

by Augustine. Rightly, therefore, does the daughter bear the name Protestant. She holds no communion with Rome; she has no jurisdiction from the See of Peter, consequently she forms no part of the organic body of Christ, nor, indeed, of any other organism, for, like her mother, and apart from that mother, she forms a separate and independent corporation possessed of human authority and bereft of every shred of the divine jurisdiction which appertains to the Catholic Church.

"There is, however," he holds, "among the pastors of this Church a limited number who, relying on the Book of Common Prayer rather than the Thirty-nine Articles, teach the characteristic doctrines of the Catholic Church. These clergymen insist on a blind obedience to their teaching. They are practically subject to no controlling power; they constitute their own infallibility, and are, to all intents and purposes, a law unto themselves. They have not the checks and restraints of the Catholic priesthood, yet they take the guidance of the consciences of people into their own hands. And then the preparation for such a self-imposed mission! All the world understands very well what kind of a preparation that is in many instances.

A CONTRAST.

These are the clergymen who, Mgr. Capel says, call themselves Catholic and stigmatize as Protestant their brother clergy and Bishops who are pleased to follow the more logical procedure of taking doctrine from the Articles to explain the devotional expressions of the Prayer Book. Yet none are louder than they in the denunciation of an "infallible Pope." Mgr. Capel hints that men of common sense prefer "subjection to one canonically elected Pope instead of to many self-constituted Popes."

In the matter of authority Mgr. Capel finds the Episcopal Church in the United States worse off even than her mother in England. "The English Church," he says, "at least claims authority, whatever be its nature, from the sovereign, but her American daughter draws hers from nowhere. Even admitting her orders derived from England and Scotland are valid, whence does the Protestant Episcopal Church in the United States derive its mission and jurisdiction?"

Speaking of Anglican orders, Mgr. Capel tells a curious and little known fact. He says that many Anglican clergymen are very doubtful as to the validity of their orders, and one of them, Dr. Lee, rector of All Saints', London, with four of his brethren, went to the Jansenist Bishop of Utrecht, in Holland, and succeeded in obtaining not only the orders of the priesthood, but of the episcopate also. The validity of Jansenist orders is not questioned by Catholics. "The Anglican Jansenists," says Mgr. Capel, "went back to England and have since been ordaining right and left, so that there are to-day upward of four hundred duly ordained priests in the Anglican communion."

Returning to the question of jurisdiction, Mgr. Capel says that previous to the Revolution there were no Anglican bishops in this country. The only supervision of the clergy was by the Bishop of London, under authority of the sovereign. He tells how several American bishops were consecrated in England after the peace, and then goes on:

"It was not till 1789 that the union and settlement of the Protestant Episcopalians into one ecclesiastical corporation was effected. The time of its creation is thus determined to be seventeen and a half centuries after the birth of the Body of Christ. It could not, therefore, have received jurisdiction from England: there is no pretension that jurisdiction was obtained from the President of the United States, who, by the way, has as much right to accord it as has the sovereign of England. Clearly enough, the authority of the Protestant Episcopal Church has no origin outside of itself. It is a corporation possessed of such authority as its own members may create, define and accept. This authority is but human, and depends for extension,

restriction, existence and validity on the will of the majority."

In the matter of self-government Mgr. Capel finds the Protestant and Methodist churches on the same basis. He agrees with Dr. Fulton, who pointed out at convention that it would be scarcely "modest or truthful" for a Church that does not represent at the most three per cent. of the population to call itself "the Holy Catholic Church of the United States of America."

NOT A FOREIGN CHURCH.

As for calling the Catholic Church a "foreign" church, Mgr. Capel points out that it came here with Columbus, and consequently somewhat in advance of the Protestant Episcopal community. The author says:

"The world without stigmatizes this Church as 'Romanists,' and therefore, foreign. It is an appeal to the passions of the people. Do those who so speak forget that Jesus Christ and His twelve apostles were of the Jewish race, and therefore foreigners? Obedience of the children of the Church in matters spiritual to the fountain head of authority, the holder of which may be of any nationality residing in Rome, is no more foreign than is obedience to the Apostles, who abode in Palestine. As we have seen, the Church of Christ is to be universal, and not national; therefore to it nothing can be foreign."

After a defence of the word "Roman" as applied to the Catholic Church, Mgr. Capel concludes as follows:

"The tide of indifference, of agnosticism, of infidelity, of socialism, of civil disorder, is rapidly rising. God's Church can alone stem it. Numbers and influence and wealth co-operating with the Spouse of Christ can help to do great things to aid in saving humanity from the growing ills. She is the Church of your baptism, to whom you owe allegiance and obedience, for the saving waters of regeneration are the portal to but one Church. They made you not members of Protestantism, but children of the Church of God."—*Irish Canadian.*

Correspondence.

THE CHURCH OF ENGLAND BOOK SOCIETY.

To the Editors of the EVANGELICAL CHURCHMAN:

DEAR SIRS,—I do not think that "The Church of England Book Society," 21 Adam-street, Strand, London, is sufficiently known to your many readers. It is a strictly Evangelical Society, adhering to the doctrines established at the Reformation.

The Catalogue of Books (supplied only to subscribers) published by the Society embraces secular as well as religious reading. It is an invaluable compilation. It differs widely from the catalogues of books which other Church Literature Societies issue of those works which they themselves publish, inasmuch as it contains particulars of about four thousand books, all of which have been selected from the wide range of the publishing world, have been carefully read by the reader of the Society, and finally approved by the Committee.

Half-price grants of books are made to libraries for the parish or Sunday Schools, and also to Young Men and Young Women's Institutes and other libraries.

The applications for grants have to be placed before a committee, but the recipients are privileged to make their own selection of the books from the "Arranged Catalogue," which is sent upon the receipt of the amount to be expended.

The Society's Hymn Book, "Common Praise," is quietly but steadily becoming a power for good in the Church of England, and the spiritual benefit reaped in the use of "Common Praise" by the congregations that have adopted it has been most marked.

"The million" like hymns the power of which they can "feel in their heart," and the testimony to the compilation of "Common Praise" proves that this craving for heart-praise is supplied when this hymn-book is used. Grants are made to churches, mission halls, and also to the clergy for their parochial work. I may add that the penny edition is a marvel of cheapness.

Perhaps you will allow me to mention another

branch of this Society's work, which has been greatly blessed of God, *i.e.*, the free grants of Theological books made to the poorer clergy whose incomes do not enable them to procure such. All applicants have to fill in a form of application, and I would here say that all duty and freight must be provided for by the applicant. Free grants of the Society's tracts, booklets, and cards are made sometimes to really poor parishes. I shall be greatly pleased if you can find room for the insertion of this letter in your excellent paper. I always peruse it with real pleasure and gratitude that the Evangelical truth of our Church is so well presented to its many readers.

Your faithful servant,

JOHN SHRIMPTON.

11 Adam-street, Strand,
London, June 27th, 1884.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER IV.

(Continued.)

Dolly would have given much to have been allowed to remain in the carriage when it drew up before the strange house; but she said nothing, and quietly followed her grandmother into a large drawing room, where an elderly lady received them. Dolly was kissed and then set down in a low chair with a book of engravings to turn over.

She sat obediently where she had been placed, with her eyes bent steadily upon the pages before her. But she could not shut her ears up, and some of the low-toned talk between her grandmother and the strange lady would penetrate her understanding.

She knew they were talking of Duke, and it was very hard not to listen, and many words in her grandmother's clear utterance she could not help hearing.

"Beautiful boy—the image of his father—just his character and disposition—self-willed to the last degree and sadly spoiled;"—then came something still lower about "Mother's neglect—cannot see faults—only son—delicate health excuse," which made Dolly's cheek flame. She was very much relieved when the door opened and admitted an elderly gentleman with a very kindly face, who as soon as he had shaken hands with Lady Temple, came over to where the child was sitting, and lifted her upon his knee.

"So you are the child of my old friend Marmaduke, are you?" he asked kindly. "Did your father ever tell you anything about a certain Dr. Gordon?"

"O yes!" cried Dolly eagerly. "It's one of our favorite stories, how he got carried out to sea one day when he was bathing, and Dr. Gordon came after him with a boat and picked him up, and saved his life. He often tells it us, and there are a lot more stories besides. And often when we are playing games, Duke says, 'Now I'm going to be Dr. Gordon.' Please, are you Dr. Gordon?"

"The very same," he answered, laughing and patting her cheek. "I see you and I are going to be capital friends. Lady Temple," he added, raising his voice, "will you allow me to take Miss Dorothy a walk round the garden, and show her my flowers and my houses?"

"Yes, certainly, Dr. Gordon," was the gracious response. "Dorothy ought to be much honoured."

Dorothy was certainly much rejoiced and very grateful, as the little gasp of relief testified more plainly than words, as soon as she found herself in the open air. Her new friend looked down at her with a smile.

"Well," he said, "what does that mean?" "I am so pleased to be out of doors," she answered, looking up at him trustfully, "It was so hot in that room."