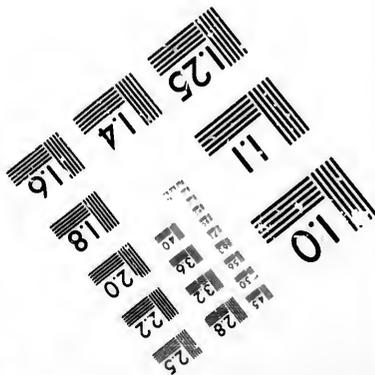
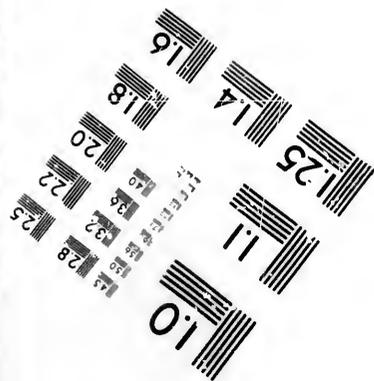
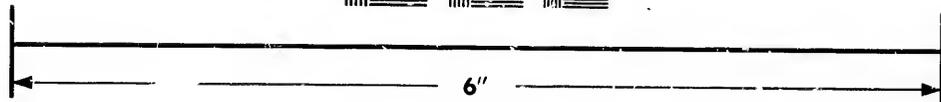
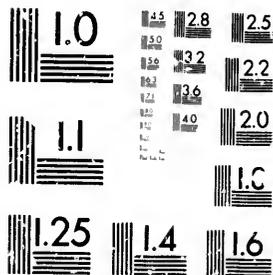


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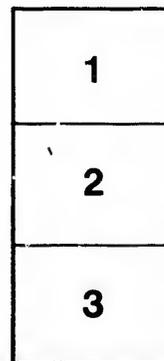
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THE
BRITISH CATHOLIC CHURCH,

Being a Sketch of the Apostolic Church of the British
Empire commonly called the Church of England;

BY

RICHARD HARRISON, M. A.,

PRIEST OF BEVERLEY MISSION, DIOCESE OF TORONTO.



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. PREFACE.

In the compilation of this little manual, on the Church of our fathers, I have had in view the correction of several popular errors with regard to British Christianity, and which are due merely to ignorance—want of information—upon the plain facts of history. Of course those who have ready access to the standard histories which bear upon these subjects, are not under the necessity of being enlightened; but the great mass of our people have no such opportunity of correcting their own errors, or of being able to refute the plausible stories of those who wish to mislead them—perhaps the blind ignorantly leading the blind.

The erroneous impressions which I wish particularly to correct, are: 1.—That the British Church cannot exhibit traces of an apostolic foundation,—an origin in apostolic days. 2.—That the present “United Church of England and Ireland” cannot boast, for herself or her Colonial offshoots, an unbroken connection in organization with the Primitive Church of Britain. 3.—That whatever church was originally founded in Britain, was founded by Romish agencies. 4.—That there was no Protestant Church or Church of Protestant principles in Britain previous to the Reformation. 5.—That the present Church is an invention of the Reformation era, like other Protestant bodies. 6.—That the Romish Church of the present day in Britain and the British possessions, is not the proper lineal and doctrinal representative of the English Church which existed before the Reformation.

It remains, I suppose, that I should give my reasons for departing from the usual roundabout ways of referring by title to the Church of England and her descendant branches in the Colonies. It seems desirable that a short and expressive term should be used to designate the whole Anglican Communion of every age and country, in a manner to distinguish it from all other Communions within the bounds of the British Empire. There is, perhaps, no characteristic of the Church distinguishing her from the various Protestant sects, so remarkable as her persistent claim throughout her formularies to be regarded as an integral portion of the Holy Church Catholic. It was in the nature of things that different portions of the Catholic Church should be distinguished by the names of the nations within whose bounds they existed, or by the use of adjectives cognate to those names, thus :—"The Catholic Church of Judea, or the Jewish Catholic Church;" "the Catholic Church of Greece, or the Greek Catholic Church," the Catholic Church of Rome, or the Roman Catholic Church," and so on. How shall we follow this analogy, and defer to popular custom in the naming of our portion of the Church? It has been called Anglo-Catholic, Reformed Catholic, Protestant Episcopal; but the first is only partially national, the second has no national reference at all, and the third is not really descriptive of the main characteristic of the Church—its national catholicity. The nation to which we belong is composed of various materials; as Norman, Danish, Anglican, Saxon and British or Celtic ingredients; but there is at the *basis* of the whole the British element; whether in England, Scotland, Wales or Ireland. Without definite or deliberate intention, we naturally and instinctively speak of

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the "British Isles," the "British Empire," "British blood," "British descent," when we wish to ignore the superficial differences of nationality, and think of the nation as one: why not, in analogy, speak of the Church Catholic of the British Empire, as the "British Catholic Church?" It is for these reasons that I have chosen a term which includes not only the Church of England and Ireland, the Episcopal Church of Scotland, the Church of the Colonies, but also the descendant Church of the United States.

It is a remarkable feature of the day in which we live, that the tendency to sectarian sub-division has received a check, and does not seem so powerful in its influence upon the minds of professing Christians. Indeed, has not real re-action clearly set in against it? The various Methodist, Baptist, Presbyterian and Independent sects are seeking for common bases of agreement respectively, in order to re-union. Anything, however trifling in itself, which helps to make us forget our minor difficulties, and congregate in larger masses upon the ground of great principles, is valuable to every lover of Christian unity and uniformity.

BEVERLEY, S. Barnabas Day, 1869.

INTRODUCTION.

The Church of Christ, as constituted by Him, was one Body; EPH. IV. 3-6. This corporeal unity had its foundation and its preservative in the existence of one Heart and one Soul among Believers (ACTS IV. 32), one Mind to think and one Mouth to confess their faith (ROM. XV. 6), and one Spirit in which to stand fast in that Faith (PHIL. I. 27). Having one Faith, the various Churches could act in unison with regard to Heresy or erroneous Doctrines (2 PET. II. 1, TITUS III. 10, 2 JOHN 10, 2 THESS. III. 6 & 14, ROM. XVI. 17) : as well as violations of apostolic traditions in ceremonies and customs which were uniform throughout the Church (1 COR. XI. 16, ACTS XV. 20, XI. 25 & 28, 1 COR. XIV. 40 &c). The Body having this Unity and Uniformity, was designed to convert the whole world to Christ, hence called "Catholic" or all-pervading : and the condition of its being able to effect this its purpose was that it should *remain* thus unanimous and uniform throughout (JOHN XVI. 21). There were essentials and non-essentials both in

Faith and Form of the Church, and the line between these two classes was drawn by Apostolic Traditions ; that is to say, matters not prescribed by Catholic (universal) Tradition from the Apostles were not essential to the Unity and Uniformity, the Thorough Oneness, of the Church. Where, however, there was this Apostolic prescription, whether in writing ("Scripture") or by word of mouth, adherence was incumbent on all Churches and true Christians ; disregard was either Heresy or Schism, and punished as such (2 THESS. III. 6). We therefore expect to find that when the Church spread into all lands (as it did within the first century of the Christian Era) it would impress the world as one organization or Corporation throughout, that is "Catholic" ; although physically divided by the barriers of nationalities and languages, which would gradually render possible various differentiations of opinion upon matters of thought and matters of custom, untouched by the Apostolic creeds and customs handed down ("tradited").

EARLY HISTORY.

Historical traditions go to prove that Britain was the first country in Europe which received the Gospel, the first nation in the world which, in its national capacity, proclaimed itself Chris-

tian. The Councils of Pisa, Constance and Sena admitted and affirmed this fact, making the conversion of the British Isles prior to that of France and Spain, and even of Rome itself; and attributing the dawning of light to the arrival there of Joseph of Arimathea, "immediately after the passion of Christ," (36-39, A. D.) Joseph is reported to have landed at Marseilles, in Gaul, along with Lazarus and sisters, and to have proceeded thence to Glastonbury, in Britain, where the first British Church edifice was erected. It was 60 feet in length, by 26 in breadth, built after the gothic style, of timber pillars and framework, doubly wattled inside and out, and thatched with straw.

So firm was the establishment of Christianity thus made, and so rapid its progress in Britain, that Tertullian testifies, in A. D. 192, that "regions in Britain which have never been penetrated by the Roman arms, have received the religion of Christ." The British chiefs who, during the preceding 150 years, had been waging war with the Romans, seem to have protected and nourished the Christian germ implanted by Joseph of Arimathea. Meantime Britain had been visited by Simon Zelotes and Aristobulus, both of whom were there martyred, and the lat-

ter is said to have been sent by St. Paul to act as Missionary Bishop in the establishment of the British Church, as Timothy to Asia Minor, and Titus to Crete. Not long afterwards St. Paul himself came to the "utmost bounds of the West," in his long contemplated journey (Rom. xv. 24). Thus was Isaiah's prophecy about the "isles afar off, the isles of the Gentiles," fulfilled. After "confirming the Churches" of Britain, St. Paul returned Eastward, and in 2 Tim. iv. 21, we find him, shortly before his martyrdom, at Rome, with the British lady Claudia, her husband Pudens, and her brother Linus, son of Caractacus, the British Prince of Siluria.

About the time of Tertullian A. D. 200, we find British Missionaries engaged in the work of evangelisation in Gaul, Lorraine, Switzerland and Pannonia. A hundred years later, in the Diocletian persecution, we find the British list of martyrs including Amphibalus bishop of Llandaff, Alban of Verulam, Aaron and Julius Priests at Caerleon, Socrates Archbishop of York, Stephen Archbishop of London, and his successor Augulius, Nicholas bishop of Glasgow, Melior bishop of Carlisle, and above 10,000 laymen. In the next century (the *Fourth*) we find British bishops at the Councils on the Continent, and the British

Christian Prince Constantine acting as Defender of the Faith in his capacity as Emperor of the East. In the *Fifth* century Chrysostom, Augustine and Theodoret, eminent bishops of the Catholic Church at large, testify to the numerous Churches in the British Isles holding "the same faith and the same judgment." It was in this century that the Irish bishops opposed the Roman intrusion of Palladius, and asserted their independence.

PROTESTANTISM.

In the sixth century the British Church was for the first time, while St. Columba the Irish Churchman was engaged in converting the Picts of Scotland, confronted on her own soil by intruding Roman Missionaries under another Augustine; an excuse having been furnished by the invasion and settlement of heathen Saxons upon the Eastern Coast of Britain. As Palladius had found in Ireland 150 years before, so Augustine found the British Church in England and Wales complete in its organization and determined to maintain its independence of Rome; the array of Archbishops, Bishops, Dioceses, Colleges, Parochial Churches, Christian Houses, Genealogies of Saints, populous Monasteries, &c., was unmistakable evidence of its life and strength

They had "ancient customs" of their own on those non-essential matters already referred to, which, while they served to distinguish them from the Roman Church and its national customs, served also to attest their close relation to the Eastern Churches of Asia and India. The Roman demand for the abolition of these distinctive customs and minute conformity to those of Rome was met by indignant refusal. The British Bishops, in their manifesto at the Conference near St. Augustine's Oak, A. D. 607, declare that they "know of no obedience (other than the reciprocal obedience of brotherly charity) that he whom you term the Pope or bishop of bishops can demand." Nor were other portions of the British Apostolic Church besides that in Wales and England behindhand in their protestant attitude. Laurentius, the successor of Augustine, complains bitterly, "We have found the Scotch bishops worse even than the British," a Scotch bishop in one instance refusing to eat at the same table, or sleep one night under the same roof with the Romish schismatics. A similar position of hostility to Rome seems to have been taken by the Gallic and Irish branches of the foundation. At this time Columbanus, an Irish Churchman, fearlessly defied Roman authority both in France

and Italy, and refused conformity to Roman customs at variance with the practice of his Church and of the Eastern foundations of St. John.

As was natural, the course of the Gospel seems at first to have been Westward and Northward, so that the evangelisation of Scotland and Ireland would naturally take place later than that of England and Wales, and would be mainly due to the influence spreading from the latter. At any rate in the *Fifth* century we find S. Patrick laboring in Ireland, and S. Ninian in Scotland, (the former a Scotchman, the latter a Welchman,) with but little of Christianity as groundwork, among the wild and hostile tribes of those countries. In the course of the *next two centuries*, however, so rapidly and thoroughly had these apostolic missionaries done their work, we find Ireland bearing the name of the "Island of Saints," and engaged in the evangelisation of other countries. Columba was sent to the coast of Scotland, Clement to Germany, Buan to Iceland, Kilian to Franconia, Surwan to the Orkades, Beudan to the Fortunate Isles, Aidan and Cuthbert to Northumberland, Finian to Mercia, Albuin to Lorraine, Gallus to Switzerland, Virgilius to Corinthia, and Cataldus to Tarentum, in Italy. Hitherto the central resort of scholars

had been Rome, as the seat of secular learning, but now Ireland became the sanctuary of Christian learning for all Europe.

When, therefore, the British race (and with them their clergy) were in the *fifth and sixth* centuries subjected to the terrible scourge of invasion by the Saxons, and forced westward into Wales and Cornwall, the most successful evangelizers of the new heathen element of Saxons in South Britain and Eastern Britain were the Irish and Scottish Missionaries: the efforts of the Roman intruders having been a comparative failure. The only part of England, as over-run by heathen Saxons and settled by them, which owed its christianity to the Roman Missionaries, was the small section south of the Thames and east of the British Channel. As for the Church which formerly flourished throughout England, although (as Gibbon says) probably possessing as many bishops and clergy as the Church of England does now; persecution and slaughter by the heathen Saxons rendered them helpless to do more than keep themselves together. 1200 were slain, totally unarmed, at the battle of Chester.

The succeeding centuries bear witness to the skill of the Romish emissaries in "entering into other men's labours," and acquiring by subtle pol-

icy and stratagem a gradually increasing ascendancy over their British brethren. Although they very soon acquired supremacy among the converted Saxons, it was not so easy to subjugate the old British Churches in Wales and Cornwall. The first interference with the British Apostolical succession of Bishops was in the *Tenth* century, when Gucan was consecrated bishop of Llandaff by Dunstan of Canterbury; but it was not until the *Twelfth* century that the British and Saxons became quite united, and this was effected by the English conquest of Wales and its reduction into a Province.

Just as in the sixth century the British Church had been wasted and devastated by heathen invasion of the Saxons, so in the *ninth* century the now Christianized Saxons were subjected to a similar calamity at the hands of the heathen Danish invaders. Churches and Monasteries and Colleges were once more levelled to the ground, and the clergy driven westward, as the British clergy had been; and as the Saxons had been principally converted from heathenism by the British clergy, whom they had persecuted and driven from their homes, so now the heathen Danes were gradually converted by the Saxon clergy, whom they had persecuted and

driven in turn from their homes. Towards the close of the century much lost ground was recovered under the fostering care of the pious King Alfred. About this time the dogma of Transubstantiation was first mooted by a Frenchman named Radbert, and was successfully opposed by John Scotus "Erigena," (the Irishman.) The *tenth* century saw the Church both on the Continent and in Britain struggling with many corruptions and superstitions, with varying success. In Ireland the Danish invaders began to embrace Christianity, and the Augustinian succession was introduced by them in Dublin. In the *Eleventh* century the British, Saxon and Danish elements began, all of them, to succumb to the Norman influence both in Church and State; and in the presence of the common enemy those elements of the British and Saxon successions began to draw closer together and combine. Several attempts were made to make the Irish Church acknowledge papal authority, but in vain. In the *Twelfth* century French influence had become so paramount in Britain under Norman rule, that it was able to introduce, for the first time, papal jurisdiction into England. The right of investiture of bishops by the Pope (instead of the King, as hitherto,) and the institution of

papal legates from Rome as primates of England, were conceded. The Irish and Welch branches of the Church, also, were subjected to this innovation at the same time: In 1155, the Pope, tired of the task of trying to completely subjugate the Irish Church, donated (!) the island of Ireland to Henry II. of England. The Roman and Norman usurpers had skilfully played into each others hands, in ecclesiastical and secular matters respectively.

No sooner, however, was the papal yoke thus placed upon the neck of the British Church, than, the load of Romish corruptions increasing, they grew restive under it, and never ceased to struggle against it till the yoke was broken; the old spirit of British Protestantism, which defied the Pope's haughty emissary 600 years before, still survived. In the *Thirteenth* century there were many staunch advocates of British Church freedom, besides Greathead, Bishop of Lincoln, called "Romanorum Malleus," Hammerer of the Romans. The famous Statute of Merton, A. D. 1236, asserts as a fact well known, that the Canons and Decrees of Rome were of no force in England. The statute of Carlisle, in A. D. 1305, declares "that the Holy Church of England was founded in the

estate of Prelacy, within the realm of England, and that the encroachments of the Bishop of Rome tended to the annulment of the state of the Church." Shortly afterwards the parliamentary "articles of the clergy" announce "that elections of bishops shall be free to the clergy, without papal interference or nomination—the king's assent alone being obtained." In 1164, 1280, and 1461, statutes were passed declaring "the bringing in of a pope's mandate," appeals to the pope, procuring papal bills or excommunications, to be all of them high treason, offenders to be punished as traitors by forfeiture of their estates or banishment.

REFORMATION.

This brings us down to the *Sixteenth* century, when the great Reformation was inaugurated, under Henry VIII. We have seen that there was one *continuous protest* from the first intrusion of Roman principles, up to this period of their complete expulsion; and the British Church, now consisting of the Saxon, as well as Welch, Scotch and Irish successions, returned to the attitude maintained by their forefathers of the original British Church, of Paul's foundation, during the first six centuries of the Christian era.

The work of Reformation, however, sad to say, was presently marred in two ways, viz : by the Roman and Puritan schisms. The original divisions of the Church of Christ had been chiefly local and national, and did not interfere with its essential unity and uniformity in faith and form ; but now one and the same local and national ground was occupied by contending sects. There were minorities in the British Isles of persons who from political or other insufficient reasons desired to disregard the Apostolic traditions of the British Catholic Church, and these, disregarding public Christian opinion, separated themselves into sects. The bishops, maintaining the authority transmitted to them from the Apostles, were found to be the great opponents of anarchy and disorder ; and Episcopacy therefore became the central point of attack on all sides. Romanists, Presbyterians, Baptists and Congregationalists, each had their various and conflicting notions on Church polity and discipline and ritual ; but the majority of the British nation held fast to the old paths of Apostolic tradition, and allowed the " wayward sisters " to go their way. With those sects severally and together must ever rest the blame of the innumerable evils which result from absence of complete

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ecclesiastical unity of Christians in any British locality or nation. They have succeeded in weakening the hands of one another for the benefit of the Roman sect, the strongest among them ; and the natural consequence is that in doing so they have failed to make the world believe that their Christian tidings are God-sent. (JOHN XVI. 21.) Meanwhile the British Catholic Church, unbroken in her Apostolic lineage and perfect in her continuous organization, remained to be known and felt as the "great bulwark of the Reformation." Through all the surging waves of revolutionary opinions among English, Welsh, Irish, and Scottish christianity, she survived ; and bearing nobly the brunt of fortune with varying success at various times in her history, to-day lives to bless the world with the pure light of the gospel which she spreads at home and abroad. It is not as if she were one of the ephemeral sects of human invention at the period of the Reformation, or of any period since ; for she can look back upon a bright history of 1800 years of continuous life as an active corporation, founded by the apostles. Buffeted by misfortune, corrupted by evil contact with Romanism for centuries, she still had strength and courage left to "reform"—like a

good ship "*righting*" herself—and become once more what she had been before the malign influence from Rome inundated the British nation. The bishops—which holy order of the ministry forms a kind of *network*, enclosing the Catholic Church, and keeping it together—arose, and, as a body, indignantly repudiated Romish control of British Christianity; the long slumbering fires of discontent broke forth, and consumed the mass of Romish "wood, hay, stubble," which had almost smothered the ancient Church. The firmness and completeness of the British Reformation was greatly due to the strength which the Church possessed in Episcopacy, which is, so to speak, the backbone of Church organization, when faithfully represented.

FAITH.

Departure from the Faith of the Catholic Church by personal or sectional *choice*, is "heresy," (a word which means 'choice'). The Faith was handed down by apostolic tradition or transmission (see 2 PETER II. 1, TITUS III. 10, 2 JOHN 10, 2 THESS. III. 6 and 14, ROM. XVI. 17, &c). At that period in the early Church, when heresy became rampant at intervals, and the great body of the Church remained in perfect unity and uniformity, General Councils were

held to consider heresies, and to expel those who held them. At these councils the apostolic traditions and formulas from all parts of the Christian world were collected and compared, and found to be so very similar as regards subjects and expressions, that they were enabled to compile from these ancient formulas (see 2 TIM. II. 13, and ROM. VI. 17) one universal Creed or Symbol, to be used as a criterion of orthodoxy throughout the Catholic Church. This is usually called the Nicene Creed, and (with the "Apostles' Creed") is the sole test against heresy admitted in the British branch of the Catholic Church, by enactment in the first year of Queen Elizabeth. The Apostles' Creed is a shorter summary, and the Creed of S. Athanasius is an attempt at explanation or elucidation of some abstruse points. The Nicene Creed therefore occupies the place of honour in the Communion Service. It treats of the Unity of God, the Creation of all things by him; the Lordship and Divine Sonhood of Jesus, His Consubstantiality with the Father, His Descent from heaven and Incarnation, His Crucifixion, Passion and Burial, His Resurrection, Ascension and Session at the Father's Right Hand, his Second Coming to judge, and the Eternity of his kingdom; the

Lordship and Life-giving function of the Holy Spirit, His Procession from the Father and Divine Unity with the Father and Son, and His Utterance by the prophets; also the Catholicity and Apostolicity of the Church, Baptism for remission of sins, Resurrection of the dead, and Future life. In dealing with and differing upon these subjects heresy may arise: other subjects are "of opinion," and difference upon them is not heresy in the British Catholic Church, or in the Eastern Catholic Church, to which she owes her origin. In the Roman Church and in various sects there have been *additions* unauthorized to the subjects of Faith, and some sects have and do controvert certain subjects of Faith. The position of the Roman and other *additions* to the Faith, is *schism*; that of the other sects who *take from* the faith, is *heresy*; that of the British Church and its Eastern sister, is true *Catholicism*.

OPINIONS.

As we have remarked before, every local or national Church has a right to exercise its free thought upon matters outside the faith and form of the Church established by the apostles, or extended and elaborated by the general councils. This right is exercised by the British Church in

her forms of prayer, her ecclesiastical customs, &c. It was necessary for her, at the period of the Reformation, to define what some of her apostolic traditions were, in regard to faith and practice; and to declare the public general agreement upon disputed points, at the particular era of the Reformation; this she has done in her 39 Articles. They embrace such subjects as the Trinity, the Sonship of Christ, the Descent into Hell, the Resurrection of Christ, the Holy Spirit, the Sacred Scriptures, the Creeds, Original Sin, Free Will, Man's Justification, Good Works, Works before Justification, Works of Supererogation, Christ alone without Sin, Sin after Baptism, Predestination and Election, Salvation by Christ alone, the Church, the Authority of the Church in Controversies, the Authority of General Councils, Purgatory, Call to the Ministry, Preaching, the Sacraments, Unworthiness in Ministers, Baptism, the Lord's Supper, the Wicked at the Lord's Supper, Administration of both kinds in the Lord's Supper, Christ's one Oblation, Marriage of Priests, Persons Excommunicated, Traditions of the Church, the Homilies, the Consecration of Bishops, &c., Civil Magistrates, Christian Men's Goods, and a Christian Man's Oath. These declarations, except

where subjects of the creed are re-affirmed in a few instances, are not matters of Faith, but of *Opinion*, viz :—the general opinion or tradition of the Church Catholic in Britain, for Britons to disregard or defy which savours of schism. Article xxxiv. says, “Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved of common authority, ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the Church, and hurteth the authority of the magistrate, and woundeth the consciences of weak brethren.” The rest of the article, and many other authoritative expressions of the Church, go to prove that these points are insisted upon, not for their own sake merely, but mainly for the sake of the Church’s unity. It was necessary that *some* rules should be followed, and the Church adopted those which the *majority* of the people approved as best, the minorities who disagreed, instead of yielding to the decision of the majority, “separated themselves” to form different denominations, “willingly and purposely,” in defiance of the “common authority,” in disregard of “common order,” to

the detriment of "weak brethren;" and, consequently, while excommunicating themselves, have brought down the "open rebuke" of the Church (commanded by S. Paul, 2 THESS. III. 6,) for their selfish and conceited conduct. They suffered the carnal pride of contention to enter even into religious matters, and rather than consent to uniformity, for the general good of Christendom, break the unity of the Catholic Body of Christ by separation. Whether Romanist or Protestant, they shall hereafter find it difficult to adduce any "just cause or impediment" why those various bodies, holding substantially the Nicene Faith, should not form one body in catholic uniformity as a branch of the Church. In order to do this, *modern* traditions and inventions must be laid aside, and full force permitted to those of the Apostles. No other criterion can be applied than the Scriptural one of the "customs of the Churches of God" in apostolic days: 1 Cor. XIV. 40.

PRINCIPLE OF CATHOLIC UNIFORMITY.

The principle which the British Catholic Church thus lays down for the guidance of her members, she herself is bound to act upon as a member herself of the great one Church of Christ. The rule "to follow the ancient cus-

toms and to comply in Faith, Opinion and Practice, with the general mind of the Church," guided her in the Reformation. What was held according to the phrase "always, everywhere, and by all," through the length and breadth of the Church, in all ages, and in all lands, appeared to her to be of paramount obligation in the observance. If differences had arisen, and variations since Apostolic days, the principle that "what was first (being near the fountain-head) was true and right," guided her again in her decisions. As a member of the great Church Catholic, built on the foundation of the Apostles, she could not bring herself to "willingly and purposely break the traditions of the Church," and offend against the common authority. To-day, also, she stands open to conviction, and when convinced that she has actually departed from *Apostolic* precedent in any particular, she will be ready to bend herself seriously to the task of reparation. Nay, she has herself proclaimed that there *were* points which were open to improvement, but which she was hindered from taking action upon because of the peculiar circumstances and disorders of the Reformation period. Nothing can be more fair, more liberal, more charitable, more humble and meek, than

the attitude which she occupies before Christ and in the midst of Christendom, whether regarded in her *catholic* or in her *protestant* aspect.

There are two ways in which Christians who desire to promote greater unity among different bodies may attempt to accomplish their wishes. The one way is, by encouragement of *multiformity* in the customs and habits of Christian communities, and the toleration of all varieties of public worship; the consequence of which is *confusion and disorder*. The other way is to encourage tendencies to *uniformity* in customs and habits among the different denominations; the result of which is that "decency and order," which is a first law of wisdom and of Scripture. If the exhibition of order and decency in religious matters be more desirable and more Christ-like than confusion and disorder, they who desire the former must take pains to agree upon certain specific rules by which the necessary uniformity may be attained. The only possible expedient to which we can have recourse in such a case is to shew deference to the opinion of the *majority*; the common rule of decision in all assemblies and associations of persons for a common object.

We must endeavour to discover, therefore,

what the verdict of past and cotemporaneous history may be upon the various points of dispute. If history declares a majority of Christians of the Catholic faith in all ages and places of the Church to be in favour of the practice of some given rite in a certain form specified, let those who now act at variance with the custom of the Churches thus declared, set aside their selfish and sectarian habit and conform to the general custom of the Church. If history declares that the Church has never stereotyped in observance any particular form of the rite in question, and does not now observe any particular form with an approach to unanimity or general consent, let the manner of its observance remain an open question.

If the simple rule above given were applied in this plain straightforward manner, an immense quantity of the rubbish of sectarianism and its traditions of yesterday would be speedily cleared out of the way, and many vexatious obstacles to reünion of those who hold the true faith of the Nicene Council (as many separated Protestant denominations do) would be eliminated from dispute.

EXTENSION OF THE CHURCH.

The treatment of our subject would be incomplete without some reference to the manner in

which the British Catholic Church has extended itself beyond the bounds of its original cradle. At the period of the Reformation a course of mismanagement on the part of its promoters alienated from the process of Reform the great mass of the Irish portion of the Church, and the wily agents of Romanism in Ireland quickly gathered these malcontents into the sectarian fold which they erected by the side of the Reformed Church of S. Patrick's foundation: this accounts for the national position of the Romish body in Ireland, the majority of the inhabitants holding to the unreformed condition and principles which had been superinduced upon Ireland's christianity, as it had been in England and Scotland. No doubt, also, the native Irish have a national antipathy to anything introduced from England, (as they *used* to have to anything introduced from Rome) as this process of Reformation was: although Roman corruption itself, to which they cling, and even the original seeds of pure christianity, had reached Ireland from the same source. In early days, however, they formed an independent nation, England's neighbour: now they fancy themselves ground down by England as a conqueror.

With regard to Scotland and its Church we

have seen that along with Ireland they inherited British christianity, and were equally opposed to the original Romish invasion of Church rights : and that in the course of six or seven centuries just before the Reformation, they had gone through the same process of gradual subjection to the insidious Romish influence. The Scotch Church might have continued to be the national religion side by side with the English at the time of the Reformation had not the conservative attachment of the people to the dynasty of King James rendered them obnoxious to the Hanoverian line of Sovereigns : and, consequently, the violent sectarian minority of Presbyterianism imported from Germany received the favour of the reigning power, and was made to usurp the place of the old Church organization. Thus from political reasons the Irish people as a nation refused to countenance the reformation of their religion ; and the Scotch people as a nation abjured their own Church for the sake of adopting the continental invention. The signs of the times seem to indicate that a return of affection for the Church of their forefathers will soon manifest itself in both countries, and that Romanism will become as unpopular in Ireland as Presbyterianism is becoming in Scotland.

THE COLONIES, &c.

When we turn our eyes away from the mother Church at home to those 200 millions of souls which the providence of Almighty God has brought under British influences, we may expect to find the Pauline Church of Britain, Great and Little, extending itself with Pauline energy into the depths of that vast chain of colonies which have been well called the "Greater Britain." Notwithstanding the fatal facility with which disunion and sectarianism are apt to spread themselves in every community in contending swarms, the British Church moves on steadily and surely, gathering in to her fold the thoughtful men of every name and clime. The Church in the United States in communion with the British Church, and indeed a part of it properly speaking, already can boast of as many diocesan leaders—her bishops—as the mother Church at home: and the vast widespread Church of the colonies can display an equally large number of successors of the Apostles.

What a powerful organization of Protestantism would there be, if the 5 or 6 millions of Presbyterians, the 4 or 5 millions of Baptists, the 3 or 4 millions of Methodists, the 1 or 2 millions of Independents, would unite on the common

ground of British Catholic Christianity with the 15 or 20 millions of the British Catholic Church ! An organization of 40 or 50 millions of British Protestants would attract to itself without effort, by its grand unity and uniformity, the great mass even of foreign Protestants—so far as Catholic in its Faith—and would find a sympathetic sister in the similar organization of the 100 millions of the Greek Catholic Church. A force so great thus united could at length overpower by its Protestant testimony the dull mass of Romish corruption, and would act a noble part in restoring the Roman Catholic nations to the normal purity of their original Christianity. Then—but not till then, or till the work at least begins—will come into view again the answer to our dear Lord's fervent prayer (John xvi. 21), "That they *all* may be One—that the WORLD may believe that Thou hast sent Me."

Therefore—while we pray in His own words continually, "Thy kingdom come," and, as "Saint after Saint" leaves the Church militant here on earth for the "heavenly places," pray that He may "speedily accomplish the number of his elect and hasten His kingdom"—let us take care that we *do* all that in us lies to further the objects of our prayer.

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APPENDIX.

ANTI-ROMAN TRADITIONARY CUSTOMS.

At the time when the Romish emissaries of the Bishop of Rome came in contact first with the British Church, they found many customs among them diverse from those of the Roman Church of that day ; but agreed to overlook most of them (at least for the time being) provided the British Church would consent to conform on points involved in the practice of keeping Easter, Baptism, and preaching to the Saxons.

1. EASTER.

In the primitive Church there had been some diversity at first with regard to the proper time of keeping Easter ; some choosing to keep it on the same day as the Jewish Passover, which coincided in the year of our Lord's death with the day of his Resurrection ; but others paid more regard to the day of the *week*, namely the " Lord's Day," so called in memory of his Resurrection. The Jewish Passover, though falling on the Lord's Day in that particular year in which Christ died, might fall on any other day of the week in other years ; the day of the month and day of the week would seldom coincide again—which would in that case be the more appropriate as a commemoration of the Resurrection. The Christians of Asia Minor, Syria, and Mesopotamia regarded the day of month, so that then Easter might be on any day of the week, and would al-

ways coincide with the Jewish Passover Day ; the rest of the Christian world seems to have been generally at variance with them, preferring to commemorate on the Lord's Day next after that day of the moon. The council of Nicea, 325 A. D., decided in favour of the latter and more general custom of the Churches ; and all the Churches accordingly agreed to obey the rule. The matter, however, was not so easily settled. Different astronomical calculations by means of cycles were in use, which required frequent modification and correction in their results. A cycle of 19 years was used at Alexandria ; one of 84 years at Rome. The results of these two systems of calculations differed so much sometimes that in the year 417, for instance, the Easter celebration at Alexandria was a month later there than at Rome ; so that the Roman Church was celebrating the Lenten fast while the Eastern Church was celebrating Easter. Shortly before the Roman intrusion into Britain, the Church of Rome had adopted a modification of the Alexandrian cycle, which was becoming the general cycle of the Church. The British Church had not adopted the new cycle of calculation, and refused to do so at the dictation of Rome. Hence the collision. S. Columbanus, an Irish Christian of great learning, was about the same time in France boldly maintaining the British custom on this point against all comers, on the authority of S. John the Beloved, S. Philip, the Churches of Asia, Anatolius and Jerome. On this account he and his followers were persecuted by Roman influence on the Continent, while his fellow Churchmen in England and Wales were receiving the same treatment at home.

2. BAPTISM.

In the Roman Churches it appears to have been the custom to use the ceremony of "Trine Immersion" in Baptism; the dipping of the person three times into the water—either in memory of the Three persons of the Deity, or of our Lord's being three days in the heart of the earth. The British Church seems to have recognized no such custom and would not adopt it from Rome.

3. TONSURE.

It was a widespread custom amongst the teachers of the Primitive Church to shave the head in some peculiar way. The Eastern custom with ecclesiastics was supposed to be in imitation of S. Paul at Cenchrea (Acts XVIII. 18), wherein the *whole* head was shorn of its hair. The British (also Scottish and Irish) custom was to shave the whole front of the head, leaving the hair at the back of the head unshorn. That of the Roman Church was to shave a circle on the crown of the head, leaving a ring of hair to remind them of the crown of thorns. These matters were looked upon in much the same light as clerical vestments would be now in controversy, or any distinctive uniform dress. Shaving the head at the time of assuming the vows of the clerical office seems to have been suggested by the passage in reference to S. Paul's vow and shaving of his head at Cenchrea. The British Church in this case, as in the others, refused to give way to Roman dictation and cast aside the traditionary custom of their forefathers.

4. LITURGY.

There were also certain variations in the liturgical forms and rites of the British Church, as well as the

Gallican or French Church, from that of the Romans. In this matter, however, the Bishop of Rome seems to have insisted that his emissary, Augustine, should respect the customs of the British Church and not force upon them those of Rome : accordingly in the uses compiled in the English Communion the old British prayers and forms were to a great extent preserved.

5. FONT.

For the purposes of Baptism the early British Church seems to have performed the rite usually either in a separate building near the Church, in the open air, or in a separate portion of the Church itself called the "Baptistery." Accordingly there are found springs, wells, or fountains in or near every old British Church whose traces remain to us at the present day. The small stone basin so frequently in use at this time seems to have been an innovation on the ancient British usage.

6. THE CROSS.

The sign of the cross was exalted by the early Church universally into use as the chief distinctive emblem of the Christian faith, the distinguishing mark of their community, their standard and their watchword, against all kinds of unbelief and misbelief. The first introduction of Christianity into England, Wales, Ireland, and Scotland was signalized by the erection of wayside crosses of the Greek or Eastern form (the four limbs equally intersected or enclosed by a circle), around which worshippers gathered to receive the Bread of Life, and the word of Life from the lips of the Missionaries. Afterwards, near most of these crosses, churches were built which bear either upon them or in them the "sign of salvation." In the

churchyards surrounding these churches the sign is generally marked upon the tombstones of the faithful departed followers of the crucified. The Eastern form of these crosses has always been considered a mark of the Eastern origin of the British Church and its independence of Rome, whose distinctive cross was of a different pattern. Thus the British cross, or, as it is sometimes called, the "Irish cross" or "Cross of Iona," is a badge of Protestantism; and the natives of Cornwall, Wales, Ireland, and west of Scotland, where they abound, must remember them with peculiar affection, as monuments of the Apostolic foundation of their native Church.

When, however, we glance over these distinctive badges of the early British Church, they seem of very little moment as compared with the distinctions which now exist between our Communion and that of Rome. The reason is not far to seek. The Roman Church of that day was almost as pure as when S. Paul wrote his celebrated Epistle to it; its errors have grown up since. The spirit of arrogance which characterizes it ever since was in the days of Augustine well exemplified by him; and it was to this that the British Church objected, not to the Romish customs for their own sake. The British bishops told him as much when they refused to do anything whatever at his dictation or command, or at those of his master, Gregory, at Rome.

The *conservative character* which displayed itself in those first encounters with the Roman enemy still clung to the Church at the period of her Re-formation. She was even then—with many temptations to follow the capricious examples of the Continental Protestants—firm in her adherence to the "old paths," even to the reten-

tion of words and phrases peculiarly British. No better specimen of this conservatism can be adduced than that word by which, in her service, she continues to designate, as of yore, the holy order of ministry to which the writer of this pamphlet has been admitted—"Priest." The word has a peculiar charm, as an old English word, suited and adapted to the English tongue, though derived from the Greek word "Presbyteros," and actually meaning the same as "elder." This last word, "elder," might have been quite as suitable had it not been strangely perverted by "Presbyterians" into a designation of certain lay officers of congregations; so that their ministers and laymen bear really the same title, though the former are named in Greek "Presbyters," and the latter are called by the Saxon translation "elders."

