

England, both in respect of the comprehensive nature of the subjects under discussion, and the calm, dispassionate manner in which the discussions were carried on.

THE POPE'S BULL ON ANGLICAN ORDERS

We have already stated that the Pope has declared Anglican Orders to be "absolutely null and utterly void" in the Encyclical, reasons are given for this uncompromising condemnation. Anyone who is at all well acquainted with ecclesiastical history, will readily gather, from the extract given below, that the assumptions of the Roman Pontiff are, in most cases, entirely unjustifiable, and the framers of the Bull have not been in possession of a moiety of the true facts of the case.

The document, which is too long to print in extenso is divided into two parts. The first is chiefly historical, and may be summarized thus:

"Under Henry VIII., although the Catholic Liturgy was preserved, nevertheless bishops who were notorious heretics, and vehement protectors of Protestantism, were placed in the principal sees. Cromwell, who openly denied the sacrament of Orders, was put at the head of the ecclesiastical government . . . and the preachers of the Reformed doctrine were sent throughout England propagating their heresies. . . ."

None of the bishops who retained their sees under Edward can be called Catholics; on the contrary, all the bishops who in some way retained a Catholic feeling, or a remnant of veneration for the Catholic dogmas, were driven from their sees. In this manner Cranmer and the protectors of his heresy easily obtained the preponderance:

"Elizabeth, who from her youth had favored heresy, devoted herself to an ardent but prudent promotion of the cause of reform. . . . She destroyed the Catholic Church in England, and established the Protestant religion on a solid foundation."

Every vestige of the Catholic priesthood and the Sacrifice was erased from the Liturgy. Parker, Archbishop of Canterbury, and all the new bishops and the clergy willingly subscribed the twenty-ninth article, which denied the real presence and the thirty-first article, which declared that the sacrifices of masses were blasphemous fables and dangerous deceits. . . . It would be difficult, in the whole of ecclesiastical history, to find a change, or rather a doctrinal revolution, more complete and more radically effected than that carried to its end by Elizabeth in England in the year 1559. For the Catholic faith were substituted the Articles of Religion, which taught clearly the heresy of the Reformation. For the Catholic Liturgy was substituted the Edwardian Liturgy, from which all that alludes to the real presence, and to the Sacrifice and to the

Catholic priesthood is purposely excluded. In place of the primacy of the Apostle See the King and Queen were declared supreme governors of the church on earth. . . . It is historically false to assert that the teaching of the ritualists can claim any historical standing-place in the Church of England.

"Before the appearance of the Tractarians, in 1830, hardly one amongst the Anglicans can be found who believed in the priesthood, the Sacrifice or the real presence in the Catholic sense. Even today that with the majority of the ritualists themselves constantly teach on these points can with difficulty be reconciled with Catholic teaching. . . ."

"The people of England, with all its most distinguished historians, assert with us that for three centuries, and up to 1830, there was not a single parish church or cathedral in all England where the Protestant doctrine was not publicly and constantly preached, or where the Catholic dogma of the Sacrifice of the Mass and the real presence was not rejected with outrage and contempt."

Cardinal Newman, who, before his conversion to the Catholic faith, as head of the Tractarian party, had attempted to reconcile the decrees of the Council of Trent with the thirty-nine articles, after his reception into the church recognized the futility of any such attempt. As a Catholic, he explained the impossibility of such a reconciliation, and showed, with unanswerable argument, how all the bishops and theologians, for three centuries after Elizabeth denied absolutely Apostolic Succession and the other dogmas of Trent. No one knew Anglicanism better than Newman, no one had shown himself more devoted to that sect from the time of his early childhood, and he proves very clearly the futility of Anglicanism, however, much she may wish to masquerade under Catholic aspects. . . . "Catholic doctrine," as used by the ritualists, merely means "some doctrines and practices of ours changed according to their own private judgment."

In regard to practice—

"The Eucharist is celebrated with greater frequency now than fifty years ago; then it was not celebrated in general more than three or four times a year in each parish church. At present the ordinary rule is to celebrate once a month; very rarely or hardly ever is the Eucharist celebrated daily in the parish church. Anglicans cannot be said to frequent the Eucharist; it should rather be said that they deprive themselves of it a little less than formerly. . . . The office recited by Anglicans is completely different from the divine office of the Catholic church; it is nothing else but a collection of psalms and lessons from sacred Scripture substituted for the Breviary. . . . Nor is its recitation, brief as it may be, prescribed under pain of sin; by the clergy it is held as a simple counsel of devotion and is neglected by the majority. . . ."

"It is hardly possible to cite one among the Anglican bishops who ad-

mits the dogmas of the priesthood the sacrifice of the mass and the real presence. . . . A resistance to the civil power, or any opposition whatever, on the part of the Anglican bishops, is an unheard-of thing. They are created by the civil power, and obey submissively their creator. . . . The civil power holds today the supreme government of the church no less than in the past. The newly consecrated bishop takes the oath kneeling before the Queen, declaring to receive from her alone all jurisdiction in spiritual matters. . . . The trial of the Bishop of Lincoln gives us a demonstration of this state of servitude. The archbishop declared publicly in the trial that he would not even have commenced if the civil power, through the Queen's Privy Council, had not assured him of his jurisdiction and promised to confirm the sentence. Otherwise he would have abstained from every judicial action.

Anglicanism is not all the dominant religion in the British empire. In England it barely counts more than half the population. . . . And it would be impossible to conceive a greater illusion than that of supposing that the return of the English nation and the other nations of the empire to the faith depends solely, or even principally on union with the Anglican sect.

The second part, treating of the hope of a reunion:

"Do Anglicans really seek for union and the truth? If they truly desire it how is it that they cannot even conceive a desire of communion with Rome without previous recognition of their orders? He who with a sincere mind looks for the kingdom of God first asks himself this: What must I do to be saved? Is this church really that governed by the successors of St. Peter? Is it necessary for eternal salvation to submit oneself to the Roman pontiff? These are the questions which spring up spontaneously in the mind of the sincere Anglican, questions which are uninfluenced by the validity or nullity of Anglican orders. Others do not trouble themselves to take these doubts into consideration, refusing to speak of union, without the condition that the validity of their orders be admitted by the holy see. Speaking thus, does it not seem clear that they are impelled by other motives? What are these? To all of us who live in England and know the religious situation these motives are clear; we will give a brief exposition of them.

"Up till the year 1830 there only existed in England the old school of Anglicanism. This desired nothing but an insular church, national, and in everything conformed to the doctrine of the Reformation. It neither sought after nor cared for foreign practices and doctrines, whilst in England it combated strenuously the Catholic dogmas. Even in our day the majority of the people take this attitude.

"After 1830 arose Puseyism and New Anglicanism, introduced by the Tractarians and ritualists. These, animated by a very different spirit and by other intentions, changed in many