

ANGLICANISM AND EPISCOPACY.

BY WILLIAM F. P. STOCKLEY.

Mr. Starbuck in the Sacred Heart Review, declares that Laud considered episcopacy to be of the essence of a Church. Dr. De Costa declares that Laud did not consider episcopacy to be of the essence of one.

There is no opposition. But Mr. Starbuck will hardly suggest that Laud and the other Anglican divines of pre-Tractarian times considered episcopacy essential.

Whatever Laud's abstruse theory about non-episcopal ordination may have been, for "abstract theory" is well known, and also the practice. The theory was that episcopacy is of the essence; the practice, that it is of bene esse.

What we have to prove is that Anglican authority of all sorts, collective or individual, of all schools, is for episcopacy as desirable or very good, of high antiquity and great reverence, or even enjoined on pain of sin and schism, but yet not absolutely essential.

Since the last revision of the Anglican Prayer Book, in 1662, the Church of England insists on episcopal ordination for such as minister in the Anglican churches. And out of that insisting the ascended believers in her Catholic claims—or rather in their Catholic claims for her—take cold comfort.

Of course one may remind one's self further that for long after the wandering into the Protestant wilderness, "up to the time when Hooker wrote" (in the end of Elizabeth's reign), "numbers had been admitted to the ministry of the Church in England with no better than Presbyterian ordination." So Keeble asserts. (Preface to Hooker, p. 122.)

And of course "in the sixteenth century Germany and England fought the battle of R-formation side by side." (Bishop of Worcester's Preface to New Testament, p. x.) Indeed, as Lord Halifax allows, to suggest to the Anglicans of those days that they were not Protestants would have seemed some incomprehensible thing.

So he proposes to make sure there shall be only one Protestant faith: "Nothing tending more effectually to unite the Churches of God and more powerfully to defend the fold of Christ than the pure breathing of the Gospel, and harmony of doctrine. Wherefore I have wished, and still continue to do so, that learned and godly men, who are eminent for erudition and judgment, might meet together in some place of safety, where, by taking counsel together, and comparing their respective opinions, they might handle all the heads of ecclesiastical doctrine, and hand down to posterity, under the weight of their authority, some work not only upon the subjects themselves but upon the forms of expressing them."

Again, Cranmer to Melancthon (1552) understands that "the true Church means all the rebels from Rome. Those of Germany and those of 'episcopal' England should join; and then when 'the members of the true Church agree among themselves upon the chief head of ecclesiastical doctrine'—when they do—they are to 'follow the example of the apostles' and 'deliver the judgment of their council in a written epistle.' This is to be equally infallible with the judgment of the Council of Jerusalem. Why? some one asks. Because I, Master Cranmer, have had a special revelation, or what is equal thereto. When driven to answer, that, if I remember rightly, he declares, he continues to Melancthon: "I have written likewise to Masters Calvin and Bullinger, and exhorted them not to be wanting in a work so necessary and so useful to the commonwealth of Christendom. The party (i. e., the Catholic Church and all the Eastern Churches) which is hostile to the truth will not assent to the judgment of the Church; i. e., the confessed crowd of Reformers, as he laments with a lack of humor echoed not long since by an 'ecumenical' missionary meeting in unhumorous Protestant New York, was it not? (For Cranmer's words, see his Remains and Letters, Parker Society's edition, pp. 432, 433.)

The first Protestant Archbishop of Canterbury when Elizabeth set up the new establishment—Archbishop Parker—wrote that he did not mind whether or no the Queen's Establishment was to

have any one called Bishop. In a letter to Lord Burleigh: "Sir, because you be a Prince Councillor I refer the whole matter . . . to your own considerations whether her Majesty and you will have any Archbishops or Bishops, or how you will have them ordered."

B. Coming down another half century (to 1675) to what are known as the Carolinian divines, whom unknowning High Churchmen until lately have designated "very Catholic," we find the seventeenth century "High Church" Bishop Cosin declaring that no minister in Presbyterian orders had ever been reordained in the Church of England except one, who himself desired it. He is indeed strong for episcopacy, but as bene esse only. "You shall not find . . . that I ever said presbytery had any power of rightful ordination in the judgment of antiquity; nay you shall find the contrary, and that I greatly blame them . . . and that nothing but a case of necessity can excuse them."

So much for bene esse. But for esse? The question, only is (a) whether there be such an absolute necessity and precept in that Jus Divinum (of episcopacy) in all places and at all times; (b) whether in such a case (of ordination by a college of presbytery), if you were a Bishop, you would ordain the presbyter again or no; which was never yet done in the Church of England, and in Mr. Drury's case alone, and that upon his own earnest desire; (c) whether the Church of England had ever determined the French and German ordinations by presbytery or superintendents to be null and void, and hath not rather admitted them and employed them at several times in public administrations of the sacraments and other divine offices among us."

With approval, Cosin goes on to quote: "We must take heed that we do not, for want of episcopacy where it can not be had, cry down and destroy all the reformed churches abroad, both in Germany, France, and other places, and say they have neither ministers nor sacraments" (Works Lib. Ang. Cath. Theol. Parker 1851 Vol. IV, p. 448, 498, 501).

So Archbishop Bramhall in the Irish Anglican Church ("Vindication of Grotius, pub. 1672, after the author's death") He, at least, is a champion of essential episcopacy, said a well-spoken modern Anglican. But I had just been reading: "I can not say that either the Episcopal divines in England do much either all or the most part of the Protestant churches in Sweden, Danish, Bohemian churches; and many other churches in Poland, Hungary, and those parts of the world which have an uninterrupted succession of pastors, some by the name of bishops, others under the name of seniors unto this day. . . . They unchurch not the Lutheran churches of Germany, who both assert episcopacy in their confessions, and have actual superintendency in their practice, and would have bishops, if they were not in their name and thing, if it were nature and power. . . . The true nature and essence of a Church is not readily granted them Church we can not grant them." (Bramhall's works, Parker, 1844, Vol. III, p. 517. Compare p. 532 and vol. II, pp. 69, 615. Compare in the same sense Jeremy Taylor's works, (Longmans, 1839; vol. x, p. 511.) And for simplification of the same, compare Laud's works, vol. II, pp. 341, 417, and vol. IV, pp. 323, 324.)

And so can not one dispute at least come to an end? The reformed Church of England evidently means by orders something which it is possible may be conferred in esse, non episcopally as well as episcopally. There need be no dispute: there really is none.

What the reformed churches mean by "priest," that indeed the Catholic Church allows reformed ministers to be. The further meaning of "priest"—that is, as the early Anglicans used to say of the pre-Riformation survivors, "Rounish priest," or "mass priest" (giving to them, as a matter of course, the latter old English Catholic title)—is one which the Church of England since the Reformation never wished to imply when speaking of its own clergy as "priests."

To end with an Anglican dictum: "There may be sometimes very just and sufficient reason to allow ordination without a Bishop." So the judicious Hooker. But, again, let us add some thing better, even from him who spoke to his "dissenting brethren," and let us add the words that I hung as a memorial before my eyes, writes Father Fidell of his former Anglican college president self—and does not his autobiography warn all with its title, "The Invitation Heeded"? These, then, are the Hooker words that guided one wanderer.

"If truth do anywhere manifest itself, seek not to smooth it with glossing delusions; acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you."—The Ave Maria.

DUKE OF ARGYLL'S NIECE A CONVERT.

Miss Lella Campbell, niece of the Duke of Argyll, has become a Catholic, and has entered the Carmelite convent. The Argylls who are the strictest kind of Presbyterians are anything but pleased.

Miss Campbell, whose father is dead, is a very beautiful blonde. She was virtually adopted by the Duke of Argyll and Princess Louise, with whom she lived, and who hoped to arrange a grand marriage for her.

EDUCATION AND CRIME.

At a general meeting of the East Lambeth Teachers' Association, the Rev. J. W. Horsley, rector of St. Peter's, Walworth, and late chaplain of Clerkenwell prison, delivered an address on "Education and Crime."

On the outset Mr. Horsley dwelt on the necessity for a definition of crime as well as of education. As to the former, he had to distinguish between the habitual criminal, the criminal classes, and those who, by accident or some incidental circumstance, found themselves in prison through something done while under the influence of intemperance, passion, or grief. As to the latter, he considered each to be given while considering the effect of education on crime. Education, or secular instruction, which was by no means its equivalent, had not decreased the criminal classes, except in so far as it had been at work in reformatory and industrial schools. On the other hand, it might be said that education had not decreased, but actually increased the facilities for crime among the habitual criminal class. Yet there was an enormous decrease in the daily average of prisoners in the convict and local prisons, and this was all the more satisfactory when the great increase in the population was borne in mind. To this many causes had contributed, but the chief was only one.

That education was only one cause, the increased assistance given to work, the increased assistance given to leniency shown to first offenders had, in his opinion, done more to keep down the prison population than the increase in the schools or compulsory attendance thereto, which was more often a phrase than a fact. In foreign countries where primary education was enforced more that it was in England, the criminals had increased to a greater degree than the population. Drink was responsible for the increase of many forms of crime; in fact, crime in this country was now little less than condensed alcohol. Increased knowledge, unless it was accompanied by the moral and religious education in its fullest sense, only increased the evil with which it had that taste. Crime was not abolished by the sharpening of wit. Bill Sikes transformed into William Sikes & Co., or William Sikes, Esq., director of many companies, did not cease to be notorious. They must remove the popular confusion between education and instruction. Still it was a fact that on women education had had a greater effect, and the statistics showed that it had been more beneficial to the gentler sex since, while with the number only who had that taste, crime was falling off was not great, when the falling off was certainly in crime. It must not be mere cramming, and even ethical instruction divorced from religious and moral training would only aggravate the evils of crime. In France secular instruction had developed in many cases into the teaching of downright atheism, and according to the Bishop of Manchester, in Australia, where a greater provision was made than in any other country in the world for education, but where there was more drinking than anywhere else, the number of criminals increased out of all proportion to the increase in the population. They must, to make education truly effective, abolish purely secular instruction in our schools and substitute for it, living faith which the teacher believed in, and which could be effectively taught to those who attended them.

FATHER LACOMBE.

Venerable Indian Missionary Talks of His Audience With the Pope.

Northwest Review, Winnipeg, Manitoba. After an absence of nine months, the venerable and beloved missionary, Rev. Father Lacombe, O. M. I., returned here last Friday, looking better than when we saw him last in March. Since that time he has visited Belgium in the interests of immigration, Austria for spiritual ministrations to the Galicians and Rome, where he spent two months attending to various matters with which His Grace the Archbishop and the suffragan Bishops of this ecclesiastical province had charged him.

A representative of the Northwest Review called on Father Lacombe last Friday evening and was granted a long interview—too long to insert it all this time. We have only space for a few points. "So you saw the Holy Father in private?" "Yes, I had almost despaired of doing so during the jubilee year, when Rome is crowded with visitors. The Pope's physician regulates the visits. If he says 'No' even a Cardinal cannot get in. However, Monsignor Merry del Val kindly managed that I should be presented to the Sovereign Pontiff, together with about a dozen young ecclesiastics belonging to the Academy of Nobles which Archbishop Merry del Val directs. This being lumped with a lot of young men who had not yet done a stroke of work for the Church was not exactly what I had hoped for; but it was better than nothing. Just as I was resigning myself to this semi-public audience, the Pope's major domo opened the door of the hall in which we were waiting, and said, in a clear loud tone: 'The Holy Father wants to see Father Lacombe.' I had him all to myself for seventeen minutes. Many Archbishops have had to leave Rome without interview; but a couple of minutes' interview; sometimes two or three Bishops together. It reminded the Pope that I had had the honor of a private audi-

ence twenty-one years ago, and I added that he had not changed a bit. When I insisted on his not having aged, he threw back his head and laughed outright. "Is he really much broken down?" "When his head is bowed in silence he looks very old, but when he raises his head, looks you through with that piercing eye of his and speaks in resonant tones, especially when he appears in public, you forget that he is ninety-one. I had the privilege of seeing him five times in public. Once in particular, at a great canonization in St. Peter's, when I was standing with a dense crowd of American visitors in one of the great galleries attached to the small pillars of the dome, his appearance, as he turned towards us and blessed us with unstinted hand was so majestic and so winning that I heard a Protestant near me say, 'That's enough to make one a Catholic.'"

THE CHURCH AND THE NEW CENTURY.

The future of the Church during the coming century is not so gloomy as one seems to think. It is the Church militant and the combat now, as always, is between God and Satan; and therefore we know beforehand how it will end. Between powers so unequal there can be no real contest. The infinite power of Omnipotence is on one side. The devil is permitted to wage a hopeless war, only till God decides to crush him forever. The Papacy is beyond his reach; and, though his hosts rage with impotent despair against the irrevocable decree, "the gates of hell shall not prevail against her," it will exist until the sound of the last trumpet. The future of the Papacy depends on the promise of eternal Truth, and even though the heavens and the earth pass away, one iota of God's word will be empty. Every student of history knows that without the Pope the Christian Church would have been a rope of sand—a department of State police, as in Russia, or a seething cauldron of heresy, as in England. Peter is always victorious. To quote the memorable words of St. Ambrose: "He is not dead since it is against him, according to Divine promise, that the gates of hell have never prevailed." The late Vatican Council proclaimed what St. Ambrose had found grace to confess fifteen centuries earlier, that "Peter is the infallible that now, as ever, he is the infallible head of the Church. Satan has manifested his hatred of the Church in France by the de-Christianization of the school room, but 'the powers of darkness will not prevail.'"—American Herald.

GOD'S RIGHTS: A WATCHWORD FOR THE NEW CENTURY.

"The world has heard enough of the so-called rights of man: let it hear something of the rights of God," says Pope Leo XIII. in his Encyclical issued on the eve of the Twentieth Century, on Christ the Redeemer. There are believers in God, alleged Christians even, in whom these words will arouse a sort of resentment. Theoretically, indeed, they admit God's right of absolute dominion; practically, they work against it, as if it were treated on the State or an infringement of the liberty of the individual. As Father Faber says of the world's view of God, and alas! how many Christians are worldly: "He is a State far off who has hardly a right to come into the horizon of politics or to meddle with the nicely adjusted balance of power, an oriental shah, very grand and very worshipful, but with whom it does not appear that we have any very direct concern, except an occasional interchange of gifts to our advantage. Politics recognizes him so much as the fact, existing and being a power, He has a right to be consulted when He has a right to be interested. But it does not appear that that is of very frequent occurrence. Society at large regards him as a statey topic of misty consolation and convenient bounty to his friends, and as an affair of exquisite politeness to his enemies. It is a more or less indistinct machine of rewards and punishments, by no means adequate to the whole work of government and order, but in the whole, trustworthy and perhaps indispensable. That a human being should get the name of putting God's interests first is to make him unpopular with the bulk of his fellow creatures. Pity, even when its sincerity is well attested, is watched with impatience or suspicion, and zeal for religion is in bad form. The Name of God most reverently spoken, in domestic or social intercourse is a shock to delicate sensibilities; the sight of aught that compels the thought of God on us is a constraint. The mathematician finds none to contradict—for the sake of his reputation for sanity—his assertion of the essential and unchanging laws of his science. The champion of the essential unity and unchangeableness of the Divine Revelation is a fanatic or an idiot. As an abstract proposition, men grant that the soul is nobler than the body, and the Everlasting Country more important than the fairest land of our merely mortal sojourn. But what is said of the man who boldly sets the cross of mankind's redemption above the flag of his nation? We sing the obedience unto death of Casabianca on the burning deck of the famous Six Hundred of the Light Brigade; though it was rendered in both cases to very fallible superiors who stood for an earthly cause. And yet the sacrifices of the Soldiers of the Cross, the preliminary tests of their fides, their obedience to God's sake, to the discipline of their state, is meant spirited and unmanly. Men under the tender mercies of the call of country, or for the sake of scientific research, and men applaud, and it is right. But let the young maiden

renounce earthly love, and leave a happy home to consecrate herself to God's exclusive service, and she is the victim of superstition and delusion, or an unnatural child. Everything that stands for God is viewed with jealousy. Few, even of good people, are ready to grant Him their time and acquisitions, and even this concession is wrung from them by fear rather than by love. Yet, we Christians, we Catholics, believe that our times are in His hands, that in His we live and move and have our being, that we pass from family and state into His presence at death, and that the condition of our immortality will be decided by our attitude to Him in that supreme hour. Has the Master of our immortal destiny no claim on our life in time? Has He no rights before which worldly ambition and human love must bow? Is it not, at least, prudent to set Him first here in whom rests all our hope hereafter?

Christians cease to fear the logic of their profession of faith in God's absolute right to all they are and have, the world will be renewed even in temporal happiness and prosperity. The common welfare urgently demands a return to Him from whom we should never have gone astray; to Him Who is the Way, the Truth and the Life—and this on the part not only of individuals, but of society as a whole.

Give God His rights and know that thus we find the happiness of the man and the nation. This is the watchword for the Christian new century, in which all creatures are hoping for some wondrous renewal of the face of the earth.—Boston Pilot.

MORE PROTESTANTS TELLING "REFORMATION TRUTH."

The Tablet reviewing Capes' History of the Church of England in the Fourteenth and Fifteenth Centuries (MacMillan, 1900)—a Protestant history fair on the whole—quotes another Anglican historian, Dr. Brewer, who, in his introduction to Vol. IV. of The Calendar of State Papers, says these papers prove that "The Reformation did not owe its origin to Tyndal or to Parliament, to the corruptions of the clergy or to the oppressions of the Ecclesiastical Courts. There is no reason to suppose that the nation as a body was dissatisfied with the old religion. Facts point to the opposite conclusion. . . . Long down into the reign of Elizabeth, according to a modern historian, the old faith still numbered a majority of adherents in England. This robust attachment, which the difficulty everywhere experienced by the Government and Bishops in weaning the clergy and their flocks from their ancient tendencies, are a sufficient proof that the old faith was not unpopular. And the Tablet also quotes the very Protestant Gairdner, Preface to State Papers, Vol. II, which tells of a series of appalling executions which completely subdued in England all spirit of resistance; while abroad it filled the minds alike of Romanists and Protestants with horror and indignation. That the nation disliked the change of religion as it disliked the cause of the change, there can be very little doubt. On no other subject during the Reformation have we such overt and repeated expressions of dissatisfaction with the king and his proceedings."

VERE FOSTER AND JOHN BOYLE O'REILLY.

Vere Foster, the English philanthropist who died last week at the advanced age of eighty-one, was making Irish national school books in 1866. Accidentally he came into possession of a manuscript poem written by John Boyle O'Reilly while in prison at Arbor Hill, Dublin, and hidden by the poet in the ventilator of his cell. Mr. Foster had the verses printed, with illustrations, on the backs of the National school copy books where they remained until the authorities discovered that the author was a Fenian convict, and ordered them removed. Some years afterwards Mr. Foster visited America and on his return told the following interesting sequel to the incident: "On my arrival at Boston, I called on the proprietor of The Pilot. He said: 'To-morrow morning I shall send a young man from this office to call on you. He will question you as to the object of your present visit to America, and I will print a paragraph which may be the means of bringing some of your old friends about you.' 'Next morning a handsome young man of good address called on me at my hotel, and after some conversation, I asked him his name. 'John Boyle O'Reilly,' said he. 'Are you the author of a little poem called 'The Old School Clock'?' 'He didn't know that the poem had been found, and a copy of it given, as he had desired, to his parents, whom I had hunted up in Dublin, and at length found lodging in the same street as myself, or that the poem had been published. 'I had but one copy with me, which he was greatly delighted to possess. He entertained me at dinner, and showed me all over the city. 'Twas a quaint old clock with a quaint old face, And from iron weights and chain; It stopped when it liked, and before it struck It cracked as if 'twere in pain. It had seen many years, as it seemed to say, 'I'm one of the real old stock. 'To the youthful fry, who with reverence looked On the face of the old school clock.

GOD'S WITNESS.

Wonderful Fig Tree That Grows Over a Grave in Australia.

From the Record, Louisville. The late Bishop Ullathorne, of the Benedictine Order, who was at one time a missionary in Australia, relates a remarkable occurrence. A beautiful and almost full-grown fig tree grows over a grave in the cemetery at Sidney, in Australia. This tree is a living witness of God; it is a wonder. As the man whose remains are beneath it lay on his death-bed, he was implored to discontinue with God. He would not; he would die as he had lived, disbelieving in God's existence. No prayers, no requests, no tears had any effect upon him. In vain did his relatives and friends seek to move him. "I was an old acquaintance of his, said the Bishop. They called me to his bedside, but every effort on my part was unavailing. He was hard-hearted. 'Leave me in peace,' said he; 'there is no God, no eternity.' I redoubled my efforts, and the more I implored, the more he rejected my overtures. Finally he derisively said: 'Do you know what, when I am dead, put a branch of a fig tree into my mouth; if it take root and grow up, then you may know that the God exists.' The unfortunate man died on that same day—died as he had lived, without compunction, without faith. His immediate family complained with his wicked wish; a branch of that tree was put into his mouth, and a splendid monument was erected over his tomb. Two years passed by. One day it was perceived that the heavy marble headstone of his grave was being slowly elevated; higher and higher it rose, until, from the opening beneath it, a fig tree sapling appeared. It grew and continued to grow, and finally it became a stately tree. All who have visited the God's acre at Sidney will bear witness to the truth of this. Herein is confirmed the words of the Psalmist in Holy Scripture: 'From the earth sprouteth the Truth.' The hours in which we come in contact with great souls are always memorable in our history.

VILE HABIT OF PROFANITY.

The profanity heard occasionally in our streets from the lips of boys who are hardly in their teens, and sometimes from those who are less than ten years of age, shows a lack of parental or some other kind of training. As a rule, the boy who never hears the name of God spoken at home but with the greatest reverence will not use it in anger or on the most trifling occasion. The formation of such a vulgar habit, not to mention his wickedness, will later bar these boys out of the society of respectable people. Every effort should be made on the part of parents and guardians to ward off the formation of such a vile habit.

HOW TO HAVE A STRONG CATHOLIC PAPER.

"The way to have a strong Catholic paper," declares the Pittsburgh Observer, in its New Year's greeting to its readers, "is for every family to take a copy of it and to pay for it, and for every parish, society and merchant to advertise in it. There is no danger that it will have too much support. The more money it receives the more money it can spend to buy articles and to get news. The way to have weak Catholic press is for the people not to subscribe for it, or, after taking it, not to pay what they owe for it, so as to exhaust its capital, and for every one who has any organization to maintain or any business to carry on, or any project to boom, to ask for free advertising in it and to get mad if this is not granted. The Catholic papers are not endowed or subsidized by the Church. They must get along or sink into failure on the support that is accorded them. The more support they obtain the better they will be. The less their support, the weaker their force and the sooner their end."

A RATIONALIST ON THE CATECHISM.

There is a little book which is put in the hands of the Catholic child at a very early period of his life, and on which he is frequently questioned by his superiors. Read that little book. It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the children the origin of the human species, and whither it tends, ask the child who he can tell you the matter a serious thought why he is here and what will become of him after death, and he will give you a sublime reply. Ask him how the world was created, for what end, why God put animal and vegetable life upon it, how the world was peopled, whether by one or more families, why men speak different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all interrogations. He understands the origin of the world, that of mankind, the causes of the varieties of speech and manners and religions, the relations men here and hereafter, his obligations to God, his duties to his fellow men and his rights over what is called the world. When he becomes a man he will be equally clear in his mind on all questions of law, natural, civil or international, because the salvations flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognized it by that sign: it has an answer for every one of the problems which distract the hearts of men.—Jouffroy.

Beeswax Candles for sale at the Catholic Record Office, London, Ont.

Catholic Charity.

see the charitable deeds of Catholic organizations widely the daily press do not mention the Church there exists toward benevolence and aid movement for the of misery. The has something to offer matter worth repeating. ed contemporary says: ation Army at their Christ- in Mechanics' Building, retained some 3,000 people, that a like meal was stip- out a total of 4,000 others in their ing a total of 7,000 persons a notable achievement, ay, and those who furnished the necessary means, denation. But the St. Paul did even bet- they went about their and unostentatiously, in of charity, with no flare and no boasting of tom- without humiliating the un- por by asking them to par- repeat under the gaze of uble."