

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

THE OLD CATHOLIC MOVEMENT IN FRANCE.

SECOND ARTICLE.

BY THE REV. ED. RANSFORD, LL. B.

OF the possible monarchical rulers the Comte de Paris is a Romanist only in name, while the head of the Napoleonic dynasty is well known to be an infidel in the worst sense of the word. In God, therefore, is the only hope of France, and under God, in a Church which shall show in her features the image of Christ her Founder. In her Liturgy she must be conservative of the ancient forms, and yet not too timid to adapt herself to the liturgical necessities of the age. In her doctrine she must teach the Catholic Faith as taught ever everywhere, and by all who have descended in a direct line from the Apostolic Church of nearly nineteen centuries ago. Her Sacramental teaching must be definite, bold, and uncompromising. The faithful laity must be taught that the Eucharist is at once a Sacrifice and a Sacrament; that "the Body and Blood of CHRIST are verily and indeed taken and received by the faithful in the Lord's Supper." They must be assured that in holy Baptism, *ex opere operato*, there is brought about a "death unto sin, and a new birth unto righteousness," and that by it they are "made the children of grace," the temples of the HOLY GHOST, and the recipients of the three quickening and cardinal virtues of Faith, Hope, and Charity. They must recognize in their bishops, priests, and deacons the only legitimate ministry, legitimate only as descending from the Apostles, and thereby succeeding to the commission given by CHRIST, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." The more definite the instruction as to the reception of the sevenfold gifts of the Holy Spirit in Confirmation, of the "benefit of Absolution," and of the sacredness of holy Matrimony, as "signifying unto us the mystical union that is betwixt CHRIST and His Church," the better it will be for the regenerated Church, the stronger in faith will be her members, and the healthier the social life of the community as a whole.

This ideal is presented by the "Catholic Gallican Church" now assembled in the Rue d'Arras, Paris, under the priestly care of the Rev. Hyacinth Loyson, and episcopal supervision of the Right Rev. Henry Lascelles Jenner, D.D., provisional Bishop of the community. M. Loyson's career is so well known as to require no recapitulation. His orthodoxy and his general record are above suspicion. His prudence may at times have been called in question; his spirit of zeal, self-devotion and self-sacrifice, never. Though opposed by foes from within and from without; though oppressed by poverty; though assailed by calumny and misrepresentation; his motives called in ques-

tion; his words distorted and falsified; his pluck and energy have never failed; and now he has the prospect of seeing his work prosper. Utterly unself-seeking, he has never desired what he could so easily have obtained, episcopal consecration for himself. This absolute necessity for the existence of a Church he has sought for from without. The Old Catholics of Germany and Switzerland could neither receive his Church as subject to their jurisdiction, nor supply him with a prelate who would be acceptable to or could find himself at home among Frenchmen; but they none the less wished him God speed. The Church of England, owing to her hampering relations with the State, was obliged to refuse to take the infant community under her direct, or to consecrate a bishop for a Church whose chief line would be one of active aggressive opposition to the then more than quasi-State Church of a friendly power. The Church of Ireland was hardly sufficiently at one in sentiment with the French reformer, and was, therefore, ruled out of his calculations. There remained only the Scottish and the American Churches. The latter, for reasons best known to herself, did not seem disposed to aid the movement very cordially—probably the ill-success of the experiment in Mexico deterred her—the burned child dreading the fire. Wherefore he turned to the struggling Scottish Catholics, who gladly accepted the charge. Thus once more has that old Church proved a mother to a struggling child; and though she has not, as in the case of the American Church a century ago, consecrated a bishop for the rising community, she has taken it under her fostering care and sent it, provisionally, a "nursing father," till such time as a "father in God" is raised up to it from its own ranks. Thus she has endorsed its orthodoxy, and borne witness to the fact that the doctrines of the "Catholic Gallican Church" are those of the Church Catholic, nothing having been either added to or taken away from the "Faith once and for all delivered to the Saints." Her Liturgy and formularies are couched in the vernacular and are in the main those of the old Gallican Church. Her ceremonial is sufficiently ornate to be attractive, and presents all the main features of that to which the French mind has been so long accustomed. In Holy Baptism, Confirmation, Ordination, and the Order for the Visitation of the Sick, unction is retained, and in the services of the Church, especially at the Altar, the old vestments are in use. Thus, while no violent change has taken place in outward observances, the Church has been in doctrine and practice completely cleansed from all Roman and un-Catholic accretions.

Here, then, is a work of legitimate reform, as much so as that of the Old Catholic movement in Germany or Switzerland, and one which is conducted on precisely the same lines. As such it ought surely to commend itself to the support of "all who profess and call themselves Christians." Of them some are in sympathy with Bishops Rein- kens and Herzog, others uphold Bishop Riley in Mexico, or advocate the creation of a national Church in Spain and Italy, or do all that in them lies to strengthen the hands of Bishop Holly in Hayti, or tender a patronage (which is not sought) to the so-called Jansenist hierarchy in Holland, or those of the holy Eastern Church in various parts of the three Eastern continents who are striving to hold their own against the aggressions of Rome. Yet, of these *factors* of the same reform elsewhere, there are some who distinctly oppose the same movement in France (really because of its incep-

tion being due to M. Loyson, but) on the alleged ground of its being schismatical, unorthodox, or not called for.

We propose to deal with these objections in another article.

SACRILEGE.

THE letter of the Bishop of Algoma, which we give below, tells as painful a story of sacrilege as it has been our lot to hear of in connection with the Church in Canada. This act of gross sacrilege does not surprise us, however, so much as it shocks, for it cannot be regarded as a mere manifestation of individual prejudice, wickedness, and passion, which assume the name of a certain form of religious zeal to cloak their foulness. When Prince Bismarck was fired upon some time ago, it came out on the trial of the would-be assassin, that he had been stirred up to the deed by hearing the Prince denounced by a Jesuit preacher. If the person who committed the sacrilege at Port Sydney is caught and examined, he would, we are convinced, confess that the diabolical inspiration on which he had acted, came from reading articles and leaflets which have been freely distributed in the Algoma diocese, attacking with virulence those who regard with due reverence "the sacred symbol of our common faith," and denouncing them as Papists in disguise. The Bishop of Algoma has done himself great honour in issuing so manly a denunciation of this sacrilege, and he manifestly is not ignorant of the inspiring source of the deed, when he says of the culprit: "He thought himself a most Evangelical Churchman in his dislike for the sacred symbol of our faith."

There are, however, Evangelicals and Evangelicals, and the overwhelming mass of those who share this title will cordially echo the Bishop's indignant rebuke of the culprit, which carries with it a terribly severe lesson to those by whom he was set on to do this wickedness by those articles and leaflets which have had free course in Algoma as well as other dioceses.

St. Joseph's Island, July 20th, 1888.

To the Churchwardens, Christ Church,

Gentlemen,—I am informed that within the past few weeks Christ Church has been feloniously entered by some unknown person, and that a portion of the furniture of the church, in the form of a cross, has been taken down and stolen. Allow me to inform you that you, as the duly constituted guardians of the Church property in —, are responsible for the safe keeping of said property, and I hereby instruct you to take such steps as in your wisdom may seem best, for the discovery of the offender. Church property is at least as sacred as private property, and cannot be stolen without exposure to the penalties of the law. The person who has surreptitiously removed this cross has been guilty of sacrilege. He is a thief in the blackest sense of the word. He thought himself a most Evangelical Churchman in his dislike to the sacred symbol of our common faith, but he did not hesitate to steal what did not belong to him. If members of the Church of England are opposed to the use of certain symbols in her churches, they are at perfect liberty to object, and there are constitutional methods provided for the redressing of any alleged grievance, by formal representation to the Bishop of the Diocese, but let them and others understand that they have no more right to enter a church secretly, and deface or remove any portion of its furniture, than they have to enter a neighbour's dwelling and appropriate his goods under shelter of the darkness of midnight.

I, therefore, look to you for speedy and active measures for the discovery of the offender in this case, and if found, for either the restoration of the stolen cross to its wonted place, or failing this, for the prosecution of the offender according to law. Meanwhile I request that this letter may be read publicly in the congregation of Christ Church, by Mr. —, the catechist, on the first Sunday after its receipt by you. I remain, gentlemen,

Yours faithfully,

E. ALGOMA.