

the Church is said to want—sensible, sober, temperate persons to guide it through the channel of no-meaning, between the Scylla and Charybdis of aye and no." Again, "Oh, my mother, whence is this that thou bearest children and yet darest not own them? How is it that whatever is generous in purpose and tender and deep in devotion falls from thy bosom and finds no home within thine arms?" One of the sweetest and most solemn voices in our own Church has just told us that the Church of England lost the splendid intellect and glowing

#### SPIRITUALITY OF JOHN HENRY NEWMAN

because he desired a mode of life which seems nearer the ideal of the New Testament than what he called the "snug and comfortable" life of the English Church and its vulgar success in making the best of both worlds. The Church of Rome attracted him in spite of her errors and her crimes because, more conspicuously than the Church of England and more conspicuously by virtue of the very principles which, in the proposed Brotherhoods, we would fain evoke and utilize, she has been the mother of saints. In the Order of Philip Neri he found a brotherhood such as the Church of England could not offer him. When, a year ago, every voice was raised to canonize Father Damien, his Romanist friends wrote: "To those outside the Church (such is their arrogant phrase) such a life appears more wonderful than to us who are its members." We know that there are hundreds and thousands of priests and *religieux* whose sacrifice is no less perfect than Father Damien's, and whose complete surrender of all earthly comfort is as great as his. Nothing has been more absurdly vilified in our proposal than the necessity of a brief celibacy as a temporary sacrifice, no greater in reality than already exists as a necessity of circumstances. Yet Bishop Lightfoot called it "a denial of history" to question that celibacy is just as sacred a thing as matrimony, and that in some works it is indispensable for success. And the ardent love of Newman was fascinated by a spirit which made

#### THE SPIRIT OF CELIBACY

a mere matter of course to thousands as a condition of systematic ministration to the bodies and souls of men. The great regenerative movements at the most decisive crisis of Church history are the work of Brotherhoods. In the third century brotherhoods of hermits saved the Church from lethargy. In the sixth century Brotherhoods of Benedictines prevented her from being overwhelmed by the deluge of barbarians. In the 13th century, in a wealthy and easy church, whose symptoms were fatally like our own, the *fratres minores* of Francis of Assisi supported her collapsing pillars by taking Christ literally at His word. Exceptional complications demand exceptional efforts. We have had martyrs in foreign mission fields—a Charles Mackenzie, a Coleridge Patison, a James Hannington; but in home work what clergyman has achieved what layman Thomas Clarkson did for the slaves, and John Howard for the prisoners, and General Gordon for his ragged waifs and strays, and Lord Shaftesbury for every class of the wretched and the oppressed? If we cannot do the work as individuals, can we not attempt it in

#### BROTHERHOODS,

strengthened by a corporate unity, organized for a common purpose, fired by the infinite interior reflections and refractions of a common and disciplined enthusiasm? The way in which the proposal has been received is sadly ominous. It was made most unobtrusively, in deep humility, in absolute sincerity. Dictated by experience, based on conviction, it sought at every step the most authorized sanction. Yet, on the one hand, it has been called "mischievous nonsense, retrograde folly, treachery to the principles of the Reformation, a party manoeuvre," of which I have been used as the

insignificant cat paw, "an allurement to young men to the vanity of playing at being monks, and a cheap plan for providing curates." All this matters nothing, but, on the other hand which is far more fatal, it has only secured a barren approval of a cold assent. I dread two things for the Church of England—(1) The one is lest she should be paralysed into inactivity, where action is imperatively needed, by the jealousy of parties, or should only grant to party zeal what should be the offspring of a splendidly united devotion to the cause of Christ. If this work ever be carried out by one party only, it will be due to the supineness and the suspicion of all other parties. Not once or twice only in English Church history has party jealousy maimed the energy and impeded the blessing of The Church, yet nothing could be less tinged with party spirit than a suggestion avowedly so elastic that, retaining its great motive power of self-sacrificing whole-heartedness, it may be moulded and utilized by the extreme Protestant no less than by the extreme Ultramontane. (2) But what I fear even more is apathetic inertness. The Bishop of Liverpool has said, "If the new Anglican monks are to work for nothing, I doubt whether there will be many of them." I repudiate the term

#### "ANGLO-CLON MONKS"

as a mere caricature and *captatio invidiæ*, and I do not share in the misgiving. Let some great and good Bishop give the call, and the men will come. When Garibaldi published his famous proclamation, "Soldiers, I have nothing but rags, wounds, hardships, and beggary to offer you; let him who loves his country follow me," the youth of Italy sprang to their feet in answer to that glorious appeal. Where thousands in Italy cry, "Dear City of Rome," shall there be none in the Church of England to cry, "Dear City of God?" But if I am wrong in this confidence; if it indeed be true that the Church of England is powerless to call forth that absolutely free, disinterested, gratuitous service which is ready to serve God even for naught, and which has never been lacking since the days of the Apostles; if she can no longer evoke any of the multitudes who in past ages have left all and followed Christ; if none of her innumerable wealthy sons be ready to serve and to enable others to serve her without adding to her present burdens; if the sole condition of working for God in the "waste places, fertile of sorrow," be £150 a year; if Salvationists and Methodists and Moravians can work together in devoted communities for little more than food and raiment; if all the young men in the Church of England, when the call sounds forth to them, begin with one consent to make excuse and are unanimous in their desire to join that whirling multitude of the neither one thing nor the other, among whom was the soul of him "who made the great refusal"; I say that I do not believe that this will be so; but if this, indeed, be so, I shudder lest the day should come when on the barren tree, exuberant of large and glossy leaves, the axe should fall and the fiat go forth, "Never fruit grow upon thee." (Loud cheers.)

#### EPISCOPACY AND CHURCH UNITY.

We are living in times when what is called the scientific spirit, growing in intensity and extent, demands of men who present claims such as our branch of the Church presents, that they be sure of the facts on which such claims are based.

Just because this is so, and because the great question between the Church and Christian societies about us is a question of facts, not fancies—of history, not sentiment—and because that question can be studied fairly and decided correctly only by the historic method, and because that is being more and more universally

recognized as the only method of determining such a question with any approach to scientific accuracy, I think the present time affords a favorable opportunity for presenting the claims of Episcopacy to the attention of our people. There is, beyond doubt, a longing in the minds and hearts of multitudes of pastors and people outside of our communion, not merely for a closer spiritual union of Christian people—but also for real *organic unity* such as our Saviour indicated and desired, when He prayed for His children who should be gathered out of the world, that they might be one in Him as He was one with and in the Everlasting Father.

Of these seekers after unity, there are many, and they the largest-minded and clearest-eyed among them, who confess that they see in our communion the type and for of a Church and centre of union the best entitled to imitation and adoption, having its strong grasp on existing institutions; its roots in the deep past; a vital and visible connection with the Catholic Church in all the world; and holding with free and tender but strong and unyielding hands, all the principles of historic doctrine, form, and life that are essential to the being of the Church, and without which the external union of religious societies can never become the real permanent and organic unity of the Catholic Church.

The influence which we have exerted on large numbers of large bodies of Christian people in this land is plainly seen in their adoption of parts of our Liturgy for their services of worship; of our fasts and festivals; our ecclesiastical architecture and music, and other forms and customs, many of which have been denounced by very sincere men, from pulpits, where now much wiser heads and sweeter voices declare them worthy of honor and imitation.

As it has been with these lesser things, so in my judgment it will be with the larger and more important question of the government and unity of the Church.

That very *historic continuity* of the Church which we have quietly and persistently maintained, and for which we have stood four-square against the accusations of uncharitableness and exclusiveness, is more and more coming to be recognized as the great desideratum of our times and of the world, on which alone, with all which it implies, the millions of Christian believers may come together in organic unity, and so economizing their money, time, and strength, may conquer in one united effort the result of cruel (if not cowardly) agnosticism and semi-atheism, and by absolute organic unity convince the world of the truth of Jesus Christ and His Church.

It is because I believe all this, and more, that I ask the clergy to preach with earnestness, and the laity to hear with interest, at least one sermon a year on the distinctive principles of our Church. Let the subject be presented, not in what Lord Bacon calls a "dry light," as if it belonged only to the dead past and is a matter of indifference—but rather in the light of modern thought and aspiration—not in a proud, imperious, and quarrelsome spirit, but rather in the spirit of humility, generosity and love.

Let us pray, speak and work for Church unity. But let us do nothing at the expense of truth. Let there be explanations, conciliations, confessions of shortcomings even; but let there be no abandonment of that which has been committed to us in trust for men; and let no man among us show the bad taste and worse manners of throwing contempt upon the character of the mother who bore us and gave us our Christian name.—*Bishop Rulison, Convention Address, 1890.*

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