PROTESTANT CONTROVERSY.

XXI.

Our own doctrine of allegiance is a modification of the later English doc-trine. It is only with the history of trine. It is only with the history of allegiance in England, therefore, that we are specially concerned. Here we see the doctrine of allegiance in three stages. Down to the time of Elizabet allegiance is essentially personal, borne to the individual Sovereign rather than the State. Not that the elder Kings of England were ever absolute monarche in the full sen can hardly be said even of Edward IV. can hardly be said even of Edward IV.
Hopeless incompetency or tyranny was held a good ground of deposition, as we see in the cases of Edward II. and Richard II., besides the more complicated cases of Henry VI, and Richard III. Yet within wide limits the King was the State. The Crown had the initiative in everything. For the Sovereign the law was rather directive than strictly controlling. He claimed, and exercised, such rights of dispensing and directing, even without the sanction of Parliament, that a subject would have had a precarious resource in parliamentary right if arraigned for disobeying the King.

Before the Reformation, however,

allegiance to the King, though strictly personal, was confined and fettered by a wide scope of allegiance to the Church and to the Pope. This includ-ed a large range of matters which now, even in the most Catholic countries, State. The sudden fall of the papal authority, therefore, under Henry VIII., directed the two great currents of perallegiance into one channel. Henry, therefore-a man, moreover, of marvellous brutality, resoluteness strength of character and national instinet-became absolute Sultan, Pontiff and King in one, in a sense and meas ure unknown to his predecessors, and

incapable of being maintained at full height by his successors. Had Henry proclaimed himself an Anabaptist or Arian he would probably have been brushed aside. He himself never disputed the doctrine that it lay with Parliament to send up or pull down a king. Remaining, however, on the foundation of the three creeds, which, in the tumult of controversy, seemed to a large part of the English people all that remained certain, and proclaiming himself loudly a Catholic king, he, as joint heir of York and Lancaster, had small fear of dethronement. Even the Catholic insurgents of the Pilgrimage of Grace would not hear of deposing him. He, therefore, could safely require of his people, or of all whom he though it worth while to examine, a profession of abject and absolute approbation and consent to every one of his surg ing vicissitudes of doctrinal opinion. This they were to regard as an integral part of their personal allegiance to him. They were, as good Christians and good subjects, to be ready to receive Transubstantiation to day, to dis claim it to-morrow, and to receive it again the third day, as it should please the august Harry to decide. They were to accept each doctrine, in day and turn, as wholesome and Catholic teaching, with no thought of dis Those worthy nuns of Paris seem to us to have carried the doctrine of obedience to a very curious height, when they declared that if their Bishop condemned an opinion they would condemn it, and that if the next Bishop approved it they would apand that if the third condemned it they would condemn it again, and so on indefinitely. Such receptions and rejections would signify nothing at all. Yet this was the state

> shire to give his personal verdict for his daughter's guilt. Is it not curious to see the Ulster League still sticking in the melancholy mud of 1540? It says: The Queen, at her accession, speaks contumeliously of the Mass. Therefore a British soldier, as bound by personal allegiance to the Queen, has no right to do it honor. would have been precisely the logic of Henry the Eighth. And to this antiquated position the Ulster Protestants seek to bind the Catholics, generations after the law has receded from it

and righteousness. Whether she were gullty or innocent was a matter by the way. Mr. Froude has great intellect-

ual gifts, but the saving grace o

humor seems to fail him, when he

solemnly propounds it as conclusive

proof of Anne's guilt that her father,

and her asserted accomplices, did not deny it. What kind of Englishmen,

under Harry the Eight, would they

have been, to call that white which the

King was pleased to declare black? The Earl of Wiltshire and Viscoun

Rochford were not the sort of stuff out

of which a Thomas More or a John

Fisher was made, or a Prior of the Charterhouse or an Abbet of Glaston-

bury, not yet again a Bilney or a

marvellous condescension when the

King did not require the Earl of Wilt-

It was doubtless esteemed a

for all subjects of the Crown whatever Elizabeth took up her father's and her brother's work, but her sex re-quired her to pitch it to a somewhat lower key. A woman could not, with the faintest pretence of Scriptural right, call herself "Head of the Church Elizabeth, therefore, exchanged this title for that of "Su preme Governor of the Church of England." The title of "Head of the the support of Anglicanism with pre-

Church " has, it appears, never been esumed. Macauley, it is true, though he expressly mentions the surrender the title, currently flourishes it, but then between history and s piquant phrase Macaulay always dives for the latter. Doctor Thomas Fuller, who is a staunch Protestant, but a lover of truth, slyly remarks that "Head" truth, slyly remarks that sounds grander, but that "Supreme Governor " means more, which is very

By Elizabeth's time the doctrinal standards of the Church of England were tolerably well settled. This was fortunate for her, for here again her sex would rather have left her in the lurch had she plunged into the thick of the early controversies. She could not, like her father, have thundered out doctrinal decisions with pontifical resonance. It may be doubted whether Henry himself ever abandoned the Catholic doctrine of orders, whether he ever really held himself to be personally a priest or pope. It is hard, however, to know what to make out of some of the declarations of his bishops, above all of his primate, except that the universal priesthood of believers, including every grade of particular priest-hood, is embodied and exhausted in the Chief of the Commonwealth, leaving every other man, layman or priest, only that measure of competency to act in the Church which flows to him from this supreme fount of spiritual author-

ity. The ascription of such a far more than papal supremacy to a woman was of course quite out of the question. Elizabeth, therefore, contente with sanctioning regally that which the two Convocations had established sacerdotally. She took pains, moreover, to disclaim all pretensions to the priest ly character, and to reduce her claims to the "exterior episcopate."

As her claims to the personal allegi ance of her subjects in all matters civil and temporal remained quite as highpitched as her father's, and were even more sharply enforced, this evident abatement on the spiritual side opened the way to a decline of the religious power of the Crown almost as rapid as its astonishing growth under Henry. Yet as the interest in religion did not abate among the more deeply religious, their spiritual allegiance had either to revert to the ancient channels, or to The former impulse led to seek new. the more definite organization of the Roman Catholic party in England, the latter to the greater distinctness of the Paritans from the Elizabethan Anglicans. There was no longer any return possible to the fulness of Henry's spirit ual claims. His daughter had to conent herself with a curious mixture of severity and supplication. She pro tested (a thought that I take it never came into Henry's head) that she did not insist that her people should altogether agree with her in belief. Indeed, she insinuated that in belief she was rather to be counted in on the Catholic side. She pleaded, patheti-cally, and not without considerable force, that she had made provision for practical religious unity, and entreated her subjects to take advantage of her Unhappily for her, deepmoderation. ly spiritual natures are not easy bring into the control of secular natures in those things which belong Now Elizabeth was one to the spirit. of the most thoroughly secular characters in history. Strange as it may sound, in view of many things in his life, her father was of a far more deep ly religious temper than she. Could he have survived, in mental strength, till 1600, it is not impossible that he tion for community priests, or that the would still have held his subjects in apparent religious unity. No such thing was possible to Elizabeth. She had not enough religious depth for it She made it too evident, in a profound ly theological age, that she had rather of things in England for some twenty contempt of theological thought. Beyears, taking in the time of Edward
the Sixth. It was the same with doctrine or with practice. Anne Boleyn's ing what she was, it is a proof of extraordinary foresight and energy, that she succeeded in consolidating father was expected, on his allegi Anglicanism and launching it on a ance, to smile and bow when hi great career. To include the whole royal son-in law cut off his daughter's nation permanently in it was beyond head, and to regard it as a most sweet and gracious act of kingly compassion

Elizabeth's cruel murder of such a man as Edmund Campion, after hav ing granted him a personal interview, and after having received from him the explicit assurance of his personal allegiance, must be viewed as an act of desperation. She cared little for human life, but she can hardly, in contempt of the universal feeling that "the King's face should bring grace," have been willing to extinguish the noble life of this great English worthy could she have seen her way out of it The blood of his fellow Jesuit, Robert Southwell, that amiable genius, is not, perhaps, a deeper stain than others, but it is more conspicuous. Puritans she contented herself with the life of Penry and one or two more. may be doubted whether, on her dying bed, the blood of her single favorite and kinsman, Essex, though not unjustly shed, did not weigh heavier on her soul then all those deaths of torture to which she had condemned a multitude of Christian priests who could not set the voice of Elizabeth Tudor in the place of Catholic tradition. Yet she had to own that she was leaving English religion divided into three

hostile camps. This state of things made it impos sible to maintain in its original fulness the doctrine of personal allegiance to the English sovereign on the religious Plain fact was too strong against side. it. Slowly, therefore, it began to change into the allegiance to a legally established order. This change was promoted by the fact that the great Queen's successor, coming from Scot-land, had nothing to do with the establishment of Anglicanism, and had He now, it is true, threw himself into | fect the lives of Catholics.

cipitate vehemence. Yet it was as of something which he found, not as of something which he ordained. He ap-peared, in his adherence, rather as the first subject than as the sovereign of the realm. This change was permanthe realm ent, and developed slowly enlarging consequen

James the First was one of the most grotesquely ridiculous of human char Yet he first, of English kings, brought into glimmering view a consness that civil society, being instituted for finite and temporal ends, is hardly the best instrument for promoting either religion or religious unity. He himself was too weak to act on his own perceptions. He persecuted Catholics on one side and Puritans on the other. Yet, perhaps, the sense of the rights of conscience which he held and liffused never fell quite into abeyance. So also, as Professor Gardiner remarks, his aversion to plunging into the dreadful religious strife, which was laying waste the heart of Europe, was not mere poltroonery, but had a worthier root. Though in many aspects the most despicable of human creatures, this memory of him should be laid up

in his honor. The history of England between 1603 and 1688 is largely a history, beginning with religion, but extending ole round of life, of a conflic between the doctrine of supreme allegiance to the Prince and that of supreme allegiance to the Law. At the begin ning of this time a servile judge de "I have often heard that Rex is Lex, but I never yet heard that Lex is Rex." At the close of this long conflict English Protestantism rallied, against such judges as he, to the device of the Canon Law: Rex is Lex."

Charles C. Starbuck. Andover, Mass.

THE PARISH PRIESTHOOD AND NON-CATHOLIC MISSIONS.

BY REV. WALTER ELLIOTT.

Sometimes we hear things said which ndicate a doubt as to the capability of diocesan priests for missionary work with non Catholics. The parish clergy are often supposed to be, by both train ing and temperament, unfitted for ad dressing non-Catholics in public. As to training before ordination, there is no essential difference between that of a missionary and that of a parish priest. Both are to be Catholic priests and must be similarly educated; God has made the entire priesthood apostolic Zeal for souls is its fundamental trait.

Every priest by the sacrifice of the Mass is at least a missionary of prayer. He cannot say Mass without daily re newing his offering of himself with his great High-Priest for all the faithful, living and dead, and for the sins of the whole world. There are not two kinds of Masses, one for the missionar ies and the other for the parish clergy and as it is the Mass that makes the priesthood, the same is one and indivisible.

Hence, with the utmost propriety our parish priests in America and Eng land and Canada and Australia are called "priests on the mission," and no missionaries to the heathen can show more devoted zeal than is often found among our clergy engaged in the "ordinary" care of souls-if the care of immortal destinies can ever be called an ordinary vocation.

that there is no special grace and voca-tion for community prisate or that the Church of God could dispense with their services; above all, in the mak ing of converts they have a place second to none. We would not abate in the least degree from the high estimate of them universally entertained. But it is necessary to duly appreciate the office of the bishops and their priests, no less in the making of con verts than in the daily care of the whole flock of Christ.

The parish clergy are the greatest part of the standard priesthood of God's religion. To them the mass of the faithful look for everything, except confirmation from the Bishop and the very unfrequent spiritual exercises of mission," itself an auxiliary work in every meaning of the term, calculated to deepen the waters of the stream of grace which flows unceasingy through the divine channels of the parish organization. The best mission will hardly save a parish served by an incompetent resident priest; on the other hand, an efficient resident priest can entirely save his parish in spite of unsuccessful missions, though much more easily with the aid of a good mission given once in several years.

And as the training and the inspiration of the priesthood are one, whether for religious or diocesan priests—the sacred learning and the all holy sacrifice being identical, the Jospel and the Mass being one-so is the priestly heart one, that heart that throbs with love for the "other sheep. If a parish priest is equal to his voca tion, he never forgets non Catholics in his ministrations, he never forgets any immortal soul within his reach. He stands for Christ, and with Him he often says to himself, "Other sheep I have who are not of this fold; them also must I bring." He always has at least a few men and women under in struction, he always knows a few oth ers who are half converted and whom he cultivates and finally will bring in. Da mihi animas is the universal priestly motto; give me souls is the prayer always uttered by the sacerdotal heart. Let a priest but feel that noble thirst, and he becomes in time the strongest character, the ruling spirit in his town, and is as masterful been bred in a very different system. to save non-Catholics as to make per-

The great vow of the priesthood,

linking earth to heaven in priestly sanctity and making of the men of the altar heroes of Christian self-denial, makes them true orators also by cleansing their lips and hearts with the fire of holy mortification. No speaker can compare with him who has learned the art of persuasion from of the Teacher the tabernacle. The uses of this highes training are expended currently by the parish clergy upon the faithful, both in the confessional and from the pulpit, as well as in the sick room and by private admonition of sinners. there is an unexpended surplus of convincing force in every priest's heart, that divine depositary of God's treasures. Let him use it upon non-Catho lics, and in order to do so more effica ciously, let him notify his people that their priest is at the service separated brethren, not to hammer them with abuse but to draw them gently along in the odor of the oint-

ments of the Divine Bridegroom. Every one knows that when God's priest speaks of God it is a different thing from any one else's speech about God : it is the lion voice calling to pen ance and shaking the desert of the human heart, or it is the mother voice appealing to the wayward child, enticing it to a return of love. The voice of a Protestant minister is too often the shout of a fanatic or the babble of a worldling, and it is never more than that of one who has not been sent Our Catholic priests are sent of God the Holy Ghost to win souls, and they have His approval in every word they say for truth and virtue.

Low views of the vocation of the parish priest hurt the missionary spirit. A limited horizon of usefulness and a petty ambition to pick up the pennies and show a well-balanced account to the Bishop, this and only this, is some of sacerdotal times set as the end energy. Pennies and the getting of them have, let us admit, much to do with God's work, because that work must be properly housed in church and school and freed from debt. But the family of God is before his house; souls are to be got as the main work, and every other work must help this one on or fall into the black list of vain works. And as Protestants have souls and the one way established for saving them is Christ's Church, so that Church and it appointed ministry must be busy with its Founder's work. Its ministry, in deed; and that means particularly Church's ordinary ministry, the bishop and the diecesan clergy.

No country can be converted so as to be held in the faith after conversion except by means of Bishops and Bishops priests. - The Missionary.

A MASONIC EPISODE.

Two Freemasons were lately received into the Church at the same time. They had been instructed separately, but to facilitate matters they were to be received together. Neither one knew anything of the other besides the fact that they were both about to be received into the Church. When one was introduced to the other, the evening of the reception, they clasped hands and unconsciously gave the Masonic grip. Still, it was only thought to be accidental, and it was passed over for the time being. But to one during the baptism it kept constantly recurring, and after his confession was through and he met the priest who received him outside, he said: "Father, what religion was

"Episcopalian," said the priest. Then, as if satisfied, he went on to talk of those things. But the matter again came to his mind, and he asked again: What religion did you say Mr. So-

"Episcopalian," I said. Why do you ask? "Well, it is rather curious, but when he was introduced to me I am quite

sure that he gave me the Masonic

grip."
"I guess that is right," said the priest, "for, like yourself, he has had to renounce Masonry." Strange co incidence !- The Missionary.

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In the midst of the howinds and the roar

tempest-tossed waves tin the ship, sleeping. are beside themselves they see before them the gry sea will engulf the Lord and Master is asleep repose of the Redeem such a sleep is the imag and peaceful conscience. disturbed, though the en shaken to its foundation however, another terribl fore-runner of eternal de sleep of that soul whi hears the warnings of it is the sleep of conscien A rich man, living in of a mill, was so annoyed otonous rushing of the clacking of the wheels, at any price, to procure

the owner would not sel

rich man finally bought

matic organ which cont

sweet melodies. In this

achieved the end, for the ing louder than the creaking of the mill, he disturbed. As did this also do many sinners conscience rages and th like the rushing of the clappering of the mi that is for them a terrib an intolerable tormen surprising that they see at any cost? When minds them of their d death and eternity, they melancholy thoughts, an honest man! Beg ors, there are thousand Begone, faucies, later. Begone, follies, whether there is ano this! Who would pa what the priests say speak, seeking to smo ing voice of conscie succeed the more read themselves wholly to te From morning to night chase, labor and speci themselves body and so tractions of life. Or th the cup of pleasure, we smilingly presents t draught neve their lips, one round of sinful amusements suc until their conscience that is good. When the ital sins have become, bread, then sleep on, c is little hope of awake not astonished at this tians; this is only a laws of nature. The becomes finally acc battle smoke, the min of the earth, so far danger of death that h of it. Thus the sinne of time, is habituat transgressions and he the twinges of conscie But everything ha

> but not his last, or for the cry will last for Behold, dear Chri sad fate of those who slumber of conscienc this to ourselves by ing look into our unseen monitor wit science, still awake? warning voice when holy wishes to penet we, if we can truly tion in the affirmati good shepherd, it is who wishes to save o fortunate are you. no longer perceive conscience, if your asleep! Alas! it is that God has aband measure of your in that you are rapid wards eternal perdi erable of miserable mains for you? W you? Only one yourself on your l from the bottom of mercy on me, O If Thou dost not Father in Heaven,

the longanimity of Go

ed sinner may be cor

tain animal in Tyrol.

mouse. While still a from its winter bur

brought to the kitche not before the knife

So it is with the im

sleeping, as it were,

and he awakes not

before the judg

There is no hap like that of a disp by the happiness no joy to be compa no sorrow that is for it is the bal There is no inheri leave her children good to others. wealth can buy, ambition can sec art and scenery, of health, and the of mental creation this pure and hea

me, until my co

And if it will not h

grace, take the se

take the sword an

better to suffer her

in hell. Amen.