

ROME VERSUS CANTERBURY

ARCHBISHOP LYXON'S REPLY TO BISHOP SWEATMAN'S SPEECH.

To His Lordship Right Rev. Dr. Sweatman, Bishop of the Anglican Church, in Toronto. RIGHT REV. SIR.—We have followed with much interest the course of affairs in the diocese of the Bishop of Ely, and the Church of England in this Diocese, and were rejoiced when we found that a compromise had been effected, and your Lordship elected as Bishop.

In fact we take an interest in every step of your journey, even though the knowledge of His dispensations be not announced or carried out. An anxious mother delights at the first little steps her child makes, though her heart yearns to see the day when her child shall run the race of a man. We think with Cardinal Manning, "Better fragmental Christianity than none at all." Infidelity is, as it were, re-appearing from the tomb, where it had lain for centuries past, and is now fast corrupting the ignorant minds and hearts of youth, once faithful to Christ. Hence we rejoice when Christ is preached and salvation through Him, even though the whole truth be not imparted. Protestants are accused of believing too little, Catholics of believing too much.

It both pained and surprised us to read, a few days ago, in the morning papers, your Lordship's first charge in your Synod, which charge should, it appears to us, have been worded with truth and clarity. Your Lordship is reported to have said, "the renunciation of the errors, the idolatries, the superstitions, the ceremonies of Rome, was the purging of the ancient Church from the accretions of delirium through the mediæval period, that had dimmed her light and sullied her purity."

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roots, raging waves of the sea, foaming out their own confusions, wandering stars; to whose darkness no light is reserved forever!" (Jude 1, 12 & 13).

Space would not permit us to pass in review the means to spread this new system of faith and discipline. Was it done by the wise preaching of the Word of God? No, but by pains, penalties, and robberies; by the destruction of colleges, monasteries, and hospitals; by death to those who would not embrace the King's new religion. Dr. Samuel Johnson wrote, "There is no instance, even in the ten persecutions, of such severity as that which they exercised against the Catholics." (Memoirs of Warton, vol. 1, p. 201.) Grindal and Fox, on the testimony of Froude, "suggested the application of torture to Catholic priests;" and Mr. Lecky attests that, "In nearly every country where their boasted Reformation triumphed, the result is to be attributed mainly to coercion." (Rationalism in Europe, vol. II., p. 46)

If, as Emerson says, "good Churches are not built by had men," the character of the first Reformers, "of blessed memory," as your Lordship styles them, does not stamp the mark of holiness on their work.

But if the Catholic Church were as corrupt as your Lordship says, it is here better light and "sullied purity" are but weakly expressive of "errors and idolatries and superstitions," which garnished with "accretions of delirium," should meet harsh treatment at Apostolic hands.

But your Lordship says that your Church broke loose and emancipated itself from the Church at the time of the Reformation. By this admission you were once a branch of that corrupt Church, but broke from it; yet in another paragraph, you make a remarkable charge you contradict this, when you say, "We trace back the independent autonomy of our branch of the Catholic Church far beyond the Reformation."

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one of the American revolution. You might as well assert that the United States, as such, possessed an independent autonomy under British rule, as to attribute the same to your branch under Papal power.

You say your existence was apart from Rome; how then could you be freed from her yoke, her thralldom? You say you were emancipated from "that old tyrant, 'Rome,'" yet you required no emancipation, inasmuch as you were, by your own statement, in possession of an independent autonomy from time immemorial.

Your boasted emancipation was, by Hallam's testimony, "only a change of masters" (Lit. of Europe, 1 vi, p. 382, 5th ed.), and Professor Morley says that "the authority which the Pope lost was seized not for the increase of liberty, but of the power of the State over the Church." (Historical Studies, p. 25, 1865).

But, my Lord, you appear to abandon this pet theory "of independent autonomy" of yours when you write, "What existence have we as a Church, constituted with a polity of its own, with prescribed liturgy and authorized standards, except through the Reformation?" And again you say, "We cannot deny, if we would, that we are as a Church to-day the work of the Protestant Reformers."

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to that sacramental confession and priestly orders and transubstantiation may not be permissible? Or even though the thirty-nine articles exclude all but two sacraments as generally necessary for salvation, will that say that the other five may not be recognized by a good Anglican as "useful" to salvation? Or may not one of your Lordship's subjects preach the Real Presence and another laugh at him?

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not bread or wine, or any part or property of them. Christ said, "this is my body," we simply believe His words, and when Protestants say this is not His body, we do not believe them, preferring to believe the words of our divine Saviour. That it is His real body St. Paul informs us, saying, "The bread which we break is the body of Christ." (1 Cor. 10:16)

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His creatures in this life. It is the last excess of the magnificence of God's mercy towards us. There He stands in the Holy Sacrifice of the Mass, the High Priest and Victim; there He fulfills the office of our mediator, and is present with all His merits, sufferings and death, and His truly and really sacrificed—not, indeed, by the shedding of His blood, but no less really, the difference being that He was offered once in blood to obtain pardon for our sins, and is offered now daily and hourly, in an unbloody manner, on our altars, to apply this pardon to the daily needs of the world, and not only for pardon, but chiefly that from every soul that assists the Mass, and who offers sacrifice, Trinity at all times a perfect victim, as the Church says, with the priest, there should be present to the work of sacrifice, a clean oblation, a sacrifice of supreme homage, as well as a thanksgiving and a petition for all the wants of our souls and our bodies. "In the Mass," the holy Council of Trent says, "the same Christ is contained and immolated on the altar of the cross." On the cross Jesus offered His blood and actually died; on the altar the same Jesus offers the same blood and mystically dies, that is, the death is separated from the sense of consecration of bread and wine, which denotes the separation of His sacred blood from his body. The sacrifice of Calvary is the infinite ocean of redemption, the sacrifice of the Mass is the application of that of Calvary to the souls of men.

In the Mass we have a standing memorial of the death of Christ. The memory of His Passion is daily renewed, and the merits of His blood are applied to our souls. The Mass represents, without separation from sinners, and elevated above the heavens, "The Mass," says St. Thomas, "is not only the greatest of all God's miracles, but it is an abridgement of all the wonders He has ever wrought; and St. Francis of Assisi calls it 'a mystery which comprises the entire abyss of divine love.' It is the very soul of our holy religion, the most sublime and august mystery of our holy faith. "We must needs confess," says the Council of Trent, "that no other work can be performed by the faithful so holy and divine as this tremendous mystery, wherein this life-giving victim, by which we are reconciled to the Father, is daily immolated on the altar by the priests."

Oh! if we only knew the gift that lies hidden in the Holy Mass, that is present in our churches, who it is that gives Himself to us for our food and nourishment and is offered on our altars, how different would be our conduct, how free from the churches to adore, how would look to our blessed Lord for the exceeding charity He has shown us in the Blessed Sacrament. Our Divine Lord assures us that His desire is to be with the children of men; "Come to Me," He says from the tabernacle, "all you that labor and are burdened, and I will refresh you." Yes, I repeat, if we only knew the gift, we should frequently approach the tabernacle, and there drink of the living water which flows from the side of the cross, and shall quench our thirst for evermore, and shall bring up into life everlasting. "On this earth," says the Holy Doctor St. Alphonsus Liguori, "we cannot find a more brilliant jewel or a more lovely creature than Jesus in the Blessed Sacrament. Certainly, after the frequentation of the Sacrament, the adoration of Jesus in the Holy Eucharist is of all devotions the most acceptable to God and useful