

show that the usurped authority of the Roman Pontiff frequently imperilled our Sovereign on his throne; kept our Church in bondage; impoverished our national exchequer; and had from time to time thrown our whole country into confusion and anarchy.

2. Secondly, the English Reformation emancipated our people from mental thralldom.

The Apostle St. Paul said, "Prove all things, hold fast that which is good." "I speak as unto wise men, judge ye what I say." Our Church echoes and enforces these admonitions.

Not thus says Rome: Her teaching, as expressed not long since by one of her greatest divines is this; "Let a man cease to examine, or cease to be the child of the Church." And the response of every faithful son of the Roman Church to all her announced dogmas, no matter how irrational, no matter how unscriptural, no matter how uncatholic, no matter how strongly contradicted by the facts of history, (to wit for example, the Vatican dogma of 1870, respecting the Infallibility of the Pope), is, and must be, this, "The Church teaches, and I believe."

In such a case as this, Where is mental freedom: Where is that "reasonable service," which our Heaven'y Father seeks from us His intelligent children?

Connected with the great blessings of mental freedom, is that three-fold liberty which we now enjoy, but which has been a far later fruit of Our English Reformation:

*The Liberty of the Press.*

*The Liberty of Worship.*

*and, The Liberty of Education.*

Some 25 years ago, Pius IX, the predecessor of the present venerable Pontiff, denounced by name in one of his Encyclical letters these three things, as forming, in his judgment, a fatal defect in the constitution of one of the South American Republics.

3. A third blessing. Our English Reformation purified our worship. Our Reformers retained what was Scriptural, Catholic, and Primitive, and rejected only what was Roman and Medieval.

For example:—Rejecting the practice of the Invocation of Saints and Angels as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" they still retained the Scriptural and primitive doctrines of the commemoration and communion of saints, and the ministration of angels: See her Calendar, and the Collects of her Prayer Book.

Again, rejecting the dogma of Transubstantiation of which the Church knew nothing till after the 10th century, and which was not made a dogma of the Roman Church till the 4th Council of Lateran, 1215; which "overthroweth the nature of a Sacrament, and hath given occasion to many superstitions;" (Act xxviii) they still retained, as Catholic Churchmen, the precious truth of the Real Presence of Christ in the Holy Communion, teaching in the well-known words of our Church Catechism, that, "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper."

4. A fourth blessing: Our English Reformation restored to us the full, the free, and pure Gospel of the grace of God.

It swept away all the mediators which Rome placed, and places today, between us and Jesus Christ our Lord. It brought the sinner into direct living, and personal contact with his Saviour.

"The Glories of Mary." by Alphonsus Mary Liguori; (a canonized Roman saint,) is one of the most popular of modern Roman Catholic books of devotion. It was carefully examined under the direction of the Pope, and pronounced to contain "Nothing worthy of Censure." Every page almost of that Book places our Blessed Lord, Holy Virgin Mother, (whom every Christian delights to honor,) as a Mediatrix between us and Jesus Christ: and saddest of all draws a picture of our most merciful Saviour utterly at variance with the portraiture of Him given in the Holy Gospels.

Take one specimen of the prayers of this favorite Book of Roman devotion: I quote from the translation from the Italian "Cordially commended to the faithful," by the late Cardinal Wiseman.

"O Immaculate and entirely pure Virgin Mary, Mother of God, Queen of the Universe, cover us with the wings of thy mercy, and pity us, we are under thy protection, and therefore we have recourse to Thee alone, and we beseech Thee to prevent Thy Beloved Son, irritated by our sins, from abandoning us to the power of the devil. I salute Thee, paradise of delights, secure haven of those in danger, fountain of graces, Mediatrix between God and man" p. 232.