

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR JUNE.

JUNE 1st and 2nd—Rogation Days.

" 3rd—Ascension.

" 6th—Sunday after Ascension.

" 11th—St. Barnabas, A. & M.

" 13th—Whitsun Day.

" 14th—Monday in Whitsun Week.

" 15th—Tuesday in Whitsun Week.

" 16th—

" 18th—} EMBER DAYS.

" 19th—}

" 20th—Trinity Sunday.

" 24th—St. John Baptist.

" 27th—1st Sunday after Trinity.

" 29th—St. Peter, A. & M.

THE CHURCH OF IRELAND.

BY COMMANDER W. DAWSON, R. N.

On the 1st of June Archbishop Robert Knox was enthroned as the 106th Primate of Armagh, assuming that St. Patrick was really the first Archbishop of that see. Looking down Ware's list of the Primates of the Church of Ireland, we find that fourteen vacancies have occurred in the chair of St. Patrick by resignation, including that of St. Patrick himself, who resigned his see in A. D. 455. The 42nd Archbishop of Armagh was deposed in 966. The first name on the list after St. Patrick's, not evidently Celtic, is that of Archbishop Netherville, who died in 1227, as the 60th Primate. The last Celtic man amongst the Primates of the Church of Ireland is that of Archbishop David O'Hiraghty, who died in 1346 as the 71st Primate. All the Primates for the last five centuries appear to have had names of the Norman or Saxon origin.

It was not till the invasion of Ireland by Henry II. in 1172 that, at a Council of Cashel, the King forced upon the Irish Church the authority of Pope Adrian, IV., with the payment of one penny per house to the Pope as Peter's pence. Archbishop Gelasius MacRoderick was then the 53rd Primate of Armagh. It was still, however, the Church of Ireland, and not the Church of Rome. The Roman Catholic historian O'Driscoll, writes:—"The Church of Ireland, founded by St. Patrick and his predecessors, existed for many ages free and unshackled, having no connection with England, and differing on points of importance with Rome. This Council of Cashel submitted to the yoke of Rome. . . . The effects were a series of calamities hardly to be equalled in

the world." The late Bishop Wordsworth, of Lincoln, wrote:—"We are bound to remember that in a great measure we (England) owe our Christianity to Ireland, and, alas! we may not forget that Ireland owes her Romanism to us."

It seems probable that Ireland received her Christianity from Spain in Apostolic times, the Spaniards having large colonies on the Island. Coelestinus, the learned and able heretic who supported Pelagius, the Welshman, was a member of the Church of Ireland, and was of European fame before St. Patrick was born. All agree that St. Patrick, the son and grandson of British clergymen, began his missionary career in Ireland about A. D. 432, the year after the Roman Bishop Palladius had paid a brief visit to that country; and that he was consecrated by two French Bishops to the episcopal office, and became Archbishop about 445. He resigned the Primacy in 455, and Milner says he died in 462. Dr. King, the author of the *Church History of Ireland*, remarking upon the exaggerations and diverse and improbable dates and figures connected with the life of the first Primate of Armagh, suggests that there was another great Irish Bishop, called Sen Patrick, who lived just after the Archbishop, and that the ancient chroniclers may have blended the actions and lives of those two holy men under the one name of the great apostle of Ireland. This would reconcile several historical and arithmetical difficulties connected with the revival of religion in the Church of Ireland during the episcopate of St. Patrick.

It was in Queen Elizabeth's reign, in the year 1560, that all the Irish Bishops except two, sitting in the Irish Parliament sanctioned the introduction of the reformed faith. So that, as in the Church of England, the same Bishops and clergy and people form the Church of Ireland before the Reformation of 1580 as after that date. Archbishop Loftus then sat in the chair of St. Patrick as 86th Primate. This was the year after the small band of English Romanists seceded from the ancient historical Church of England and set up the first organised Church of Rome in England.

Subsequently, Matthew De Oviedo, a Franciscan friar, was sent from Spain as the first Bishop of the newly-formed "Roman Catholic Church" in Ireland. There were five such titular Bishops of the Church of Rome in Ireland, foreigners, in 1621, when Archbishop Hampton sat in the chair of St. Patrick as ninety-first Primate. Neither these bishops nor their successors have ever claimed to belong to the Church of Ireland, but to be essentially of the Church of Rome.

The changes of Doctrine and worship undergone by the Church of Ireland since the country was deservedly styled the Isle of Saints, have been many and great, involving a corresponding change of character and conduct in its members. After the Reformation, national prejudices and political mismanagement estranged the old Celtic inhabitants from the ancient historical Church of Ireland, and led them to join the Church of Rome, thus constituting two nations and two creeds in the land.

It was in the time of the 102nd Primacy of Armagh that, by the Act of Union, it formed part of "the United Churches of England and Ireland" in 1800, thus still preserving its identity in the new title; regaining the independence in the 105th Primacy on the 1st January, 1871, shorn of God's tithes and offerings, the voluntary gifts of its faithful sons in past times. Since then sore pains and penalties have afflicted the State in Ireland. But it is noteworthy that whilst wild savagery, brutal outrages, coercion, and social tyranny have held sway in many parts of Ireland, not a breath of suspicion of complicity in such unchristian deeds has ever fallen, save on but one member of the Church of Ireland, and that one a member of Parliament. Whatever be the shortcomings

of that Church, this one broad fact speaks for the character of her religious teachings and the steadfastness of her Scriptural principles.

The new Primate, who is in the seventy-eighth year of his age, and twenty-eighth of his episcopate, has governed his late diocese of Down, Connor and Dromore with much wisdom and vigour, and is deservedly held in great esteem, not only in his own Church, but by the great Presbyterian body, who predominate in his late dioceses. In the difficult times in which he is called to the Primacy, he will have the prayers and goodwill of all Protestants in Ireland.

A NONCONFORMIST LEADER ON THE CHURCH OF ENGLAND.

In the Presidential Address as Chairman of the Congregational Union of England and Wales, the Rev. Edward White gave utterance to the following remarkable testimony to the historical and national value of the Church of England:—

"It shall never be said that we have read English Church history with blind partisanship, or are insensible either to the sentimental or solid attractions of the system from which we stand aloof.

"The Church of England, we know full well, has reigned over the mind of the British people not only in the prestige of a venerable antiquity, but has drawn men's hearts to herself by an outward apparel of matchless beauty, while she carries in her right hand stability, and in her left hand riches and honour. Strong in her appeal to the intellect and affections of the English nation, she is yet stronger in her sway over the senses of the multitude, and in her hold upon the poetic impressionableness of the most poetic people under heaven.

"Great and noble buildings are everywhere formidable powers, and the sacred edifices of the Church exert an almost irresistible attraction to the imagination of their frequenters. These ancient cathedral towers rising in the midst of so many fertile counties, and consecrating from the centre so many an incircling panorama of forest and fruitful field and campaign territory—these ministers, and abbeys, and college chantries—these village temples, whither as sometimes new-built in all the magnificence of fretted stone and gilded pinnacles and storied glass, or, as more often, grey with the hoar of ages and uplifting to Heaven spires that have withstood the tempests of centuries—are powers of subtlest mastery over all minds that are susceptible of tender impressions and noble dreams of beauty and mystery.

"And not the eye alone feels the resistless enchantment.

"In the ear of a people naturally musical swells, from north to south of England a gale of divinest harmony from the 10,000 organs of cathedral choirs, college foundations, and parish churches; accompanying the voices of white-robed choristers, or the chosen singers of the congregation towards which stir all hearts, as they oftentimes recall the adorations and re-echo the prayers of ancient Christendom.

"Through all these churches rises the voice of the same Liturgy, consecrated by many of the sweetest and noblest associations of the past, enshrining the essential truths of Christianity in the matchless language of the Tudors, enfolding all humanity in the breadth of its catholic intercessions, and lifting up the soul to God by its simple and dantique sublimity. Who can wonder that this Liturgy, soon won the hearts of former generations, and still, when uttered in natural tones—holds the heart of the modern age, whether it soar to Heaven with outstretched wings of choral music from Canterbury or York, or from before the Confessor's shrine in Westminster Abbey, or in mid-ocean