

Preaching and some praying became the prominent exercises of Protestant worship. Instead of coming to adore God, men came to church to listen to addresses to the clergymen; Though it is good to exhort and to reprove, even these good exercises may, and—you will hardly blame me for adding—did, and yet do, obtain an undue prominence. The celebration of the Eucharist in the mean time has become an occasional exercise of devotion, resorted to twice or three times a year in some churches, and amongst those who are very devout, once a month.

The change of faith is impressed on all the forms, in which your church appears before the world; the very stones from the wall cry out and proclaim it aloud. The belief of the ancients pointing to Christ really present on the altar made them look with reverence on the temples in which he dwelt; and as soon as the cessation of persecution allowed them to emerge from their hiding-places, magnificent edifices were raised in which the holy sacrifices could be offered. Christian art caught the spirit that animated the christian world and erected the superb piles which form the wonder and admiration of modern times. While the commodious halls which Protestantism has furnished to accommodate audiences that listen to a preacher, and the gorgeous pulpit rising up in the most prominent part of the building, clearly show the most important part of the worship that is practiced there; the ancient church of Catholic times in its arrangement and vast dimensions entirely useless for Protestant purposes as clearly proclaims that it was reared by another faith.

In England where the Protestant Episcopal Church has seized on those monuments of other days, and of another faith, or erected one of her own in servile imitation of what she could not appreciate, she has been obliged to confine the clergy and people into a small corner of the vast edifice, and leave the immense mole outside to tell the curious who admire its parts, and the profane who irreverently parade its outstretched aisles, that the spirit which gave it birth is departed.

I have now considered the doctrine of your "Prayer Book" regarding the Eucharistic sacrifice. In my next I shall consider the spirit that presided over the various modifications of the book, until it reached its present form.

I remain, Rev. Sir, respectfully,

Your obedient servant,
CATHOLICUS.

From the Dublin Review.

DID THE ANGLICAN CHURCH REFORM HERSELF.

[Continued]

From the convocation which sat during the same time as the parliament, the bishops were equally absent. Of the proceedings in the upper house we have no account. To the lower was proposed, by order of the king, the following question; "Has any greater authority in this realm been given by God in the Scripture to the bishop of Rome, than to any foreign bishop?" The reader will observe the artful

structure of this question. Avowedly there is no direct mention of the bishop of Rome in the Scripture, no specification of the spiritual authority given to the successor of St. Peter in particular; no, nor even of the authority given to the successors of the apostles in general. On those subjects the Scripture is silent. Not one of the sacred writers has thought of describing in detail the plan of Church government which the apostles established, to be observed after their death. For that we must have recourse, as the Oxford teachers admit, to tradition. Hence it was natural to expect that to confine the question to the doctrine expressly taught in the Scripture, would serve to the same purpose, as the introduction of the qualifying clause, "as far as allowed by the law of Christ," had served in the recognition of the king's supremacy.—Many a man of timid mind, though he might in reality admit the authority of the Pope, might reconcile the denial of it with his conscience, by contending that he had only denied that it was directly taught in the Scripture. It was not, however, before the last day of the session, after the bills abrogating the papal jurisdiction had passed the two houses, and when the king made them the law of the land by giving to them the royal assent, that the lower house made its report to the archbishop. Thirty-four members answered negatively, four affirmatively, one doubtfully. The same question was subsequently put to the two universities; and from both were obtained such answers as the king required; from Cambridge on the 2nd of May, from Oxford on the 7th of June.

Now in the last session of parliament an act had been passed, entailing the succession to the crown on by the king's issue his lawful wife Queen Anne, and compelling, under the penalties of misprision of treason, every Englishman of full age to swear that he would support that succession to the utmost of his power. The oath exacted of the laity was confined to this sole object; but in that offered to the clergy were added both an acknowledgment that the king was the supreme head of the church, and the declaration respecting the papal supremacy which had been subscribed in convocation, and afterwards in the two universities. That no one was compellable by law to take the oath with these appendages, was evident. But who dared singly to dispute the royal pleasure? One acquiescence was followed by another, and before the commencement of winter, this improved form of oath had been administered to almost every body of clergy, whether regular or secular in the kingdom.

No time was now lost in taking advantage of this submission on the part of the clergy. On the 3rd of November, the parliament met, and passed a declaratory act, that "the king, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, called Anglicana Ecclesia; and shall have enjoy annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honours, digni-

ties, pre-eminences, jurisdictions, privileges, authorities, immunities, profits and commodities, to the said dignity of supreme head of the same church belonging and appertaining; and that he, his heirs and successors, kings of this realm, shall have full power and authority from time to time, to visit, repress, redress, reform, order, correct, restrain, and amend all such contempts, errors, heresies, abuses, offences, and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction, ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained or amended." Of this statute it may be remarked, 1st, that it differed greatly from the recognition originally extorted from the clergy. That recognition confined the royal supremacy within the limits prescribed "by the law of Christ;" this declaration affirmed is absolutely, and without qualification. 2nd. That, by giving to the king all the pre-eminence and jurisdiction belonging to the dignity of the supreme head of the Church, it invested him with all the authority which the Pope had hitherto claimed and exercised in England, for no other supreme head had hitherto been known in the English Church. 3rd. That it also invested him with episcopal power and jurisdiction; not that he pretended to administer the sacraments,—he had not made such progress in the new doctrine, as to believe with archbishop Cranmer, that ordination was unnecessary;—but he claimed the right of directing those who had been ordained to such ministry, of superintending their acts and teaching, and of correcting and redressing all their errors, abuses, and offences, which by any manner of spiritual authority or jurisdiction ought to be corrected or redressed, that is, all such as were committed by any overt act; for such as were committed sine scandalo must be left to the justice of God.

But the safest way of ascertaining the real object of the minister by whom the statute was framed, will be to observe the manner in which it worked. 1st. It was impossible that the king should attend in person to all the duties which his new dignity brought with it, and he was glad to impose the heaviest part of the burthen upon one of his officers. The reader will of course infer that this officer would be no other than the archbishop. Not so; a layman himself, he chose for his spiritual coadjutor, another layman the originator of the whole scheme,—Thomas Cromwell, his first secretary and master of the rolls. Him the king appointed his vicegerent, vicar-general, and principal official, "with full power to exercise and execute all and every that authority and jurisdiction appertaining to himself as head of the Church, and to appoint others his delegates and commissaries to execute the same under him; authorising them to visit all dioceses and churches, to summon before them all ecclesiastical persons, even bishops and archbishops, to inquire into their manners and lives, to punish with spiritual censures, to issue injunctions, and to exercise all the functions of the ecclesiastical courts."

2nd. A royal inhibition was then issued to the archbishops and bishops, ordering them to abstain from all exercise of episcopal jurisdiction, till the king had made the visitation of their dioceses; which visitation was commenced in different parts of the kingdom by the vicar-general and his delegates. The object of this measure was to prove the sincerity of the bishops in their submission to the king's supremacy. If they laid claim to any authority as inherent in their office, they would now it was argued, advance that claim, and seek to prove it; or would own by their silence, that it was indefensible, and by suing out the restoration of their powers from the king, would furnish a practical acknowledgment that he was the fountain from which they derived their spiritual authority. "If they claim it as their right, let them show their evidence. If they take it as a benefit of the king's largeness, let them sue for it again by supplication, that they and all others may understand him to be the head power within this realm under God, and that no jurisdiction proceedeth within the same, but from him." It happened as was foreseen. The bishops submitted in silence, and one after another petitioned for the restoration of their ordinary jurisdiction; which was doled out to them by piecemeal, to be held only at the king's pleasure, and with an admonition, that they would have to answer for their exercise of it before the supreme Judge hereafter, and before the king's person in the present world.

3rd. But the humiliation of the bishops was not yet completed. In June 1536, the convocation met. On the 16th, Dr. Petre came and alleged, that of right the first place in that assembly belonged to the king, as head of the Church, and in the absence of the king to the vicar-general, the Honourable Thomas Cromwell, the king's vicegerent for causes ecclesiastical; that he himself stood there as proctor for the said vicar-general, as would appear by the commission which he held in his hand, and therefore he demanded that the place aforesaid should be assigned to him in virtue of that commission. It was read accordingly, the claim was allowed, and Petre took the first seat. At the next session, Cromwell himself appeared and presided; as he did afterwards on several important occasions, always occupying the same place, and subscribing to the resolutions before the archbishop.

Thus it was in convocation; and the same honour was paid to him in parliament. By the act "for placing the lords," it was ordered that the Lord Cromwell, "the king's vicegerent for good administration of justice in causes ecclesiastical, for the godly reformation and redress of all errors, heresies, and abuses in the Church; and that every person having the said office of grant from his majesty or his heirs, should have place on the same form with, but above, the archbishop of Canterbury, and should have voice to assent or dissent as others the lords of parliament." Thus the vicar-general took the precedence of every peer both spiritual and temporal, whatever might be his office, in Church or state. Could there be a more