

THE "OLD CATHOLIC" MOVEMENT IN GERMANY.

"The Old Catholic movement in Germany has at length begun to make the Vatican uneasy," writes a Roman correspondent of the *Vienna Presse*. As I learn from a well-informed quarter, the "Curia" is but indifferently satisfied with the excessive zeal of the German and French bishops, for it looks on the demonstrations they have initiated as premature. The Archbishop of Mayence was summoned to Rome for no other purpose than to furnish confidential and precise information, and to receive suitable instructions regarding the demeanor he is to observe under present circumstances. The summons of Archbishop Kotteler to Rome, which is a new proof of the freedom secured to the Pope in the independent exercise of his spiritual functions, but which had probably more to do with politics than religion, has created an impression in liberal circles that the famous phrase of a justly celebrated statesman, "A free Church in a free State," however well it may sound, is at best only an impossible platitude, so long as the Catholic Church retains its present decidedly antagonistic attitude to the modern civil state. How long Italy can suffer the organs of the Roman Curia to work zealously for the restoration of the "indispensably necessary" temporal power of the Pope—that is, for the destruction of the present government—I must leave to the admirers of the above quoted maxim to determine.

On the other hand we take the following from the correspondence of the *Guardian* :—

Roman Catholic Bishops are almost more helpless than their clergy in contending against the elaborate system of the Roman Curia. Dr. Dollinger illustrated this by a notable example. Dr. Hefele, Bishop of Rottenburg, is the most learned of the German Bishops, and his repudiation of the Vatican decrees would have been very damaging. He was one of the minority in the Vatican Council, and held out against its decrees for some time after his return to his Diocese. But the Curia put its machinery in motion, and the end was that Dr. Hefele submitted. His submission, indeed, is of a rather equivocal character. He did not sign the joint pastoral of the other German Bishops, but he published a pastoral of his own, in which he declared that the dogma of Papal Infallibility was binding on the faithful. In saying this, however, he put on the dogma an interpretation which is opposed alike to its history and to its grammatical construction. Still his Pastoral enabled the authorities at Rome to count him as an Infallibilist, and that was all they required. Let a man make a show of external submission, and Rome will not pry too curiously into his interior assent. Let him only say that he will accept the Vatican decrees, and he may forthwith explain them all away. But if he refuse to make this outward show of submission, the Roman system possesses means of coercion which are almost irresistible, and this Dr. Hefele found out to his cost. Your readers are probably aware that Roman Catholic Bishops receive from Rome faculties, renewable every five years, which enable them, *inter alia*, to give dispensations for marriage to persons within the third and fourth degrees (dispensations for the first and second degrees the Pope reserves absolutely for himself.) Dr. Hefele's quinquennial faculties had expired soon after his return from the Vatican Council, and on his applying to Rome to have them renewed, he was told that it could not be until he gave in his adhesion to the Vatican decrees. He held out for a time, and the result was that within two months nineteen couples were refused marriage in his Diocese because they were within the forbidden degrees, and the Bishop had no power to dispense them.

But why, it may be asked, should not the Bishop have taken the bull by the horns, and ordered his clergy to marry without the usual dispensation? Because some of his clergy would probably refuse to obey; and even if they did not, the laity would have some scruples in recognizing a marriage celebrated within the forbidden degrees, but without a dispensation. In public estimation, persons so married would be in a worse position than a marriage with a deceased wife's sister is in England. The Roman system was not built in a day. It is the growth of centuries, and has so intertwined itself

with the social and religious life of Roman Catholics that a few men, however able and resolute, are almost powerless against it. So much is this the case, that Dr. Dollinger told me that no Bishop could possibly continue resistance, if the Curia is resolved to use all the means at its disposal.

THE ATHANASIAN CREED.

The *English Churchman* of the 17th of August denounces with severity the proposal to expurgate the Athanasian creed :—

An unpleasantly suspicious statement is made by a contemporary to the effect that the Bishops have unanimously resolved "to recommend that the Athanasian Creed should be retranslated." We ask with unaffected surprise "Why?" "Who is to do it?" "What is to be done with the new version when it is prepared?" We ask these questions in all sincerity and good faith for the sake of obtaining information. The Athanasian Creed is not the property of some clever commentator or enterprising publisher in Paternoster-row: it is the common property of the whole Catholic Church, and all attempts to touch it should be jealously watched. Thanks to the coldness of some and the timidity of others, we are in danger of seeing this celebrated formulary excluded altogether from our Prayer Book in its present shape. Do any time-servers suppose it would be more palatable to the "Liberalism" of the age if it were to be in part emasculated? Would not orthodox people be justly offended at its being tampered with? Let us one and all beware of sanctioning any plausible arguments for having an expurgated Athanasian Creed. The very notion of such a thing has an ill savor. The temper of the age is such that dogmatic theology is more necessary than ever, milk and water theology, making things pleasant regardless of the price paid, is the very last sort of thing to be tolerated by right-minded Anglicans in A. D. 1871.

ST. MICHAEL AND ALL-ANGELS' DAY.

Gospel—St. Matthew, xviii.

"A Festival of St. Michael and All Angels, to commemorate the community of service between angels and men, has been observed since the fifth century." The day is usually called "Michaelmas," and is September 29th. We keep it to cause us to consider and bear in mind that the angels, as well as ourselves, are created beings; that they are concerned, in some way, in Christ's mission; that they rejoice over the salvation of men—perhaps watch over us: "For I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven;" that with us

"Angels, and living saints and dead,
But one communion make."

"There was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." St. Michael was called the guardian of the Jewish Church. The warrant for this belief is the prophet Daniel, in a vision: "Lo, Michael, one of the chief princes, came to help me," and said, "O man greatly beloved, fear not, peace be unto thee; be strong, yea, be strong * * * now will I return to fight with the prince of Persia; and when I am gone forth, lo! the Prince of Grecia shall come; * * * there is none that holdeth with me in these things but Michael, your prince." St. Jude, in his epistle, after telling us almost all the little we know concerning "the angels which kept not their first estate," says that Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." The old rabbins attribute many events to the special intervention of the archangel Michael, as that he appeared to Hagar in the wilderness, to Balaam, to Manoah, to Saul, to Elijah, to Gideon; but we have no warrant in Scripture for more than "an angel of the Lord." He is regarded as the champion of heaven against "Satan, which deceiveth the whole world," but he was overcome forever "by the Blood of the Lamb;" for, though "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," he cannot prevail; through Christ we have renounced the devil and all his works; through Him

we fight and conquer. But the great archangel Michael has no higher place assigned him than those "who humble themselves as a little child"—the same, saith our Lord, "is greatest in the kingdom of heaven." It may be that the souls for whom Christ died, who suffered for Him, may be nearer His love in the heavenly hierarchy, closer to Him in the courts of heaven, than the angels who kept their first estate. The fatted calf was killed for the prodigal son! But the subject is a deep and mysterious one: we know that the angels "are all ministering spirits, sent forth to minister to those who shall be heirs of salvation." They do service in heaven; and by God's appointment on earth. May we be defended and succored on earth by His archangels, and All Angels. Amen.

CONSECRATION OF A CHURCH ON THE LOWER DANUBE.

The *Levant Herald* announces that his Lordship the Bishop of Gibraltar consecrated the British Protestant church at Salina, under the name of the Church of the Holy Trinity. It is built in the pure Gothic style, and contains one hundred free sittings. It is conveniently situated on the south bank of the port, is enclosed by a wooden railing, and the churchyard is planted with various kinds of trees, which add greatly to the picturesque appearance of the building. This church was erected chiefly by the exertions of Sir Charles Hartley and Lieut.-Colonel Stokes, C.B., British Commissioner: the former of whom, originating idea of having a church at all, was instrumental in procuring the necessary means for its erection, and undertook the general supervision of it during its construction; the latter, besides collecting a considerable sum of money, was the means of obtaining a grant of ground for its site from the Porte, through the instrumentality of Her Majesty's Ambassador at Constantinople. The church is served by the Rev. Claude H. LaMothe, British chaplain on the Lower Danube; a district which includes the towns of Rastchuk, Kustendj, Czernavoda, Ibraila, Galatz, and Salina. At Salina he resides about three or four months in the year, and during his residence the two usual Sunday services are regularly held. During his absence, Mr. Wither, whom the Bishop has authorized to conduct the "services," a resident in Salina, reads the prayers every Sunday morning, and therefore the church is open all the year round, provided the winter cold be not too intense.

"READY FOR EITHER."

A missionary society is said to have adopted a device, found on an ancient medal, which represents a bullock standing between a plough and an altar, with the inscription, "Ready for either—for toil or for sacrifice." The whole history of Christianity has proved that its great object cannot be secured without both the toil and the sacrifice. Says the Apostle, "I fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." In the agony of the atoning sacrifice, Jesus had no sharers. "Of the people there were none with Him." But He has left, unexhausted, enough of the bitter cup of His previous toils and trials to remind His followers, amid their great work, what salvation cost Him. A readiness for hard work on the one hand, and for sacrifices on the other, can alone evince not only our attachment to His cause, but also our love to Him. O Christian! let the love of Christ constrain you to fidelity to His service. Bring all your talents, your acquisitions, your possessions, your energies, and, binding yourself to the horns of the altar, there stand, ready either for work or for sacrifice. This is the spirit which, under God, will overcome the world. This is the consecration at which Heaven rejoices, and hell trembles. Whether it be labour or suffering, doing or giving, living or dying, to which you are summoned, be ever able to say, "Ready for either."—Witness.

BE CAREFUL.—It was old Izaak Walton who said "Every misery that I miss is a new mercy;" a saying worthy of the profoundest philosopher. It is only too true that misfortune comes to us on wings, but retires with a limping pace; and yet one half of the world are ready to meet calamities half-way, and indirectly to welcome them. There is scarcely an evil in life that we cannot double by pondering upon it; a scratch will thus become a serious wound, and a slight illness even be made to end in death by the brooding apprehensions of the sick; while, on the other hand, a mind accustomed to look on the bright side of all things, will repel the mildew and dampness of care by its genial sunshine. A cheerful heart paints the world as it sees it, like a sunny landscape; the morbid mind depicts it like a sterile wilderness.

MARRIED.—MOSS-SULLIVAN.—At St. Luke's Church, on the 26th inst., by the Rev. H. Scadding, D.D., assisted by the Rev. J. Langtry, Incumbent, CHARLES MOSS, barrister, to EMILY, second daughter of the late Mr. Justice Sullivan.