

things the aspect and the scene of Anglicanism. Amongst them a considerable number of learned and sincere men, reading the works of the Holy Fathers and traveling in Catholic countries, arrived at a recognition of the beauty, the dignity, the antiquity and the truth of many dogmas and practices of the Catholic church. They would not, however, submit to the Roman pontiff or abandon the Anglican Church.

"In consequence of this they followed other roads; seeking to revive little by little the worship and doctrine of the Anglican church to a resemblance of the Church of the East and West; maintaining, however, always unchanged, their independence of the Roman see, their rights and their liberty obtained by means of the Reformation, and rejecting as an usurpation the jurisdiction of the Roman pontiff. With this aim they were never tired of proclaiming, as they still do, that the Anglican church is a branch of the Catholic church and forms a true and integral part of the Church of Christ, and that it is identical with that of the Apostles. Hence such efforts to arrogate to themselves everything to be found in the Catholic Church in the matter of worship, of practices and means of devotion, of sacred vestments, and of the ornamentation of the churches. In this way they have been able to deceive the people, and hold back those sincere souls who were drawing near to the true church, saying:

There is no necessity to abandon our body to seek this or that of the Romanists. All these things you may enjoy in the bosom of the Anglican church. We have everything that they have; indeed, with us you can have everything you expect to find in the Papistical church and still better, with the exception of Papal jurisdiction, which is a usurpation and a detestable source of novelty and superstition."

"This new situation is well defined by the recent words of a Catholic Bishop of England:

From the time of the Reformation the devil has constantly combated by means of heresy the Catholic faith in England. He is openly and violently hostile to it. Not having obtained fully his intention, he has changed his tactics since that year, and combats the Catholic Church by imitating her and by usurping her practices attracts simple souls. These tactics are more to be feared than the others, though we hope by the grace of God to thwart them.

"In the latter times New-Anglicanism, or ritualism, which more than ever and with studied care wishes to arrogate to itself the name of Catholic, makes every effort to exclude from England the so-called usurpation of the Roman pontiff. At present it has the hope and the ambition, a thousand times expressed by the Anglicans in their writings and in their sermons, to extend in such a way the Anglican church in the British empire, representing it as an integral part of the Catholic church, which may become the rival of the Greek and Roman

church, indeed, purer, richer and more learned than they.

"In this way the Anglican church will remain free and independent, preserving in peace all the rights conquered by the reform with its manifold heresies, and, without submitting itself to the obedience of the Roman pontiff, will have in the eyes of all the glory and the prestige of the name Catholic. Among those who court this idea there are some who admit the precedence of a primacy of honor of the Roman pontiff, but at most a *jure ecclesiastico*.

"Who does not see that in order to succeed in these hopes and ambitions it is essential to obtain the recognition of Anglican orders? Without this the Eastern and Western church can never admit Anglicans to communion. They have also need of it the better to combat the sects of their dissenters. It is for this that they so much desire to obtain from the holy see some sort of recognition of their orders.

"With this object the Anglicans awaken a vague hope of that reunion so much desired by the paternal heart of the Holy Father, affirming that the recognition of their orders would smooth the way to it. If this concession, supposing it possible, became a reality, Anglicans would certainly have a thousand dogmatic reasons for not uniting themselves with us. In this way Anglicanism would obtain its objects, and the hope of a union in the Catholic sense would vanish more than ever.

"But one may ask if really in the Anglican church there is a movement or a disposition of minds for union with the Roman see. We answer: If the Roman pontiff would consent to the abrogation of the decrees of the councils of Trent and of the Vatican or to explain them in a new and non-Catholic sense, or should declare that the simple primacy of honor, or one founded *'De iure ecclesiastico'*, sufficed for his ministry, or, in other terms, if the pontiff were to become Anglican, there is no doubt that many amongst the New Anglicans would unite themselves to the Church of Rome. But if the Roman pontiff, as infallible custodian of the Catholic truth, refuses to make similar concessions, with the exception of those sincere souls, every day more numerous, who enter the bosom of the Church none amongst the Anglican Bishops, few of the clergy, and very few of the laity would seek union in the Catholic sense. This would be an inconceivable aberration, they say, as does the Archbishop of Canterbury.

"Who does not see that the same conclusion is to be deduced from the letter of the celebrated Mr. Gladstone to the Archbishop of York? In it, although enveloped in with a multitude of words, the author has constantly before him the Anglican church, independent, as an equal and integral part of the Church of Christ on a par with that of Greece and Rome. He invites the Roman pontiff to unite himself to this triple federation, so that these three churches may defend against unbelievers the dogmas of the Trinity, of

the Incarnation and of Apostle Succession. He would persuade the pontiff to recognize a certain equality in these churches, and to realize this dream he employs the language of a deferential adulation to obtain the recognition of Anglican orders. The celebrated chief of English Liberalism sought to destroy the work of the Vatican Council under Pius IX., and now under Leo XIII. he would render it absolutely useless.

"We can therefore, assert that, apart from the good dispositions of sincere souls, this new attempt is nothing else but an insidious assault against the Roman church. All the clergy and the whole of the Catholic population of England attest it, and the non-Catholic English themselves do not conceal it. Thus the great English paper, the Times, which represents more than any other the mind of the English people, wrote on June 1, 1896, that if the Roman pontiff were to yield to the pretensions of Mr. Gladstone he would admit that the Anglican church is a true and integral part of the Church of Christ, and would place himself an antagonist to his predecessors. Here are the words of the Times:

"Mr. Gladstone does not say that we must recognize the Pope as the supreme head of the church. It is the pope who asserts that this constitutes the test *stans aut cadentis ecclesiae*, and that he will welcome us to the fold only if we give him satisfaction on this point. We may be sure that, if the Pope is persuaded that a recognition does not come to pass, if the Anglican clergy and laity persist in their independence, the recognition of Anglican orders will serve to weaken rather than to fortify the position of the Pope and of his church. It would be equivalent to a confession that the Church of England is, and has always been, a real and living branch of the Catholic church, and that its clergy possess those supernatural powers which Cardinal Vaughan has claimed as the exclusive property of his church. This cannot be the intention of the Pope, but it is almost certain that this would be the consequence. It is sufficiently probable that a section of the High church party would be disposed to accept fully the proposals of the Pope. But a large and more judicious party would not do so at all. At the most a recognition by the Pope of Anglican orders would serve to confirm them in the persuasion of the truth and security of their position, leaving the others as they are.—Times, June 1, 1896.

If we are asked if the actual situation in England gives us hope of a return to the bosom of the church, we answer that, with the grace of God, this hope is already sufficiently great.

"Throughout England the conversions are numerous. The already large number of converts will increase without doubt, if it is made more evident that the Roman Catholic church is the only one in England which has the right to the prerogatives and name of Catholic.

"We are persuaded that continuing this work many will be more and more persuaded of the truths and beauty