

CARDINAL MANNING ON THE ENGLISH CHURCH.

WE gave last week a stirring passage from the Bishop of Southwell, who exposed therein a number of current delusions in regard to the Church. A sermon was preached in October at Chiswick by Cardinal Manning, in which he admits with a groan, that the English Church was not under the control of Rome for four centuries prior to the Reformation! The Cardinal said:—

"Every Saxon king who ascended the throne took the royal oath, the coronation oath that he would observe with judgment all the liberties of the Church. This period represented the whole spirit and the whole life of King Edward. In the second period, what was it? Saints became few. I hardly venture to say how many have been found in these four hundred years. I have tried to count up and I have only found some twelve or thirteen. Some might find more, but compared with the saints of the Saxon period they are like the scant stalks of wheat, here and there, as compared with the well-sown field. In these days no council could be held without the permission of the king, no canons could be sanctioned without the royal assent, no tribunal could excommunicate the servants of the king; no Bishop could be elected without the royal nomination or permission to elect; the patronies of the poor were seized. There was continued legislation growing more and more severe against the liberty of the Church, until at last that period was summed up, and it was summed up in Henry VIII. This is a dismal story; England was a vast monarchy: it became a great commonwealth and it became less and less and less in the Kingdom of God till at last it was separated from Henry the Eighth's time—Christian world of the last period—what shall I say? I can only say this, that the bondage of the previous four hundred years which royal edicts and Acts of Parliament had inflicted, no longer exists."

We must understand that when the Cardinal says "Liberties of the Church," he means the liberty of the Papacy to rule the English Church! No doubt to Cardinal Manning the history of England is "a dismal story." Referring to the secular power of the Papacy which caused it to have such a vast influence over all national churches, the Bishop of Southwell said in his address already quoted:

"The mediæval Pope was a commanding outsider, and kings, bishops, nobles, monks, when English laws were against them at home, or when they wanted extraneous help for some violation of law, would each in turn go and ask the Pope. The Conqueror, before he was an Englishman, went and asked the Pope, when he wanted to conquer England. Stephen went and asked the Pope when he wanted to usurp the throne. Henry II. went and asked the Pope when he wanted to conquer Ireland. And when John was rejected by England he went to the Pope and gave him what he had not to give. In like manner, lesser people in

chapters, sees, and monasteries, when they were beaten at home, went to tell the Pope. But they got little by it. England, Church and nation, spoke plainly enough. The Conqueror filled England with foreign ecclesiastics, who had paid allegiance to the Pope in other countries, and brought their ideas with them, but the Conqueror said, 'Fealty to the Pope I never promised, and my predecessors never paid.' The Constitutions of Clarendon spoke as plainly in Henry II.'s time as the Act of Supremacy in Henry VIII.'s, that there was no appeal for clergy any more than laity from English law to foreign Powers. Magna Charta was the protest of freedom for the English Church from Papal legates, as well as for English people from violation of rights. Henry III. certainly desired the Bishop of London to acknowledge a Papal legate, and when he said "He would sooner be hanged than that the liberty of our Church should be subjected to seek our overthrow," Henry III. said he would go to the Pope, but the Bishop spoke the temper of England all through the ages of Papal aggression, "King and Pope may be stronger than I, and take away my Bishopric, but if they take away my mitre they will change it into a helmet." Three centuries of foreign ecclesiastics, and monasteries, divers wars and factions, spread Roman ideas more widely in England in the days of York and Lancaster, till they woke reaction into Reformation; and the culmination of those ideas in Henry VIII., the one real Papist King before the Great Rebellion, presents in the story of Wolsey's elevation and fall a parable of Papal aggression in England, in the false motives that acted in high places both for and against it, in the general popular and clerical denial of it, in the martyrdom of highest characters for it or against it, according as to how motives were against or for it, in the final fall when final issue was joined. The Reformed Church of England made no innovation in doctrine or system, like reformed Churches on the Continent. What she did at the Reformation was this—she returned from foreign mediæval innovations to the earliest English Church principles; she restored her early Sacramental doctrine; she began again to translate the Bible; she revived married parish clergy; she asserted the national union of Church and State, and repudiation of all foreign interference, all which were marks of the original churches of Saxon England.

BOOKS RECEIVED.

We have received the following, more extended notices of which will appear as opportunity occurs.

THE PHILOSOPHY OF THE SUPERNATURAL. By the Rev. Dr. Platt, Rochester, N. Y., being the Bishop Paddock lectures for 1886. Published by Dutton & Co., 81 W. Twenty-third St., New York.

CHRISTUS CONSUMMATOR, some aspects of the work and person of Christ in relation to modern thought. By the Rev. Brooke Foss Westcott, D.D., Regius Professor of Divinity, Cambridge. Published by Macmillan & Co., New York.

THE CONQUEST OF MEXICO. By W. H. Prescott. Vol. II. Published by John B. Alden, New York.

ALDEN'S CYCLOPEDIA OF LITERATURE. Vol. IV. John B. Alden, New York.

THE STORY OF CARTHAGE. By the Rev. A. J. Church, M.A., Prof. of Latin in University College, London, Eng. Richly illustrated. Williamson & Co., 5 King St. West, Toronto. Patnam & Sons, New York.

SHORT STORIES FROM THE DICTIONARY. By Arthur Gilman. Boston: The Interstate Publishing Co. May be had of Williamson & Co., Toronto.

THROUGH A MICROSCOPE. By various writers. Boston: The Interstate Publishing Co.

ENTERTAINMENTS IN CHEMISTRY. By the same Publishers.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. The Epistle to the Ephesians with notes by Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. Rowsell & Hutchinson, King Street, Toronto.

EVENINGS WITH THE SACRED FACTS. By Frederick Saunders. Revised and enlarged edition. Published by Randolph & Co., 900 Broadway, New York.

HOURS WITH THE BIBLE, or the Scriptures in The Light of Modern Discovery and Knowledge. By Cunningham Geikie, D.D. In six vols., 12mo, Brevier Type, many illustrations and notes.

JOHN WESLEY'S REASONS AGAINST A SEPARATION FROM THE CHURCH OF ENGLAND. Printed in the year 1758, with note by Bishop White who received a copy from Charles Wesley. Also a note from Charles Wesley, adding his testimony to the reasons for not separating. Reprinted by Thomas Whittaker, N. Y. For sale by Rowsell & Hutchinson, Toronto.

THE CHURCHMAN MAGAZINE, for October.

THE ENGLISH CHURCH REVIEW, October.

THE AMERICAN CHURCH REVIEW, October.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

AMHERST ISLAND.—On Friday the 5th inst., twenty-four young persons, half of whom were males, were confirmed in Christ Church by the lord Bishop of Niagara. The little church in which the service was held could hardly accommodate the congregation which assembled to witness the interesting and solemn ceremony. Long will they and especially those who received the laying on of hands, remember the impressive and heart searching addresses of the good Bishop before and after the act of confirmation. May they not only remember but carry the precepts out in their lives. The service was well sustained by the congregation and choir. All those just confirmed and a large number of the congregation remained to partake of the holy communion. The Rev. Mr. Christie, of Wolfe Island, was present and assisted. The Rev. W. Roberts, Mus. Bac., wore for the first time the handsome hood of his degree, a distinction which he so diligently sought and has so successfully obtained. The number of candidates presented for confirmation shows him to be laborious also in the work of his ministry.

PRESCOTT.—The annual harvest festival of St. John's Church was held in this church on the 17th Sunday after Trinity. The church was beautifully decorated with fruits, flowers, and grain, by some of the ladies of the congregation under the direction of Mrs. French. Sermons appropriate to the occasion, were preached both in the morning and at evensong, by the Rev. W. Lewis, rector of the parish. Holy communion was celebrated after matins, and about seventy partook of the holy feast. The hymns and chants were finely rendered by the efficient choir. A pastoral letter had been addressed to each individual member of the congregation on the financial position of the church, and the response to their pastor's appeal was an offering of \$230, a substantial proof of the regard in which he is held by the people after ministering among them for nearly thirteen years. The Woman's Auxiliary of this parish is alive and active, and has for some time been engaged in preparing a box of clothing, etc., for one of our missions in Muskoka.