



A SCENE IN NEWFOUNDLAND.

## EARLY HISTORY OF THE CHURCH OF ENGLAND.

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These books purport to be an authentic declaration of the Emperor Charlemagne's opinion and policy upon the worship of images, and they are amongst the most valuable relics which time has spared of the ecclesiastical literature of that age. In them all worship of images is denounced as an insidious relic of paganism, and image worship as a Satanic device by which triumphs gained in the field are likely to be lost within the city walls. It is also charged with novelty, and all attempts to shelter it under the Mosaic commands to make the sculptured cherubim and brazen serpent are exposed. No use whatever is conceded to images or pictures in churches beyond mere ornament and commemoration: and the lighting of tapers and the burning of incense before them, and paying acts of veneration towards them, are all condemned as unauthorized and superstitious. It is alleged by some Roman Catholics that this execration of image worship in England was due to a mistranslation of a sentence uttered by Constantine, bishop of Cyprus, which made him say that he adored images as he did the Trinity. But although it appears by the Caroline Books that he was so

understood by the writer, and though this no doubt tended to increase the indignation with which the decrees in question were received, yet it is evident from the Caroline Books that this was not alone the cause of the attitude of the Anglo-Saxon Church. The truth being that in Britain, Gaul, and Germany, pictures and images were then looked upon merely as church furniture, no more to be worshipped than a door or a bench. Unhappily the resolute stand at first taken by our forefathers against the introduction of the use of images was not maintained by succeeding generations, who not only basely yielded to the lead of Rome in this respect, but by the grossly idolatrous and superstitious practices with which they surrounded the use of images as objects of worship, furnished a warning for all further generations not again to follow in their steps.

*Winifred* was another illustrious Saxon, who went forth from the Anglo-Saxon Church as a missionary to the continental pagans, and subsequently under the name of Boniface became Bishop of the Germans.

After the death of Alcuin, England passed through many years of turmoil and confusion, consequent upon Danish incursions, and religion and learning suffered, until they once again revived under the celebrated Saxon king, *Alfred the Great*, who proved himself to be