with brick, or boarded over with wood ; the roof patched and plastered, till it can hardly

be called the same ; and the floor made up of bricks, and stones, and tiles, and these the cheapest of their kind ? ” &c.

Alas ! how sad is the reflection, that our Churches have been treated even worse than this, for years and years. But yet how consoling, that men are now to be found, who will no longer tolerate such barbarous neglect ! It would be well, if this passage above quoted, were engraven on the heart of every churchwarden in the kingdom. Many sadly want reforming.

In speaking of the spiritual symbolism of the old Churches, the writer thus proceeds :—

“ We enter the Church militant by holy Baptism ; therefore the font is placed at the entrance of the west end : a Church built upon the foundation of the Apostles and Prophets, just as the earthly building is supported by the massive pillars of the nave : we pass along this, keeping our eyes on the passion of Christ, depicted at the eastern end, and trusting to the merits of his sacrifice, as represented by the altar, till we arrive at the close of life, imagined by the chancel, arch, and dome : this we pass through faith, some typical representation of which is usually to be traced in this arch, as the blessed Saints and Martyrs have gone before us, whose forms are depicted in the rood screen : and thus we enter the Church triumphant, represented by the chancel.”

Now nothing could be written more beautifully and correctly than these words. One would really imagine the sentences were penned by some devout architectural writer of the ages of faith. Thus the deep symbolic meaning of our Churches is fully set forth, and recognised by pious and

learned writers at Oxford and Cambridge. Some may *sneer* at such "devout and learned" authors; but those who do so, know not what they do. If such sentiments could find an echo in their breasts, they would soon learn to treat their Churches and Chapels with a little more reverence and respect than they do on many occasions.

The writer next proceeds to denounce sheep-pens (alias pews,) as Mr Taylor styles them, galleries, blocked-up arches and sedilia, huge plastered ceilings, shabby-looking *Cherubs*, mean altar-tables, and pagan monuments. Of the latter, the writer very justly remarks:—

"Nothing can be more unsightly than most of these irreverent and profane monuments. Nothing can be worse than poppies and broken columns, which typify everlasting sleep and thwarted hopes, instead of the peaceful and hopeful rest of the Christian. But of all things shun "urns;" they are heathen and silly emblems, though more used, perhaps, than any thing else.. Nothing is more strange than the modern taste in monuments. The same people who would gladly get rid of the few statues of Saints and Martyrs of old, which have been saved for us, will themselves put up images to modern preachers, and perhaps even to *wicked* men; and this over the very altar itself."

Here again we see a wonderful alteration in men's sentiments. They who but a few years ago were so zealous in erecting monstrous pagan Divinities in their Churches and Cathedrals, are now fully alive to the inconsistency of the

*Saints being excluded*, whilst representations of wicked men and heathen Gods were piously allowed! Which is more religious, to erect a statue in honour of St. John, St. Paul, &c. or some pagan monument representing Jupiter and his Lady?

*Fonts* come next under the author's observations:—

“Sometimes there is not a font in the Church at all! And sometimes (one case of this is in an Archiepiscopal City) the Font has been put out of the Church, to catch the rain from a water-spout. This is too painful a thing to dwell upon. But what do you think of old fonts being used as horse-troughs, or as ornaments to a public tea garden? And when they are allowed to remain in the Church, they are often little better used. Sometimes their tops are cut off, because they are too high; sometimes a gas-pipe is made to branch out of them; sometimes they are blocked up with rubbish and plaister, or filled with candles and brushes; sometimes built into the wall; sometimes cut over with the names of former Churchwardens; sometimes cased with wood; sometimes made to serve as a singing desk for the Clerk; sometimes used instead of trestles for coffins to lie on; &c.”

Here indeed is a sad catalogue of the profane uses to which sacred Fonts have been, and are *still* applied by many. Alas! into what a miserable state of discipline—of irreverence for holy things—of a disregard for God's House, and its adornment—must *some* of the Anglican Clergy have fallen in times past! Here we have the painful acknowledgment, that such has been the

case. But now, brighter days for Religion have dawned, and therefore willingly do we give praise where it is justly due.

We now come to the "Ecclesiologist," which is a periodical report of the Camden Society's proceedings. It also contains various important dissertations on Architectural subjects, notices the restoration or disfigurement of Churches and Cathedrals, and points out where they are defective or imperfect. It is certainly a most useful and interesting Publication. A well known writer in the "Dublin Review" thus speaks of the Camden Society:—"Now we do not hesitate to say, that they have already achieved more practical good by their unpretending publications, than has been accomplished by the united exertions of the Antiquaries of the last half century."\* With these expressions of praise we fully agree. The members seem to possess every requisite for the noble, but yet difficult task they have undertaken. Their learning, zeal, devotedness to their sacred cause, and the deep religious spirit their writings breathe, are indeed above all praise. They boldly proclaim the truth, in spite of the friends they may offend, and the difficulties they have to encounter. Thus in the number of the "Ecclesiologist" for

\* Pugin. "Ecclesiastical Architecture in England." No. xxxiii. P. 81.



February, 1843, we find the following indignant remarks on Westminster Abbey :

“Perhaps none of our Cathedrals have suffered more than Westminster Abbey. Not to speak of Wren’s doings to the exterior ; the interior was turned into a show place, where wax dolls and naked effigies, and monuments in honour of the scoffer, the licentious, the unbeliever, and the heretic, were exhibited to gaping visitors by vulgar ‘money changers.’ The abbey became more like a Pantheon or House of Demons, than a House of Prayer ; while in the Choir the poverty and jejuneness of the panneling, stalls, and ornaments, rivalled the indecency of its furniture of pews and seats, encroaching even on the very sanctuary itself. We need not here stay to particularize more at length the lamentable state of Westminster Abbey. There seems to be but one feeling amongst intelligible people, a feeling finding daily utterance in the periodical press, and growing more confirmed by constant repetition in private circles, that the present desecrated condition of the Abbey, with its fees for entrance, its revolting monuments, and its miserable choir, is a disgraceful contrast to that state in which its liberal founders intended to leave it, and the Church expected from its appointed guardians, that it should be preserved.” ( P. 85.)

Surely after such merited language as this, something will be immediately done to restore this most venerable pile. The shameful manner in which this Abbey has been treated, only proves what little respect has *hitherto* been shewn for our Cathedrals and other Ecclesiastical Buildings. Had these continued in the hands of their lawful owners, would they have been desecrated as they have been ? No, most cer-

tainly not. Catholics know their use, if others do not ; Catholics erected them for the celebration of the most solemn rites ; Catholic Bishops of old solemnly consecrated and dedicated them for ever to the service of the Most High. But alas ! after the Reformation, they were “changed into show places where wax dolls and naked effigies were exhibited to gaping visitors by vulgar money changers !” Thus these holy places gradually lost their sacred character, although indeed service continued to be performed in some nook at the East end, whilst in Catholic days, the whole Cathedral itself was too small, for the faithful crowd that used to fill its solemn Aisles.

In connection with the above remarks, the writer proceeds :—

“Certainly at the present time our Cathedral Churches are most unfortunately circumstanced. Their Surveyors and Architects, mostly owning their appointment to a name acquired through a pre-eminence in revived Pagan Architecture, have now in a great measure, at their disposal, the most beautiful examples of that Church Architecture, which some of them do not scruple to scoff at and despise. The authorities who appointed them had doubtless the best intention in choosing men who were generally well thought of ; and these Architects themselves cannot be expected to have been then in advance of their age. But *now*, when Christian Art is reviving, and an appreciation of its beauties is becoming a part of every Churchman’s being, we must cry shame on such Architects who think, that a fame reaped in other fields, is to cover their ignorance of, and contempt for the essen-

tial principles of Ecclesiastical design and arrangement. We are not afraid to assert, that some of those who have the Architectural care of our Cathedrals, are altogether incompetent for their office ; and if so, no reputation in other walks of their profession, will screen from public indignation, errors of which they shall be guilty in this. The origin of such errors is assuredly no want of ability ; and the remedy is to be found only in a steady devotion to the study of the highest branch of Art, the Ritualism of the Church, and its Architecture as subservient to it." (P. 86.)

Here the writer comes to the very root itself of the evil. As our Churches and Cathedrals often fall into the hands of men, who have no idea whatever of the *real use* of such Buildings, they therefore beautify (!) them as they would a Grecian Temple, a Market-house, or an Inn. Many of our modern Architects are so thoroughly imbued with an admiration for "Pagan" Architecture, that it is impossible to convince them of the immense difference between that and "Christian" or pointed Architecture. Knowing little or nothing about the rites of the Church, and having but one idea connected with the adornment of God's House, how can we be surprised on beholding "the monstrous, unsightly, un-ecclesiastical, Pagan, Hindoo, Egyptian, Roman, and Grecian improvements" that have been made by them ? These are the men who have almost ruined many of our Churches and Cathedrals ; "*milk-and-water men*," as Mr. Pugin styles them in his own peculiar phrase !

The sooner these gentlemen commence their Architectural studies over again, and take lessons from proper masters, the better it will be for themselves, the public, and posterity. But if they do not choose to do so, they must remember that their day is fast passing away, and that others are now arising with more correct ideas, with ten-fold more zeal to imitate the glorious models which have been left unto us by the old Churchmen, the old Catholic Architects.

Another subject in the same number is entitled "*Sedilia and Altar-Chairs.*" The writer thus commences, with a seeming determination to expose every error, that so Truth may gain its object. It is no use concealing what is defective, otherwise we shall never know what is right. Some may possibly disapprove of the following remarks; but as they are correct, they cannot at least be denied; and if they cannot be denied by the most zealous Churchmen, why not candidly acknowledge them?

"One wrong step always leads to another. In the reformed Church, the holy Eucharist was gradually suffered to lose its prominence as the highest act of Christian Worship: the Altar itself was now brought into the middle of the Church; now restored to the Choir; now made into a plain table, with perhaps a moveable top (for even Puritans love Symbolism in their way;) now set up again in masonry; now placed lengthways in the Chancel; now brought back again to the East end and placed

altar-wise, and thus it was no longer the centre round which the material arrangements of the Sanctuary could group : the intrusion of worshippers into the Chancel, produced a forgetfulness of the distinct use, and special holiness of that part ; the diminished number of the Clergy, no longer allowed of any practical necessity being felt, for a rightly arranged Church : in short, the Chancels did not ‘continue as they had done in times past,’ and the people did not feel what they had lost, or know to what their forgetfulness would lead.” ( P. 90.)

Truly these acknowledgments, made by learned Protestants themselves, are most painful. And what are the conclusions that must be drawn from them ? “ That the holy Eucharist was gradually suffered to lose its prominence, as the highest act of Christian Worship.” That is, in plainer language, the holy Sacrament was considered by many to be a mere empty ceremony: it was received by a few only once a month, as a bare memorial of our dear Saviour’s passion and death ; it was looked upon as the reception of *mere* bread and wine, although the communicant was taught, that IF he had faith, he would “ verily and indeed ” receive the true body and blood of Christ : but still the bread and wine were *only* bread and wine. When therefore the old Catholic doctrine on this subject, which had been believed in for centuries by all the wise and good in Christendom,—when this belief was rejected by a few Reformers, *then, and then only*, was produced “ a forgetfulness of the dis-

tinct use, and special holiness of a Chancel.”\* Then was the Altar desecrated and broken into a thousand pieces ; Sacrifice was abolished, the Sanctuary was violated, and all its ornaments and sacred vessels pillaged by the authorized robbers of the times. Such is the truth and it must be told, however unpalatable it may sometimes be. Who will not weep therefore over the wickedness and sacrilege of former days ? Well does the writer exclaim :

“ Could we but once more see the Cathedrals brought back to their former use and importance ; the ever-recurring services performed with decent pomp and solemnity . . . . . we should soon learn, not only how easy it is to return to the old ways, but what great and glorious results would follow on the return.”

But why should the writer sigh for such things, when he ought to remember that the *primary*

\* Most of my readers are no doubt aware, that Dr. Pusey has been lately preaching almost Catholic doctrine on this point, and that he has been suspended from preaching for two years. It seems however to me, that he has with justice “Protested ” against his condemnation ; because, 1. He was not heard in his own defence. 2. Because many ( if not all ) of his judges are well-known enemies to the Puseyites. Dr. Jenkyns, for instance, of Balliol College, rejected Mr. Pugin from having the restoration of the College, simply because he was a Catholic ! What a fine specimen of Oxford Evangelical liberality ! Alas ! when will such people cast the beam out of their own eye, before they undertake to cast the mote from their brother’s ?

cause of their absence still exists in the Anglican Church? As long as the people are taught, that our Saviour is *not* really and truly present in the blessed Sacrament,\* so long will the Chancel discontinue to be what it was in times past.

Properly speaking, the Chancel is no more sacred than any other part of the Church, if we adhere to the Anglican doctrine. No wonder then that we behold so frequently such disrespect, such irreverence, such a total want of religious feeling, in many of those who attend the service of our Churches and Cathedrals. People often appear eager to enter the House of God, merely to hear the music, "to see and to be seen." During the solemn part of the prayers how many are laughing, staring about, gazing at the singers, looking at the monuments and statues, hastening from one place to another as if playing at "hide and seek;" whilst others are peeping in through the Choir, like country-people at a show, wondering what the matter can be. This is particularly the case at Westminster Abbey and St. Paul's, as the writer can well testify from personal observation. Of course there must be many edifying exceptions to this censure; and at the same time I acknowledge, that in *some* of

\* Of course this is not the place to discuss the point.

the Catholic Churches on the Continent, the conduct is not always what it ought to be.

In the number for April, there are some excellent observations "on Simplicity of composition, especially in Churches of the early English style." (P. 118.) But, passing these over, I hasten to another article on "Open Seats." These ought necessarily to form an essential feature in every new Church, and in the restoration of every old one. It is wonderful to behold what a marked difference there is, between a Church with open Seats, and one crammed with those unsightly, unhealthy, modern creatures called "Pews."\* The appropriation of particular seats and distinction of places, was anciently very strictly forbidden. By a decree of the Synod of Exeter in 1284, it was ordered that no one should claim any seat in a Church; but whoever first entered a Church for the purpose of devotion, might choose at his pleasure, any place for his prayers. Seats (not Pews) were however used in the Catholic Church from a very early period, and even now many of them remain tolerably perfect. Some idea of their ancient beauty may be formed from those at Little Walsingham Church, or from many yet remaining at St. Germain's, and other places in

\* See Mr. Paget's "Milford Melvoisin." and the Cambridge Camden publication of "History of Pews."



the neighbourhood. They were in general made very low, wide apart for the greater convenience of kneeling, open at both ends, and often most beautifully carved.\* But what can be said of modern substitutes for open seats? Are *they* beautiful? Yes! in the sight of those who have eyes and see not!

For many years there was in Eastwell Church, Kent, a Pew so remarkably beautiful (!) as to deserve some notice. It was surrounded all over to the height of about two feet, with a stage of glass-work, provided with lattices to open or shut, according (we suppose) as the Sermons delivered, might suit or displease—"ears polite."

In Exton Church, Rutlandshire, at the East end of the North Aisle, is a neat parlour, duly enclosed by curtained and tapestried wooden walls, so as completely to exclude observation, and entered by two separate doors. The size of this parlour is 12 feet by 15; it is richly carpeted, and contains 13 drawing-room chairs, and a mohogany table in the centre. On the North side is a stove with a fender and fire irons!!

Again, in Pluckley Church, Kent, the South

\* Were it possible for the beautiful Chapel of St. Nicholas to be restored, and disencumbered of its monstrous Pews, Galleries, and Stage, what a noble and Ecclesiastical appearance it would have! To effect this laudable undertaking, only requires a little exertion on one hand; and some zeal and *self-sacrifice* on the other.

Chancel is separated from the rest of the Church by high parclose, and is entered by a door from the outside. The whole is fitted up in the most luxurious manner; the floor being covered with a rich Brussels carpet, under which are spread a quantity of "Sacks" to keep the feet warm. The chairs are old fashioned and high-backed, and have elegant crimson seats. Thus the whole is fitted up like a modern fashionable drawing room!!

In Rolvenden Church, Kent, are two more Pews; one, in the North Chancel Aisle, occupying a space of about 12 feet square, and furnished with a Brussels carpet, hat and umbrella stand, chairs, table, &c. The other is over the South Chancel Aisle, and is reached by a flight of stairs from the Chancel. The interior contains nine arm-chairs, a table, and fire-place. A curtain runs round the whole, and the bottom is covered with a carpet!! (See the "Ecclesiologist" for February.)

Connected with these remarks, there is another article entitled "Church Plate and Church Ornaments." (P. 115.) The following extract well deserves attention:

"Ancient Church plate and furniture exhibit the same beauty and good taste, and the same adaptation to their several uses, which we find in every other branch of mediæval art. Indeed, those who have not seen any specimens of the exquisite grace, and finish of the workmanship of ancient goldsmiths, can scarcely form

an idea of the perfection to which this kind of work was carried.\* Certainly the old goldsmith is extinct, and the art of making good Church plate, both lost and despised.† . . . . . A modern Chalice such as you will be shewn in any shop you may enter, is the most meagre and tasteless thing that can be imagined. It will have different degrees of ornament in its base and stem. The Bowl will have the holy monogram, in vulgar characters surrounded by a glory, and perhaps some utterly inappropriate architectural ornament, as an arcade or window-bracery sculptured upon it. The Flagon will in no respect be different from a Coffee-pot, except that it will bear the same device on a larger scale, and have a plain Cross, perhaps, at the top, by which the lid is lifted ! We need not go into any further particulars. Three points were indispensable in any ancient Chalice. The bowl was always shallow and without a lip, for the convenience of draining ; the base was always very broad, in order to make it stand firmly ; and the stem had always a large embossed knob at the upper part, to be stedfastly grasped by the hand, to prevent spilling. All these precautions had their origin, in that proper and necessary reverence for the consecrated element, which is often lost sight of now” ‡ ( P. 116.)

With the last sentence especially, we fully

\* The Cup given by King John to the Corporation of Lynn, resembles in some measure the ancient Chalices.

† If this be the case amongst Protestants, it is not amongst us. For Mr. Pugin has given designs for most beautiful Chalices and other Altar-plate, which are now made in Birmingham, by John Hardman, Esq.

‡ Only a short time ago, the *Beadle* of the Temple Church, London, was seen to take, after the service was over, the remaining consecrated Bread into the Vestry, in one hand, and a pile of cushions in the other ! Surely something *more* wants “ Restoration ” there !

agree. In ancient times, the Catholic goldsmiths knew well, for what sacred uses the Chalices made by them were intended. They firmly believed, with the rest of Christendom, that those Vessels were destined to receive the wine, which by the power of God, would be consecrated during the mass, into the true and real blood of our Saviour. And what was the natural consequence of this belief? They were convinced, that no workmanship could be too exquisite for such a purpose, and that no pains or expense could be too great for such an object. Therefore this is the reason, why all the ancient Chalices are so infinitely superior to modern "*Flagons and Coffee-pots,*" as they are styled by the writer. Why marvel then at the difference? In the Catholic Church, every sacred vessel—every minute ornament, is beautifully adapted to her belief in the real presence. But in the Anglican Church, as the doctrine is rejected, it is only consistent that the Flagons connected with her service, should be condemned by her own writers, as meagre, tasteless, inappropriate, insignificant. The Oxford Society may go on publishing "*Specimens of ancient Church Plate*" &c.; and the Camden Society may write about the necessity of such things until dooms-day; but Alas! I am afraid it be all to no purpose. I do not wish to utter any thing painful: but I must speak as a Catholic and proclaim, what

others already do, that it will be *in vain* to remodel the Anglican Church with the introduction of Candles, Chalices, Altar-cruets, Altar-linen, and Altar Candlesticks. And why? Simply because, although these things be excellent in themselves, yet, they have no connection whatever with the present Church—with modern Rubrics and Liturgies. Were not Candles, Chalices, Altar-linen, &c. all rejected and condemned, by the Reformers? These men therefore, either did right, or they did not, in so acting. If they acted rightly, then their descendants *now* act un-rightly, because they want to restore them: if they did *not* act rightly, it follows that the Reformers knew not what they did; and that as they made a false step in one point, so they may have done in many more. The truth is, Candles, Vestments, Chalices, Altar-linen, &c. only belong to the Catholic Church, which alone has retained "Sacrifice," with which all these are intimately connected. Hence if they be viewed as distinct from their Catholic use and origin, they immediately lose nearly all their claim for respect and sacredness. When will our Oxford and Cambridge friends, whose noble exertions are so praise-worthy, acknowledge these truths? When will they behold their inconsistency? But still, sincerely do I hope, that their piety, learning, and devotedness for the restoration of God's House, will be fully and

heartily appreciated: earnestly do I pray that the Almighty may guide their steps, and direct their ways along the paths of peace and security that so all their labours may tend to their own spiritual welfare, and to *His* divine honour and glory, in whose cause they labour.

But here I must stop for the present. Sufficient I trust has been said to give an idea of the object and labours of the Camden Society. The remarks made by me, have been written in no hostile spirit. Such a thought was *far* from me; for it will ever be my sincere endeavour, to keep in peace and friendship with all men, whatever may be their religious opinions. And although "Catholics" are very frequently spoken of by many in a most uncharitable manner, yet we are taught to forgive even as we wish to be forgiven. Many who ignorantly rail against us, neither know what they say, nor what they do. \*

\* I am informed that some saintly old Lady in the Town, is particularly horrified at the thought of a New Catholic Church being built near her house. The very idea seems to throw her into fits, spasms, and hysterics! Dear me, what a pity! I really hope, when the Building commences, the Servant will take great care to have all the blinds and curtains in the house pulled down, lest her good Mistress might possibly catch a glimpse of the "horrid and detestable" place! Or I would advise the dear Lady, to remove altogether from the neighbourhood, because in a fit of 'Monomania,' I might possibly cut her throat. Oh! how "horrid and detestable" *that* would be!!

And now especially, as we are about to erect a Building, (when sufficient funds can be collected, *towards which any trifle would be most gratefully accepted,*) which I am confident will be a great ornament to the Town; the bigotry and intolerance of some may possibly be excited; but, let me ask, are not Catholics *fully entitled* to erect Chapels and Churches, as well as any one else? Is that wish christian, charitable, generous, or noble, that would prevent us from being on an equal footing with other people? Who built Ely, Lincoln, Norwich Cathedrals, York Minster, St. Margaret's Church &c.? *Catholics*. Who built all the finest Ecclesiastical Buildings in the Kingdom? *Catholics*. Of what religion were many of our greatest Kings, and Princes, and Statesmen? *Catholics*. Who founded most of the Colleges at Oxford and Cambridge? People called *Catholics*. Who left so much money for charity to all our Cathedrals and Parochial Churches? Holy and devout men, Bishops and Prelates of the Roman Catholic Church.\* And what alas! is the return we have received? During many long years, we have been at the mercy of a bigoted Parliament. For *us* there was no redress, no terms of peace, no Laws but those of Injustice. Every one was armed against us; every place

\* See Appendix.

resounded with invectives against us ; the Pulpit, the Senate House, the Bar, the Bible Meeting ; whilst at the same time, Tracts, Pamphlets, and Publications of every size and description, daily came forth, holding us up to the public as beings of a quite different nature from the rest of God's creatures, as men incapable of any moral excellence, and therefore, fit only to be despised, persecuted, and trampled under foot. *Then* indeed we were but as a "spark" shining in the midst of a dark pitchy night ; we were but "as a grain of mustard seed, which is the least of all seeds." Hence Catholics were but in an ill condition for building Churches, in any way to be compared with those magnificent Piles erected by their fore-fathers ; like the first Christians, we were doomed for a time, to be content with poverty and obscurity. But still we knew well, that God would never forsake his Church ; that however violently the winds might blow, and the rains fall, and the waves dash in wild fury against the vessel, yet that He would arise in his own good time, and command the winds and the waves, so that there should come a great calm. Thus, as the ark of Noah rose in triumph over the mighty waters of the deluge, and alone remained amidst the ruins of a world which had passed away, so it will be with the Church. And now in these our days, when people have become more liberal and charitable towards their



fellow creatures ; when they judge for themselves and hear *both* sides of a question, what has been the result ? The “spark ” has broken forth into a beautiful flame, and with its brightness and glory thousands are enraptured : The little grain of mustard seed has suddenly grown up into a majestic tree ; the storms and tempests of the last Century have past away, and the bark of Peter now joyfully pursues her wonted course towards that Port, where storms and tempests shall be no more. Her children are endeavouring to restore “the places that have been laid desolate.” Churches, Chapels, Monasteries, Colleges, and Hospitals are rising up in every direction ; and though they are not all so noble or so beautiful, as those erected in ancient days, yet they resemble them in many respects, as far as our limited means will allow. Here in Lynn too, amidst the venerable and hoary ruins of Monasteries and other religious buildings, a small Catholic Church is about to be erected, in this her ancient abode. I ask the question again. Are *we* not entitled to have a Church as well as any one else ? Every noble minded, every liberal and generous man in the Town will answer without a moment’s hesitation “Yes ;” but on the other hand, every bigot, every illiberal and ungenerous, as well as uncharitable man will exclaim “No :” of the latter I trust there are few amongst us. But whatever may be the

case, I hope we shall still endeavour to cultivate peace and harmony, remembering that we are all Children of One and the same tender Father; that we have all been redeemed by the precious blood of his only Son, and that however much we may Alas! differ in some points, yet we are all striving to enter upon that narrow road which leadeth unto life everlasting. Until we endeavour to remember this truth, we may go on building Churches and Chapels till dooms-day; it will be of no avail, for God cannot give His blessing to our exertions: but if on the other hand, all would cultivate peace and charity as far as possible, Oh! how blessed, how glorious, would be the result.

**LAUS DEO SEMPER.**

## APPENDIX. p. 25.

---

I cannot forbear quoting the following eloquent passage on this subject from a work of Mr. Pugin.

“But let us remember, that from foundation stone to top, they are Catholic, every shilling of their endowment is drawn from land bestowed by Catholic piety; every sculptured emblem that remains proclaims them Catholic, and stands as an existing testimony against their despoilers. They have been plundered and desecrated, it is true; but they have been the scene of the most solemn and holy mysteries; they have become the spoil of our enemies, but they were raised by zealous and holy men, whose names are dear to us. An Augustine, a Walstan, a Wickam, an Islip. Moreover, their feet have trod the very pavement of these Churches, and their remains still repose beneath them. Well therefore may we cry out when looking at these glorious piles, “Their very stones are dear to us, though it grieveth us to see them in the dust.” From those very doors, *now closed against us*, has oft issued forth a long Procession of holy Priests; oft have the deep tones of the bell been sent from those Ancient Towers, and oft has their solemn peal ushered in some great festal day. That deserted Nave has been thronged from generation to generation with faithful worshippers; that Choir, now blocked up with

Pews and disfigured with a Table, was once graced with the Tabernacle of the Most High, and oft shone resplendent with rich and costly furniture ; that altar-stone, now trodden under foot, has been solemnly consecrated ; that Niche has not always been empty, nor that Shrine defaced ; the loud bursts of the "Gloria" has oft resounded through those vaulted aisles ; those damp and mouldering Cloisters have oft re-echoed the footsteps of some holy man, as he recited his appointed office ; those fretted vaults have been reddened with the glare of funeral torches, as some departed Brother was borne to his tomb, while the solemn and deep notes of the Choir have been chaunted for his soul's repose. Does not the remembrance of these things, endear to us those venerable Churches ? When we reflect on all this, it must be allowed, that the man who really feels the glory of these holy places to their full extent, is *infinitely blest.*" ("Lectures," delivered at St. Mary's College, Oscott, 1838.)

FINIS.

