

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 3, 1838.

[NUMBER XX.]

Poetry.

KNOX PREACHING BEFORE THE LORDS OF THE CONGREGATION.

AN ILLUSTRATION OF THE PAINTING BY SIR DAVID WILKIE.

Like a flame pillar from some mountain free,
Uprisen as a God upon its height,
That flings its shining shadow o'er the sea,
Thro' the dense darkness of the enshrouded night;
And from its burning fount of majesty
Pours all around rich streams of living light—
With the deep glow of their prophetic fire,
To fill the soul and solemn awe inspire!

Warning of some high advent—even so,
From Scotland's mountain bosom doth there rise
A spirit flame, that now with fervid glare
Lifts up its holy lustre to the skies!
And while its glories fill all earth below,
Religion's new-born soul doth symbolize,
That in the grandeur of her vernal voice
Proclaims in Knox the champion of her choice.

But late a banish'd man—by Teman's lake
Dwelling with famous Calvin for his friend,
Anon, in Scotland's heart—his soul awake,
With high impassioned zeal that now doth break
Its fires into his being—see him break
The spell of ages—as the storm would rend
Some rotten sail upon a shivering mast,
And shake its worthless tatters to the blast!

So old St. Andrew's holy walls within,
Beneath the wide cathedral's fretted roof!
He rends the garments of the "Ancient Sin,"
Puts his mind's valour to the daring proof;
And there Religion's guerdon goes to win:
Hold, reader, now from earth thy soul aloof!
And pass awhile within those sacred doors,
Where Knox his heavenly inspiration pours!

Yes, that old pulpit hath a living guest,
Whose voice is thunder to the startled soul;
All absent thoughts are in the heart repress,
And every bosom bow'd to his control;
Upon his dauntless brow what quick eyes rest,
While his their fervid inspiration roll!
Flashing and deep, as tho' light's fountain took
Its source of glory from his meteor look!

His being is absorbed—his mind supplies
A strength, with scarcely mortal passion rife—
His words are very waves, that as they rise
Seem on their billowy wings to bear his life!
His soul an ocean buffeting the skies,
And all rejoicing in its giant strife;
While the wild storm that stirs his spirit's foam
Strikes its fierce lightnings thro' the Church of Rome.

Slumbers the Vatican!—Can it not pour
Extermination on his reckless head!
Passeth its pride like summer tempests o'er!
Droops its dark spirit—is its vengeance dead!
Where, where are the far-spreading wings that bore
Like thunder-clouds its judgments armed with dread?
Struck to the earth or scattered 'neath the sky,
Quelled by his grand and God-like majesty!

On what a congregation doth he shower
The mighty torrent of the new-born word,
With truth, and strength, and eloquence, and power,
That rise and leave no kindled soul unstrid;
In this devotion's warmest, holiest hour,
How strikes the shepherd's voice his startled herd,
Withers their wrath or wins their wondering love,
With magic fed and fountain'd from above!

Fear cannot come upon him! He doth heed
Not the arch-priest's frowning fiercely there!
And listening with his heart, even tho' it bleed,
And beat 'twixt admiration and despair!
Priest Hamilton—the champion of his creed,
Roused like a lion hunted to his lair!
Death in his word—the slayer at his side—
Enraged tho' awed, and silent tho' defied!

But still the enthusiast preacher, warm and loud,
Rolls the deep stream majestically on—
Grand cynosure of what a noble crowd
For their absorbed sight to dwell upon!
Eyes of the young, the beautiful, the proud,
Lit with a lustre pure as ever shone;
Glow from the soul and gather up their rays,
To lance on him in one concentrated gaze.

Others, the high and mighty in the land,
Are gathered to that fold in very flocks;
And still the preacher's voice, with fervour grand,
Each human heart, as 'twere a cradle, rocks;
Peer, soldier, scholar, monk, and peasant band,
Sit blended there to drink the word of Knox:
Breathless and still, as tho' salvation hung
On the charm'd accents of his wondrous tongue;

Nor hath the face of woman failed to shed
Angelic sunshine on the holy scene;
Look where (companioned) lifts her graceful head
Lovely Argyle—sweet kin of Scotland's Queen!
A fond young mother, too, hath hither sped,
With cherub child, and waits with earnest mien,
Wondering if he who preaches faith above
Will deign baptize it into Christian love.

And all the time another sunshine smiles
Thro' the old sculptured windows from on high,
And rays, on golden wings, slant down the aisles,
Until their gleams 'mid deepened shadows die;
And colours like the tints of tropic isles,
Bathed in the sunset of their western sky,
Vanish like visions from the painted glass,
And tinge the air where'er their spirits pass!

So ever when the sunbeam tracks and tells
Its path from Heaven to that sacred place,
Upon each list'ner's brow it falls and dwells!
It glows in gold on every up-turned face!
And as the voice of Knox, inspired, swells
All hearts and bosoms—lo! how well we trace
The various tides in which their feelings run,
Their soul's emotions, shining in the sun!

F. W. N. BAYLEY.

CHURCH PROPERTY IN IRELAND.

IN A LETTER TO THE EDITOR OF THE LONDON TIMES.

Sir,—The learned member for Dublin, Mr. O'Connell, having, in the debate on the tithe question, on Thursday last, rested a point of his argument on an assertion which he advanced as an ascertained fact, I beg to call your attention to the subject in order to show to your readers how completely opposed it is to the concurrent testimony of the best informed writers on Irish history.

The passage to which I allude was in reply to what Lord Stanley said relative to the property of the Irish church; it is as follows:—

"It (the church property) was a property left by their Catholic ancestors to the Irish people, and left for exclusively Catholic purposes. It was not left to the Protestants, for the name was then unknown; but an act of Parliament took it away from those to whom it was bequeathed, and gave the property of the majority to a small minority for Protestant purposes. Could they suppose that an act of Parliament could blot out the ancient recollection that the property originally belonged to the Catholic church? It could not, and the recollection would remain forever."

Now, Sir, I feel that, in making such an assertion, some proof should have been required of its being founded in fact, and I confess it has surprised me not a little that, frequently as it has been made in both houses of Parliament, it has never heretofore been disputed or dispreved by any of those members who might be supposed to know as much of the ecclesiastical history of Ireland as would have enabled them to do so satisfactorily; for, let the church property in Ireland belong to whom it may, there is one thing can be most distinctly demonstrated—that, unless it be allowed to the church of Rome in virtue of our country having been conquered for Pope Adrian by Henry II, that church can have no legitimate claim to it whatever.

Let the matter be fairly tested by the judges of the land in the same way that the claims of various Unitarian congregations to legacies and places of worship belonging to the orthodox Presbyterians (of which they held possession because they had possessed themselves of them), and there cannot be a doubt that the result will be similar; at all events, it must be decided that the great proportion of the church property in Ireland does not, nor ever did, belong to the church of Rome, inasmuch as it was originally given to a church, or churches, in Ireland, as diametrically opposed in principle and practice to the principles and practices of the church of Rome as the nadir is to the zenith.

The simple circumstance alluded to in Pope Adrian's bull, granting the country to Henry, must convince any one who will take the trouble of investigating the matter, that up to that period the church which had been established in Ireland was not connected with, or under the jurisdiction of, the church of Rome, or the Catholic church, as Mr. O'Connell would call it. That the people of this country having been early converted to the Christian faith, by missionaries unconnected with the Romish church, long maintained their independence, and refused to submit to the arbitrary innovations of the church of Rome, is admitted by several of the most respectable Romish historians; and that they continued in this condition, refusing to allow the interference or supremacy of the Romish Pontiff, till the time of Adrian, the bull or edict to which I have referred plainly demonstrates. Adrian, it is known by every reader of history, in virtue of a pretended gift of Constantine the Great, arrogated to himself the dominion of islands, and the island of Ireland in particular; and when King Henry II. wanted an excuse to invade it, he obtained from him that infamous document of which every Irishman, be he Roman Catholic or Protestant, should be ashamed. Under the pretence of extending religion, he commissioned Henry to invade the country with fire and sword; and a flame was at that time lighted which has never since been extinguished, but which, bursting forth in religious feuds and animosities, has from time to time caused our country to run in rivers of blood.

But the nominal object of the subjugation of our country is stated in the bull referred to be "to enlarge the boundaries of the Romish church, to plant Christianity, to root out heresy," and, though last not least, "to secure for St. Peter the pension of one penny from every house." Now, be it remembered, that the Christian religion had been established and flourished in this country fully 700 years prior to this period; therefore, it is evident that by Christianity cannot be meant the primitive Christianity which had been so long established, but the religion of the Romish church, which it would appear had not before that time been able to enforce the payment of Peter's pence. What the heresies were we are enabled by cotemporary writers to discover. "They," the Irish, we are told by Bernard, in his *Life of Malachi*, "rejected auricular confession, as well as authoritative absolution;" they confessed to God alone, as believing God alone could forgive sins; "they would neither give to the church of Rome the tithes nor the first fruits, nor would they be legitimately married," that is, according to the forms insisted on by the Romish church; and, therefore, we find them denounced as schismatics and heretics, and by St. Bernard, a Romish ecclesiastic, as being in reality pagans, while calling themselves Christians.

"Christiani nomine, re Pagani; non decimas, non primitias dare; non legitima inire conjugia; non facere confessiones; penitentias nec qui petere, nec qui daret penitus inveniri. Usum saluberrimum confessionis, aut ignorabant, aut negligebant."

Such were the charges brought against the early Irish

* Previous to the Council of Cashel, convened by Henry in 1172, matrimony was regarded as a civil right, and was performed by the magistracy. At that council the priests were authorized to perform the ceremony.

† Bernard *Vita Malachæ*, cap. 6, ut et idem ubi supra, in nota 45.

Christians; and such some of the heresies which Adrian authorized Henry to root out of the land. But these were not all. The early Christians did not believe in the efficacy of prayers to saints or angels. They neither prayed to dead men nor for them, nor was the service for the dead ever practised by the Irish church till they were obliged to attend to it by the Council of Cashel, convened by order of Henry II., in 1172, as may be seen by a reference to the proceedings of that convention.* That the doctrine of transubstantiation was not admitted by the early churches in Ireland is evident by the reception which it received on its being first broached by several Irish divines, among others by the justly celebrated Joannes Scotus Erigena,† so highly esteemed at the court of Charles the Bald for his learning and piety; and whose book was condemned by the Pope and the Council of Versailles as the only way they could confute it. Previous to this the Irish received the Lord's supper in both kinds, and were wont to term it "the communion of the body and blood of their Lord and Saviour." In their places of worship they had no images or statues; on the contrary, their use was expressly condemned, as we learn from Sedulius,‡ one of their early divines; and which are mentioned by others as being heathenish and idolatrous. So far from believing in purgatory were the early Irish Christians, that until the period of Henry and Adrian's usurpation the word does not appear to have been known to the Irish writers. That a number of the ceremonies of the church of Rome, such as attending to canonical forms, singing in choirs, the use of consecrated chrism in baptism, the sacrifice of the cross, and the dispensing of indulgences were unknown, or, at least, unpractised in Ireland, until the period referred to, is matter of undoubted historical record, the circumstances being alluded to by various Romish writers who complained of the stubbornness and heretical feeling of the Irish on these points, are the best proofs that can be given on the points themselves. Among others Gillibert, the Pope's Legate, who was an Ostman and Bishop of Limerick, who in the 11th century wrote what he calls, *The Canonical Custom of Performing the Offices of the whole Ecclesiastical Order*, tells those for whom he prepared them, that it was "to the end that those different and schismatical orders by which almost all Ireland was deluded might give place to one Catholic and Roman office."—The letter of Henry to Adrian is conclusive evidence on the point. In that letter he alleged, that as "the Irish were schismatics and bad Christians, it was necessary to reform them, and oblige them to own the Papal authority, which they had hitherto disregarded, and that the most probable means was to bring them into subjection to the crown of England," which he says, "had ever been devoted to the Holy See."§

That the supremacy of the Pope was not recognized in Ireland till the 12th century will be seen by a reference to the proceedings of a council of the Irish clergy summoned by Cardinal Paparon, Legate a latere of Pope Eugenius III., and held at Kells in the year 1152, at which convocation the supremacy of Romish Pontiffs was for the first time solemnly recognized in Ireland. The first attempt to subjugate the church of Ireland was in 1127, when Gillibert, the Ostman, already alluded to, received the commission of legate. After him, the attempt was again made by Malachi, Archbishop of Armagh, about the year 1140; but it was not till the time we have stated that the Pope was recognized as head of the Irish church. A reference to the documents referred to will at once substantiate this point. It is, indeed, a remarkable circumstance that the Pope and Henry united had to call to their assistance the Danish colonists of Dublin and other places, who had at different times been converted to the Romish faith, before they could subdue the ancient Irish Christians, or make them acknowledge the Pope's supremacy; and even long after this period a faint remnant of that ancient church remained in the persons of the persecuted Culdees,¶ a denomination of Christians particularly distinguished for their learning and piety, of whom in the sixth century Columba had been one of the first pastors, and by whom the Christian religion was greatly extended to many parts of Britain, and even to the continent. So averse were the ancient Irish Christians to the doctrines and discipline of the church of Rome, that the pastors or bishops in the seventh century would not so much as eat under the same roof with the Pope's agents.**

But, Sir, as I am anxious not to extend the present article

* Vide can. 7.

† Joannes Scoti liber de Eucharistia lectus est et condemnatus.—*Lanfranc de Euch.*, contra Berenger. Inter cetera fecit librum de Eucharistia qui postea lectus est, et condemnatus in Synodo Vercellensi, a Papa Leone celebrata.—*Joan. Parisianus*, ad annum, 877.

‡ Deus nec in metallo aut saxo cognoscitur.—*Claudius Scotus*, liber 2, in Mat.

§ Quod infantes baptismi sine Chrismate consecrato baptizentur.—*Ex Epis. ad Terachi Regem Heber.*

¶ As the best evidence that can be adduced is that of an enemy, I may also mention that from Bede we learn that Pope Honorius I., as the strongest argument he could use towards inducing the Irish churches to submit to the Roman See was exhorting them not to esteem their own small number wiser than all the rest of the world.

** Exhortans ne paucitatem suam in extremis terræ finibus constitutam, sapienterem antiquis sive modernis, que per orbem terræ sunt, Christo ecclesiam astimarent.—*Bede*, *His. Eccl.* l. 2, c. 19.—Videatur etiam fusiōe hac re, l. 3, c. 25.

Again, Cumman, one of the Irish proselytes to Rome, in a letter to Segian, abbot of I. Columbkil, desires him to consider which is likeliest to be right, the Greeks, Romans, and Egyptians, or the Britons and Irish.—*Vide Cumman Epistola, MS.*, in *Bibliothec. Cotton et ap. Usser. in Epist. Hyber. Syllogi*

† Cognoscentes Britones, Scotos meliores putavimus, Scotos vero per Daganum Episcopum in hanc insulam, et Columbanum abbatem in Gallias venientum, nihil discrepare a Britonibus in eorum conversatione didicimus; nam Daganus Episcopus ad nos veniens, non solum eibum nobiscum, sed nec in eodem hospitio quo vescebamur sumere voluit.—*Bede. Hist. Eccl.*, l. 2, c. 4.

** The Culdees retained their name and some of the lands originally given to the Irish church to so late a date as the year 1625.

beyond what may be actually necessary to prove the point at issue, I shall refrain from alluding to many other particulars, which, did space permit, might be brought forward, and shall simply further observe, that there is ample historic evidence to show, that the early Irish church agreed in not one of those doctrines which are held by Protestants of the present day to be the errors of the Romish church. That the Scriptures were their only rule of faith can be shown from numerous accredited authorities—that those Scriptures were read promiscuously in the vulgar tongue of the island has also been clearly ascertained. In fact, it was the chief glory of the Irish schools or colleges, that their learned men were so assiduous in teaching and explaining the Scriptures in them,* and consequently these schools were resorted to by numbers from other lands, who were afterwards instrumental in disseminating the truth. It is the common praise bestowed on such men as Columbanus, Sedulius, Gallus,† &c., that they had diligently studied the Scriptures, and explained them to others, even to children. To adduce the various witnesses which might be brought forward would fill too large a space of your journal, I have therefore contented myself with giving the reference to them; but should it be deemed necessary, I shall go into the detail, and give the extracts.

And having now demonstrated, although very briefly, I should hope satisfactorily, to every unprejudiced mind, that the principles and practices of the ancient Irish church were completely opposed to the principles and practices of the church of Rome—that the early Irish Christians did not submit to the jurisdiction or discipline of the church of Rome, or acknowledge the Roman Pontiff as the head of the church, till compelled to do so by the sword of the tyrant, I feel that my case is proved, inasmuch as it is a fact not hitherto contradicted, that the great proportion of the church properties, lands, endowment of schools, &c., were granted before the English invasion, the Peter's pence, the tithes, and the first fruits being afterwards enforced by the civil power aiding the Pope. The same necessity for voluntary grants and endowments did not exist, and consequently were not made as before time. These, therefore, the tithes, the first fruits, and Peter's pence, I did not include in speaking of church property. I spoke of what had been voluntarily given for the support of the various Christian churches throughout the country—not of what was arising from them by the sword of an English monarch and a Romish Pontiff combined for their subjugation. My position, it will be remembered, was, that belong to whom it may, the church property in Ireland could never in a court of equity or justice be awarded to the church of Rome, inasmuch as no two things could be more distinct or opposed to each other than the church of Ireland and the church of Rome at the time in which the greater proportion of the grants were made. Whether or not I have proved the point, I shall leave to your readers to decide; but before laying down my pen I cannot but say in reference to Mr. O'Connell's assertion, that the name of Protestant was unknown at the time in which the grants were made—that I would feel ashamed of the name, if in the page of history it could be found that those calling themselves by it had, in order to extend the limits of the church, unjustly sanctioned a prince who had no claim to our country, to despoil it with fire and sword in order to "Christianize" it, as Pope Adrian in his bull desires Henry to do; indeed, to me it appears that last of all should Roman Catholics speak of the sufferings entailed on the Irish nation by the English, when they must recollect that to the rapacity of a Pope and the Romish religion, as a nation, we owe the miseries we have endured and the galling chains we have worn. Truly happy am I that the page of history cannot say it was a Protestant that did it.

I am, Sir, your obedient servant,

P. DIXON HARDY.

Dublin, August 1.

P. S. I feel it necessary to observe, that in order to be as brief as possible I confine myself to a single point in history; did space permit I could show as distinctly that for centuries the Irish church had been persecuted by the church of Rome, on account of maintaining its independence. It was this which caused Egfred, King of Northumberland, in 684, to send an army into Ireland, by which the most useful havoc was committed, and to the same source might be traced much of the internal discord which at one time prevailed.

* Bede in locis plurimis.—*Gulm. Malmesbur.*, quem jam citavimus de vita Willibrodii, Adelhelm, Malmesbur. in *Epist. ad Eadfrid*; cum aliis ex antiquioribus innumeris, ut *Camdenum et recentiores quoscumque tacemus.*

† Walafridus Strabo, in *vita Sancti Galli*, l. 1., c. 7.

SCRIPTURAL ILLUSTRATIONS.

No. XVI.

THE LITTLE CLOUD.

1 Kings xviii. 44. "Behold, there ariseth a little cloud out of the sea, like a man's hand."

The Rev. R. Walsh, L.L.D., in his narrative of a journey from Constantinople to England, remarks, that it would have been quite impossible for a large city to have existed on the spot where Constantinople is situated, if some artificial means had not been devised to supply the deficiencies of nature, as it regards water. The first of these means are cisterns and wells, constructed at the bottoms of houses, as reservoirs, to save the rain-water that falls in winter; but to a people like the Turks, to whom water is a religious as well as natural want, and who use it for ablution as well as for drinking, it was necessary to have a much more abundant supply; and this is found in the bends or tanks which they have constructed in the mountains, near the shores of the Black Sea. These mountains are the regions of streams and showers; and wherever a small rill is found running into a valley on any elevation, a mound is raised across the lower end, and the water thus obstructed is thrown back,