

(WRITTEN FOR THE TRUE WITNESS)

SOME ASPECTS OF ANGLICANISM

Dangerous and Illogical—A Clear Criticism of its Tenets.

To the Catholic, 'born and bred,' Anglicanism is simply one of the many forms of Protestant heresy; probably, to all appearance, one of the most dangerous, and, at the same time, the most utterly illogical. Dangerous, inasmuch as it "approximates" to Catholicism, or seems to do so; illogical, because, while claiming to be a branch of the "ecclesia docens," it disclaims any infallible authority. To some, who may be, from training or from temperament, more philosophically inclined, it offers a subject of interesting study as one of the many forms of human thought in the domain of theology. To others—daily more numerous—it presents itself as a possible ally—within well-defined limits—in the great world conflict between Christianity and Atheism.

To the Catholic by conversion, by the special grace of God, how does it appear? As the city of confusion as contrasted with that great city of God, into which he has been permitted to enter; as the "strife of tongues," compared with "the vision of peace," the true Jerusalem, the "mother of us all." All this and more, according to individual experience; to many, it is the "court of the Gentiles," through which they passed into the Temple of the Living God; to many, again, as St. Paul says of the Jewish law, it was as "a schoolmaster to bring them to Christ." In any and every one of these aspects, it is surely worthy of some little study.

Anglicanism is dangerous, inasmuch as it seems to approximate to Catholicism; that is to say, that form of Anglicanism known as "Ritualism." To quote the words of a learned Jesuit priest—himself a convert—"it offers men a counterfeit Catholicism in their own communion and to keep them from seeking true Catholicism in the true Church." How nearly Ritualism approaches, to not in outward seeming only, that is, in ritual, but also in doctrinal teaching, to the doctrines and ritual of his Catholic Church, only personal experiences can realize. That, therefore, must to my excuse for apparent egotism.

If a Ritualist—"Anglo-Catholic" was the favorite designation—I was taught to believe in "the one, holy, Catholic Church—in three Branches, Greek, Anglican and Roman." The rule of St. Vincent of Lerins—so far as it could be made to apply—"quod semper quod ubique ab omnibus" was the test of "Catholic doctrine and practices. That would include Apostolic Succession, Confession, and the Real Presence, and—so I was taught—would exclude "Roman accretions," such as Indulgences, Celibacy and Transubstantiation. The "mediate intercession of Saints" was the true doctrine, not the Invocation of Saints; the "first Bishop of Western Christendom" was the rightful (?) position of the Successor of St. Peter.

That is—or was—the "dangerous" aspect of Anglicanism. Was, because it has changed considerably during the years that have passed since I became a Catholic. It has "advanced" doctrinally—in some places "Roman" doctrines have found favor with many; the "Latin Communion" is, to them, "the mother and mistress of churches"; "the Ancient Church," and "union with the See of Rome" has become the normal condition of the Church Catholic. With others there has been a tendency towards "ritual for the sake of ritual;" or, as an Anglican "priest" said to me not long ago, a tendency, "to spread it out too thin."

That a man should hold any, or all of these beliefs, and stop there, is the real danger of Ritualism, as it appears to a Catholic. But, hereupon, there occurs the question, "Is all this logical, or final?" Were it only possible to convince pious, thoughtful, earnest men, that it is all—even its extremest form—illogical and incomplete, then Anglicanism—in its phases of Ritualism—would cease to be dangerous, and would become, to all earnest "seekers after God" in very deed "a schoolmaster to bring them to Christ."

Look at it a little closer. If there are "three branches of the Church Catholic," what constitutes the "stem?" Unless your metaphor is fallacious, a "stem" there must be. Is it "the Ante-Nicene Church" or "the Church prior to the

Great Schism of East and West?" In either case you must, of necessity, prove to axiomatic certainty that Anglican doctrine accords more fully than the doctrine of either of the other two "branches" with the teaching of the "Ancient Church," chosen as the criterion. That no living man can possibly do, by himself; or, at most, only for himself, and on his own authority. Every single point of difference is a point of controversy; who shall decide when "theologians" disagree? How is a plain man to know "what is truth?"

Take the rule of St. Vincent of Servius: Surely Apostolic succession must include celibacy, if not of necessity, at least as of Apostolic injunction. "He that is unmarried careth for the things of the Lord." If celibacy be a "Roman accretion" there is surely good authority for it. If the "Real Presence" is taught by Holy Scripture, by the Fathers, and by the early Church, how can you disprove Transubstantiation? The genuine Protestant Anglican ("Low Church") and Non-Conformist will deny both utterly; the "other two branches" teach Transubstantiation. How can you prove that the (High) Anglican doctrine is true, and all the world besides in error?

As to the more recent "developments" of Ritualism with which I am not personally familiar, the dangers are sufficiently obvious. If any one doctrine distinctively Roman be true—and on no other hypothesis, surely, would any honest man teach it—is it not probable, to say the least of it, that others are true as well? Is there not a danger that in choosing one or more out of many you may be omitting others equally important? That is to say—to come back to our starting point—who has authority to decide what is true and what is not?

As to "ritual for the sake of ritual," the tendency to "spread it out too thin" there is a manifest danger of formalism, of all spiritual conditions one of the most deadening. To quote once more the words of the Anglican "priest" already referred to: "They are tending to a barren intellectualism." Ritualism without vitality of doctrine, which is ritual and nothing more, leads, not to Rome, but to heresy, to infidelity. It is of all possible phases of Anglicanism the most dangerous, the most illogical, the most wanting in finality. Ritual as the expression of dogma is dangerous, certainly, if the dogma be incomplete and imperfect; but, when a man has begun to understand the teachings of the Catholic Church,—even when maimed and distorted,—there is always a possibility that he will follow them out to their logical conclusion.

To conclude an article already, I fear, longer than it should have been: A study of Ritualistic Anglicanism will wing out clearly two of its weakest points; its want of logic and its want of finality. Want of logic; because, in order to prove its own teachings, and dispose the "errors" or "accretions" of the "other two branches" of the Church Catholic it must claim infallibility, and must be at one with itself. It has never claimed to be infallible, but rests upon individual, traditional, or party interpretation of Scripture, of the Prayer Book, of the "teachings of the Church." It is not at one with itself, and is continually "advancing" in one form or another. I cannot but think—judging from personal experience—that to insist on these two points may help to lead earnest, thoughtful men to reconsider their position, which has, otherwise so many attractions for them.

Of some other aspects of the subject I hope to treat in a subsequent paper.

FRANCIS W. GREY.

BILIOUSNESS CURED.

GENTLEMEN,—I have used Burdock Blood Bitters for biliousness, and find it the best remedy for this complaint. I used several other remedies but they all failed to do me any good. However, it required only two bottles of B. B. B. to cure me completely, and I can recommend it to all. Yours truly, WM ROBINSON Wallaceburg.

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They make one feel as though life was worth living. Take one of Carter's Little Liver Pills after eating; it will relieve dyspepsia, aid digestion, give tone and vigor to the system.

Can a moustache be termed a "curl of the lip?"

Caution.—Beware of any man who offers you an imitation article, no matter what it is, and says it is "just as good as the genuine;" they sell all kinds of "sham" remedies. In this way upon the reputation of the Pain Killer—be sure and get the genuine made by FRANK DAVIS. Large Bottles, popular price.

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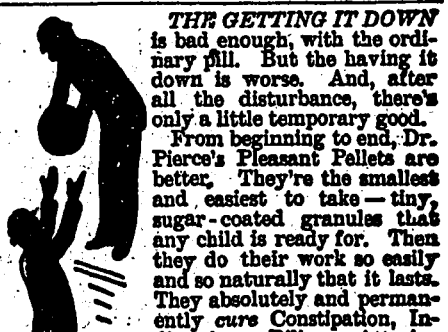
Inauguration of the New Wing.

We Tuesday, the Feast of St. Clement, the new library of reference was inaugurated in the Vatican. It is another of the great works undertaken and well carried out by Leo XIII. It answers in fact to the great desire of the studiosi, who, going to the Vatican, found it necessary to have at hand those collections of ancient and modern publications that are indispensable for research. This new library contains over 80,000 volumes divided into two sections. One contains historic works, down to the most modern; the different nations of Italy, France, Spain, Germany, England, etc., being each properly classified, while the other contains the more necessary books for the student of ecclesiastical matters—Popes, Cardinals, Rome, University, religious Orders, Bibliography, Paleography, etc. At the inauguration there took part Cardinal Capelatro, Mgr. Panici, and the Padre Abate Cazza Luzzi, Mgr. Carini, Comm. De Rosei, Mgr. Tripepi, Prefect of the Archives, and other distinguished prelates. There were also present the Spanish and Portuguese ambassadors accredited to the Holy See; M. Geoffroy, Director of the Ecole Française de Rome; Professor Sickel, Director of the Austrian Historic Institute; M. Friedensburg, Director of the Prussian Institute; Mr. Bliss, of the London Record office, and many others. His Eminence in declaring in the name of His Holiness this new library open, said: "I am well pleased to inaugurate in the name of the Holy Father this new and rich library of consultation. It has been arranged for the development and for the increase of study and for historical research. I willingly take this occasion to thank all those who have contributed towards the forming of this library, and I hope that this new benefit made by the Roman Pontiff to the whole civil world will unite the people in truth, in charity, and in the unity of Jesus Christ." His Eminence then went through the different halls that form part of this new branch of the library which have been done up in a splendid manner, both for comfort and decoration, under the able direction of Count Vespignani, the architect to the Sacri Palazzi.—Catholic Standard.

NAPOLEON AFTER DEATH.

The Doctor Astray as to the Fatal Disease.

Death had marvellously improved the appearance of Napoleon, and every one exclaimed when the face was exposed, "How very beautiful?" for all present acknowledged that they had never seen a finer or more regular placid countenance. The beauty of the delicate and Italian features was of the highest kind; whilst the exquisite serenity of their expression was in the most striking contrast with the recollections of his great life. As during his eventful career there was much of the mysterious and inscrutable about him, even after death Napoleon's inanimate remains continued a puzzle and a mystery; for, notwithstanding his great sufferings and the usual emaciating effects of the malady



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that destroyed him, the body was found enormously flat. The frame was as unsusceptible of material disintegration as the spirit was indomitable. Over the sternum, or breast bone, which is generally only thinly covered, there was a coat of fat an inch and a half thick; and on the abdomen two inches, whilst the omentum, kidneys and heart were loaded with fat. The last organ was remarkably small, and the muscle flabby, in contradiction to our ideal associations, and in proof of the seeming paradox, that it is possible to be a very great man with a very little heart. Much anxiety was felt at the time to ascertain the disease of which Bonaparte died. Mr. O'Meara had represented the liver as the family organ, and this had been echoed by Antomarchi; though as we had before, the illustrious sufferer himself, with better judgment, referred the mischief to the stomach, as its seat and source; and he was perfectly right, as the event proved. This organ was found most extensively disorganized; in fact, it was ulcerated all over like a honey comb. The focus of the disease was exactly the spot pointed out by Napoleon—the pylorus, or lower end where the intestines begin. At this place I put my finger into a hole, made by an ulcer that had eaten through the stomach, but which was stopped by a slight adhesion to the adjacent liver. After all, the liver was free from disease, and every organ sound except the stomach. Several peculiarities were noticed about the body. He appeared at some time to have had an issue opened in his arm, and there was a slight mark, like a wound, in the leg, but which might have been caused by a suppurating boil. The chest was not ample, and there was something of feminine delicacy in the roundness of the arms and the smallness of the hands and feet. The head was large in proportion to the body, with a fine massy, capacious forehead. In other respects there was no remarkable development for the gratification of phrenologists. The diseased state of the stomach was palpably and demonstrably the cause of death; and how Napoleon could have existed for any time with such an organ, was wonderful for there was not an inch of it sound.—Biography of a Surgeon.

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Mark Twain tells of a minister who took advantage of a christening to display his oratorical powers. "He is a little fellow," said he as he took the infant, "and as I look in your faces I see an expression of scorn, which suggests that you despise him. But if you had the soul of a poet or the gifts of prophecy you would not despise him. You would look far into the future and see what might be. So this little child may be a great poet, and write tragedies, or, perhaps, a great warrior, wading in blood to his neck; he may be—oh, what is his name?—his name is—oh, Mary Ann."

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BRONCHITIS CURED.

GENTLEMEN,—I have suffered four or five years from bronchitis and a severe hacking cough, and could get nothing to do me any good. A friend told me to get Hayward's Peppermint Balsam, and I did so with good results. Two bottles cured me and I hardly know what a cold is now. ARTHUR BYRNE, Guelph.

Husband (irritably): "Can't you remember where I said I left my glasses at breakfast this morning?" Wife: "I'm sorry, dear, I really can't." Husband (peevishly): "That just shows the forgetfulness of you women."

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