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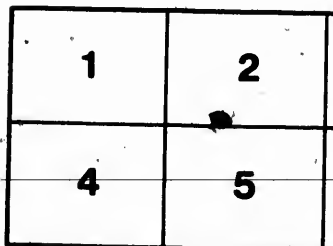
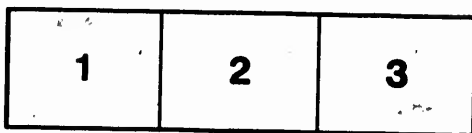
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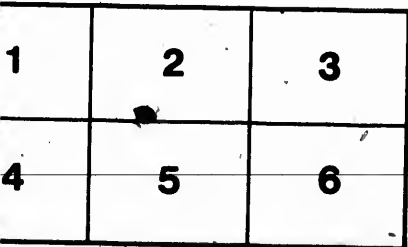
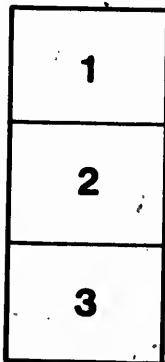
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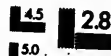
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THE OLD CHURCH.

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INTRODUCTION.

It is common for Roman and other schismatics to assert that the Anglican Branch of the Catholic Church had no existence previous to the Reformation. The former ~~is~~ interested in perpetuating this now notorious fallacy, since ~~he~~ ^{we} ~~is~~ ^{are} well aware that with devout and earnest christians, the unbroken and continued existence of our Lord's body, "the Church," is a Scriptural necessity, and they both feel and know that it has ever existed on earth, and that that can only be His Church which has continued from apostolic times up to our own. The ~~latter~~ ^{latter} hopes to find an excuse for unwarrantable separation from a branch of the Church which they admit to be, at least, Holy.— That the Anglican, Scotch and Irish Branches and their descendants do ~~unquestionably~~ ^{unquestionably} belong to the Catholic Church, as the Church of Rome is, even yet, admitted to do, is a fact which all history shows, and which it is the object

the following tract to elucidate most clearly, ⁽¹⁰⁾
 and if adherence to primitive Catholic truth be
 any indication of our parentage, then indeed is
 the Holy Catholic Church of England, Ireland
 and Scotland, richly entitled to the claim, since in
 all things she "holds fast the faith *once for all*
 delivered to the Saints," leaving to the Scrip- B.
 tures as the Rule of Faith, and in all doubtful
 points unhesitatingly appealing to the primitive
 Church of the first centuries, when as yet she
 spake with one mouth, to aid in the solution of
 those doubts. Whether the Church of Rome can

say as much is a question for her to answer, but
 as her rulers change the foundation on which they
 build their arguments to suit the times, it is plain
 that in doctrine, at all events, Rome is forced
 to wear a coat of many colours. To-day she ap-
 peals to the Fathers and antiquity, to-morrow she
 claims to be in a transition state, and presumes
 to *develop* truths heretofore unknown.

Anglo-Catholics have much cause to be thankful
 that such ground is taken by their erring brethren
 of Rome, for as the Rev. Dr. Wordsworth remarks,
 "Its very name is ominous against it. What is
 Development? The explication and evolution of
 something that was wrapped up in embryo. St.
 Paul gives us a very pertinent illustration of this
 process with respect to doctrine. He speaks of
 a mystery. What is a mystery? A thing con-
 cealed, *undeveloped*. He speaks of a mystery of
iniquity or rather of lawlessness. He says that

The Church is Catholic.

this mystery is already at work, and he adds that
 in time it will be *developed*." If this be applied
 to the Papal supremacy, we shall see how the
mystery is working. Cardinal Bellarmine says,
 "the whole cause of Christianity (Romish of
 course) depends on the supremacy of the Pope."
 A late Romish Doctor who has been eulogised by
 Pope and Romish bishops, says, "*First*, the
 power of the Bishop awoke, *then* the power of the
 Pope. *Nor would a Pope arise but in proportion*
as the Church was consolidated. Christianity
developed first in the form of a Catholic, then of a
Papal church." This is the declaration of a
 modern Roman Catholic doctor who has been and
 is the beloved of his brethren, and whose book
 has been received by the Church to which he
 belongs, with amazing admiration. We Anglo-
 Catholics reject the Papal yoke as a modern
 invention, unauthorized by scripture, unknown to
 the early Church. We declare that there have
 ever been in the Church three orders, a Bishop,
 Priest, and Deacon. We declare that the Scrip-
 tures contain all things necessary to salvation, and
 are our rule of faith, and cannot be added to or
 taken from. *We appeal fearlessly to antiquity to*
aid us in our doubts. Rome condemns us for de-
 claring that Christianity was *first* a Catholic, and
then a Papal Church—a fact now set forth by one
 of her most devoted adherents—let us lay hold of
 this great fact, let us cling lovingly to the mother,
 who has nourished us with the milk of the gospel.

INTRODUCTION.

and who now is, as she ever has been, Catholic, Holy, and Apostolic—not Papal.

It would not be difficult to prove—indeed, scarcely anything more easy—that the Anglican Church adheres scripturally to the original constitution of the Church, while the Roman Church, under the process of development, is fast departing from all scriptural rule. Her boasted descent from St. Peter as a *nascent Pope*, is, as her great enemy, history, shows, hollow and empty, while support is given to the Greek, Syrian, Anglican, Irish, Scotch and American churches, veritable branches of the Catholic Church, in their retention of the office of Archbishop or Primus. All that we know respecting the early history of the Roman See, is derived, ultimately, from Irenæus, who flourished in the second century, for Eusebius professedly gives the whole of his statement on the authority of Irenæus, and, according to him the two most glorious apostles, St. Peter and St. Paul were the co-founders of the Church of Rome, and he informs us that when they had thus jointly founded that Church, they jointly delivered the episcopate of it to Linus. With respect to either of the two co-founders ever having been himself Bishop of Rome, Irenæus is totally silent, and he also tells us that each church possessed an accurate list of her Bishops, beginning with him to whom the episco-

* The President of France, acting under the instruction of the Chamber of the Roman Church in France, has prohibited the teaching of history in the schools.

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pate had been originally committed by the apostles themselves. SS. Peter and Paul conjointly consecrated Linus Bishop of Rome, as in the present day two or three, but not one Bishop, (as occurred in the Roman Schism in America,) must be present at the consecration of a Bishop. Seniority has always a claim on our respect, and in the Church of Christ it would not be unscriptural to give the primacy of honour to an elder sister—"Primus inter pares"—but the arrogant pretensions of Rome to a Primacy of Power, civil and ecclesiastical, and that of an arch-regal kind is contrary to the laws of God, and to the history of the Church in early times.

In the same manner that we protest against the errors of Rome so do we protest against the errors of other schismatical bodies, who discarding the evidence of all antiquity and acting in direct contradiction to all scripture rule, set up altars of their own, and take upon themselves the ministration of the Word and sacraments "heaping to themselves preachers, having itching ears," driven about by every wind of doctrine, each having a psalm or an hymn of his own composing, and dividing and separating men from the Church, preventing that holy union which should render them "of one mind." Hereafter we propose to show how the Anglo-Catholic Church has alone been the blessed means of keeping God's Word intact, while other so called churches have fallen away into still more grievous es-

THE BRITISH CHURCH.

CHAPTER. I

ORIGIN AND INDEPENDENCE OF THE BRITISH CHURCH

The precise period of the first introduction of Christianity into these islands cannot now be exactly ascertained. It is highly probable, however, if not absolutely certain, from the concurring testimonies of several writers, that Britain was enlightened by a knowledge of the true faith, about the middle, or before the end of the first century.* The foundation of the British Church has indeed been attributed to the apostles themselves; and Bishops Stillington, Burgess, and others, have collected many ancient and unquestionable authorities, to prove that the Gospel was preached in Britain by St. Paul, who is supposed to have passed over here between the year 58, after his imprisonment at Rome, and the year 61, when Boadicea was defeated by the Romans. This opinion is strengthened by the testimony of Gildas the Wise,† who informs us that Christianity was introduced into Britain previous to the latter event. For, having

* Dupin's Church Hist. cent. 2. in Tertull.

† A British historian who wrote in the beginning of the sixth century.

mentioned this defeat, he adds, "In the mean time, Christ, the true Sun, afforded his rays, that is, the knowledge of his precepts, to this island, benumbed with extreme cold, having been at a great distance from the sun; I do not mean the sun in the firmament, but the eternal Son in heaven." There is also a well-founded tradition,* which states that Bran the Blessed (father of Caractacus,) having been taken captive to Rome with his son in the year 51, remained there seven years, during which time he embraced Christianity, and on his return to his native land, is said to have imparted this knowledge to his fellow-countrymen. It appears that St. Paul was his contemporary prisoner at Rome, and that they were both released at the same time: it is therefore not unlikely that St. Paul was the very person through whom the British captive became a convert to Christianity, and who probably afterwards induced the apostle to visit his country. But the interesting supposition (if not positive fact,) that the glad tidings of the Gospel were preached in these islands by the great apostle of the Gentiles, is placed almost beyond a doubt by the following united testimonies of St. Jerome, and Clement of Rome.

The former, speaking of St. Paul, mentions, that having been in Spain, "he sailed from one ocean to another; that he imitated the course of the Son of Righteousness," of whom we read that "His going forth is from one end of heaven to the other, and that the progress of his preaching reached as far as *the extremity of the earth.*" And in another place

* *Gildæ Historia*, c. 6.

he states, *even more particularly*, that St. Paul, "after his imprisonment, preached the Gospel in the western parts;" by which expression it is universally admitted the British islands were then understood. Clement of Rome also affirms that St. Paul preached righteousness through the whole world, and for that end travelled to the "*utmost bounds of the west*," in which *undoubtedly* the British islands were included, as they were frequently thus designated by the writers of that period. But whether the British Church was planted by one of the apostles, or by one of their immediate successors, it is *certain*, from the writings of the ancient fathers, Tertullian, Origen, Athanasius, and others, that there were Christian Churches existing in Britain so early as the *second* century, that is to say, within about a century of the death of the last of the apostles.

The violent persecution which afterwards took place in the reign of Diocletian, about the year of our Lord 303,* rather checked for a time the progress of Christianity, both here and in other parts of the world: for although Constantius Chlorus, who favoured the Christians, had the government of Britain at this time, yet, being no more than Cæsar, he was under the jurisdiction of Diocletian and Maximilian, and obliged to execute their orders. But when the two latter resigned the empire (305.) and Constantius was declared Augustus, the persecution ceased in Britain and other places of the West, where, Eusebius affirms, it did not last two

* Some authors fix the date of this persecution at rather an earlier period, 284 or 296; but the greater in 303.

years, though it continued ten in the East. This persecution was the only one that extended to this island; and St. Alban, the first British martyr, was among the number of those who then perished, but whose names have not been handed down to us; for,

" Persecution even here
Sought out and slew them: writ in heaven
Their names unread in human story,
Shine like the morning stars in glory;
In robes of whiteness, freely given,
Palms in their hands, the victor-band
Before the Lamb their Saviour Stands."

LORD LINDSAY.

Diocletian, thinking by these cruelties to have attained his object of extirpating the Christian religion, caused a monument to be erected, *as a memorial of the destruction of Christianity*; but within ten years only of this impious act, He who had declared that the gates of hell should not prevail against his Church, and who laughs to scorn the kings of the earth, and the rulers who take counsel against his word, caused Christianity to become, under the protection of Constance, *the acknowledged religion of the Roman Empire!* The British Church also then flourished beyond all former times, and such was the importance she had attained in the early part of the fourth century, that her bishops were called upon to assist in the direction of the spiritual affairs of other nations. Three British prelates, the bishops of London, York, and Lincoln, were present at the Council of Arles, in 314.

"We are not, however, to infer that there were no more than three bishops in Britain, because they did not exceed that number at this council: on the

contrary, we may rather conclude our prelates were more numerous, since it was the custom to send but one or two out of a province that was best furnished. Indeed, we have no reason to question the succession of bishops here from the first planting of Christianity: for why should we suppose the Church under any particular regulations in this island, and which were nowhere else to be met with? For in the primitive Church, and, indeed, within a few ages of our own (that is to say, for the first *fifteen hundred years*;) there was no part of the Catholic Church without a succession of Bishops which run up to the apostles; for wherever the apostles formed any Churches, they likewise appointed bishops to govern them. Neither was their succession in the least disputed, their authority questioned, or their subscriptions refused, by the fathers at Arles; which is a clear argument that their character was well vouched, and that they could make out their title from the apostles, as well as the rest of their brethren."^a

We have also a striking proof of the independence of the British Church at this period, in the following fact relating to the Council of Arles, the decrees of which it appears were sent by these prelates to the bishop of Rome, *not to be confirmed*, by him, but that *he might publish them throughout all his diocess*; and in their letter they simply call him "dear brother" and address him by no other title than that of bishop of Rome. They also inform him that they were convened by command of the emperor, and that the sentence they had pro-

^a Collier's Eccles. Hist. b. i. p. 26.

nounced was warranted by the "divine commission and the authority of the Church." And then they merely express a wish *that he had been there, as they should have been glad of his vote and company*; language which clearly proves that they did not consider him as their supreme head, or that he had any paramount jurisdiction to *confirm or nullify* the acts of the council.*

The Councils of Sardica in 347, and of Ariminum in 359, were likewise attended by British prelates; and from this and various other circumstances, it may be fairly presumed they were also present at the famous Council of Nice, which was convened by Constantine about eleven years after the synod of Arles.

The foregoing facts are sufficient to prove that the British Church was founded, if not by one of the apostles, at least within a very short period of the apostolic times; that it was flourishing in the second, third, and fourth centuries; that in the latter her bishops were called upon to assist at different councils, and that they were wholly independent of the bishop of Rome. Indeed *they could not have been otherwise*; as we can show from the writings of the early Fathers (an authority which to be consistent, *the Romanist* ought hardly to dispute,) that during the first four centuries all the Churches possessed an equal share of authority, and that there was *then* no attempt on the part of the Roman bishops "to lord it over God's heritage," by pretending to the right of universal supremacy.

* See Coillier's *Ecclies. Hist.* b. i. p. 26; and Guthrie's *Hist. of Engl.* vol. i. p. 73.

For instance, in the *second century*, Tertullian assures us, that by whatever name the bishops of Rome, or elsewhere, chose to be designated, all the apostolic Churches of his time were independent of each other, and equal in rank and authority. In the *third century*, Cyprian also maintains the perfect equality of all bishops, and expresses himself as follows: "Neither hath any one of our bishops constituted himself *episcopus episcoporum*, nor driven his colleagues to the necessity of obedience through servile fear." And in the *fourth century*, Jerome, declared the Churches of Rome and Britain to be of the "same condition and merit, and pastoral authority, *ejusdem meriti et sacerdotii*." Besides which (as we shall afterwards show,) these several rights and privileges were for ever confirmed to each respective diocese by the great council of the whole Christian world, assembled at Ephesus A. D. 431.

It is true, that Rome being in those days, the seat of civil government, the bishops of that see had always, on that account, a certain deference paid them, and were allowed the chief seats in the councils; but they had *no sort of authority* or supremacy over the others, nor the least right to enact laws for them. On the contrary, nothing is more evident than the perfect equality that reigned among the primitive Churches.

The history of the British Church is rather obscure during the period which elapsed between the death of Constantine in 337, and the removal of the Roman legions from Britain in 446. But the dreadful ravages of the Picts and Scots which

then took place, and the subsequent invasion of the Saxons, compelled the poor natives to devote their attention chiefly to the art of war; and unfortunately, during the struggle which ensued, a spirit of lukewarmness or indifference in matters of religion seems generally to have pervaded the whole nation.

CHAPTER II.

FROM THE SAXON INVASION TO THE PERIOD OF
THEIR CONVERSION.

The Saxons were heathens and worshipped idols, and the names of some of their gods are still found in our days of the week.* These warlike savages having been called over to assist the Britons in repelling the attacks of the Picts and Scots, turned their arms against their employers, and finally made themselves masters of their country. In the mean time misery and desolation were spread on every side. Many of the Christian churches were destroyed, and most of the worshippers driven to the lonely mountains of Wales, or to the coasts of Cornwall. These remote portions of our island thus became the chief asylum of the British Church; and in 587 (about ten years previous to the arrival of Augustine,) Theonus archbishop of London, and Thaddiocus archbishop of York, retired there also with other bishops; and "by their labours so plentifully propagated the Gospel, that they made those parts especially above all others glorious by

* See Appendix II.

the multitude of their holy saints and learned teachers."* Thus we find Christianity flourished for a time chiefly in the west of Britain, though it still continued visible even among the heathen invaders when, towards the close of the sixth century, the attention of Gregory the Great (afterwards Bishop of Rome) was directed towards this island in the following manner: Having one day observed some light-haired youths, remarkable for the beauty of their complexions, standing in the market-place of Rome, exposed for sale, Gregory enquired who they were; and having been informed they were Angels, "Ah," replied he, "they ought rather to be called *Angels*." Then demanding from what province they were brought, he was told, "From Deira, a district of Northumbria." "Deira!" he answered; "that is well; they are called to the mercy of God from his wrath, *de irâ*.—But what is the name of the king of that province? He was informed it was Ælla. "Hallelujah!" he exclaimed; "Hallelujah must be sung in his dominions." From that day Gregory resolved to endeavour to convert the Anglo-Saxons; and for this purpose, after he succeeded to the bishopric of Rome, he sent Augustine a venerable monk, and forty of his brethren, over to this country. They landed in Kent, where Ethelbert and Bertha (daughter of Clothaire I., king of the Franks,) a Christian princess, then reigned. The king, whom the amiable conduct of the young queen had dispossessed of all prejudice against Christianity, received them favourably, gave them a house in Canterbury, and allowed them the

* Usher, Brit. Ecol. Ant.

use of St. Martin's Church, where Bertha had previously been in the habit of performing her devotions, and where a Christian bishop (Luidhard) had been permitted to officiate publicly in all the rites of Christian worship; by which means many of the Anglo-Saxons had already become very desirous of being better instructed in the principles of that religion. Here, then, the Romish missionaries commenced their labours; which in a short time proved so successful, that Ethelbert himself believed and was baptized (597;) and although no authority was used, the converts to Christianity were numerous.

Augustine being anxious to reduce the British clergy under subjection to his authority, and thus to extend the power of the Roman pontiff, shortly after assembled a council for this purpose, but failed in his attempt, for we are informed by the venerable Bede, *that the demands of Augustine were at once rejected, and all foreign jurisdiction over their Church was repelled by the unanimous voice of the assembled bishops,*^{*} who declared that "they owed no obedience to the pope of Rome, but were under the government of the bishop of Caerleon-upon-Uske, who was their over-seer under God." †

Augustine then convened a second synod at a place since called Augustine's Oak, in Worcester-shire, which was attended by Dinoh, the learned abbot of Bangor, and seven British bishops. ‡ Augustine demanded that they should yield submission to certain decisions of the Romish Church with

* Bede, Hist. lib. ii. c. 2, edit. Cant. fol.

† Spelman, Council. Brit. an. 401. tom. i. p. 108.

‡ Bede, Hist. lib. ii. c. 2.

respect to the time of keeping Easter, and some other matters; but the British bishops refused to comply, as they perceived that their liberties were struck at, and that these terms were required as a mark of submission, which they considered an unprecedented encroachment upon their privileges. "And for the business of the paschal controversy they were so far from paying any deference to the Roman custom, that they continued their ancient practice of observing Easter on a different Sunday from Rome for some ages after, notwithstanding all the arguments that the pope or his party could use against them. For which reason they were treated as schismatics by the agents and emissaries of Rome; which is an evident demonstration that they did not then acknowledge any thing of the popes patriarchal power over them."*

In the essentials of their common faith, however, they appear to have been agreed; but in those points which the absolute authority of Rome had established, they differed. On this subject Fuller observes, in speaking of Augustine. "He found here a plain religion (simplicity is the badge of antiquity) practised by the Britons, living some of them in the contempt, and many more in the ignorance of worldly vanities. He brought in a religion spun with a coarser thread, though guarded with a finer trimming, and made luscious to the senses with pleasing ceremonies, so that many who could not judge of the goodness were courted with the gaudiness thereof. We are indebted therefore," he adds, "to God for his goodness in moving Gre-

* Duguesin's Antiquities, b. ix. p. 348.

gory; Gregory's carefulness in sending Augustine; Augustine's forwardness in preaching here; but above all, let us bless God's exceeding great favour, that that doctrine which Augustine planted here but impure, and his successors made worse with watering, is since, by the happy Reformation, cleared and refined to the purity of the Scriptures."

It appears, therefore, that the British who were converted in an earlier and less corrupted period, were possessed of a purer faith than that introduced by Augustine among the Saxons, who as Southey observes, received Christianity "with its latest ceremonial additions and doctrinal corruptions."*

A comparison, however, between the writings of Gregory, and the doctrines put forth by the Council of Trent in 1545, will sufficiently show how much the errors of the Church of Rome have increased since the period of the sixth century.†— But whatever may have been the corruptions or abuses introduced by Augustine, there can be no doubt that his mission proved generally of great advantage to the Saxons; for besides the number of those who were converted by his exertions, his preaching had the effect of lessening Saxon prejudices against Christianity, of which favourable openings the British clergy eagerly availed themselves, to spread the knowledge of the truth among their heathen conquerors; an attempt which, during their persecution by the latter, they had been unable to make, nor was it likely, had they even ventured to do so, that the Saxons during the

* Book of the Church, pp. 62, 63.

† See Townsend's *Account of the History against the Church of Rome*, p. 24. See also Appendix III.

severe contest in which they had previously been engaged, would have been disposed to receive their instructions. But this obstacle having ceased to exist, many a British preacher came forth from the deep glens and woods of the island, and proclaimed the glad tidings of the Gospel to the benighted heathen. Among the most celebrated of these were Kentigern, St. Asaph, and St. Columba who distinguished themselves towards the close of the 6th century; and Finan, Aidan, Chad, Diuna, &c., through whose zealous efforts (after the arrival of Augustine) united with those of the other British prelates or Irish missionaries, the greatest part of Saxon England was converted. Indeed "only two counties north of the Thames, viz., Norfolk and Suffolk, can be said to have been subjected to Roman direction, during the transition from Paganism to Christianity; and those two were largely indebted to domestic zeal for their conversion.— Every other county from London to Edinburgh, has the full gratification of pointing to the ancient Church of Britain, as its nursing mother in Christ's holy faith."

The southern counties of England, however, (exclusive of Cornwall), were chiefly converted by the labours of the Roman missionaries; and thus, within less than a century after the arrival of Augustine, Christianity became the religion of all the Saxon states. Wales, Cornwall, Scotland, and Ireland, were already Christian, the Saxons never having overrun those countries.*

These facts clearly prove that we were not (as

* Seeley's Anglo-Sax. Chron. p. 29; and Bede's Hist. b. iii.

the Romanists assert) originally or *chiefly* indebted to Rome for our Christianity; the Church having existed here several centuries before the arrival of Augustine, and the Anglo-Saxons even having been converted *for the most part* by prelates of British origin. And they also show that, notwithstanding all the efforts of Augustine to subdue the independence of the British Church, she still maintained from the mountains of Wales and Cornwall her dignified position, free and pure as the gales from those hills by which she was surrounded.

CHAPTER III.

FROM THE CONVERSION OF THE SAXONS TO THE SUBMISSION OF KING JOHN TO THE PAPAL SEE.

The British Church, after a long resistance, at length yielded an unwilling submission to the Romish see; conformed, as well as the Saxons, to her ceremonies and discipline, and received her corruptions as they were gradually and *successively* introduced into the Catholic Church. For instance image-worship by the second Council of Nice, in 787; transubstantiation by the fourth Council of Lateran, 1215 (which was also the first general council in which was recognized the supremacy of the papal see;) the denial of the cup to the laity, by the Council of Constance in 1414; the doctrine of purgatory by the Council of Florence in 1438; and other novelties which were not admitted as articles of belief till the Council of Trent in 1545.

Some of the above doctrines, it is true, may previously have been broached by *individuals*; but

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the Church of Rome was not chargeable (strictly speaking) with these errors until she authoritatively adopted them, and required an assent to them as a term of communion.

The Church of England, however, began very early to *protest*, as she still continues to do, against such corruptions; for in 787, when it was declared by the second Council of Nice that image-worship was to be observed by Christians (which decision was *approved* by the Church of Rome,) the English bishops, in a letter drawn up by the learned Alcuin, which disproved the council with great evidence from the holy Scriptures, pronounced that such a worship "was a usage altogether execrated by the Church of God;* and Charlemange, having afterwards assembled a great council of *British*, Gallican, German, and Italian bishops, at Frankfort, to consider the subject more fully (at which two legates from the bishop of Rome were also present,) the decrees of the said general council of Nice, notwithstanding Pope Adrian's countenance were "rejected," "despised," and "condemned."†

The ninth and tenth centuries are chiefly remarkable for the degraded state of Christianity in Britain and throughout all Europe; and during a time when the ignorance and corruption of both clergy and people were so great, errors and superstitious practices naturally gained an easy admittance into the Church. Alfred the Great, however, carefully avoided acknowledging the supremacy of the Roman see; nor do we read of any "civil au-

* See Soames's Bampton Lectures.

† See the 2d canon of the Council of Frankford, A.D., 794.

authority claimed by the pope in these kingdoms till the era of the Norman Conquest (1066.) when the then-reigning pontiff, having favoured Duke William in his projected invasion, by blessing his host, and consecrating his banners, took that opportunity also of establishing his spiritual encroachments.*

The first legate ever sent from Rome to England was during this reign; but William, when afterwards summoned by Gregory VII. to do homage for his kingdom, refused, declaring that he held his kingdom of God only and *his own sword*, nor would he suffer any bills or letters from Rome to be produced without the sanction of his authority. William Rufus was not more subservient, for he retained the vacant bishoprics and abbeys in his own hands, in opposition to the pope.

The Crusades, however, which commenced during this reign, greatly increased the power of the Roman pontiffs. Henry I. had some difficulty in protecting the liberties of the Church of England. He carried on a long dispute with the pope about the right of granting investitures (or appointing to ecclesiastical benefices;) and he also forbade all appeal to the court of Rome, which was declared to be "unheard of in his kingdom, and altogether contrary to its usages." However, during those civil wars which took place in the reign of his successor Stephen, the Roman see was permitted to make farther advances in her usurpations; and appeals to the pope, which had always been strictly forbid by the English laws, became common in every ecclesiastical controversy.† Henry II. being

* Bledcote's Commentaries, b. iv. p. 108.

† Hume's Hist. of England.

resolved to check this increase of papal power, summoned a general council of the nobility and prelates at Clarendon in 1164; and by the sixteen articles there ratified, called the *Constitutions of Clarendon*, he establishes his independence of the pope, and his jurisdiction over the clergy. Some years after, however, he submitted to be scourged at the tomb of Thomas à Becket, and made likewise other concessions, in order to obtain a reconciliation with the see of Rome, although the *Constitutions of Clarendon* still remained the law of the realm.*

At length, during the reign of King John, after a long and arduous struggle for independence, which had continued more or less since the days of Augustine, the Church and kingdom of England were laid prostrate at the feet of the Roman pontiff. The king, having refused to permit the pope to usurp his right of nominating a primate to the vacant see of Canterbury, his holiness, indignant, placed the kingdom under an interdict; by which act, the nation was suddenly deprived of all the rites of public worship. "No bell was heard, no taper was lighted, no service was performed, no church open; only baptism was performed, and confession, and the sacrament for the dying. The dead even were denied Christian burial, or they were kept unburied till the infliction, which affected every family in its tenderest and holiest feelings should be removed."† This interdict continued six years, three months, and fourteen days. Not content with this, Innocent

* *Henry's Hist. of England*, p. 423. † *Southey's Book of the Church*, p. 328.

III. passed a sentence of excommunication against the king himself, and offered his kingdom to Philip the Fair of France; till at length John, "in the prostration of a heart, as abject in adversity as it was insolent in power," laid his crown at the legate's feet, and surrendered his kingdoms of England and Ireland to the pope, to hold them thenceforth *under him* by the annual payment of a thousand marks for ever, in token of vassalage to the see of Rome *

Thus did the Church of England in the beginning of the thirteenth century, lose her independence, and deviating from the primitive purity of the Church of Christ, become subordinate to the discipline, and deeply tainted with the corruptions of the Church of Rome; which latter increased considerably during the pontificate of Innocent III. who, having forbidden the laity to read the Scriptures in their native tongue, prevented for a time the detection of these unfortunate errors.

CHAPTER IV.

FROM THE SUBMISSION OF KING JOHN TO THE PAPAL SEE, TO THE DEATH OF WICKLIFFE IN 1384.

At this period the Roman Pontiffs while they styled themselves with feigned humility, *the servant of the servants of the Lord*, nevertheless pretended to be the universal monarchs of Christendom, both in temporals and spirituals, and treated not

* The barons, however, denied that the king had power to place the realm under the papal see without their consent, consequently the act of the kingdom was void.

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only the kings of England, but all the other sovereigns of Europe, as their vassals and subjects. The papal power had indeed now reached its utmost extent in this country; but the yoke was still felt too galling to be submissively endured, as will presently appear by the conduct of John's immediate successors. During the reign of Henry III., the demands for money by the court of Rome were so exorbitant, that the patience of England became at last exhausted, and the barons, in order to save the nation from farther plunder, issued an order to seize all persons bringing any bulls or mandates from Rome. They also sent ambassadors with a letter, to lay the grievances of the Church of England before the Council of Lyons, which concluded with the following bold and resolute expressions: "We can no longer with any patience, bear the aforesaid oppressions; which, as they are detestable to God and man, are intolerable to us, neither will we any longer endure them."* Edward I. also resisted the authority of the Romish see; for having levied a tax on the clergy in order to carry on the wars in which he was engaged, Boniface VIII. directly issued a bull forbidding all Princes to levy any tax on that body, and the clergy to pay any such tax without permission from the holy see; but Edward being determined not to yield, took such measures that, notwithstanding the threat of excommunication, he succeeded in carrying his point.

Edward II. likewise, in the year 1341, went to the pope, remonstrating against the encroachments

* Matt. Paris, p. 209.

of that court upon the rights of the crown; and Edward III., when summoned by Urban V. to do him homage for the kingdom of England, supported by his parliament, positively refused to comply with the demand. An act of parliament passed in this reign, also declared that no one should be admitted to a benefice by a bull from the pope. These several facts plainly show, that the authority of the Romish see, whether in temporal or spiritual matters, was always considered in the light of usurpation in this country, and that notwithstanding all her encroachments, Englishmen never wholly lost sight of their independence, either in Church or in state.

The cause of Edward III. against the pope at this time met with an able and zealous defender in the person of Wickliffe, one of the best and most learned men of the age in which he flourished.

This celebrated individual, who has been called "the Morning Star of the Reformation," came into general notice about the year 1370. Until he appeared, the people generally seem to have made little difficulty in receiving every principle and usage which came recommended to them from Rome: but Wickliffe showed them that they had thus unwillingly admitted into their religion many things at variance with the holy Scriptures.* In order to prove this, and to dispel the spiritual darkness which brooded over the land, he translated the Bible from the Vulgate into the national tongue—for the word of God was then literally a sealed book. It was indeed to be found in Latin

* See Seames on the Reformation, p. 23.

in large libraries; but very few even professed scholars even thought of reading this sacred volume;* which sufficiently accounts for the easy introduction of those errors which had gradually found their way into the Church. Wickliffe, however, having completed "his great and good work," the pleasure of the Most High prospered in his hand. An eager appetite for scriptural knowledge was excited among the people, which they would make any sacrifice, and risk any danger, to gratify.

"Entire copies of the Bible, when they could only be multiplied by means of amanuenses, were too costly to be within reach of very many readers; but those who could not procure the volume of the book, would give a load of hay for a few favorite chapters, and many such scraps were consumed upon the persons of the martyrs at the stake. They would hide the forbidden treasure under the floor of their houses, and put their lives in peril, rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading, or hearing others read, the word of God: they would bury themselves in the woods, and there converse with it in solitude; they would tend their herds in the fields, and still steal an hour for drinking in the good tidings of great joy. Thus was the angel come down to trouble the water, and they only wanted some providential crisis to put the nation into it, that it might be made whole."†

* "The price of a Bible in Latin, an unknown tongue to all but the learned, was as much as a labouring man's price of work for three years, and equal to 2000 of our money."—GILLY'S *Protestant Persecutions*.

† Blunt on the Reformation, p. 24.

The time in which Wickliffe lived proved also most favourable for the propagation of his opinions. The great schism of the West, which took place in 1378, and continued for fifty years, had then just commenced; "and the extraordinary spectacle exhibited by the papal see,—of two infallible heads of the Church anathematising one another,—could not fail to open the eyes of Christendom to the unwarranted pretensions of both."* Wickliffe protested strongly against the doctrine of transubstantiation, and the other errors of the Church of Rome, and men of all ranks embraced his opinions; even the king's son, John of Gaunt, duke of Lancaster, became his disciple and protector; and thus powerfully defended, he was allowed to die in peace, at his rectory of Lutterworth, in Leicestershire, in 1384. His voice, however, long continued to sound in England, from his numerous writings, especially from his translation of the Bible, by which means, as Dr. Lingard (the Romish historian) confesses, "a spirit of inquiry was granted, and the seeds were sown of that religious revolution, which, in a little more than a century, astonished and convulsed all the nations of Europe."

CHAPTER V.

FROM THE DEATH OF WICKLIFFE TO THE REFORMATION.

After the death of Wickliffe, his doctrines were propagated with much zeal by his followers, who obtained the name of Lollards. This appellation

* Stunt on the Reformation, p. 65.

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was one which had originally been given in the Low Countries to the persecuted Franciscans, and other enthusiasts, from their practice of singing hymns,—*lollen*, or *lullen*, in one of the old German dialects, signifying to sing, as a mother when she lulls her babe.* The writings of Wickliffe were also carried into Bohemia by one of the natives of that country, whom the marriage of their princess with Richard II. brought into England; and it was from their perusal that John Hus imbibed those opinions concerning the papal Church for which he afterwards suffered heroically at the stake; and he again prepared the way for Luther.

In the reign of Richard II. an act was passed by parliament called the *statute of premunire*, providing against the encroachments of the papal see, or the prerogatives of the Crown with respect to the presentation of benefices; "*which presentment,*" it was declared, "*belonged only to the king's court, of the old right of his crown, used and approved in the time of all his progenitors, kings of England;*" and farther, threatening with severe penalties all those who either "*purchased, or caused to be purchased or pursued in the court of Rome, or elsewhere, any such translations, processes, sentences of excommunication, bulls, instruments, or any other things whatsoever which touched the king, against him, his crown, and his regality, or his realm.*"

This statute, which was passed in the year 1393, gave such a blow to the Church of Rome, that it never recovered itself in this land, but daily decayed,

* Seeley's *Book of the Church*, p. 344.

till its final destruction.* The Lollards at this time still continued a numerous body, but were prevented from forming themselves into a regular society by the persecuting laws with which Henry IV. consented to arm the clergy, in return for the assistance he had received from them in his usurpation of the throne; the only instance in English history wherein their conduct as a body was disloyal. Henry passed an act in 1399, called the statute *de heretico comburendo*, i.e. for the burning of heretics; by which all persons were required to renounce their heresies, and deliver in all their heretical books, and submit themselves to the Church, on pain of being burnt alive.†

It is true that Wickliffe and his followers (more particularly the latter) held some erroneous opinions, and that the Lollards were very dangerous at this time, as the greater part of them held sentiments, which, both on account of their moral and political consequences, required to be repressed. "It is worthy of notice, however," as Southey observes, "that in all the records which remain of this persecution, in no one instance has the victim been charged with such principles. In every case they were questioned upon those points which make the difference between the Reformed and the Romish religion; in every case they were sacrificed as burnt offerings to the mass."‡ Transubstantiation was made the test of heresy, and a denial of this doctrine was followed by the penalty of the stake. Sir William Sautre, the rector of St. Osyth's, London,

* See Statute of Premunire, Fuller's Church Hist. b. iv. pp. 145-147.

† Book of the Church, p. 262.

was the first victim under the new statute, and the first martyr for the Reformation in England. The chief charges against him were, that he refused to worship the cross, and denied the doctrine of transubstantiation; and for this, by the brutal direction of Archbishop Arundel, he was degraded from all the clerical orders with which he had been invested, and condemned to be burnt alive. The second victim who perished for a denial of the same doctrine (transubstantiation), was John Badby, a tailor. When he was fastened to the stake, before the fire was kindled, the Prince of Wales (afterwards Henry V.) rode up to the pile, and entreated him to save himself from so painful a death by renouncing his heresies, promising him an annuity for life if he would comply. The poor man, with expressions of the warmest gratitude to the prince, declared that he firmly believed his opinions to be true, and that he could not renounce them even to save his life. The fire being then put to the wood, when he felt the violence of the flames, he cried aloud for mercy. The prince thinking that the pain he had felt had overcome his fortitude, commanded the flames to be extinguished, and renewed his entreaties to him to recant. But this humble sufferer remaining invincible in his resolution to endure any torment rather than renounce the truth, the fire was kindled, and he was reduced to ashes.* During the reign of Henry V. these persecutions still continued; and soon after his accession to the throne, the Council of Bonstance was held, partly for the purpose of putting down the Lollards, and partly with the view

* Fox, pp. 477-480.

of healing the schism in the papacy, which had then so long continued. This council, by whose execrable sentence Huss and Jerome of Prague were burnt alive, also commanded that the remains of Wickliffe should be dug up and committed to the flames. The order was accordingly executed; his grave was opened, and his bones were dragged forth from the place where they had reposed forty years reduced to ashes, and cast into the river Swift.

But "as there is no counsel," says Fox, "against the Lord, so there is no keeping down of verity; it will spring and come out of dust and ashes,—as appeared right well in this man. For, though they digged up his body, burnt his bones, and drowned his ashes, yet the word of God, and truth of his doctrines, with the fruit and success thereof, they could not burn. These to this day remain." In 1417, during the reign of Henry V., Sir John Oldcastle, Lord Cobham, a man renowned for his virtues and noble qualities, suffered martyrdom for his undaunted protest against the errors of popery. In the reign of Henry VI., the persecution of the Lollards was still carried on with unabating violence. William Taylor, a clergyman of Bristol, was burnt at Smithfield for maintaining "that prayer was to be directed to God alone, and that to pray to any created being was idolatry;" and others also were committed to the flames for similar offences.

All these cruelties, however, proved unavailing to quench that purer light which was now beginning to dawn over the spiritual horizon of this

• Fox, l. p. 606.

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country, which went on rapidly increasing after the discovery of the art of printing, about the middle of the fifteenth century. By this means the holy Scriptures, and other works, were made much cheaper and more plentiful than they had ever been before; and as the word of God became better known, the errors of the Church of Rome became more and more manifest. It is impossible, therefore, not to acknowledge with gratitude the merciful interposition of an overruling Providence, in thus causing the art of printing to be discovered at a time when a spirit of religious inquiry having been excited, a greater facility was thus given "to search the Scriptures." By which means the truth of God gradually emerged more and more from that dark cloud by which it had been partially obscured and which, finally passing away, left "her in her light serene," to dispel each mist of error, and to shine with renewed splendour, as "a lamp unto our feet, and a light unto our path."

We read of one person only burnt for heresy in the reign of Edward IV.; and during the short reigns of his successors, Edward V. and Richard III., the minds of men were so much engaged by the sudden and surprising revolutions which took place that they seem to have paid little attention to ecclesiastical affairs. Soon after the accession of Henry VII., some attempts were made in England to reform the manners of the monks and clergy, whose dissolute conduct at this period gave great offence to the laity. At length, such was the increasing immorality of the whole clerical body, the rapacity of the papal see, her doctrinal errors

and corruptions, above all, the monstrous sale of indulgences, by which Leo X. sought to replenish his empty coffers, that they could be endured no longer, and finally brought on the great crisis called the Reformation, for which Wickliffe had already prepared the way.

CHAPTER VI.

THE REFORMATION.

This celebrated event took place in the reign of Henry VIII., but owes little thanks to that monarch, who, in heart a Papist, and in conduct a despot, rather retarded than advanced the increase of spiritual Protestantism* in this country. The evil spirit of persecution, which had languished in some degree in the preceding reign, raged with great violence in the first nineteen years of Henry VIII. The most dreadful cruelties were inflicted on all these who were convicted of what was then called *heresy*, i. e. reading the New Testament in English, denying transubstantiation, purgatory, the infallibility of the pope, &c.; and all those who were found guilty of these offences, whether men or women, old or young, were burnt to ashes without mercy, and without exception.

Six men and one woman were committed to the flames for teaching their children merely the Lord's

* The name of *Protestant*, though now used to denote all who protest against popery, was originally given to those who protested against a certain decree issued by the Emperor Charles V. and the Diet of Spire in 1529, which declares unlawful all changes in doctrine or worship which should be introduced previous to the decision of a general council.

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Prayer, the Creed, and the Ten Commandments, in their native tongue. Little, therefore, could it have been anticipated that the Reformation would have taken place under a monarch who not only hated and persecuted all heretics, but who was also zealously attached to the Church of Rome, whose battles he fought during the beginning of his reign, both by his sword and by his pen. With the latter he made so violent an attack against Martin Luther, the undaunted German Reformer, that he acquired from the Pope the title of "Defender of the Faith." But Henry, although he afterwards hated the Pope, for thwarting his will, by refusing to sanction his divorce from Catherine of Arragon, and became his bitter enemy, was yet no friend to the pure and scriptural doctrines of our great Reformers; as is sufficiently proved by his enactment of the statutes of the six articles, called the *bloody statutes*, which threatened with fire and sword all who denied transubstantiation, or refused to conform to this and other corruptions of the Church of Rome. It is true, however, that He who maketh even the wrath of man to praise him, was pleased to make use of Henry as the instrument in his hands for emancipating England from the heavy oppression of the Papal yoke; thus inflicting a deadly wound upon that foe, and increasing the severity of the blow, by making it proceed from one whom she had not only cherished and caressed as her devoted child, but who had proved himself one of her most zealous defenders. The act of emancipation which released this country for ever from all further dependence

on the Pope, was passed by Parliament in the year 1534 (which is reckoned as the date of the Reformation in England), and the following year Henry also authorised a translation of the Scriptures, known by the name of Cranmer's Bible. But as a proof how little dependence could be placed by the Reformers on the protection of this monarch, although he had ordered these Bibles to be placed in the churches (where, such was the anxiety of the people to read them, that for the sake of security it became necessary to chain them to the desks); yet a short time after, he issued another decree, forbidding any of his subjects, below the privileged classes, to read the sacred volume, under pain of imprisonment, fine, or confiscation. Such, indeed, was the vacillating conduct of Henry VIII., who favoured the Protestants one day, and the Romanists the next, that his death was considered rather as a blessing than an evil to the Church, as it certainly proved, by the protection it received afterwards from his pious and amiable successor, Edward VI. The reformation of the Church of England has, however, no concern with the personal character of Henry VIII., nor with the motives of his conduct; although we have much reason to praise Him who frequently causes good to come out of evil, for thus mercifully overruling the headstrong passions of a cruel and ungodly prince to the good of His Church and the glory of His name.

After the death of Edward VI. in 1553, and the accession of Mary, the cause of Popery again revived for a time in this country, and much

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misery ensued. Fourteen bishops were expelled by various means from their sees, and their places were supplied by others, who were constituted by the Pope. This proceeding, however, was altogether illegal; the authority and usurped jurisdiction of the Roman pontiff having been entirely abolished in England some years previous. A dreadful persecution took place in this reign against all those who rejected the errors of Popery. The venerable Cranmer, archbishop of Canterbury, Bishops Ridley and Latimer, and many others of the clergy, laid down their lives at the stake as martyrs, in defence of the truth; and hundreds, both men and women, perished in the flames for the same cause. But the blood of these noble martyrs only proved "the seed of the Church;" for in the following reign, the glorious reign of Elizabeth, the old and true religion, divested of Romish abuses, was finally re-established in this country.

The great object of our reformers, "and that which they so happily accomplished, was to restore the Church of England to that state of purity which it enjoyed previous to the imposition of the Papal yoke." For let it not for one moment be imagined, that the Cranmers and Latimers, the Riddleys and Jewels,—those great and holy men who, "by God's grace, lighted up such a candle in England as shall never be put out,"—let it not be supposed that such men as these sought to invent any new doctrines: no; they merely divested the old ones of the corruptions which had been fastened on them. They "sought for the old paths,

where was the good way, and they walked therein." They departed from the Church of Rome (be it remembered) only in those very essentials in which the Church of Rome *had departed from her former self*. They retained all that was in accordance with Scripture, or could be proved thereby;—"that only in which the Church of Rome had prevaricated against the Word of God, or innovated against the apostolic tradition, was pared away." For the great importance attached by our reformers to antiquity (to which they so carefully adhered), cannot be more strongly expressed than in the words of Bishop Jewel himself, who, in his celebrated "Apology of the Church of England, says, "*now certainly there can nothing of more weight be said against religion than that it is new.*" And again, he afterwards adds, "We the English reformers, have approached as nearly as possibly we could do the Church of the apostles, and the *ancient catholic bishops and fathers*, which we know was yet a perfect, and, as Tertullian saith, an unspotted virgin, and not contaminated with any idolatry, or any great or public error. Neither have we only reformed our doctrine, *and made it like theirs*, but we have also brought the celebration of the sacraments, and the forms of our public rites and prayers, to an exact resemblance with their institutions or customs."* The great majority, indeed, of our formularies (as Mr. Palmer observes), "are actually translated from Latin and Greek rituals which have been used for at least fourteen or fifteen hundred years in the Christian

* See Apology, chap. vi. 15; and Appendix IV.

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Church, and there is scarcely a portion of our Prayer-book which cannot in some way be traced to ancient offices."*

It is not only absurd, therefore, but most mischievous to our own cause, to speak of the Church of England as if it were a *separated* branch from the Church of Rome; for it was originally (as we have already proved) an *independent* Church; and therefore the *re-assumption* of that independence had belonged to her from the very first, and the correction on *scriptural principles*, and by the *spiritual and authorised rulers of her own body*, of those errors which *never did belong* to the primitive and apostolic Church, cannot be called *separation*, but rather what it really was, a *restoration*, as far as possible, to that pure and ancient model from which the Church of Rome *herself* had departed. For, as the judicious Hooker observes, "We hope that to reform ourselves, if at any time we have done amiss, is not to sever ourselves from the Church we were of before. In the Church, we were, and are so still." And moreover, "It is certain, that during the reigns of Henry VIII. and his successors, until the *eleventh* year of Queen Elizabeth's reign, there were not two *separate* communions and worships in England. All the people were subject to the same pastors, attended the same churches, and received the same sacraments." It was only about 1570 (consequently many years after our rejection of the errors of Popery,) that the Romish party, at the instigation of foreign emissaries, separated itself, and fell

* See Preface to Origines Liturgica.

from the Catholic Church of England. Sir Edward Coke, in the trial of Garnet the Jesuit in 1606, asserts, that before the bull of Pius V. against Queen Elizabeth, in the eleventh year of her reign, there were no recusants in England; all came to church (however popishly inclined or persuaded in most points) to the same divine service we now use; but thereupon presently they refused to assemble in our churches, . . . not for conscience of any thing there done against which they might justly except out of the word of God, but because the Pope had excommunicated and deposed her majesty, and cursed those who should obey her; and so upon this bull ensued open rebellion in the north." (The same also is expressly affirmed in the Queen's instructions to Sir F. Walsingham, ambassador to France, dated August 11, 1570. Speaking of the leading Romanists, Elizabeth says, that "they did ordinarily resort, from the beginning of her reign, in all open places, to the churches, and to divine service in the church, *without any contradiction or show of misliking.*") "It is evident, then that the whole separation or schism was originated and perfected by the Roman pontiffs and their adherents, not by the Churches among us. I repeat it as a fact which ought never to be forgotten, that *we did not go out from them.* but, as the apostle says, they went out from us" (1 John ii. 19.)*

It is a great mistake, therefore, to speak of the Protestant Church of England as if it were a distinct body from the Church which subsisted in England until the reign of Henry VIII., or as if, at

* See Palmer on the Church, vol. i. pp. 453-459. [Eng. Ed.]

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the Reformation, the Protestant clergy supplanted the clergy of the Church of Rome; for it is certain, on the contrary, that the bishops and clergy in England and Ireland remained the same as before, and that it was these, with the aid of the civil power, who delivered the Church of these kingdoms from the yoke of papal tyranny and usurpation, while, at the same time, they gradually removed from the minds of men those superstitious opinions and practices which at this period so greatly prevailed. In proof of this, when in 1534 the authority of the papal see was rejected by Henry VIII. and his parliament, this act was both sanctioned and concurred in by the bishops and clergy of England, who having assembled in their respective convocations of Canterbury and York, signed a declaration that the pope or bishop of Rome had no more jurisdiction in this country by the word of God than any other foreign bishop.* "It is notorious, also, that afterwards (in the reign of Elizabeth, when the Reformation was established, *all the parochial clergy, with the exception of eighty, conformed.* The bishops (having objected to take the oath of regal supremacy,) with one exception then pursued a different course; but, happily, an adequate supply was found in those bishops who had retired from the Marian persecution. And thus, with a very small exception indeed, the Church in the reign of Elizabeth consisted of the very same body of persons which formed it in the preceding reign. And the Reformation in England was not an act of individuals supplanting another

* See Collier's Eocl. Hist. vol. ii. p. 94.

but was, what its name strictly expresses, the Reformation of that Church which had existed in this land without interruption from the earliest times.*

The reply of Queen Elizabeth, when solicited by the Emperor and other Roman Catholic princes to deal favourably with the ejected bishops, and to allow the papists some churches in cities and great towns, is well worthy of record. Her majesty's answer was as follows:—

“That although these bishops had refused compliance with that doctrine which, in the reigns of her father and brother, they had publicly recommended and maintained, yet, notwithstanding this inconstancy and misbehaviour, she was willing to treat them gently. But to grant them churches to officiate in their worship, and keep up a distinct communion, were things which the public interest, her own honour and conscience, could not allow; neither was there any reason for such an indulgence: for there was no new faith propagated in England: no religion set up, but that which was commanded by our Saviour, practiced by the primitive Church, and unanimously approved by the Fathers of the best antiquity. Besides” she added, “to assign churches to different ceremonies and persuasions, is the direct way to puzzle good people, and make them unresolved; to encourage faction, to break religion into sects and parties, and embroil both Church and State.”†

[By the Ephesine Canon it is enacted that “no bishop shall occupy another province which has

* See Strype's Annals, l. 73.
† Collier vol. II. b. vi. p. 436.

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not been subject to him from the beginning; and if he shall have made any such occupation or seizure let him make restitution." By this right, which is called the "*Jus Cyprium*," the Church of England is independent of all foreign jurisdiction; and by the same law the bishop of Rome is pronounced guilty of unwarrantable usurpation. And this was our ancient liberty before the coming of St. Augustine, when the seven British bishops paid obedience to the archbishop of Caer-Leon, now St. David's in Wales, and acknowledged no superior in spiritual matters over him: as Dionothus the learned abbot of Bangor told Austin, in the name of the British Church "that they owed no other obedience to the pope of Rome than they did to every godly Christian, to love every one in his degree in perfect charity;—other obedience than this they knew none due to him whom he named the pope. But they were under the government of the bishop of Caer-Leon-upon-Uske, who was their overseer, under God. No other sees were founded in Augustine's lifetime, but Canterbury, London, Rochester; and the placing and endowing of bishops was the work, not of the pope, but of Ethelbert, acting in this respect independently of him. That Roman Catholics for some time after the reformation ceased to assemble themselves together as a distinct body of worshippers, is also fully proved by history; and both in England and Ireland the bishops and clergy conformed to the national reformed Church,—no objections were made to the Service Book,—no exceptions taken to her claim to Catholicity, until the papal court found that its supremacy would not

be recognized. Then were the thunders of the Vatican turned against Britain and Britain's Queen, and the bishop of Rome, on his own authority speaking great things, pretended to excommunicate a nation and to depose its sovereign. It is clear, therefore, that every Romanist born under the British flag is a schismatic. He has pretended to join himself to a church which can have no existence, or any valid claim to existence, *out of the Roman territory*; for as the seven churches of Asia were distinct and not confounded together,—as they were each responsible for the purity of the faith common to the whole Church of the Lord Jesus, being the parts of the body of which he was the head,—so likewise was the Church of Britain distinct from the first, and responsible for her purity or impurity. The Church of Britain was not reformed by this or that preacher calling around him a set of malcontents; but by the acts of her synodical assembly, composed of her bishops and priests, and ratified and confirmed by parliament and sovereign; thus did she restore the ancient purity of her faith and government.* Thanks be to God she still has the same power and the same right to vindicate her claims; and although her enemies would seek to Erastianize her utterly, she will, nevertheless, ere long again assemble in solemn synod, to eject a second time

* It is said that the laity had no voice in convocation. This is a mistake; for the acts agreed on by the synod were sent to parliament to be confirmed: the lay element having their seats in parliament, the houses of convocation sitting at the same time on the affairs of the Church. The parliament proper looking after the temporal, while the national synod or convocation looked after the spiritual affairs of the nation.

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the papal supremacy,—to effect what acts of parliament cannot,—and prove herself to be what she has ever been, and will be, the Rock of our Salvation. ED. CH.]

We have now shown that there was neither a *new* faith nor a *new* ministry introduced at the period of the Reformation; and with respect to our rejection of the papal yoke, while, having been unjustly forced upon us, we had a right to shake off,—in thus acting, we only rejected that which was *from the very beginning, not only an usurpation, but a direct violation of the rules of the Church*, as decreed by the third general Council of Ephesus, A. D. 431. The patriarch of Antioch having attempted, in the beginning of the fifth century to usurp authority over the Cypterian Churches (as the pope has since attempted over the British,) this great Council of the whole Christian world, assembled at Ephesus, issued the following remarkable decree, which clearly establishes the independence of the English and Irish Churches against the papacy, as well as that of Cyprus against Antioch. For it was ordained by that holy synod, “that none of the bishops most beloved of God do assume any other province that *is not and was not formerly, and from the very beginning, subject to him, or those who were his predecessors*. But if any have assumed any Church, that he be forced to restore it so that the canons of the Fathers be not transgressed, nor worldly pride be introduced under the mask of this sacred function. Wherefore,” it continued, “it hath seemed good to this holy Council that the *rights of every province should be preserved pure and inviolate,*

which have always belonged to it, according to the usage which has obtained; and should any rule be adduced repugnant to this decree it is hereby repealed."

Now it will be observed, this decree was passed not merely for the defence of Cyprus, but for the further security of the rights of all provinces in all future times. Here, then, the Romanists, who profess to hold the canons of the primitive Church the same in all ages, stand self-condemned, on their own principles. The pope has violated the canon above cited. For the British Churches having always been independent of the papal see up to the arrival of Augustine in 596, the Roman pontiff was clearly bound by this decree (passed in 431) to leave them in that state of independency, and not to attempt any encroachment on their liberties. And to this pope Gregory was particularly obliged, because, at his first promotion to the see, he declared, in a letter to the patriarchs of Alexandria, Antioch, &c., that he received the four general Councils of Nice, Constantinople, Ephesus, and Chalcedon, with the same submission and regard he did the four Gospels.*

"Since, therefore, it is beyond denial, that the Churches in these islands knew no subjection to Rome up to the close of the sixth century (as has been already stated,) it is certain that every exercise of jurisdiction which the bishop of Rome practiced afterwards, for a time, in this kingdom, was in violation of the decrees of the Catholic Church, and that the Churches here were merely acting in

* Greg. Epist. l. i. ep. 25; and Collier's Eccles. Hist., b. ii. p. 25.

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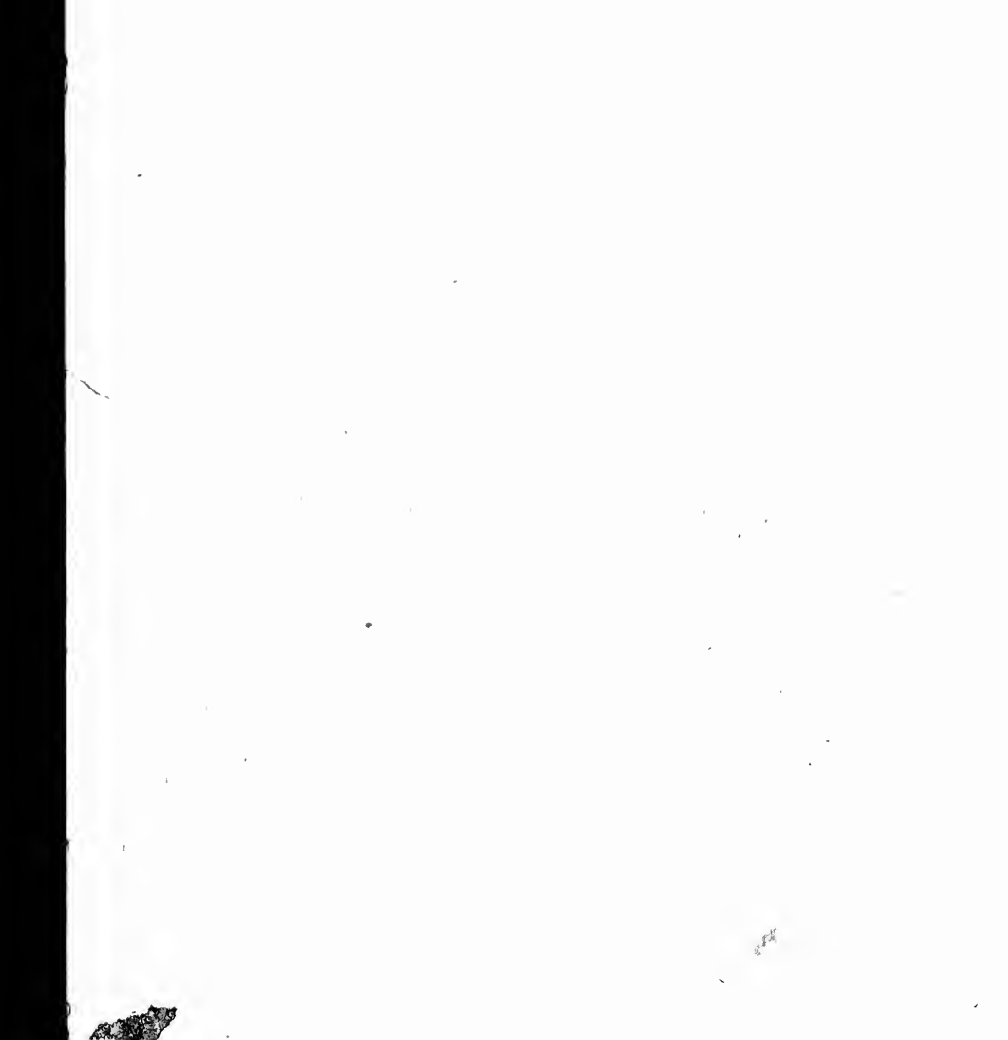
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obedience to those decrees, when, after having made trial of that cruel bondage, they were enabled to release themselves from it."* "Nor was it (as we have already seen) till the period of the Norman Conquest, in the middle of the eleventh century, that Rome assumed anything like an ascendancy over our Church; and then it was not without a long and arduous struggle, that she established it. So that the real fact of the case is this—that out of *eighteen centuries*, during which the Church of England has existed, somewhat less than *four centuries and a half* were passed under the usurped domination of the see of Rome,—so great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a separated branch from the Romish communion. For, in all essential points,—in doctrine, in the sacraments, in the unbroken succession of ministers, the Church of England is at this day the same which it was in primitive times."†

And with respect to the Church of Ireland:—
 "as the effrontery of the schismatical Roman bishops in that country, in assuming the style of the Irish sees, has led some persons ignorantly to suppose that they are the representatives of the ancient Irish Church, and that the Protestant, or orthodox bishops, are intruders, it is right that the reader should know, that by the records of the Irish church it appears, that when, in the reign of Queen Elizabeth, the Roman jurisdiction was renounced, of all the Irish bishops, only two, namely, Walsh, bishop

* See an excellent tract in the British Magazine, vol. viii. p. 642

† See Romanism and Dissent, by the Rev. W. Dodsworth: Discourse on the Duty of Members of the Church of England, pp. 8-9.



of Clonard, and Limerick, bishop of Kildare, suffered deprivation for their refusal to join in that renunciation. Two others,—Lacy, bishop of Limerick, and Skiddy, bishop of Cork and Cloyne, resigned; the former in 1566, and the latter in 1571, possibly from scruples on the same score. The rest, to the number of twenty-two or twenty-three, were continued in their Sees; and from them the present orthodox or Protestant bishops have derived their orders, being the successors, by unbroken and uninterrupted descent, of the ancient Irish Church; which Church be it ever remembered, was the last in Europe that fell under the usurped jurisdiction of Rome; her metropolitans not having received the Roman pall (the badge of slavery,) as it appears by the fifth canon of the fourth Lateran Council, till 1162. For so comparatively short a time, not exceeding four hundred years, was the Irish Church bound under the papal yoke.*

It is clear, therefore, that the Established Church of Ireland alone represents that Church which the labours of St. Patrick, in the fifth century, planted in the island. "Those who preside over the Romanists have received consecration from Rome at a very recent period; and the corruptions which prevail in their religion, and which distinguish it from ours, became prevalent long after the Saint's death. Our doctrines, consequently, approach more nearly to his than theirs do; and therefore our Church is the true and original Church of Christ in Ireland, in every sense which the words will bear." †

* See Historical Notices of the Peculiar Ecclesial of the Church of Rome, by the Hon. and Rev. A. Percival, p. 6.

† "Tracts for the Times."

The author trusts that sufficient has now been said to prove both the antiquity and independence of the Church of England. For we have seen that it was founded, if not by the apostle St. Paul himself at least shortly after the apostolic times; that it was flourishing in the second, third, and fourth centuries; and, in the latter, was represented by British prelates at different Councils. That in those days there was no attempt on the part of the bishops of Rome to arrogate to themselves the right of universal supremacy, but that all the apostolical Churches of that period were independent of each other, and of equal rank and authority. The unanimous tradition of the early Church points out the Apostle St. Paul, as the one by whom the doctrines of the Cross were preached in Britain. This fact is fully proved by the testimony of ancient writers. Gildas, a native of Britain and abbot of Bangor, speaking of the birth of our Lord in the days of Tiberius, and the fatal victory of the Romans over Boadicea, which took place about the middle of the reign of Nero, says, "in the mean time—that is the interval between these two events—"Christ, the true sun afforded his rays to this island shivering with icy cold." Eusebius when showing that the apostles preached their doctrine in the remotest cities and countries, adds particularly "that some passed over the ocean *επι τας καλομενας βρεττανικας νησους*, to those which are called the British Islands." Tertullian A. D. 190, says,— "There are places in Britain inaccessible to Roman arms which were subdued to Christ." Origen A. D. 230, asks,—

"When did Britain *before the coming of Christ* unite in the worship of one God?" and again says, "the power of God our Saviour is ever with them in Britain who are divided from our world," and St. Chrysostom says,— "The British Islands situated beyond our sea, and lying in the very ocean, have felt the power of the word, for even there Churches are built and altars erected." The Roman Catholic Church has made a blunder from which she cannot recover herself, at a time when she had not so fully developed her anti-christian form when she did present some comeliness, her custom was to appeal to antiquity for the validity of all her acts, other branches of Christ's Church have taken her at her word, and proving her to be a dispenser of lying wonders and cunningly devised fables, have so hunted her from her old battle ground of antiquity that she is now obliged to cheat her followers into a belief that she now possesses full and absolute power to change times and customs and add to the Word of God such new doctrines as best tend to support the Supremacy of her Pope. Yes, the Roman Catholic Church which claims to be mistress of all Churches, now declares that our Lord and his Apostles left only the seeds of religion which Rome through her Popes was to develop into full bloom, notwithstanding the declaration of an apostle, that we are not to credit any other doctrine than that which he preached, though preached by an angel. We have also proved that the British Church had existed as a distinct and independent Church for some centuries previous to the arrival of the Romish

migrations; and that however much this nation may be indebted to the latter for their zealous efforts in behalf of the pagan Saxons, by which means many embraced Christianity; yet that by far the greater proportion of the Saxons were converted by prelates of British origin. That the latter prelates refused to yield their independence, by submitting to the authority of the Church of Rome, their obedience to that See having never been demanded till the close of the sixth century; but that after a long resistance, the British, as well as the Saxons, conformed to her discipline, and received her corruptions as they were *successively* introduced into the Church. That it was not till about the middle of the eleventh century that the pope acquired much spiritual power, or claimed any civil authority in these kingdoms; that one sovereign after another resisted and protested against the encroachments of the Romish see; but that at length, through the pusillanimous conduct of King John, the Church of England lost her independence in the thirteenth century, and with her independence much of her remaining purity of doctrine. That even after this period, when the power of the Roman pontiff had reached its utmost extent in this country, the resistance manifested against papal encroachments by different monarchs who afterwards succeeded to the throne, plainly shows, that the English, however oppressed, never wholly lost sight of their independence either in Church or in State. That in the fourteenth century Wickliffe appeared; and that after his translation of the Bible, many humble and pious

individuals, in England as well as in other countries, lifted up their voice, though at the peril of their lives, against the corruptions and abuses of the papal system, which at length increased to such an extent, that in the sixteenth century they finally issued in the *Reformation* of the Church of England by which is to be understood, not the *separating* from any other Church, or the introduction of any new religion, but the casting off the corruption of the old, and its restoration (as nearly as could be approached) to that pure and Scriptural model of primitive antiquity, viz. "the holy Catholic and Apostolic Church."

"Nor can we," to use the words of an eloquent divine, "sufficiently admire the loving kindness of Almighty God, who allowed the seeds indeed of Reformation to be sown among us by Wickliffe; yet then, notwithstanding the powerful human aid which he had, and his great popularity, caused them to lie, as it were, in the earth, until those which were less sound should by length of time decay, and again, that he placed so many impediments in the way of our final Reformation (for what man does rapidly, he does rashly,) and held back our steps by the arbitrariness of Henry; and when we were again going down the stream of the times too readily, checked us at once by the unexpected death of Edward, and proved us by the fire of the Marian persecution, and took away by a martyr's death, those in whom we most trusted, and then finally employed a number of labourers in the restoration of His temple, — of whom none should yet be so conspicuous that the edifice should stem

to be his design, or that he should be tempted to restore the decayed part according to any theory of his own, but rather that all things should be made according to the pattern which He had shown us in the Church primitive. Had our reform taken place at first, we had been Wickliffites; under Edward, we had been a branch of the Zuinglian, or Calvinist Church; now we bear no human name—we look to no human founder; we are neither of Paul nor of Apollos, but have been led back at once to the distant fountains, where the waters of life fresh from their source, flowed most purely."

And therefore, since truth, which is of divine origin, must necessarily be older than error, which is of human invention; so, the doctrines of the Church of England, being derived from the *word of God*, must necessarily possess a greater antiquity than those peculiar to the Church of Rome; which, indeed, have been rejected by the former *only* on account of their *comparative novelty*, and contrariety to the *primitive Church*, and to the *word of God*. Had the Church of Rome adhered to the latter, had she only continued to walk in those "good old paths," *Protestants* would never have been heard of, much discord and bloodshed would have been saved, and the Reformation would never have been required.

IRISH CHURCH.

(Extracted from "The Irish Church, or the History and Policy of Popery in Ireland."—By Edward Taylor Dartfall, Esq. London: Published for the Protestant Association by Hatchards, Rivingtons, Seeley, Shaw, Dakin and Jackson, 1840.)

Considerable doubt exists as to when and by whom Christianity was first introduced, popular error having assigned it to St. Patrick, but long before his time Ireland had obtained considerable notoriety for her progress in Christianity. Tertullian,* the most ancient of the Latin Fathers, who wrote about the year 201, states, that in his time Christianity had reached it. There is an ancient poem extant by Ollol Ollum, king of Munster, who reigned about the year 220, which shows that, if not himself a Christian, he was acquainted with the Christian doctrine. Among the early Milesian princes, Cormac Ulfadha stands pre-eminently forward as a warrior, a scholar, and a legislator, and it is alleged that he was converted to Christianity † some years before his death, which took place A.D. 273. St. Chrysostom, writing in the year 388, states, ‡ that "the British *Isles* had then felt the worth of the Word, for there, also, were

* Liber adv. Judæos, cap. 7. Britannorum inaccessa Romanis loca, Christo verb subdita. (Quoted by O'Halloran and Moore, in their respective Histories of Ireland.)

† The learned Dr. O'Connor, the reverend Librarian of Stowe, cited by Moore in his "History of Ireland," vol. i. p. 183.

‡ Chrysostom Opera, Tract. "Quod Christus ait Deus." Editio Savilla. T. vi. p. 635. t. ciii. p. 111. "Britannice Insule, virtutem verbi sequebant; sunt enim etiam illic fundata ecclesia, et erecta altaria." And again, in his Twenty-eighth Sermon on the Second Epistle to the Corinthians, xli. (ff. 66),—"In cæcis quæ ecclesiam ingressus parvis, sive apud Mauras, sive apud ipsas Britannicas Insulas, &c.

churches established and altars erected," and there we should hear "all men everywhere" discoursing matters out of the scriptures." Gennadius,* who must have written about the year 495, also records their conversion with Christianity in the year 380.

Even at this early age Ireland gave birth to at least one distinguished divine,—Celestius;† the great supporter of Pelagius and his doctrines, took root in Ireland, and were not extinct so late as the year 640. Pelagius is, by some writers, also said to have been an Irishman;‡ From Ireland those doctrines extended to England, and there gained so much ground, that Germanus and Lupus were sent thither from Rome, A. D. 429, for the purpose of countervailing them. They were accompanied on this occasion by St. Patrick; and, in consequence of their reports to the then Bishop of Rome—Celestine, Palladius § was ordained first Bishop, and sent by him "to the Irish believing in Christ." He arrived in Ireland A. D. 431, but could not obtain even a hearing for his doctrine, and was forced to fly the country. The mission of St. Patrick shortly followed. He was selected to succeed Palladius, landed in Dublin, 432, and preached the following Easter at the Royal Palace of Tara, before the king, Leogaire. His labours were eminently successful; and, having established churches in every part of the island, he

* O'Connell's "Pelagius," i., p. 72.
 † "Catalogue of Illustrious Men."
 ‡ "Dissertation upon Pelagianism," cited by Moore
 § "History of Ireland," vol. i. p. 307; also Venner's "History
 of Pelagianism," p. 1. cap. 2.
 ¶ "All Saints in Diocesan Archives,
 containing a Copy of the Letters of Palladius, first Bishop of Ireland."
 Cited by Moore, vol. i. p. 309.

founded the see of Armagh, and died on the 17th of March, 465.

Having thus traced the early history of Christianity in Ireland, and arrived at the period when it was universally received there, we must make a brief allusion to an effect of the Irish Church to which we shall hereafter have occasion to refer. In the year 258, Carbery Riada, the son of Conary II., established an Irish settlement in Argyleshire, which was recruited in the year 503 by his descendants, in conjunction with Hy Nial, a powerful Irish chief. Having extended their power to the Western Isles, they became in time independent of Ireland and sole masters of the country. The celebrated Irishman St. Columb, or Columbkil, was descended from the Hy Nial family. He entered the Priesthood, and founded the monastery of Doire Calgah, near Lough Foyle, and of Dairmagh, in Meath. The royal saint next turned his attention to the instruction of his fellow-countrymen in North Britain, and having obtained from his relative, Conal, their king, a grant of the small island of Hy, or Iona, he sailed for the spot with twelve of his disciples in the year 563, and having erected a monastery and church there, at once proceeded to diffuse that knowledge of Christianity which they had acquired in infancy. He died at Iona, in the year 597.

This branch of the Irish Church was subsequently extended to England. During the reign of Edwin, king of Northumberland, his nephew Oswald was educated in Ireland and there embraced the Christian faith. On his accession to

the throne he applied to his early instructors for missionaries, and an Irish monk of Iona, Aidan, was sent, on whom the king bestowed the small island of Lindisfarne as the seat of his see. Thenceforth numbers of Irish flocked to Britain, preaching Christianity in the provinces over which Oswald reigned; churches were built, and monasteries and schools endowed by Royal bounty, and the English received their religious tenets at the hands of their Irish instructors.*

But these were not the only men whom Ireland sent forth to diffuse the blessings of Christianity, civilisation, and literature in these early ages, and to improve their own knowledge by intercourse with the sages of other lands. There are traces of a very early intercourse between Ireland and the Eastern Churches; they were long identical in doctrine, and in succeeding ages, even when literature was undergoing a gradual decline in other lands, the character of the Irish colleges was extended far and wide. The famous school of Liomora, among other eminent men, produced the well-known Columba. Numbers of foreign scholars came from every part of Europe for education there;† and in the great plague which devastated the country, A. D. 664, many natives of England, both of noble and lower rank, who had repaired to Ireland "to pursue a course of sacred studies and lead a stricter life," were amongst its victims. Irish scholars were invited to Britain for the purpose of education. Three Irish Bishops filled the

* *Annals of the Bishops of Ireland*, vol. 1, p. 10.

† *Encyclopædia Britannica*, vol. 1, p. 221.

‡ *Annals of the Bishops of Ireland*, vol. 1, p. 10.

see of Lindisfarne in succession. The prevailing acquaintance with Grecian literature was such that the Greek character was adopted in many cases, and will be found in some of the earliest of our Irish manuscripts. The celebrated Virgilius, who left Ireland about the year 745, won the regard of Pepin the father of Charlemagne. He was accompanied on his route by a Greek Bishop, named Dubda, and even at a later period a Greek Church existed in the county of Meath.* St. Chrysostom † tells us, that the intercourse of the Irish Church was kept up with the East, even in the ninth century, when her clergy "repaired to Constantinople to inquire of certain ecclesiastical traditions and the perfect computation of Easter." And a French writer, Erin of Auxerre, ‡ in the same century, observes, "What shall I say of Ireland, who despising the dangers of the deep is migrating with almost her whole train of philosophers to our shores?" Columbanus founded the monastery of Luxeuil, in France, which was chiefly inhabited by Irish monks, but they were driven from thence with their bold denunciations of Royal profligacy, passed into Italy, and founded there the monastery of Bobbio. The poet Sedulius, another eminent Irish Divine, flourished in the fifth century, and his namesake, the author of "Commentaries on St. Paul," at a later date—Saints Donatus, Cumianus, Aidan, Gall, Flaccus,

* Usher, Epist. Hist. Gallogadanae, 16. *Usher's Works in 8vo*

† Chrysostom Opera, Saville edition. Tom. viii. p. 324.

‡ Erin of Auxerre ad Carol. Calo. Cited by Moore, vol. 1. p. 276. "Quid Hiberniam memorem, contemptis palatiis, quibus, pascit tota tuam græge philosophorum ad Hiberniam, virginum."

Fursa, Levin, Fridolin were all honours to their country, and so were S. S. Ultan and Follan, who founded a monastery in France. Saint Killian became Bishop and Patron Saint of Salzburg, and the celebrated Johannes Scotus Erigena needs only to be named. Saint Eungal's knowledge of astronomy has excited the surprise of more enlightened ages. He was highly esteemed by both Charlemagne and his successor, Lothaire, who appointed him master of the public school of Pavia. To these names we must add Clement, whom Charlemagne placed at the head of a seminary in France, and Albinus, whom he appointed to preside over a similar establishment in Pavia. Many other names might be added to the list, did our limits permit it.

Having thus shown the high state of literature in those early ages, and that Ireland shone a brilliant light amidst the universal darkness of Europe we shall now inquire into the nature of her religious faith, and the extent of her spiritual subjection to the see of Rome. We are told that St. Patrick "exercised himself much in reading the Scriptures" from the very earliest age of puberty, and "found the sacred treasures in the holy volume."† He was "a true and eminent cultivator of the evangelical field, whose seed appears to have been the Gospel of Christ," which he

* Jacolin's Life of Saint Patrick, c. 24. — "Ab ipso principio, pueritiam."

† Bede's account, the nephew of Saint Patrick, who writes a Latin poem in honour of the Saint, in which he says of him —

"Sacerdos invenit thesaurum sacra in volumine."

and describes him as —

"Verum cultor et lectoris agri Evangelii
Oculis sanctis videtur Christi Evangelia."

might everywhere, impressing upon his hearers that these were not his words, but those of God and the apostles, and the prophets that had served God. "He who believeth shall be saved, but he who believeth not shall be damned." * Thus did he make the *Scriptures* the *staple of faith*, and so did the Irish Church, for ages subsequent. In the religious institutions of Lindisfarne, of which Aidan was the first bishop, "all such as went with him, whether clergy or laity, were obliged to exercise themselves either in reading the *Scriptures* or in the learning of the *Psalms*," and the people flocked anxiously on the Lord's-day to the churches and monasteries, not for the feeding of their bodies, but for the hearing of the *Word of God*." † Of Saint Columbanus it is stated, that, "so within his breast were laid up the treasures of the Holy *Scriptures*, that within the compass of his youth-years he composed an elegant exposition of the whole book of *Psalms*." ‡ Whilst such was the practice of the Irish clergy, of the people at large it is recorded, that "although without the laws of other nations, yet so flourishing in the vigour of Christian doctrine that it exceeds the faith of all the neighbouring nations," and "so great was the character of Ireland as a place where the *Scriptures* were especially cultivated, that Agilbert, a learned Frenchman, "went and remained there sometimes for that sole purpose," for there "they observed only those works of piety and chastity which they

* St. Patrick's *Confession*, p. 26.

† Bede's *Ecclesiastical History*. Liber III, chapters 2, and 28.

‡ Jonas's *Life of Columbanus*, Cap. 4.

could learn in the prophetical, evangelical, and apostolical writings.*

The sacrifice of the mass, the real presence, and the withholding of the cup from the laity, are peculiar characteristics of the Church of Rome. On all these points the Irish Church held differently. The Synod of St. Patrick declares, "that he who deserveth not to receive the sacrament in his lifetime, how can it help him after his death?" St. Brigid, † who founded the abbey of Kildare, set apart a place, "whereunto, with her maidens, and widows, she used to resort, that they might enjoy the banquet of the body and blood of Jesus Christ;" and in Bede's "Life of St. Cathbert" we are told,

"Focula degustat vitæ, Christique ampullam
Sanguine munit iter."

"Lest any man should think that under the form of bread alone he might be said to have been partaker of the body and blood of the Lord by way of concomitance." ‡ And this practice continued until after it was forbiddeed by the Council of Constance, A. D. 1415.

In the year 815, Claudius, an Irishman, who was one of the founders of the University of Paris, writing of the Sacrament, thus expresses himself:—"Because bread doth confirm the body, and wine doth work blood in the flesh, therefore the one is mystically referred to the body of Christ, the other

* Bede, lib. 4 cap. 1.—"Tunc legendum gratia scripturæ in Hibernia non parvo tempore generatæ." Bede, lib. 12. c. 1.

† Oughliva's Life of St. Brigid as quoted by Ouseley, in his "Religion of the Ancient Irish."

‡ And Bede's life of St. Cathbert, as quoted in note, p. 54.

to his blood." And Sedalius, in his "Carmen Paschale,"* says, "Who is present unless Christ the Prince of Pontiffs and great High Priest, the author of the double libation, of the order of Melchisedech, to whom are always given gifts which are his own, the fruits of the corn and the delights of the vine." We shall only add one testimony more to this early purity of the Irish faith, and that is the celebrated Irish poet, Moore, who, in his "History of Ireland," states, that the doctrine of the Irish Church on this point has always been "that the body of Christ is under the symbols, not corporally or carnally, but in a spiritual manner."

In another point the Irish Church did not adopt the practice of the Church of Rome,—the celibacy of the clergy. Saint Patrick tells us, that his father, Calphurnius, was a deacon, and that his grandfather, Phoclus, was a priest, and he laid down rules for the conduct of the priest and his wife.† The Priests of the Irish Church continued to marry until a late period. Amalgaid, who was Primate of Armagh in the year 1021, who was a married man, and the Father of two bishops of that see. Celstus, who died A.D. 1129, was a married man. The eight Primates who preceded him were married. The Primacy, in fact became an inheritance,‡ and when Papal power was sufficiently es-

* Liber iv.—"Dumque Pontificum Princeps, summoque sacerdos.

Quis nisi Christus adest? gemini libaminis auctor;

Ordine Melchisedech, cui dexter manera, sumptus

Quæ sua sunt, caeteris fructus, et gaudia vitæ.

† Legend of St. Patrick, canon 8, directs "that the clerk's wife shall not walk without having her head veiled." "Et tunc (sic) si non vellet capite involaverit." &c.

‡ Parsons's Life of Malahy, cap. vii. Harris's Works, pp. 29, 34.

established to act authoritatively, Innocent the Third wrote* to John Sacceritanus, his Legate in Ireland A. D. 1104, advising, amongst other things, "that he should abolish that bad usage in Ireland by which sons and grandsons succeeded to the benefices of their fathers and grandfathers." Oblations for the dead, Purgatory, Invocation of Saints, were further points of difference between the early Irish and Romish Churches. Saint Patrick says, † "Give not that which is holy unto the dogs, for he who in his lifetime does not deserve to receive the sacrifice, how can it assist him after his death?" Again, he says, † "There be three habitations under the power of Almighty God: the first the lowermost, and the middle; the highest whereof is called the kingdom of God, or the kingdom of the heavens; the lowermost is termed hell; the middle is named the present world." Following up the subject, he says, "In this world there is a mixture of good and bad, but in the kingdom of God none are bad, but all good; but in hell, none are good, but all bad; and either place is supplied from the middle one." Columbanus‡ follows in the footsteps of St. Patrick, and exhorts that we should "live believing in God, following the precepts of Christ *while life remains, while the times for obtaining salvation are certain;*" and Sedulius § declares "at the end of life either death or life suc-

* Grasseal's Life and Acts of the Pontiff. Rom. 1001. P. 515:
"Moxque inter cetera. ut cum, in Hibernia abbas tollit, quo
fit et nepotes patribus et avis in beneficiis succedant."

† Canon of St. Patrick, chap. 12. † *Idem de Epistola An-*
thony.

‡ *Idem*, p. 11.—"Viva deo sumus, Christi precibus regimur;
Dummodo vita manet, dum tempora sunt salutis."

§ Usher's History of the Ancient Irish, p. 27.

condemned," and "that death is the gate by which we enter into the kingdom."

So much for Purgatory. On the Invocation of Saints the evidence is as clear. Saint Patrick* declares that "no creature is to be adjured or invoked but only the Creator." And Bedellius says † to pray to any other beside the Father, Son, and Holy Ghost is the crime of impiety."

We have thus shown, that on leading points of doctrine the Irish Church was completely at issue with the Church of Rome, and not only stood independent of it in doctrine and discipline, but fearlessly resisted its innovations and encroachments until long after every other country in Europe was covered with the mental midnight of the Romish Church.

Various controversies arose between the two Churches. The first was that of the "The Three Chapters," which awakened the fears of the Romish See, and formed one of the subjects for discussion at the fifth General Council held at Constantinople, A. D., 553. On this controversy Cardinal Baroniæus ‡ informs us that "all the Bishops that were in Ireland rose up jointly for the three Chapters; and when they perceived that the Church of Rome did both receive the condemnation of the three Chapters and strengthen the fifth Synod with her consent, they departed from her and clare to the rest of the schismatics."

Up to this period, indeed, the independence of

* Annoted Synt of St. Patrick, canon 25.—"Non adjurabitur nec invocabitur aliam, nisi Creatorem."

† In Bedellius, l. 1. c. 2.—"Adjuratio aliorum, præter Patrem, Filium et Spiritum Sanctum, hæreticè est."

‡ Quoted by Usher, p. 23.

the Irish Church cannot be questioned, as at the time the Bishop of Rome, so far from having made any claim to the supremacy, had actually disavowed any pretensions to it; whilst John, Bishop of Constantinople, claimed and assumed the title of Universal Bishop. This occurred at a time when Italy was in a very unsettled state, and John, in his correspondence with Gregory the Great, then Bishop of Rome, styled himself "Universal Bishop."—Gregory remonstrated mildly, but John persevered, and a correspondence upon the subject ensued between the Emperor and Empress. In a letter to the latter he says, "It is a lamentable thing that his brother and fellow-bishop should endeavour to be called sole Bishop. But, indeed, what else is manifested in this his pride, but that the times of Antichrist are nigh at hand even now?"

without any exception; and that such Heretics or
contrary to his orders are not only to be burnt,
but to be delivered, body and soul, to hell.

"VII. We confess that the reading of Holy
Scripture is the origin of heresy, and schism, and
the source of blasphemy.

"VIII. We confess that to invoke Saints, male
and female, to honour their images, to kneel before
them, to make pilgrimages to them, to light candles
to them, is good, pious, holy, useful and salutary.

"IX. We confess that every Priest is much
greater than the mother of God, the blessed Virgin
Mary, who once brought forth Christ, and once
only; but a Priest of Rome not only when he wills,
but wherever he wills, offers and creates Christ,
and consecrates Him when created.

"X. We confess that to celebrate Masses, and
to distribute alms, and to pray for the dead, is
useful and salutary.

"XI. We confess that the Pope has power of
changing Scripture, and of adding to it, and taking
from it, according to his will.

"XII. We confess that souls after death are
purged in Purgatory, and that the Masses of
Priests are useful to deliver them from it.

"XIII. We confess that to receive the
Eucharist one kind is good and salutary; and
that to receive both, is heretical and damnable.

"XIV. We confess and assert that
the Eucharist one kind receives the
substance and blood, with the Divinity.

and that they are revealed under both only signs,
and not both together.

XV. We confess these articles true and
soundly.

XVI. We confess that God is honored in
the Sacraments through them is acknowledged by

XVII. We confess that Mary, the blessed Vir-
gin, is worthy of greater honor from men and angels
than Christ Himself the Son of God.

XVIII. We confess that the blessed Virgin
Mary, is Queen of Heaven, and reigns together
with her Son, and that her Son ought to act in all
things according to her will.

XIX. We confess that the bones of the Saints
have great virtue, and therefore ought to be
honored by men, and chapels ought to be built
for them.

XX. We confess that the Roman Doctrine is
Catholic, pure, divine, saving, ancient, and true;
and the Protestant false, erroneous, blasphemous,
accursed, heretical, perniciouse, schismatic, schismat-
ical, and fabulous. Since, therefore, entirely
and fully, in all its developments, the Roman
doctrine under any kind is good and salutary, there-
fore we curse all those who bring up in the
country impious heresy of the Protestant kind. We
procurance our Parents and we have

that heretical kind, and we have
in all our hearts, and we have
and we have, and we have
and we have, and we have

... ourselves against that heretical cap, which we ought not to have tasted.

XXI. We confess that Holy Scripture is imperfect, and a dead letter, till it is explained by the Supreme Pontiff, and allowed by him to be read by the Laity.

XXII. We profess that one Mass of a Roman Priest is more useful than a hundred and more Protestant Sermons. Whosoever we curse those books which we have read, containing that heretical and blasphemous Doctrine. We extend our curse to all our own works performed by us in this manner, they may not bring anything upon us in the day of the Divine judgment. All these things we do with a solemn heart, affirming that the Church of Rome, in these and like articles, is most (read with solemn recognition of that other heretical doctrine, in *Your hearing, honorable Men and Matrons, Young Men and Virgins, who are here present.* We swear also that we will never return to the heresy under both which we long as we live, although it were allowed or shall be allowed to be true. We swear also that as long as a Protestant religion in our hands, we will persecute that detestable Protestant doctrine, by all means in our power, secretly and openly, by all means and strategies, by word and deed, even with blood. Finally, we meet in the Divine name to defend, strengthen, and defend

... the same

... the same



