

did and to split metaphysical hairs and bind humanity like the giant in the fable, by Lilliputian webs, a bond slave to scholastic subtleties. This is the sect spirit; the Catholic spirit has nothing of it. You must crush the manhood out of man before you can enforce such systems on all "peoples and nations and kindreds and tongues." Not such is "the Everlasting Gospel." It baptizes even those who come to Jesus crying: "Lord I believe, *help thou mine unbelief*." It blesses "all who love the Lord Jesus Christ in sincerity." To dogmatize beyond the few simple definitions of the Catholic councils is to sectarianize. And, therefore, I say that, what is often made her reproach is, indeed, the glory of our Anglican mother. An ideal reformation, yielding nothing whatever to the clamors of reaction, would have suited you and me much better, no doubt; but it would not have suited that generation. She went out to meet the demands of a scholastic age so far as to draw up a few scholastic articles, in terms so general that they are said to admit of a Calvinistic or even of a Romanist interpretation; but, be that as it may, she refused to make these Articles terms of communion. They are in no sense a creed; her clergy must agree to them as an *Firenicon*; but no one who refuses to subscribe them can be denied the sacraments, nor any privilege of full communion. Just because they did otherwise, the reformers of the Continent failed to perpetuate their work, or to give it unity; and thus the Romanist fathers at Trent equally failed to commend their labors to the enlightened conscience of Europe. Romanists and Protestants, alike, they all erected *Codes of Belief* and piled anathemas on all who were unable to accept them—even "to the estimation of a hair." And hence the catastrophe, the explosion into fragments of Continental Protestantism; in France, the more formidable explosion of the Revolution; that outbreak of Satanic infidelity which destroyed the only Church that had subscribed the Trent Confession without an absolute surrender of all Catholic traditions. As for the Churches of Italy and Spain, they were too lifeless to explode.

Look, then, at the position of the Anglican Church in her restored Catholicity. Says one of her most honest and yet most bitter opponents, trying to construct a canon that shall destroy her: "If a people possesses one of these *Codes of Belief*, we may be sure of this, that the religion of such a people is false." This he says because he imagines the Thirty-nine Articles to be a creed; a code required of all men as a condition of salvation. We have seen that this is a mistake; but the gibbet that was meant for Mordecai often serves for Haman. The Trent Council, in its interminable sessions of seventeen years, erected the most enormous system of scholastic subtleties ever digested into a *Code of Belief* by the human mind. And all of this, resolved into a formula, is professed as an article of the Faith in the Creed of Pius the Fourth, as follows: "I embrace and re-

ceive all and every one of the things which have been defined and declared in the Holy Council of Trent. This true Catholic Faith, *without which no one can be saved*, I do freely confess and sincerely hold." Here we have a *Code of Belief*, indeed, such as the Ultramontist De Maistre, whom I have quoted, pronounces necessarily false. I accept his premise and I am forced to adopt this conclusion. Not the Anglican, but the Romanist puts a code into his creed. And think what this code involves, "without which no one can be saved." Millions who cannot write or read are forced to receive even its infinitesimal definitions, some of which not even the wisest men can understand. Is this a Catholic Creed; a creed for "all peoples and kindreds and tongues"? Is this "the Everlasting Gospel"?

Let me again appeal to De Maistre. Very beautifully he maintains that the Catholic creeds are, in their nature, hymns. He says: "We chant them in our temples we sing them to the notes of harp and organ." This is true of our Anglican worship. But possessed with his notions that our Articles are a creed, he adds, facetiously: "I should like to see the Confession of Augsburg or the Thirty-nine Articles set to music. That would be amusing, indeed." Here, again, his gibbet hangs not Mordecai, but Haman. We have no creed that is not set to music. We often chant the creeds; but how about this modern creed of Pius the Fourth? Was that ever set to music? Do they ever chant "every one of the things which has been defined and declared by the Holy Council of Trent?" Alas! such an attempt would hardly prove amusing to poor De Maistre; and yet it is from this very De Maistre that I shall borrow the strongest confirmation of my position concerning the glorious mission of this Anglican Communion. In spite of all that he can imagine against her, yet, after all, he says: "She is most precious." Yes, "most precious," and why? Just because of that position which she holds between the Protestant and the Tridentine, which makes her, of all Churches, that to which all Christians approximate and in which they all find much to admire and love. "If Christians shall ever reunite," he says, "as all things persuade them to do, it seems that the movement for unity must go forth from the Church of England." Many years ago I asked my brethren in England to look at this testimony, and now I beg you to observe that the movement has gone forth and is working in many lands. She is attracting candid study and investigation in Germany, in France, and even in the United States. Yes, in my own dear country earnest and reflecting minds and a few even among Tridentines begin to adopt the conclusions of De Maistre and to confess, in his words, that "She is most precious; for, like a chemical medium, she possesses the power of harmonizing natures otherwise incapable of union. On the one hand, she reaches to the Protestant; on the other, the Roman Catholic."

(To be continued.)