THE OLD CHURCH OF ENGLAND AND THE NEW.

This excellent address was delivered recently by the Rev. John S. Vaughan, at St. Mary's, Moorfields, London:

"Every Kingdom divided against itself shall be brought to desolation." (Luke xi. 17.)

A large number of Anglicans accept the teaching of the Church of England, not as the result of reflection, or of the careful weighing of her claims, but from the mere fact that they have been born into that religious system, and have inherited that special form of faith. They accept it and follow it, very much in the same way in which they accept the unwritten codes of social life; or in which they follow the fashions and customs of their own time and country. A gentleman in town wears a top silk hat and a stiff starched collar, without any special regard to taste, or comfort, or convenience, or personal liking, but simply because "it is customary," and "others do it," and "my father and grandfather did the same before me," and so forth. They find themselves the inheritors of such fashions and they simply follow their progenitors. Well, it is very much the same with regard to religion. They make no more difficulty about the Thirty-nines Articles, or about the spiritual supremacy of the Queen, than they do about wearing boots and shoes, because it is a custom they have followed ever since they could walk.

THERE CANNOT BE SEVERAL TRUE CHURCHES.

When, however, in mature age, a large number begin to turn the matter more carefully over in their heads, and to study the origin, progress and actual condition of the Church of England, many begin by feeling very uneasy, and end by leaving her communion altogether (*vide* "Rome's recruits"). It is not as though there could be several true Churches. The very nature of Truth absolutely precludes such a possibility. Truth is essentially exclusive, and one. Thus, once admitted that twice two make four, there is no possibility, however amiable we may be, and however much we might wish it for the sake of our friends, that it should likewise made three or five. The same awkward fact holds good of religious truth. Hence, it is impossible to say that the Anglican Church is true, without declaring at the same time that it is the only true Church; which is just a little too much for any sane mind to swallow. The present Anglican Church is essentially insular, and, as Macauley remarks, "as purely local as the Court of Common Pleas," and must strike anyone (unless he thinks Great Britain to be the whole world) being as singularly unlike that Church which Christ founded to teach "all nations," and embrace the entire world. Its very name "Church of England," should arouse suspicion and stir up misgivings, unless the English at home and in the colonies have the exclusive monopoly of salvation. Then its extraordinary human and worldly character becomes positively startling to any man who considers it with an unprejudiced mind.

THE CHURCH OF ENGLAND A POLITICAL INSTITUTION.

Last Sunday I mentioned some statments made by Sir G. Osborne Morgan (himself the son of a Protestant vicar). To-day I will quote some more of his reported words: "What," he said, "was the Church of England, as by law established? He would answer the question in the words of the highest legal authority in the land. 'The Established Church,' says the Lord Chief Justice of England, 'is a political institution established, created, and protected by law, absolutely dependent upon Parliament'. . . . When the Established Church said 'Orthodoxy is my doxy, and heterodoxy is everybody else's doxy,' it could not claim, like the Church of Rome, a Divine mandate, but only a Parliamentary mandate, for the assertion. Puseyites of the last generation, or the Anglo-Catholics, as they call themselves, insisted that the Church of England was the only true Church, and that the Church of Rome was nothing but a corrupt and heretical departure from the same primitive Church. But, the Baronet goes on to remark, "when they came to look around them, and saw from one pulpit a man preaching Calvinism, and another Deism, and found that their only protection against errors was a human tribunal—viz., the Privy Council—upon which Jews and even infidels might sit, every one of them who had a grain of honesty went over with Cardinal Newman to the Church of Rome—a Church which at least rests its claim to infallibility on something higher than an Act of Parliment or a judicial committee" (*vide* Manchester Guardian, September 21, 1893).

Mr. John Bulmer, B. D., once a well-known Anglican clergyman, late Fellow of Durham University, who is now a Catholic, was first led to inquire into the claims of the Catholic Church from the consideration of the purely civil and secular character of the Church of his baptism. I will quote his own words: "To myself (speaking as a Protestant) there seemed a reasonable doubt," he writes, "whether a Church (a) whose supreme governor was a lay person, (b) whose chief spiritual pastors, the Bishops, were selected by the Cabinet Ministers, (c) whose legislation in matters religious was conducted by the House of Commons, (d) whose order of worship and ritual was controlled by Acts of Parliament, (e) whose *cures* of souls were largely in the disposal of the squirearchy, and not seldom matter of exchange and barter—whether a Church thus permeated with secular influences sufficiently corresponded with that unworldly constitution contemplated by our Lord and His apostles. I say nothing of its lack of all definiteness of authoritative teaching on many vital points of doctrine, or of the fact of its being divided against itself into fiercely contending factions" (*vide* "Protestant Teachings and Catholic Claims," p. 6). These and similar reflections predisposed this Anglican clergyman towards inquiry. And as a result of his inquiry he, with very considerable sacrifice, left the City of Confusion and entered into that home of true peace, to be found only where Christ reigns and rules through the person of His Vicar, the Sovereign Pontiff, into that home where there is indeed but "one fold and one Supreme Shepherd."

THE POPE SUPREME IN SPIRITUALS IN OLD ENGLAND.

Now this essentially secular character so unmistakably stamped upon every feature of the "Protestant Reformed Religion as by law established," dates only from the sixteenth century. Before Henry VIII.'s tyrannical reign the sovereigns of England were supreme, and justly so, in all temporal and secular affairs, but not in spiritual or ecclesiastical. The ecclesiastical government and authority of Christ's Church—and, observe, Christ's Church can be but one throughout the world—was recognized to be where Christ Himself had placed it, viz., in the hands of Peter. "Upon this Peter (rock) I will build My Church." The keys, the symbol of jurisdiction, and of the power of loosing and binding, were given by Christ, not to any merely earthly king, nor even to all the Apostles, but to the prince of the Apostles alone. "To thee will I give the keys of the kingdom of Heaven. And whatsoever thou shalt loose on earth, shall be loosed in Heaven, and whatever thou shalt bind, shall be bound in Heaven." St. Peter and his successors were to be in all ages the principle of unity.

If England up to the sixteenth century believed in and openly acknowledged, and publicly professed, the doctrine that the Pope is the supreme and divinely-appointed head and ruler of the entire Church spread throughout the world; and if the Church of England to-day believes just the opposite, and has repudiated and rejected that same doctine, and now declares the temporal sovereign to be her supreme spiritual head, then there is no continuity of doctrine between the old and the new. A chasm divides the two Churches. They differ in what is vital and essential. They are separated by a gulf that no ingenuity, no subtle argument, no special pleading can ever bridge over.

FOLLY OF "THE CONTINUITY" THEORY.

This is so obvious that one is at a loss to know how to account for the "continuity theory" ever arising—still more for its finding advocates among men of learning, education and position.

Bear in mind that we are here concerned merely with doctrines, creeds, religious observances, and, above all, with ecclesiastical government, and not at all with mere external and material possessions. Take a parallel case. When Pagan Rome was converted to Christianity, the convert Christians in many cases transformed the Pagan temples into places of Catholic worship. But, because these converts, both before and after their conversion, occupied the same territories, lived in the same towns, and retained and utilized the self-same buildings, we cannot, upon that ground, argue that there was any real "continuity" in doctrine or creed between Paganism and Christianity? So, for a like reason, when the Reformers took forcible possession of the Catholic cathedrals, churches and of the abbeys and abbey lands, and clothed themselves with the spoils of the monasteries, we can no more conclude that they were of the same ancient faith as the priests and monks whom they turned adrift, transported, or hanged, than we can argue that the wolf is of the same nature and family as the sheep, on the ground that he has slain the sheep and now wears his fleece. No! He is as much a wolf as ever—if possible, more so.

We are perfectly well aware that the grand old English Cathedrals, such as those of Bath and Wells, of Canterbury and Durham, of Gloucester and Hereford, of York and Ely and Worcester, and Lincoln, Salisbury, Winchester, and Norwich, and many more (though designed by Catholic artists, built by Catholic laborers, and paid for by Catholic gold) have been appropriated by that "Protestant Reformed Religion established by law," which English sovereigns, in their coronation oaths, have solemnly sworn to defend. We need no one to tell us that the Universities of Oxford and Cambridge, together with the moneys and emoluments, and the sums left as bequests for Masses, and a vast number of other things of a material and pecuniary value, which once belonged to the pre-Reformation Church, were forcibly taken over, and have now become the property of the post-Reformation Church. But, dear brethren, these things are but the mere externals—the outward garments. The true religion and sterling faith of the pre-Reformation Church, in a word, that which constitutes its very essence, soul, innermost spirit and life, that has not descended to the English as a nation. The wolf has got the fleece. True! But the heart and the brain and the character and personality are still those of the wolf, and can never be anything else.

ANGLICANS HAVE CATHOLIC CHURCH PROPERTY BUT NOT CATHOLIC FAITH.

But how comes it that this, notwithstanding, we find some Anglicans still contending for "continuity of doctrine" in the very teeth of the clearest historical evidence to the contrary? The reason is that many interpret history as they interpret Scripture, i. e., according to the manner in which the facts may affect their own particular interests and position. We cannot but feel that the upholders of the theory, whether consciously or unconsciously, are not impartial. On the contrary, they are so strongly biassed in its favor that they flatter themselves that they see proofs where no proofs exist. We may apply to them, with the alteration of a single word, what Shakespeare says of the jealous: "Trifles light as air, are to the biassed, confirmation strong as proofs of Holy Writ." Anglicans clutch at this theory as a drowning man clutches at a straw. They cling to it because it is essential to the maintenance of their position—I might say, almost to their very existence. It may be an improbable theory; it may be an impossible theory; it may be a theory which history, loud and trumpet-toned, emphatically denies and contradicts—a theory derided and scouted and laughed at by the overwhelming majority of Christians and non-Christians throughout the world. What of that, so long as it is essential to the position of the local Church that defends it! In sheer self-defence, and in virtue of the innate instinct of self-preservation, these infatuated people close their ears to every argument, and remain blind to the most unassailable evidence. They have ears, but hear not; eyes, and see not, for the simple reason that they really cannot afford either to see or to hear. To do so would be to admit themselves to be in the wrong. To give up "continuity" is equivalent to affirming that their Church is less than four hundred years old; it is implicitly to admit that it is not the Church of Christ, for the Church of Christ was established more than a thousand years earlier, and, if not the Church of Christ, then not the true Church at all. Further, it is to confess that they have no right to the dowries and emoluments and ecclesiastical legacies and Church lands. No! No more than a supposed heir to a property has a right to that property when it is discovered that he is, after all, no true son at all, but only an intruder.

The realization of these and many other consequences puts religious minded men in a position in which we can no more wonder at their clinging to any vestige of an argument and to any shred or shadow of a proof than we can wonder at a drowning man clasping and snatching at any floating straw or drifting seaweed that chances to come within his reach.

But, even in spite of all temptation, so clear and irresistible is the evidence against the continuity theory, that the more clear-headed and honest, even of Anglicans themselves, feel constrained, *coute que coute*, to admit that there has been really no "continuity" in the Church of England at all. They admit, in a word—and the admission, being so contrary to their own interests, is of quite exceptional value—that the Church of England as now existing is radically different from the Church of England of four hundred years ago—that, in fact, the present Church of England started into existence only as late as the sixteenth century, and was the creation of such amiable and saintly heroes as Henry VIII. and his bastard daughter, Elizabeth.

Did time permit, I would read out to you quite a number of extracts which I have made from non-Catholic authorities upon this point. But if you will bear with me I will give you just one as a specimen of the many others I hold in my hand. The one I select is from the *Contemporary Review* under date November, 1892, page 739. It is by a well-known and highly-esteemed Protestant historian, Gilbert Child. "We find," he writes, "the two best accredited organs of the High Church party (I suppose he refers to the *Guardian* and the *Church Times*) admitting, with a candor which was almost cynical, that, after all the research of recent times, and unearthing of original letters, and publishing or re-publishing of State papers and official documents, it at length comes out that the old beliefs about the history of the Reformation are, with few and slight modifications, the true beliefs; (it comes out) that the pre-Reformation Church in England was at least as Papal as it was elsewhere (*e. g.*, France, Spain, Italy, etc.), and that the changes made in the sixteenth century, so far from being made by the Bishops and clergy, were made in the teeth of their most strenuous opposition; that the Reformers had no care to preserve that continuity which is now generally understood by the phrase, Apostolic succession; that the views of modern High Churchmen were not held at all in the early Reformed Church of England; and that the principles of the Reformation are (now) more honored in the breach than in the observance."

The above words from a historian like G. Child, whose familiarity with the old documents and manuscripts and contemporary writings in the British Museum, Record Office, and elsewhere, is well known, and who has made this period his special study, are full of force and power. They show what a scholar and a Protestant thinks of the new theory, and how void it is of all solid foundation. I must not detain you longer by reading extracts from any more authorities. Next Sunday I will give you some evidence of the Papal power and jurisdiction in this country before the days of the Tudor dynasty, and you will see that England was Papal to the very core—if she differed in this respect from other Catholic countries at all, it was by being even more loyal and more devoted to the See of Peter even than they were.

THE CATHOLIC CHURCH, FROM A METHODIST MINISTER'S STANDPOINT.

The Rev. A. M. Courtnay, of Allegheny City, in a late lecture on this subject, paid the following tribute to the Church:

"I have nothing but words of charity for the Roman Catholic Church.

"First, the name Catholic is admirable. It means universal. It is the expression of the Lord's aspiration that all the Churches may be one. But the word Roman is absurd. It cannot be Roman and also universal. There is a better word, Christian. But the Roman Catholic Church, more nearly than any other on earth, represents this universality. These Church divisions are shameless and useless. It is an inestimable waste of energy in Christian effort—a burning, blistering shame on Protestantism. The world owes an everlasting debt to the Roman Catholic Church for the preservation of the noblest art and architecture the world has ever produced. The music of the hymns you have heard to-night was written by monks, and I have seen in Catholic books of devotion John Wesley's and Toplady's hymns. Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought to thank God that in many regions this Church can hold masses of men, whose sudden release from this bondage would threaten society. I honor the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and its staunch opposition to divorce. Lax divorce laws are the nation's curse.

"Again, the Catholic Church never turns out her children. She takes them as babes, and though they may become the veriest outcasts, she welcomes them to her sacrificial grace whenever they may care to come. She prays for him, degraded as he may become. I wish we had some such hold on our people. The Roman Catholic Church is exceedingly wise in its exclusiveness. It has a place for its scholars, orators, musicians and executive brains in the Church.

"The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, but the lines of the Popes go on."

The only dead fly in this ointment is the use of the word "bondage," in reference to the Church's control over her members, and the suggestion that if released from this bondage they are dangerous. All men are more or less dangerous when released from the restraint of law, and the Catholic is not an exception. The Catholic Church is a bondage only in the sense that all law and order, even Christianity itself, is a bondage.—Freeman's Journal.

Napoleon Hearing Catechism.

In a bare and miserable apartment at Auxonne, with some books, papers, a dry-goods box and two chairs, adjoined by a smaller room, even more pitiably unfurnished, lived Napoleon and his brother, Louis, who were to be Emperor and King.

The cost of this bare lodging, their food, and even their clothing, had to come from Napoleon's pay as a sub-lieutenant—58 cents a day.

"Bonaparte himself," says De Coston, "used to prepare the broth off which he and his brother dined philosophically.

Twenty years later, when Napoleon had occasion to complain of Louis, he said to Caulaincourt: "That Louis, whom I educated out of my pay as a sub-lieutenant — God knows at the price of what privations. Do you know how I managed it? It was by never setting foot in society or in a cafe; by eating dry bread, and by brushing my clothes myself, so that they should last longer."

A tailor's bill of this date, upon which Napoleon secured and noted a reduction of 4 cents, is extant.

In his spare moments Napoleon would teach Louis and hear his catechism in preparation of his first Communion, and sometimes the two brothers would walk twelve miles to Dole and return, that Napoleon might correct the proof sheets of a political pamphlet, and call upon his old chaplain of Brienne, Father Charles.

The altar before which a Catholic has spent many days from infancy to old age is inexpressibly dear. Before it baptism was received; there the act of contrition was made before the first confession; there the happiness of the first Communion was enjoyed; there the Holy Ghost was received in confirmation; there the sacrament of matrimony brought out the fullness of life in linking two hearts together; before it the blessed remains of loved ones have been laid to receive the final absolutions; before it one's own lifeless body will come some day for the holy water and the incense preparatory to interment. So, from the cradle to the grave, the soul's life of the Catholic is associated with the altar of the parish church.

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A BOOK FOR ALL TIME.

Few Catholics can be found who have not heard or read of "The Imitation of Christ." It has been the companion and solace of many, not only in the Church, but outside. We have heard of generals carrying this little volume into battle, and when opportunity came of gaining a brief rest, stealing away to some retired spot to read a chapter. There is so much wisdom stored up within the covers of the small book that it would seem that nothing had been omitted of counsel or admonition. The life of the author of the "Imitation" is but little known. Thomas Hammerken is his real name. He was born in 1380 in the town of Kempen, not far from Dusseldorf, in the diocese of Cologne. His parents were poor, but managed to send their children to school. The youth was called, after the custom of the time, "Thomas from Kempen," and this title clung to him ever after. No one speaks of Thomas Hammerken, but Thomas A'Kempis is a name celebrated all over Christendom.

Thomas A'Kempis entered the Augustinian order and was ordained priest in 1423. He led a holy and retired life and devoted much time to the education of youth. He lived to be ninety years of age, and during his long and busy life wrote many books, but the "Imitation" is the one which has made him famous and endeared him to us all. No book outside of the Bible has been so widely circulated, nor has any work been translated into so many languages. Every Catholic should own and read the "Imitation." The fourth book alone is a treasury of holy thought. It is devoted to the Blessed Eucharist, and as a stimulus to devotion before and after Holy Communion it has no rival.

Our separated brethren, who have given this little volume a prominent place among their devotional works, must find it difficult to ignore the fervid sentiments with which the fourth book overflows. No doubt they have "expurgated" editions for their especial use. The author's meaning is too clearly evident to admit of any ambiguous interpretation. Once the reader tastes the wholesome sweetness of the "Imitation," the book will become a necessary companion and friend, in the light of whose wise counsels many troublesome problems will be solved, burdens will become lighter, and religion will become the guide and moving principle of daily actions.—Catholic News.

Had Time to Grow.

An English clergyman was preaching in a country town in Scotland.

He had as his subject "The Prodigal Son." "And the prodigal son went away from his poor old father and remained in a far country for years and years, and his father mourned his absence for years and years. But after years and years he came back to his poor old father, and his poor old father said unto his servants, 'Bring forth the fatted calf which has been kept for my son these years and years."

An old farmer in the audience could contain himself no longer. "Yer a le'er, it wud hae bin a coo," he exclaimed.

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