

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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THE GREAT SCHISM.

If the claims of the Roman Church to supremacy over all the Christian world had no other refutation than the fourteenth century affords, they would still be amply disproved.

The removal of the Popes to Avignon in France in the first year of the century will be remembered. For seventy years, referred to often by Roman historians as the "seventy years' captivity," we have the strange spectacle of the head of the Church of Rome resident in a foreign country.

During these first three quarters of the century, eight Popes succeeded one another, with the episode of one anti-Pope whose claims were asserted during a single year. The Papal pretensions could not in general be more distinctly asserted than they had already been, notably, it will be remembered, under Boniface VIII; but in detail they became so absurdly exaggerated as to provoke investigation and intelligent opposition. The Papal elections increased in turbulence, the Italians were rightly determined upon a spiritual head of their own nationality, while the French were equally bent not to lose the convenience to themselves of a French Pope resident at Avignon. The Cardinals preferred the luxury of Avignon to the restrictions at Rome, and were therefore false in the Papal elections to pledges given to the Romans.

Finally, Pope Gregory XI, the seventh of his office who had resided at Avignon, was persuaded by the account of the condition of anarchy into which the states of the Church had fallen, to return to Rome. Here, after a year's residence, he died. In the election which followed the Cardinals were virtually in the hands of the mob law on the part of the people and peasants outside who would compel the choice of an Italian. A Neapolitan was chosen, who took the name of Urban VI.

But the arbitrary and haughty course of the new Pope won the hatred of even his own countrymen among the Cardinals. They tried to declare his election illegal, and failing in this, they proceeded to follow their own will in a fresh choice, which this time fell upon a Frenchman, who took the name of Clement VII, and fixed his residence at Avignon.

Thus began what is known in history as the *Great Schism*—a period of about forty years, in which we see, not merely two rival claimants for the Papal throne, as in the frequent earlier cases of anti-Popes, but two actually recognised Popes of Rome, in allegiance to whom Western Christendom was pretty evenly divided. During this time there were four Popes at Rome and two (of longer reigns) at Avignon.

The aspect of Christendom during these years is indeed heart sickening. Each of the rival Popes declared readiness to yield to the other in order to promote the peace of the Church, but each was only self-asserting at heart; and thus the so-called heads of the Church weakly advanced and retreated while their supporters contended.

Thoughtful minds in all nations were aroused to ask what these things meant; where authority resided and where the Voice of the Holy Spirit was to be heard. The Universities pronounced opinions as official bodies. A General Council was largely demanded, but it was asserted on the other hand that the Pope (who was he?) was superior to the Council. Thus time wore on. At length, in 1409, a Council was summoned at Pisa, which deposed the then reigning Popes, Gregory XII and Benedict

XIII, and elected a Pope of Rome who is known as Alexander V. He lived but a few months, and his successor, elected by a few of the Cardinals, became John XXIII. As neither Gregory nor Benedict accepted the sentence of the Pisan Council, we now behold the anomaly of three Popes—three supreme heads of the Church, each, as such, according to the invention of our own age, of necessity, infallible!

Since the Œcumenical Councils, Councils had been national. Now, at the close of the year 1414, was opened, the Council of Constance, which claimed for itself the title of General, and which among the thousands of ecclesiastics reckoned as present, numbered representatives from all the nations of Western Christendom, and also the patriarchs of Constantinople, Antioch and Jerusalem. Of the claims of this Council to the title which it assumed we will speak later, as also of its effort at reform.

Its work, with which we, at present, have to do, is its disposal of three Popes, and its election of a fourth. During its continuance of four years, it deposed and imprisoned John; it accomplished the resignation of Gregory, and his acceptance of an inferior, though elevated position; it persuaded the supporters of Benedict to renounce him; it then elected a layman, who having been ordained Deacon, Priest and Bishop, on three successive days, was anointed as Pope, under the name of Martin V.

Thus it pleased God to postpone the threatened downfall of Roman usurpation. But Rome's power, though apparently restored, was hopelessly shaken. The independent existence of National Churches in the enjoyment of their own rights, was only delayed.

From the rear of the gloomy Cathedral of Avignon, the eye commands the same extensive and beautiful view that, by a strange yet common perversion of the glories of nature, helped to enervate the luxury-loving and sin-laden Popes and Priests of the days of the "captivity" and the Great Schism; but the old Papal Palace is now used as barracks, and the Papal Mint for fire-engine houses. —"C." in *Young Churchman*.

NOT SUFFICIENT.

Much has been said of late about education preventing crime; that criminals come from a strata of society uninfluenced by education; so that many persons are under the impression it is true, and all the country has to do to prevent crime is to cure illiteracy—that being the new name given to this *panacea*. We shall not be supposed as objecting to people being taught all that is to be learned, and if together with mental there was moral training, there would be more hope of education being a prodigious aid in preventing crime. But all the *moral* training in the world would not prevent it. For it goes upon the supposition that the knowledge of law, whether human or divine, makes men better. But this is not the teaching of St. Paul. All that law can do for men, he tells us, is to give the knowledge of sin, and to make sin appear the more sinful. There is no curative virtue in knowledge. What is wanted is not head knowledge, but more of that divine Spirit which is given to the believer in Christ to help him; so that when he knows what is wrong he may shun it. Nothing but the gospel is going to make men better; and the sooner we reach this conclusion the more likely of all becoming better, provided we accept the divine aid offered to us.

But the facts are not such as have been so often stated. Here, for instance, are the criminal statistics of Paris; from which we draw different conclusions about education tending to prevent crime:

First—That 26,000 persons of the class wholly illiterate furnish five criminals.

Second—That 25,000 of the class able to read and write furnish six criminals.

Third—That 25,000 of the class of superior instruction furnish more than fifteen criminals.

Fourth—That the degree of perversity in crime is in direct ratio with the amount of instruction received.

Fifth—That in the departments in which instruction is more disseminated crime is greatly more prevalent—in other words, that morality is in inverse ratio with instruction.

Sixth—That relapse into crime is much greater among the instructed than the non-instructed portion of the community.

We take these statistics from the *New York Herald*, which must have gotten them from trustworthy sources; and if correct, then statistics themselves prove that there must be something more to prevent crime than so much instruction, whether in private or public schools.—*Southern Churchman*.

CHRIST THE REVEALER.

If we believe in a living God, Creator and Preserver of all mankind, we should expect him, in sending us a Gospel, to make that Gospel suitable and appropriate to our necessities. We are dwellers on an earth sorely disfigured and distressed by two evils; of which the one is death, with all its preliminaries and accompaniments and consequences of suffering—and the other is sin. Can we imagine any interposition that could go to the root of these evils without revealing to us a free forgiveness, and secondly revealing to us an open heaven? Yet even these revelations would not have quite sufficed for us if they left us without a third—a revelation of sympathy; which cannot be without a Person, able to feel because He has Himself suffered in all points like us ever unto death, and yet is not dead now, but alive after dying to be the friend, the helper, the Saviour of all who come unto God by Him. To one who believes in God as a God (whatever appearance may be against it) of power, and a God (however much He may veil and hide Himself) of love, it must seem probable that in interposing He would interpose suitably, and in blessing he would bless effectually—and if so, it turns for a testimony to the particular Gospel which offers itself in His name, that it is so exactly what we needed for the brightening of a darkened earth and for the comforting of each special dispensation of grief. "Thou ye sorrow not as men without hope for them that sleep in Jesus"—if this is Christianity, certainly it has a voice for us such as we are, and for our life such as we live it; and if so, there is a ring in it of the voice which created, and a token from the Paradise which was the home of our race.—*Dr. Vaughan*.

The only safeguard for the world comes from the remembrance, on the part of men, that they have a God and Father in heaven. Public opinion may, for a while, check lawlessness and vice; but what power except the Gospel can keep that opinion pure and steadfast?