

THE ARCHBISHOP OF Canterbury and English Church History.

The Archbishop of Canterbury has apparently lent, says the London Tablet, his sanction to the strategic reconstruction of English history which has entered so largely into the ambitions of the Church Defence Institute. At a meeting at Ashford held on December 15, the Archbishop, according to the report of the Guardian, expressed his views on continuity in the following terms: "He commented upon the extraordinary amount of ignorance that existed among rich and poor alike as to the history of the Church, and pointed out the continuity of the Church of England from primitive times to the present, showing that it was the same body, with the same organization, and urging as one proof of the claim that the Reformation did not manufacture a new Protestant Church, the fact that nearly all the clergy remained at their posts after that event. A prevalent idea even among Churchmen was that there was a time when the English Church was Roman Catholic, and that this was altered by Henry VIII., who substituted for the older body a Protestant Church which we have to day, and handed over to it all the property that had previously belonged to the Roman Catholics. He had even found in a school reader in use in a large number of National schools a statement of this description, and he added he intended to have a thorough examination of all the readers he could find in order to get them revised where possible. They knew that the Church now existing was the same body as that which existed before the Reformation, and which dated from a period which could not be defined; and in proof of this he cited William the Conqueror's refusal to do homage to the Pope for the kingdom of England (finding his predecessors had never done the like), the fact that the Preface to the Prayer Book alluded to the services in the Church of England having before the Reformation been read in Latin, and also the fact that England was the only country of Europe that had never accepted the Canon Law unless parts of it had been specially adopted and enacted in the country."

We note that it is stated that at the end of the meeting questions were invited. We will assume that this invitation was not limited to those who had the advantage of listening to the Archbishop's address, and we will avail ourselves of it, so far as to address to the Archbishop, and to those who share his views, the following three questions:

1. In proof of the continuity of the English Church, he cited William the Conqueror's refusal to do homage to the Pope for the Kingdom of England (finding that his predecessors had never done the like). Now this fact is a commonplace of English history. No one with even an elementary knowledge of the Middle Ages or of feudal custom could for a moment mistake the meaning of such words as "homage" or "fealty." William refused—very properly, we think—to enter into that temporal alliance which Professor Freeman calls "commendation," by which the English King would become the temporal vassal or "man" of the Pope, and hold his kingdom as a temporal fief of the Holy See, after the manner of the Norman kingdom in Naples. Such a political and temporal arrangement has no more to do with the spiritual and dogmatic obedience which a Catholic gives to the Pope as successor of St. Peter, than it has to do with the transit of Mercury, or the latest eclipse of the Moon. William would not have been one jot more a Roman Catholic if he had granted it, nor was he one jot less a Roman Catholic when he refused it. Neither Spain, Austria, France, nor any Catholic country at the present moment is a fief of the Holy See. Yet the existence of a Roman Catholic Church in the world is hardly a fact that can be called in question. Clearly, then, no tie of "homage," "vassalship," "fealty," or "commendation," can be reckoned as an essential to Roman Catholicity, nor can any person or country be argued to be not Roman Catholic for the want of it. These are facts known to every ordinary well-informed reader of English history. It would be discourteous to doubt that the Archbishop of Canterbury was perfectly aware of them. Therefore we ask the question: If it is a well known and clearly established fact that the medieval "homage" refused by William the Conqueror was simply a matter of temporal relationship or feudal commendation, is it quite honest to speak of it as if "homage" were meant in its general and modern sense, and as if it referred to the spiritual allegiance which every Catholic yields on dogmatic grounds to the Pope, and to imply that William's refusal of such "homage," proves that the English Church in Norman times was not Roman Catholic? That in the rank and file of mere Church Defence lecturers, who harangue popular and sympathetic audiences, there should be found occasionally some who descend so far as to play tricks of this description, is a matter not of surprise, but of regret. We naturally refuse to associate the thought of conscious dishonesty with educated clergymen of the Church of England, and least of all with the Archbishop of Canterbury. But precisely for that reason, it seems to us a pity that the Archbishop should even in appearance have lent his sanction to what every student of history must recognize to be a discreditable piece of historical sharp practice.

the same point. The Archbishop's argument proves nothing unless it proves that William the Conqueror was not a Roman Catholic. We invoke the following facts: 1. The Church in Normandy, of which William was a member, plainly acknowledged Papal Supremacy. Its Primate received the Pallium from the Pope. Only a few years before the Conquest Manger, Archbishop of Rouen, was deposed by a Council presided over by Papal Legates, who pronounced the sentence of deposition. 2. William himself not only recognized the jurisdiction of the Pope, but had recourse to the Pope for a validation of his own marriage with Matilda. 3. William, before undertaking the Conquest, submitted his whole case and claim to the Pope before whom it was discussed in consistency. 4. William carried out the Conquest with the sanction and blessing of the Pope, and under a consecrated banner solemnly bestowed on him by the Holy See. 5. William had himself specially crowned by Papal Legates. 6. The whole reconstruction of the English Church at the time of the Conquest was effected by Councils presided over by the Pope's Legates, and convened by the authority of the Pope and of "the Roman Church," as may be seen in the letter of citation given in Wilkin's Concilia, (vol. 1, p. 323) 7. William himself, in the very letter in which he refuses the claim of temporal homage or fealty for his Kingdom, assures the Pope, "We have loved your predecessors, and you, above all, we desire to love sincerely and to listen to with obedience." (obedienter audire.)

With these seven unquestionable historical facts before us, we ask how is the life and action of William to be squared with the Archbishop's contention that the Conqueror was not a Roman Catholic? Was the man who lived and died in communion with the Roman Church, who had himself crowned by Papal Legates, and who had the chief ecclesiastical affairs of the realm settled by Papal and Legatine Councils, one who believed that the Bishop of Rome hath no jurisdiction in this realm of England? Was the man who protested that he loved the Pope and desired to listen to him with obedience, one who believed that spiritual obedience to the Pope is neither due nor desirable but a result of falsehood and usurpation?

3. Our third question touches the general issue. The Archbishop implies that amongst the mistakes of a popular and prevalent ignorance is the belief that the English Church before Henry VIII. was Roman Catholic. Again we turn to the facts, English Kings—Henry III., Edward III., and a long list of others—declare in their letters that they are "devoted sons of the Roman Church." In 1246 the English Primate and Bishops declare that "the Kingdom of England has ever been specially devoted to the Roman Church." In the same year the English Abbots and Priors protest that the "English Church is a special member of the Most Holy Church of Rome." (Matthew Paris, anno 1246.) 3. The Archbishop has only to look into the registers in his library at Lambeth to see the oath of "fidelity and obedience to the Pope and the Roman Church," which the Catholic Archbishops of Canterbury and the English Bishops for centuries before Henry VIII. took at their investiture or consecration.

The following was the declaration of the faith of the English Church, which Archbishop Arundel in 1413 drew up, and with the full sanction of convocation applied as a test to the Lollards of his time: "Christ ordeyned Saint Peter the Apostel to be his Vicar here in erthe; whos See is the Church of Rome, ordeyning and graunting the same power that he gat to Peter shoulde succede to all Peter's successors: the which we callen now Popes of Rome, by whos power in churches particular special be ordeyned prelates, as Archbishops, Bysshopes, Curates, and other degress to whom all cristen men ought to obey after the lawes of the Church of Rome." Our question, then, to the Archbishop is this: Are men who affirm that they are "faithful and devoted sons of the Roman Church," not Roman Catholics? Is a Church whose clergy solemnly state that it is "a special member of the most holy Church of Rome," not a Roman Catholic Church? Are archbishops and bishops who solemnly swear before the Church and the nation that they will "be faithful and obedient to the Pope and the Roman Church," not Roman Catholics? Is a Church, which through its Primate in convocation makes an open declaration of the Divine institution of the Papacy, and the claims which the Pope, as the Vicar of Christ, has to the obedience of all Christians—and is so deadly earnest in doing so that the Archbishop and convocation are ready to send to the stake their fellow Englishmen who would not accept it—is such a Church not a Roman Catholic one? If these are not proofs of Roman Catholicism—public, official, judicial and sworn proofs—then what, in the name of historical evidence, are or ever can be?

work of the Reformation. If doctrinal changes do not effect a solution of continuity, and if mere material identity suffices to maintain the sameness of a Church, then we are landed in the preposterous principle that a Church remains the same as long as it is composed of the same people, and worships in the same buildings, and preserves the framework of the Christian hierarchy, whatever be the changes in its beliefs and teaching. But if so, the Church of England might equally well have laid claim to continuity if Henry VIII. had made her Arian or Unitarian. Continuity of that kind would surely not be worth having or claiming. It is the continuity of the person who remains the same man, and says his prayers in the same house, even when he has become an apostate. A nation may, like an individual, recede from Catholic unity. If it rejects a portion of what it itself declared and held to be Catholic faith, and serves its organic connection with the Holy See and Catholic Christendom, it remains indeed the same nation, it remains indeed the same clergy and people, worships in the same religious buildings. But the same Church it is not, and cannot be, as long as the very meaning and character of a Church is, and must be, determined by considerations of belief and doctrine and canonical allegiance. The worst of such arguments as those which the Archbishop and his friends employ, is that they are conspicuously marked by a tendency to secure a cheap verbal continuity, at the price of demoralizing public opinion, by sinking the notion of continuity itself into the lowest and most grossly material level of its acceptance.

The Archbishop contemplates a thorough revision of the school readers, so that Anglican school children may learn their history from the Church Defence Institute. We would suggest that His Grace should go farther. It will be absolutely useless to remove all traces of pre-Reformation Roman Catholicity from the school readers, unless he can erase them from the records and archives of the country. He must suppress the Rolls Series, close the Record Office, expurgate a whole section of the British museum, and, above all, he must be careful to burn the Registers in his palace of Lambeth. In a word, he would require to eviscerate English history. Until then his efforts must be the merest pin-scratching on a granite wall. Rather will those very efforts have an effect diametrically opposite to what he wishes, and serve to direct public attention to the wall, against which he wastes his strength, and to the indestructible strength and solidity of its construction.

The Deathless Dead. Star, Jan. 5, 1895. On the occasion of his funeral, commenced in England and terminated in Canada, of the late Sir John S. D. Thompson, P. C., K. C. M. G., Premier of the Dominion.

In the presence of our Monarch, at the throne's feet to die! When his sun of life was flashing in the zenith of its sky; When in his path of glory, with successful feet was trod; Thus to pass from out a palace through the palace gates of God! While the murmur of his triumph through historic Windsor ring. Comes an angel, swiftly rushing, on his dark, electric wing; Like a lightning flash that spirit, with his mandate came and fled; But the giant oak was shattered—lo! the honored one was dead!

Royal tributes out of number scattered on his glorious bier; Garlanded with fond inscription, kindly word, and sigh, and tear; Curfew-bell and half-mast standard, warlike pageant, solemn state. "Midst which Queenly eyes were watching as they bear him thro' the gate. London in its great confusion, with its rush and crush of men, Pause for a breathless moment at the tolling of "Big Ben." While the heart of all the Empire seems to beat in muffled tones; As the news of death is speeding round the world from zone to zone.

By the blue horizon's circle must appear the man of war. "On the first noon of the New Year"—the command that England gave; On that sunny, as flashed the noon gun, dropp'd the anchor in the wave. Prelates, warriors, statesmen gather, from all sections of the land; 'Round that bier a nation's greatest, with her humblest, weeping stand; From the Governor and Consort to the lowliest peasant, all In procession, speechless, breathless, through the Legislative Hall, Creeds are blending, strife forgotten, many tears are freely shed, As the thousands surge in silence past the casket of the dead. Glorious tributes, from Atlantic to Pacific's lordly wave. Come the garland gifts of sorrow for the Premier's hallowed grave.

In St. Mary's what a concourse, as the sombre drapings fall In profusion and in richness, o'er the gorged While the "Dies Ira" rises, in a vast, harmonic swell, From an assembly the nation comes the universe to swell. Acolytes are moving slowly, thurifers their censors swing, Loudly peals the deep-ton'd organ, solemnly the prelates sing; Words of praise come from the pulpit, ere the Church's rites are done. "Dust to dust"—the nation weeps o'er her dead, but deathless son.

Once again the martial music breaks upon the winter's air, As the vast procession forms round the sacred House of Prayer. Funeral march reversed arms, muffled drums and steady pace, As the "deathless dead" is borne to his last long resting place. Let us pray for his example may be cherished with his name; He is now beyond the clangor of ambition, strife, or fame. Rest his ashes, as he'd wish it, near his loved Canadian sod; Rest his soul, in joys eternal, in the mansion's bright of God! Montreal, January 3, 1895. J. K. FORAN.

"MUST LIVE BEYOND." A Priest on "Hamlet."—A Lecture on Shakespeare's Greatest Play.

INNER MEANING OF "HAMLET." A large and intelligent audience greeted the Rev. Dr. J. Stafford, D. D., of Washington, D. C., who lectured on "Hamlet" in Metzerott hall, in that city on the evening of Dec. 20, for the benefit of the fund to establish a new operating room at the Emergency Hospital. Previous to the lecture the Rev. Dr. Stafford, Gen. Hooker of Carroll's Institute rendered several protestations, after which Gen. Hooker of Mississippi introduced the lecturer, and spoke of the hospital as one of the greatest and most deserving charities in the city. In presenting Dr. Stafford, Gen. Hooker said the talented young divine's welcome could not be less, because he was a "Washington boy." It was most fitting, he said, that after acquiring great renown in other cities as a minister and lecturer, Dr. Stafford should be called to his native city in the fullness of his mental and physical vigor.

Dr. Stafford was in excellent condition, and held the attention of his audience from the first word to the last. His style is graceful and finished, and his elocution perfect. His conception of "Hamlet" was marked with great originality, it being based upon the solitude of genius and the insufficiency of life. The first part of the lecture consisted of an analysis of the play. "It is the first of Shakespeare's productions that we read," said the lecturer, "and the last that we understand. Dramatically, 'Hamlet' is not a great play. Nothing, indeed, can surpass the poetic beauty of that first scene in the moonlight battlements of Elsinore, nor the rapidity and power of the movement from that on to the appearance of the ghost. But after that it lags; it stumbles; it goes aside after incidents; it does not keep the main business in sight, and the catastrophe is finally brought about by indirection. It has not the swift, rapid, all-sustaining, all-absorbing action of 'Macbeth,' the pomp and majesty of 'Julius Cæsar,' or the Henrys, the great depth of passion of 'Lea,' the exquisite poetry of 'The Tempest,' and yet it is greater than all. 'Hamlet's' purpose lies deeper. It touches depths never reached by these, and in those profound regions where body and spirit meet the secret and meaning of 'Hamlet' must be sought. In the others we consider the actions; in 'Hamlet' the source of action. In the others we consider the individual; in 'Hamlet' we consider the race, and from it learn a profound and general philosophy which embraces all.

"In the mysterious solitudes of our own being we find a sympathy with it, and there alone can find its meaning. The first meaning of Hamlet is the solitude of genius. There are many kinds of solitude. We are all solitary in spite of ourselves. We are what we are, and cannot be other. There is something in us which we cannot share; we are alone and solitary in spite of ourselves. We cannot lose our identity; we cannot cease to be solitary, and throughout the eternities this individuality will subsist. The next is the solitude of station, great in proportion to the height. The King is solitary, and therefore, the bard makes King Henry exclaim: 'Oh, hard condition, twin born of greatness.' His station lifts him up above men; he cannot have the sympathy and fellowship that are given to others. The last and greatest is the solitude of genius. No one feels like him, hears what he hears; sees what he sees! This is the greatest solitude. Like the highest peak in the mountain range, he sees more, sees entire worlds not visible from below, but has less in common with the earth and less of its life upon its summit. Such is the solitude of Hamlet. Such is the solitude of Shakespeare, and in Hamlet he gives a picture of his own heart. He felt

this solitude and the consequent sadness. A HINT OF SHAKESPEARE. "There seems to have been a time in Shakespeare's life when he met sadness, disappointment, when he was ill at ease and unhappy. About this time he gave us Lear, Timon, the melancholy of Jacques and the Duke of the same play, and Hamlet. I think that time was always in Shakespeare's life, and Hamlet is the full and finished picture; and I love to think of him, great as he was, towering in solitary grandeur over the whole world, yet feeling our common human sorrow. He felt it then, the insufferable loneliness of this life. Nowhere does he find satisfactory antecedent to the ghost's revelation. It tastes to him like sand in the mouth. His soul craves for something more. The accidental sorrows of his life only deepen this sense of void and vacuity this life cannot satisfy, and yet he is too great to be a pessimist and accept the philosophy of evil. He does not speak to us as Schopenhauer and Hartmann, but he hopes.

"Life is weary, flat, stale, and unprofitable. This world is but a sterile promontory. Why, look you, this majestic roof frilled with golden fire only a pestilential congregation of vapors, and yet, yet, what a piece of work is man. SPIRITUAL HOPE IN HAMLET. "Man is greater than this life and must live beyond. Such is Hamlet's philosophy, and this is its great meaning and peculiar charm. Hamlet carries us beyond this world. Lear dies, and it is over with him. Caesar falls—Cassius and Brutus, Antony and Othello—and we think no more of them, but the direct effect of Hamlet is to carry us beyond. We feel that he is living and that we shall live, and we look up to follow him and the flight of ministering spirits through the spheres. He is there and we salute him. 'Good night, sweet Prince, and flights of angels sing thee to thy rest.'"

A PRIEST'S JOKE. Patriotic Pride that Puzzled a French Imperial Guard. Rev. Father Carrier, C. S. C., who was a United States chaplain during the war and afterward assistant superior to the late Very Rev. Father Sorin at Notre Dame University, tells the following amusing incident which occurred in 1866 while he was in France in the interest of the community. Father Carrier had private despatches from the French Minister for Napoleon III., and was admitted to a private audience with the Emperor, when the occurrence took place. On arriving at the entrance to the palace I was met by one of the guards who demanded to know my business. "I wish to see the Emperor," said I. "Are you a soldier?" asked the guard. "Greater than that," I responded. "Perhaps you are a lieutenant?" "Greater than that," said I. "Can it be that you are a general?" "Greater than that," said I, raising myself to my full height. "Are you a prince?" questioned the guard. "Greater than that," I again replied. "Surely you are not a king?" said the mystified guardian. "Ah! far greater than that!" I replied. "Pray, who are you?" asked the much-puzzled man. Looking him square in the face I answered with all the dignity I could command: "I am a citizen of the United States!"

It is needless to say that I was soon piloted into the private apartments of his Majesty, and that later on when I related the joke I had played on the guard, he enjoyed it almost as much as myself.

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