

As we look back upon the past, and see how internal dissensions led now one side, now another, to seek the intervention of a foreign power in disputes that ought to have been settled at home, and how a spiritual power that would have been more than human if it had refused these aggrandizements made a very mundane use of the opportunities which now the shepherd and now the sheep offered for fleecing the flock, we feel that the day was bound to come, if the nation was to live, when the lion would rise up in the shorn lamb. We see the wrath gathering. The statutes, and the preambles of the statutes, of provisors and *praemunire*, and appeals to Rome grow in the intensity of their national force, till it came to pass that the heaven was black with clouds and wind, and the lightnings struck the very mountain of God, and Glastonbury and her compeers fell. They fell by human means. How foul the means were is one of the enhancements of our sorrow that they fell. We have this one relief, that at least those who wrought the destruction were art and part in the errors of those whom they destroyed. They were not those who thought as we think. They were not those who, some years later, cast to the winds, to follow the usurped authority of Rome, the accretions of the dark ages, the devouring growth which had covered, in the most ignorant and unintelligent centuries, the faith once delivered to the saints. There are persons foolish enough to declare that the Church of England before the Reformation was a Roman Catholic Church. It never was. It was always the *Ecclesia Anglicana, Anglorum Ecclesia*. But if they will have it so, then it was the Roman Catholic Church who threw off the supremacy of the Pope in England, and it was men of the Roman Catholic belief and practice who destroyed the monasteries and took the plunder. And it was the head of the Roman Catholic Church himself who guaranteed to one and another of them—as, for instance, to Sir William Petre—that they should not be disturbed in the possession of the property thus acquired. And it was a Roman Catholic Sovereign, Queen Mary, who passed the stringent Act against any one being disturbed in the possession of “the sites of the late monasteries and other the religious or ecclesiastical houses or places, and all the . . . manors . . . glebe lands, advowsons . . . of monasteries, abbeys . . . rectories, vicarages . . . churches, archbishoprics, bishoprics.”

Poor Richard Whiting! It was, so far as we can judge, a foul perversion of justice that sent him to die on the top of Glastonbury Tor, and scattered the jewels and the gold and the broad lands of the abbey. No Act of Parliament directly gave this great house into the

hands of the king. The Act gave such of the greater houses as should surrender to the king and such as should be forfeited. The abbots of Glastonbury and Reading would certainly not surrender, and therefore they must be found guilty of treason. The king's instrument, Thomas Cromwell, had them examined in the Tower, and he had left behind him his memoranda. There we read among business entries, “Item the abbot Redyng to be sent down to be tryed and executed at Redyng with his complycys. Item the abbott of Glaston to [be] tryed at Glaston and also executyd with his complycys.” When we ask, Of what faith was this king? we find the answer in an Act of Parliament of the same year, which condemned to death all who denied transubstantiation and other characteristic Romish doctrines and practices. So far as faith was concerned, it was a “Roman Catholic” king who struck the foul blow; it was a “Roman Catholic” Queen, in a fuller sense, who prevented the vast property from being restored to the Church, and we may fairly add, first, that centuries before Henry VIII. monasteries had been suppressed by the help of the Pope, and to such an extent that when Henry came to the throne only 800 out of 1,200 were still in existence; and next, that no Roman country in the world takes such scrupulous care of the abbeys it destroyed as “Protestant” England does.

THE BISHOP OF LONDON ON “WOMEN'S WORK FOR THE CHURCH.”

An Address delivered at the Annual Meeting of the “Women's Church Workers.”



WE use the word “Church” frequently in a very vague way. The word has various meanings, but I will only call your attention to one or two of them. To ourselves—to the individual life, and the life of our soul—the Church means that protecting sphere which is the abode of the Holy Spirit of God. To the world, and to its operation upon the world, the Church means organization for the exhibition and promotion of divine truth. And in its ideal sense of ultimate extension, the Church of Christ embraces all mankind, and means mankind knowing and fulfilling their destiny.

Now in the sphere of the Church, and in the works of the Church, we, none of us can claim to act apart, for the sphere of our work, to every body alike, must always be in the world. The Church is a place to which we can withdraw ourselves by its services, and by its sacraments, and by the thought which it enkindles in our hearts, we can withdraw into the restricted sphere where the Holy Spirit of God works upon our souls. But the moment that we leave that retirement and go forth, our work