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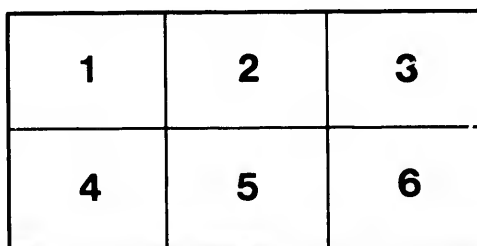
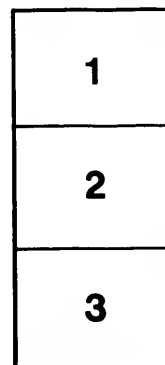
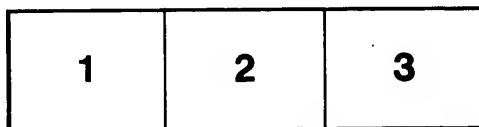
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JOSEPH POPE,

ROMAN

Methods of Controversy

As exemplified by the "Catholic Truth Society."

A Lecture

delivered in St. John's Hall, May 15th, 1893.

by

William Jeffries Muckleston, M.A.,

Curate of Christ Church, Ottawa.

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PREFATORY NOTE.

This lecture is published by request of many members of the Church of England. It does not profess to be original, but only to have put in a convenient shape many different illustrations of its one issue, the untrustworthiness of Roman controversialists. Thus is accounted for the "discursiveness" which has been charged against it. The author disclaims on the part of the Church of to-day, any responsibility for the unfortunate roughness used in the necessary "washing of the Church of England's face." Owing to the vaunted discrediting of Dr. Littledale's most valuable book, he has made less use of it than he would otherwise have done. Taunted on his quoting as evidence for an historical fact a statement of a learned Presbyterian, he has failed to see the force of the objection.

ROMAN METHODS OF CONTROVERSY

AS EXEMPLIFIED BY THE CATHOLIC TRUTH
SOCIETY,

BY W. J. MUCKLESTON.

Of all the duties which conscience may lay upon a minister of the Gospel of Peace there is none from which he is more inclined to shrink than controversy.

Those from whom he differs have a right to their own opinion. He is not likely to change their view. He may be conscious that his own weakness either in knowledge or in argument may do harm to the cause of truth. He may know that the effect of controversy has often been bitterness, and he may be strongly inclined to refuse a challenge ; to allow it to be thought and probably said that for the side which he ought to advocate there is nothing to say ; and by such refusal to speak at the right time to allow possibly weaker and certainly less instructed brothers and sisters in the same Church to have their confidence shaken in her mission, her divine call and the truth of her testimony.

Such a challenge has been given most defiantly to the Church of England in this city by a society formed in the interests of the Church of Rome and self-styled by the proud but altogether misleading title of " Catholic Truth."

Her right to her own name, the continuity of her history, her orthodoxy in teaching the truth as it is in Jesus, the faith once delivered to the saints, everything in fact that we Church-

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men hold dear as our own lives is turned into ridicule, or called into serious question, in tracts written to catch the popular eye, exposed for sale in a leading book-store, circulated by ardent young ladies and endorsed by the names of men of standing in the state.

If Churchmen have nothing to say, or if they are afraid to say what is to be said, surely a victory cheaply won by our default is the reward of the exertions of the "Catholic Truth Society," but if we have a word to say in reply, he who comes forward to say it can hardly, under the circumstances, be thought guilty of any breach of charity, if he denies false assertions and false argument directed against the character and the claims of his honoured and loved mother, the Church of England.

Such then is my motive in seeking a hearing at this time.

The "Catholic Truth Society" seems to have two objects in the circulation of its tracts: to assist Romanists in obtaining readily devotional works and instruction about their devotions; and to attack the Church of England.

In the first of these the Society is no doubt justified, according to the conscientious views of its members and of those who may thus be religiously aided.

With the consciences of those, who have been taught to mix up what we deem the peculiarities of Romanism with the truths of Christianity, we are not concerned, nor are we called upon to doubt that the grace sought is obtained by those who pray for it, nor yet to deny the wonderful effect of Christianity shown in the good lives and good works of those who in so many respects differ from us.

But with the second of the apparent objects of this association we are very greatly concerned. Against other societies commonly called Protestant these tracts do not seem to bear any testimony, but against the Catholic Church of England, they are unceasing in their attacks. I have not of course felt

bound to read all the series, but the fact (which other non-Roman Christians would do well to remark) is evident that the Church of England is the great object of the dislike and the strong language of these writers, language which sometimes makes us rather wonder at the mild and honeyed accents of the President of the Society declaring that "there is nothing in them to offend."

The Church of England claims to be historically and continuously the Catholic Church, as settled in England before the mission of Augustine, not originally subject to the Pope and not losing her identity when, with other novelties unknown (like the Papal supremacy) to the Church of the Apostles and of the primitive centuries, that supremacy was cast off.

Accordingly against our church has been and is being directed the main labours of Roman controversy in English-speaking lands ever since the Reformation. It matters nothing, as it seems, that all the charges of a broken succession and a lost continuity have been answered clearly and distinctly over and over again; for these tracts are apparently intended for the misleading of those who are ignorant alike of history and of the true nature of logical argument.

If, in the minds of uninstructed churchmen, a seed of distrust can be sown; if only doubt of the authority and of the truly apostolic character of the Church of their fathers can be instilled, it is hoped that the descent will be rapid, till he who first asks *Was Barlow a Bishop?* as one of these *inoffensive* tracts enquires, or was Archbishop Parker's consecration valid? will be led to turn his back upon Scripture and upon reason; to believe in the infallibility of the Pope; to worship his fellow-creatures, called saints, with what seems, to us at least, idolatrous respect; to bow down to images and the relics of dead men; to accept half the great Sacrament of the Lord's love, being denied the whole; to pay money to deliver his friends' souls out of an

imaginary Purgatory and to declare (contrary to the evidence of his God-given senses) that bread and wine in the Holy Communion are bread and wine no longer.

To attempt to cover the whole ground of the Roman controversy in a single lecture would be a manifest absurdity. My main object at this time is to raise, in the minds of churchmen, a wholesome distrust of the statements of these tracts. We do not hesitate to warn any who may be troubled, that the slippery ways of Roman controversialists have been proverbial ever since the controversy began, and have been exposed over and over again by the great champions of the Church of England. Nothing new is being urged against us and nothing which has not been clearly and fully answered times without number.

In these tracts and in all similar writings great use is made of the Fathers of the Primitive Church to show that the supremacy of the Pope and other peculiarities rejected by us were held in early times.

Thus a great appearance of learning is seen on their side, but it is only an appearance, and there is always the suspicion that the quotations are not genuine. The texts of many of these ancient writings have been shown to have been deliberately altered and added to. One writer says :

“As the genuine writings of the Fathers bear constant testimony against the Papal doctrines and usages, a regular system of forgery has gone on in respect of them also; sometimes by the falsifications of whole works, at other times by interpolations in the text of genuine works”

The Fathers, thus manipulated, have furnished a vast magazine whence Romanists have drawn weapons of argument which would have astonished none so much as those who were supposed to have originally made them. And so they work according to their manner with clouds of talk and assertion,

“By repeating” (as Dr. Langtry says) “the same misrepresentations and calumnies as though they had never been disproved,” although “their perversion of

facts and Fathers have been brought home to them, their charges disproved and the truth vindicated to the no small discredit of the Roman communion."

Perhaps the most contemptible example is the persistent use which has been made for 290 years of what is called "The Nag's Head" fable. We shall have occasion to consider the question of Parker's valid consecration presently, so that now it is enough to allow that a good deal depends upon it and that, if discredited by Romanists, a strong point will have been made against us. A ridiculous story was accordingly hatched, after all the actors in that solemn service were dead and could not bear testimony in their own behalf, that Matthew Parker was made Archbishop of Canterbury by a mock service, which took place at an inn known as "the Nag's Head" tavern.

Disproved by the register, disproved by Anglican teachers, disproved especially in this century by Dr. Lingard, their own honest historian, who calls it *a fable*, it has nevertheless been found so telling in argument with the ignorant, that we are told it has not yet been entirely dropped, although in these tracts I have not seen it referred to.

I have the authority of Dr. Langtry for asserting that to his knowledge this slander was repeated in detail in St. Michael's Church, Toronto, on one occasion within the last few years, a parishioner of his, to whom it was quite new, having been present and heard it.

These being the kind of men with whom in these tracts our uninstructed laity are brought into contact, surely common sense would advise that one beset by such arguments would stop and think, would ask advice, not of wily and clever priests, whose education has been especially adapted to enable them to understand weakness and to act upon it, who know most certainly how to make the worse appear the better cause, who are trained for the very purpose of bewilderment; but let such men read history, let them find there the true character of the church

which they are invited to join, let them ask how so awful a power as was the Popedom in the middle ages came gradually into being, when the changes in doctrine and worship crept into the Church, and if advice be needed let them seek it, first at least, from their own clergy, whose education has been largely secular, whose training has been with laymen at universities and who have not learnt priestcraft and the manipulation or managing of souls and the deceiving of the ignorant and the weak.

Truly was it said by the old lawgiver, and surely his words have to us the spiritual meaning of expressing horror at those who by system and always trade upon weakness and ignorance and fear: "Cursed is he that maketh the blind to wander out of the way; and all the people shall say Amen."

There was a saying common among self satisfied Protestants "A child with a Bible can answer a Romanist," which as a saying sounds well, but is scarcely true.

It is indeed evident that the doctrines peculiar to Rome are directly contrary to the New Testament, and it is also certain that up to a late period the Bible was not given to Romanists to read, though one of the new ideas is to cheapen its cost by means of this very Society. Such an experiment is a hazardous one if the New Testament is going to be read by Roman Catholics.

But if one of our people in argument now says that such and such a doctrine or practice is contrary to the Bible, he is met with the question "But where did you get the Bible?"

The average Protestant seems to believe that our English Bible came down from Heaven just as it is. The idea that the Catholic Church (which is a different thing from the Roman) must of necessity have been older than the book, which tells of its formation and recounts some of the labours and gives some of the letters of its first officers, does not seem to occur to such people as he.

And so by their ignorance of the very alphabet of Christian history and by want of knowledge whence the New Testament did come a great chance is open to Romanists, a free play is given to their imagination, and a pure and simple fiction, not to say falsehood, is palmed off for truth on the unwary and the ignorant.

One of these tracts issued as Dr. Littledale cleverly says, (and I think I can show you how truly he says it) "by a body humorously calling itself the 'Catholic Truth Society,' bears the title "Church or Bible, which was appointed by Christ to teach mankind the true religion, two lectures by Rev. Arnold Damen, S.J.," which last letters mean Jesuit.

Father Damen is, we learn, dead, but, as his assertions are circulated industriously by others who thus take on themselves all the heavy responsibility of his utterances, it is necessary to examine them and to show by several instances how utterly untrustworthy is the whole line of argument taken by this Jesuit.

On page 23 of this pamphlet we have the following awful utterance:—

"Hear me, Jesus, what I say! I say that if the Catholic Church now, in the nineteenth century, is not the True Church of God as she was 1854 years ago, then I say, Jesus, Thou hast deceived us and art an impostor! And if I do not speak the truth, Jesus, strike me dead in this pulpit,"

"*If I do not speak the truth,*" and this in a brief pamphlet which contains several distinct falsehoods, or statements which are worse than falsehoods because they are half-true, false inferences being drawn carefully and deliberately.

If this Jesuit did not know and so designedly lie, then all that we hear about the extent of Jesuits' education and knowledge is mistaken and this Jesuit at least has been grossly and easily deceived by others.

Remembering then this awful saying, we find, beginning on page 7 of this pamphlet, a jaunty, pleasant and altogether

ROMAN METHODS OF CONTROVERSY.

imaginary account of the dates when several of the books of the New Testament were written.

A bold matter-of-course assertion is always likely to be accepted by some ignorant readers or listeners.

At all events, it is in our author's view quite worth while trying and so we learn to our great astonishment that he or his learned society knows what nobody else ever knew, that St. Matthew wrote about 7 years after Christ left the earth, St. Mark about 10 years. St. Luke about 25, and St. John about 65 years after.

Those who are ready with so complete and exact a statement have a great advantage in talking to the uninformed. There are some who may be surprised to hear that this so complete a statement, followed up as it is by very faulty argument founded upon it, has absolutely nothing to be said in its favour.

If Churchmen care to take the trouble (and do not simply trust in such matters to trashy pamphlets) it is very easy to learn what is known about the New Testament, in its growth and gradual acceptance. There are many trustworthy books for popular study, and for example I mention "The Bible in the Church" by the very learned and altogether honest Bishop Westcott, of Durham, where are no mere traditions unless mentioned as such and where is a vast amount of information well worth the trouble of reading.

Of course our Jesuit author is perfectly right and the average Protestant is absolutely wrong, when the former teaches and the latter practically denies, that we accept the Bible on the authority of the Church.

It is when we seek to get details from Father Damen, when we hear him calling upon our Lord to strike him dead, if the Roman Church of to-day is not the Church which gave us the Bible, and especially when he ventures on a definite statement,

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that we shudder at such men being the trusted teachers of others.

On the first preparation of this lecture I was unaware of certain matters which form a wonderful comment on the title "*Catholic Truth*."

This pamphlet which first moved my indignation was given in Ottawa in the form of lectures by Father Damen more than twenty years ago. The statement which I am about to expose was then clearly shown to be a pure fiction by Professor McLaren, of Toronto, at that time a Presbyterian Minister here, who published his exposure, and yet the Secretary of the *Catholic Truth* Society tells me that this proved falsehood has been constantly on sale here ever since.

The argument is strong for Rome though it is a lie. They keep it on sale and still talk of "*Catholic Truth*," thus shown to be something different from ordinary or simple truth.

The New Testament, as we have it now, is the same as is declared worthy of trust by St. Athanasius in the end of the fourth century.

The general acceptance by the Christian Churches everywhere by that time is our dependence, and the statement on p. 9, as to the settlement of the question by a council called by a Pope for the purpose, is absolutely unfounded.

Listen to Father Damen :

"It was not till the fourth century that the Pope of Rome, the head of the Church, the successor of St. Peter assembled together the Bishops of the world in a council and there in that council it was decided that the Bible, as we Catholics have it now, is the Word of God."

Listen to the facts. At the Council of Nice held in the year 325 there may have been discussion on the Canon of the New Testament (as we call the authoritative list of its books.) There is certainly no record of any decision come to in the matter in the decrees which have come down to us.

There is an absurd legend, which confutes itself, that the MSS. of all books into whose authority it was desired to enquire were laid on a table together and that, after prayer, those which we now acknowledge were found on top of those which then and now are thought to be unworthy of acceptance.

“The Bishops of the World,” says Father Damen. There were only two General Councils (as is acknowledged by all) held in the fourth century ; this Council of Nice (to which I suppose Father Damen alludes), and the first Council of Constantinople held in the year 381, when no reference to the Canon of Scripture seems to have been made.

At the Council of Nice then let us look, till we learn to estimate at its true value the trustworthiness of Father Damen even on his oath and of the “Catholic *Truth Society*.”

In the year 311 persecution by the Heathen Emperors had ceased and the Emperor Constantine, who was a Christian in sentiment, though not (till near his death) by Baptism, raised up the Catholic Church from its oppression to a commanding position in the world.

Soon it became evident that certain quarrels must be settled or the work of the Church would be hindered, and notably the dispute between the Arians and the Catholics about the Divinity of our Lord.

The greatest name among Christian Bishops seems to have been that of Hosius, Bishop of Cordova, in Spain, who is ever spoken of with the deepest respect. After he had been unsuccessfully employed, at Constantine's request, in seeking to mediate between the contending parties at Alexandria, where the strife raged most hotly, the Emperor by the advice, as it is believed, of Hosius, summoned the Council of Nice, so called from its place of meeting about 75 miles south east of Constantinople.

It was almost entirely an Eastern Council. Of its 318

Bishops (though there is some doubt whether that is the exact number) only some ten, whose names are all known, came from the west, of whom Hosius represented Spain, Gaul and Britain.

Under Constantine, Hosius was apparently the President of the Council. Sylvester, the aged Bishop of Rome, was not present, but was represented by two priests.

To call Sylvester "the Pope," as is done by careless writers on our side, is absurd. To Alexander, Bishop of Alexandria, was such a title commonly given, but as Dean Stanley says: "The Pope of Rome was a phrase which had not yet emerged in history."

Pope is from Pappas, a familiar Greek word with very much its English meaning papa. It is now the title of all Greek and Russian parish priests. It was the title of all Latin Bishops. But all that the word now implies, the claim of supremacy, the claim of infallibility, are of comparatively recent growth, supported by a long chain of forgeries and mistakes and stealthy advances in days of ignorance.

Late in the 5th century rose the legend, founded on no contemporary evidence whatever, that Sylvester was concerned in the calling of the council and that Hosius presided only as his delegate.

But when the decrees of the Council were passed and to be signed, Hosius signs first in his own name and with no mention of the Bishop of Rome, and the delegates from Rome sign next, as delegates and representatives of Sylvester.

Two other legends about the same Sylvester are taught to Romanists as true, though they are both transparently false. It is stated in a lesson read in the Breviary by every Roman priest on the 31st day of December in each year, that Constantine, being a leper, was healed by Sylvester by means of Baptism, administered in Rome, whereas it is a matter of history that Constantine was not baptized till he was on his deathbed in Nicomedia,

a city in Asia, when the rite was administered by Eusebius, the local bishop.

Next, but not, be it noted, till the middle of the 8th century (400 years after the Council of Nice) Sylvester was still further glorified, by the invention of the fable of the Donation of Constantine, whereby in gratitude for his cure (according to the former fable) that Emperor bestowed upon the Pope the sovereignty of Italy and the western Provinces. So the simple story of Nice and its Council is falsified by our Jesuit author, the canon of scripture being declared to have been settled there (which is unfounded) and the Council itself being falsely represented as called by the Pope for the purpose of such settlement.

The frauds thus begun have been steadily continued.

I do not profess to have either learning or leisure to read up all the miserable story, but this is evident, that every author of repute has brought against Rome and her advocates charges of bad faith, of forged documents, and of real documents fraudulently altered to bring the ideas of later years into the writings of the men of an older date, who knew them not and would have scouted them as heresy.

One writer says :

"To such an extent has this been carried, (easy enough to accomplish in the days of manuscripts and lack of critical acumen) that it is impossible to trust any quotation from Latin fathers or Latin translations of Greek fathers without verifying them from carefully edited originals, because suspicion must attach to all, since from sad experience we know that very many passages have been more or less corrupted in the interests of the Papacy or have been altered to suit altered doctrine."

The same writer gives as a terrible example a short sentence from St. Ambrose (whom one of these tracts glorifies very highly) wherein that Doctor, stating his belief in the Real Presence of Christ veiled beneath the outward visible signs of bread and wine, which were preserved entire, is made by the omission of two little words to declare his belief in the novel figment of Transubstantiation of which he could not even have dreamt,

As we have wandered somewhat from Father Damen and his interesting fiction about the Council of Nice, we may as well, while we are talking of fiction, just mention one other most remarkable instance of successful fraud, most disastrous to truth, most useful to Rome :

“ In the middle of the ninth century came the greatest of all the forgeries, the famous “ False Decretals ” that is a collection of about a hundred formal official letters and decrees of a number of early Popes and Councils on points of doctrine and discipline, all intended to augment the Papal authority, which were fabricated in Western Gaul about 845, and were eagerly seized on by Pope Nicholas I, an ambitious and perfectly unscrupulous pontiff (858-867), to aid in revolutionizing the Church, as he in fact largely succeeded in doing. Here are a few specimens of the sort of thing with which they teem: ‘ Not even among the Apostles was there equality, but one was set over all.’ ‘ The Head of the Church is the Roman Church.’ ‘ The Church of Rome, by a unique privilege, has the right of opening and shutting the gates of Heaven for whom she will.’ ” (Dr. Littledale—“ Plain Reasons.”)

Among these “ Catholic Truth ” tracts is one with the bold title “ The False Decretals,” which acknowledges the existence of these spurious documents.

Pointing out and recognizing plainly the evil and the guilt that would have attached to the Church and the Popes “ if the Pope had invented these forgeries ” or adopted them knowing or suspecting them to be forgeries, but using them to strengthen their own power, he asserts as follows :

“ Happily the False Decretals have had no such influence on the legislation of the Catholic Church. They have introduced no dogma, no law, no custom that did not exist before.”

Indeed! But if any man were now charged with and constantly suspected of securing wrongful advantages for himself by forged documents, it would go hard with him if more than 100 such papers, calculated for such use, were found in his desk, even though he exclaimed ever so loudly that he had never got any real advantage by them.

We mark that this writer also has S. J. after his name, and wanting better assurance than Bardolph, we ask the great French

ecclesiastical historian Fleury, what effect had these Forged Decretals on the course of Church history, and we hear his answer :

“Of all these false documents, the most pernicious were the Decretals attributed to the Popes of the first four centuries, which have inflicted an incurable wound on the discipline of the Church, by the new maxims which they introduced concerning the judgments of the Bishops and the authority of the Popes.”

“No influence on legislation” says the Jesuit. “An incurable wound on the discipline of the Church,” says the great Fleury.

We look for a moment at two more testimonies. Another Jesuit, DeRenyon, is quoted on the other side :

“Yes, the impostor has attained his end. He has changed, as he wished, the discipline of the Church, but he has not arrested the general decay. God never blesses imposture. The False Decretals have never produced anything but mischief.”

Pere Gratry, whose story sadly reminds us of Galileo's, silenced also in Rome's own style, was an ardent French opponent of the lying dogma of Infallibility, who showed up fraud and heresy in every direction, till on his death-bed he was (Rome fashion) silenced and brought to recant by the withholding of the last Sacraments.

Pere Gratry shows that in one standard work on the Papal claims, which he studied in his seminary course, out of twenty quotations, eighteen were taken from the False Decretals.

We also remember the four letters written by Pere Gratry during the Vatican Council, page after page teeming with instances of corruptions of the Fathers, and of the decrees of Councils and Popes, of false deductions, of garbled passages (chapter and verse given of each) so that he does not hesitate to say, “It is a question utterly gangrened with fraud.”

Do we not well then in cautioning Church people to beware of the statements of these tracts, to take no alleged fact as true, to follow no argument unless with both eyes open?

Let us now listen a little longer to Father Damen, on the

subject of the comparative merits of the authorized version of the English Bible and of the Latin Vulgate :

“The Bible is the book of God, the language of inspiration ; at least, when we have a true Bible, as we Catholics have, and you Protestants have not.”

“But, my dearly beloved Protestant friends, do not be offended at me for saying so. Your own most learned preachers and bishops tell you that, and some have written whole volumes in order to prove that the English translation, which you have, is a very faulty and false translation.

“Now, therefore, I say that the true Bible is as the Catholics have it, the Latin Vulgate, and the most learned among the Protestants themselves have agreed that the Latin Vulgate Bible, which the Catholic Church always makes use of, is the best in existence ; and therefore it is, as you may have perceived, that when I preach, I give the text in Latin, because the Latin text of the Vulgate is the best extant.”

We know that Protestants have sometimes a slipshod way of talking about the English Bible as if the very English words themselves were inspired, but of course no one, who thinks, imagines anything but the truth, that the version of 1611, considering the state of Greek and Hebrew scholarship in England at the time, is a marvel of accuracy.

Since then more has been learned and other manuscripts have been discovered and the greatest Greek and Hebrew scholars of the day are proud to give their talents to the discovery of the true meaning of the original Greek of the New Testament and of the Hebrew of the old.

The many mistakes of which he speaks are for the most part unimportant, while his wholesale condemnation of the Book is faulty and false is absolutely unfounded and his statement about the preference of the most learned Protestants for the Latin Vulgate is a deliberate falsehood.

Cardinal Newman was never found to speak anything but words of loving regard for the Book, whence in his youth he learnt the things of God, and one very eccentric pervert, Mr. Valdo Sibthorp, a contemporary, if not a friend of Newman's, was in the habit of carrying his English Bible into Roman pulpits.

I borrow some account of the Vulgate or Latin Bible from

a letter on Papal Infallibility by Revd. J. M. Davenport, of St. John, N.B., published in 1885, first explaining that the Vulgate was originally put into shape by revision and fresh translation by S. Jerome, early in the 5th century, but we notice that Jerome made a clear distinction, since obliterated by infallible Rome, between the Old Testament as we now have it and the books called Apocrypha.

Mr. Davenport writes :

“Pope Sixtus V, 1590 A.D., issued an edition of the Vulgate, declaring as a *perpetual decree* ‘by the fulness of Apostolic power’ that henceforth it was to be the sole authentic and standard text *forever*, ‘since relying on the authority of the Prince of the Apostles,’ he had corrected it with his own hand, and that therefore any departure from it even in *private* reading, discussions or explanations should incur the greater excommunication.”

“This surely, must be then an *Ex cathedra* that is formal and so infallible utterance (though the term was not yet invented).

“Yet what was the event ?

“This edition, guaranteed by the infallible Pope, *so swarmed with errors* that it was called in almost immediately and Clement VIII published a new Vulgate in 1592 differing from that of 1590 in several thousand places and likewise issued under penalty of excommunication for any deviation from it.

“Here was and is surely a puzzle for Roman Catholics. The value of the dogma of infallibility is, we are assured, that it makes one so certain what to do and believe in all matters of faith and practice.”

And further on he concludes,

“I cannot help thinking that we are infinitely happier here without than with an infallible Pope. We can relegate the Apocrypha to its proper position ; can reject both Sixtus’ and Clement’s editions in favor of better, and can profit by the suggestions of Biblical revisors, none of which things a consistent infallibilist can do ! Thank you, sir, we will not change our Bibles for yours.”

Father Damen’s clever picture of representatives of the different sects contending over the Bible would have been made much more lifelike by the introduction of a puzzled Romanist trying to find the infallibility of the Pope in any shape or form either in the Vulgate or in the rough English version put into Romanists’ hands and known as the Douai Bible.

As the New Testament was written by Christians to

Christians, there are many matters connected with the already existing and working system of the Church Catholic, which are referred to but not explained in detail.

If the Bible is to be handled by people who superstitiously and in isolated texts matter for working out their pet systems, nothing but the present confusion could be expected, but if reverently used in the light of history, with our knowledge of the primitive Church and especially of the age of the Nicene Council, when for the first time the Catholic Church was able to lift up herself, free from slavery to heathen emperors and governors and persecutors, the appeal of the Church of England to the Scriptures will be found most reasonable.

At all events, since one lecture cannot contain all necessary teaching and we are not now concerned with the mistakes of Protestantism, it is enough for our present argument to see that the Roman Church has practically cast the Scriptures behind it, has made new claims and set forth new doctrines which are not only unscriptural but are most distinctly opposed both to the letter and the Spirit of the New Testament.

But it is when our author comes to the Reformation era, that his power of appropriate and telling invention comes into special play. Let us hear him :

“ In the year 1520—368 years ago—the first Protestant came into the world. Before that one there was not a Protestant in the world, not one on the face of the whole earth ; and that one, as all history tells us, was Martin Luther, who was a Catholic priest, who fell away from the Church through pride, and married a nun. He was excommunicated from the Church, cut off, banished, and made a new religion of his own.

“ Before Martin Luther there was not a Protestant in the world ; he was the first to raise the standard of rebellion and revolt against the Church of God.”

The point against Luther might have been made more forcible, if instead of calling him a priest (one bound only by law as I understand to a celibate life) our author had shown that he was a monk or rather a friar and bound by a solemn vow not to marry.

Luther's marriage was certainly, as a matter of policy, a serious mistake as giving handle to such statements as this ever since.

As to his conscience, we have no means of judging. He is said to have come to regard all such vows as sinful and to have advised others in like cases to break them.

Whether Luther were right or wrong in his actions, good or bad in his heart, is not now our concern.

We are no followers of Luther, and I am only bringing forward these statements as remarkable specimens of "Catholic Truth."

Luther is here definitely declared in almost as many words to have broken with Rome in order to marry. But his breach with Rome over the vile and immoral traffic in indulgences took place in 1517, and it was not for eight years or in 1525 that his marriage took place with a nun named Catherine Von Bora who was then only twenty-four years of age.

And this is historical truth, I beg pardon, *Catholic* truth, as declared on oath.

Luther is one of the strong men of the world, an epoch maker. The result of his influence and his work seemed likely to be the destruction of Popery in Europe had the course of the Reformation not been stopped by Charles V, and had not the Inquisition been called into action.

The power of Luther's teaching is still felt in Germany; his hymns are sung in every Protestant German home. Though his self-will was no doubt strong and hurtful, though his hasty words are to be deplored by all who believe in Christian charity, yet Luther (as has been shown by Carlisle) is the strong man.

Luther, as painted by Roman controversialists, is a wicked and self-indulgent and therefore a weak man. If the Luther of Rome's painting could set all Germany in a blaze of hatred of Rome and of Rome's doctrines and above all of Rome's morality,

what must have been the condition of religion in Germany after centuries of the absolute sway of that system, which ardent converts now deem to be and always to have been so good, so pure, so Christlike?

But next, as to the truth of the statement, that before Luther there was not a Protestant in the world.

The word thus used has had different applications. For instance in Ireland the name used to be always applied to a member of the Church of Ireland as distinct not only from Romanists but from Presbyterians.

In another sense (the truest historically) the only Protestants are Lutherans, as following those from whose Protest in 1529 the name first came into use.

But in the common everyday use of the name it is simply on a par with the other assertions of this tract to state that Luther was the first Protestant, leaving it to be understood that before him none ever protested against Rome's new doctrines or her ever increasing usurpation of authority.

Are we to believe that our author never heard of Wickliffe for instance, who, though he lived and died a faithful parish priest, raised no sect, set up no school, yet struck for truth and fought long before Luther did, issuing his English translation of the Bible in 1382, 135 years before Luther opposed Tetzl and his sale of indulgences?

From Wickliffe's work rose the people called Lollards, who, with what purity of doctrine we can scarcely estimate, yet were certainly Protestants before Luther. It was against them that the law "de comburendis haereticis," "for the burning of heretics" was passed in England, which it is said has never been repealed, and which was so terrible a weapon in the hands of Queen Mary, while the persecution of the Lollards is declared by Green to have been one of the reasons which made the cause of Henry VI unpopular when the Yorkists began the wars of the Roses.

Wickliffe's work had great influence in Bohemia through John Huss and Jerome of Prague, both of them martyrs and true heroes, put to death by fraud and falsehood at the Council of Constance in the early days of the 15th century.

Long before that time we read of the revolt from Rome of the Albigenses in the South of France in the 12th century. Their doctrines we cannot know certainly. There seem to have been what we would call heretical ideas mixed with the truth. Through the whole region, civilized and advanced beyond any other part of the world, the breach with Rome was complete.

But the Kingdom of Rome is ever a kingdom of this world. With fire and sword were murder and destruction carried through the lovely land.

Listen to Macaulay :

"A war, distinguished even among wars of religion by its merciless atrocity, destroyed the Albigensian heresy and with that heresy the prosperity, the civilization, the literature, the national existence of what was once the most opulent and enlightened part of the great European family."

"A crusade," it was called, "a holy war" authorized and demanded by Pope Innocent III and conducted by Simon de Montfort, the father of the great author of the English Parliament.

I do not take time now to mention at length the more well known instance of the Waldenses in Piedmont, who have lived in independence of Rome from very ancient days, nor do I more than mention the most tremendous instance of all, the great unchanging Orthodox Churches of the East which have never acknowledged the Pope.

And yet Luther, in Roman phraseology, "was the first to raise the standard of rebellion and revolt against the Church of God."

But of course this author is especially vigorous and eloquent and untrustworthy when he comes to the never failing slander

that the Church of England was founded by Henry VIII. We shall let him speak for himself :

“ Henry VIII was a Catholic, and defended the Catholic religion ; he wrote a book against Martin Luther in defence of the Catholic doctrine. That book I have myself seen in the library of the Vatican at Rome a few years ago. Henry VIII defended the religion, and for so doing was titled by the Pope “ Defender of the Faith.” It came down with his successors, and Queen Victoria inherits it to-day. He was married to Catharine of Arragon ; but there was at his court a maid of honor to the Queen, named Ann Boleyn, who was a beautiful woman, and captivating in appearance. Henry was determined to have her. But he was a married man. He put in a petition to the Pope to be allowed to marry her—and a foolish petition it was, for the Pope had no power to grant the prayer of it. The Pope and all the bishops in the world cannot go against the will of God. Christ says : ‘ If a man putteth away his wife, and marrieth another, he committeth adultery, and he that marrieth her who is put away committeth adultery also.’

“ As the Pope would not grant the prayer of Henry’s petition he took Ann Boleyn anyhow, and was excommunicated from the Church.

“ After a while there was another maid of honor, prettier than the first, more beautiful and charming in the eyes of Henry, and he said he must have her, too. He took the third wife, and a fourth, fifth and sixth followed. Now this is the founder of the Anglican Church, the Church of England ; and, therefore, it is that it goes by the name of the Church of England.”

Besides the slanderous attack upon us contained in these last words there are in this series of tracts (*with nothing in them to offend*, as the President so kindly explains), a great many almost as false and quite as mischievous.

We have been, as I feel, honoured by special notice. There are two small bound volumes of tracts with the misleading title of “ The Church of Old England,” to meet what a prefatory note calls “ the endeavours of the Anglican establishment to pass itself off as Catholic.”

Some of the statements, as to how villainously Henry VIII and his creatures acted when they were seeking excuses to destroy and rob the monasteries ; as to the persecutions of those who would not join him in his revolt from the usurpation of the Bishop of Rome and as to the persecution of Romanists under Elizabeth and James I are, we doubt not, perfectly true.

That great changes were also made in the received faith all agree. Such changes, the tracts declare, have destroyed the continuity of the Church.

But not so. The appeal was to the ancient constitution of the Primitive Church.

But what has the Church of England to do with the Primitive Church? it is in effect asked. It was founded, we will be told, in the opening years of the 7th century by Augustine, a Missionary sent by Gregory Bishop of Rome. It therefore in a special manner was subject to Rome.

Even if this were true, we know that Gregory, to whose memory all true Churchmen must pay respect, was the very man who said that "the title of Universal Bishop is profane, superstitious, haughty and invented by the first apostate," and who advised Augustine, in manner most unlike a Pope, as to his behaviour towards the remnants of the once flourishing British Church.

But in any case we find that sixty years after the mission of Augustine, the Church as founded by him in Kent was still, after many successes and failures, confined to that County or Kingdom and to a small part of the South of England outside Kent, while the rest of the country had been largely converted by missionaries acting from Scotland and Ireland, who had introduced quite a different rite from the Roman or Latin use of Augustine, especially in the matter of keeping Easter. So that even in its origin the Church of England was not Roman.

But if it were, it would still be Apostolic with a right to appeal beyond Rome and against Rome to the undivided Church and the Canons of the undisputed General Councils.

The greatness of the innovations afterwards introduced did not, as Rome and we agree, break the continuity of the English Church. We do not even charge that the immense additional innovations made since the Reformation, the creed of Pius IV and all

the novelties of the Council of Trent, or even the two awful additions to the faith made during our own time have broken the continuity of the Roman Church.

Why then are we now asked to acknowledge that our continuity was broken by the abolition of innovations ?

When we are asked "where was your Church before Henry VIII or Cranmer?" it may be a slightly vulgar answer but it is a most effectual one, to enquire "where was your face before it was washed?" If one be dressed in borrowed or stolen or unnecessarily cumbrous clothing, the identity of the man within is not affected either by such dress or by its casting off. Certainly the implied and expressly stated objection, that the old Church of Augustine and of Bede is not the Church of our love and our allegiance and devotion to-day, because of the great and necessary and wholesome changes of the Reformation is without foundation in history or in reason, unless in history read as Rome reads it, or in reason educated by the arts of Jesuits.

That these changes were in some instances brought about by means from which we shrink; that the leaders in the English revolt from Rome were in many cases evil men, seemingly led by motives of greed and covetousness; that there was, because of the time, much persecution, all these things are sadly true.

But our interest in reading the honest truth about Henry and Cranmer, about Somerset and Northumberland, about Elizabeth and Burleigh, is only the same as our interest in reading about the other questionable characters of English history.

If everything were true which Romanists assert about these historical personages, and that is asking a good deal of our credulity, our position to-day would not be altered by a hair's-breadth and our confident appeal to Scripture and to the constitution of the Primitive Church would be unshaken.

No one alleges the infallibility of the Anglican Church.

For instance, in the terrible matter of persecution, let us

notice how different is our position from that of Rome. She claims to be not only Catholic as we also claim to be, but the whole Catholic Church and infallible, while within the last twenty-five years she has discovered that her head is and always has been infallible also, when he speaks as they say "ex cathedra," that is formally, leaving it for future generations to wrangle over and perhaps burn each other over the question, when does he speak thus ex cathedra.

Persecution has been endorsed by Popes over and over again. The Inquisition has rested upon decrees of Popes beginning with Pope Innocent III in the 13th century and for 500 years it filled Western Europe with torture and terror and groans and tears and blood.

Let any one read it for himself. Let him read Dickens' description of the prison of the Inquisition, in his "Pictures from Italy," detailing what is known of the awful scenes enacted under the picture of the Good Shepherd.

Motley estimates that not less than 100,000 victims of the Inquisition were burnt, strangled and buried alive during the reign of Philip II in the Netherlands, while the Duke of Alva the horrible monster who urged on the work, received from the infallible Pius V a consecrated hat and sword of honour as a reward.

The hideous massacre of St. Bartholomew at Paris was endorsed by Pope Gregory XIII, who, went in procession to the Church of St. Louis to sing Te Deum for the triumph.

I do not bring these charges wantonly, but in answer to the statements of the tracts about the persecution of Romanists in England, because for all that can be said against our fathers for copying Rome's tactics, infinitely more is to be said against her, with the terrible addition that modern Rome, the Church which our weaklings are to be tempted to join, is committed to the

whole system by the fatal error of the Vatican decree of the infallibility of the Pope.

Then again we do not consider it any argument against Rome that her Popes have been in many cases men not only bad and vile but hideously and awfully so, but as the immoral character of some of our leaders is dragged in as if in argument against us we do right to bring forward in answer Alexander VI, known as Borgia, one of the vilest of all vile wretches, John XXIII—so awful a monster that at the Council of Constance, which burnt Huss and Jerome and deposed John, it was declared that he ought to be burnt also, and many another Pope and King exalted and made much of by Pope or Jesuit such as Louis XIV and Louis XV of France and Philip II of Spain, compared with whom the chief actors of the English Reformation including Henry were as angels of light.

Either such arguments are useless, as I maintain, or they will prove to be most dangerous and suicidal weapons in the hands of Rome.

But in looking a little closer at the matters alleged by Father Damen we find that his indignation against Henry for asking a divorce, on the ground that the Pope could not grant such a thing, contrasts somewhat absurdly with the fact that Henry himself must have well remembered that in 1498 (only 11 years before his own marriage) Louis XII of France had obtained from Pope Alexander VI, called Borgia, a divorce from his wife, not only without any such fair seeming reason as was alleged by Henry, but as historians agree for a very disreputable bribe.

As a matter of fact, however, Henry did not ask for a divorce, strictly speaking, at all. He had married his brother's widow, contrary as we believe, not only to the law of the Church, but also to the law of God. He had done this (mark the fact) by dispensation from Pope Julius II.

Who is the Pope to dispense with God's law? He does it yet if you pay for it. When marriage between a man and his deceased wife's sister was legalized by our Parliament the bill was supported by many Roman Catholic members because, in any case, such marriages with them would require the Pope's dispensation and are a source of revenue and of power.

This marriage took place in 1509.

In 1527 the question was raised, how we cannot be sure, of the legitimacy of the Princess Mary, the only surviving issue of the marriage.

The ordinary view taken by all Romanists, that Henry only wanted a legal way to commit adultery is directly contradicted by Professor James Anthony Froude. His arguments, however, will never alter the idea of Henry VIII, which has become part of our English nature.

But it is quite certain that what Henry asked of Pope Clement VII was not a divorce, but a declaration that his marriage had been null and void from the beginning, a very different thing, as our Jesuit knew well enough, though he was very careful not to say so.

In reading his words we would gather that the Pope sent back an immediate and authoritative and very indignant *No*, and thus forced the wicked Henry into an immediate schism in order to commit adultery, but instead of that we find that the case dragged on for five years with no prospect of a decision. And the reason is not far to seek.

The infallible pontiff, the supreme judge, the Vicar of Christ was in mortal terror of the Emperor Charles V, the nephew of the injured Queen Catherine, a dutiful Catholic whose army at one time invaded Italy and sacked the City of Rome with enormous robbery and bloodshed. And so Clement dared not act

At last in 1530 the questions were forced into the minds of Englishmen, Who is this Italian Priest who assumes so much and can do so little? Whence is his authority and how did it reach its present extent in England?

Such questions were not new. As far back as 1270 we find that Edward I, perhaps the greatest of all our Kings, was resolute (as Green puts it) to force the Church to become thoroughly national and to break its growing dependence on Rome. As a step in that direction was passed by Parliament, then only beginning its long and glorious course, the statute of "Mortmain" to limit the increasing wealth of the Church.

In the reign of Edward III the statute of "Provisors," to put a stop to certain intolerable forms of extortion on the part of the Pope, and in the reign of Richard II that of "Praemunire," to forbid appeals to Rome from the King's courts, were passed by Parliament.

And yet we are asked to believe that when Parliament passed an act or acts in 1532 which finally and forever denied and destroyed any power which the Pope could have over the subjects of the English crown it was altogether strange. Not so.

"Of the Papal usurpation," says quaint old Thomas Fuller, "It went forward until the statute of Mortmain. It went backward slowly when the statute of *Provisors* was made under Edward III, swiftly when the statute of *Praemunire* was made. It fell down when the Papacy was abolished in the reign of Henry VIII."

And the Convocation of Canterbury, which was practically then the mouthpiece of the Church of England declared in 1531 that "the King was the chief protector, the only and supreme lord and head of the Church and clergy of England, so far as the law of Christ will allow."

True, it is said, that neither Parliament nor Convocation were free, but that both were terrorized by Henry, and we know that some of the best blood of England was shed by him,

notably that of Sir Thomas More and Bishop Fisher because they would not disown the Pope.

But unfortunately we have seen already why accusations of persecution are no argument, and still more unfortunately we know that both of these great and good men, and such they certainly were, had themselves been guilty of the same sin of the times.

Parliament and Convocation, free, or not, did formally act and declare as I have said. and be it noticed that neither were what are now called Protestant.

Henry VIII held all Roman doctrine except that one of the Pope's supremacy which the Pope's miserable weakness had led him to reject.

The Reformation had made no head in England, and of Convocation at the time of the breach with Rome and the condemnation of Bishop Fisher we read the following words in the writing of Mr. Pugin, the eminent architect, himself a pervert to Rome :

"It was done in a solemn convocation, a reverend array of bishops, abbots and dignitaries in orphreyed copes and jewelled mitres. Every great Cathedral, every diocese, every abbey was duly represented in that important synod.... One venerable prelate protests; his remonstrance is unsupported by his colleagues and he is speedily brought to trial and execution. Ignorantly do we charge this on the Protestant system, which was not even broached at the time. His accusers, judges, jury, his executioner—all Catholics; the bells are ringing for Mass as he ascends the scaffold."

As a strange commentary on this Romanist's true words, we are told by one of these tracts of More and Fisher and others:

"The English martyrs have been beatified, which means that the people of England are allowed and encouraged to publicly honour and worship them and pray to them as who are already numbered with the blessed in Heaven."

And says: Pray to them.

The Catholics, as Pugin calls them, killed these men. The

Catholics, as they style themselves, intend to pray to them in spite of the first commandment.

Henry VIII was as much a Roman Catholic as the late King Victor Emmanuel and without any scruple after his death a mass for his soul was performed with all ceremony at Notre Dame in Paris by order of Francis I.

He is their man all through and not ours and they are welcome to him.

We owe him the beginning of the wholesome breach with Rome, but we owe him nothing more, and to say that he or any other man of his day was the founder of the Anglican Church (as Father Damen does) is to say, whether ignorantly or maliciously, what is utterly false.

The royal supremacy over an established church, though expressed more definitely and more roughly by Henry VIII, was no new idea. Several of the Christian Emperors after Constantine showed themselves (as the Church allowed and accepted) quite as much rulers over all their subjects as Henry claimed to be and especially in the crucial case of summoning the Council of Nice and afterwards enforcing its decrees. The supremacy had practically been always attached to the crown of England as shown by the appointment of Archbishops and Bishops. Mary Tudor used the same power (which if wrong once is wrong always) to re-establish Rome's dominion and did it by means of her subservient Parliament, without the consent of the Church's Convocation, so that when it came to Elizabeth's turn it was absolutely essential that she should act at once, with a strong hand.

We cannot find any accurate estimate of the relative strength of the parties of reform and reaction at the time of her accession. Macaulay thinks that both parties together made up but a small part of the nation, for that if either were really strong the persecutions under Edward and Elizabeth of one party and

under Mary of the other would not both have been possible.

The breach with Rome was probably popular. Mary's sullen persecution and her known desire to wrest church property from its new holders, the great families enriched by Henry and Edward, had for different reasons made her government enormously disliked, so that Elizabeth without a standing army, with her throne actually depending on the people for support, was almost an absolute ruler.

The times demanded a strong hand and it was hers surely.

To succeed despots successfully only a strong character is possible. The most absolute ruler England ever knew was Oliver Cromwell. He was succeeded by his son Richard, a man against whom no word was ever spoken, and yet Richard ruled but a few months and sank without a struggle, because he was wanting in force of character. But Elizabeth was no such trifler.

Will our friends who seek now to turn back the wheels of time, ask us to believe that Elizabeth ought to have submitted her claims to the Pope, who from mere consistency must have declared her illegitimate, and handed over her dominions to Mary Stuart?

After the death of Mary Stuart, the infallible Pope, according to the Romanist Lingard, encouraged Philip to invade England and offered a million crowns to aid him. The infallible Vicar of Christ had long claimed the right to give away kingdoms. Do these modern believers in his infallibility wish that the Armada had succeeded and that England had been turned, like the rich and fertile Netherlands by the same Philip, into a happy hunting ground for the Inquisition, its fires, its racks, its hideous desolation?

Or are they logical enough to wish now our free Province to be placed under such a yoke as presses on Quebec? Do they pine for the time when here also a free man can be ruined by the stroke of an Archbishop's pen and abused like a pick-

ocket and threatened with excommunication for appealing for justice to the Queen in her courts of law? And if Elizabeth was to stay on her throne and be the mother of modern England and her Colonies and of the United States, so different, because of her course, from modern France, and Spain, and Italy, and South America, where the religion of the Pope has had its full sway and has not improved things, it was necessary that she should exercise most care about the undoing what Mary had done and shew there her strong will and her strong hand.

Elizabeth's personal character is not the question.

We know how her enemies talked then and how they talk still. We try to read history with both eyes. We are quite aware of her gross faults, of her tyranny, of her parsimony, of her falsehood. But what did she do?

By a strange coincidence Cardinal Pole, the Archbishop who had succeeded Cranmer, died almost at the same time as his kinswoman Queen Mary. Of the Bishops placed by her in the sees of those she had burnt or exiled, no less than 14, besides the Archbishop, had died leaving their sees vacant. Of the 10 remaining all but one or two refused to assist at the coronation of Elizabeth or subsequently to take the oath of supremacy, and were deprived.

Hardly any of the Bishops of Edward's time had survived their exile, so that there seemed great danger of the English continuity being lost.

The universal custom of Catholic antiquity, never departed from unless in cases of gravest necessity, required three Bishops to unite in the consecration of each new Bishop, so that if anything were afterwards proved against the authority or due ordination of one of them the consecration would not be weakened.

Barlow, who had been Bishop of Bath and Wells in Henry VIII's time, Scory, who had been Bishop of Chichester, Cover-

dale, formerly of Exeter, and Hodgkins, a suffragan, or assistant Bishop of Bedford, consecrated Matthew Parker Archbishop of Canterbury, and from Parker the succession of Anglican Bishops has come.

But "was Barlow a Bishop?" asks one of these tracts.

It is answered that supposing he was not, the other three were, and that there is no reasonable doubt that he was. True, the record of his consecration is wanting, but so are the records of many others, and notably of Gardiner, one of Mary's trusted Bishops, who had agreed in Henry's time to the breach with Rome, and was therefore, according to the tracts, a Protestant. His consecration no one doubts, though nothing, we are told, can be found out about it.

Henry VIII. and Elizabeth were specimens of royalty with whom nobody ever played tricks, and with no conceivable reason we are asked to gratify Roman whims, and to believe that Barlow was a sham Bishop, when he could much more easily have been a real one, took his seat in the House of Lords and carried on a long and bitter dispute about his rights with his Cathedral Chapter, without anyone dreaming that he was amusing himself and risking his head, till the idea was started by men of the same class as invented the still popular fable of the "Nag's Head" consecration.

Once more, be it noted that no alleged breach of continuity has ever been urged against our Irish sister Church, and yet that Romanists have never acknowledged her claims, and that a Bishop with the Irish succession laid hands on Laud, from whom as well as from Parker all our Bishops derive their orders.

The question was carefully investigated by Father Courayer, a candid French priest of the last century, who has left a most voluminous book to prove beyond a doubt the validity of our orders.

Dr. Von Dollinger (the German priest who ranked among

the very highest of Roman theologians till he refused the figment of infallibility, and was excommunicated), thus spoke in 1875 :—

“The fact that Parker was consecrated by four rightly consecrated Bishops, *rite et legitime*, with imposition of hands and the necessary words, is so well attested that if one chooses to doubt this fact one could, with the same right doubt one hundred thousand facts—the fact is as well established as a fact can be required to be.” And at another time he says: “The result of my investigation is that I have no manner of doubt as to the validity of the Episcopal succession in the English Church.”

Our own great theologian Pusey writes thus to his former friend Newman of our English orders :—

“I have examined in turn every objection made to them, and it has seemed to me that Roman Catholic controversialists took up easily any objection which might for the moment serve their turn,”

which be it noticed is in a new shape the ever recurring charge of bad faith.

Lastly, we notice, but will not now quote at length, that the late Professor Freeman speaking, not as a theologian, but as an historian, says that legally and historically,

“The Church of England after the Reformation is the same as the Church of England before the Reformation,”

and Bishop Stubbs, who is perhaps the greatest living authority on English constitutional history, is most emphatic on the same lines.

I have no doubt tried to cover too much ground in one lecture, but it seemed desirable to make one effort to induce English Church people to realize how futile, and for the most part how false, are the ways of Roman controversialists, and at the same time to warn those who are neither students of history nor students of logic, how very clever is the bait put round the concealed hook, and how very sharp and quick is the unseen angler with the rod.

If you want to go into the whole question, well and good, but if not, let these new hashes of very stale and very unwholesome food severely alone, for they will surely disagree with mental stomachs accustomed to honesty and square-dealing in the preparation of mental food.

But, says some hysterical Protestant, are not all English Churchmen going to Rome fast ?

Certainly not very fast. Forty-three years ago that guileless soul, Pius IX, made a tremendous noise and a tremendous preparation for the "Conversion of England."

But the conversion of England is to-day further off than ever, and the Church of England to-day is in a very different condition from that of the days when Newman and Manning deserted, lest it should fall on their heads.

It is now probably the strongest institution in the Empire.

And the Roman Church in England, the Italian mission, as the Archbishop of Canterbury has well called it, is a laughing stock to her own children.

Hear Lord Braye, as he speaks in 1884 :

"Is there any religious body in the country where so much fine energy is wasted? Learned priests without anybody to buy their learned books. A dozen large colleges, where one public school would be amply sufficient. Dioceses with scarcely a parish priest to a county. What is the use under these foggy circumstances, of building great churches in a place where you can hardly get a server for the mass?"

The Roman mission in England, apart from Irish immigration, is a ghastly failure.

They talk still of Newman and Manning, and well they may, but the supply of such perverts has stopped long ago.

A foolish list of "Roman Recruits" was paraded in this city last year, a pamphlet torn to shreds by the Quarterly Review for January, 1888, which showed that it covered the first 84 years of this century and that it went to Russia, Germany and America for names. This article, well worth reading, shews how little has been done by the most elaborate system of most showy machinery, by Eminences, Graces, Lordships and Reverences without end, by assertion and assumption, and unheard of impudence by pointing out and exaggerating our difficulties, by concealing and falsifying their own.

They seek, by such means, to advance what is elsewhere the most successful of all human institutions, and it advances either not at all or distinctly backwards, as can readily be proved by figures. The marvel is that such perverted but such great genuity is not more successful.

Their big talk in America is much like their big talk in England. One of the tracts for instance, called "Catholic Converts, or all roads lead to Rome," is founded on the perversion, December, 1891, of the Rev. Dr. J. F. Spalding, and praises him and his acquirements very highly indeed, altogether omitting, however, to mention that "the honest seeker after truth," the tract calls him, with less than three months experience of Rome, where he apparently did not find it, returned to his allegiance, and was admitted to Communion, at the very altar which he had deserted on Palm Sunday of 1892.

But once more (we hear) those dreadful high Churchmen and Ritualists are doing Rome's work. Don't you believe it!

A small knot of Romanizers, with weak knees and sickly gains, does (I believe) exist, but the great body of the High Church clergy and laity are loyal to the core, and are quite as ready (as Dr. Arnold puts it) to believe in Jupiter as to believe in the Pope.

Here, then, is the issue between the Church of the Infallible Pope, of the worship of Mary and the Saints (and of ever-changing fashions even in that), of Indulgences, of Purgatory and the purchased escape from it, of a mutilated communion, of transubstantiation, of the rule of the Jesuit, of Latin prayers on English tongues, of the novel worship of the Sacred Heart, and the Church of our love, not faultless, God knows and we know, either in its history or its present discipline, but Catholic, conscious, free, seeking to draw us to Christ, appealing ever to the scriptures and the Primitive Church.

Which will you have?

The issue only needs to be fairly put before the minds of even our less instructed people, and the choice between their country's Church and the Church which their fathers have always, with good reason, distrusted and disliked, is soon made.

And lastly, let us take from this survey the resolve that the Church of our allegiance will have all our love, all our energy and all the work and help we can give her, till we do something in the name of God to enable her to take her true stand as the English Church in this English country.



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