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RECEPTION OF A ROMAN CATHOLIC PRELATE INTO THE ENGLISH CHURCH AT ROME.

At the time, we referred to the fact that a learned Prelate, high in Papal favor, occupying an important official position, had entered our Communion. Below we give his formal letter of renunciation, and his reception into the American Branch of our Church, by Dr. Nevin, in Rome. The occurrence, following so quickly reports of the withdrawal of Cardinal Hohenlohe, is important as showing two things, namely, first, that earnest men within the Roman Church feel the need of, and have been striving after, a reformation; and second, that they find it impossible to overcome the influences which oppose all efforts of the kind. Consequently we see that the only alternative left to such men is to seek a refuge elsewhere, and what more natural than that their resting place should be our Reformed Catholic Communion. Already, the list of those who have come to us is quite an imposing one, including the names of several whose loss will be severely felt by the Pope.

As Anglican Catholics we can have no desire to see the downfall of a sister Church; rather would we pray and work for her reformation; that, freed from the accretions and false doctrines which have obscured the true light and hindered her Spiritual progress, she might add lustre to herself by becoming the champion of the "Faith once delivered" against the Infidelity and irreligion which abound. But we ought gladly to open our arms to receive those who are heartsick in finding all their efforts to reform her proving futile, and who see no hope for a change from within, and who come to us for protection, and for direction

and guidance. May it please God to make the Church of England more and more helpful to the "weary and heavy laden" outside her fold, and may she, in the Spiritual lives and earnest devoted zeal of her ministers and members, draw all men unto her, that she may lead them onward and upward to her Lord and theirs.

The Correspondent of the *Daily Telegraph*, writing from Rome, says that on the anniversary of the Immaculate Conception, Monsignor Giambattista Savarese a doctor of civil and canon law, and domestic prelate of his holiness, sent in his resignation to the Cardinal-Secretary of State, thus worded:

"I beg your Excellency to accept my resignation of the prelate, and order my name to be cancelled from the list of members of the Papal Segnatura di Giustizia (the Ecclesiastical Appeal Court), to which I have belonged for twenty-six years. I wish to devote what little strength I have to the service of religion and the country, and recent occurrences have convinced me that under those colours it is not possible to do so with the liberty indispensable to one who will not wield the pen to flatter prejudices and cloak abuses, to the enormous deceit and spiritual ruin of souls. No rancour or personal disappointment has caused my determination. Indeed, I have always been esteemed and honoured in the Curia beyond my small merit, and I think the less of myself the more I try to cherish charity towards others. Only a profound conviction, long combated but never vanquished, impels me to this step, necessary to the spirit, but grievous to the flesh, fearing, as I do, that I shall lose the friendship of excellent companions, whom old prejudices may prevent ever again shaking hands with me—the conviction, namely, that the Roman Curia cannot, on account of the strong centralization affected by material interests during centuries, be brought back to the work whilst pressing social, moral, political, and economical necessities require the religion of Christ to be restored to its original principles, that by such renovation it may regain its former repute and increase. A contrary belief has in the past made not a few martyrs by means of the true and historic society of the Black Hand which is to day as much as ever mistress of the Vatican. The latter now lacks the power of making martyrs, and therefore the easier and less perilous it is nowadays to avail oneself of the sacred liberty which God has given us, the more reprehensible it would be to sacrifice it to petty ambition and sordid cupidity. Still it is not that I had to blush before the laity, Italian and foreign, because of the disorders prevalent in the outer manifestations of the Church, not our inferiority in spirit and culture to our separated brethren, but the manifest prostration thereby of our ministry, and the daily increasing injury to souls, particularly among the masses, deprived well nigh of all fitting spiritual guidance. This it is which has ended my temporizing for which I shall labour strenuously to atone in order to divert from our dear country the evils gathering overhead like dark clouds obscuring the fairest sky in Europe. I neither care for nor shall defend myself against the strings of detractors, open or covert. Self has no place in moral convictions, but must be sacrificed to the common good. Constrained by truth to be severe, only error and prejudice will be the objects of my censures. Uppermost in my thoughts, will be the Catholic religion, as I sucked it in with the milk of my good mother (a stock of saints, as all can witness who knew her, her sister, her mother, and her aunt), and as it was ripened in me by the teachings I received in childhood from the virtue and learning of those able theologians, my ancestors, Crescenzo, Micheli, and Donato Savarese. Some of these wept when I was made a prelate, fearing that I might exercise less the sacerdotal ministry than lay offices. But if the shades of those dear ones, whose eyes I closed and whose cold cheeks I kissed, hover above my head, as they are ever present to my

mind, they will smile on me from heaven, now that I have appeased them, and will obtain for me from the Most High this favour, that the malevolent may wait to judge me by my works."

Subsequently Monsignor Savarese was received into the communion of the Episcopal Church by Dr. Nevin in St. Paul's American Church, on his confession of the Nicene Creed and abjuration of the additions made thereto by the decrees of the Council of Trent, commonly known as the Twelve Articles of the Creed of Pius IV., together with the dogmas of the Immaculate Conception and the Papal Infallibility. In his abjuration he likewise asks the guidance and protection of the Anglican Episcopate, against the usurpations of the Bishop of Rome, and promises due reverence and obedience to the Bishop and his representatives who shall be placed over him. Dr. Savarese is 55 years old, of a good Neapolitan family, an able theologian and canonist, and has written several works in support of Father Curci's position. He will now work for the reformation of the Italian Church on the lines which governed the Reformation of the Church of England.

FORMS OF WORSHIP.

(Written for the Church Guardian)

BY D. I. F. WILKINS, B. A.

(Concluded.)

Again, the grand truth that Christ died to save sinners, and that by belief in this mankind is saved, has been also wondrously perverted to suit the requirements of inert, half sceptical minds. We often hear expressions like these—"Only believe and you are now saved." "Believe in your heart and all is right." "If you believe you need not trouble yourself any more; all will come right." This fairly suits the spiritually inactive mind; it is a truth, not even the whole truth, but a perverted half truth at that. It requires not even an intellectual effort for understanding; it requires no self-sacrifice, no daily walk and conduct, no self-examination, no growth in spiritual life, and leaves the mind just where that mind was found. But granting that the whole truth was accepted in its entirety, it is but the foundation truth; and to ring the changes *ad nauseam* upon one fact, however great and good, is just as senseless as ringing the changes for years on the alphabet only. No doubt such an act would wondrously suit the lazy, careless pupils of a school; no doubt the teacher's work were simpler than at present, if he did so with the same pupils year after year; yet how long could he retain his position? So, too, the great truth that none should approach the Blessed Sacrament without due self-examination, has led to the strange perversion that only the most lofty finished saints are fit for Communion; while the rest, with a supercilious, yet most lazy assertion of their own unfitness, coupling with it the statement that they are not as other men are, palliating their own sin by a hypocritical reference to other's short-comings, turn their backs on God's Altar deliberately. Again, too, the severely simple service so passionately pleaded for in a recent number of the *Evangelical Churchman*, preeminently suits the average spiritually lazy man, albeit it dates only from the spiritually dead "Georgian Era," and "the age of the Hunting Parsons;" and, therefore, our grand ritual must be perverted to suit such, because it