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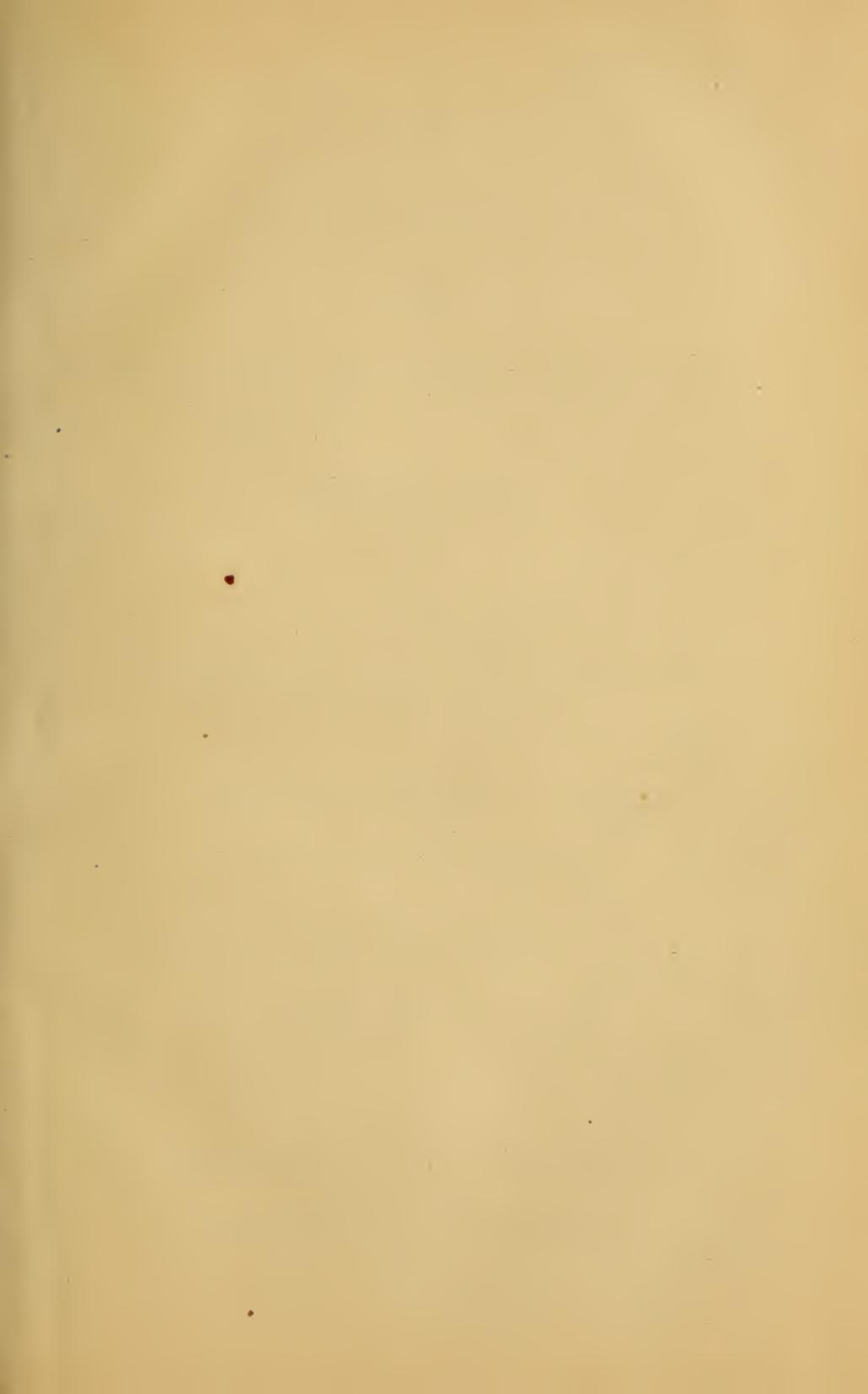
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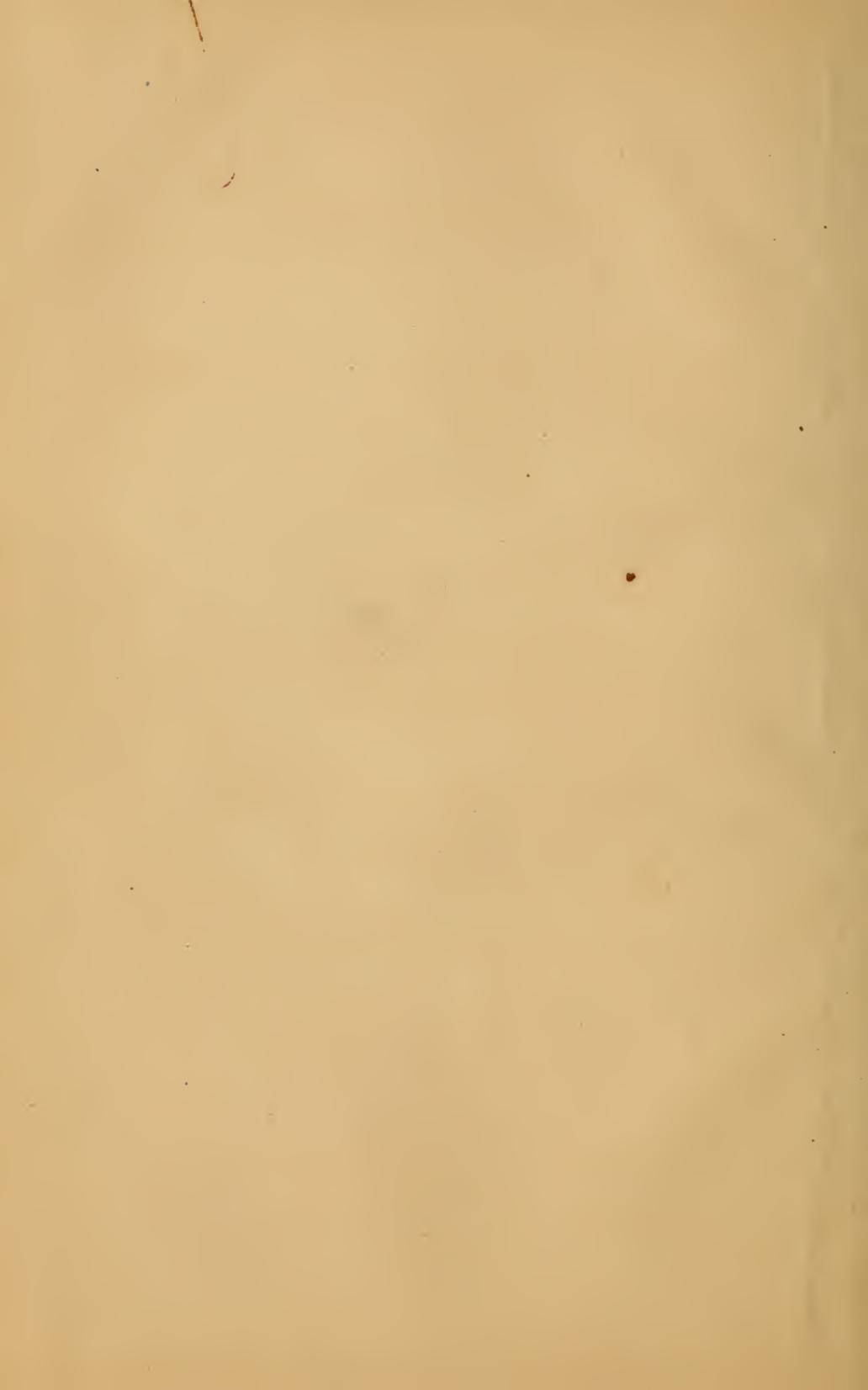












THE  
AFTERPIECE  
TO THE  
COMEDY OF CONVOCATION.

# 7615

IN TWO SCENES.

BY  
THE REV. EDWARD J. STEARNS, A.M.,  
OF THE DIOCESE OF MARYLAND.

אִמְרָתִי \* \* \* לְשִׂמְחָה מֵהֲזָה עֲשֵׂה :

I said \* \* \* of mirth, what *doeth* it?

ECCLES. ii. 2.

Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους.

Likewise must the (arch)deacons be grave, not doubletongued. 1 Tim. iii. 8.

"You laugh; 'tis well: the tale, applied,  
Will make you laugh on the other side."

COWPER.



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TO  
HIS HOLINESS  
POPE PIUS THE NINTH,  
AND TO THE  
BISHOPS AND OTHER MEMBERS  
OF THE  
PAN-LATIN SYNOD  
NOW  
ASSEMBLED AT ROME,  
THESE PAGES ARE  
**Respectfully Dedicated.**

DRAMATIS PERSONÆ.

*Father Casula*, of The Company of Jesus; from England.

*Father Kayeo*, NOT of The Company; from the United States.

*The Rev. P. O'Kaye*, Priest "after the order of" St. Peter; appearing on the stage *in propria PERSONA*, *i. e.*, through his MOUTHPIECE, *Father Kayeo*.

## INTRODUCTORY.

As some who may read these pages may not have seen the *Comedy*, it may not be superfluous to state that it is the work of some Reverend, or Irreverend, member of the Roman Communion, that it has for motto, from St. Gregory Nazianzen, "Give me leave to be merry on a merry subject," that it is dedicated to "The Bishops of the Pan-Anglican Synod," and that in it are represented Very Reverend Deans, Venerable Archdeacons, and Reverend Doctors and Proctors, of the Church of England, in Convocation assembled, gravely debating the question whether, in that Church, it is heresy to deny the existence of a God, and as gravely coming to the conclusion that it is not; and afterwards, in private conference, trying to turn the claims of their own Church, as compared with that of Rome, into ridicule. There is nothing, perhaps, very extraordinary in all this, considering the source from which it comes. But that a journal of the standing of the (New York) *Nation* should endorse not only the "wit" and "humor" of the work, but "its logical conclusiveness," is extraordinary. If the *Nation* were as well informed on the merits of the controversy between the two Communions as it is on matters of literary criticism, it would not need to be told that while one half of the "logic" of the *Comedy* does not rise to the dignity of sophistry, the other half draws its conclusions from false premises.

The merry comedian has undoubtedly a keen sense of the ludicrous, real or supposed, in his neighbor's position, but is very comfortably unconscious of it in

his own; and in this he seems to have the "great" Roman Communion "at his back." As in the case of Bottom, the weaver, it is not, as Schlegel says, his having on the ass's head, but his being unconscious of having it on, that is so provocative of laughter in the beholder. "None," saith St. Augustine, "doth ordinarily laugh alone; ordinarily no one. Yet laughter sometimes masters men alone and singly when no one whatever is with them, if anything ludicrous presents itself to their senses or mind."\* Such has been the case with the writer of this, in his perusal of the *Comedy*. More than once, or twice, or twenty times, he has caught himself laughing outright at the Nick-Bottomism of the comedian; and he has wished that those of his neighbors, of all persuasions, whose investigations have been occupied with other matters to the exclusion of those here in issue, might be put in a position to join in the laugh. Hence the following pages.

If any of his friends, of the Roman Communion,—and he has a good many,—who have relished the *Comedy*, should disrelish the *Afterpiece*, they will do him the justice to acknowledge that the very title of the latter *pre-supposes* the former, and, but for it, would never have come under their cognizance.

He will only add that the work makes no pretension to be dramatic other than in form; hardly even in that. But as the *Comedy* is *reported* in the third person, it seemed to him that the *Reply* would be more effective in that form.

BALTIMORE, April 15, 1869.†

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\* *Confessions* ii. 17. † The delay in publication has been from causes beyond the author's control. The Dedication has been changed, to correspond; but the rest remains as it was written.

THE AFTERPIECE  
TO THE  
COMEDY OF CONVOCATION.

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SCENE I.—*An Apartment in Rome.* FATHER KAYEO, *seated.*  
*Enter* FATHER CASULA.

*Father Kayeo.* Well met, Brother Casula! Take a seat. It is a long time since we have seen each other; longer than either of us anticipated when we parted, you for England, I for America.

*Father Casula.* Long, indeed! Twenty years, and more. And they would have seemed twice twenty, in that land of fogs and heretics, but that I was working for *The Company*, and everything done for it seems light in the doing.

*Kayeo.* You have been true to the instincts of the Order—for I heard of you from time to time—and have done your part to justify its reputation for nice adaptation of means to the end, and little nicety in the using of them.

*Casula.* It was of necessity, not of choice. I tried working *ab extra*, but it was too slow; so there was nothing for it but to get inside the Establishment, and work my way up to a position of influence.

*Kayeo.* And you succeeded?

*Casula.* Yes! But it took time. Promotion is slow, unless you have a friend at court. But I have no reason to complain; I got up to Archdeacon, and that is as high as any of our sort ever get; Bishops are made from other material.

*Kayeo.* And that Parthian arrow of yours was your return for your new dignity?

*Casula.* The *Comedy*, you mean?

*Kayeo.* The same. It has had a great run, I am told.

*Casula.* Yes! Among the Dissenters, who, very naturally, like to see the Establishment brought down to their level. It has had a very fair run among them.

*Kayeo.* That is more than can be said of it in America.

*Casula.* You surprise me. I thought it was a great success there. Why! there is a "PEOPLE'S EDITION, PRICE 25 CENTS!"

*Kayeo.* Very true! But it is for *our* people. If it depended on the Protestants for its sale, it would be a drug on the shelves of the booksellers.

*Casula.* And the Churchmen, as they call themselves—the thievish knaves! as though we were not Churchmen!\*—how is it with them. Do not they read it?

*Kayeo.* O yes! They read it; but they do not buy it. They have no occasion to do that. I was talking with one of them, O'Kaye by name, and he showed me a copy sent him by "one of our most dignified Prelates," who, as Father Boomerang says, "kept a pile of them on his table, and directed them with his own hand to every Protestant gentleman of his acquaintance."

*Casula.* Father Boomerang? Who is he?

*Kayeo.* One of the interlocutors of *The Comedy of Canonization*.

*Casula.* That must be a new comedy; it is the first I have heard of it.

\* Father Casula forgets his own and his friends' quiet assumption of the term Catholic! as though *we* were not Catholics! as though the Christian Church were not by its very constitution Catholic, a Church for all nations; and not, like the Jewish, a church for one nation only. However, *Churchman* is the more distinctive term, and has the advantage of being found in Holy Scripture—*τῶν ἀπὸ τῆς ἐκκλησίας*, Acts xii. 1—which *Catholic* (except as a title, added by a later hand to certain Epistles) is not.

*Kayeo.* But not the last you will hear of it, I am thinking. But it is the *old* comedy that we are upon. As I was saying, I was talking with O'Kaye about it, and I asked him if he had read it. He said, yes. I asked him what he thought of the argument. *Argument!* said he; it had not occurred to him to look upon it in that light; he had taken it for a squib, and as such he had read it. I assured him it was meant for argument, and I asked him, Would he read it again, with special reference to its logic, and then give me his opinion of it? He said he would. He was a very *accommodating* man.

*Casula.* And did he do so?

*Kayeo.* He did.

*Casula.* And what was his opinion of it?

*Kayeo.* Of the argument?

*Casula.* Yes.

*Kayeo.* He said he thought it specious rather than solid, and the greater part of it not even that.

*Casula.* How did he dispose of the first argument?

*Kayeo.* That which you put into the mouth of Arch-deacon Theory, that, the Church of England proclaiming herself fallible, it necessarily follows that it is the duty of her members to doubt everything she teaches?\*

*Casula.* Yes.

*Kayeo.* He said it proved too much; for if its allegations were well founded, then it was the duty not only of every

\* "The Church of England, in denying her own infallibility, laid all her members under the religious obligation of doubting everything she taught. Fallibility, properly defined, was not simply liability to err, it was *the state of error*. As infallibility is a state of certainty, which does not admit of error, so fallibility is a state of doubt, which does not admit of conviction. \* \* \* Consequently, it is one and the same thing to say that we ought to deny the Church's infallibility, and that we ought to doubt what the Church teaches. Now, the Church of England teaches that there is a God. Therefore it is the duty of every Anglican to doubt the existence of a God. And what is true of this article of belief is true of every other."—*People's Edition*, pp. 10, 11.

member of the Church of England, but of every member of the Church of Rome, ay, and of every man, woman, and child in Christendom, except the Pope, to doubt any and everything; and even of the Pope himself to doubt everything not pertaining to salvation; for he was infallible only in things pertaining to salvation, and all we, the rest, were not infallible at all.

*Casula.* But we can take as the faith what the Pope teaches to be the faith, and in that way be infallibly certain of it.

*Kayeo.* So I told him. But that did not help the matter, he said; for how was he to know what the Pope taught? I could tell him, I said. Very likely; but was *I* infallible? And, if not, how was he to know *infallibly* that what I *told* him was what the Pope taught, *was* what the Pope taught? There was nothing for it, so far as he could see, but for him (and, for that matter, since the securing of one's salvation was of more consequence than any earthly interest, for every man, woman, and child in Christendom) to postpone everything to it, and go at once in person to Rome, that they might learn from the lips of Infallibility itself what it was necessary for them to believe and do, in order to make their calling and election sure. In view of all which, he felt very much like exclaiming, with the disciples, *Who, then, can be saved?* With God, indeed, all things were possible; but was it so with the Pope? Could he attend in person to all Christendom, suppose all Christendom by miracle—and it would be the greatest miracle on record—brought before him? and attend to them *at once?* for it was a matter that admitted of no delay. And if not, ought he not to have infallible vice-gerents? In other words, ought there not to be a Pope in every parish, that the people might learn from him, with an *absolutely* infallible certainty, the way of life? But, to let all that pass, and to come back to his own case, which was, after all, of most importance to him; suppose he were to go to Rome, how was he to find the Pope? and

how was he to know him when he saw him, seeing he had never seen him before?—He could know him by his resemblance to the portraits; he had seen them, I said, and they were good likenesses.—That might be, but how was he to *know* that they were? he must have some better clue than that to the recognition of his Holiness.—Anybody, I said, would direct him to the Pope, and when he got to him, the Pope would tell him infallibly that he *was* the Pope.—But suppose somebody were to direct him wrong, or he were to misunderstand the direction, how was he ever to get to the Pope? and unless he got to the Pope, or the Pope got to him, how was the Pope ever to have the opportunity to tell him infallibly that he *was* the Pope? But let that pass. Suppose he succeeded, at last in getting to the Pope, and the Pope told him infallibly that he *was* the Pope, and what the faith was, and what the things to be done were,—the *credenda et agenda*,—how was he to know what it was the Pope told him? *How* was he to know? Hadn't he ears? Was he out of his senses?—Ears! Senses! And was it to the senses I'd be pointing him? Sure, I wouldn't have him thrust to "thim deludhers?"—He had been reading *Father Tom*, you see, and he was personating him, for the nonce.—Sure, nobody in his senses would thrust to his senses, at laste in a matter of faith, unless he were out of his senses; and thin he would have no senses to thrust in. For his part, he would recall what he said about a Pope in every parish: that was not enough; every man must be Pope, if he would be infallibly certain, certain, that is, with an absolute infallibility, of what was necessary to his salvation. And why should not every man be Pope? It was as easy for Omnipotence to make all men infallible as to make one man infallible; and there was the same reason for doing the one as for doing the other. But here came in a difficulty. Holy Scripture made faith necessary to salvation, and affirmed of us as Christians that *we walk by faith, not by sight*. Now Infallibility was sight, as contradistinguished from faith. To

make all men infallible, therefore, would be to exclude all men from the possibility of salvation. In like manner, to make the Pope infallible, would be to exclude the Pope from the possibility of salvation. He hoped, therefore, that the Œcumenical Council that was to meet next December would pause before consenting to involve his Holiness in such a catastrophe.

*Casula.* Very ingeniously put; but it touches only the *Pope's* infallibility, and it is the infallibility of the Church that is in question.

*Kayeo.* I suggested the same. But he said it made no difference; the argument applied, *mutatis mutandis*, equally well to both. And so it does.

*Casula.* But it is the theoretical, absolute, infallibility it applies to; and it is the practical infallibility that is the important thing, after all.

*Kayeo.* So I told him: it was the practical, not the theoretical, infallibility that we claimed.—The *practical* infallibility? Ah, indeed! Now, I was talking like a sensible man. And, in truth, my friend the jolly archdeacon—it was you that he meant, not archdeacon Jolly; he was thinking, I suppose, of your *motto*,\* on the title-page; and, indeed it does seem rather incongruous; for what there is “merry,” in the Comedy, to *you* in your *assumed* character, it would be hard to say: certainly, your part in the confabulation is anything but a merry one—my friend the jolly archdeacon had shown his sense of dramatic propriety in putting the speech about theoretical infallibility into the mouth of Archdeacon Theory: for, certainly, no practical man would ever rest an argument on so impracticable an infallibility. But practical infallibility, the infallibility claimed for the Pope by the Count De Maistre †—not that His Holiness might not decide wrong, but that his decision must

\* “Give me leave to be merry on a merry subject.”

† See Note A, 1-20.

not be drawn in question—an infallibility pertaining to every civil tribunal of last resort—was quite a different matter ; of that infallibility perhaps it might be found that the Anglican Church was as fully in possession as the Roman: if not, so much the worse for her.

*Casula.* I think we shall have to give up Theory, for O'Kaye has pretty effectually demolished him. But what did O'Kaye think of Dr. Viewy? He must have found him a harder customer.

*Kayeo.* On the contrary, he was the most easily dispatched of them all.

*Casula.* What did he say of his views, and of his way of carrying them out?

*Kayeo.* His trying to play fast and loose between High and Low,\* and thereby making himself a Jack? He said he did not hunt such game, because there was none such to hunt. Neither in the Establishment nor any where else was there a Viewy to be found. He was what the mathematicians would call an impossible quantity; whereas, Theory was only an irrational one. The very name, he said, showed this; for it was to be found neither in the English Dictionary nor in any other dictionary, written or unwritten; and that, for the very good reason that a *nomen* always presupposed a *nominandum*.

*Casula.* Dean Pliable, I suppose, was got rid of in the same way.

*Kayeo.* Not at all. So far from *his* being impossible, he

\* "He would preach Low-Church doctrines on the Sundays, denying the sacramental view and all its consequences, as the homage of clerical obedience due to the bishop; but he would teach High-Church doctrines during the week, without abating a single tenet, in discharge of the proportionate measure of obedience due to the rector. \* \* \* Unhappily, both the bishop and the rector died about the same time; the former being quickly replaced by a High-Church bishop, \* \* \* the latter by a Low-Church rector. \* \* \* It now became his duty \* \* \* to invert the order and proportion of his teaching, \* \* \* on Sundays he must now be a Puseyite, and on week days an Evangelical."—*Idem*, p. 14.

was very possible. And, accordingly, he had a good honest English name,—good in its place,—as had all the other “Very Reverend Deans,” “Venerable Archdeacons,” and “Reverend Doctors.” The ground he stood on, too,—that the only proper course for Anglicans was “to profess at the same moment every doctrine held within their communion,”—was solid ground. The words, “and all their contradictions,” with which the sentence was made to end, were an addition of the reporter’s, and in making it he had admitted that the doctrines so held were not contradictory to one another; else, to talk of “the doctrines *and* their contradictions,” would be to talk nonsense. Not only had the Dean’s speech been added to, his sermon had been tampered with; for instead of teaching every doctrine held in the Anglican Communion, it taught no doctrine held in it. In saying that the Dean’s ground—that they should profess at the same time every doctrine held within their communion—was the true ground, of course, he referred to the great schools within it, that were recognized by it, and not to here and there an erratic individual at either extreme, such as were to be found in all communions, such as no communion whose unanimity was any other than a mechanical one felt itself responsible for. *De minimis non curare legem.* The Church concerned not herself with minnows; she had other fish to fry. Setting the minnows aside—leaving them to disport themselves in their little pools and imagine themselves big fishes—the *schools* were in substantial agreement except on the negative side of their teaching. And here the remark of Pascal\* was in point, that “the generality of men were in the right in their affirmations and in the wrong in their negations.” Of course, this remark, like most general remarks, needed qualifying; negations might be put in an affirmative form, and affirmations in a negative form: but the meaning of Pascal was plain; and, taken as he

\* J’ai trouvé que la plupart des hommes ont raison en ce qu’ils avancent, mais non pas en ce qu’ils nient.—*Quoted from memory.*

meant it to be taken, the remark was particularly applicable to the subject in hand. To apply it, for instance, to the "five points" of the Dean's sermon, "Baptism," "the Lord's Supper," "the Visible Church," "the Roman Church," and "Confession and Absolution." High and Low agreed that *Baptism* was the starting-point in the training of a child for heaven; \* that the one *object* of that training was that the child might lead the rest of his life according to that beginning; that the *nature* and the *obligation* of it were laid down in the Exhortation to the Godfathers and Godmothers; that the *pattern* of it was the Catechism; that if he were trained to the believing and the doing of all that was therein contained and *continued* in that believing and that doing, *walking* in the same all the days of his life, his everlasting salvation was assured; that if, on the other hand, he were left to himself, and, so, grew up, as in that case he would grow up, not into Christ but unto the devil, that was from no failure on the part of God, whose "promises" "made to them in that sacrament" were all Yea, and Amen, in Christ Jesus, and were most surely kept and performed, but was the fault, first of the parents and sponsors, and then of himself; but if, having grown up into Christ in childhood and youth, he fell away in after life, that was his own fault alone and he alone must bear it; in either case, he must be converted, or be shut out of the kingdom of heaven. Surely, here was substantial practical agreement. If what went beyond this, on either side, was excepted to by any of the other side, it was because it seemed to them inconsistent with what both sides were agreed on. The remedy for this was not the calling of such men heretics, for heretics they were not. No man was a heretic who honestly received the Church's teaching, however he might, on the one hand, fail to enter into its full significance, or, on the other hand, give it a significance that the language did not necessarily in-

\* See Note B.

volve. No two men thought exactly alike; it was not possible, or, in his opinion, even desirable, that they should: a mechanical unanimity was worthless. The true remedy was a brotherly interchange of views, the result of which would be, in nine cases out of ten, a conviction on the part of both that they were substantially agreed, after all.

What had been said in regard to Baptism might be said, *mutatis mutandis*, in regard to the Lord's Supper. High and Low agreed that the consecrated bread and wine were sacramentally the body and blood of the Lord, but that this did not import any physical change in the elements; the natural substance of the bread and wine remained after consecration as before; that the body and blood of the Lord were given to the soul, in that sacrament, to feed on; that the instrument or spiritual organ, so to say, by which it fed on them was faith; that they who came to the sacrament with that faith, ate and drank the body and blood of the Lord to their soul's health, but that they who came without that faith, ate and drank their own condemnation. As to whether there was an objective presence of the spiritual nourishment in the consecrated bread and wine, that was a question of words rather than of things; neither the spiritual nor the physical nourishment was received and appropriated unless there were present the power, in the one case spiritual, in the other physical, of reception and appropriation.

In regard to the eucharistic sacrifice, High and Low would alike agree to the words of S. Chrysostom: "There is but one sacrifice; we do not offer another sacrifice, but continually the same: or rather we make a memorial of the sacrifice;"\* and of S. Augustine: "Christians celebrate the memorial of the same fully finished sacrifice, by sacred oblation, and participation of Christ's Body and Blood;"†

\* μάλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.—*Homil. xvii. in Heb.*

† Unde jam Christiani peracti ejusdem sacrificii memoriam celebrant, sacrosancta oblatione, et participatione Corporis et Sanguinis Christi.—*Contra Faust., Lib. xx. C. 18.*

and of Ridley: "The whole substance of our sacrifice, which is frequented of the Church in the Lord's Supper, consisteth in prayers, praise, and giving of thanks, and in remembering and showing forth of that sacrifice upon the altar of the cross; that the same might continually be had in reverence by mystery, which, once only and no more, was offered as the price of our redemption;"\* "a representation," not a repetition, "of that bloody sacrifice;"† but the Tridentine doctrine of the Mass‡ they abhorred—the word was not too strong—as, to use the words of the same Ridley, "a new blasphemous kind of sacrifice, to satisfy and pay the price of sins, both of the dead and of the quick, to the great and intolerable contumely of Christ our Saviour, His death and passion; which was, and is the only sufficient and everlasting, available sacrifice, satisfactory for all the elect of God, from Adam the first, to the last that shall be born to the end of the World."§

In the same sense in which they admitted a sacrifice, they admitted an altar and a priest, for the three went together. They had no doubt that S. Paul was a priest, for he himself expressly declared that the grace of God was given to him to that very end, that he should be "the minister (*λειτουργὸν*) of Jesus Christ to the Gentiles, ministering as a priest (*ιερουργοῦντα*) the gospel of God, that the offering up (*προσφορὰ*) of the Gentiles might be acceptable, being sanctified by the Holy Ghost;" || but they had just as little doubt that he was neither a Jewish nor a Tridentine priest, for he offered no victim on the altar; the only victim, under the gospel, had been offered on the Cross, once for all.

\* *Disputations at Oxford, Works, Parker Society, p. 211.* † *Ibid.*, p. 250.

‡ Si quis dixerit missæ sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non propitiatorium, vel soli prodesse sumentibus, neque pro vivis et defunctis, pro peccatis, poenis, satisfactionibus, et aliis necessitatibus offerri debere; anathema sit.—Sess. xxii., Can. 3.

§ *A Piteous Lamentation, Works, p. 52.* || Rom. xv. 16.

What, then, did he offer? for a priest implies an offering, and that offering a sacrifice; he had himself told us in the passage just cited: he offered his Gentile converts, “a living sacrifice, (*θυσίαν ζῶσαν*), holy, acceptable unto God,” a “reasonable service (*λογικὴν λατρείαν*);”\* and, as included and involved in it, their prayers, their alms, their oblations of bread and wine, as well as of other “gifts and creatures” of God; for the bread and wine were the oblation of the people, consecrated by the priest and by him offered to Almighty God. In truth, every Christian was a priest, in the same sense, though not to the same extent, as were the “ministers of Christ and stewards of the mysteries of God;” just as every Jew was a priest, in the same sense, though not to the same extent, as were “Aaron and his Sons.”† Under both dispensations the offerings of the people were of the same kind with those of the priest, only the private individual offered for himself only (the father of a family for his household), whereas the priest offered for the congregation, consecrating their sacrifice—in the one case (in part) of victims, in the other of prayer and praise and of the “gifts and creatures” of bread and wine—and presenting it to Almighty God.

What he had thus laid down was held alike by High and Low; if some disliked the use of the *words* priest, altar, sacrifice, it was because those words were so generally used in a Tridentine sense;‡ but in that sense neither High nor Low received them. Here, then, as in the other sacrament, there was substantial practical agreement.

So, again, as to “the Visible Church, what it is, and who belongs to it?” On this latter point there was no difference whatever. High and Low agreed that all baptized persons not excommunicate, and none but such, belonged to it. High and Low were equally agreed, too, as to what it was, as it came from the hands of its Founder and His

\* Rom. xii. 1.

† Exod. xix. 5, 6; 1 Pet. ii. 9; Lev. i. 2, 5, 10, 11. ‡ See Note B.

Apostles; that it was the Congregation of the Baptized, with a Ministry constituted in Three Orders, Bishops, Priests, and Deacons; that this ministry had, in the good Providence of God, been preserved in the Anglican, as well as in the Greek, and in the Roman Communion; and that it would be wrong for them to change it; hence they agreed in requiring of Congregational, Presbyterian and Methodist Ministers, seeking admission to it, first a probationary candidature, then Ordination, first to the Diaconate, after that to the Priesthood. Here, again, as before, they were in practical agreement.

As to the "Roman Church," High and Low agreed in admitting her Churchhood—the word was wanted—and in rejecting her corruptions; they would have no communion with her in them; when she would cast them away and return to herself, they would gladly hold out to her the right hand of fellowship.

The last of the five points was "Confession and Absolution." So far from "most of them probably having never heard of either," they were in the habit, High and Low, whenever they met together for worship according to "The Order of Daily Morning (or Evening) Prayer," of joining in the one and, except in the absence of the priest, receiving the other; but they abhorred that delusion of the devil which, contrary to our Blessed Lord's own words, "Where two or three are met together in my name there am I in the midst of them," saw in the priest the vicar of an absent instead of the minister and mouth-piece of a present God, conveying, *as such mouth-piece*, and *only* as such, to those who with hearty repentance and true faith had made their confession, and only to those, "the absolution and remission of their sins;" the confession was not to the priest but to Almighty God, and Almighty God—not the priest, except as his mouth-piece,—pronounced them absolved;—as to private confession, they admitted it in the exceptional case where a communicant, following the course pointed out by S. Paul,

“Let a man examine himself, and so let him eat of that bread”—the Apostle called it bread *after* consecration—“and drink of that cup,”\*—the Apostle taught communion in both kinds—was unable “by this means” to “quiet his own conscience,” but required “further comfort or counsel;” but they rejected it as a rule, not merely because of the immoralities sometimes attendant on it, but because, followed as a habit, it weakened the feeling of direct, immediate accountability to God, and led him who followed it to seek to shoulder his individual, personal responsibility upon his spiritual director, contrary to those words of S. Paul to the Romans, “So then every one of us shall give account of himself to God,”†—and those other words of his to the Galatian Christians, “But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.”‡

He had, thus, taken up in detail every one of the five points of the merry Archdeacon’s *Report* of the Dean’s sermon, and had shown upon every one of them instead of the alleged triplicity a substantial practical unanimity: and he thought the merry Archdeacon himself would have to admit as much.

*Casula.* Not quite; if I had to place him among my *dramatis personæ*, I should call him Dean Plausible: but I doubt if his plausibility would stand the searching analysis of Dean Critical.

*Kayeo.* He himself had no such doubt. Many of the Dean’s observations would be solid, he said, if they were only true; as it was, they had not even the solidity of a stereoscopic image, which at least *looked* solid. His question, “Could any of his reverend friends undertake to inform him what *was* the authority of the Church of England,” was easily answered. It was an authority as different from that of the Church of Rome as Anglo-Saxon modes of

\* 1 Cor. xi. 28. † Rom. xiv. 12. ‡ Gal. vi. 4, 5.

thought were different from Romanic,—as the Common Law, which was the exponent of the one, was different from the Code, which was the exponent of the other; an authority over free hearts and minds—free with “the glorious liberty of the children of God”—and not over “hereditary bondmen;” an authority of rule, not of caprice; a legislative, a judicial, an executive authority; each having its distinct and separate depositary, Convocation, the Ecclesiastical Court, the Ordinary; each supreme in its own sphere, in all cases purely ecclesiastical.

*Casula.* He must have been thinking of the arrangements in the United States with which he is evidently more familiar than with those in England. He forgets that the Privy Council has jurisdiction in causes ecclesiastical, and that, too, on points not merely of discipline but of doctrine.

*Kayeo.* I called his attention to it. He said the civil courts, of which the Judicial Committee of the Privy Council was the highest, of course had jurisdiction in matters both of discipline and of doctrine so far as those matters bore on the temporalities of the Church; it was so in all countries, even in the United States, where the courts of the several States had the same jurisdiction, and exercised it, as more than one Roman Bishop could testify; if in any instance the Judicial Committee went beyond that, it only showed that to that extent the Church of England was enslaved to the State—a condition most undesirable, but in which she had the Church of France, of Italy, of Austria, to keep her company.

*Casula.* All that concerns the Church’s authority as a Ruler; but how about her authority as a Teacher? What did he say to that remark of the Dean’s about the Articles, that “while they said, ‘the Church *hath* authority,’ they at the same time enjoined the clergy not to believe a single word she taught them, unless they found their own interpretation of the Scriptures to agree with hers!”?

*Kayeo.* He said he did not wonder that the merry Archdeacon had put a note of admiration at the end of the remark, for certainly it was the silliest remark that any Critical or other Dean ever made. He would read me the Article referred to (*Art. XX.*) first in English and then in Latin, merely remarking that the two were of equal authority, the Latin being the original, and the English the Church's authoritative translation of it.

“The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and keeper of Holy Writ; yet as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.”\*

Two things entirely distinct in their nature were here attributed to the Church,—the “power to decree rites and ceremonies,” which was a legislative power,—and “authority in controversies of faith,” which was a judicial power; the limit to the one power was, that it (the Church) *ought* not (*debet*) to decree any rite or ceremony *against* (*adversus*) Holy Writ; to the other power, that it *ought* not to enforce any doctrine, *as of faith*, besides, *i. e.*, *beyond* (*præter*) the same Holy Writ. Now, on the first of these points, was there any difference between us? Would I say that the Church *ought* to decree any ceremony *contrary* to God's word written?

Certainly not, I said; but who was to judge whether a

\* Habet Ecclesia ritus sive cæremonias statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesiæ non licet quicquam instituere, quod verbo Dei scripto adversetur; nec unum scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

particular ceremony that might chance to be brought in question was, or was not, contrary to the written word?

The Church, he said, was to judge, *of course*, and not the individual; otherwise, there could be no Church. In like manner, the Church was to determine of this, that, or the other doctrine whether it was or was not *beyond* Holy Writ; there was not a syllable in the Article, from beginning to end, about the clergy not being required to believe a single word she taught them, unless they found it for themselves in Holy Scripture; she was not treating of their prerogatives and duties, but of her own; she was laying down the rule by which she *ought* to be guided in determining what was of the faith and what was not.

But suppose, I said, she did not do what she ought? where was the remedy? To me it seemed absurd to say that there was a limit to the Church's prerogative, and, in the same breath, to make her the judge of what that limit was, and when, in each particular case, it was reached.

He saw no absurdity in it, he said; if there was any, it was one in which the late Chief Justice of the United States—a dutiful son of the Roman Church—and his Associates on the Bench, in common with all judges of Anglo-Saxon law, everywhere, were very often involved. The Courts of England and the United States were accustomed to decide, first (if the question were raised) their own jurisdiction, and (that being affirmed) then, the validity of the law whose bindingness was in question—whether it was in accordance with the Constitution; and in doing all this, they never dreamed they were doing what was absurd. They saw no absurdity in claiming judicial authority—and that was what the Church of England, in her Twentieth Article, claimed in controversies of faith—and disclaiming, except in the sense of the Count De Maistre already referred to, judicial infallibility; least of all, the absurdity of saying virtually, in regard to the law, what the Dean represented the Church of England as saying in regard to the gospel.

"I *cannot* teach you, nevertheless obey," or, "I *can* teach you, nevertheless do *not* obey." Neither did they see any absurdity in admitting a limit to their authority as interpreters and expounders of the law, and yet claiming to determine for themselves what that limit was. Who else *should* determine it? As to the "rebuke of the Count De Maistre," of which the Dean "would remind the House," and "than which nothing, he conceived, was ever more conspicuously merited," to wit, that "In the very same moment, with the very same pen, with the same ink, and upon the same paper, the Church of England declares a dogma, and declares she has no right to declare it,"\* the "rebuke" might be "caustic," and it certainly was "ingenious;" he would be the last to detract from its merits on that score; for *inventive* ingenuity, he knew of nothing to compare with it in the whole range of fiction; Munchausen came nearest:

*Proximus huic, longo sed proximus intervallo.*

Had the Count but taken lessons in the principles of Anglo-Saxon jurisprudence from his co-religionist, the Chief Justice before-mentioned, he would have sought anywhere else than in the Twentieth Article of the Church of England for his palmary instance of "human inconsistency."

In taking leave of the Dean, whom he thought he had already pretty effectually disposed of, so far as his *interpretations* of the Articles were concerned, he wished to call my attention to two or three gross *misrepresentations* of them. Thus, "one of them," we were told by the veracious Dean, not only enjoined all Anglicans not to obey "the Church's authority," but even instructed them how to evade obedience by pleading "their own interpretation of the Bible," when he knew that there was not a syllable about "their own interpretation," or *any* private or individual interpretation, in the whole Thirty-nine; but that on the contrary, in every one of them *by implication*, and in at least half a dozen of

\* See Note A, 83.

them *expressly*, the Church put forth her own interpretation to the exclusion of any and all *opposing* private interpretations. Again, in the Twenty-first Article where the Church said of General Councils that "they may err, and *sometimes* have erred," the critical (!) Dean represented her as saying that they were "incurably addicted to erring;" and that, too, though he knew that she held as a matter of fact that the first six General Councils had not erred in matters of faith, and that even Calvin himself held the same of at least the first four.\* Once more; the Dean had not scrupled to affirm that "the preface"—so he termed it—"to the Articles"—meaning thereby His Majesty's Declaration, prefixed thereto—said that "no man should put *his own* sense or comment upon their meaning." Now there was nothing at all, in the passage here pretended to be quoted, about the articles in general, as represented by the Dean; its language was confined to one particular article—the only one, at that time, whose meaning was in dispute. The words were, "and shall not put his own sense or comment to be the meaning of the Article," viz., the Seventeenth—*Of Predestination and Election*—"but shall take it in the literal and grammatical sense." But even this the Church was not responsible for; for she had never given it her sanction. The Declaration was put forth, not with the assent of Convocation, but "with the advice of so many of our Bishops as might conveniently be called together."

So much for the Very Reverend confabulator's representations. After three such specimens of *criticism*, he might venture, perhaps, to put forward as a pious opinion, which the Pope was welcome, if he saw fit, to make into an article

\* Sic priscas illas synodos, ut Nicænam, Constantinopolitanam, Ephesinam primam, Chalcedonensem, ac similes, quæ confutandis erroribus habitæ sunt, libenter amplectimur, reveremurque ut sacrosanctas, quantum attinet ad fidei dogmata, nihil enim continent quam puram et nativam Scripturæ interpretationem quam sancti patres, spirituali prudentia, ad frangendos religionis hostes, qui tunc emerserant, accommodarunt.—*Inst.* IV. iv. 8.

of faith, that the Dean, or somebody else, was "incurably addicted" to lying.—I give you his very words; as they have not yet been made an article of faith, if you don't like them it is open to you to say so.

*Casula.* And will be, for some time: so I'll not interrupt the course of your narrative; especially as we are coming upon that pink and paragon of parsons the Rev. Lavender Kidds, and I am curious to learn what O'Kaye said of him.

*Kayeo.* He said he was a *rara avis*—a bird of rare *plumage*. He knew of one specimen—his memory went back to a past generation—Elder Shampoodle, who used to have his hair curled and frizzled by a barber, and then drive to meeting in a coach and two, bareheaded, that his locks might not get out of curl! He belonged to one of the largest denominations in the land, but sat very loosely upon it; he was, that was to say, a fast and a loose man, and he played fast and loose with the hearts of his hearers—of the better half of them. If there was a method in his madness, it was one that the Apostle would have classed among τὰς μεθοδείας τοῦ Διαβόλου.\* Of course, his "kids" were faultless, though their perfume might not have been so pronounced as that of one of the monks of Port Royal, whose "odor of sanctity," if he rightly remembered, was distinctly perceptible half a mile off. His face might have been none the worse if, instead of rasping his time, his temper, and his skin, every morning, he had been content to let nature have her way; but Apostolic men did not always now-a-days wear Apostolic beards. Even the "Prince of the Apostles," if the traditionary representations of him were to be trusted, had in this respect a most "corrupt following;" could he in prophetic vision have seen himself in the persons of his alleged successors of the present day "all shaven and shorn," he would have had serious doubts of his personal identity.

\* Eph. vi. 2.

But enough of the Shampoodles and the Kiddses; one popinjay did not make a school, any more than one swallow made a summer. Such extreme specimens were extremely rare. Even of those whose tendency was that way, the number was small; nineteen-twentieths of the professed ministers of Christ within the Establishment and outside of it, within the Anglican Communion in the United States and outside of that Communion, were earnest men; and even with the other twentieth included, Kidds, Shampoodle, and all, they had nothing to fear from a comparison with an equal number of the clergy of the Roman Communion in the most enlightened parts of Europe, to say nothing of the countries of Central and South America.

*Casula.* All which is as much as to say that there are black shepherds, as well as black sheep, in every flock—which is, no doubt, true enough. But what did he say of Kidds's theology?

*Kayeo.* Of his watchword, the "Bible, the whole Bible, and nothing but the Bible?"

*Casula.* Yes, and of Dean Blunt's commentary upon it—"my interpretation of the Bible, and not yours,"—what is commonly called Private Judgment?

*Kayeo.* He said it was truth, but not the whole truth; or rather, it was an exaggeration of a part of the truth, to the prejudice of another and equally important part. If Mr. Kidds went to one extreme, Dean Blunt went to another. The Dean's argument,—that "Bible Christianity was, of all fallacies the most transparent; the fallacy consisting in this, that no professedly Bible Christian ever really took the Bible for his authority; what he always took was his own interpretation of the Bible, that was, *himself*;" and that therefore "the Bible and self were synonymous terms in the mouth of the Bible Christian,"—was itself a transparent fallacy—so transparent that the wonder was that the Dean himself did not see through it. For, what was a man's self? Was it his intellect? Was it his will? Was it his emo-

tional nature? Was it not, rather, all three? And was not a man, therefore, often said to be at war with himself, because his judgment led him one way, and his feelings another? Or, if any one of the three might be more properly termed self than another, was it not the will rather than either of the other two? And did ever anybody hear of a man's putting a particular interpretation on a passage of Holy Writ because he *willed* to put that interpretation upon it?—in other words, of his thinking a passage had this or that meaning, because he *willed* to think it had? A man could no more have a particular opinion by *willing* to have it than he could, “by taking thought, add one cubit to his stature.” No doubt, a man's *wishes*, which were a very different thing from his *will*, sometimes influenced his convictions,—sometimes, but not always, or even generally; for in the first place, there were those—he had met with not a few of them in the course of his experience as a parish priest—whose convictions of the meaning of some passage of Holy Scripture ran counter to their wishes; and he had more than once been asked by such if the meaning that thus seemed to force itself upon them was really the meaning; and he had noticed—he could not help noticing—the shade of disappointment that flitted across their brow when he told them that it was,—that the language could by no possibility admit of any other. These were true Bible Christians; once satisfied of what the Bible decided on any point, they bowed to its decision as to that of a tribunal from which there was no appeal. So far, then, was the Bible in their case, from being self, it was an Absolute Authority over self.—Again; there was a class who claimed to be Bible Christians, but who rejected a part of what was commonly received as the Bible, the part thus rejected containing, even according to their own interpretation of it, doctrines which they did not and could not receive. Neither in their case, any more than in the other, was the Bible self, though with some of them, self might be the Bible. There was yet

another class of Bible Christians, larger than either of the other—in fact, embracing the great majority of all who went by the name; and to this class Mr. Kidds himself belonged. Yet, neither with this class, any more than with the other two, were the Bible and self synonymous terms. The interpretation they put upon Holy Scripture was not any individual, private interpretation of their own, but the traditional interpretation in which they had been trained. So far were their private fancies, feelings, wishes, from having fashioned that interpretation, they had themselves been fashioned upon it; and it was from the conformity *thence resulting* that the Dean had so superficially and illogically argued that self had originated the interpretation. The conclusion, like those of most of the Very Reverend Deans, Venerable Archdeacons, and Reverend Doctors and Proctors, was altogether too big for the premises.

No doubt Mr. Kidds was sincere in saying that “as long as they had the Word they wanted nothing else;” but he *had* something else, nevertheless, and he could not have got along without it, or something in its place. The influences under which he had grown up from infancy were none the less real for their being so subtle that he was unconscious of them; they surrounded him like the atmosphere, and, like it, they pressed upon him, without his feeling it, with the weight of several tons. It was necessarily so. No man could grow up uninfluenced by his religious surroundings. Men came to the interpretation of the Bible with an *inherited* tradition,—a tradition which they found it extremely hard to shake themselves entirely free from in after life, even when convinced that it was an erroneous one. Some came with the tradition of Luther; some with that of Calvin, or that of Zuingle; some with the more modern one of Pope Pius IV., supplemented on one point, and, perhaps, soon to be supplemented on another, by that of Pius IX.; some with that of Wesley. Other some, Greek and Anglican, were guided by an older tradition—a written tradition, not an

oral—going back, in *form* to the First Council of Constantinople, in *substance* to the Apostles' times—that pattern or model of sound words—that deposit, committed by S. Paul to the first Bishop of Ephesus, and by him, according to his instructions, handed on to his successors, as, for substance, by the other Bishops of the Apostolic Age to theirs, down to the Council of Nice, and thence on to that of Constantinople—the Creed of Christendom.

*Casula.* His Church has added to that Creed.

*Kayeo.* Yes, in the matter of the Procession of the Holy Ghost, as I reminded him. It was true, he said; but the addition, in its Anglican interpretation, was objected to by the Greeks, not as erroneous, but as unauthorized; and in this he agreed with them, as did also Pope Leo III.\*

*Casula.* What did he mean by representing the traditions embodied in the Creed of Pope Pius as more modern than those of Calvin and Luther? He must have known that they were, even then, of long standing.

*Kayeo.* It was as *authoritative* traditions, I suppose, that he termed them more modern; and, as such, they certainly are.

*Casula.* He derives the Creed from tradition—a written tradition, indeed, but handed down nevertheless, outside of the Bible, though alongside of it; whereas the Eighth Article derives it from the Bible.

*Kayeo.* That, he said, was a mistake; the Article said nothing about the source or the derivation of the Creed, but only that it might be “proved,” as, in every part and parcel, most undoubtedly it might, “by most certain warrants of Holy Scripture,” and that therefore it “ought thoroughly (*omnino*) to be received and believed.” But it did not follow that Holy Scripture was the *only* sufficient “warrant” for receiving and believing it. The works of creation were the heathen’s sufficient warrant for receiving and believing in One God, Almighty, Maker of Heaven and

\* See *infra*, p. 48.

Earth, and of All Things Visible and Invisible; for the invisible things of Him from the creation of the world were clearly seen, being understood by the things that were made, even His eternal power and Godhead; so that they were without excuse\* for not receiving thus much of the Creed notwithstanding they had no Bible to prove it by. The teaching of its mother or its godmother was the child's sufficient warrant for receiving it till he came to that age when by reason of use his senses were exercised to discern both good and evil.† The Church's teaching was her children's sufficient warrant for receiving it—he meant her grown-up children, her men and women—when, in the Providence of God,—and this was the case with the majority of them,—the Bible was inaccessible to them. For the Bible was given, not to supplant the Church in her office of Teacher, but to be a check, or counter-roll (control) upon her teaching. Hence the Apostles, who were certainly not less infallible than the Pope or the Roman Church, and even our Blessed Lord, who was Infallibility itself, constantly appealed to it.

S. Luke had set before us first (in his Gospel) the Master giving the example, and then (in the Acts) his Apostles following it: “He came to Nazareth, where he had been brought up; and *as his custom was*, he went into the synagogue on the Sabbath day, and stood up for to read.”‡ And, after reading, He proceeded to comment upon what he had read.

S. Paul, following the example thus set him, “came to Thessalonica, where was a synagogue of the Jews:” and, “*as his manner was*, went in unto them, and three Sabbath days *reasoned with them out of the Scriptures*,”§ but could make little impression on them. Going thence to Berea, he there again “went into the synagogue of the Jews,” and preached “the word of God.” “These were more noble than those in Thessalonica, in that they received the word

\* Rom. i. 20. † Heb. v. 14. ‡ S. Luke iv. 16. § Acts xvii. 1, 2.

with all readiness of mind, and searched the Scriptures daily whether those things were so." \*

The "Prince of the Apostles," too, followed the same example, appealing to Scripture in his discourse on the day of Pentecost; and in his Epistle to "them that had obtained like precious faith," he assured all Christians that they had a "more sure word of prophecy; *whereunto they did well to take heed*, as unto a *light* shining in a dark place;" † and in his other Epistle he gave the command, "If any man speak, let him speak as the oracles of God," ‡—in which he but echoed the teaching of the older dispensation, "To the Law, and to the testimony; if they speak not according to this word, it is because there is no light in them." §

To be sure, he warned those he was writing to, that in the Epistles of S. Paul were "some things hard to be understood, which they that were unlearned and unstable wrested, as they did also the other scriptures, unto their own destruction;" but this was only saying that the best things were liable to abuse—which who denied?—but that was no argument against their use. Besides, had he not declared to them, in the same breath, that one at least of those Epistles was written to them? and what was it written to them for, if they were not to read it, or to hear it read?

The fact was that nearly all the Epistles were addressed to some one or more Churches—not merely, or chiefly, to the clergy, but to the laity, the Christian men and women, high and low, rich and poor, one with another:

"Paul, a servant of Jesus Christ"—"To all that be in Rome, beloved of God, called to be saints"—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"—"Unto the church of God which is at Corinth, with all the saints which are in all Achaia"—"Unto the churches of Galatia"—"To the saints which are

\* Acts xvii. 10, 11. † 2 Pet. i. 19. ‡ 1 Pet. iv. 11. § Isa. viii. 20.

at Ephesus, and to the faithful in Christ Jesus"—"To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons"—"To the saints and faithful brethren in Christ which are at Colosse"—"Unto the Church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ:"—"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting:"—"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

In all but three of these the salutation was, expressly, and in those three, by implication, not to the corporate body of the Church, but to the individual members. What *right*, then, had the Church, or any portion of it, in its corporate capacity, to keep back any part of the precious deposit with which it had been put in trust—the inspired written tradition—from those to whom it was addressed? Was it not felony in a post-office clerk, the servant of an earthly monarch, to keep back a letter? and was it any less than felony in a servant—head, as he claimed of the other servants—not clerk, but Postmaster General—of the King of kings? Did not the Apostle expect *as a matter of course* that the Epistle to the Romans would be read among the Romans, the Epistles to the Corinthians among the Corinthians, the Epistle to the Ephesians among the Ephesians, &c., and was it not his *intention* that those epistles, as also all the others, should be read beyond their several immediate spheres? and did he not, therefore, taking the first for granted, in writing to the Colossian Christians, make provision for the second by charging them,\* "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle

\* Col. iv. 16.

from Laodicea"? And was not one of his epistles, in one of the passages already cited, expressly addressed not merely to the Corinthian Christians but to "*all that in every place call upon the name of Jesus Christ our Lord?*" Nay, did not the Apostle, in the very first epistle he ever wrote, as if in prophetic anticipation of what had since come to pass, say to the Thessalonian Christians, "I charge you (*ὀρκίζω*, I adjure you,) by the Lord that this epistle be read to all the brethren?"\* And if the Epistles, much more the Gospels, and the Acts of the Apostles, which were less "hard to be understood." And as to the Old Testament, did not the Apostle say to the Romans, in express reference to it, "*Whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope?*"† And did he not commend S. Timothy in that "from a child he had known the holy scriptures which were able to make him wise unto salvation through faith which is in Christ Jesus?"‡ Really, it was to him simply astounding that a Church that claimed to be the mother and mistress of all Churches, should thus go in the very teeth of the teaching of an apostle whom she claimed as one of her founders.

*Casula.* There is no occasion for his astoundment. The Church is but discharging her function of "steward of the manifold grace of God;" giving milk to babes, and reserving "strong meat" for "them that are of full age."

*Kayeo.* I suggested as much, but he said, That did not meet the question fairly and squarely. What he objected to in the Church of Rome was not that she gave milk to babes but that it was not the "milk of the word" that she gave to them—at any rate, not the "*sincere*§ milk of the word," and that, in consequence, they did not "grow thereby,"|| but were kept in perpetual minority, and that minor-

\* 1 Thes. v. 27.

† Rom. xv. 4.

‡ 2 Tim. iii. 15.

§ *Sine cera*, without wax; originally applied to pure honey, and afterwards to any unadulterated substance.

|| 1 Pet. ii. 2.

ity made the pretext for the perpetual withholding of strong meat from them. That was not the stewardship of the Apostle. S. Luke had informed us of the object with which his gospel and, by parity of reasoning, the other gospels, had been written, to wit, that Theophilus, and, in him, all *theophili*—friends of God—might know the certainty of those things wherein they had been *catechized* (κατηχήθης). The Bible was for Christian not heathen men. The office of the Catechism was to prepare the way for the Bible, not to take the place of it. “Whom should he teach knowledge? and whom should he make to understand doctrine? them that were weaned from the milk, and drawn from the breasts.”\* What the Apostle had said of the man and the woman,† might with equal propriety be said of the Bible and the Church. Neither was the Church without the Bible, neither the Bible without the Church. Each was the complement of the other; intended to be so by the divine author of both: and what God had joined together let not man put asunder.

*Casula.* So he would put the Bible into the hands of the “unlearned and unstable,” in the face of the declaration of S. Peter that they will pervert the hard places to their own destruction,—in the face of Dean Primitive’s long list of such perversions?

*Kayeo.* Not at all. He would have all, he said, so trained by the Church, through her appointed agencies, the ministry, the sponsorship, the family, from the beginning, that when they had grown up there should be no “unlearned and unstable” ones among them: that they should all have been brought, to use the language of the Ordinal,‡ “unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there should be no place left among them, either for error in religion, or for viciousness in life.”

\* Isai. xxviii. 9.

† 1 Cor. xi. 11.

‡ Form and Manner of Ordering Priests.

As to the "long list of perversions," they were the Dean's own, and he must be very "primitive" upon whom they could be palmed off. Take the three "examples" with which it wound up. "Each," we were told, though there was hardly occasion for telling us, "was unique of its kind: There was the example dogmatic; the example critical. and the example evasive." To begin with the latter:

"At an Archidiaconal meeting in a small town in Wiltshire," on "a Friday," the "discussion at dinner," the entertainment being "both ample and succulent, including a haunch of venison, to which all had done justice" most *scrupulously*, "turned," very naturally, "upon fasting;" whereupon "an incumbent of the school of Mr. Kidds, hard pressed by various texts, and especially by the express words of S. Paul, from which there was no escape" did nevertheless escape by affirming that "Paul was a young man when he enjoined fasting, and probably became more scriptural afterwards."

That was the (theoretical) example evasive. He would match it with a practical one. When he was a resident of Richmond, Virginia, twenty-six years ago, an acquaintance of his, from whom he had the statement, was invited with a few others to dine, on a week-day in Lent, with the then Roman Bishop of that Diocese, and finding the dinner "both ample" and savory, if not "succulent," including fish stewed in claret, fell to, and like the Wiltshire clergy, did justice to it,—out of compliment, of course, to his host; at the same time remarking, "Bishop, this may be a fast to you, but to me it is as good as a feast."

*Casula.* That is a *pretty* story.

*Kayeo.* So is the other.

*Casula.* That may be. But evidently he was quizzing you.

*Kayeo.* No! He said he would be qualified to it,\* which

Father Kayeo, it will be seen, sometimes makes use of provincialisms in such cases, the *verbal* accuracy of what he reports, is not to be inferred. When one is in Rome, one is very apt "to do as Romans do."

is more than Dean Primitive would to *his*, I am thinking. But I have not yet got through with the Wiltshire meeting. It reminded him, he said, of yet another meeting,—a “ministers’ meeting,” as it was called,—in Danvers, Massachusetts, some two hundred years ago, where venison was likewise on the bill of fare. Grace had just been said, and the host was beginning to carve, when one of the guests, remarking on the fine appearance of the haunch, asked where it had been obtained? The host replied that it was a present from a friendly Indian; to which Pomp Shorter, the black waiter, added—what his master was not aware of—that it was killed “last Sabbath” by the Indian himself. Here was a dilemma. Was it lawful to eat meat that had been killed on the Sabbath? It was a knotty point; but your Puritan, like your Jesuit, was a skilful casuist: so they were not long in coming to the conclusion that the meat might be eaten, *since grace had been said over it*, but that the Indian should be flogged for killing it on the Sabbath.

*Casula.* A very sage conclusion.

*Kayeo.* So much for the “Example *evasive*.”—Next came the “example *critical*,” the substance of which was that at “a parish meeting in the north of England, presided over by a clergyman of great repute,” the question of “controversy” coming up, one clergyman “strongly objected” to it, on the ground that it “quenched charity and led to no practical result;” whereupon another loudly declared himself in favor of controversy as productive of a clear understanding of gospel truth; “for did not Paul say, that ‘*without* controversy, great is the mystery of godliness,’ and could he more clearly imply that *with* controversy all the mystery vanishes?”

This reminded him of the hard-shell Baptist preacher whom he had read of, or dreamed of, who argued from the “*divers washings*” (literally, “baptisms”) spoken of by the Apostle,\* that a man must “dive,” i. e., “be im-

\* Heb. ix. 10.

mersed," to be baptized. He rather thought that in both cases, so far as interpretation was concerned, nobody was hurt.

*Casula.* Now we come to the "example *dogmatic.*"\*

*Kayeo.* That, he said, brought to his remembrance a "controversy" between a priest of the Church of Rome and a priest of the Church of America—scene, the Infirmary in Lombard Street, Baltimore—time, a little more than twenty years ago. The American priest had been, like *Simon's wife's* mother, "sick of a fever,"† but was, at the time referred to, convalescent. The Roman priest, visiting the Infirmary to minister to some parishioners, and learning who he was, made his acquaintance, in the hope of converting him. The consequence was several interviews, in one of which the subject of Transubstantiation came up. The Roman priest began by remarking that the words, *This is my body*, like all the words of Holy Scripture, were to be interpreted literally. Oh, said the other, you couldn't teach him anything on that point; he understood all about that. "*Literally?*" Of course, they were to be interpreted *literally*; how else *should* they be interpreted? What was language given for if it *wasn't* to be interpreted literally? how, on any other hypothesis, was a plain man to get at its meaning? Of course it was to be interpreted *literally*. Our Lord understood this, and he worded his declarations accordingly. When He said, *I am the Door*, He meant that He *was* a *real* door, just like the one which he (the Roman priest) had just come in at—which had swung on its hinges to admit him; no difference between them; none whatever. When He said, *I am the Way*, He meant that he *was* a *real* way, such as carriages were driven on, and heavy loads

\*"The Twenty-eighth Article pronounced that the Catholic (!) doctrine of the Sacrament of the Altar is 'repugnant to the plain words of Scripture.' Now the plain words were: 'This *is* my body.' Consequently, when our Lord said: 'This *is* my body,' the plain meaning of His words was: 'This is *not* my body.'"—*Comedy*, p. 32.

† St. Mat., viii., 14; St. Mark, i. 30; St. Luke, iv. 38.

drawn over ; no doubt of it ; none in the least. When He said, *I am the Vine*, He meant that He *was* a *real* vine, such as grows in the woods, and the fields, and bears grapes ; nothing could be plainer, to a plain comprehension. And when He said to Peter, *Get thee behind me, Satan*, He meant that Peter *was* the *Devil*, and that *the Pope was his successor*.

*Casula*. A plague on the fellow ! If he goes on in that way, he'll turn the whole Comedy into a Farce.

*Kayeo*. That is what he is after, and he seems in a fair way to do it.

*Casula*. Still, he has not answered the *argument* of the "example dogmatic."

*Kayeo*. He said he saw no argument in it, but a transparent fallacy ; so transparent that if he didn't wonder that the Dean did *not* see through it, it was because he had no doubt whatever that he *did* see through it, but thought the groundlings wouldn't. They must be very low groundlings if they didn't. I agree with him on that point, and as you are no groundling, I am sure that you see through it ; if you don't I'll furnish you with a pair of spectacles.

If you were to say, The doctrine of Universal Salvation is "repugnant to the plain words of Scripture," and a Universalist were to add, "Now the plain words are, *As in Adam all die, even so in Christ shall all be made alive*,"—thinking thereby to convict you of absurdity—would you not say to him, You numskull !\* Haven't you sense enough to see your own nonsense ? Must a doctrine, to be repugnant to the plain words of Scripture, be repugnant to *all* the plain words of it. If I say of a certain flower, it is offensive to me—meaning that its odor offends my nostrils—and, on another occasion, still speaking of the same flower, it is charming—meaning that its beauty charms my eye—do I thereby say that it is *not* offensive to me ?

Such would be your answer to the supposed "example

\* Father K., not being a Jesuit, can't stand such logic, any more than Pascal could stand the *pouvoir prochain* of The Company.

*dogmatic*" of the Universalist; such is my answer to the "example *dogmatic*" of the Dean, which hasn't half the plausibility of the other. Really, it makes me feel cheap to answer it. I am ashamed of such logic, and of you for even *reporting* it. Shakespeare, it is true, sometimes introduces a fool into his Comedies, but never *such* a fool. It only shows that you are *not* Shakespeare.

*Casula*. I don't claim to be; Shakesides is all I aspire to.

*Kayeo*. To shake the sides of fools, is "no great shakes," to my thinking. Enough of the Dean, and his logic. To come back to O'Kaye.

Dr. Candour, he said, claimed a passing notice. He objected to the taking of the Councils and the Fathers as *helps* to the interpretation of Holy Scripture—and it was *only* as *helps* that they could be legitimately taken—that the "*private* reading"—that was, the individual's own reading (or interpretation), in distinction from the Church's reading,—“of the records of the early Church” was “the same in principle” with the "*private* reading of the Bible; with this advantage to the latter, that every one can read the Bible who can read at all, but not one person in a million can read the Councils or the Fathers.” If those who could read the Bible could not, in the same way—to wit, in a translation—read the Fathers, it must be because they were so voluminous and expensive. But this objection did not apply to the “Apostolic Fathers,” all of whose writings might be comprised in half a dozen volumes of the size and style of the *Comedy of Convocation, People's Edition, Price 25 Cents*.

Mr. Lawrence Kehoe, General Agent of *The Catholic Publication Society*, had come out, in the fly-sheet of the January number of *The Catholic World*, with a “Bulletin,” in which, among other things, he said, “It is our intention, therefore, to issue editions, printed from new type, on good paper, done up in paper covers, of all our own publications,

and to place them at a price cheap enough to make it an object for the reverend clergy, religious societies, and the laity to purchase them in quantities for distribution.

“The success of this experiment will depend on the sympathy and cordial coöperation of all Catholics. We are gratified in being able to state that our former appeals of this kind, with reference to ‘The Comedy of Convocation’ and ‘Gropings after Truth,’ have been generously responded to; and if the present one is met in the same spirit, we pledge ourselves that the complaint hitherto made about the cost of Catholic books shall not be heard again.”

Mr. Kehoe was evidently desirous of doing good. Let him come out, then, with a “People’s Edition” of the Apostolic Fathers, Ignatius, and Justin, and *Pope* Clement, and the rest. There could be no risk in undertaking it. All good Catholics would rather read the Epistle of a Pope whose name was in the book of life,\* than the Comedy of an excommunicated heretic, a member of the Convocation of Canterbury.

And what a treat was in store for them. It made his mouth water to think of it. They could find all about Purgatory, and Transubstantiation, and the Immaculate Conception, and Devotions to the Blessed Virgin and the Saints—*Private*, of course, in the case of the latter, for they were as yet only Beatified; they must wait two hundred years, and then be Canonized, before *Public* Devotions could be addressed to them; and the Church, too, must wait all that time, before her Public Devotions could be complete: the Blessed Virgin, by a happy *Assumption*, was saved that long waiting. All this they would find in those Early Fathers for they were Catholics, and the “Catholic” Church never changed (except, of course, in the number of her objects of Devotion, which was ever increasing). Besides, they lived in the Martyr Age of the Church, before Devotion to the Virgin and the Saints had grown cold.

\* Phil., iv. 3.

Hence the frequency of their allusions to it; out of the abundance of the heart the mouth spake. No wonder the Anglican Doctor disliked them, and especially the “*private reading*” of them. He seemed to have a special grudge against that word “*private*,” for he had emphasized it repeatedly. Yet it was a good word, though it was sometimes found in bad company. Private *opinion*, taken up at random without investigation, was the right of no one; but private *judgment*, formed with the help of all the means within reach for arriving at a correct conclusion, was not only the right but the duty of every one. The *Catholic Publication Society* appealed to it, *in the broadest sense*, in sending forth a “*People’s Edition*” of the *Comedy*; that was, if they meant it for argument: and if they did not, they appealed to private prejudice— a proceeding which was anything but commendable. Nay the Church of Rome herself, in one of her most solemn Offices—that of the Consecration of a Bishop—appealed to private judgment: “Do you believe, *according to your intelligence and the capacity of your perceptive faculty (or, thinking faculty)*, the Holy Trinity,” &c.,\* was the question she put to the Bishop elect, before the laying on of hands; certainly, there was nothing that went beyond that in the English Ordinal.

Furthermore, every convert that had gone over to her in England, and in the United States, had gone over as the result of his private judgment or private want of judgment. Dr. Candour had assured us that “it was a fact that many Anglicans, like Dr. Ives, an American Bishop, were converted to the Roman Church, chiefly by the study of the Fathers and the Councils. These converts argued that the ancient writers required a living interpreter equally with Holy writ.

They *argued*, did they? What right had they to argue?

\* “Credis, secundum intelligentiam, et capacitatem sensus tui, sanctam Trinitatem, Patrem, et Filium, et Spiritum Sanctum,” &c.—*Pontificale Romanum*, p. 89. *Mechlin*, 1845.

What was arguing but private judgment? And then the funny way the Fathers converted them!—not by teaching them that the Roman Church was the true Church, but by *teaching* them—nothing; whence they drew the inference that the Fathers couldn't be understood without "a living interpreter,"\* meaning, thereby, a living *dogmatizer*. They couldn't understand the Fathers, so they came to the conclusion that nobody else could: certainly, a very modest conclusion on their part.

*Casula*. He is right about its being private judgment that brings us converts, but that is no recommendation of it; for it works both ways, and the Church loses more members than she gains by it.

*Kayeo*. I am afraid that is so.† But it is time that we come to the "Professor of Theology."

*Casula*. Yes! Let us hear what O'Kaye said of *him*.

*Kayeo*. He said that many of his points were but repetitions and enlargements of those of the preceding speakers, and need not be again considered; but there were two or three that required touching on. The "Puseyite" motto, we were told, was "L'Eglise, c'est *moi*," the "Catholic," on the other hand, "L'Eglise, c'est *nous*." The "Frenchman" who said that, and, evidently thought he said a very smart thing, would very likely have to unsay it after the

\* Wherein is a living interpreter better than a dead one, unless you can consult him, either personally or by letter, when you are in doubt about the meaning of your author? And if all the readers of the Fathers consult the Pope or his "Professor of Theology," or "Professor of History" (whichever of them is the interpreter), whenever they are in doubt, how is he to attend to them? not to say that they ought to consult him even when they are not in doubt; for their not being in doubt doesn't prove that they are right. In this respect, the interpreter who lives only in his works has the advantage over the other, in that, if, as is usually the case, his comment accompanies the text of his author, the reader of the one is apt to read the other also, and to find thereby, not unfrequently, that where he had thought he understood the text he had in fact misunderstood it.

† See Note C.

Œcumenical Council next December, and say, in place of it, L'Eglise, c'est *le Pape*.

*Casula*. I hope so.

*Kayeo*. I don't. It is hard enough to explain the "New Dogma," of 1854, and more than one of the eleven Older ones of 1564, without having *another* new one to bother us.

The next point of the Professor of Theology was, that "but for the assiduous care with which, through more than a thousand years, the Roman Church preserved and multiplied the manuscripts of Holy Writ, neither he (Mr. Kidds) nor any other Protestant could have known that there had ever been a Bible at all!" As if there were no Greek Church! As if the greater number of the most valuable manuscripts of the Original Text (to say nothing of the Ancient Versions) had not come to us from the East, *since* the Reformation! As though the Jews had not, with far more "assiduous care," "preserved and multiplied" the manuscripts of the Old Testament! In truth, had it depended on the Roman Church *alone*, it was, to say the least, doubtful if there would have been, at the Reformation, a single Greek or Hebrew copy in existence. For had she not constituted the Latin vulgate the standard of appeal,\* and were not the Douay and the Rheinish versions made from it? Of what use, then, on her theory, could the Original Text be, but to convict her *standard* of numerous inaccuracies, and thereby give aid and comfort to the heretics?

The next point was the Professor's reply to the charge of Mr. Kidds that "the Roman Church forbade the Bible to the people;" to wit, that she did "just the contrary. She *compelled* the people to hear the Gospels and Epistles read from the pulpit every Sunday morning." Yes! in Latin! They might as well be read in Grebo, so far as nine-tenths of the hearers were concerned. Really he knew not which to admire most, the cool assurance of the Professor, or the candor of the Count De Maistre, who said, "As to the peo-

\* See Note D.

ple, if they didn't understand the words, so much the better. Respect gained by it, and intelligence lost nothing. He who didn't understand at all, understood better than he who understood wrong."\*

*Casula.* *Vive De Maistre!*

*Kayeo.* For my part, I prefer S. Paul, who says, "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." And then, as if with the "Savoyard sophist" in his eye, immediately adds, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."† But to return to the Professor.

"Was Mr. Kidds ignorant that Roman Catholics confidently quoted the Bible, from Genesis to Revelations, against Protestant doctrines? Did he know that Cardinal Bellarmine quoted more than fifty texts in proof of Purgatory?" How could he, seeing the number the Cardinal quoted was *exactly twenty-one*—neither more nor less?—"and that others quoted more than a hundred in defence of their confidence in the Blessed Virgin?" As the Professor hadn't condescended to tell us who those "others" were, there was no means of verifying his statement; if he had exaggerated in the same proportion as in the other instance, the number was just forty-two. Probably these were as convincing as the twenty-one of the Cardinal, of which latter only one—that about being saved so as by fire—was even plausible; and that one S. Chrysostom (whose mother tongue was Greek) interpreted‡ as teaching everlasting punishment: while their works should be consumed, they should be always burning—*preserved* in the fire, or by the fire, from being burned *up*. Evidently S. Chrysostom saw no Purgatory in it.

For the rest, he would cite the first three, in the order of

\* See Note A, 42. † 1 Cor. xiv. 18-20. ‡ Homily on 1 Cor. iii. 15.

their occurrence in the Old Testament, and from them, all might be judged of; it would be enough to give chapter and verse for the remaining seventeen.

“They took their bones and buried them under a tree at Jabesh, and fasted seven days.” This fasting, according to the Cardinal, was for the souls of Saul and Jonathan!

“O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.” “Wrath” meant hell; “hot displeasure,” purgatory.

“We went through fire, and through water”—through purgatory, and through baptism—“but thou broughtest us out into a wealthy place.”\*

To return again to the Professor :

“Was anything more plain to the Papist than the declaration to Peter: ‘Upon *this* rock I will build my church?’” The Emperor Rudolph was a “Papist,” yet according to the inscription on his diadem, as interpreted by the Count De Maistre, also a “Papist,” the Rock was Christ.† “Was anything less ambiguous to him than the words: ‘This *is* my body?’ Anything more decisive than the announcement: ‘It is a wholesome and holy thought to pray for the dead?’ [ARCHDEACON JOLLY here observed to a neighbor, that the Church of England, as a quiet way of getting rid of this ‘unscriptural’ text, ordered it to be left out, when it occurred in the Lesson for the day!]”

The archdeacon must have been *particularly* “jolly” when he made that “observation,” for it was an unmitigated WHOPPER. The passage referred to was 2 Maccabees xii. 45, and in the whole Calendar of the Church of England, although there were Lessons from Tobit, and Judith, and Wisdom, and Ecclesiasticus, and Baruch, and Susannah, and even Bel and the Dragon, there was not a single

\* 1 Sam. xxxi. 13; Ps. xxxviii. 1, lxvi. 12; Isai. iv. 4, ix. 18; Mic. vii. 8, 9; Zech. ix. 11; Mal. iii. 3; Tobit iv. 17; 2 Maccabees xii. 394-5; Matt. v. 22, v. 25, 26, xii. 32; Luke xvi. 9, xxiii. 42; Acts ii. 24; 1 Cor. iii. 12-15, xv. 29; Phil. ii. 10; 2 Tim. i. 16, 18; Rev. v. 3. † See Note A, 50.

Lesson, or part of a Lesson, from either of the Books of the Maccabees.

*Casula.* That can't be so.

*Kayeo.* It *is* so, for I have examined the whole Calendar from beginning to end, and there is not the shadow of a foundation for the archdeacon's observation; it is a wanton and deliberate FALSIFICATION, and if, when it is brought to their notice, as O'Kaye said it should be at once, Mr. Lawrence Kehoe and the Catholic Publication Society do not apologize for it *publicly*, and suppress it in all future issues, they will make themselves wanton and deliberate falsifiers. Even as it is, if the charge were against an individual, they would be liable in heavy damages for slander.

*Casula.* You are getting warm about it.

*Kayeo.* Is there not a cause? That the whole work should have suspicion cast upon it by so gross and wanton a fabrication! And that, though the most glaring, is not the only, false assertion, as O'Kaye was careful to remind me, in citing the words of the Professor, "Instead of one Infallible Pope,—who at least was never known to reverse the dogmatical decisions of those who had gone before him," and adding that, for brazen impudence, it would be hard to find their parallel; for who did not know that Leo II., by his official confirmation of the Decrees of the Sixth General Council, "reversed" *ex cathedrâ* the "dogmatical decision" of "Honorius the Heretic"—so the Council called him—in behalf of Monothelism. The Count De Maistre and his confreres might wriggle and squirm\* till doomsday, but there was the fact, and there it would remain; for though

\* See a specimen of the Count's wriggling, Note A, 30-34. Those who would see the *proof* that the decision of Honorius was a "dogmatical" one will find it in a pamphlet by P. Le Page Renouf, a writer of the Roman Church, published in London, last year, under the title of *The Condemnation of Pope Honorius*, and with the motto, 'Ανάθεμα Ὁνωρίῳ Αἰρετικῷ. In fact, the Count himself, in another part of his book, yields the whole claim, by admitting that both Liberius and Honorius, though pure in morals, have need of apology on the score of *dogma*.—See Note A, 85.

they might strike it out of the Breviary,\* they could not strike it out of history. But, not to speak of Liberius, who was claimed to have subscribed to Arianism under duress,† though the Breviary charged him with *consenting* to it,‡ the “decision” of Leo III.—verily there was more than one “Lion in the way” of the pretensions of modern Rome—*against* the addition of the *filioque* to the Creed (which was shown to be a “dogmatical decision” by his following it up with causing the Creed in its Constantinopolitan form, without the *filioque*, to be engraved in Greek and Latin on two plates of silver, and set up in the Church, as a security against alteration), was afterwards “reversed,” and that reversal had been kept to by all the popes now for more than three-quarters of a millennium, Pius IV. having, in 1564, “dogmatically” and categorically sanctioned the innovation, by imposing it *as part of the old Creed*, along with his eleven new Articles, upon all the “beneficed Clergy of the Roman Church.”

*Casula.* That is a long-winded sentence.

*Kayeo.* It has taken the wind out of your sails.

The next, and only remaining, point made by the Professor was the difference of opinion existing in the Church of England, and tolerated by the Church, or at least by the Privy Council. The distinction was well taken, as the case of Colenso showed, whose condemnation had been pro-

\* “Till the 17th century the Roman Breviary spoke of the confirmation by Pope Leo II. of the holy Sixth Synod ‘in which were condemned Cyrus, Sergius, Honorius, Pyrrhus, Paul and Peter, *qui unam voluntatem et operationem in Domino Jesu Christo dixerunt vel predicaverunt.*’ [Who maintained that there was but one will and operation in our Lord Jesus Christ.] The name of Honorius is no longer to be found in the Breviary; the other names are still retained.”—*Renouf, Condem. of Honorius, p. 6.*

† See Note E; also Note A, 30.

‡ “The Martyrology of Ado (14 Aug.) speaks of St. Eusebius, ‘qui præsentè Constantio, cum fidem Catholicam constantissime defenderet et Liberium Papam doleret *Arianæ* perfidiæ consensisse,’ &c. These words occur in other mediæval martyrologies, and they were formerly in the Roman Breviary, from which they were only struck out in the sixteenth century.”—*Renouf, p. 44, Note.*

nounced by the Church in no doubtful tones, her sentence having gone forth, *His bishoprick let another take*. But here the Privy Council had stepped in and said, *The TEMPORALITIES of that bishoprick let NOT another take*. In this there was no trespassing on the *province* of the Church: it was clearly a case for the State to decide, notwithstanding points of doctrine or discipline were *incidentally* involved; just as they were in the cases between the two wings of the Congregationalists decided by the Courts in Massachusetts forty years ago; just as they were in the case between Bishop McQuaid and certain laymen of his diocese,\* decided but the other day, and decided against the Bishop.† In none of those cases could exception be legitimately taken to the jurisdiction, whatever might be thought of the character of the decision in any or all of them.

*Casula*. There is no doctrine involved in the decision against the Bishop.

*Kayeo*. That might be, he said, or it might not be: it mattered not to the argument. The trouble grew out of the attempted removal of the pastor by the bishop: for aught that appeared in the reports that he had seen in the papers, it might have been for heresy; and it was equally true that it might have been for something else: it made no difference; the jurisdiction attached in the one case as undoubt-

\* "A scene occurred in a Roman Catholic Church at Auburn, N. Y., on the 21st. The Bishop having removed the old pastor and appointed a new one in his place, the congregation refused to allow him to officiate. Some of the most prominent members led him from the altar out of Church, and compelled the Bishop to follow him. The affair is not likely to end without further trouble."—*Round Table*, Feb. 27.

† Telegraphic Despatch to the Associated Press:

"THE AUBURN CHURCH DIFFCULTY.—*Auburn, N. Y.*, February 25.—The trial of several leading members of the Catholic Church of the Holy Family, for disturbing divine worship on Sunday last, resulted in their acquittal, the jury being out but a few moments.

"The complaint was made by Bishop McQuaid and Rev. M. Kavanaugh, ejected from the Church on Sunday morning, the congregation refusing to listen to them."

edly as in the other. The Count De Maistre, speaking of the Greek Emperors lording it over the Popes, had said that the Church ought not to refuse to an obstinate civil sovereignty anything that produced only inconveniences.\* Now deprivation of temporalities was only "an inconvenience," though sometimes a very grave one. If in any instance the Privy Council had meddled with spiritualities except as they involved temporalities, it had, so far, enslaved the Church to the State; but, as the Count had said in another place, "Among Catholics even, had we not seen the Gallican Church humiliated, fettered, enslaved by high magistracies?"† The Count's remedy—enslavement to the Pope—was worse than the disease; for the State *did* set some limits to its encroachments in spirituals, but the Pope set none to his.

*Casula.* But the charge is that the Church herself, even when not hampered by the State, tolerates differences on points of doctrine.

*Kayeo.* Yes, he said, the Church of England tolerated differences of *opinion* on points of doctrine, and so did the Church of Rome. As Ffoulkes, one of their own writers, said, "Even the decisions of the Council of Trent failed to put down controversy upon points of detail which it had left open—no less than the Confession of Augsburg. There were Molinists and Jansenists, Gallicans and Ultramontanes, amongst Catholics: to be set against Arminians and Contra-Reonstrants, Puritans and High Churchmen amongst Protestants."‡

*Casula.* But those differences were not on matters of faith.

*Kayeo.* They bore on matters of faith. The controversy between the Molinists and the Jansenists *involved* differences of *opinion* on the effects of baptismal grace as great, to say the least, as those of High Churchmen and Low Church-

\* Note A, 43. † Note A, 44. ‡ Christendom's Divisions, p. 171.

men. That between the Franciscans and the Dominicans was on a subject that had in our own day been made an article of faith; and that between the Ultramontanes and the Gallicans was expected to be brought to an issue in the coming Œcumenical Council. Fortunately, the result, if no accident happened to the Atlantic Telegraph, could be promulgated nearly simultaneously throughout Christendom. In 1854 it was not so: the decree that went forth on the eighth of December, was over three weeks in crossing the water; the consequence was, the members of the Roman Communion in the United States actually kept their Christmas without knowing what the Faith was!

One word more, and he would have done with the Professor. The picture of Dr. Pusey and Mr. Jowett, Brother Ignatius and Mr. Bellew, Archdeacon Denison and Dr. M'Neile, was evidently drawn in convenient obliviousness of the old adage about people in glass houses. Let any one who doubted its applicability in the present instance turn to Mr. Ffoulkes's work already referred to—it was advertised on the cover of the "Comedy" as a "Catholic Book"—and read pages 231–233. He would cite a single sentence:

"As if the persecution of all orders by the State was not bitter enough, one order attacked another with such virulence, that upon one occasion the writings of Father Baker, one of the most spiritual of all the converts of that date, were proscribed, as containing 'poisonous and diabolical doctrine.'"

Really, he must say such imputations were very unseemly in the members of an infallible Church with an infallible earthly Head. When the Church of England claimed to come within that category, he would answer for her, she would authenticate the claim by securing a mechanical harmony of opinion, or rather, *non-opinion*, among her members;—the only harmony infallibility of the Roman type *could* secure, as was proved by the late troubles of Bishop McQuaid: the Holy Family—that was the name of the

Auburn Church—could be made a “Happy Family” not even as Barnum’s was—by the fear-inspired repression of instinctive antipathies. “Every kind of beasts, and of birds, and of serpents, and of things in the sea, was tamed, and had been tamed of mankind; but the tongue could no man tame,”\*—not even an infallible Pope, with an infallible Church behind him.

But enough of the Professor.

Dr. Easy came next, and he was easily disposed of. His office of Prolocutor—for he seemed to have taken the office upon him, to the prejudice of the real incumbent—led him occasionally “to submit,” as Father Weninger said† of S. James at the Council of Jerusalem (Acts xv. 13–21), “some disciplinary remarks.” Anything in them in the way of argument had been anticipated by the other speakers. His Easiness, therefore, need not be disturbed. *Requiescat in pace!*

*Casula.* O’Kaye evidently knows who need attending to and who do not.

*Kayeo.* The next in order was Archdeacon Jolly’s proposition to change the answer to the question in the Catechism, “How many sacraments are there?” from “Two only, as generally necessary to salvation” to “Two only, as *formerly* necessary to salvation, but one of them not so necessary now as it used to be;” and Dean Blunt’s amendment to the proposition, “Two only, as equally *unnecessary* to salvation, but baptism to be viewed as rather an impediment to salvation than otherwise.” He would propose a substitute for both the amendment and the original proposition, so as to adapt the answer to the *use* of Rome: *How many sacraments are there? Four-and-a-half only, as generally necessary to salvation; the other half “formerly” in much esteem, but “not so necessary now as it used to be.”*‡ *Besides these, one*

\* S. James iii. 7, 8.

† See Note F., 1.

‡ Cardinal Bona acknowledges that “always, everywhere, from the very first foundation of the Church to the 12th century, the faithful always com-

other\* necessary to a part of mankind for the salvation of the rest, and one† not necessary at all, but decidedly “an impediment to salvation;” for which reason, the Clergy, who had so many other impediments, might not receive it, but only give it to the laity, who having so few impediments in comparison with the Clergy, could afford to run the risk of this additional one. But whether the Clergy could afford to be thus accessories before the fact, was somewhat questionable.” “Thou shalt not put a stumbling block before the blind.” “Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.”‡

*Casula.* When he talks of *half* a sacrament, he forgets the declaration of the Creed of Pope Pius that “under either kind alone, Christ is received whole and entire, and a true sacrament.”

*Kayeo.* No! he does not forget it; but he remembers the declaration immediately preceding it in the same article of the Creed, that “a conversion is made of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood,” and he sees, as a man of sense, that if *the whole* substance of the bread is converted into the Body, no part of it can possibly be converted into the Blood. Hence he very properly takes the declaration you cite, in a pickwickian sense.§

*Casula.* The answer cited from the Anglican Catechism represents the two sacraments of the Church of England as only *generally* necessary to salvation. It follows that she does not hold them to be *absolutely* necessary.

municated under the species of bread and wine:” and that “at the beginning of that century the partaking of the cup began gradually to go out of use.” “Semper-enim et ubique, ab ecclesiæ primordiis usque ad sæculum duodecimum, sub specie panis et vini communicarunt fideles: cœpit-que paulatim ejus sæculi initio usus calicis obsolescere.”—Bona, Rev. Liturg. L. ii., c. 18, n. 1. See Bingham, *Antiq.* xv. V. 1.—The disuse was first decreed by the Council of Constance, June 14, 1415.

\* Orders.

† Matrimony.

‡ Lev. xix. 14, 17.

§ It will be observed that Father Kayeo here speaks against his own Church. In this he but follows the example of the merry Comedians. *Evil communications corrupt good manners.*

*Kayeo.* That is an unwarranted inference: "generally necessary" means necessary to men generally, to the *genus homo*, to mankind. This was a common meaning of the word two hundred years ago, and it is still so used by the mathematician, who, when he speaks of a particular proposition as true of triangles *generally*, means, of *all* triangles,—of the *genus* triangle.

*Casula.* Does she hold their absolute necessity, then ?

*Kayeo.* No ! She says they are necessary to the salvation of man, just as you or I would say that food is necessary to the life of man, which nobody will pretend to dispute, though men have been known to live for days, and even weeks without it. She admits exceptional cases, and so does the Roman Church. Peter Lombard says that "God has not tied His grace to the sacraments."\* S. Thomas (on baptism) says that "to adults living under the law of nature, faith alone was sufficient ; since even now it is sufficient to him who does not from contempt neglect the sacraments ;"† and (on the eucharist) that "necessity dispenses with the sacrament."‡ The Bull *Unigenitus* condemns the proposition of Quesnel (on S. Luke x. 35, 36)—the 29th of the 101—that "grace is not given outside the Church."§ In fact, there is a general consent on that point.

*Casula.* Well, let that pass ; and let us return to O'Kaye, and Archdeacon Jolly, with his *Society for keeping alive the corruptions of Popery in the interests of Gospel truth, and his Anglo-Metropolitan and General Superstition Repelling Association.*

*Kayeo.* Archdeacon Jolly was welcome to the companionship. *He* (O'Kaye) preferred to take up the sophistries

\* "Quibus (sacramentis) non alligavit potentiam suam Deus."—*Sent., L. iv., dist. 1, § 4. Comp. dist. iv. § 5.*

† "Quantum ad adultos in lege nature sufficiebat sola fides ; cum etiam modò sufficiat ei qui non ex contemptu sacramenta dimittit."—*Q. 2, Art. 6.*

‡ "Articulus necessitatis sacramentum excludit."—*Q. 3, Art. 3.*

§ "Nulla extra ecclesiam conceditur gratia."

of Archdeacon Chasuble, and show their flimsiness:—"If the Catholic Church were not infallible at one period of her existence,—for example, when she decreed the Canon of Holy Scripture,—what assurance," we were asked, "had they, or could they have, that they possessed the true Bible? Saints had differed widely about it, so widely as to reject books now admitted to be canonical, while they admitted others now rejected as spurious. In the fourth century it was still an open question, till, at length, it was finally decided by the authority of the Church. If the Church were not infallible, what was the decision worth?" In reply, he would remark, first, that the "worth" of a decision depended on its accuracy, and not on the infallibility of him who rendered it; and, secondly, that, in the case in hand, there *was* no "decision" properly so called. The Canon rested on the "authority" of the Church, as the fact of the battle of Marathon, or of Actium, rested on the "authority" of history. "It was allowed," said Westcott, "even by those who had reduced the genuine Apostolic works to the narrowest limits, that from the time of Irenæus the New Testament was composed essentially of the same books as we received at present, and that they were regarded with the same reverence as was now shown to them."\* It "rested on no authoritative decision" simply because "none was needed." The Councils of Laodicea and of Carthage, one hundred and fifty years later, "introduced no innovations, but merely proposed to preserve the tradition which had been handed down;"† and these were merely provincial councils—that of Laodicea, "in fact only a small gathering of clergy from parts of Lydia and Phrygia."‡ In the Council of Nice, which was prior to these, and in all the other (really) General Councils, the Canon was never discussed or acted on; it was taken for granted. There needed no infallibility, in the Roman sense. The Prov-

\* History of the Canon, Cambridge (Eng.), 1855, p. 8.

† Id., p. 490.

‡ Id., p. 498.

idence of God authenticated and perpetuated (as might have been inferred *a priori* it would) what the Spirit of God had inspired. The logic which proved the infallibility of the Church by the declaration of Scripture, and then turned round and proved that Scripture *was* Scripture by the declaration of the Infallible Church, might do at the Vatican, but it would not do elsewhere.

*Casula.* The fellow is hard to please: he is always denying your premises, or picking a flaw in your argument.

*Kayeo.* It is a bad habit he has got into, owing to his bad bringing up: if Mother Church—*stepmother* he was so irreverent as to call her; he never knew a mother, he said, younger than her daughter, but he had known a step-mother to be so; and a step-mother Rome had proved herself, in more senses than one: *Jerusalem* was our mother—the *Vision of Peace*; not Rome—the daughter of Mars,\* and the incarnation of brute force—if Mother Church had had the handling of him with the help of “neighbor Dominic and his red-hot pincers,” she would have taught him better manners: but we must get along with him as we can. To proceed with his criticisms.

What had been said of the Canon of Scripture, was equally applicable to the “building” of creeds, and the “constructing” of liturgies, and whatever else was necessary to the security of the Truth: the Providence of God might be safely trusted to uphold the Ark of God, without the help of a presumptuous, because unbelieving, Uzzah. The Archdeacon could not see how a fallible Church (meaning, fallible in the modern Roman sense,) could be a Teaching Church, it “having,” to adopt Dean Critical’s way of putting it, “no infallibility, and therefore no divine authority.” It was equally hard to see how a fallible Bishop could be a Teaching Bishop, or a fallible Priest a Teaching Priest. Yet S. Paul laid it down as one of the qualifications of a

\* Χαῖρέ μοι Ῥώμη, θύγατερ Ἀρῆος !

Bishop that he should be "apt to teach,"\* "holding fast the faithful word *as he had been taught*, that he might be able by sound doctrine both to exhort and to convince the gainsayers;"† and he gave in charge to S. Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."‡ Besides, Archbishop Spalding, of Baltimore, and Bishop Domenec, of Pittsburgh, fallible as they were acknowledged to be, undertook, nevertheless, to interpret Infallibility itself, uttering itself through an *Encyclical* and *Syllabus*, and condemning no less than eighty Propositions. "When Leibnitz, corresponding with Bossuet on the great question of the reunion of the Churches, demanded, as an indispensable preliminary, that the Council of Trent should be declared non-œcumenical, Bossuet," we were told by the Count De Maistre, "justly inflexible on that point, declared to him nevertheless that, to facilitate the great work, they could go back on the Council *by way of explanation*. Let it not be wondered at, then," added the Count, "if the Popes have sometimes permitted them to go back on *their decisions by way of explanation*."§ *How* Archbishop S. and Bishop D. "went back on" the Pope in the instance referred to, might be seen in the *Appendix* to the *Comedy of Canonization*. He would cite a specimen, and refer me to the said *Appendix* for the rest, and to the authorities there given. The Pope, in the *Encyclical*, less than five years ago, had said, as translated in the *Dublin Review*, April, 1865 :

"Against the doctrine of Scripture, of the Church, and of the Holy Fathers, they do not hesitate to assert that 'That is the best condition of Society, in which no duty is recognized as attached to the civil power, of restraining, by enacted penalties, offenders against the Catholic religion, except so far as the public peace may require.'" This the Pope declared to be a "totally false idea of social government;" and he added that those who held to it did not

\* 1 Tim. iii. 2.    † Titus i. 9.    ‡ 2 Tim. ii. 2.    § See Note A, 22.

fear “to foster that erroneous opinion, \* \* \* , called by our predecessor Gregory XVI. *an insanity*, viz., that ‘liberty of conscience and worships is each man’s personal right, which ought to be legally proclaimed and asserted in every rightly constituted society,’ ” &c.

On this, Archbishop S., “in his Pastoral Letter which published the *Encyclical* to the faithful” in the United States, “went back” after the following fashion :

“To stretch the words of the Pontiff, evidently intended for the stand-point of European Radicals and Infidels, so as to make them include the state of things established in this country, by our noble Constitution, in regard to the liberty of conscience, of worship, and of the press, were manifestly unfair and unjust. \* \* \* Therefore their action”—that of the framers of the Federal Constitution—“could not have been condemned or even contemplated by the Pontiff, in his recent solemn censure, pronounced on an altogether different set of men with a totally different set of principles.”

And Bishop D., “in a Pastoral proclaiming the Jubilee for his Diocese,” in this wise :

“By no means, venerable and beloved brethren, does the Pope condemn the religious toleration or freedom of conscience which we”—the members of the Roman Communion?—“enjoy in America ; \* \* \* No, no, the Pope does not condemn any just, fair, and reasonable toleration, or freedom of worship.”

It reminded him of Captain P.’s “explanation.” Meeting Mr. E., an Israelite acquaintance, one day, the captain said to him, among other things : You ought to hear our minister, Mr. B. (Unitarian) ; you agree very well : he don’t believe that Christ is God, and you don’t believe that Christ is God. You’d like him, I’m sure ; come and hear him. Mr. E. said he would. Accordingly, on the following Sunday he was found sitting in the captain’s pew. But, as ill luck would have it, Mr. B. preached on the crucifixion, and

expressed himself very strongly on the part the Jews took in it. Returning home Mr. E. said to Captain P., What did you invite me to come and hear B. for? he abused the Jews shamefully. Oh, said the captain, with a little lingering of the quarter-deck about him, he didn't mean you, *gentlemen* Jews; he meant those *watch-selling* sons of \* \* \* \* \*!—So with the Pope's *Encyclical*. He did not mean you, *gentlemen* "Radicals and Infidels" of the United States; he meant those *watch-selling* Radicals and Infidels of Europe!

*Casula*. Very fairly put! Why couldn't the Archbishop let the *Encyclical* speak for itself, and not make such a milk-and-water mess of it?

*Kayeo*. Why need there have been an *Encyclical* that required explaining? If the Pope did not mean to include the American "Radicals and Infidels," why couldn't he say so? and if he did mean to include them because he thought they were like the European ones, why couldn't he have inquired about them of the Archbishop, before committing himself to an infallible *Encyclical*? He could have told him how unlike they were; as unlike as two peas! Will it be said that he did mean to include the American "Radicals and Infidels," but not the framers of the Constitution? The obvious answer is, that if he didn't mean to include their *work*—that part of it, that is, that secures liberty of conscience—then he didn't mean to include anything at all. The plain truth is, the *Encyclical* approves of religious liberty so far as it is a liberty to be subject to the Pope; so far as it is a liberty not to be subject to him, it disapproves of it.

*Casula*. You have hit the nail on the head, this time.

*Kayeo*. To come back to O'Kaye. "How," asked the Archdeacon, "could there be a revelation from God to man,—unless there existed a living authority upon earth to teach man infallibly what that revelation was?" How, he would ask in reply, could that be a revelation, which required an "authority" to teach man what it was? in other words, to

*reveal* it? Revelation shone, not, indeed, in its own light, but in the reflected light of the Sun of Righteousness. The Pope held up his farthing candle to help us see the Moon; but instead of helping us it hindered us, by partially blinding our eyes. The candle might be the better light for him who couldn't see, or didn't want to see, beyond his nose; but for one who sought to take in the whole landscape, the moon was decidedly superior.

Again: "The notion of a fallible Church, founded by an infallible God, was," we were assured by the Archdeacon, "an absurdity and a contradiction." If so, the notion of a fallible man created by an infallible God, was "an absurdity and a contradiction." Therefore, Adam was infallible. And as an infallible man could not beget a fallible man, any more than an infallible God could create a fallible man, it followed that we were all infallible; as indeed, we must be (as he had already shown),\* to make the Pope's infallibility of any use to us.

*Casula.* He is always choking me off with a comparison.

*Kayeo.* Yes, he forgets that comparisons are "odorous," and that the odor, in the present case, must be, to you at least, anything but a pleasant one.

There was but one other of the Archdeacon's points that required notice—the *Diabolical Millennium*, so called. "When the Anglican homily gravely asserted that the whole Church of God—the home of the saints and martyrs—had been 'sunk in the pit of damnable idolatry by the space of nine hundred years and odd,' it made the heart sick to think that they were themselves the heirs of the very men who had uttered such stupid profanity." The precise words of the homily were, "by the space of eight hundred years and more;" but "eight hundred" did not come quite near enough to his "millennium," so he must needs add another hundred. But let that pass. The Archdeacon's object evidently was to discredit the statement of the homily by a

\* P. 11.

*reductio ad absurdum*, that was to say, by suggesting that if the statement were true, the Church had become extinct. Unfortunately for the argument, the language of Holy Scripture on the Idolatry of the "Church of God—the home of the saints and martyrs"—was equally strong. The whole history of the chosen people was full of it, as might be seen in the Books of Judges and Kings; it was summed up in the twentieth chapter of Ezekiel: "In the day when I chose Israel, \* \* \* I said unto them, \* \* \* defile not yourselves with the idols of Egypt. \* \* \* But they rebelled against me, \* \* \* neither did they forsake the idols of Egypt" (verses 5, 7, 8). "Yet also I lifted up my hand unto them in the wilderness, \* \* \* for their heart went after their idols" (vv. 15, 16). "When I had brought them into the land \* \* \* there they presented the provocation of their offering" (v. 28). "Are ye polluted after the manner of your fathers? \* \* \* ye pollute yourselves with all your idols, even unto this day" (vv. 30, 31); and in the thirty-second chapter of Jeremiah (vv. 28–31): "Behold I will give this city into the hand of the Chaldeans, \* \* \* with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day;" viz., the year 590 before Christ: to which year, reckoning from the beginning of the Exodus of the children of Israel out of Egypt, 1491 B.C., was exactly nine hundred years *and odd*.\* And as to the *entireness* of the corruption, it was to be read in the earlier chapters of those same prophets, and especially in the beginning of the "vision of Isaiah, which he saw concerning Judah and Jeru-

\* The Chronologies differ, but only by a few years.

saalem," one hundred and fifty years before: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Such was the picture of the Church of God, especially in the seventh and eighth centuries B.C., as drawn by the pen of Inspiration: such was the picture of the Church of God in "those terrible ninth and tenth centuries," and "thirteenth and fourteenth centuries," after Christ, as drawn by Roman historians themselves. "We might say, *literally*," said the Count De Maistre, "asking pardon for the familiarity of the expression, that toward the tenth century the human race, in Europe, had *gone crazy*. \* \* \* To defend the Church from the frightful deluge of corruption and ignorance, there was needed no less than a power of a superior order, and entirely new in the world,—that of the Popes. But the Popes themselves, in this unhappy age, paid a fatal though passing tribute to the general disorder. *The Pontifical chair was oppressed, dishonored and bloody.*" The Count went on to complain of the "bad faith which insisted with so much asperity on the vices of some Popes, without saying a word on the frightful dissoluteness which reigned in their day;" and added that he had "always had, with regard to that sad epoch, a thought that would absolutely give utterance to itself. When courtesans all-powerful, monsters of licentiousness, and wickedness, profiting by the public disorders, got possession of power, disposed of everything at Rome, and bore into the chair of S. Peter, by means the most culpable, either their sons or their lovers, he (the Count) denied most expressly that those men were Popes."\* If they were not Popes, where, on the Roman theory, was the Church? If they were Popes (and he believed the Count was the only one that had ever doubted it), then indeed was "the whole head sick." As to the Count's apology for the Church, from the corruption of the times, what was this but

\* See Note A, 45-47.

an acknowledgment that "the salt," which should have prevented that corruption, had itself "lost its savor?"

Nor was the Count the only one who admitted the awful corruption of the Church. In the Council of Constance, which deposed three rival Popes, Gregory XII., Benedict XIII., and Alexander V., and put Martin V. in their place, the assembled fathers, in their third session (March 25, A.D. 1415), declared that "they would not separate till not only the schism had been healed, but the whole Church, head and members, *reformed in faith and manners.*"\* Adrian VI. declared to Chierigato, that "in that holy seat there had been many enormities then for some years: abuses in spiritual things, excesses in what had been ordained—all things, in short, perverted;" that the "disease" had "found its way from the head to the members;" that they, the "prelates," had all "turned aside every one to his own way;" and that there had not been "for a long while any that would do good—no, not one."† "Behind and besides all this," said Ffoulkes, "there was the *undeniable* fact of *immense* corruption in the Church, *so great and manifold as to shake the belief of men in her divine credentials.* Luther both saw and felt it."‡ De Maistre admitted as much by speaking of the "*immense* chapter of reform" in the proceedings of the "Council of Trent."§

*Casula.* But the charge was idolatry, and there is nothing of idolatry in all this.

*Kayeo.* That was true, but did not affect the argument, which was two-fold: first, that if the idolatry of the chosen people did not affect the being of the Jewish Church, then neither did the idolatry charged by the homily, if true, affect the being of the Christian Church; and secondly, if the acknowledged "immense corruption" of the "head and members," in other words, of the whole body, from the sole of the foot to the head, "in faith and manners," did not affect the being of the Christian Church, then neither did

\* See Note H, 7. † Note H, 8. ‡ Id., 9. § Note A, 84.

the idolatry charged by the homily, if true, affect its being. Whether it was, or was not true, was a matter of opinion. About the acts on which the charge was grounded, there was no dispute: the homily charged that those acts involved idolatry; those who engaged in them denied the charge. Much might be said, and had been said, on both sides. As the merits of the question, however, did not affect the argument, they need not now be entered into.

The last of the speakers in Convocation was Dr. Candour. His objection, in reply to the Archdeacon, "that it was a defective arrangement that infallibility should have existed in the purest ages, when Christians were of 'one heart and one mind,' and consequently had less need of it," was as well taken as the Irishman's objection to the sun as compared with the moon, that he shone in the day-time when we had no occasion for him. According to the Roman *theory*, infallibility was the cause of the unanimity among the early Christians; according to Roman *practice*, as illustrated in the case of the "new dogma," it was not a cause at all: it put off its decision till there was nothing to decide; sometimes, as in the case referred to, leaving its exercise in abeyance for six hundred years.

Again. "The promise to guide the Church into 'all truth,'" the Archdeacon was represented as maintaining, "had reference only to the integrity of truth, *before* the mission of S. Augustine to England, and *after* the publication of the 'Tracts for the Times.'" It had reference to neither, for the simple reason that there was no such promise. There was a promise to "the eleven disciples" that the "Spirit of truth" should guide them into all truth,\* and in another part of the discourse, the way in which he would do it was specified, namely, by "teaching them all things, and *bringing all things to their remembrance whatsoever He (Christ) had said unto them.*"† That this promise, if made to the Church at all,—and it was only by implication that it was even sup-

\* S. John xvi. 13.

† Id., xvi. 26.

posed to have been made,—was confined to the Church of the Apostolic Age, some of whose members had seen and heard the Lord, was certain, since its fulfilment to the post-apostolic Church would be a physical impossibility; it was not within the sphere even of omnipotence to make a man *remember* what he had never known. The post-apostolic Church needed no such promise; it had only to “keep, by the Holy Ghost, which *dwelt* in its members, that good thing which had been committed to it,”\* namely, “the faith,” which, as S. Judas *not* Iscariot assured us, had been “once for all delivered to the saints.”† This was the teaching of S. John himself in his First Epistle, written when the Apostolic was giving place to the post-apostolic age: “Ye have an unction from the Holy One, and ye know all things. \* \* \* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. \* \* \* The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is the truth, and is no lie, and even as it hath taught you, ye shall abide in Him.”‡ Two things only were wanting to the “integrity of truth” in the Communion of Saints,—in other words, to its continuity in time and place, so far, at least, as salvation was concerned,—namely, the objective truth handed down in the Church, from the beginning, and the subjective disposition toward the truth, wrought in the hearts of the faithful by the anointing of the Holy Ghost; where the former was lacking, the salvation of the individual was in peril; where the latter was lacking, his salvation was impossible.—The Reverend Doctor’s “twelve hundred years” between S. Augustine and the Tracts for the Times, “during which all Christians obstinately believed the supremacy of the Pope, the office of the Mother of God, and the Mystery of Trans-

\* 2 Tim. i. 14. † Jude 3. ‡ 1 John ii. 20, 24, 27.

substantiation," beat the "Diabolical Millennium" out and out: it was enough to make a well-informed Roman Churchman grin, and a Greek Churchman laugh outright. Had the Doctor never read the history of the Council of Florence? He would find an admirable compendium of it in Ffoulkes's *Christendom's Divisions*, Part ii. Let him turn to page 352, and read what was there written: "After subscribing (to the Decree concerning the *filioque*), they (the Greek Bishops) returned to the Emperor,\* who entertained them for a time with marked smiles and courtesy. Then without giving them the least hint or warning of his intentions, he sent a deputation of them—ten in number, of whom Syropulus" (the Greek Historian of the Council), "was one—with Bessarion at their head, to the Pope, whom they found sitting in state surrounded by his bishops and cardinals. A notary was present. Bessarion without hesitation—for he had been well primed" by the Emperor, "beforehand—commenced making a profession of the doctrine of transubstantiation in the name of his brethren. 'Notary, write that down,' said Cardinal Julian. It was written down, and is preserved;† but no more was said of it. The artifice was too transparent. The Emperor for once had been too abrupt; but as the decree was signed, he thought he was safe; and it certainly had no effect whatever on the results."—Now, why was Bessarion "primed" by the Emperor to make a profession of transubstantiation in the name of his brethren, if the doctrine had, as the Doctor asserted, been held by them ever since the mission of S. Augustine to England, that was to say, more than eight hundred years? and why did there come from that "priming," even then, only a flash in the pan? Was the Canon, that had been so long in their possession,

\* He had come with them from Constantinople, to transfer them, body and soul, to the Pope, on condition of the Pope's securing to him, from the Western Powers, men and means for his defence against the Turks; and he was now at work for the fulfilment of his part of the bargain.

† "Colet (a Roman authority), tom. xviii., p. 540."

rusty? Evidently, "the Mystery of Transubstantiation" had *not* been "*obstinately* believed" by *some* Christians during the 1200 years.—As to the "office of the Mother of God," if it was an office that involved her immaculate conception, it was not "*obstinately* believed" by the Greeks, nor *very* "*obstinately*" by S. Bernard, who, in the very middle of the 1200 years, wrote a letter in which he "*obstinately*" maintained that there was the same necessity for the immaculate conception of the Virgin's mother, and grandmother, and great-grandmother, and great-grandmother's great-grandmother, Rahab and Tamar included, all the way back to mother Eve! Then for the "supremacy of the Pope"—it was a queer kind of supremacy (to say the least) which the Greeks had "*obstinately* believed" for the last 400 years, to say nothing of the preceding 800.—It wouldn't do. The Doctor must try again. And he *had* tried again, and with as laughable a result as before: "In the Roman sense, which, at least, was rational and intelligible, it ('Catholic') meant the absolute oneness in doctrine and discipline of all the Churches which compose the Catholic communion."

*Casula.* He has passed over that part about "the promise that the 'gates of hell' should '*never*' prevail against the Church."

*Kayeo.* That, he said, secured the perpetuity of the Church, but not its infallibility, any more than its impeccability. Now no one denied that the Church had existed from the beginning and that it would exist to the end.—But to come back to the declaration, just cited, about the "absolute oneness in doctrine and discipline." When he read it last, he thought he would ask the Doctor a few questions; but the *Churchman* (Hartford, Ct., March 6,) had saved him the trouble: "Now we wish to ask whether to the 'submitted Greeks,' so called, the Greek liturgy is not allowed? We wish to ask whether a status precisely that of a married clergy in every thing but the marriage service

is not tolerated through the whole of South America, Mexico, and Guatimala? We wish to ask if in certain branches of the Oriental Churches which have submitted to Rome, the marriage of the clergy has not been allowed? We, desire to learn if it has not been represented by Roman ecclesiastics, *in a position to know*, that the approaching Council would debate the modification of the celibate rule? If we are mistaken upon these points, we have only to say that we have been misinformed. We were also under the impression that Pope Julius did direct Cardinal Pole to reconcile Bishops ordained by Edward's Ordinal without reordination, and that another Pope was not unwilling in Elizabeth's time to allow the use of the English Prayer Book." On that last point the *Churchman* was certainly right in its impression. Pope Pius IV., in a letter to Queen Elizabeth, dated May 5, 1560, and sent by the hand of Vincentius Parpalia, did offer to "confirm the Prayer Book."\* Nor was this an exceptional instance. Innocent III., in a long letter to Morosini, the new patriarch of Constantinople, in answer to the fourth of his queries, said: "You have asked for instruction of the apostolic see, respecting the eucharistic rite, and that of the other sacraments; whether you should allow the Greeks to celebrate them in their own way, or compel them to adopt that of the Latins—to which we reply briefly, that if you cannot get them to change, you may tolerate them in their own rite, till the apostolic see shall have decreed otherwise on more mature deliberation."† The Fourth Lateran Council, held under the same pope, decreed, in its ninth canon: "Since in many parts, within the same state and diocese, people of different languages are mixed up together, having different rites and usages under the same faith, we enjoin strictly that the prelates of such states or dioceses should appoint proper persons, who should, according to the differences of those *rites* and *tongues*, cele-

\* Heylin, *Hist. Eliz.*, London, 1670, p. 131.

† Ffoulkes, *C. D.*, Part ii., p. 209.

brate Divine service for them and administer the sacraments of the church, teaching them both by word and example."\* "Nevertheless," wrote Innocent IV., to his legate, A. D., 1254, "as some of the Greeks have returned to their duty to the Apostolic see, and have been for some time past heeding and obeying it reverently, it is both lawful and expedient, by tolerating their rites and customs, as far as we can before God, to retain them in their obedience to the same; \* \* \* The Greeks may use their own office" (of the eucharist), "but not celebrate before their matins are over, nor later than the ninth hour, \* \* \* Married priests may hear confessions, and impose penances."† "If you can manage," said Alexander IV., to his legate, the bishop of Orvieto, A.D., 1256, "to get the Greeks to assent to other terms more advantageous and honorable to the Roman church—more adapted to the work of reconciliation—do not be in too great a hurry to propose the foregoing, still less to accept them. But if you find that you cannot possibly do better, then accept them discreetly, (!) as you may judge expedient, in our name and that of the Roman church."‡ One of these "terms" ran thus:—"7. In questions of faith, the pope to give his opinion, as he may see fit, before all others: to be received by all others obediently, provided it contains nothing contrary to the institutions of the gospels or of the canons." Why here was the very thing that Dean Critical,§ following the Count De Maistre,|| *thought* he found in the Sixth of the Thirty-nine Articles. He was mistaken; for the Church, in that Article, was laying down the rule for herself as teacher, not for those whom she taught; but here there was no mistake: for the seventh of the "terms" laid down the rule for the bishops and others to be guided by in determining whether an "opinion" given by the Pope in a matter of faith was to be "received" by them. No wonder Alexander wanted his legate to "get," if he could

\* Id., pp. 222. 223.

† Id., p. 247.

‡ Id., p. 251.

§ Comedy, p. 25.

|| Note A, 83.

“manage” to do it, “other terms, more advantageous and honorable to the Roman church.” “In the very same moment, with the very same pen, with the same ink,” *et cætera*.

*Casula*. He has disposed of the “absolute oneness” as to “discipline,” but not as to “doctrine.”

*Kayeo*. He thought the Seventh “Term,” above cited, struck *at it*; but, not to mention that,—nor the First Canon of the Fourth Lateran Council (at the beginning of the thirteenth century), “affirming the procession of the Holy Ghost from the Son as well as the Father,”\* nor the Creed of Clement IV., (in the middle of that century), with its six “additional articles,” one affirming purgatory, and another the supremacy of the Pope,†—“a new creed twice in fifty years,” to use the words of Ffoulkes ‡—there was the Creed of Pius IV. with its eleven additional articles, and the Creed of Pius IX., with its one additional article *in esse*, and half a dozen more, perhaps, *in posse!* Really, when he contemplated the Candid Doctor’s “absolute oneness in doctrine and discipline” in the light of these unquestioned and unquestionable historical facts, he felt like saying with S. Gregory, and the merry archdeacon, “Give me leave to be merry on a merry subject.”

The First Scene had now been disposed of, with the exception of the “Branch-theory,” and that would be more conveniently considered after the question of Orders. He proposed therefore, with my consent, to adjourn the discussion till the next day, when he would be happy to see me in “his own hired house.”

\* Foulkes, *C. D.*, Part ii., p. 220. † *Id.*, pp. 262, 263. ‡ *Id.*, p. 263.

SCENE II.—*A Scene within a Scene—O'KAYE'S Library. In other respects as in Scene I.*

*Kayeo.* Calling, the next day, according to appointment, I was shown into O'Kaye's Library. Unlike "Dr. Easy's Drawing-Room," it was a place suggestive of hard work and hard fare. I saw in it no portraits of the Misses O'Kaye, for the very satisfactory reason that no Mistress O'Kaye, as I afterward learned from one of his neighbors, had ever crossed the threshold. But what surprised me most, I saw but few books, and those of recent date. He had had the misfortune to lose his library by fire some five years ago. It was a very serious inconvenience, for, oftentimes, as he would be writing, he would have to lay down his pen *in mediis rebus* and go two or three miles to consult some one of the many public or private libraries to which by the kindness of his friends he had access. When, at my request, he had undertaken to read the *Comedy* a second time and to give me his opinion of the argument, not thinking it right, the example of the *Comedy* to the contrary notwithstanding, to deal in random assertions, he had sought, where facts were drawn in question, to fortify his statements with an impregnable rampart of authorities.

And here let him say, once for all, that whatever allegations of importance he had passed over, were of the very class of random ones just hinted at; and he proposed to leave them unnoticed till such time as their anonymous, and therefore irresponsible, and thence reckless and unscrupulous author or sponsor should condescend to give chapter and verse for them—which, for his part, he did not believe he (or any body else) could do *in a single instance*. He had caught him in a right-out fib where he had had the temerity to give chapter, if not verse: he was justified therefore in taking all that he had given neither for, as a *tissue* of his

own manufacture. With this broom, then, he swept away, at one stroke, all the "cobwebs to catch flies" (how much better to have set a "trap to catch a sunbeam") which this industrious and persevering spider had spun out of his own bowels on his entrance into the drawing-room.

*Casula.* The web has caught a wasp, this time.

*Kayeo.* Be it so: but a wasp, even with legs entangled, is more than a match for a spider, any day.

The subject of the drawing-room discussion was the validity of Anglican Orders, and the Professor of History, or rather,—for the Archdeacon had evidently made a mistake in the title of the chair,—of *Romance*, had the floor—he begged pardon—the *ottoman*;\* and certainly he was as ignorant on the subject as an Ottoman, or as romancing as a Roman. His first objection to the "Ordinal of Edward VI." was, that "that form" was "*new*." The same was true of the Roman "Pontifical," which had not always been what it was now. His next objection was that "it did *not* † contain one word of Episcopal consecration;" and yet, if he had read that Ordinal, he *knew* that it opened with, "Most reverend Father in God, we present unto you this godly and well learned man to be *consecrated bishop*;"—that the Litany forming a part of the Ordinal ended with this prayer: "Almighty God, giver of all good things, which by thy Holy Spirit hast appointed *divers orders of ministers* in thy church; Mercifully behold this thy servant, *now called to the work and ministry of a bishop*;" &c.,—that the "Form," ‡ with the rubric immediately preceding, ran thus: "Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop, the Archbishop saying,

\* "The Professor of History rose from an ottoman, and then, in compliance with a general request, stood upon it."—*Comedy*, p. 73.

† The *italics* are the Professor's.

‡ The word "Form" has two senses: in the broad sense, it means the whole Ordination Service; in the restricted or technical sense, which is the one in which it is here used, it is confined to the words accompanying the laying on of hands.

Take the Holy Ghost, and remember" &c. The rest as in the present English, and American, Ordinal;—that after that, came the following rubric: "Then the Archbishop shall proceed to the communion, with whom the new consecrated Bishop with others shall communicate."

*Casula.* The Professor did not mean that the *Ordinal* "did not contain one word of Episcopal consecration," but that "the *form*"—namely, at the imposition of hands—did not; those are his very words.

*Kayeo.* No, those are *not* his very words; the words are, "that form." Even if they had been, "the form," they would have been ambiguous, and calculated, not to say, intended, to mislead; but as they are, there is no ambiguity in them. Take the whole sentence as it stands:—"Thus, with respect to the Ordinal of Edward VI., which had been recently discussed in certain public journals, he could not seriously advise his reverend friends to argue that, because that form was *new*, it was therefore necessarily Catholic."\* "That form." What form? The form *just mentioned*, namely, the *Ordinal*, whose very title is, *The Form and Manner of making, ordaining, &c.* The demonstrative "that," as plainly and *necessarily* has reference to the word "Ordinal," as the relative, "which;" it cannot possibly have reference to any thing else. Even if it could, it would help the Professor's veracity but little, and that little at the expense of his logic. As the sentence stands, it would be to the point if it were true; as you just now represented it as standing, it would, *in your interpretation of it*, be true, but not to the point; for neither does the (restricted) *form* in the Roman Pontifical contain "one word of Episcopal consecration."

*Casula.* I should like to see you undertake to make that out.

*Kayeo.* O'Kaye made it out for me. First, he took down Abp. P. R. Kenrick's *Validity of Anglican Ordinations*

\* Comedy, p. 74.

*Examined.* Second Edition, (containing a Reply\* to Dr. Evans). Philadelphia, 1848; and opening at page 194 put it into my hands. I read as follows:

“As the Church has not defined what part of the ceremony of ordination is that called the ‘form,’ theologians have enjoyed on this subject a speculative freedom of opinion which does not at all interfere with the observance of the whole rite prescribed in the Roman Pontifical.

“Having premised this, I shall state the opinion which appears best sustained by argument; namely, that the form of ordination consists in the prayer which accompanies the second imposition of hands in the ceremony of ordaining priests, and the prayer ‘Propitiare’ in that for the consecration of Bishops.”

Having read thus far, I returned the book to O’Kaye. He then handed me a copy of the *Roman Pontifical*, beautifully rubricated, and full of engravings illustrating the various ceremonies. Its title ran thus:

“Pontificale Romanum Clementis VIII. ac Urbani VIII. jussu editum, inde vero a Benedicto XIV. recognitum et castigatum. Cum additionibus a sacra rituum congregatione adprobatis. Pars Prima. Mechliniæ. P. J. Hanicq, summi Pontificis, S. Congregationis de Propaganda Fide et Archiep. Mechl. Typographus. M. D. CCC. XLV.”

Turning to the *Forma* “De Consecratione Electi in Episcopum,” I found, on page 95, the following:

“Then the Consecrator and the assisting Bishops touch the head of the person *to be consecrated*, with both hands, saying:

“Take the Holy Ghost.” †

The very words of Edward VI.’s Ordinal.

\* Dr. Evans replied to this in 1851, and so effectually that the Abp. did not venture on a rejoinder. It is a pity some of the smaller fry hadn’t his *discretion*.

† “Deinde Consecrator et assistentes Episcopi ambabus manibus caput Consecrandi tangunt dicentes:

“Accipe Spiritum sanctum.”

“Which having been done, the Consecrator standing, his mitre having been laid aside, says:

“Be propitious, O Lord, to our supplications, and from the horn of sacerdotal grace inverted over this thy servant pour upon him the efficacy of thy benediction. Through our Lord Jesus Christ,” &c.\*

On page 101 is the anointing of the head of the Bishop *Elect*.†

On page 108 is the anointing of the hands of the Bishop *Elect*.‡

Then follows:

“And making with his right hand the sign of the cross three times over the hands of the Bishop *Elect*, he says:

“In the name of God the Father, and the Son, and the Holy Ghost,”§ &c.

Up to this time, you will observe the candidate is called, not Bishop, but Bishop *Elect*, notwithstanding the prayer “Be propitious,” which Abp. Kenrick *thinks* is the “form,” occurs thirteen pages back.

Next we have the Prayer:

“The God and Father of our Lord Jesus Christ, who has willed that thou shouldest be raised to the dignity of the Episcopate,” &c.||

And then the rubric:

“The foregoing things having been thus gone through with, the *Consecrated* Bishop joins both hands,” &c.¶

Here, for the first time, we have him declared consecrated.

\* “Quo facto, Consecrator stans, deposita mitra, dicit:”

“Propitiare, Domine, supplicationibus nostris, et inclinato super hunc famulum tuum cornu gratiæ sacerdotalis, bene-dictionis tuæ in eum effunde virtutem. Per Dominum nostrum,” &c.

† “Caput Electi.”

‡ “Palmas Electi.”

§ “Et producens manu dextera ter signum crucis super manus Electi, dicit:”

“In nomine Dei Pa-tris, et Fi-lii, et Spiritus sancti,” &c.

|| “Deus, et Pater Domini nostri Jesu Christi, qui te ad Pontificatus sublimari voluit dignitatem, ipse te,” &c.

¶ “Præmissis itaque expeditis, Consecratus jungit ambas manus,” &c.

Now whichever of the foregoing we take for the "form," there is *not* in it, any more than in that of the Ordinal of Edward VI., "one word of Episcopal consecration."

*Casula.* Even if that is so, it doesn't help the matter, for the *form* for ordaining *Priests* in Edward's Ordinal is certainly invalid, and as "the episcopate is but the plenitude of the priesthood" a man must be a priest before he can be made a bishop.

*Kayeo.* That is a point I found made by Archbishop Kenrick,\* and I called O'Kaye's attention to it. In reply, he called my attention to a question of Mr. Ffoulkes. I told him I had heard, since my former interview with him, that Mr. F. had been put in the "Index." He was not surprised at that, he said: it was a way that Rome had of dealing with those she could not answer. It was a way she had, *I* said, of securing her children from contamination, and every father that was worthy the name sought to secure his children in a similar way. Yes, he said, while they *were* children; but he sought at the same time to train them to a Christian *manhood*; whereas Rome sought to *keep* them children—contrary to the exhortation, already cited, of S. Paul:† "Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men." But if Rome thought to shield herself, in this way, from the damaging revelations of "*Christendom's Divisions*," she was reckoning without her host; her attempted suppression of the book was a confession that she could not answer it; he should continue therefore to cite it as authority: it was the same now, as when the "Catholic Publication Society" advertised it, only last year, on the cover of the *Comedy*, as a Catholic Book; if the Society didn't know what was Catholic, so much the worse for them: it would account, perhaps, for their publishing the *Comedy*.

But to return to the question:

"Where," asked Mr. Ffoulkes, "had the Church pre-

\* *Validity, &c.*, p. 189. † 1 Cor. xiv. 20.

scribed any one form by default of which episcopal," or, he might have added, priestly, "ordination was rendered invalid?"\* *Quien sabia?* That there WAS some "form," some *where*, in the *Pontifical*—in the office for the ordination of priests, as well as in that for the consecration of bishops—was a natural, and not very violent, presumption; but *what* it was, and *where* it was, not a Roman of them all, not even the Pope himself, with all his infallibility, could tell. S. Somebody† thought it was this; Archbishop Kenrick‡ thought it was that; Peter Dens § thought it was the other. And he (O'Kaye) agreed with Peter Dens: he was satisfied it was "the other." But about the form in the Ordinal of Edward VI. there was no doubt. It was the form of the oldest Ordinal extant—that by which S. Peter was ordained—and ran thus:—"Take the Holy Ghost; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained." If S. Peter was a priest, then so far as the "form" was concerned—and it was the form only that was *here* in question—those ordained by the Ordinal of Edward VI. were priests also. If those words would not suffice to make a priest "after the order of" S. Peter, he would like to know what words would? I suggested to him the words of the *Pontifical*: "Receive the power to offer sacrifice to God, and to celebrate Masses for the quick and the dead." To that suggestion he had three objections: first, that Archbishop Kenrick, as I had already seen, did not *think* that those words *were* the "form;" secondly, that Bellarmine *was sure* they were *not* the form, for the form was inseparable from the imposition of hands,||

\* Note H., 22.

† See the *quidam* in the next note but one.

‡ See the citation already given.

§ "Satis convenit inter authores, Impositionem Manuum sub hac forma, 'Accipe Spiritum Sanctum,' esse Materiam, cui quidam addunt impositionem codicis Evangeliorum super caput Ordinandi."—*Tract. de Ord. Petri Dens, tom. vii., p. 47, Dublin, 1832.*

|| "Convenit inter omnes, materiam esse aliquod signum sensibile, for mam autem esse verba, quæ dicuntur, dum illud signum exhibetur."  
\* \* \* Scripturæ passim tradunt pro symbolo externo Ordinationis

and here the *imposition*, if any, was of a very different kind, the words being accompanied *solely* by the "porrection of the instruments," or, as an Anglican would phrase it, the delivery of the chalice and paten; thirdly, that the theory brought in a new "Diabolical Millennium," worse, to some apprehensions, than the old one of the Homily; for he challenged the whole Church of Rome with the infallible Pope at the head of it, to show a single instance in which the words in question were used in ordaining a priest "by the space of" the first "nine hundred years and odd;" so that here we had, on the theory that those words were essential to the conveyance of priestly power, "the whole Church of God—the home of the saints and martyrs"—"sunk in the pit of damnable" *unpriestliness*, for the first half of its entire existence!

*Casula.* Archbishop Kenrick has another objection to the Ordinal of Edward VI., to wit, that it means the words about remission and retention of sins in the Protestant sense,\* and therefore means to make a Protestant and not a Catholic priest.

*Kayeo.* That is true, and I pointed it out to him. When the Archbishop, he said, would be so good as to tell him what the Protestant sense was, and what a Protestant priest was, he would tell the Archbishop whether the Ordinal meant the words in the Protestant sense, and the priest to be a Protestant priest. Of one thing he (the Archbishop) might be sure, namely, that it did *not* mean the words in the Tridentine sense, or the priest to be a Tridentine priest. And of another thing he might be equally sure, namely, that it *did* mean the words as they were meant in that grand old Ordinal of our Lord and Saviour Jesus Christ—

Manus Impositionem. \* \* \* Manus Impositio est pars Sacramenti essentialis; non enim gratiæ promissio facta est cæremoniis accidentariis, sed essentialibus. \* \* \* Idem probo ex traditione Pontificum et Consiliorum."—*De Sacr. Ord.*, lib. i., c. ix., col. 1234; *Colon.*, 1619. (Quoted by Wolcott on the Ordinal.)

\* Validity, &c., p. 189.

grand in its simplicity—and to make every one that it ordained just such a priest as S. Peter was, and no other.

*Casula.* How did he meet the accusation that “Charles II., one hundred and twelve years after the new form began to be used, pronounced it invalid by substituting another in its place?”

*Kayeo.* He met it by a denial. There was no substitution (except of the word “Receive” for the word “Take,” which latter word had then come to be commonly used in an active sense), but only an addition. The earlier form ran, “Take the Holy Ghost: whose sins,” &c. The later form ran, “Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins,” &c. The addition of these words, we were told, “pronounced” the earlier form “invalid.” The words “Receive the power to offer sacrifice to God, and to celebrate Masses for the quick and dead,” were the only ones addressed to the Candidate for ordination to the priesthood in the Church of Rome, *over and above those of the Ordinal of Edward VI.*, that could by any possibility be supposed to “express the nature of the power conferred:”\* did the addition of these to the Roman Ordinal less than a thousand years ago, “pronounce” that Ordinal “invalid” for the first “nine hundred years and odd?” Really, for a Professor of *History*, the objection was ineffably silly.

*Casula.* He has passed over two of the allegations.

*Kayeo.* No, it is you that passed them over.

They pertained not to the validity of Orders, but to jurisdiction; and jurisdiction, in England, as in France, and, in fact, in all countries where the Church was established, held of the State.

The first allegation, or rather, insinuation, was that be-

\* “This form (of the Ordinal of Edward VI.) is, then, insufficient: it does not express the nature of the power conferred, and this is an essential defect.”—*Kenrick, Validity, &c.*, p. 189.

cause the Ordinal was "annulled" in the reign of Queen Mary, it must have been illegal in that of Elizabeth. None but a Professor of Roman manufacture, and manufactured, too, out of very "raw" material, would have ventured on such an insinuation; and even he didn't venture to assert it outright, for he knew that the annulment in the reign of Queen Mary was by act of Parliament, and that it was restored by act of Parliament in the reign of Queen Elizabeth.

The second allegation was that "Queen Elizabeth, laboring under the temporary impression that she was Almighty God, '*dispensed* with all causes and doubts of any imperfection of the same.'" Where the Professor got the clause he professed to quote, he had not condescended to inform us. Neither had he put us in a position to determine what "same" referred to. If it referred to the Ordinal the allegation was not true; if to anything else, it was not to the point. What Queen Elizabeth really undertook to do, was given by Archbishop Kenrick (in the text of his work) in English, and (in the Appendix) in the original Latin of the Queen's Mandate:

"Supplying nevertheless by our supreme royal authority, from our own mere motion and certain knowledge, if in those things which you shall do according to our mandate, or in you, or in your condition, state, or faculty, for the accomplishment of the foregoing, there be anything wanting, or to be wanting, of what is required or necessary in this case *by the statutes of this realm, or by the ecclesiastical laws*—the circumstances of the time and the necessity of the thing so demanding it."\*

The "necessity" which this dispensation was designed to meet was this: according to law, three bishops *in possession of Sees* were required, to confirm the election of a bishop, as also to consecrate one. When Elizabeth came to the throne, several of the Sees were vacant; the rest were filled

\* Validity &c., p. 39.

with bishops in communion with Rome, not one of whom would have anything to do with confirming and consecrating Parker, whom the Queen had caused to be elected to the vacant See of Canterbury by the Dean and chapter thereof. The Queen therefore undertook to dispense with that provision of the law which required the confirming and consecrating bishops to be in possession of Sees, and accordingly issued her mandate (containing the dispensing clause just cited from Kenrick), authorizing Barlow, formerly Bishop of Bath; Scory, formerly Bishop of Chichester, and Coverdale, formerly Bishop of Exeter (all of whom had been deprived of their Sees under Queen Mary), and Hodgkins, once suffragan of Bedford, to confirm the election of Parker, and then to consecrate him. Three months before this, she had sent a mandate to Tunstal, Bourne, Pool, Kitchin, Barlow, and Scory. As the first four of these were in possession of Sees, if they consented to confirm and consecrate Parker, as it was hoped they would, there would be no need of a dispensation. Accordingly that first mandate contained none. This of itself showed that the dispensation had nothing whatever to do with the Ordinal, or with the validity of the *Orders* of the Consecrating Bishops. In fact, there was no controversy at that time about the validity of the Ordinal, as was proved by the fact that those who had been ordained by it under Edward, and conformed under Mary, were not required to be reordained.\* It was defects in jurisdiction only, that were sought to be supplied; now jurisdiction was solely a human arrangement, and, as such, subject at all times to the control of the human law-making power, and no Professor of History who had a reputation to lose, would venture to assert the contrary.

He had now disposed of all the allegations and insinuations in the paragraph on page 74. In answer to the insinuations in the short paragraph next following, he referred me to Lingard (one of our own historians) and Ffoulkes, ex-

\* Heylin, *Hist. Ref.—Hist. of Queen Mary*, p. 36.

tracts from whose works he would hand me, and I could verify them at my leisure.\*

*Casula.* Did you verify them ?

*Kayeo.* I did ; and they bore him out in his allegations in refutation of the before-mentioned paragraph on page 74, and disposed, also, of the other paragraph. Proceeding to the allegations on the next six pages, two of them—that which charged cowardice on “the early Anglican bishops,” and that about the infrequency of Communion—he disposed of, so far as they bore on the argument, by certain extracts which he would hand me, and which he had no doubt I should find satisfactory.† The rest of the allegations, including the disjointed fragments on page 79 for which, for a wonder, chapter and verse were given, had no weight whatever *for the purpose for which they were brought forward*. Statements thrown out in the heat of controversy by individuals as such, could not be weighed against the deliberate and well-considered utterances of their former official *acts*. This was the dictate of common experience and common sense. Against the alleged declarations, then, of the Anglican Reformers in disparagement of Orders and Succession he would set, as, to even the commonest apprehension, absolutely conclusive of the whole controversy, the admitted fact that the *Preface* to the Ordinal was written by Cranmer, and was sanctioned and ratified by his associates ; and that ran thus :

“It is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles’ time there have been these Orders of Ministers in Christ’s Church : Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same ; and also by publick Prayer ; with Imposition of Hands, were approved and admitted there-

\* See Note H, 18-35.

† Note E, and Note H, 14, 15.

unto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

Any one who, in the face of this solemn declaration, could seriously maintain a presumption against the *continuity* of Anglican Orders, from the alleged, and perhaps (for he had not troubled himself to verify the accuracy of the citations, as they had no earthly bearing on the argument) actual, utterances of individual Anglican Reformers, had need that some one teach him "which be the first principles"—the veriest elements—of reasoning.

But how, it might be asked, came those Reformers to give forth such utterances? The key to their course might be found in one of the citations from Hooper: "The Jews had sacraments as well as we, and yet never brawled about them as we do."—They were disgusted with the everlasting dinning into their ears the outside of the Church, as though it had no inside. The homely proverb of our ancestors reminded those who were too much enraptured with the external of the human form divine that "beauty was but skin deep;" which was certainly true, as Apollo no doubt found out when he flayed Marsyas. Now there were those who were for flaying the Church, to get at the holiness beneath; on the other hand, there were those who seemed to look upon her as all skin; no bone, and muscle, and sinew: no heart, and mind, and soul, and strength; no quickening spirit. Or, to change the figure, there were those who seemed to think Dress was everything, and who therefore went on piling upon her pannier upon pannier, flounce upon flounce, furbelow upon furbelow, of rites and ceremonies, till she

looked more like a bedizened harlot than like the chaste bride of Christ, and wanted little of being smothered in her lendings. No wonder those who found her gasping, and succeeded in stripping off the cumbrous additions, when they saw the reviving influence of the fresh air upon her, came nigh going on with the disrobal, and leaving her shivering in the cold, without clothing enough to keep in the vital warmth. One extreme begat another. The real wonder was that the English Reformers should, in their public, official acts, have kept so closely as they did to the old, Catholic way in which the Fathers walked in the beginning, and found rest to their souls. No doubt, as the Count De Maistre said, it was "the English good sense,"\* but surely the hand of God was in it.

*Casula.* They did more than merely speak, in the heat of controversy, against the altar. "The greatest English prelates, including Ridley, ordered every Catholic altar to be pulled down and utterly defaced."†

*Kayeo.* Yes, they did what Hezekiah did to that type of Christ,‡ "the brazen serpent that Moses had made," when he saw that "the children of Israel did burn incense to it."§ The old, catholic altar of the "unbloody sacrifice" had become the new, Tridentine altar of a bloody offering, and was leading men away from the "one oblation once offered"—the "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world,"||—to the "blasphemous fables and dangerous deceits" of the "sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt,"¶ and must, therefore, like the brazen serpent, be "broken in pieces," and the original unbloody altar—the only altar ever known to the Greek Church—brought back in its place.

\* Note A, 19.

† Comedy, p. 79.

‡ St. John iii. 14.

§ 2 Kings xviii. 4.

|| *Communion Office.*

¶ Article xxxi.

From the altar to the "sacrament of the altar," the transition was natural, and accordingly the Professor went on to speak of "the manner in which the Lord's Supper had notoriously been administered for centuries" and of "the details, often absolutely grotesque, of such celebrations in their English communion;" but was careful not to commit himself by specifying even a single instance.—He would offset the charge—and an offset was all that was required of him by the argument, even if the charge were specific and authenticated; for the object of the Comedy was to disparage the Church of England, *as compared with the Church of Rome*—he would offset the charge by the question of Mr. Ffoulkes: "Is there or has there been any tale of irreverence towards it amongst Anglicans, comparable for horrors with the history of poisoned chalices and poisoned Hosts amongst ourselves formerly, the extent of which is made patent to this day by the special precaution taken, whenever the Pope celebrates mass most solemnly, that no such harm may befall him."\*

And now we came to an assertion most extraordinary for a History Professor even of Roman manufacture. "There was literally," we were told, "no example in ecclesiastical history, previous to the formation of the English Church, of any controversy on the subject of Orders!"—If the reference was to the "formation" eighteen hundred years ago, the assertion was extraordinary in its simplicity; if to the reformation three hundred years ago, it was extraordinary in its boldness, made, as it was, in the face of the historical fact, of which Mr. Ffoulkes (who, if not a Professor, was—what was better—a Possessor of History) could inform him, that "the Greek Church, as distinguished, however, from that of Russia, invariably reordained, and even rebaptized any—though they might have received all their orders immediately from the Pope—who came over to it from the West."† But perhaps the Professor meant to quibble on

\* See Note H, 32, 33. † See Note H, 25.

the word "controversy;" the Greek Church did not "controvert" Roman Orders; it *only* DENIED them!

Next we came to the "candid admissions" of the validity of Anglican Orders by "several distinguished Romanists." They were altogether too candid to suit the Professor. "There was Courayer, who wanted to vex the community from which he was already falling away, and who at last died an infidel." Of course, his book was of no account, for was not the very writing of such a book a "falling away" from his "community?" And then that he should have thought to "vex" them! Why! was not their position towards the Anglican claim one of serene indifference or even of contempt? Did not De Maistre say that "to know that the Anglican religion was false, there was no need either of researches, or of argument? that it was judged by intuition? that it was false as the sun was luminous? that you had only to look at it? that *the Anglican hierarchy was isolated in Christendom?* and that no sensible reply could be made to this last observation?"\*—The truth was Father Courayer *knew his men*; he knew that under this affectation of *nonchalance* there was an uneasy irritability; that the Anglican hierarchy was a thorn in their side; and that they would give half the patrimony of S. Peter, and mortgage the other half, to be able to satisfy reasoning men that the Anglican claim to continuity of Orders was groundless. *Hinc illa vexatio*. It was very wrong in the young cub, thus to vex the tiger; for "brother brindle"† never vexed the cubs—if they were of the right *stripe*.

But Courayer was not the only vexing cub. There was Dr. Lingard, the historian. Of course, he was "falling away," too? No, he lived and died in the Roman Communion. Some other way, then, must be found of disposing of him. So, we were told that he "had been cited as admitting, with more or less hesitation, the purely historical side of the question of Parker's consecration."—No honest man

\* See Note A, 82. † Coleridge, *Sancti Dominici Pallium*.

ever cited him in that way. It took a Professor of Roman manufacture to do that. The words of Lingard were: \* "The facts that are really known are the following. \* \* Barlow, Scory, Coverdale, and Hodgkins, suffragan of Bedford, confirmed the election on the 9th (of December, 1559), and consecrated Parker on the 17th. \* \* \* *Of this consecration on the 17th of December, there can be no doubt.*"†—Verily, a Professor of History, who could call this a "half-admission," "with more or less hesitation," ought to be ashamed to hold up his head in decent society.—So diametrically opposite to the Professor's representation of it, and so convincing withal, to a fair-minded member even of the Roman communion, was the narrative of Lingard, that Mr. Ffoulkes did not hesitate to introduce a long citation from it with these words: "Now on the *fact* of Archbishop Parker's consecration—and of all beyond him in the series there has never been any question at all—I cannot imagine there being two opinions. \* \* \* ; and who amongst ourselves can pretend to have tested it more fully than Dr. Lingard? I quote his results."‡

To return to the Professor:

"He knew that some of his friends professed to see the hand of Providence in the fact, that the Council of Trent had not expressly condemned their Orders. They were perhaps not aware that the Council was within an inch of doing so, and was only restrained by a most urgent appeal from the Spanish ambassador, who represented that the condition of English Catholics was already nearly intolerable, and that the superfluous declaration would only irritate their oppressors, and bring fresh misery upon them. This argument wisely prevailed."—So! When "the early Anglican Bishops," being "in mortal fear of the brutal Tudor sovereigns," "sacrificed their own convictions of truth

\* Vol. vii. pp. 293, 294: Philadelphia, 1827.

† See Note H, 21, 22, where will be found the full account from Lingard.

‡ See Note H, 20.

from cowardice," "they were pitiful traitors;" but when the Fathers of Trent did precisely the same, they only acted "wisely!" Verily, a Munchausen Professor had need have a long memory—long enough, at least, to reach six pages. His didn't reach six lines; for he went on: "But there was to be a new Council next year, and from information which had reached him, he had not a shadow of doubt that it would not only decide *that* point, but a good many others;" and yet he had called such decision, only five lines before, "superfluous:" when the decision was attended with danger to the adherents of Rome from the "brutal Tudor sovereigns," it was "superfluous;" when the danger ceased, the superfluousness ceased with it! *He* to talk of cowardice! Called he this backing his friends? The Trent Fathers owed him small thanks for such backing. They were much more beholden to Waterworth, according to whom the "declaration," though urged by Pope Pius, was opposed on the ground, much more creditable to them, "that it was certain that Bishops did not depend on the Pope as regards order—that it was doubtful whether they depended on him as regards jurisdiction."\*

But he had not done yet with the Munchausen Professor (begging Munchausen's pardon):

"Even if Parker's ordination could be proved (he had already proved it by Courayer, and Lingard, and Ffoulkes, all of them of the Roman communion), and Edward's Ordinal cleared of every doubt (he had cleared it), and a multitude of other questions connected with the subject (which existed only in the Professor's invention, and not one of which even *he* thought of enough consequence to be so much as named by him) lose their gravity (of which they had none to lose), no progress would have been made towards establishing the claims of the *present* generation of Bishops and clergy. *Their* case was still worse than that of Elizabeth's much afflicted spiritual pastors. The extreme uncertainty

\* See Note H, 18.

of Baptism during the whole of the Puritan period, to speak only of that epoch (an uncertainty that had no existence outside the forgetive brain of the Professor, as every one familiar with the writings of the Puritans, and especially with their manuals of instruction, such as the Westminster Assembly's two Catechisms, knew, and as was proved by the fact that those of them who came over to the New World, soon made Massachusetts too hot for Roger Williams because of his antipædo-baptist notions, and, a hundred years later, to guard against the danger of large numbers growing up unbaptized in consequence of the stringent rule which required, one, at least, of the parents to be a communicant, as a condition precedent to the baptism of the child, adopted, in place of the rule, the 'half-way covenant'); nay, the positive contempt in which that sacrament was held by whole generations of English Protestant divines, and the utter indifference with which it was administered (not a single instance of which contempt and indifference did the Professor condescend to produce, though if the 'whole generations' were but two—and that was the smallest plural number—there must have been more than thirty thousand such instances, for there were sixteen thousand parish priests in England at that time); the want of intention in hundreds of consecrating Bishops to *confer* sacerdotal powers, and in thousands of the clergy to *accept* them (which want, if by 'intention' was meant public intention, *as shown by the nature and circumstances of the transaction*, was a Munchausenism of the Professor's, and if private, not to press the question how he found it out, was predicable, for aught he knew, or could know, to the contrary, of any one that could be named of all the baptisms from the death of John the Evangelist until now—a consequence in which the Roman Church was as much concerned as the Anglican); the alleged fact (alleged by whom?) that at least one Archbishop of Canterbury (which one? not Becket? not Pole?) was known to have died unbaptized (*known* to whom? who

saw him unbaptized?) and the extreme (im)probability that many (any) others had been in the same case; lastly, the outrageous incongruity of pretending to make a *Catholic* Bishop, as the Ritualists spoke, out of a man who rejected all Catholic doctrine, and spent his whole life in reviling it (which outrageous incongruity, by the changing of the last 'Catholic' into Roman—which was what the Professor meant by it—and the keeping of the first '*Catholic*' to its true sense—which was what he *didn't* mean by it—would become outright congruity); these were graver subjects of reflection to those who affected to derive English Orders from the Roman fount, than any merely historical difficulties." If that was so, if the "historical difficulties" were really less grave than these, they could hardly have gravity enough to keep them from flying off to the "limbo of things lost upon earth."

But he had not *yet* done with Munchausen:

"They had first to prove that Parker was really consecrated; (Lingard had done it for them; and if he had not, the Professor had saved them the necessity by declaring, as he had just now done, that the difficulty of proving it was less grave than half a dozen other difficulties which he specified, not one of which, as any man of common historical information, and common sense, could see, had any gravity at all); then to consider whether Barlow had either the will or the power to consecrate him. (Lingard had 'considered' both questions and answered both in the affirmative.) Next to account for the fact that all England believed the whole thing was a sham (ah! there the Professor was too hard for him, and too hard for Mr. Ffoulkes also\*), which Elizabeth's characteristic decree frankly confessed, by trying to *repair* it." (The *repairing* had reference not to the validity of the consecration, but to its legality—two entirely distinct things. Some thought the consecration of Bishop Wilmer to the See of Alabama, during the war, illegal because it had

\* See Note H, 24, 25.

not received the consent of a majority of the Bishops and Standing Committees of the Church in the United States, of which they considered the Diocese of Alabama a part; but they never dreamed of questioning its validity.) "Then they must deal with the fact, that all the Reformers (yes, *all*), and their immediate successors, were not only ill-affected towards the Apostolic Succession, but did every thing they could to discredit it, (particularly by putting forth in the Preface to the Ordinal, already cited,\* the 'discrediting' declaration that it was 'evident' that the three 'Orders' had been handed down uninterruptedly 'from the Apostles' time' to their own day, and been 'evermore' had in 'reverend Estimation,' and that, 'therefore, to the intent that' those 'Orders' might be '*continued, and reverently used and esteemed,* in the Church of England, no man' should be '*suffered* to execute any of the said Functions, except' he had had 'Episcopal Consecration, or Ordination'; *thereby*), clearly proving that they neither attached any importance to it, nor imagined that they themselves possessed it. (!) They must reconcile their deep hatred of the (Roman) doctrine of (a bloody) sacrifice with their ordination of a priesthood (they *did* ordain one, then, after all), whose chief function it was to offer (the Christian and Catholic) sacrifice (of prayers and praises, of alms and oblations, of body, soul, and spirit,—a 'reasonable service'; not *very* hard to 'reconcile'). They must explain also why, if Edward's Ordinal were valid, Anglicans need have been so anxious to change it, a hundred years after it had become too late to do so with any possible result. (They would do so with pleasure, provided the 'Congregation of Rites,' which might naturally be supposed to be familiar with the subject, would first explain, as coming up first, in the order of time, for explanation, why, if *Peter's* Ordinal were valid, *Romans* need have been so anxious to change *it*, and that, too, in the vital point of the 'power to offer sacrifice and to cele-

\* P, 82.

brate Masses for the quick and dead'—*nine* hundred years and odd after it had become too late to do so with any possible result; and he would pledge himself that the Anglican explanation should be as satisfactory as the Roman.) They must refute, when they had accomplished these preliminary difficulties (what did the Professor mean by *accomplishing a difficulty?*), the really irresistible reasons for believing that a vast number of English bishops and clergy must have lived and died unbaptized, and were therefore perfectly incapable either of receiving or giving ordination, or any other Christian rite. (He *would* 'refute' these 'irresistible reasons,' and he would do it by confronting them with the testimony of Newman, and Manning, and Ffoulkes; \* against that testimony they would be of as little effect as was that famous 'irresistible' of the Schoolmen, when it met an 'immovable.' What was the consequence to the irresistible we had never been informed; but he had always understood that the immovable—didn't move.) And when they had arranged all these (mathematical) points (which had position—and therefore admitted of being 'arranged'—but not magnitude) to their own satisfaction, they would have to consider, finally, (so there was a *finis*, after all! he was beginning to think that Munchausen was going to give us a '*story* without an end,') what object Providence could have in view in creating whole generations of 'priests' (after the order of S. Peter, and S. Paul, and S. John,) who neither wished to be (Tridentine 'priests') so (called,) nor believed that they were, nor ever consciously performed one single act belonging to the (Tridentine) sacerdotal office!" He would take time to consider that. It would come up again at the Greek Kalends.—To conclude: "If the Archbishop of Canterbury were to become a Catholic to-morrow, an event which they had no reason to anticipate, he would be welcomed by the Roman Church as an English married gentleman, who was

\* See Notes H, 30; and I, 1.

tired of playing a farce, and had come to save his soul in the Christian Church. Such was the fact."—True, for once! And if the Pope of Rome were to become Orthodox tomorrow, an event which they had no reason to anticipate, (for Ephraim seemed joined to his idols), he would be welcomed by the Greek Church as an Italian bachelor, who was tired of playing a Comedy, and had come to receive (in addition to the four—five, if he aspired to the priesthood—which, in his ignorance, he had thought he had already received) the *sacrament* of Matrimony—a "means of grace" which he had hitherto deliberately and wilfully neglected—and save his soul in the Christian Church. Such was the fact.\*—The Professor was now done with.

Yes, I said; done with, and done for.

*Casula.* Dean Blunt is not done for.

*Kayeo.* You have passed over Dr. Easy's long speech, with Jolly's and Theory's suggestions, and Primitive's protest. You were right in passing them over, for there is nothing in them.

*Casula.* Nothing of *argument*.

*Kayeo.* No, nothing approaching argument.—To pass to Dean Blunt: "He thought that no adequate proof had ever been given, or could be given, of the integrity of their succession. The evidence which centuries had failed to complete would never be completed at all."

The dean didn't give them time enough by half. It took eighteen hundred and fifty-four years to "complete" the evidence of the Immaculate Conception. That of the Supremacy of Peter was not yet "completed." Some thought it would be, next December, but he had his doubts about it; it didn't begin till more than half a century after the birth of the Blessed Virgin, and it might not therefore be completed for half a century to come. The disputed part of the Anglican Succession had run as yet but three hundred years; it ought to have at least another three hundred, for

\* See Note H, 25, *in fin.*

every one knew how much clearer the evidence of a fact became, the farther you got from it, either in space, or in time. Meanwhile, it would be only neighborly in the Pope to do as he had done in the other cases—recognize the Succession (not as an Article of Faith, but) as a fact, pending the completion of the evidence! Let this be done, and, his word for it, it would be completed to the satisfaction of all, in less than half the three hundred years.

But, said the dean, “it was surely a fatal note against their High-Church friends, that they had always been occupied in *vindicating* their Orders;” always, that was, for the last three hundred years. Was it a fatal note, then, against the Pope, that he had always been occupied in *vindicating* his Supremacy, for *more* than three hundred years? If not, why not?

But there was yet another point that puzzled the dean. He could not see how those who called the Roman priesthood “the spawn of Antichrist,” and the Roman Church “the harlot of Babylon,” should be so “anxious” to prove an “unbroken connection with Rome.” It “was as if a man should contend proudly for a pedigree derived through countless generations of felons.” And why not, if the title to the inheritance depended on it? Did not S. Matthew “contend” for the pedigree of our Blessed Lord through the incestuous Tamar, and the harlot Rahab?\* But there was no need of “contending” for the Roman portion of the pedigree: the inheritance came to them in a double line—an earlier, and a later; and certainly the earlier title was not the inferior. The succession was derived from S. John, through the Church of Gaul, to the old British and Irish Churches, of *both* of which the present United Church of England and Ireland, with its offshoots—the Scottish, and the American, was *the unbroken continuation*. As on a former, and memorable, occasion, that “other disciple did outrun Peter, and came first to” † those islands: but Peter

\* Gen. xxviii. 12-26; Josh. ii. ; S. Matt. i. 3, 5: † S. John xx. 4.

followed afar off; and being older, and therefore more infirm of muscle and wind, was five hundred years in coming up with him. And when, seventeen hundred years later, the inheritance *in its fulness* was to be “transmitted to another country speaking the same language—descendants, in short, of the mother country,” *again* that other disciple did outrun Peter; and *again* Peter followed afar off, and he had ever since been “sitting with the servants”—all honor to him for that—“to see the end.”\* But the servants themselves were deserting him, at the rate of two hundred thousand a year, the *Universe* said, “*of the best Catholic stock that ever received baptism.*” † That last remark was true, every word of it. The Irish race was a religious race, penetrated and permeated with faith in the unseen; it had never yet been sceptical, and he had no fear that it ever would be. But Patrick was beginning to think for himself, and the first thought that occurred to him was that the money he paid his priest ought to bring him something more in return than the merest rudiments of an education (if even that) in this world, and a “good hope through grace” of getting into purgatory in the next, where, for want of money left behind him to pay the priest for praying him out,—the priest having got all his money before,—he must remain till he paid the uttermost farthing; and when, poor fellow, would that be?—He could not help thinking that if those who had the rule over him could educate Protestants in the higher branches at a low rate, in the hope of converting one in ten, or one in a hundred, they might at least give as good an education to their own flesh and blood. He had a laudable desire to rise in the social scale; or, at least, that his children might rise; and he saw that, to that, a good education was a condition precedent; and when he saw further, as he was beginning to do,—and disestablishment, by removing one cause of prejudice, would quicken the process,—how he had been imposed on by a spurious catholicity;

\* S. Matt. xxvi. 58. † See Note C.

that the Anglo-Irish Succession had come straight down from S. Patrick through Hugh Curwin, Archbishop of Dublin; \* and that that other Succession, which had enslaved him, and eaten out his substance, was a modern schismatical intrusion; he would come back to the old Church of S. Patrick—"the home of the saints and martyrs," and wonder how he had ever been inveigled from it.

*Casula.* There is no cause for wonder. It was the "scurvy sauce" he was "served" by the English Government, and which he naturally connected with the new order of things, that brought him back to us.

*Kayeo.* He was served as scurvy sauce under Henry VI., and a good deal scurvier under Edward IV.† But let that pass. To return to O'Kaye:—The Hibernico-Roman Succession was not the only modern schismatical intrusion: the Anglo-Roman was another, equally schismatical, and more modern, as Archbishop Manning, and the very *title* and *date* of his Archiepiscopal See, could testify. Why, it was born, as it were but the other day, and had not yet come of age.—I suggested that it spoke for itself.—Yes! to its shame. It was begotten in cowardice, conceived in iniquity, brought forth in sin, and christened in schism. Why didn't the Archbishop claim the old title? Was he "in mortal fear of the brutal Tudor sovereigns?" What said the Munchausen Professor to that? *He* to talk of cowardice! And where was Pius IV. during the first seven years of Queen Elizabeth's reign? and Pius V. during the next three?

*Casula.* Trying to correct the queen and get the people back to their old moorings.

*Kayeo.* Yes! and when, in spite of all the purring‡ of "brother brindle," she would not be converted, *Presto* change! "Then began Peter to curse and to swear." And what did he gain by it? *Curses, like chickens*, the old prov-

\* See Note H, 23.

† See Note K.

‡ "Dearest daughter in Christ," was the beginning of the letter already referred to.

erb said, *came home to roost*, and his came home with a vengeance.\* England had never forgotten that cursing, and never would forget it while she *was England*. The *Catholic World*, in its article on *Protestantism a Failure*,† had said: "Admitting that there" (viz., in the "central see") "was the Catholic Church, the only question to be settled was, Which was that see? Reduced to that point, the controversy was virtually ended. There was and never had been but one claimant. Rome had already claimed it, and nobody in the world pretended or ever had pretended that it was any other."—To apply that argument to the case in hand. Which was the Church of England at the time that Pius V. was letting loose that wild Irish bull of his; or rather, cross between Roman and Irish; like English bulls, too, and American bulls, in this, that a scarlet rag was all that was wanting to set it off full tilt, but unlike them in that it ran from the rag, not toward it? The question answered itself. *There was and never had been* during all those ten years *but one claimant*—the Church presided over by Parker, and which had come down to our day in an unbroken succession of Bishops *and Sees*. Either that was the Church of England, or there was no Church of England during those ten years. Would Pius IV. say that? What sort of a shepherd was he, then, during those last seven years of his Pontificate, to leave those poor sheep of his, all that while, to the English wolf? Not the good shepherd; for "the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own

\* "We know," said Urban VIII. to Cardinal Borgia, "that we may declare Protestants excommunicate, as Pius V. declared Queen Elizabeth, and before him Clement VII. the King of England \* \* \* Henry VIII., but with what success? *The whole world can tell: we yet bewail it in tears of blood.* Wisdom doth not teach us to imitate Pius V. or Clement VII. \* \* \*"—Ffoulkes, *C. D.*, Part i. p. 230, where it is cited as, "Quoted by Mr. Simpson in *Bp. Ullathorne and the Rambler* (Williams & Norgate, London, 1862), near the end. (From a contemporary Report preserved in the State Paper Office, Charles I., Italy, Bundle 24)."

† Jan., 1869. p. 515.

the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep." What said the Munchausen Professor to that? *He* to talk of cowardice! Poor Pius! Shut up within his patriarchate—that "pent up Utica" of a "whole boundless Continent"—by "the brutal Tudor sovereigns," and "pestered in that pinfeld" by those pre-dogmatite heretics, the Dominicans—pestered into it by the one, and pestered in it by the other—what could he do but leave the Anglo-Roman hierarchy in abeyance, and the Franciscan dogma in expectance? Another Pius, the Ninth of that name, born in a happier age, and under more favorable auspices, would quail the impious.

Viderat inmensam tenebroso in carcere lucem,  
Terribilesque Deos scelerum, Mariamque futuram.

The fulfilment did not equal the expectation. The Dogma had been proclaimed: the rest was still in abeyance. A hierarchy had, indeed, been established, but not *the* hierarchy, as the very names of the new sees, Westminster, Birmingham, &c., testified: the Bishop and the Archbishop had a succession; but the *sees* were *Brummagem*—the archbishop's as well as the bishop's. For nearly three hundred years, a straggling "bishop *in partibus*," here and there, had sufficed; separate, solitary links. Now, at length, we had a chain,\* a catenation, but not a concatenation; at any rate, not a "concatenation *accordingly*."—The see of Canterbury was a historical fact; it had been in existence more than twelve hundred years. If a former Patriarch of Constantinople had never heard† of it, so much the worse for that functionary! The Patriarch of Rome, he rather thought, had heard of it. It was in existence *after* the death of "Bloody Mary," for its Roman occupant survived his Royal Mistress several hours. It had never been extinguished by Church or by State, by Pope or by Parlia-

\* See Note I, 2.

† Comedy, p. 65.

ment; it was therefore still in existence. Who, then, was the rightful occupant? *Reduced to that point, the controversy was virtually ended. There was but one claimant, and nobody pretended that there was any other.* If this argument of the *Catholic World* was good for the See of Rome, it was equally good for the Sedens of Canterbury.

*Casula.* I don't think much of that argument of the *Catholic World's* any way.

*Kayeo.* The argument is well enough; it is the premises that are mistaken, as O'Kaye remarked at the time. The mistake, he said, grew out of a misapprehension of the "branch theory," which was, after all, a very simple theory—too simple, it seemed, for the *Comedy* or the *Catholic World*, to comprehend. The word "branch," according to the latest edition of *Webster*, had six meanings:

"1. (*Bot.*) A shoot of a tree or other plant; a limb; a bough growing from a stem, or from another branch or bough.

"2. Any arm or part shooting or extended from the main body of a thing, as a smaller stream running into a larger one, or proceeding from it; a ramification. 'Most of the *branches* or streams were dried up.'—*W. Irving*.

"3. Any member or part of a body or system; a distinct article; a section or subdivision: a department, as of science. '*Branches* of knowledge.'—*Prescott*.

"4. A line of family descent, in distinction from some other line or lines from the same stock; any descendant in such a line; as the English or the Irish *branch* of a family. 'His father, a younger *branch* of the ancient stock.'—*Carew*."

The other two were merely technical.

*Worcester* gave five meanings:

"1. The shoot or bough of a tree; a limb.

"2. The offshoot of anything, as of a stag's horn, a candlestick, a river, a family, &c.

"3. Any distinct article or portion; a section; a subdivision. 'The several *branches* of justice and charity.'—*Tillotson*."

The other two were technical.

Leaving out the first and the third meanings, as inapplicable to the subject, he would call my attention to the second of *Worcester*, which was divided into two—the second and the fourth—in *Webster*. The division was well founded, for the meanings were entirely distinct, the first of them being literal, the second figurative. There were two classes of literal meanings, the original and the transferred. These were *specified* as such in the *Latin-English Dictionary* of Andrews, founded on the *Latin-German* one of Freund. Under the word “*ramus*” would be found, first, the original “literal” meaning, *A branch, bough, twig*; then the “transferred” literal meaning, *A branch of a stag’s antlers, A branch of a mountain chain, &c.*; and, finally, the tropical meaning, *A branch of consanguinity*. The second of these meanings was as literal as the first; the branch of a stag’s antler was as literally a branch as the branch of a tree; as a consequence, the unity of the trunk and its branches was visible in the same way in the one as in the other—visible, namely, to the bodily eye: you could *see* where the branch joined on to the trunk. On the other hand, the unity of a family, a nation, a race—the joining on of the branches to the parent trunk—was visible to the mental, not to the bodily, eye, because the branches were figurative, not literal, branches. Now the unity under consideration was of this latter kind. The Church was one as the Race was one: you got at its unity as you got at the unity of the race—by tracing it back to its source. The French Church, the English Church, the Russian Church, *branched* off from the Second Adam, precisely as the French people, the English people, the Russian people, branched off from the First Adam; to wit, by individual *births*—in the one case, “of the flesh,”—in the other, “of water and the Holy Ghost:” and the birth was as real, and the relationship as real, in the latter case as in the former.—Thus, then, by the simple *stating* of the branch theory, he disposed of the whole argument of the *Comedy* and of

the *Catholic World*. That argument was valid only against a theory of their own and Dr. Ewer's imagining—the *antler* theory, as it might fitly be termed. They had undoubtedly brought *that* stag to bay, and the whole Roman hierarchy, with the laity at their back,\* were in at the death. They were welcome to their enjoyment. Tray, Blanche, and Sweetheart might give their lungs full play, till they found out their mistake, or barked themselves hoarse, whichever first happened.

The ingenuous Doctor (Candour) supposed an advocate of the branch theory setting out on a foreign tour, and asked "Did he leave Dover an Anglican, and disembark at Calais a Roman Catholic?" He might as well have asked, Did he leave Dover an Englishman, and disembark at Calais a Frenchman? There was as much sense in the one question as in the other.—Then, too, his supposition that members of the same family must necessarily feel alike, think alike, speak alike, was decidedly ingenuous; as if brothers never quarrelled; as if the older ones, or those who pretended to be the older, never sought to domineer over the younger! And, again, that magnifying of itself by one of the collateral branches, into the trunk from which all the rest originated—"French," "Spanish," "Austrian," "doubtless, in a very real sense, 'branches' of the Roman trunk;"—and if one demurred to that, "This was the way in which the branch spoke to the trunk!"

Upon what meat had this our Cæsar fed,  
That he had grown so big?

He might as well imagine all mankind descended from Cain, and the oldest male descendant in the direct line from that first fratricide, universal monarch: it would be a fit pendant to the hallucination which imagined the (alleged) oldest male descendant in the direct line from S. Peter universal bishop, and his church the universal church!—The

\* "People's Edition. Price 25 Cents!"

*Catholic World*, in the article before referred to,\* made the very boldness of the claim the proof of its justness. "No Protestant sect," it said, "has ever had the audacity to claim to be itself alone the visible Catholic Church of the Creed." For once, the *Catholic World* was right. It was reserved to the Papal sect (for just so far forth as it was Papal, it was but a sect, and at least a century and three-quarters younger than the Nestorian) to mount to that sublimity of impudence. Brass was the current coin of Rome in the olden time, and brass was evidently still current there. Indeed, so flush were they of it, that it could hardly be all their own: a part of it must be *æs alienum*. They were "trading on borrowed capital," and such, General Jackson said, "ought to break."—The *Catholic World*, in its criticism on Dr. Ewer's "illustration of the Catholic Church,"† offered us brass for sterling coin. He (O'Kaye) would decline it, as ancient Pistol declined the supposed brass of his French captive, and in language as emphatic though not quite so highly seasoned with Tridentine expletives. Dr. Ewer had compared the Catholic Church "to a tree," its trunk "one and entire" for the first eight feet above the ground (each foot representing a century), but "somewhere along the ninth foot" branching into "two main limbs," the "Greek" and the "Latin;" the latter branching again, "six feet further out," into two, the "Anglican" and the "Roman." The comparison was a lame one, as he would presently show; his first business was with the *Catholic World's* criticism of it: "Then there is no present living trunk, but branches only. Branches of a trunk that has ceased to live can be only dead branches." Would the critic be so good as to explain how the first eight feet of the trunk would keep on living if the trunk kept on shooting up as one trunk into the sixteenth foot and thence into the nineteenth but would cease to live if "somewhere along the ninth foot" it began to shoot into two main limbs? What sort of a

\* P. 506.

† P. 513.

tree was that which by the very act of putting forth branches killed the trunk? Was it not the nature of a tree to put forth branches? And what sort of a tree was it which grew up for eight hundred years—and that was Dr. Ewer's tree—all trunk and no limb? What would S. Augustine have thought of a comparison which should have likened the Church of his day to the trunk of a tree four feet high with never a bough or a branch? Would he not have opened his eyes *wide* at the "illustration?" And if, by way of making it clearer, it should have been added that when the trunk got twice as old and twice as high, it would part into two limbs, one like the trunk, and the other not a little unlike it, would he not have opened his eyes *wider*? And would he not have said to himself, What sort of looking tree will it be in the tenth century, with a trunk eight or nine feet high, and two limbs one foot in length each?—So much for the antler theory—the theory that took the term "branch" in the transferred literal, instead of in the figurative meaning.

But the *Catholic World* had another theory. Dr. Ewer had declared that the church was an "organism." Now, "an organism," said the *World*, "is a living body;" and "in every living body or organism, there is and must be—as the older physiologists, and even the most recent and eminent \* \* \* have proved—an original, central cell, from which the whole organism proceeds, in which its vital principle inheres, and which is the type, creator, originator, and director of all its vital phenomena. \* \* \* This primitive cell or germ is never spontaneously generated, but is always generated by a living organism which precedes and deposits it according to the old maxim, *omne vivum ex ovo.*"\* Suppose we granted all this, and—what was quite another matter—granted its applicability to the case in hand, where was this central cell to be found? In "the Chair of Peter," said the *Catholic World*. "This organic central cell produces not many organisms, but one only. So the chair

\* P. 508.

of Peter, the central cell of the church organism, can generate only one organism. Christ has one body and no more."\* Very true: and therefore there could be but one original, organic, central cell. Now the Church was the the body of Christ, as Mankind was the body of Adam. The original central cell of the church organism was therefore in the Second Adam, as the original central cell of the race organism was in the First Adam. The former was no more in Peter than the latter was in Cain. Still less was it in the chair of Peter, that was, the perpetuated office of Peter,—perpetuated, namely (for, said the *Catholic World*, the Apostolic See cannot be separated from the *Sedens†*), in the persons of his successors; for an *original* central cell in a succession perpetuated by *derivation* was an absurdity. The derivative central cells were not one, but many, and (to borrow an expression from mathematics) of many *orders*. The derivative central cells of the first order were—in the race organism—in Cain, Abel, Seth, and the other sons begotten of Adam—in the church organism—in Peter, and James, and John, and the rest of the Apostles. James and John were derivatives of the same order as Peter, and therefore could no more be derived from him, than Abel and Seth, who were derivatives of the same order as Cain, could be derived from *him*. The *original* central cell in any organism must necessarily be in the originator, not in the originated—in the source, not in the stream.

But, said the *Catholic World*, the unity in question was a "visible unity." True. And the centre of unity must therefore be a "visible centre." True again. But *how* visible? Not to the bodily, but to the mental eye; and to that, the Second Adam was as visible a centre of the visible unity of the Church, as the First Adam was of the visible unity of the race; as visible a centre of unity as the Chair of Peter, *in its continuity*, could possibly be; nay, as visible a centre of unity as the present Pope himself if, on the prin-

\* P. 512.

† P. 517.

ciple that the See cannot be separated from the Sedens, you took him as that centre. You might go to Rome, no doubt, and see the Pope with the bodily eye; but you would see him *as the centre of unity*, only with the mind's eye, if you saw him at all as such centre. As far as visibility as a centre of unity was concerned, the Sedens and the See in its continuity from the beginning were in precisely the same category; you could no more see the one with the bodily eye than the other, and either than Him from whom they both derived, and who was himself the only Visible Centre, because the only Centre at all, of the visible unity of His Church. So with the visibility of that unity itself: it was solely a mental visibility. You could not see with the bodily eye the unity even of a family—father, mother, and half a dozen or a dozen children. Sometimes they looked *as though* they belonged together; sometimes as though they belonged apart. He had more than once, or twice, or a dozen times, seen two sisters looking as unlike to the bodily, as Rome and Canterbury to the mental, eye: according to the reasoning of the *Comedy*, and the *Catholic World*, they were not sisters. Again, he had seen two who were not sisters looking “as like as two peas.” Looks were proverbially deceitful; yet they were all that the bodily eye could take cognizance of.

But there was another difficulty in the way of the reception of the *Catholic World's* theory. The See of Peter was the visible centre of unity, and the See could not be separated from the Sedens. Where, then, was the visibility of that unity when there were rival Popes at Rome and at Avignon? And, in particular, where was that visibility at the opening of the fifteenth century with its three rival Popes, Gregory XII., Benedict XIII., and Alexander V., all of whom the Council of Constance afterwards deposed, to put Martin V. in their place? Were there three centres of unity at that time? If not, which was *the* centre? “Greg-

\* See Note H, 4-7.

ory XII.," said the *Catholic World*. "We recognize the Council of Constance as a General Council only after it was convoked by Gregory XII., who was, in our judgment, the true Bishop of the Apostolic See, and hold legal only the acts confirmed by Martin V." But what was "our judgment" good for? Was the *Catholic World* infallible as well as the Catholic Church? What right had "we" to form a judgment on such a point? Queer visible centre that, whose very position rested on the "judgment" not of the Catholic Church, but of the *Catholic World*! The centre of Omnipresence, according to the schoolmen, was everywhere; its circumference nowhere: but here we had a unity whose circumference was everywhere, and its centre nowhere. Then, again, that confirmation by Martin V., which legalized the acts of the Council, one of which "acts" was the election of the said Martin! Milner, in his letter to Elrington, given by Kenrick in his Appendix,\* made himself "merry" over what he thought a very "merry subject:" "*Barlow*," he said, "*confirmed*" (the election of) *Parker*, and eight days afterwards, *Parker confirmed Barlow*; that is to say, the father begat the son, and the son begat the father! But *here*, the son begat himself! Which of the two was the merrier?

There was another point that needed explanation. "The organic centre," we were told, "from which the whole organism is evolved and directed has remained at Rome ever

\* Invalidity, &c., p. 302.—It is not uncommon, when a legislative body meets for organization after a general election, for the oldest member elect to swear in the others, and then for one of them to swear *him* in. There is nothing preposterous in this, for neither derives the power to do it from the other, but both derive it from the State. Had the Queen in Parliament undertaken to suspend the operation of the law which required the confirming bishops to have been themselves "confirmed," there would have been nothing irregular in the proceeding. The irregularity consisted in the Queen's undertaking to do it by herself. As, however, the Parliament afterwards ratified what she had done, and as it was a question, not of orders, but solely of jurisdiction *according to the laws of the realm*, there could be no question of the right of jurisdiction after the justification by the Parliament.

since Peter transferred thither his chair from Antioch.”\* If so, then Clement V., John XII., Benedict XII., Clement VI., Urban V., and Gregory XI., who were Popes during the seventy years captivity at Avignon, *L'empia Babilonia*, as Petrarch called it, from 1305 to 1376, must have had the power to sit in the chair at Rome, and *be* all the while in Avignon, five hundred miles off! Such being the case with them, was it so certain, after all, that Peter ever *did* transfer that chair of his from Antioch? Surely, his power was not less than that of his successors. Might he not have left his chair behind him, and have been at Rome, and been sitting in his chair all the while, nevertheless?

There was yet another difficulty. Where was the visible centre of unity during those eleven years from 1378 to 1389? And, where was the unity itself? Which was at that time the Catholic Church—the greater part of the Empire, Bohemia, Hungary, and England, adhering to Boniface IX. at Rome, or, France, Spain, Scotland, Sicily, and Cyprus, adhering to Benedict XIII. at Avignon? Who could tell?

The mistake of the *Catholic World* was in confounding an organism with an administrative organization. The two things were entirely distinct. The English people was an organism; the Scottish people was another organism; but they constituted but one administrative organization. The Jewish people was but one organism, but they formed part of many, and diverse, administrative organizations. Now an organism necessarily supposed an original, but not necessarily a contemporary, head. An administrative organization necessarily supposed a contemporary head, but the organization was not necessarily general; it might be particular, local, national. The Church was no more one administrative organization than the Race. The “laws of nations” were real laws, though administered by no common tribunal, but by the several tribunals of the several nations,

\* P. 517.

each recognizing the decisions of the others, as might be seen in any collection of Admiralty Reports. These laws became such by general consent, and, having thus become such, could be rescinded only by the same general consent. Thus the United States, one of the youngest in the family of nations, refused to consent to the abolition of privateering, and privateering was therefore still a part of the code of nations. So with the Church. The canons enacted even by General Councils, became binding, not by such enactment, but by the free consent (not, as the *Catholic World* alleged, of the Pope, but) of the Church diffused, and by such consent alone could they be repealed. Nor was there need of any central organization to administer them, any more than in the case of the laws of nations: the several particular or national organizations were ample for every legitimate purpose of doctrine or discipline.

But what *was* the "Church diffused," and how were we to get at the "*quod ab omnibus*" of S. Vincent? Who, asked the *Catholic World*, were the *omnes*, and how were we to know them except as being in communion with the Central See? The question was easily answered. Every *member* of the one organism, holding communion with it through some particular administrative organization legitimately constituted, was one of the "*omnes*": every one *not* a member of the one organism, in other words, not baptized, and every member of the one organism, *not* holding communion with it through some particular administrative organization legitimately constituted, was *not* one of the "*omnes*." To the legitimate constitution of an administrative organization the ministry was requisite. This ministry, as a constituent of the organism, was divine; as a constituent of the administrative organization, it was partly divine partly human. Bishops, Priests, and Deacons in uninterrupted succession from Christ Himself were alone of the essence of that ministry: archdeacons, archpriests, archbishops, metropolitans, exarchs, patriarchs, were of its accidents,—a merely

human arrangement, and as such might at any time be done away with by the competent authority. He was aware that there were those who maintained that only one order, in unbroken succession, was of the essence of the ministry, and others who denied the essentiality of the succession. He was not arguing these points: he was simply answering the question of the *Catholic World*, how, on the high Anglican theory, the "*quod ab omnibus*" of S. Vincent\* was got at; and it was, as he had said, and had shown, a question easily answered. But the answer did not suit the *Catholic World*. It was "the theory of the schismatic Greeks," and that was "simply the theory of independency, as much so as that of the New England Congregationalists." Well, and what was the mistake of the New England Congregationalists so far as the purely human side of the administrative organization was concerned? Simply the turning of each particular congregation into a national church; which was as if they should have turned each of the three hundred and fifty towns of Massachusetts into a nation, and made the State but the complex of these towns, without any common administrative authority. The Roman organization, on the other hand, sorted with that gathering of mankind into a Universal Empire, which was the dream of Pagan Rome, and, before her, of Babylon, of Medo-Persia, of Macedon, but which was *not* the ordinance of "the Most High," when He "*divided* to the nations their inheritance," when He "*separated* the sons of Adam,"† when He "determined the bounds of their habitation,"‡ what time, on the plain of Shinar, they thought to build themselves "a city and a tower," and to make themselves "a name," and to continue forever "of one language, and of one speech."§ New England went to one extreme; Rome went to the other. The

\* The Saint's way of getting at the Faith, viz. : by taking that which had been held *always, everywhere, by all,—quod semper, quod ubique, quod ab omnibus*—stood in the way of the New Dogma, and of a good many old dogmas, full three hundred years old, and must therefore be got rid of.

† Deut. xxxii. 8.

‡ Acts xvii. 26.

§ Gen. xi. 1-4.

Greek and Anglican Churches held fast that golden mean, the constitution of the church in the Apostolic age, before it had been developed first into imperialism under Constantine, and then into the Papacy,\*—that constitution which Mr. Ffoulkes “sincerely believed” to be “the loftiest and most evangelical idea of a church by far,” and, “to a certain extent,” “actually exhibited in the Church of the Fathers—at least of the first three centuries;” though he “greatly doubted” whether it was not “a church more fit for the cloister, and one to which the world would never have been drawn or belonged.”† But enough of the *Catholic World*.

*Casula*. Enough, indeed. I was beginning to think he would never get back to the Comedy.

*Kayeo*. No fear of that! though if he had not, he would not have left much of it unanswered. There were but three points, he said, that remained to be noticed: “sacramental absolution,” “reverence to the blessed sacrament,” and “clerical celibacy.” He would take up each in turn.

“How,” asked Dean Critical, “could he (the Dean) teach with a grave face that sacramental absolution was the ordinary instrument for the remission of sin, when he knew that his own church had utterly neglected to employ this mighty instrument during three centuries,‡ (which she could hardly have done if she had been conscious of possessing it), and that he himself was quite ready to give communion to peo-

\* That development itself is an argument of the strongest kind against the Congregational theory. In the original constitution of the Church there were “Romanizing Germs” in the same sense (and in no other) as there was, in the “noble vine, wholly a right seed” (Jer. ii. 21), the “germ” of “the degenerate plant of a strange vine.” And so of its doctrines. He who could develop Congregationalism pure and simple into the Papacy, the doctrine of the Westminster Assembly’s Catechism that the souls of the righteous, at their death, “do immediately pass into glory,” into “the Romish Doctrine concerning Purgatory,” and the Zuinglian doctrine of the Eucharist into Transubstantiation, could in the same way develop a bee-moth into a behemoth, or even a horse chestnut into a chestnut horse.

† See Note H, 1-3.

‡ See Note I, 4.

ple who never had received, and never intended to ask for, such absolution?" Now, whatever the Dean might be "quite ready" to do—and, judging from his part in both *Scenes* of the *Comedy*, he was "quite ready" to do any and everything which his Roman friends asked of him—it was "quite" certain, nevertheless, that he had never in a single instance, unless he had wilfully and deliberately violated his ordination vows, given the communion without having first given sacramental absolution, and in a form modelled on that of the Blessing given to Aaron and his sons to bless the children of Israel withal—the only kind of form known in the Church for the first one thousand years and upwards—the only kind now known in the Greek Church:—"Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them;"\*—and on the salutation of peace, given by our Lord to the seventy disciples:—"And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again;"†—a kind of form as effective for absolution as for salutation or benediction; the "son of" forgiveness received forgiveness through it, and none other. The absolution was ministerial, not judicial. Even the form, "I absolve thee," &c., which the English Reformers retained in the Office for the Visitation of the Sick, was used only in the Western Church, and was comparatively modern even in that. He challenged the Critical Dean, or the Professor of History, or any other Dean, or any other Professor, to produce an instance of its use for the first one thousand years. If any one knew of any, "let him now speak, or else hereafter forever hold his peace." He had

\* Num. vi. 23-27.

† St. Luke x. 5, 6.

said that only the son of forgiveness received forgiveness, and the son of forgiveness was necessarily a son of repentance. Hence the absolution was preceded by confession; but the confession was to Almighty God. There were, indeed, exceptional cases for which private confession was provided, but they were expected to be rare. They *were* rare in the early church; *so* rare, that for the first two centuries there was no *special* provision for them. And when, in the middle of the third century, it was thought desirable that those cases should be given in charge to persons specially qualified to be ghostly advisers—"penitentiary presbyters," as they were termed, but bearing only a very remote resemblance to the modern "confessor," since they gave no private absolution—only one was appointed to a diocese;\* and even this arrangement continued only a century and a half; it was done away with by Nectarius,† A.D. 391. St. Chrysostom, the successor of Nectarius in the See of Constantinople, bade his flock confess to the Chief Shepherd. "I do not bring you," he said, "before your fellow servants, neither do I compel you to unveil your sins to men: unfold your conscience before God and show *Him* your wounds, and from Him seek healing."‡ And said S. Augustine, "What have I to do with men, that they should hear my confessions, as if they could heal my disorders."§ Compulsory auricular confession was a modern invention; it dated back only to the Fourth Lateran Council, A.D. 1215.

So much for the first of the three points.

The next was "reverence for the blessed sacrament." This was shown, according to the Dean, in "lodging" the

\* Socr., H. E., v. 19.

† Sozom., H. E., vii. 16.

‡ Οὐδὲ γὰρ εἰς θεατρὸν σε ἄγω τῶν συνδούλων τῶν σῶν, οὐδὲ ἐκκάλυψαι τοῖς ἀνθρώποις ἀναγκάζω τὰ ἀμαρτήματα τὸ συνει δὸς ἀνάπτυσσον ἐμπροσθεν τοῦ θεοῦ καὶ αὐτῷ δεῖξον τὰ τραύματα, καὶ παρ' αὐτῷ τὰ φάρμακα αἴτησον.—*De Incomprehens. Dei Nat., Hom. v., § 7.* See also *In Heb. c. xii. Hom. xxxi.*; *In Psal. li. Hom. ii.*; *De Lazaro, Hom. iv. St. Basil. in Ps. xxxvii. 8.*

§ "Quid mihi ergo est cum hominibus, ut audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos?"—*Confess. l. x. c. 3.*

“Host” or “sacramental king” in a “tabernacle,” with “a lamp burning night and day before it.” “Would they maintain, in the face of history and of the unanimous testimony of the whole people of these islands, that any provision whatever was made for such a guest in the Church of England.” It would be very bold in them to do so. “Where was the tabernacle?” Where it was a thousand years ago—nowhere. The Church of England showed her reverence in no such way. According to the Dean, she didn’t show it at all. “Whole masses,” he said, “of ‘consecrated’ bread and wine, not consumed by the communicants, were afterwards, in a multitude of parishes, and even in some of their cathedrals, left to the discretion of the clerk, who took them home, or cast them into a graveyard, or otherwise disposed of these despised fragments of a divine banquet, at his own caprice. And their Prayer-Book contained nothing to prevent such acts.” This last assertion was “important if true.” The Dean would therefore be thankful to him, no doubt, for repeating it (as he proposed to do) and for placing side by side with it one of the rubrics at the end of the Communion Office in the English Prayer Book, so that the reader might see at a glance the *truth* of the Dean’s statement :

“And their Prayer Book contained nothing to prevent such acts.”

“And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.”

Perhaps the reader, by this time, was beginning to think that the Dean was in a Critical condition. Father Newman would call his statement “*Blot*”—well! say, *ninety-nine*; he hadn’t kept count, and he didn’t wish to exaggerate: and

there was one more to come, and that would make the number just a *hundred*. Really, quite a moderate allowance; *only* one to every page-and-a-third of the PEOPLES' EDITION, PRICE 25 CENTS!" "Only that, and—nothing more!"—"Now he had taken pains to inquire of a Roman Catholic friend what was the practice of his Church? Her rubrics, which he had examined" (evidently he took more interest in the Roman Church than in the Anglican; else, why had he not "examined" *her* rubrics, especially as he was bound by them, and thereby saved himself from that ugly "*blot*," to use Father Newman's soft name for a hard thing,—a thing that could be more appropriately designated, in good honest Saxon English, by three letters than by four), "seemed to make provision for every conceivable accident which could possibly occur" (even such an "accident" as a "poisoned host,"\* though why provision should be made against such an accident, it was hard to see, as *only* accidents remained after the consecration: could the accidents of arsenic, or prussic acid, poison a man?) "and minutely directed in what manner they should severally be dealt with. If, in spite of every precaution, a particle should fall to the ground,—an event, he was assured, which was almost unknown, it was immediately raised with all reverence and replaced in the Paten or Ciborium, and at the close of the service the clergy went in procession, and, kneeling on their knees, cut out the piece of the carpet on which the particle had fallen, and carefully consumed it by fire. Well, 'these men were at least consistent.'"

No! that was exactly what they were not. If they were, they would cut off the thumb and finger with which they had handled the host, and carefully consume them by fire. There was more reason for the latter than for the former, for the carpet had come in contact with only one particle, whereas the thumb and finger had come in contact with many, and at each contact a portion was left adhering. The

\* See Note H, 32, 33.

difference between replacing the sensible portion that had fallen, and burning the insensible portion that adhered to the carpet, was the difference between reverence and superstition; there was but a step from the one to the other, but it was the step from the sublime to the ridiculous.

But how did they identify "the piece of the carpet" when they "went in procession"? Had they kept their eye upon it all the while? If so, it must have disturbed the reverential administration of the sacrament to the remaining communicants. Or did they stop in the midst of the service to mark the spot? And how did they manage when it fell in a dark spot, where it could not be readily discerned? Did they stop to search for it? And suppose they did not find it, did they burn the whole carpet? Or if, instead of a carpet, there was a pavement of encaustic tiles, did they dig up the tile, or, if the particular one could not be ascertained, the whole tiling, and *consume it* with fire? If so, how hot did the fire have to be?—Leaving the Dean to "examine" the rubrics on these and other like questions, he would pass to the consideration of the only remaining point—the celibacy of the clergy: it need not detain us long.

"That latest invention of connubial repose, an English parsonage-house," was an eye-sore to our Roman friends. It was a pity they had not a similar arrangement in every village of Southern Europe. Such an exemplification of "the most perfect ideal of a Christian family,"\* would elevate the tone of the community in regard to the sanctity of marriage, instead of depressing it as the Roman Church had done by turning that sole surviving institution of Eden at once into a sacrament and a degradation. Where marriage was held degrading in the clergy, it necessarily ceased to be held "honorable" in the laity. *Like people like priest.*†

"He could not conceive S. Paul or S. John starting on a nuptial tour, accompanied by the 'latest fashions.'"

\* See Note H, 34.

† Hos. iv. 9.

That "accompaniment" *was* rather hard to conceive of, inasmuch as the ladies of those days had but one "fashion," and that an early one. The "nuptial tour" might be hard to conceive of, too, for the reason that it was probably the invention of a later age. He was inclined to think it was not yet a hundred years old: our fathers took their brides home at once, as did the Orientals in the time of our Lord. But there was no difficulty in "conceiving" of the "Prince of the Apostles" as a married man, for he certainly had a "wife's mother," and therefore must at least *have had* a wife; and S. Paul hinted not obscurely at his having one in his day, and taking her about with him. "Have we not power to lead about a sister, a wife (*ἀδελφὴν γυναῖκα*), as well as other Apostles, and as the brethren of the Lord, and Cephas?"\* He was aware that the Anglo-Roman version authorized by "JAMES, Archbishop of Baltimore" translated it (after the Vulgate) "a woman a sister," but he was equally aware that, to do that, it had to invert the order of the Greek, for, as S. Paul wrote it, it would not bear such a rendering. Professor Ornsby's Note, in Cardinal Mai's Greek Testament (Codex Vaticanus), Dublin Edition, referred us to *ἄνδρες ἀδελφοί*, Acts vii. 2, *et passim*, as a like construction; but, instead of being "like," it was just the reverse, as was also *γυναῖκα χήραν*, S. Luke iv. 26, "a woman a widow." In every instance of this appositive construction in Greek, the defining noun came last. It was a law of the language. Hence the early Greek Fathers so interpreted the passage; as did also Tertullian, one of the earliest of the Latin Fathers: "It was lawful," he said, "even for Apostles to marry, and lead about wives."† But gradually another interpretation grew up among these latter, and from it arose "that objectionable custom in the Church, that presbyters should have female attendants (*mulieres subintroductæ*) in-

\* 1 Cor. ix. 5.

† "Licēbat et Apostolis nubere et uxores circumducere."—*De Exhort. Cast.*, c. 8.

stead of wives"—a custom condemned by Epiphanius,\* and forbidden by the Council of Ancyra.† There was another passage of S. Paul's that was misinterpreted by the Roman authorities:—A bishop then must be blameless, the husband of one wife, \* \* \* one that ruleth well his own house, having his children in subjection with all gravity. \* \* \* Let the deacons be the husbands of one wife, ruling their children and their own houses well."‡ "Of one wife," *i. e.*, said Professor Ornsby, "must not have been married more than once. Compare ch. v. 9." He had "compared" it, and found that it was against the Professor's interpretation. It read, "*having been* the wife of one man" (*γεγονῶια*); whereas, in the passages in question, it was, "*be* the husband of one wife" (*εἶναι, ἔστωσαν*). When the Apostle meant "*having been*," he said so; and when he meant "*be*," he said so: had he meant "*have been*," in the passages in question, he would have said, *γεγονέναι*, instead of *εἶναι*; *γεγονέτωσαν*, instead of *ἔστωσαν*. He thanked the Professor for calling his attention to "ch. v. 9," for it proved incontrovertibly that the Apostle contemplated, as a part of his arrangement for the Church of Ephesus, "bishops" having a wife and children, *and actually living with them.*§ And what the Apostle thus contemplated, was originally carried out in the whole Church, though restrictions were put upon the contracting of marriage after ordination. As to the supposed incompatibility of marriage with the priestly character, and the superiority of the single to the married state except as giving (to those who could receive it)|| opportunity to "attend upon the Lord without distraction,"¶ it was a Marcionite heresy, and all the special pleading of the Count De Maistre couldn't make anything else of it.\*\* It was condemned in anticipation by S. Paul.†† It

\* Haeres lxviii.

† Canon xix.

‡ 1 Tim. iii. 2, 4, 12.

§ See note I, 3.

|| St. Matt. xix. 11, 12.

¶ 1 Cor. vii. 35. "For the evil is not in the cohabitation, but in the impediment to the strictness of life."—St. Chrysost., *Hom. xx. in St. Matt.*

\*\* For a specimen of this special pleading, see Note A, 55-70.

†† 1 Tim. iv. 1-5.

was condemned by the Fifth of the "Apostolic Canons," which enacted that "A bishop, presbyter, or deacon shall not put away his wife under pretext of religion. If he does, he shall be separated from communion; and if he persevere, he shall be deposed." It was condemned by the Council of Gangra—a council received by the whole Church—the Fourth Canon of which anathematized "those who separate themselves from a married priest, as though it were not right to communicate in the oblation, when such an one ministers." And when, in the following year, it sought recognition in the Council of Nice, it was unanimously repudiated;\* and it had been repudiated in the Greek Church from that day to this: only the Roman Church could be brought to cast such a slur on the "Prince of the Apostles." The Pope was all the time talking about the patrimony of S. Peter, but said nothing of his matrimony. Holy Scripture, on the other hand, spoke repeatedly of his matrimony, but said nothing of his patrimony, unless we might include under that designation his nets,† his ship‡ (which was a small fishing craft), and half a house;§ and these he forsook to follow Jesus. Silver and gold he had none.||

"Nor could the imagination picture, in its wildest mood, the majestic adversary of the Arian emperor attended on his flight up the Nile by Mistress Athanasius."

Perhaps not. But it required no "wild mood" of the imagination, but only a very tame humdrum exercise of that faculty, to "picture" *Mistress John XXIII.*, *Mistress Innocent VIII.*, *Mistress Alexander VI.*, and a *hundred thousand* other *Mistresses*, in *fifty thousand* parsonages, in the middle and the South of Europe, in the thirteenth, fourteenth, and fifteenth centuries. He was not dealing in random assertions; he meant what he said, and a good deal more. If I doubted, I had only to consult the twenty-first chapter of Mr. Henry C. Lea's *Historical Sketch of Sacerdotal Celibacy*, 8vo. pp. 601, Philadelphia, 1867. He would read me an extract or two:

\* Socrat., H. E., Lib. i. c. 11; Sozomen, H. E., Lib. i. c. 23.

† St. Matt. iv. 20. ‡ St. Luke v. 3. § St. Mark i. 29. || Acts iii. 6.

“There can be no denial of the fact that notorious and undisguised illicit unions, or still more debasing secret licentiousness, was a universal and pervading vice of the Church throughout Christendom.”—p. 345.

“The records of the Middle Ages are accordingly full of the evidences that indiscriminate license of the worst kind prevailed throughout every rank of the hierarchy. \* \* \* The abuse of the awful authority given by the altar and the confessional was a subject of sorrowful and indignant denunciation in too many synods for a reasonable doubt to be entertained of its frequency or of the corruption which it spread throughout innumerable parishes.”—pp. 352, 353.

“What were the influences of the papal court in the next century may be gathered from the speech which Cardinal Hugo made to the Lyonese, on the occasion of the departure of Innocent IV. in 1251 from their city, after a residence of eight years—‘Friends, since our arrival here, we have done much for your city. When we came, we found here three or four brothels. We leave behind us but one. We must own, however, that it extends without interruption from the eastern to the western gate’—the crude cynicism of which greatly disconcerted the Lyonese ladies present.”—p. 356.

For the original latin of this speech, as given by Mathew Paris, he referred me to the foot note in Mr. Lea’s book.

He would now read me an extract from the appeal of Maximilian II. to the Council of Trent, first handing me the Latin original that I might compare his translation with it : \*

“For who does not see and deplore, that even among Catholic priests throughout Germany and the realms and dominions of his imperial majesty, and the serene Prince Charles, Archduke of Austria, *almost none or at any rate among many scarcely one real celibate was to be found* ; but almost all \* \* \* were notorious keepers of concubines,

\* See Note H, 10, n.

or even secretly married; nay that the greater part were not content with one concubine, but kept several at a time."

In this way they were but following the example set at the Vatican. "The latter half of the fifteenth century," said Mr. Lea, "scarcely saw a supreme pontiff without the visible evidences of human frailty around him, the unblushing acknowledgement of which was the fittest commentary on the tone of clerical morality." (pp. 358, 359.) The prophecy put into the mouth of a Dominican by Mapes, two hundred years before (Lea, p. 304), was having its fulfilment :

Habebimus clerici duas concubinas :  
 Monachi, canonici, totidem vel trinas :  
 Decani, prælati, quatuor vel quinas :  
 Sic tandem leges implebimus divinas.

Verily, what the Count De Maistre said of the human race in Europe in the tenth century,\* might be said with equal, if not greater truth of the priesthood in the fifteenth: it had, "*literally*" "gone crazy." But what drove it crazy? How came such priests, not to say men, to be possible? "They were the natural product of a system which for four centuries had bent the unremitting energies of the Church to securing temporal power and wealth, with exemption from the duties and liabilities of the citizen. Such were the fruits of the successful theocracy of Hildebrand, which, intrusting irresponsible authority to fallible humanity, came to regard ecclesiastical aggrandizement as as a full atonement for all and every crime. That the infection had spread even to the ultimate fibres of the establishment could readily be believed."†

But why was a system that had produced such results still kept up? For two reasons. First, because its upholders thought that they were succeeding at last in so effectually "driving out nature with a fork" that it *wouldn't* "keep

\* See Note A, 45.

† Lea, p. 359.

coming back." In proof of this, they pointed to the state of things in the more enlightened countries of Europe and in the United States. But to what was this state of things owing? Partly to "the wholesome restraints imposed by a jealously hostile public opinion" originating outside of the Roman Communion, and the "liability not only to the municipal law, but to the rigor of the canons mercilessly enforced by prelates who felt that their church was on probation," and partly to the comparatively small proportionate number of clergy to laity in these countries and hard work of the priesthood thence resulting, and consequent "few temptations for those whose faith and resolution did not fit them to endure all its privations and fulfil all its duties."\* But in the States of the Church, where, fifteen years ago, one in every eighty-two of the population was vowed to celibacy,—a proportion ten times as large as in France,—according to Edmund About, "chastity in a churchman was a quality sufficiently uncommon to attract special attention to its possessor."† In Spain, it was hinted not obscurely by Mr. Ffoulkes, there was a similar condition of things:

"From Seville I proceeded to a small village in the neighbourhood of the Sierra of most primitive description. There I remained several months. \* \* \* The priest was affable and intelligent; and seemed anxious to promote education: but he was a good deal mixed up in the secular affairs of his neighbours as well: and the honours of his house were always done by one who went by the name of his 'cugina,'‡ but I was laughed at for supposing it meant the relationship that we understand by it. I could only therefore account for the average respect that was paid him on the supposition that such things were not uncommon."§

In Central and South America, where the Roman Church had had exclusive and uninterrupted possession for three

\* Lea., pp. 558, 559.

† Id., p. 560.

‡ Cousin (female).

§ Letter to Abp. Manning, Am. Ed., pp. 67, 68.

hundred years, "with no hostile public opinion" within a thousand miles of it to keep it in check, matters were still worse. If I wanted an instance, it should be forthcoming. Here he handed me a book bearing the title, "What I saw on the West Coast of South and North America, and at the Hawaiian Islands. By H. Willis Baxley, M.D. New York: D. Appleton & Co., 1865." Dr. Baxley, I may remark, is a Baltimorean, well-known to the Archbishop and the rest of our clergy there as an unimpeachable witness. It was as Special Commissioner of the United States, in the years 1860, 1861, and 1862, that he visited the places in question. In his preface he says, "among other things noted are the doings of certain religionists. This has been done with the freedom and candor demanded by the importance of the subject.

'I speak not of men's creeds—they rest between  
Man and his Maker—but of things allowed,  
Averr'd and known—and daily, hourly seen.'

Turning to page 143, I learned, to my astonishment, that in Lima, a city having, according to the Statistical Tables in Mitchell's Atlas, in 1860, a population of but 55,000, there were in 1858 "one thousand seven hundred and ninety-three priests, exercising ecclesiastical authority, and performing religious functions"—one priest to every thirty inhabitants; that is to say, *one man in every seven vowed to celibacy*.—Further down on the same page is the following:

"If priests, taking vows of chastity and devotion alone to God, perjure themselves, obey the lusts of the flesh, and scatter their illegitimate offspring abroad, with the sole self-deluding merit of not disowning them, thus giving the brazen lie to their profession, it is to be expected that in both lying and lechery they will find imitators among those whose temporal purity they should guard, and whose eternal welfare it is their solemn duty to promote. The unblushing boldness with which clerical debauchery stalks abroad in

Lima, renders it needless to put in any saving clause of declaration."

On the next page is the following :

"If the Bishop of Arequipa will turn to the 'weak and beggarly elements of the world,' if he cannot, like his great predecessor S. Paul, 'contain,' but must obey the carnal desires, 'let him marry' as he is commanded by the Apostle, like an honorable man and consistent Christian, and not prove a stumbling-block to his more scrupulous brother. And let him not encourage the frailty of depraved disciples by a shameless example of licentiousness made public by his procurement of separate apartments in Lima for his seven concubines and his thirty-five illegitimate children, during his absence on a mission to the Roman head of the Church; who, if rumor speak truth of his virtues, would spurn him from his presence if aware of such scandalous libertinism."

Turning over a leaf, I came to this :

"That it may not be supposed that I am looking at what is passing around me with prejudiced eyes, and coloring first impressions of novelties too highly, I will quote at some length from '*A Travers l'Amérique du Sud, par F. Dabadie. Paris, 1859.*' This French traveller, himself a Roman Catholic, but evidently not one whose sense of religious duty inculcates the sin of compromising the lofty character and capacity for good of that Church, by concealing the wickedness of unworthy disciples, says: 'The religious processions of Lima are actually converted by profane women into Carnivals of Venice—ridiculous, absurd masquerades! The ceremony loses its sacred character; the tapadas absolutely making or refusing assignations with those proposing; the *assistants* absolutely compressing the waists of the tapadas more frequently than they say their prayers. \* \* Lima is the heaven of women, purgatory of men, and hell of asses. \* \* \* Women consider a husband only as he may contribute to their love of dress and indulgence; interest with them is the only motive of marriage.'"

And, two pages further on, to this :

“Mons. Dabadie continues: ‘In the streets of San Francisco’ (Lima), ‘opposite the monastery of that name, a kind of barracks is found containing quite a population apart from the rest. There, lives a class of women and children, whom (who?) one would think came in a direct line from gypsies, if their complexion did not show a variety of a thousand shades from white to black. These women are the acknowledged mistresses, and the children the progeny of the monks of the higher order’ (what sort of monks I thought, must those of the lower order be), ‘who visit them at all times, and pay them a stipend according to their means; meagrely, for the expulsion of the Spaniards from the country has impoverished the convents.” “La casa de la(s) monjas”—the house of nuns—as the people ironically call it, is a real Gomorrah. The clerical *protectors* of the tenants who inhabit it, *willingly mistake the chambers, not having the weakness of the laity of being jealous of each other*. Do not suppose that we are amusing ourselves in speaking ill of the monks of Lima. Observe them on a festival day of great sanctity, either in the procession or in the churches, and you will have proved their bare-faced licentiousness. In tedious ceremonies, brothers who have no active participation in the service, go out of the temple and smoke in the adjacent cloister, under the portico of the church, or on the sidewalk, amusing themselves with trifles. It is shocking to find them in the processions, when bearing the cross, (?) banners, and candles, having no respect for their robes, nor for the sainted images they carry, nor for religion, nor for decencies demanded by the occasion. They shut both heart and ear to the sacred songs which ascend towards heaven. They smile at the women, who flutter about like butterflies, as the cortege is passing along; cast lascivious glances at them, and address to them words of double meaning. On returning to the church, two lines of monks are often formed at the portal, through which the

crowd pass into the interior, and there too they indulge themselves without restraint in jest and sarcasm, compliment and repartee; alluring complaisant Christian señoritas, white, black, or copper-colored, and addressing to them shameless gallantries; the spectator, I will not say religious, but merely of proper delicacy, turning away in disgust from such unblushing libertinism. These abominations among themselves they are the first to expose, for in their stated elections for superiors of convents, such is the bitterness of rival aspirants and their partizans, that they publicly charge against each other infamous transactions, making known the number of their concubines and illegitimate children, and crimes which society has deemed it necessary to erect penitentiaries to punish.'

"Such is the testimony on Peruvian morals and religion, of a French traveller, happily free from the imputation of sectarian prejudice."

Here I closed the book and handed it back to O'Kaye. I was satisfied, I said, that the Hildebrandean system had as yet succeeded in "driving out nature" only in the more enlightened countries of Europe and in the United States and British America; but as it *had* succeeded in those countries, why might it not yet succeed in the rest of Europe and in Spanish America? It might, he said, on the same conditions, one of which was the letting in of the non-Roman Communions to compete with it; but *that* the Pope considered worse than the disease; and besides, it would take it two hundred years, as it had done in central Europe, to accomplish its work. And when it was accomplished, what had we? A system which by the very condition of its existence was precluded from "possessing the land;" for it could exist in *purity* only under the constant surveillance of a hostile public opinion. Such being the case, it would have been abandoned long since but that Tridentine Romanism would have gone with it. This was the second reason he had reference to. The Count De Maistre was right when,

referring to the "scandalous concubinage" formerly existing, he said, "There wanted only a blunderhead to *annihilate the*" (*Tridentine*) "*priesthood*, by proposing the marriage of priests as a remedy for greater evils."\*

The case of the Janizaries was in point.

"The Janizaries of the Porte were Christian children, recruited by the most degrading tribute which tyrannical ingenuity had invented. Torn from their homes in infancy, every tie severed that bound them to the world around them; the past a blank, the future dependent solely upon the master above them; existence limited to the circle of their comrades, among whom they could rise, but whom they could never leave; such was the corps which bore down the bravest of the Christian chivalry and carried the standard of the Prophet in triumph to the walls of Vienna. Mastering at length their master, they wrung from him the privilege of marriage; and the class in becoming hereditary, with human hopes and fears disconnected with the one idea of their service, no longer presented the same invincible phalanx, and at last became terrible only to the effeminate denizens of the seraglio."†

The celibate priesthood were the Janizaries of Rome: the Tridentine Church could never be Catholic, *with* them; it could never *be*, without them.

So much for "Mistress Athanasius." He thought the less the advocates of Rome said about *Mistresses* the better.

"Only the other day, as he came through France, he read in a French journal the martyrdom of nine French bishops and priests at once in Corea. Did any one suppose that if they had been married, they would have coveted the crown of martyrdom?" (*Comedy*, p. 106.)

Why not? Did he never read, in Eusebius,‡ of Phileas, Bishop of Thmuis, and Philoromus, who had to be "*urged*, in the persecution under Diocletian, to have pity on their

\* See Note A, 48; also 69, where the Popes are called the "real *institutors* of the priesthood."

† Lea, pp. 19, 20.

‡ L. viii. c. 9.

wives and children, and, for their sakes, to save their own lives"? Did he never hear of John Rogers, whose wife "with nine small children, and one at the breast," followed him to the stake, in the reign of bloody Mary? Perhaps even Pope Liberius,\* if he had had a wife like Kidds's† might have coveted the crown of martyrdom. As it was, he certainly did not in that point violate the tenth commandment.

"If your clergy were true priests,' he had been told, 'they would display the supernatural virtues which accompany a divine vocation'" (p. 107). "He should not like to judge unkindly, but they had, as a class, a dreadfully unsupernatural look" (p. 111).\*

He should not like to judge unkindly, either; but, somehow or other, he could not help thinking that Simon Peter when, only a few days after he had received his great commission in the very words in which every priest of the Church of England for the last two hundred years has received his,‡ he said, "I go a fishing," had "a dreadfully unsupernatural look;" and he could not help thinking, further, that when the other disciples said, "We also go with thee," they had "a dreadfully unsupernatural look," too. And this impression of his in regard to Simon Peter was confirmed by the conduct of that disciple after he had got stripped to his work; for if he had then that supernatural look which was here supposed to be the *inheritance* of his alleged successors, why, when he "heard that it was the Lord" that had just spoken to them, did he "gird his fisher's coat unto him?" On the other hand, he had no doubt that the Bishop of Arequipa and the priests of Lima had a dreadfully *natural* look. Father L\*\*\*\* was a very different man; but he would like to see *him* look in the glass and then read with a grave face all that bosh about the Roman clergy having a more supernatural look than the non-Roman. Very

\* See Note E.

† *Comedy*, p. 113.

‡ St. John, xx. 22, 23.

possibly *some* Roman priests *did, sometimes*, have a dreadfully supernatural look. He should not wonder if Father Kavanaugh had, when he was so unceremoniously walked out of church by "some of the most prominent members" of the Congregation "of the Holy Family," and if Bishop McQuaid had, when he was compelled to follow him; or if not then, at any rate, when, a day or two after, he went to law about it, "and that before the unbeliever," and was as unceremoniously walked out of court as he had before been out of church. One thing was certain. If Roman bishops and priests were not "men of like passions"\* with the rest of mankind, then they were not successors of "the Apostles Paul and Barnabas," and of the fishermen, Peter, and Andrew, and James, and John.

"You are always tempted to think: 'These are men who have never received the Sacraments, and in whose face there is no reflection of the Sacramental Presence'" (p. 111). "The grace of Orders does not appear in them, therefore they are not validly ordained.' He believed he was not deficient in courage, but he never heard this argument without trying to change the conversation" (p. 107).

No wonder. No sensible man would wish to listen to such nonsense. Whoever told the Rev. Athanasius Benedict that the validity of Orders depended on the *appearing* of the grace of Orders in the Ordained, was evidently trying to see how much the gaping neophyte could swallow. The Council of Trent could have told him better.†

"A common divine vocation, accompanied by special gifts for a special object, must necessarily create, as it had actually done in the vast Roman communion, an order of men moulded exactly according to the same type, teaching everywhere the same truths, and ruling their thoughts and lives by the same standard" (p. 120), "recipients of the *same mysterious and constraining grace*, flowing directly from

\*Ὁμοιοπαθεῖς ἄνθρωποι.—Acts xiv. 15.

† Sess. xiv. *De Poenit.* c. 6.

the august rite of ordination, and infused into the soul by a special divine operation, expressly to produce a *uniform* habit of mind and heart, and a *uniform* conception of religious truth" (p. 135); "from the beginning, a supernatural caste, \* \* \* clothed, by the transforming grace of Orders, with angelic purity and virginity" (p. 137).\*

Now, about the "type" of the Roman priesthood all over Europe in the three centuries immediately preceding the Reformation, and in Spanish America at the present day, there could be no doubt; yet the Comedy assured us that "in the vast Roman communion" the whole priestly "order" were "moulded exactly according to the *same* type." He did not believe it. He did not believe that the Roman priesthood in the United States were moulded exactly according to the same type with the Roman priesthood in Spanish America. Neither did he believe, on the other hand, that they were "a supernatural caste, \* \* \* \* clothed, by the transforming grace of Orders, with angelic purity and virginity." That they were an *unnatural* caste—made such by their peculiar discipline—he had no doubt: just as little had he, that, in this, they were not the successors of the Apostles. As to "a uniform conception of religious truth," &c., that was all in your eye: either it was not uniform, or it was not a conception, but only an introsusception of what was neither *read, marked, learned,* nor *inwardly digested.*† To talk of three or four thousand priests—that was the number, he believed, of all sorts, regular and secular, in the United States—thinking alike, was to talk nonsense: either they *didn't* THINK, or they differed from one another as much as S. James did from S. Paul, and S. John from both, and S. Peter from all three; and how much that was, the most cursory reader of the New Testament could not fail to see.

"How can a Church which formally *denies* that ordination

\* See Note A, 66, 67.

† Collect for Second Sunday in Advent.

is a sacrament either pretend or desire to possess *Roman Orders*, which the Roman Church affirms *to be* a sacrament?"

How could a man who formally *denied* that a "greenback" was a dollar either pretend or desire to possess a *United States* greenback, which the United States affirmed *to be* a dollar?

Really, it was extraordinary that such *stuff* should pass for argument among men trained as the Roman priesthood were in dialectics! But the truth was, it didn't pass for argument with them, but they thought they might succeed in palming it off for argument upon the readers of the Comedy. It showed what sort of material they thought they might hope to make converts out of. He wished them joy of such converts.

Verily, there was, in *some* people's estimation, a good deal in a name; especially, when it was made to bolster up a claim.

"It was well known," said the Count De Maistre, "that those Churches (the oriental) called themselves orthodox, \* \* \* What Church did not think itself orthodox? and what Church allowed the title to others that were not in communion with it? A large and magnificent city of Europe offered an interesting practical exemplification to which he called the attention of all thinking men. A rather contracted space contained within it Churches of all the Christian communions. You saw there a Catholic Church, a Russian Church, an American Church, a Calvinist Church, a Lutheran Church; a little further on, you came to the Anglican Church; only a Greek Church, he believed, was wanting. Ask, then, the first man you met, *Where is the Orthodox Church?* Each Christian would direct you to his own; a great proof already of a common *orthodoxy*. But if you asked, *Where is the CATHOLIC Church?* All would answer: *There it is!* and all would point to the same. A great and profound subject of meditation!"\*

\* See Note A, 79.

Very profound! Going, as did most of the Count's philosophical remarks upon the Roman Church, and other Churches, all the way through from the upper to the under side of *the surface!*—The Count got that direction, how to find the Catholic Church, from S. Cyprian, who gave it as—what it *was* in his day, but what it had long since ceased to be—a *practical* direction. When Father Hewit, nearly a quarter of a century ago, went to Rome, as the popular phrase was, that was to say, to the Church of Rome, he published in a pamphlet his reasons for the step. When three or four years before, he came to the Church of the United States, he did not trouble himself to put forth his reasons for so doing; it was a step whose propriety seemed so obvious to him as to require no justification: perhaps he might say, *now*, that it was so slight a step as to require none; he thought it a very long stride *then*, and so did his father, judging from his energetic remonstrance with a distinguished prelate for *his* part in the transaction.—But when he went further and fared (spiritually) worse, he thought the step required apologizing for; hence his pamphlet. Among the reasons that he gave was, that he had but followed this direction of S. Cyprian's. Father Hewit was perplexed, and troubled, at the time, or he would have seen that the direction was no longer a practical one. He (O'Kaye) had too high an opinion of his (Father H.'s) ability to believe for a moment that he had *now* any confidence whatever in that argument. Even then, if he had reflected, he would have seen that it was a two-edged sword, and therefore dangerous on a back-handed stroke. If he had gone into almost any New England village having three or four places of worship—and the number of such villages even then was not small—and asked the first Baptist, Methodist, Trinitarian-Congregationalist, Unitarian, Universalist, *Where is the ORTHODOX Church?* All would have answered: *There it is!* and all would have pointed to the same, to wit, the Trinitarian-Congregational. A great and profound subject of meditation!

Speaking of names, there was one about which the *Catholic World*, in the before-mentioned article on Dr. Ewer, was very much exercised. "The Anglican Church," it said, "or a considerable portion of it, would, if it could, like to get rid (he supposed the writer meant, *would like to get rid, if it could*), of the name of *Protestant*, and assume that of *Catholic*." He (O'Kaye) *should* like to get rid of the name *Protestant*, and also of the name *Episcopal*; not, however, for the reason that the *Catholic World* supposed, but because they were superfluous. For the same reason, he should *not* like to *assume* the name of *Catholic*; in this respect, he was a very *unassuming* man. If it lay with him, he would follow the model of the Mother Church, as she followed that of Holy Scripture, and call the Church at whose altar he ministered, what she had always been *de jure*, what she was slowly but surely becoming *de facto*, the *Church of the United States*,

Of course, the *Catholic World* would laugh, and it was welcome to laugh its fill; and more, if that was n't enough: it would be cynical in him to grudge it that harmless amusement. But which Church would laugh by and by? The one that wins, he rather thought. And which that would be, he had no doubt. He had spent as yet not quite half his life in her communion, and, within that time, she had nearly quadrupled in numbers and more than quadrupled in influence. Hence the affectionate interest the *Catholic World* took in her fortunes—two articles upon her in one number. "In regard to other Christian denominations," it said, (Article on the *General Convention*, p. 467), "the Episcopal Church is singularly unfortunate. It has communion with no other body of Christians in the entire world."—Well, and was n't the Papal Church in the same "unfortunate" position? With what "other body of Christians in the entire world" did it have "communion"? Where, then, was the "singularity"?

"In like manner, when a church isolates itself from all

the world by claims which everybody else on earth denies to it, there is something of the ridiculous in its position, and, while we may be pained, we are at the same time amused" (*Id.*, p. 470).

Exactly so. And as every Communion calling itself a Church (the Papal not excepted), by the very fact of its separate existence, "isolated itself" from every other by claims which they "denied to it," it followed that in every such separate organization there was to those outside of it, except the few who might be looking thoughtfully toward it, "something of the ridiculous in its position." If the Roman Church could stand the "ridiculousness," he rather thought the Anglican could too.

And now, he had a confession to make. As the *Catholic World* had been exercised about the name of the Anglican Communion in the United States, so he had been exercised about a name for that of Rome. He had often wished that there were a word bearing the same relation to *Roman* that *Anglican* bore to *English*, and *Gallican* to *French*, and which would therefore be acceptable to both sides in a controversy like the present. He believed he had found it at last. In looking over the Triennial Catalogue of Harvard University for 1866, on page 169, under the head of *Alibi Instituti et Honorarii*, and under date of 1861, he came upon the following:

*Johannes-Bernardus Fitzpatrick, S.T.D.,*  
Sanctæ Bostoniensis Ecclesiæ Episcopus, A.A.S.

Here it was. *The Holy Boston Church!* Could anything be more admirable? The wonder was that it had not occurred to him before. For was not Boston the "hub of the universe?" And where *should* the central sell be, if not in the—nave?

The only objection to the name he could think of was that it might make Baltimore, and New York, and the other archiepiscopal sees, jealous. But what if it did? Who would ever talk of the *Holy* New York Church, where

“many of the best seats” were “invariably rented by wealthy Protestants, not because they had any active preference for Catholic doctrine [he should think not; they would go elsewhere if they had], but solely because they found the services less dismal than their own.”\* In other words, having no religion that they cared for, and being debarred from the opera on Sunday, they went to—what was the next best—that Church which, while excommunicating opera-singers and other stage-players *eo nomine*, hired the said excommunicated opera-singers to do the music for the unexcommunicated worshippers! Whether these latter on account of the throng of worldlings attracted by the *spectacle*, kept their pews under lock and key, as was done in the Cathedral in Baltimore formerly, and, he presumed, still, though it was many years since he had been inside of it, and then only on a week-day, when there was no service going on, he could not say. He was glad, however, to learn from Archdeacon Jolly that “in England, there was still too much dislike to Popery to allow of such a *diversion*.”

One more extract, and he had done with the Comedy :

“The English Church declares of Holy Order, as of Confirmation, ‘it is *not* a sacrament,’ and therefore cannot confer sacramental grace, but is a purely human ceremony, conveying nothing whatever but a license to preach, and the honorary title of Reverend”!! (p. 118.)

Blot —th, and last.

*Casula*. Has he got through.?

*O’Kaye*. Yes! He has had it all his own way, for the last half-hour: you have said nothing.

*Casula*. Because nothing could be said. As to the argument, I shouldn’t mind that; but it is not pleasant *to be written down an ass*.

*O’Kaye*. Not very. But you’ll get used to it after a while. Besides, you have the consolation that it is you that have done the *writing*. He has only stripped the lion’s skin

\* Comedy, p. 127.

from off your ears, and forced you to a new kind of auricular confession!

For my part, his argument has convinced me, and I have come to bid the Pope good bye. So I will now say good-bye to you, wishing you, as the Archbishop did Gil Blas, all manner of prosperity, and in your next work of fiction, a little more *taste!*

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NOTE A.

EXTRACTS FROM THE WORK OF THE COUNT DE MAISTRE ON  
THE POPE.

1. "Les vérités théologiques ne sont que des vérités générales, manifestées et divinisées dans le cercle religieux, de manière que l'on ne sauroit en attaquer une sans attaquere une loi du monde.

2. "*L'infaillibilité* dans l'ordre spirituel, et la souveraineté dans l'ordre temporel, sont deux mots parfaitement synonymes. L'un et l'autre expriment cette haute puissance qui les domine toutes, dont toutes les autres dérivent; qui gouverne et n'est pas gouvernée, qui juge et n'est pas jugée.

3. "Quand nous disons que l'Eglise est infaillible, nous ne demandons pour elle, il est bien essentiel de l'observer, aucun privilège particulier; nous demandons seulement qu'elle jouisse du droit commun à toutes les souverainetés possibles, qui toutes agissent nécessairement comme infaillibles; car tout gouvernement est absolu; et du moment où l'on peut lui résister sous prétexte d'erreur ou d'injustice, il n'existe plus.

4. "La souveraineté a des formes différentes, sans doute. Elle ne parle pas à Constantinople comme à Londres; mais quand elle a parlé de part et d'autre à sa manière le *bill* est sans appel comme le *fetfa*.

5. "Il en est de même de l'Eglise: d'une manière ou d'une autre, il faut qu'elle soit gouvernée, comme toute autre association quelconque; autrement il n'y auroit plus d'aggrégation, plus d'ensemble, plus d'unité. Ce gouvernement est donc de sa nature infaillible, c'est-à-dire *absolu*, autrement il ne gouvernera plus.

6. "Dans l'ordre judiciaire, qui n'est qu'une pièce du gouvernement, ne voit-on pas qu'il faut absolument en venir à une puissance qui juge et n'est pas jugée; précisément parce qu'elle prononce au nom de la puissance suprême, dont elle est censée n'être que l'organe et la voix. Qu'on s'y prenne comme on voudra; qu'on donne à ce haut pouvoir judiciaire le nom

qu'on voudra ; toujours il faudra qu'il y en ait un auquel on ne puisse dire : *Vous avez erré*. Bien entendu que celui qui est condamné, est toujours mécontent de l'arrêt, et ne doute jamais de l'iniquité du tribunal ; mais le politique désintéressé, qui voit les choses d'en haut, se rit de ces vaines plaintes. Il sait qu'il est un point où il faut s'arrêter ; il sait que les longueurs interminables, les appels sans fin et l'incertitudes des propriétés, sont, s'il est permis de s'exprimer ainsi, plus injustes que l'injustice.

7. " Il ne s'agit donc que de savoir où est la souveraineté dans l'Eglise ; car dès qu'elle sera reconnue, il ne sera plus permis d'appeler de ses décisions."—DU PAPE. *Par l'Auteur des Considérations sur la France. Seconde Edition augmentée et corrigée par l'Auteur. A Lyon, et à Paris, 1821.—Vol. 2.*, pp. 2-4.

8. " Tout nous ramène aux grandes vérités établies. Il ne peut y avoir de société humaine sans gouvernement, ni de gouvernement sans souveraineté, ni de souveraineté sans infailibilité ; et ce dernier privilège est si absolument nécessaire, qu'on est forcé de supposer l'infailibilité, même dans les souverainetés temporelles (où elle n'est pas), sous peine de voir l'association se dissoudre. L'Eglise ne demande rien de plus que les autres souverainetés. quoique elle ait au dessus d'elles une immense supériorité, puisque l'infailibilité est d'un côté humainement supposée, et de l'autre divinement promise."—*Id.*, pp. 198, 199.

" C'est la même chose dans la pratique d'être infailible, ou de se tromper sans appel."—*Id.*, p. 346, n.

9. " Or, s'il y a quelque chose d'évident pour la raison (?) autant que pour la foi, c'est que l'Eglise universelle est une monarchie."—*Id.*, p. 4.

10. " La forme monarchique une fois établie, l'infailibilité n'est plus qu'une conséquence nécessaire de la *suprématie*, ou plutôt, c'est la même chose absolument sous deux noms différens. Mais quoique cette identité soit évidente, jamais on n'a vu ou voulu voir que toute la question dépend de cette vérité ; et cette vérité dépendant à son tour de la nature même des choses, elle n'a nullement besoin de s'appuyer sur la théologie."—*Id.*, p. 7.

11. " C'est en effet absolument la même chose dans la pratique, de n'être pas sujet à l'erreur, ou de ne pouvoir en être accusé."—*Id.*, p. 8.

12. " Les respectables prélats qui crurent devoir résister au Pape, à cette dernière époque, [celle du concordat, pendant la révolution française,] pensèrent que la question étoit de savoir *si le Pape s'étoit trompé* ; tandis qu'il s'agissoit de savoir *s'il falloit obéir quand même il se seroit trompé*, ce qui abrégé fort la discussion."—*Id.*, p. 26, n.

13. " Il s'agit de savoir \* \* \* s'il y a une puissance dans l'Eglise qui ait droit de *juger si le Pape a bien jugé*, et quelle est cette puissance ?"—*Id.*, p. 128.

14. " Allez dire à Rome que le Souverain Pontife n'a pas droit d'abroger les canons du concile de Trente, sûrement on ne vous fera pas brûler."—*Id.*, p. 123.

15. " Que veulent dire certains théologiens français avec leurs *canons* ? Et que veut dire, en particulier, Bossuet avec sa grande restriction qu'il nous déclare à demi-voix, comme un mystère délicat du gouvernement ec-

clésiastique: *La plénitude de la puissance appartient à la chaire de S. Pierre; MAIS nous demandons que l'exercice en soit réglé par les canons? Quand est ce que les Papes ont prétendu le contraire?—Id., p. 126.*

16. "Il y a donc quelque chose entre l'obéissance purement passive, qui enregistre une loi en silence, et la supériorité qui l'examine avec pouvoir de la rejeter. Or, c'est dans ce milieu que les écrivains gallicans trouveront la solution d'une difficulté qui a fait grand bruit, mais qui se réduit cependant à rien lorsque on l'envisage de près. Les conciles généraux peuvent examiner les décrets dogmatiques des Papes,—sans doute pour en pénétrer le sens, pour en rendre compte à eux-mêmes et aux autres, pour les confronter à l'écriture, à la tradition et aux conciles précédents; pour répondre aux objections; pour rendre ces décisions agréables, plausibles, évidentes, à l'obstination qui les repousse; pour en *juger*, en un mot, comme l'Eglise gallicane *juge* une constitution dogmatique du Pape avant de l'accepter. A-t-elle le droit de *juger* un de ces décrets dans toute la force du terme, c'est-à-dire de l'accepter ou de le rejeter, de le déclarer même hérétique, s'il y échoit? Elle répondra NON; car enfin le premier de ses attributs c'est le bon sens."—*Id.*, pp. 136, 137.

17. "L'obligation imposée au souverain Pontife de ne *juger* que suivant les canons, si elle est donnée comme une condition de l'obéissance, est une puérité faite pour amuser des oreilles pueriles ou pour en calmer de rebelles."—*Id.*, pp. 177, 178.

18. "Je terminerai cette partie de mes observations par une nouvelle citation d'un théologien français; le trait est d'une sagesse qui doit frapper tous les yeux.

19. "'Ce n'est,' dit-il, 'qu'une contradiction apparente de dire que le Pape est au dessus des canons, ou qu'il y est assujéti; qu'il est le maître des canons, ou qu'il ne l'est pas. Ceux qui le mettent au dessus des canons, l'en font maître, prétendent seulement *qu'il en peut dispenser*; et ceux qui nient qu'il en soit au dessus des canons ou qu'il en soit le maître, veulent seulement dire qu'il n'en peut dispenser que pour l'utilité et dans les nécessités de l'Eglise.'\*

20. "Je ne sais ce que le bon sens pourroit ajouter ou ôter à cette doctrine, également contraire au despotisme et à l'anarchie."—*Id.*, pp. 182, 183.

21. "Quant aux hommes qui, par naissance ou par système, se trouvent hors du cercle catholique, s'ils m'adressent la même question: *Qu'est-ce qui arrêtera le Pape?* je le répondrai: TOUT; les canons, les lois, les coutumes des nations, les souverainetés, les grands tribunaux, les assemblées nationales, la prescription, les représentations, les négociations, le devoir, la crainte, la prudence, et par-dessus tout, l'opinion *reine du monde.*"—*Id.*, p. 193.

22. "Lorsqu', au commencement du siècle dernier, Leibnitz, correspondant avec Bossuet sur la grande question de la réunion des Eglises, demandoit, comme un préliminaire indispensable, que le concile de Trent fût dé-

\* Thomassin, Discipline de l'Eglise, tom. V. p. 295.

claré *non-œcumenique* ; Bossuet justement inflexible sur ce point, lui déclare cependant que tout ce qu'on peut faire pour faciliter le *grand œuvre* c'est de revenir sur le concile par *voie d'explication*. Qu'il ne s'étonne donc plus si les Papes ont permis quelquefois qu'on revînt sur leurs décisions par *voie d'explication*."—*Id.*, p. 138.

23. "Lorsque Pascale défend sa secte contre le Pape, c'est comme s'il ne parloit pas ; il faut l'écouter lorsqu'il rend à la suprématie du Pape le sage témoignage qu' on vient de lire. \* \* \* Lorsque saint Cyprien dit, en parlant de certains brouillons de son temps : *Ils osent s'adresser à la chaire de S. Pierre, à cette Eglise suprême où la dignité sacerdotale a pris son origine* \* \* \* ; *ils ignorent que les Romains sont des hommes auprès de qui l'erreur n'a point d'accès*, c'est véritablement saint Cyprien qu'on entend ; c'est un témoin irréprochable de la foi de son siècle.

24. "Mais lorsque les adversaires de la monarchie pontificale nous citent, *usque ad nauseam*, les vivacités de ce même S. Cyprien contre le Pape Etienne, ils nous peignent la pauvre humanité au lieu de nous peindre la sainte tradition. C'est précisément l'histoire de Bossuet."—*Id.*, pp. 75, 76.

25. "Au reste, malgré les artifices infinis d'une savante et catholique condescendance, remerciez Bossuet d'avoir dit dans ce fameux discours, que la puissance du Pape est *une puissance suprême ; que . . . ; que dès l'origine du christianisme, les Papes ont TOUJOURS fait profession, en faisant observer les lois, de les observer les premiers ; qu'ils entretiennent l'unité dans tout le corps, tantot par d'inflexibles décrets, et tantot par de sages tempéramens ; que . . . ; que . . . ; que . . . ; que la marque la plus évidente de l'assistance que le St. Esprit donne à cette mère des Eglises, c'est de la rendre si juste et si modérée, que jamais elle n'ait mis LES EXCÈS parmi les dogmes.*"—*Id.*, pp. 129-131.

26. "Bercastel, dans son Histoire ecclésiastique, a cependant trouvé un moyen très ingénieux de mettre les évêques à l'aise, et de leur conférer le pouvoir de juger le Pape. *Le jugement des évêques, dit-il, ne s'exerce point sur le jugement du Pape, mais sur les matières qu'il a jugées.*" (!) "De manière que si le Souverain Pontife a décidé, par exemple, qu'une telle proposition est scandaleuse et hérétique, les évêques français ne peuvent dire qu'il s'est trompé (*nefas*) ; ils peuvent *seulement* décider que la proposition est édifiante et orthodoxe.

27. "'Les évêques,' continue le même écrivain, 'consultent les mêmes règles que le Pape, l'écriture, la tradition, *et spécialement la tradition de leurs propres Eglises*, afin d'examiner et de prononcer, selon la mesure d'autorité qu'ils ont reçue de Jésus-Christ, si la doctrine proposée lui est conforme ou contraire.' (Hist. de l'Egl. tom. xxiv., page 93, citée par M. de Barral, no. 31, p. 305.)

28. "Cette théorie de Bercastel preteroit le flanc à des réflexions sévères, si l'on ne savoit pas qu'elle n'étoit, de la part de l'estimable auteur, qu'un innocent artifice pour échapper aux parlemens et faire passer le reste." (!!!)—*Id.*, p. 137.

29. "Je me bornerai à citer quelques lignes du docte archevêque Mansi,

collecteur des conciles; elles prouveront peut-être, à quelques esprits préoccupés,

Qu'ils est quelque bon sens aux bords de l'Italie.

30. "Supposons que Libère eût formellement souscrit à l'arianisme (ce qu'il n'accorde point), parla-t-il dans cette occasion comme Pape, *ex cathedra*? Quels conciles assembla-t-il préalablement pour examiner la question? Si n'en convoqua point, quels docteurs appela-t-il à lui? Quelles congrégations institua-t-il pour définir le dogme? Quelles supplications publiques et solennelles indiqua-t-il pour invoquer l'assistance de l'Esprit-Saint? S'il n'a pas rempli ces préliminaires, il n'a plus enseigné comme maître et docteur de tous les fidèles. Nous cessons de reconnoître, et que Bossuet le sache bien, nous cessons, dis-je, de reconnoître le Pontife romain comme infallible.\*

31. "Orsi est encore plus précis et plus exigeant.† Un grand nombre de témoignages semblables se montrent dans les livres italiens, *sed Græcis incognita qui sua tantùm mirantur.*"—*Id.*, pp. 150, 151.

32. "Si Honorius avoit vécu à l'époque du VI. concile, on l'auroit cité; il auroit comparu, il auroit exposé en sa faveur les raisons que nous employons aujourd'hui, et bien d'autres encore, que la malice du temps et celle des hommes ont supprimées . . . . Mais, que dis-je? il seroit venu présider lui-même le concile; il eût dit aux évêques si désireux de venger sur un Pontife romain les taches hideuses du siège patriarcal de Constantinople: 'Mes freres, Dieu vous abandonne sans doute, puisque vous osez juger le chef de l'Eglise, qui est établi pour vous juger vous-mêmes. Je n'ai pas besoin de votre assemblée pour condamner le monothélisme. Que pourrez-vous dire que je n'aie pas dit? Mes décisions suffisent à l'Eglise. Je dis-ous le concile en me retirant.'" (!)—*Id.*, p. 160.

33. "Après cela j'avoue ne plus rien comprendre à la condamnation d'Honorius. Si quelques Papes ses successeurs, Léon II, par exemple, ont paru ne pas s'élever contre les *hellénismes* de Constantinople, il faut louer leur bonne foi, leur modestie, leur prudence surtout; mais tout ce qu'ils ont pu dire dans ce sens n'a rien de dogmatique, et les faits demeurent ce qu'ils sont.

34. "Tout bien considéré, la justification d'Honorius m'embarrasse bien moins qu'une autre; mais je ne veux point soulever la poussière et m'exposer au risque de cacher les chemins."—*Id.*, p. 162.

35. "La foi catholique n'a donc pas besoin, et c'est ici son caractère principal qui n'est pas assez remarqué, elle n'a pas besoin, dis-je, de se replier sur elle-même, de s'interroger sur sa croyance et de se demander pourquoi elle croit; elle n'a point cette inquiétude disertatrice qui agite les sectes. C'est le doute qui enfante les livres: pourquoi écriroit-elle donc, elle qui ne doute jamais?

\* "*Sed ita non egit; non definivit ex cathedra, non docuit tanquam omnium fidelium magister ac doctor. Ubi verò ita non se gerat, sciat Bossuet, romanum Pontificem infallibilem à nobis non agnoscere.* Voyez la note de Mansi, dans l'ouvrage cité, p. 568."

† "Orsi, tom. I., lib. III., cap. XXVI., p. 118."

36. "Mais si l'on vient à contester quelque dogme, elle sort de son état naturel étranger à toute idée contentieuse ; elle cherche les fondemens du dogme mis en problème ; elle interroge l'antiquité."—*Id.*, p. 12.

37. "Jamais aucune institution importante n'a résulté d'une loi, et plus cette institution est grande, moins elle écrit. \* \* \* L'institution végète ainsi à travers les siècles. *Crescit occulto velut arbor ævo* ; c'est la devise éternelle de toute grande création politique ou religieuse. Saint Pierre avoit-il une connaissance distincte de l'étendue de sa prérogative et des questions qu' elle feroit naître dans l'avenir ? Je l'ignore. Lorsqu' après une sage discussion, accordée à l'examen d'une question importante à cette époque, il prenoit le premier la parole au concile de Jérusalem, et que toute la multitude se tut,\* S. Jacques même n'ayant parlé à son tour du haut de son siège patriarcal, que pour confirmer ce que le chef des apôtres venoit de décider (!), S. Pierre agissoit-il avec ou en vertu d'une connoissance claire et distincte de sa prérogative, ou bien en créant à son caractère ce magnifique témoignage, n'agissoit-il que par un mouvement intérieur séparé de toute contemplation rationnelle ? Je l'ignore encore." +—*Id.*, pp. 133, 135.

38. "La plante est une image naturelle des pouvoirs légitimes. Considérez l'arbre : la durée de sa croissance est toujours proportionnelle à sa force et à sa durée totale. Tout pouvoir constitué immédiatement dans toute la plénitude de ses forces et de ses attributs, est par cela même, faux, éphémère et ridicule. Autant vaudroit imaginer un homme adulte-né."—*Id.*, p. 345.

39. "L'Eglise gallicane n'eut presque pas d'enfance ; pour ainsi dire, en naissant, elle se trouva la première des Eglises nationales et le plus ferme appui de l'unité."—*Id.*, *Discours Préliminaire*, p. xxvii.

40. "L'Eglise catholique pouvoit être représentée par une ellipse. Dans l'un des foyers on voyoit S. Pierre, et dans l'autre Charlemagne : l'Eglise gallicane avec sa puissance, sa doctrine, sa dignité, sa langue, son prosélytisme, sembloit quelquefois rapprocher les deux centres, et les confondre dans la plus magnifique unité."

41. "Mais, ô foiblesse humaine ! ô déplorable aveuglement ! des préjugés detestables que j'aurai occasion de développer dans cet ouvrage, avoient totalement perverti cet ordre admirable, cette relation sublime entre les deux puissances. A force de sophismes, et de criminelles manœuvres, on étoit parvenu à cacher au roi très-chrétien l'une de ses plus brillantes prérogatives, celle de présider (humainement) le système religieux, et d'être le protecteur héréditaire de l'unité catholique. Constantin s'honora jadis du titre d'évêque extérieur. Celui de souverain pontife extérieur ne flattoit pas l'ambition d'un successeur de Charlemagne ; et cette emploi, offert par la Providence, étoit vacant ! Ah ! si les rois de France avoit voulu donner main-forte à la vérité, ils auroient opéré des miracles ! Mais que peut le roi lorsque les lumières de son peuple sont éteintes ? Il faut même le dire à

\* Acts xv, 12.

+ "Quelqu'un a blâmé ce doute ; mais comme je déclare expressément n'y point insister, je me crois en règle. Il me suffit de répéter ma profession de foi : Dieu me préserve d'être nouveau en voulant être neuf !"

la gloire immortelle de l'auguste maison, l'esprit royal qui l'anime a sou-vent et très-heureusement été plus savant que les académies, et plus juste que les tribunaux."—*Id.*, *Disc. Prel.* pp. xxxii, xxxiii.

42. "Quelle idée sublime que celle d'une langue universelle pour l'Eglise universelle! \* \* \* Rien n'égale la dignité de la langue latine. \* \* \* Le terme de *majesté* appartient au latin. La Grèce l'ignore. \* \* \* Chez nous, c'est le *sacrifice* qui est le véritable *culte*; tout le reste est acces-soire: et qu'importe au peuple que ces paroles sacramentelles qui ne se prononcent qu'à voix basse, soient récitées en français, en allemand, etc., ou en hébreu? \* \* \* Quant au peuple proprement dit, s'il n'entend pas les mots, c'est tant mieux. Le respect y gagne, et l'intelligence n'y perd rien. Celui qui ne comprend point, comprend mieux que celui qui com-prend mal."—*Id.*, pp. 202, 203, 207, 209.

43. "Les empereurs grecs, dont la rage théologique est un des grands scandales de l'histoire, étoient toujours prêts à convoquer des conciles, et lorsqu'ils le vouloient absolument, il falloit bien y consentir; car l'Eglise ne doit refuser à la souveraineté qui s'obstine rien de ce qui ne fait naître que des inconvéniens."—*Du Pape*, *Vol. i.* p. 22.

44. "Parmi les catholiques même, n'avons-nous pas vu l'Eglise gallicane humiliée, entravée, asservie par les grandes magistratures, à mesure et en proportion *juste* de ce qu'elle se laissoit follement émanciper envers la puis-sance pontificale?"—*Id.*, p. 99, Note.

45. "On peut dire, au pied de la lettre, en demandant grâce pour une expression trop familière, que vers le X. siècle le genre humain, en Europe, étoit devenu fou. \* \* \* Pour défendre l'Eglise contre le débordement affreux de la corruption et de l'ignorance, il ne falloit pas moins qu'une puissance d'un ordre supérieur, et tout-à-fait nouvelle dans le monde. Ce fut celle des Papes. Eux-mêmes, dans ce malheureux siècle, payerent un tribut fatal et passager au désordre général. *La Chaire pontificale étoit opprimée, déshonorée et sanglante*; mais bientôt elle reprit son ancienne dignité; et c'est aux Papes que l'on dut le nouvel ordre qui s'établit.

46. "Il seroit permis sans doute de s'irriter de la mauvaise foi qui in-siste avec tant d'aigreur sur les vices de quelques Papes, sans dire un mot de l'effroyable débordement qui régna de leur temps.

47. "J'ai toujours eu d'ailleurs, sur cette triste époque, une pensée qui veut absolument se placer ici. Lorsque des courtisanes toutes-puissantes, des monstres de licence et de scélératesse, profitant des désordres publics, s'étoient emparées du pouvoir, dispoient de tout à Rome, et portioient sur le siège de S. Pierre, par les moyens les plus coupables, ou leurs fils ou leurs amans, je nie très-expressément que ces hommes aient été Papes. Celui qui entreprendroit de prouver la proposition contraire, se trouveroit certainement fort empêché."—*Id.*, pp. 282-284.

\* "Quelques théologiens que je respecte m'ont fait des objections sur le paragraphe qu'on vient de lire. Peut-être je pourrois le défendre ou l'ex-pliquer, mais je serois mené trop loin: j'aime mieux prier tout homme et tout pouvoir à qui il déplaira, de l'effacer sur son exemplaire. Je déclare l'abdiquer."

48. "Cependant l'empereur d'Allemagne vendoit publiquement les bénéfices ecclésiastiques. Les prêtres portoit les armes ; \* un concubinage scandaleux souilloit l'ordre sacerdotal ; il ne falloit plus qu'une mauvaise tête pour anéantir le sacerdoce, en proposant le mariage des prêtres comme un remède à de plus grands maux."—*Id.*, pp. 288, 289.

49. "Depuis trois siècles, l'histoire entière semble n'être qu'une grande conjuration contre la vérité."—*Id.*, p. 363, n.

50. "La diète de Forcheim ayant déposé en 1077 l'empereur Henri IV., et nommé à sa place Rodolphe, duc de Souabe, le Pape assembla un concile à Rome \* \* \*, et l'élection de Rodolphe fut confirmée. C'est alors que parut sur le diadème de Rodolphe le vers célèbre :"

"La Pierre a choisi Pierre, et Pierre t'a choisi." †—*Id.*, p. 338.

51. "L'Eglise a donc seule l'honneur, la puissance et le droit des missions ; et sans le Souverain Pontife, il n'y a point d'Eglise. \* \* \* A peine le Saint Siège est affermi que la *sollicitude universelle* transporte les Souverains Pontifes. Dejà dans le V. Siècle ils envoient S. Severin dans la Norique," &c.—*Id. tom. II.*, p. 18.

52. "Voilà, disoit le grand Leibnitz, \* \* \* la Chine ouverte aux jésuites, \* \* \*. Sous le règne du roi Guillaume, il s'étoit formé une sorte de société en Angleterre, qui avoit pour objet la propagation de l'Évangile ; mais jusqu'à présent elle n'a pas eu de grands succès." ‡

53. "Jamais elle n'en aura et jamais elle n'en pourra avoir, sous quelque nom qu'elle agisse, hors de l'unité ; et non-seulement elle ne réussira pas, mais elle ne fera que du mal ; comme nous l'avouoit tout à l'heure une bouche protestante."—*Id.* pp. 21, 22.

54. "Le christianisme qui agissoit divinement, agissoit par la même raison lentement ; car toutes les opérations légitimes, de quelque genre qu'elles soient, se font toujours d'une manière insensible. Partout où se trouve le bruit, le fracas, l'impétuosité, les destructions, etc., on peut être sûr que c'est le crime ou la folie qui agissent."—*Id.* pp. 28, 29.

55. "C'est une opinion commune aux hommes de tous les temps, de tous les lieux et de toutes les religions, *qu'il y a dans la CONTINENCE quelque chose de céleste qui exalte l'homme et le rend agréable à la divinité ; que par une conséquence nécessaire, toute fonction sacerdotale, tout acte religieux, toute cérémonie sainte, s'accorde peu ou ne s'accorde point avec l'usage même légitime des femmes.*

\* \* \* \* \*

56. "Le prêtre hébreu ne pouvoit pas épouser une femme repudiée, et le grand-prêtre ne pouvoit pas même épouser une veuve. § Le Talmud ajoute qu'il ne pouvoit épouser deux femmes, quoique la polygamie fût permise

\* "Il n'y avoit peut-être pas alors un seul évêque qui crût la simonie un péché." C'est le témoignage de S. Pierre Damien cité par le docteur Marchetti, dans sa critique de Fleury. (Tom. I., art. I., § II., p. 49.)

† "*Petra* (c'est Jesus-Christ) *dedit Petro Petrus diadema Rodulpho.*"

‡ "*Leibnitzii epist. ad Kortholtam*, dans ses œuvres in 4to. pag. 323.—Pensées de Leibnitz in 8to. tom. I., pag. 275.

§ "Lévit. xxi., 7, 9, 13.

au reste de la nation ;\* et tous devoient être *purs* pour entrer dans le sanctuaire.”—*Id.* pp. 42, 43.

57. “L’antiquité ne dit point à l’homme qui pense à s’approcher des autels : Examinez-vous bien. Si vous avez *malheureusement tué, volé, conjuré, calomnié, diffamé quelqu’un, retirez-vous.* Non. Des qu’il s’agit des dieux et des autels, on diroit qu’il n’y a plus qu’un seul vice et une seule vertu.†

58. “Jérusalem, Memphis, Athènes, Rome, Benarès, Quito, Mexico et les huttes sauvages de l’Amérique, élèvent donc la voix de concert pour proclamer le même dogme.”—*Id.*, p. 63.

59. “Il n’y a pas d’exagération dans cette assertion de l’abbé de Feller : ‘Qu’un demi-siècle de paganisme présente infiniment plus d’excès énormes qu’on n’en trouveroit dans toutes les monarchies chrétiennes depuis que le christianisme règne sur la terre.’”‡—*Id.* pp. 64, 65.

60. “Qui ne seroit frappé de la décision d’un homme si bien placé pour voir les choses de près, et si ennemi d’ailleurs du système catholique ?

61. “Quoiqu’il m’en coûtât trop d’appuyer sur les suites du système contraire, je ne puis cependant me dispenser d’insister sur l’absolue nullité de ce sacerdoce dans son rapport avec la conscience de l’homme. \* \* \*

62. “L’anathème est inévitable. Tout prêtre marié tombera toujours au dessous de son caractère. La supériorité incontestable du clergé catholique tient uniquement à la loi du célibat.”—*Id.* pp. 75-77.

63. “Alexandre VI. aime la guerre et les femmes ; en cela il fut très-condamnabile, et pour trancher le mot, très-criminel, à raison *du contraste avec la règle*, c’est-à-dire avec la sublimité de son caractère qui supposoit la sainteté ; mais transportons-le à Versailles, il ne tiendra qu’ à lui d’être Louis XIV., justement célèbre aussi par ses talens, sa politique et sa fermeté et qui aimoit, comme l’autre, *la guerre et les femmes.*”—*Id.*, p. 80.

64. “On cite l’Angleterre ; mais c’est en Angleterre surtout que la dégradation du ministère évangélique est le plus sensible. Les biens du clergé sont à peu près devenus le patrimoine des cadets de bonnes maisons, qui s’amusent dans le monde comme des gens du monde, laissant du reste

A des chantres gagés le soin de louer Dieu.

65. “Le banc des évêques, dans la chambre des pairs, est une espèce de hors-d’œuvre qu’on pourroit enlever sans produire le moindre vide. A peine les prélats osent-ils prendre la parole, même dans les affaires de religion.”—*Id.* p. 83.

66. “Ce nom de *Warburton* me fait souvenir qu’au nombre de ses œuvres se trouve une édition de Shakespeare avec une préface et un commentaire. Personne sans doute n’y verra rien de répréhensible de la part d’un homme de lettres ; mais que l’on se figure si l’on peut *Christophe de Beaumont*, par

\* “Talm. in *Massechta Jona.*

† “*Vos quoque abesse procul jubeo, discedite ab aris,  
Quæ tulit hesternæ gaudia nocte Venus.*”

(Tibull. Eleg. I., L. II., 11, 12.)

‡ “Catéch. Philos. Liège, 1788, in-12, tom. III., ch. 6, § 1, pag. 274.”

exemple, éditeur et commentateur de Corneille, ou de Molière, jamais on n'y réussira. Pourquoi ? Parce que c'est un homme d'un autre ordre que Warburton. Tous les deux portent la mitre. Cependant l'un est pontife et l'autre n'est qu'un *gentleman*. Le premier peut être ridiculisé ou flétri par ce qui ne fait nul tort à l'autre.

67. "On sait que lorsque Télémaque parut, Bossuet ne trouva pas l'ouvrage *assez sérieux pour un prêtre*. Je me garde bien de dire qu'il eut raison, je dis seulement que Bossuet a dit cela."—*Id.*, p. 90, n.

68. "Nulle part l'état ne gouverne l'EGLISE ; mais toujours et partout il gouvernera justement ceux qui, s'étant mis hors de l'Eglise, osent cependant s'appeler l'Eglise. Il faut choisir entre la hiérarchie catholique et la suprématie civile, il n'y a point de milieu. Et qui oseroit blâmer des souverains qui établissent l'unité civile partout où ils n'en trouvent pas d'autre ?"—*Id.*, p. 93, n.

69. "La haute noblesse du clergé catholique est due toute entière au célibat ; et cette institution sévère étant uniquement l'ouvrage des Papes secrètement animés et conduits par un esprit sur lequel la conscience ne sauroit se tromper, toute la gloire remonte à eux ; et ils doivent être considérés, par tous les juges compétens, comme les véritables instituteurs du sacerdoce."—*Id.*, p. 103.

70. "La source intarissable de la population, je ne dis pas d'une population précaire, misérable et même dangereuse pour l'état, mais d'une population saine, opulente et disponible, c'est la continence dans le célibat, et la chasteté dans le mariage. *L'amour accouple* ; c'est la vertu qui peuple. Platon n'a-t-il pas dit : 'Rendons les mariages aussi avantageux à l'état qu'il est possible, et souvenons-nous que les plus saints sont les plus avantageux.\* \* \* \* Toutes les religions du monde, sans exception même le christianisme séparé, s'arrêtent à la porte de la chambre nuptiale. Une seule religion entre avec les époux et veille sur eux sans relâche. Un voile épais couvre son action ; mais il suffit de savoir ce qu'elle est, pour savoir ce qu'elle fait. \* \* \* Parmi les lettres de S. François de Sales, on trouve celle d'une femme de qualité, qui l'interroge pour savoir *si elle peut en conscience refuser d'être épouse en certains jours solennels où elle auroit voulu n'être qu'une sainte*. L'évêque répond et montre les lois *du saint lit conjugal*. Je transcrirois cette lettre, si je ne craignois le vice avec son vilain rire qui est insupportable."—*Id.*, pp. 109-111.

Among the epistles of Paul the Apostle, is one addressed, not to a lady of quality, but to the Corinthian Christians, and through them to all Christians, in the seventh chapter of which he treats of the same subject. I would transcribe what he says, were it not that it is accessible to my readers, for I have no fear, in connection with it, of "vice with its ribald laugh." If the Saint's delicacy does not equal the Apostle's, so much the worse for the Saint. Those who have the earlier instructions, will not suffer for want of the later.

\* Plat. de Rep. lib. V., Opp. tom. VII., edit Bipont. pag 22.

71. "Si les Papes avoient eu sur l'empire d'Orient la même autorité qu'ils avoient sur l'autre, \* \* \* on parleroit français en Palestine. Les sciences, les arts, la civilization illustreroient ces fameuses contrées de l'Asie."—*Id.* p. 145.

72. "Pierre I. ayant fait imprimer pour ses sujets, au commencement du siècle dernier, un catéchisme contenant tous les dogmes qu'il approuvoit, cette pièce fut traduite en anglais en l'année 1725, avec une préface qui mérite d'être citée.

73. "'Ce catéchisme,' dit le traducteur, '*respire le génie* \* \* \*. Les Russes et les réformés s'accordent sur PLUSIEURS articles de foi, autant qu'ils difèrent de l'Eglise romaine.'

74. "Sur ce point le traducteur a tort et il a raison. Il a tort si l'on s'en tient aux professions de foi écrites, qui sont les mêmes à peu de chose près pour les Eglises latine et russe, et différent également des confessions protestantes; mais si l'on en vient à la pratique et à la croyance intérieure, le traducteur a raison. Chaque jour la foi dite grecque s'éloigne de Rome et s'approche de Wittemberg."—*Id.* pp. 162, 163, n.

75. "Le clergé n'étudie dans tout le cours de son éducation ecclésiastique que des livres protestans; une habitude haineuse l'écarte des livres catholiques, malgré l'extrême affinité des dogmes. *Bingham* surtout est son oracle, et la chose est portée au point que le prélat que je viens de citer en appelle très-sérieusement à *Bingham* pour établir que l'Eglise russe n'enseigne que la pure foi des apôtres."\*—*Id.*, p. 166.

76. Je pourrais citer d'autres témoignages non moins décisifs; mais il faut se borner."—*Id.*, p. 167.

77. "Partout où le peuple, possédant pour son malheur l'Ecriture sainte en langue vulgaire, s'avise de la lire et de l'interpréter, aucune aberration de l'esprit particulier ne doit étonner."—*Id.*, p. 177, n.

78. "Quant à l'invariabilité des dogmes écrits, des formules nationales, des vêtemens, des mitres, des crosses, des génuflexions, des inclinations, des signes de croix, etc., etc., je n'ajouterai qu'un mot à ce que j'ai dit plus haut. César et Cicéron, s'ils avoient pu vivre jusque à nos jours, seroient vêtus comme nous: leurs statues porteroient éternellement la toge et le laticlave."—*Id.*, p. 183.

79. "On sait que ces Eglises [les orientaux] se nomment elles-mêmes *orthodoxes*. . . . Quelle Eglise ne se croit pas *orthodoxe*? et quelle Eglise accorde ce titre aux autres qui ne sont pas en communion avec elle? Une grande et magnifique cité d'Europe se prête à une expérience intéressante que je propose à tous les penseurs. Un espace assez resserré y réunit des Eglises de toutes les communions chrétiennes. Ou y voit une Eglise catholique, une Eglise russe, une Eglise arménienne, une Eglise calviniste, une Eglise luthérienne; un peu plus loin se trouve l'Eglise anglicane; il n'y manque, je crois, qu'une Eglise grecque. Dites donc au premier homme que vous rencontrerez sur votre route: *Montrez-moi l'Eglise ORTHODOXE*? Chaque chrétien vous montrera la sienne: grande preuve

\* "*Methodii archiep. Twer, liber historicus de rebus in primitivâ Eccles. christ., etc., in 4to. Mosquæ, 1805. Typis sanctissimæ synodi.* Cap vi., sect. 1, pag. 206, not. 2."

déjà d'une *orthodoxie* commune. Mais si vous dites: *Montrez-moi l'Eglise CATHOLIQUE?* Tous répondront: *La voilà!* et tous montreront la même. Grand et profond sujet de méditation!"—*Id.*, pp. 192, 194.

80. "Je résiste au mouvement qui m'entraîneroit dans la polémique: les principes me suffisent; les voici.

"1°. Le Souverain Pontife est la base nécessaire, unique et exclusive du christianisme. . . .

"2°. Toute Eglise qui n'est pas catholique est *protestante*. . . .

"3°. La suprématie du Pope étant le dogme capital sans lequel le christianisme ne peut subsister, toutes les Eglises qui rejettent ce dogme dont elles se cachent l'importance, sont d'accord, même sans le savoir; tout le reste n'est qu'accessoire, et de là vient leur affinité dont elles ignorent la cause.

"4°. Le premier symptôme de la nullité qui frappe ces Eglises, c'est celui de perdre subitement et à la fois le pouvoir et le vouloir de convertir les hommes et d'avancer l'œuvre divine. Elles ne font plus de conquêtes, et même elles affectent de les dédaigner. Elles sont stériles, et rien n'est plus juste: elles ont rejeté *l'epoux*.

"5°. Aucune d'elles ne peut maintenir dans son intégrité le symbole qu'elle possédoit au moment de la scission. *La foi* ne leur appartient plus. . . .

"6°. Dans toutes ces Eglises, les grands changemens que j'annonce commenceront par le clergé. . . .

81. "Je n'écris point pour disputer; je respecte tout ce qui est respectable, les souverains surtout et les nations. Je ne hais que la haine. Mais je dis ce qui est, je dis ce qui sera, je dis ce qui doit être; et si les évènements contrarient ce que j'avance, j'appelle de tout mon cœur sur ma mémoire le mépris et les risées de la postérité."—*Id.*, pp. 200-203.

82. "Pour savoir que la religion anglicane est fausse, il n'est besoin ni de recherches, ni d'argumentation. Elle est jugée par intuition; elle est fausse comme le soleil est lumineux. Il suffit de regarder. *La hiérarchie anglicane est isolée dans le christianisme; elle est donc nulle*. Il n'y a rien de sensé à répliquer à cette simple observation. Son épiscopat est également rejeté par l'Eglise catholique et par la protestante: mais s'il n'est ni catholique ni protestante qu'est il donc? Rien. . . .

83. "L'Eglise anglicane est d'ailleurs la seule association du monde, qui se soit déclarée nulle et ridicule dans l'acte même qui la constitue. Elle a proclamé solennellement dans cette acte XXXIX. ARTICLES, ni plus ni moins, absolument nécessaires au salut, et qu'il faut jurer pour appartenir à cette Eglise. Mais l'un de ces articles,\* déclare solennellement que Dieu, en constituant son Eglise, n'a point laissé *l'infailibilité* sur la terre; que toutes les Eglises se sont trompées, à commencer par celle de Rome; qu'elles se sont trompées grossièrement, *même sur le dogme, même sur la morale*; en sorte qu'aucune d'elles ne possède le droit de prescrire la croyance, et que l'écriture sainte est l'unique règle du chrétien.† L'Eglise anglicane déclare donc à ses enfans qu'elle a bien le droit de leur commander, mais qu'ils ont

\* C'est le VI.<sup>e</sup>

† Art. XIX.

droit de ne pas lui obéir. Dans le même moment, avec la même plume, avec la même encre, sur le même papier, elle déclare le dogme et déclare qu'elle n'a pas le droit de le déclarer. J'espère que dans l'interminable catalogue des folies humaines, celle-là tiendra toujours une des premières places."—*Id.*, pp. 254-256.

84. "Lorsque des hommes sans mission osent entreprendre de réformer l'Eglise, ils déforment leur parti et ne réforment réellement que la véritable Eglise qui est obligée de se défendre et de veiller sur elle-même. C'est précisément ce qui est arrivé ; car il n'y a de véritable *réforme* que l'immense chapitre de la *réforme* qu'on lit dans le Concile de Trente, tandis que la prétendue réforme est demeurée hors de l'Eglise, sans règle, sans autorité, et bientôt sans foi, telle que nous la voyons aujourd'hui."—*Id.* pp. 270, 271.

85. "Jamais le caractère moral des Papes n'eut d'influence sur la foi. Libère et Honorius, l'un et l'autre d'une éminente piété, ont eu cependant besoin d'apologie sur le dogme ; le bullaire d'Alexandre VI. est irréprochable."—*Id.*, p. 281.

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#### NOTE B.

I had purposed to give a *catena* of testimonies from so-called *Low Church* Divines in confirmation of the statements of O'Kaye in his criticism of Dean Pliable's Sermon ; but I have already so far exceeded my intended limits that I must confine myself to two or three extracts.

The first is from Bishop Griswold's Tract on the Reformation :

"Baptism, when rightly viewed, is a great comfort, and strengthens our faith through life. To this holy sacrament may you, who were baptized in childhood, continually look back as to a token of God's mercy to your soul through Jesus Christ ; that you live in your Saviour." pp. 111, 112.

The next are from the admirable Tract, by Bishop Lee of Delaware, entitled, *The Church in the House* :

"'Go ye therefore,' is the commission given to the heralds of salvation and first builders of the Christian Church, 'and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Saith the apostle to the Galatians, 'Ye are all the children of God by faith in Christ Jesus ; for as many of you as have been baptized into Christ, have put on Christ.' May we not reasonably infer that the household, which the apostle designated as a Church, was thus visibly marked with the signet of Christ ? I cannot but believe that the Lord's sign was upon all of them, like the blood-mark upon the Israelitish dwelling when the first-born of Egypt were smitten ; the token of faith in God's promised mercy."—p. 6.

"Parents there are—alas ! too many—who trouble not themselves to fulfil their obligations, nor strive to train up their children in the way they should go. Children there are—alas ! too many—who despise or barter away their birth-right."—p. 10.

"Is there not manifest inconsistency in offering up a little one to God in

his sacred ordinance of baptism, and then suffering such an one to grow up untaught in the things which accompany salvation, ignorant of the solemn transaction wherein it was concerned, unimpressed with the peculiar obligations and privileges into which it hath been brought, to grow up as if it belonged to an unbelieving world, and had neither part nor lot in Christ.”—p. 15.

I wish I had room for the whole tract.

The last extract shall be from a Tract by Bishop McIlvaine, the very title of which, *No Priest, No Sacrifice, No Altar, but Christ*, compared with its contents, illustrates the remark quoted from Pascal on page 14, and shows that the difference between the two *Schools* in the Church on these points is *almost* entirely verbal.

After quoting from “Gregory Martin, a learned Romish divine of the sixteenth century,” the bishop adds, “To the accuracy of the above, as to Protestants making the Eucharist only a communion of bread and wine, and not also a spiritual receiving of the body and blood of Christ by faith, I do not agree. But as to the essentially Romish connexion of a literal *altar*, it is all most true.”—p. 26.

Yet, a few pages further on, after quoting from Bingham, he adds, “We perceive that here the tables are called *altars*. and certainly long before the *form* of a table was exchanged for that of an altar, the habit had grown up of calling it as if it were an altar. And we have no disposition to deny that the communion table may, in some sense, be unobjectionably called an altar, though in these days the writer prefers not to use the word in such connection.”—p. 26.

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## NOTE C.

[From the (N. Y.) *Church Journal* of February 24, 1869.]

“This” (the extent of the defections from the Roman Communion in the United States) “is confirmed by the *Univers*, a Roman Catholic paper. After stating that ‘in one city alone’ (evidently meaning New York) the Roman Church ‘loses at a single stroke twenty thousand souls’; the editor proceeds :

“‘Taking the figures for New York to be correct, and the authority that gives them is reliable, it is a certain fact that not less than two hundred thousand baptized Irish Catholic children are lost every year to the faith in America. How true the great Archbishop Kenrick was, as a clergyman wrote in those columns last week, when he maintained that the Church here is constantly losing more than it gains. What does it gain? Emigrants—nothing but emigrants. What does it lose? The one case in issue shows that it loses every year two hundred thousand of the children of these same poor emigrants. What can be more unfortunate or degenerate than that? Two hundred thousand Irish children—the best Catholic stock in the world—lost every year! Talk of your converts! your growth of lib-

erty (liberality?) towards Catholics! Well may American Protestants be liberal to the Catholic Church, when the latter loses every year for their advantage two hundred thousand (these figures are much too low), of the best Catholic stock that ever received baptism.' ”

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#### NOTE D.

The extent of the authority claimed for the Vulgate as the Standard of Appeal may be seen from Professor Ornsby's Note on S. John v. 7, in his edition of Cardinal Mai's Greek Testament (Codex Vaticanus), Dublin, 1865. The passage in question, he admits, “does not occur in the Vatican codex, and only two or three Greek codices of late date have been ascertained to contain it.” According to Wordsworth it “is not found in A, B, G, K, (the four oldest Greek Manuscripts containing the Epistle), or in the MSS. of this Epistle—with the exception of three MSS. of comparatively recent date—nor in the Lectionaries, nor in the far greater majority of Versions, nor in the Greek Fathers of the first Four Centuries, nor in the Latin Fathers of those centuries, with the exception of a single passage in *S. Cyprian* de Unit. Eccl. c. 5, the tenor of which is doubtful.” When to this is added that the Nicene Fathers in their controversy with the Arians never appeal to it, which they certainly would have done, if it had been in their copies, it will not be thought strange that no critic of any reputation now receives it.

Professor Ornsby, however, after giving all the reasons he can for thinking it genuine, winds up with the following ;

“The above arguments are stated by way of furnishing a general answer to difficulties commonly urged, but such difficulties, even were the solution less satisfactory, must always, to us be sufficiently disposed of by the authority of the Council of Trent, which has sanctioned, as sacred and canonical, the entire books of Sacred Scripture, with all their parts, as they were wont to be read in the Catholic Church, and are found in the old Vulgate Latin edition (Sess. iv. Decr. de Canonicis Scripturis): which is the case with the passage before us.”

A specimen of *hysteron proteron*—in plain English, *cart before the horse*, equal to that of those commendatory verses on Pope's Homer's Iliad which wind up with the prophesy,

“That after ages will with wonder seek  
Who 'twas translated Homer into Greek!”

Query.—Was it Professor Ornsby at whose “theological lecture in a great Roman Catholic College” it “happened” to the “Professor of Theology” to be “present on one occasion”?—whose lecture was characterized by such “marvellous definiteness”?—who “seemed to feel that he had the great living Church at his side, and the whole company of heaven (Council of Trent?) at his back”?—the “attitude” of whose “students” was “quite as remarkable”?—“no more hesitation on their part than on

his"?—"one conviction" ruling "all those free (1)\* but various intellects"?—*Comedy*, p. 117.

\* No wonder the other professor "found himself envying that fortunate professor"—it is so *comfortable* to have the Council of Trent do one's thinking for one!

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### NOTE E.

[From the *Southern Churchman*.]

"POPE" LIBERIUS ACTING LIKE ARCHBISHOP CRANMER.

Sir,—The Romanists often taunt Protestants with the apostacy of Archbishop Cranmer. At a public discussion held at Stroud on 22d October, 1856, between Dr. Baylee and Matthew Bridges, Esq., Dr. B. alluded to Liberius, Bishop of Rome, having fallen into Arianism. Mr. Bridges thus attempted to defend the Pope (so-called), as we read at pp. 55 and 63 of the authorized Report of the Stroud Discussion of 1856 :

"Now, Pope Liberius, my friend said, fell into Arianism. Well, the fact of the matter is just this: Liberius fell under the power of a persecutor, an Arian Emperor, and certainly, as an individual, when the screw of persecution was on him, he did seem to give a doubtful affirmation with regard to a particular creed. But no man is answerable for what he does under duress. As soon as Pope Liberius obtained his liberty, all he had done or even seemed to do—for it was not more than seeming—was reversed, and with his own consent the real doctrine of the Holy Trinity in unity was confirmed and affirmed by himself and by the Church of God."—(P. 55.)

"With regard to Pope Liberius, I say again that he did not deny the divinity of our Lord and Saviour Jesus Christ. He fell into a great dilemma and difficulty; and under the pressure and duress of circumstances he did as any one else might do. I can only say we must leave him in his individual capacity—for of course he did not err in his pontifical capacity. . . . A Pope under heavy duress may do as an individual a thing which he certainly does not mean to do *ex cathedrâ*, that is, officially."—(P. 63.)

Such is the defence of this Bishop of Rome by a Roman Catholic gentleman. Your readers will do well to mark it, and to keep it, as at least a *tu quoque* argument when Archbishop Cranmer is assailed by any Romanist or Romanizer. D.

November 26, 1868.

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### NOTE F.

The distribution of the *Comedy* was appropriately followed by that of a farce. A copy belonging to one of *our* most distinguished prelates, and

\* See a beautiful specimen of this *free* thinking, from the Count De Mais-  
tre, in Note A, 16.

as "dignified," minus the *archness*, as Father Boomerang's, is now lying before me. On the inside of the cover, in the hand-writing of the prelate, is the following:

"This copy is one of a number sent to all the members of the House of Bishops, and distributed to them at the closing session in General Convention, at the Rectory of Calvary Church, New York, 1868."

On the fly-leaf, in the same hand-writing, under date of October 28, 1868, are the words, "*E dono incogniti alicujus Papizantis.*"

The title page runs thus:

"On the Apostolical and Infallible authority of the Pope, when teaching the Faithful, and on his relation to a General Council. By F. X. Weninger, D.D., Missionary of the Society of Jesus. New York: D. & J. Sadlier & Co. Cincinnati: John P. Walsh. 1868."

But for the D.D. appended to the author's name, it might fairly be inferred from the character of the work that he was not yet out of his teens. As it is, we are driven to suppose either that the author was in his dotage or that he thought the Bishops, as well as "a large number of our dissenting brethren,"\* were in theirs. Surely such *stuff* never before came from the pen of a Jesuit, "under the protection of the Immaculate Queen of the Apostles!"†

Take a specimen or two, of the 364 pages, duodecimo:

1. "We read in the Acts of the Apostles, that 'when there was much disputing' Peter, rising up, pronounced his judgment, while all 'the multitude held their peace.' The question was settled; and James, who, as Bishop of Jerusalem, rose next to submit some disciplinary remarks, humbly acquiesced in the decision of Peter."—pp. 103, 104.

When Father Weninger wrote this, he forgot that, instead of holding forth to a congregation of his own people, he was addressing "our dissenting brethren," who have the Acts of the Apostles in their own hands, and can easily turn to the fifteenth chapter and read for themselves. Even the Pope's Infallibility could not survive the putting forth of such an exposition.

Again:

2. "The first General Council at Nice, intended to give greater publicity to the condemnation of Arius, was convoked by Pope Sylvester, under the reign of Constantine the Great, who used his imperial authority to facilitate the meeting of the Fathers."—p. 104.

Eusebius (*Vit. Const.* L. iii., c. 6), Socrates (L. i., c. 8), Theoderet (L. i., c. 7), and Sozomen, Father W.'s own witness (L. i., c. 17,—*not* 16. *as Father W. represents it*),—all say that *Constantine* convoked the Council, and do *not* say, as, very evidently they did not believe, that the Pope had anything to do with the *convoking* of it; but then they were either contemporaries of the Council—Eusebius was present at it, and was, moreover, on terms of intimacy with Constantine—or flourished soon after, and therefore there had not been time for them to get at the truth; in this respect Father W. has fifteen hundred years the advantage of them.‡

\* *Introduction*, p. 16.

† P. 17.

‡ "As to the first, which was the least important, he (Dean Blunt)

3. Again: Father W. tells us (pp. 33, 34) that "Hermas, a disciple of S. Paul's, mentioned in the Epistle to the Romans, Chap. xvi., wrote a book entitled 'Pastor,' \* \* \* that he was ordered to send his work to Clement, at Rome, that the Vicar of Christ, \* \* \* the successor of S. Peter," might "circulate" it, if he saw fit; and that, too, though "at the time of Hermas, S. John the Evangelist was still alive."

Now the "Pastor" was written during the Episcopate of Pius, one of the successors of Clement of Rome (*Canon Muratorianus*), about the date of which there is considerable uncertainty, some writers placing it as early as A.D. 127, others as late as A.D. 150. Taking the earliest date, it was at least 69 years after the writing of the Epistle to the Romans. If then the author of the "Pastor" was the Hermas who was saluted by S. Paul, he must have been very young at the time of the salutation, or *very* old when he wrote the book. However this may be, certain it is that both Clement of Rome and S. John the Evangelist had been dead more than a quarter of a century. The Clement to whom he was to send one of the books—for there were two of them—must have been, therefore, some other Clement, and not "the Vicar of Christ," any more than Grapte, to whom he was to send the other, was the *Vicress* of the Immaculate Queen of the Apostles!"\* Even if it had been the Clement who was Bishop of Rome, Hermas, who was an inhabitant of Rome, in sending the book to him, would have been merely sending it to his own Bishop, in which, certainly, there would have been nothing strange, even though S. John the Evangelist were then living. So much for Father W.'s proof from Hermas.

Again:

4. "S. Ignatius, likewise a Bishop of the Apostolic age, and a disciple of S. John's, states in his letter to the Romans, that the doctrinal decisions of the successors of S. Peter are authoritative. '*Quæ docendo præcipitis.*'"—p. 33.

S. Ignatius says not one syllable about "the doctrinal decisions of the successors of S. Peter." His Epistle is addressed to the Roman Christians at large, not to the Bishop of Rome, except as one of them; and accordingly he uses the second person *plural*, which was never used, in his day, in addressing an individual, even though a king or a bishop: that was the ecclesiastical usage of a later day. He is on his way to Rome, to be thrown to the wild beasts, and he entreats the Roman Christians to make their practise correspond to their teachings, *quæ docentes præcipistis*, and not

thought that no adequate proof had ever been given, or could be given, of the integrity of their succession. The evidence *which centuries had failed to complete* would never be completed at all!—*Com. Conv.* p., 88.

\* "When I"—the old woman who appeared, in a vision, to Hermas in his own house in Rome—"finish all the words, all the elect will then become acquainted with them through you. You will write, therefore, two books, and you will send the one to Clement, and the other to Grapte. And Clement will send his to foreign countries, for permission has been granted him so to do." What need had he of "permission," if he was the Vicar of Christ? Has not "the Vicar of Christ" ecclesiastical jurisdiction over "foreign countries"? "And Grapte will admonish the widows and orphans. But you will read the words in this city, along with the presbyters who preside over the Church."—*Pas. L. i., Vis. ii., c. 4.*

try to keep him, as he feared they would, from the crown of martyrdom.

Yet again:

5. "S. Polycarp, the disciple of S. Ignatius, purposely went to Rome to learn from Pope S. Victor, what rule he was to follow in fixing the time for the celebration of Easter."—pp. 33, 34.

S. Polycarp was the disciple, not of S. Ignatius, but of S. John the Evangelist, and he never "went to Rome to learn from Pope S. Victor on the subject of Easter, or on any other subject, for the very good reason that Victor was not Bishop of Rome till long after Polycarp's martyrdom. S. Irenaeus, who *was* S. Polycarp's disciple, and therefore probably knew as much about his journey to Rome as Father W., though he had not had as much *time* for *accumulating* proof of what it was undertaken for, gives, in a letter to Victor, whom, by the way, he withstood, as S. Paul withstood S. Peter, because he was to be blamed, the following account of it:"

"When the blessed Polycarp went to Rome in the time of Anicetus and they had a little difference likewise among themselves respecting other matters, they immediately were reconciled, not disputing much with one another on this head," namely, of the time of keeping Easter. "For neither would Anicetus persuade Polycarp not to observe it, and neither did Polycarp persuade Anicetus to observe it; which things being so they communed with each other." *Ecce episcopum Romanum primitivum. O si sic omnes!*

Once more:

6. "Other portions of the Saint's writings (S. Cyprian) are, if possible, even more explicit still. In a letter, addressed to a certain Anthony, he identifies the Pope with the whole Church. 'You desire me to forward your epistle to Cornelius, because you wish to satisfy His Holiness that you live in communion with Him, that is, with the Church.' 'Te secum, hoc est, cum Ecclesia Catholica communicare.'"—p. 37.

Suppose Father W., to write to his Metropolitan the "Archbishop of Cincinnati," *Tecum*—or rather, to give the modern ecclesiastical plural of dignity—*vobiscum, hoc est, cum Ecclesia Romana communico*, would he be "identifying" the Archbishop with the whole Roman Church? If so, where would be the Pope?

There are plenty of passages in the other Latin Fathers, of similar purport; Rome being the only Apostolic See of the Latin Church, it was natural that they should become accustomed to speak of it as *the* Apostolic See. Among the Greeks, on the other hand, there being *two* Apostolic Sees, Antioch, and Alexandria, it was equally natural that they should *not* become accustomed to speak of either of the two as *the* Apostolic See. If any of them in speaking of the See of Rome used language similar to that of the Latin Fathers, it is either because they have an oriental fondness for rhetoric, which the modern advocates of Rome have an occidental fondness for turning into logic, or because, like Theodoret of Cyprus,\* or

\* "Having been deposed and excommunicated by the local Synod of Ephesus, and thrown into prison by order of the Emperor, he laid his cause

Stephen of Larissa,\* they have an axe to grind, and think it good policy to speak well of the grindstone. *How* Rome became that grindstone, *non excors ipsa secandi*, the student of Ecclesiastical History and of the history of the Decline and Fall of the Roman Empire will be at no loss to determine.

He who has any doubts about the Papacy being a gradual and very slow development will find those doubts resolved by referring to Notes A, 37, 38, G, and H, 1, 2, 3.

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#### NOTE G.

“Among other ignorant assertions which have been common of late, it has been said that popes have never acknowledged themselves subject to human sovereigns, and that Christian sovereigns have never claimed authority over popes. What then does Agatho,” in his letter to the Emperor Constantine Pogonatus, *Concilia (Mansi)*, tom. xi. p. 233 seqq., “mean by ‘prompta obsequentia,’ ‘obedientiæ satisfactio,’ ‘studiosa obedientia,’ ‘noster famulatus,’ ‘hæc servilis vestri serenissimi principatus Romana urbs,’ ‘obedientia quam debuimus,’ ‘flexo meutis poplite suppliciter ad mansuetudinem semper intentam clementiam deprecamur,’ ‘imperialis vestra benignitas clementer iubens hortata est, et nostra pusillitas, quod jussum est, obsequenter implevit.’ This exactly agrees with S. Gregory the Great (lib. iii. ep. 65): ‘Ego quidem jussioni subjectus \* \* \* quæ debui exsolvi, qui et imperatori obedientiam præbui, et pro Deo quod sensi minime tacui.’ The *Novels* of Justinian leave no doubt about the tone of the imperial mandates. ‘We therefore command the most blessed archbishops and patriarchs, that is of the elder Rome, Constantinople,’ &c.—Nov. 123, 3. *Adoratio* was paid to the emperors by popes, and the latter continued the practice even when freed from the rule of the eastern emperors. Charlemagne was adored by Pope Leo. ‘Ab eodem pontifice more antiquorum principum adoratus est.’—Eginhard, ad an. 801. Cf. *Annal. Laurist.* and *Roeta Sax.* ad an. The *adoratio* was an abject form of submission introduced from the East in the worst days of Rome. The best Pagan emperors refused it, but Dioclesian made it compulsory, and Constantine retained it. It consisted in prostration before the emperor, and kissing his feet and other parts of his person. Pope Adrian I. alludes to this ceremony (Ep. 56 to Constantine and Irene) when he describes himself as ‘tanquam præsentialiter humo prostratus et vestris Deo directis vestigiis provolutus.’

“The popes swore allegiance to the emperors. The biographer of the popes records one instance as follows:—‘In eadem ecclesia [S. Petri]

before the Holy See, and sought redress for his grievances, at the hands of the Pope, whom he styled the Father of Christians, and the *judge in matters of faith*.”—*Weninger*, p. 51.

\* “STEPHEN, the Metropolitan of Larissa in Thessaly (+532), maltreated by Epiphanius, the Patriarch of Constantinople, determined to expose his grievances to the Pope.”—*Id.* p. 56.

sedentes pariter tum (tam?) beatissimus pontifex quam magnus rex et omnes archiepiscopi fidelitatem Lothario magno imperatori semper augusto promiserunt.'—Anastas. in vit. Sergii."—*The Condemnation of Pope Honorius*. By P. Le Page Renouf. London, 1868. pp. 1, 2.

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#### NOTE H.

The following extracts are from a work entitled "*Christendom's Divisions, Part I.*;" By Edmund S. Ffoulkes. London, 1865."—Mr. Ffoulkes was a clergyman of the Church of England, but went over to the Church of Rome nearly twenty years ago.

1. "What account is to be given of these ecclesiastical prerogatives which the bishops of Rome claimed gradually; and neither orthodox nor heretics really disputed, except in their exercise? If they were based on divine right, why were they dormant so long, and only gradually brought out? What other ordinance of the gospel is there that did not come into force at once, as soon as instituted? Baptism and the breaking of bread commenced on the very day of Pentecost. Deacons, priests, and bishops assuredly did not enter upon some of their respective functions in the first, and others in the third or fourth century; nor were there any essential articles of the law, or the doctrine of Christ, from which the first converts were dispensed. If the primacy of the see of Rome was a fundamental part of the polity of the Church, why were the rights of metropolitans and patriarchs defined first, and when the Church was one, while those of the papacy remained in suspense till there was a rival to contest them. Above all, how has it happened that the unity of the Church was never impaired while its destinies were under the control of the emperors, but rent almost immediately, from the time that they began to be more exclusively controlled by the popes? Obviously enough, it is not every theory of development that will reconcile these contradictions."—*Christendom's Divisions*, pp. 27, 28.

2. "In its very divided state, it attests the want both of a supreme head upon earth, and of one head, to be one again.

3. "I am recording a fact, not advocating a principle, in making this statement. I sincerely believe myself, that a church without endowments, without civil privileges, perfectly detached from the world, hotly persecuted from time to time, without any distinctions of precedence amongst its ministers outside the sanctuary, without any supreme head in or out of the sanctuary but One, who is there worshipped in faith as ever present, is the loftiest and most evangelical idea of a church by far; and that, to a certain extent, this was actually exhibited in the Church of the Fathers—at least of the three first centuries. But I greatly doubt whether this is not a church more fit for the cloister, and one to which the world would never have been drawn or belonged."—*Id.*, p. 35.

4. "To what scandals did that meeting, which was to have come off between Gregory XII., and Benedict XIII., at Savona, give rise—so humilia-

ting to their mutual supporters, that the cardinals of both obediences combined in holding the Council of Pisa to get rid of them both? What a phenomenon was that Council, assembled without a head; and to this day neither approved nor reprobated, as Bellarmine says, though Alexander V., was indebted to it for his election!"—*Id.*, p. 132.

5. "The Council of Pisa was convened, as I have said, by no pope at all; the Council of Constance deposed the pope by whom it was convened,\* as well as his rivals."†—*Id.*, p. 133.

6. "The Emperor Sigismund, who was present at the Council of Constance, in A. D. 1424, heard three popes deposed: and one, who was neither priest nor bishop, ‡ elected unanimously to the highest post in the Church."—*Id.*, p. 83.

7. "Martin V., who in his first Bull speaks of 'the canonical deposition of his predecessor by the definitive sentence of that council,' was himself elected conditionally; for in its third session (March 25, A.D. 1415), the assembled fathers had declared that they would not separate till not only the schism had been healed, but the whole Church, head and members, reformed in faith and manners."—*Id.*, p. 133.

8. "'We know that in this holy seat there have been many enormities now for some years: abuses in spiritual things, excesses in what has been ordained—all things, in short, perverted. The very things alluded to by that blessed pontiff (Chrysostom) are those which we have mourned over in Alexander VI.; nor is it surprising, if disease should have found its way from the head to the members—from supreme pontiffs to other prelates of inferior grade. All of us prelates, that is ecclesiastics, have turned aside every one to his own way; nor has there been now for a long while any that would do good—no, not one. \* \* \* Still, let no one wonder if he should not see every defect or abuse removed by us at once; for the disease is too deep-seated—not simple but manifold and complicate—whose cure can only be attempted step by step; and what is most serious and dangerous must be taken in hand first, lest, wishing to reform all things simultaneously, we throw all things into confusion.'"—*Instructions of Adrian VI. to Chierigato*, ap. Raynald. *Contin. ad Baron*, A. D. 1522, § 70.—*Id.*, pp. 145, 146.

9. "Behind, and besides all this, there was the undeniable fact of immense corruption in the Church, so great and manifold as to shake the belief of men in her divine credentials. Luther both saw and felt it."—*Id.*, p. 127.

10. "In themselves, these decrees (of the Council of Trent) on reformation are one and all of them excellent. It is not for what they contain so much as for what they do not contain, that any reasonable exception to

\* Alexander V.

† Gregory XII., and Benedict XIII.

‡ "'Otto Colonna, \* \* \* who took the name of Martin V. \* \* \* was seen mounted on a white horse caparisoned with scarlet: he was clad in the pontifical robes, with the mitre on his head, although he was as yet neither priest nor bishop. \* \* \* The next day he was ordained deacon, the day following priest, and the third day bishop.' Rohrbacker, E. H. vol. xxi. pp. 169, 170."

them can be made. Compared with the acknowledged abuses\* which they were designed to remedy, their tone is much more deprecatory than threatening. Against the teachers of false doctrine the number of anathemas pronounced by the Council is upwards of 130; against evil doers and malpractices of all sorts it is under 12."—*Id.*, pp. 163, 164.

11. "Even the decisions of the Council of Trent failed to put down controversy upon points of detail which it had left open—no less than the confession of Augsburg. There were Molinists and Jansenists, Gallicans and Ultramontanes amongst Catholics; to be set against Arminians and Contra-Remonstrants, Puritans and High Churchmen amongst Protestants."—*Id.* p. 171.

12. "Just while Mr. Aymon was holding these conferences in Paris, we find Fenelon addressing a secret memoir to Clement XI.,† with whom he was continually corresponding, in which three French cardinals, two archbishops, twelve bishops, all the Dominicans, all the Benedictines in France, the discalced Carmelites, the French branch of the Oratory, learned men among the Capuchins and elsewhere, are charged with secret or avowed Jansenism. 'There are some good bishops left, to be sure,' he adds; 'but the greater number, hesitating and uncertain, range themselves blindly on whichever side the King may take.'

13. "So matters went on, getting worse and worse, till under the Regency they had grown incorrigible. \* \* \* The Bull 'Unigenitus' added to the ferment which it was designed to put down. Five years from its publication in France, the Gallican Church had all but separated from Rome, possibly to form a coalition against Rome with England."—*Id.* pp. 178, 179.

14. "Of the other canons (of the 4th Lateran Council, under Innocent III., A.D. 1215) \* \* \* the 21st has proved to be the all-important one. It enjoins the faithful of both sexes and mature age to make their confessions once a year to their own priest, and communion at Easter at least."—*Id.* p. 82.

15. "In illustration of what is here advanced let me refer to the whole of that earnest and instructive chapter, headed 'The History of Communion,' in the work on *Communion*, by Father Dalgairns, particularly from p. 170;

\* "Let me illustrate this by a single instance. \* \* \* Ferdinand I. reopened the question in February, 1564 (see Raynald, A.D. 1564, Nos. 28-32); and on his decease, Maximilian II., indignant that it should have been withheld through Philip, reinforced his demand by this appeal to facts: 'Quis enim non videt et deplorat, inter Catholicos etiam sacerdotes per Germaniam regnaque et dominia Cesaræe majestatis, ac serenissimi Principis Caroli, Archiducis Austriæ, nullum propè aut certè inter multos vix unum reperiri, qui vere cœlibatum agat: sed omnes fere, neglectis et spretis saluberrimis sacrorum conciliorum et canonum veterum et novorum constitutionibus, quarum plane nullus amodò usus nec cura est, notorios esse concubinos, vel tacitos etiam maritos; quinimo plerosque non unâ concubinâ contentari, sed plures simul alere; multos etiam propter solius cœlibatûs necessitatem ad alteram partem deficere; nonnullos etiam semel ductam repudiare, et toties quoties aliam subducere solere, cum maximo animarum suarum discrimine, et laicorum scandalo.' (Cardinal Granvelle's *Papers*, ed. Weiss, Paris, 1849, 4to., vol. ix. p. 426 et seq.)"

† A.D. 1705, Rohrbacker's *Hist. de l'E.* vol. xxvi. pp. 462-3.

where, speaking of the great Lateran Council of A.D. 1215, he says: 'It was precisely then, when the world was at her feet, that the Church was compelled to enact penalties against her children who *did not* communicate once a year, and to limit her commands to an Easter communion, *because she durst not require more.*'"—*Id.* p. 95, n.

16. " 'All that it is permitted to me to say is, that it behoves us to pray, and pray fervently: for, in the confusion and laxity into which all ranks have fallen, it is not human wisdom or prudence that can suffice to re-establish all things in their proper and normal position. The Omnipotent arm of God is indispensable. Among pastors there is a very small number indeed animated with a real zeal for the salvation of souls. Religious establishments are all of them more or less relaxed: there is little or no observance of rules or of obedience to be found among them. The state of the secular clergy is something deplorable. On every ground there should be a general reform amongst ecclesiastics, in order that hereafter some check may be opposed to the immense corruption of manners that one sees amongst laymen.'"—(Letter of S. Alphonso Liguori to Cardinal Castelli,\* A.D. 1774.)—*Id.*, pp. 175, 176.

17. "It was the system that was corrupt: and its corruptions were too deep-seated for the best and holiest of men—sovereign pontiffs though they were, or were supposed to be, over and above—to stem. It defied alike the zeal of Innocent XI., the spotless character of Innocent XII., the pious aspirations of Benedict XIII., and the colossal erudition and indefatigable exertions of perhaps the wisest Pope that ever sat—Benedict XIV. From the acts of the Lateran Council of A.D. 1725 alone, we may judge of the low level to which matters had fallen. Their principal aim was to enforce the observance of the decrees of the Council of Trent, not by Gallican France but by Ultramontane Italy. It would appear from their language that even the profession of the creed of Pius IV. had very generally ceased to be exacted from ecclesiastics of high and low degree, on their admission to benefices; and that in many quarters no diocesan seminaries had been established, or diocesan synods held, in conformity with what Trent had ordained. \* \* \* all the energy of a Hildebrand would have scarce sufficed now."—*Id.* p. 174.

18. "Pius IV. in vain importuned the Council of Trent, while treating of legitimate bishops, to declare 'that the bishops assumed and created by or under Elizabeth were not lawful bishops.'† Strong opinions had been already expressed, in that very session, 'that it was certain that bishops did not depend on the Pope as regards order—that it was doubtful whether they depended on him as regards jurisdiction.'‡ And no decision was ever come to by the Council on that head."§—*Id.*, p. 200.

19. " 'Were it permitted to establish degrees of importance amongst

\* "This remarkable letter I can find nowhere but in the extracts given, tom. xi. pp. 273-5, *Hist. de l'Eglise de Berault-Bercastel*, par M. le Baron Henrion—where it is said that a good deal of it has been suppressed from delicacy."—*Id.*, p. 176, n.

† Sess. xxiii. Waterworth, p. ccxvii.

‡ *Id.*, p. ccxiv.

§ *Id.*, p. cclii.

things of Divine institution,' he says, '*I should place the hierarchy before dogma—to so great a degree is the former indispensable to the maintenance of the faith. One may cite in favour of this theory a splendid experience which for three centuries has been conspicuous in the eyes of all Europe: I mean the Anglican Church, which has preserved a dignity and weight absolutely foreign to all other Reformed Churches entirely because the English good sense has preserved the hierarchy.*' '\*—*Id.* p. 200.

20. "Now on the *fact* of Archbishop Parker's consecration—and of all beyond him in the series, there has never been any question at all—I cannot imagine there being two opinions. It is as well authenticated as most, and better than a great many, facts accepted as such; and who amongst ourselves can pretend to have tested it more carefully than Dr. Lingard? I quote his results:

21. "Six theologians and canonists were consulted, who returned an opinion, that in a case of such urgent necessity, the Queen possessed the power of supplying every defect, through the plenitude of her ecclesiastical—it is not said spiritual—'authority as the head of the Church.' In conformity with this answer a commission with a sanatory clause was issued, and four of the commissioners—Barlow, the deprived Bishop of Bath, and Hodgkins, once suffragan of Bedford (who had both been consecrated according to the Catholic Pontifical), and Scory, the deprived Bishop of Chichester, and Coverdale, the deprived Bishop of Exeter (who had both been consecrated according to the Reformed ordinal)—proceeded to confirm the election of Parker, and then to consecrate him after the form adopted towards the close of the reign of Edward VI. A few days later, Parker, as archbishop, confirmed the election of two of those by whom his own election had been confirmed—of Barlow to the see of Chichester, and of Scory to that of Hereford; and then assuming them for his assistants—for three bishops were requisite by law—confirmed and consecrated all the other prelates elect.†

\* De Maistre, *Lettre à une Dame Russe*, vol. ii., p. 285., *Lettres et Opus. ined.*

† "*Hist.* vol. vi., p. 17, 8vo., ed. 1849. Note C, in the Appendix, has as complete a review of the whole proceeding as could be wished. It shows, first, how the legality of Parker's consecration was subsequently affirmed by express Act of Parliament; secondly, how the Nag's Head fable originated, and its utter improbability; thirdly, it proves the fact of Parker's consecration, and the whole manner of it, from Parker's own Register, his private diary, and a Zurich letter, dated Jan. 6, 1560—from all which it appears that it took place on Dec. 17, 1559; then, fourthly, it points out the non-existence of any record of Barlow's own consecration; yet shows that to be no valid objection; lastly, and fifthly, it points out the more formidable difficulty, whether the Lambeth rite was of itself sufficient to constitute a Christian bishop? What actually was done was, 'omitting part of it' (that is, of the ordinal then used), 'they consecrated the new archbishop in the following manner—Placing their hands upon his head, they admonished him thus, "Remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear but of power, and of love, and of soberness." How, it was asked, could this monition make a bishop? It bore no immediate connection with the episcopal character.' Here, if at all, is contained the real objection. But the *whole office* should be read through: it is a different form, certainly,

22. "Was it the effect of accident that two of the consecrators should have belonged to the old, and two to the new rite; and that Parker should have afterwards selected one of the old and one of the new rite as his assistants? I venture to add these further considerations to what I have appended from Dr. Lingard in the note. Coverdale and Scory had, it is true, been consecrated according to the Reformed ordinal: but their consecrators were Craumer and Hodgkins, who had been consecrated according to the Pontifical. Whatever the form used may have been in either case, it is to be presumed that those who were true bishops themselves intended to make those whom they consecrated exactly what they had themselves been made by consecration—or true bishops. And where has the Church prescribed any one form by default of which Episcopal ordination is rendered invalid? Jurisdiction is another point on which, as we have seen, the Council of Trent itself shrank from pronouncing even in their case. \* \* \*

23. "One more circumstance remains to be noticed which, apparently,

from that now in use in the Church of England; yet even so, ought not the existing form to be held as evidence of the intention of the other? Compare the existing *Book of Common Prayer* with the *Two Books* in Edward VI.'s reign (Oxford, 1841), pp. 417-22."

The part between single commas in the above note is Lingard's language as given by Ffoulkes; the remainder is Ffoulkes's abstract of Lingard's statement. The following account is from Lingard himself; it will be found in the Note at the end of vol. vii., pp. 293, 294, First American, from the last London edition. Philadelphia: Eugene Cummiskey, 1827:

"The facts that are really known are the following: The Queen, from the beginning of her reign, had designed Parker for the archbishopric. After a long resistance he gave his consent; and a congé d'elire was issued to the dean and chapter, July 18, 1559. He was chosen Aug. 1. On Sept. 9 the queen sent her mandate to Tunstall, Bishop of Durham, Bourne of Bath and Wells, Pool of Peterborough, Kitchin of Llandaff, Barlow, the deprived bishop of Bath under Mary, and Scory of Chichester, also deprived under Mary, to confirm and consecrate the archbishop elect. (Rym. xv, 541.) Kitchin had conformed: and it was hoped that the other three, who had not been present in Parliament, might be induced to imitate his example. All these, however, refused to officiate; and in consequence the oath of supremacy was tendered to them (Rym. xv, 545); and their refusal to take it was followed by deprivation. In these circumstances no consecration took place: but three months later (Dec. 6), the queen sent a second mandate, directed to Kitchin, Barlow, Scory, Coverdale, the deprived Bishop of Exeter under Mary; John, Suffragan of Bedford; John, Suffragan of Thetford, and Bale, Bishop of Ossory, ordering them, or any four of them to confirm and consecrate the archbishop elect; but with an additional clause, by which she, of her supreme royal authority, supplied whatever deficiency there might be according to the statutes of the realm, or the laws of the Church, either in the acts done by them, or in the person, state, or faculty of any of them, such being the necessity of the case and the urgency of the time (Rym. xv, 549). Kitchin again appears to have declined the office. But Barlow, Scory, Coverdale, and Hodgkins, suffragan of Bedford, confirmed the election on the 9th; and consecrated Parker on the 17th. The ceremony was performed, though with a little variation, according to the ordinal of Edward VI. Two of the consecrators, Barlow and Hodgkins, had been ordained bishops according to the Roman pontifical, the other two according to the Reformed Ordinal. (Wilk. Con. iv, 198.) Of this consecration on the 17th of December, there can be no doubt: perhaps in the interval between the refusal of the Catholic prelates, and the performance of the ceremony, some meeting may have taken place at the Nag's Head, which gave rise to the story."

can never have crossed the mind of Dr. Lingard. Hugh Curwin, Archbishop of Dublin, had been appointed to his see by Queen Mary, having been consecrated according to the forms of the Pontifical in S. Paul's Church, London, on September 8, A.D., 1555. Now he it was who consecrated, in A.D. 1562, what may be called Elizabethan bishops for Ireland.\* Can it be supposed for a moment that he would not have been summoned to consecrate Parker, had those six theologians and canonists who were consulted imagined themselves to be in any real difficulty for valid consecrators? \* \* \*

24. "Thus, that Parker was consecrated, and that those who consecrated him were believed at the time to be canonically competent to do so, and that their intention must have been to confer episcopal ordination, is I think no more than we are bound to concede. And is there any one point in History, from that time forth, when the Church of England either doubted of the true character of her episcopate, or lost it, or was indifferent to its preservation as such? Plainly no such case has ever occurred. On the contrary, it has never ceased to be her special boast from the first: she has continually been asked to impart it to others who had it not; and in one case it has been actually transmitted to another country speaking the same language—descendants, in short, of the mother-country, through one of her offshoots. \* \* \*

25. "Whatever others may have thought of it, in the mind of the Church of England there never can have been any doubt of the regular and unbroken character of its own Apostolical Succession, and of its intrinsic value, from the beginning. The grounds on which its orders have been denied in practice by the Roman Catholic hierarchy from the first—no less—have never been authoritatively declared. As for the mere practice of doing so, there might be set over against it the practice of the Greek Church, as distinguished, however, from that of Russia, which invariably reordains, and even rebaptizes, any—though they may have received all their orders immediately from the Pope—who come over to it from the West."—*Id.*, pp. 201-206.

26. "S. Thomas, in the third part of his elaborate work,† has not failed to consider the question whether heretical, schismatical, and excommunicate priests have power to consecrate the Holy Eucharist; and his reply is in the affirmative. Those who have been ordained within the Church have received their power lawfully; which afterwards, however, should they be separated from the Church by heresy, schism, or excommunication, they can no longer exercise lawfully. Those who have been ordained thus separated, have received their power unlawfully, and any exercise of it is unlawful. Their consecration of the Holy Eucharist is therefore a true consecration; but it is unprofitable, and not without taint of sin, analogous to the case of those who have been unworthy communicants.

27. "One or other of these, clearly, was the formal position of those four bishops who consecrated Parker; and of Parker still more, who was con-

\* Sir James Ware's *Hist.* vol. i. p. 94, ed. Harris.

† *Sum. Theol.* p. iii. q. lxxxii. art. vii.

secrated by them. The fact of their separation from the Church is no less patent than that they had deliberately embraced that state with their eyes open, for the reign of Mary was only just over. Their orders, unimpeachable as they may be in point of succession, were as indisputably given and received in schism in point of fact. There can be no such thing, not merely with reference to the Church, but to the organization of society generally, as schism, if theirs was not."—*Id.*, pp. 222, 223.

This last paragraph Mr. Ffoulkes has since recanted, as will be seen by the first of the following extracts from his Letter to the Most Rev. Archbishop Manning, a pamphlet of eighty-four pages (Amer. Ed.) bearing the title of "The Church's Creed or the Crown's Creed,"—the former being the "creed of Nicæa and Constantinople without the 'Filioque,'" the latter "that of the Spanish Reccared and the Frankish Charles, containing the addition":

28. "I admit that up to the time of my inquiring into the true causes of the earlier schism between the East and West, I was not prepared to look upon the position of the Church of England as favorably as I do now; because I regarded it as the effect of schism—wilful and deliberate schism—on her part in separating from the communion to which she had been so long bound, and over which, with the full concurrence of her clergy and laity for ages, Rome ruled supreme. I expressed this unhesitatingly three years back in the first part of my book, and am far from intending to retract *all* that I said then; but having since discovered the general system of Church government in which England, in common with all other western nations, had up to that time acquiesced, to have been based upon forgeries, and opposed to the genuine code of the Church, I as unhesitatingly recognize the right—nay, the duty paramount—of every local church to revolt against such a concatenation of spurious legislation as this, and scattering to the winds every link of the false chain that had enthralled it hitherto, to return to the letter and spirit of those canons, stamped with the assent of the whole Church, and never repealed" (pp. 75, 76).

29. "I am well aware, my lord, that this last inference of mine must cut at the very root of your position in England, should it prove correct; but as I have lived in the investigation of these questions for the last twenty years and upwards, you will scarce accuse me of being influenced by personal considerations in getting to their final solution. On the contrary, my wish is to give everybody the fullest credit for a sensitive conscience that I claim myself" (p. 77).

30. "Where, indeed, is the part of Christendom seriously purporting to call itself the Catholic Church in these days? Roman Catholic, Anglo-Catholic, Episcopal, Orthodox, or Presbyterian, all in their degree seem influenced by some hidden spell to abstain from arrogating to themselves or attributing to each other the epithet of "Catholic" without qualifications, as it is applied to the Church in the Creed. Test existing phenomena by this theory, and the results are plain and straightforward. One of its logical results would be that the administration of the Christian Sacraments might be frequented with profit outside the pale of the Roman communion. Is this confirmed by experience? My lord, my own experience,

which is confined to the single communion in which you formerly bore office, that of the Church of England, says emphatically that it is; and there is no canon or ordinance that I know of forbidding me to maintain it. You have preceded me yourself in expatiating on the workings of the Holy Spirit in the Church of England with your accustomed eloquence, and have not hesitated to attribute to its members many graces in virtue of the sacrament of Baptism which you allow they administer on the whole validly; but there you stop. I feel morally constrained to go further still. If I had to die for it, I could not possibly subscribe to the idea that the Sacraments to which I am admitted week after week in the Roman communion—Confession and the Holy Eucharist, for instance—confer any graces, any privileges, essentially different from what I used to derive from those same Sacraments, frequented with the same dispositions, in the Church of England. On the contrary, I go so far as to say that, comparing one with another strictly, some of the most edifying communions that I can remember in all my life were made in the Church of England, and administered to me by some that have since submitted to be reordained in the Church of Rome; a ceremony, therefore, which, except as qualifying them to undertake duty there, I must consider superfluous. Assuredly, so far as the registers of my own spiritual life carry me, I have not been able to discover any greater preservatives from sin, any greater incentives to holiness, in any that I have received since; though in saying this I am far from intending any derogation to the latter. I frequent them regularly; I prize them exceedingly; I have no fault to find with their administration or their administrators in general. All that I was ever taught to expect from them they do for me, due allowance being made for my own shortcomings. Only I cannot possibly subscribe to the notion of my having been a stranger to their beneficial effects till I joined the Roman communion, and I deny that it was my faith alone that made them what they were to me before then, unless it is through my faith alone that they are what they are to me now. Holding myself that there are realities attaching to the Sacraments of an objective character, I am persuaded, and have been more and more confirmed in this conviction as I have grown older, that the Sacraments administered in the Church of England are realities, objective realities, to the same extent as any that I could now receive at your hands; so that you yourself therefore consecrated the Eucharist as truly when you were vicar of Lavington, as you have ever done since. This may or may not be your own belief; but you shall be one of my foremost witnesses to its credibility, for I am far from basing it on the experiences of my own soul. My lord, I have always been accustomed to look upon the Sacraments as so many means of grace, and to estimate their value, not by the statements of theologians, but by their effects on myself, my neighbors, and mankind at large. And the vast difference between the moral tone of society in the Christian and the pagan worlds, I attribute not merely to the superiority of the rule of life prescribed in the Gospels, but to the inherent grace of the Sacraments enabling and assisting us to keep it to the extent we do. Taking this principle for my guide, I have been engaged constantly since I joined the Roman

communion in instituting comparisons between members of the Church of England and members of the Church of Rome generally, and between our former and our present selves in particular: or between Christianity in England and on the Continent; and the result in each case has been to confirm me in the belief which I have expressed already, that the notion of the Sacraments exercising any greater influence upon the heart and life in the Church of Rome than in the Church of England, admitting the dispositions of those who frequent them to be the same in both cases, is not merely preposterous, but as contrary both to faith and fact, as is the opinion that the Pope is Antichrist and the man of Sin. My lord, there is no person in his sober senses who could affirm that you, for instance, began to be a devout, earnest, intelligent follower of Christ, an admirable master of the inner and the hidden life, a glorious example of self-sacrifice, a deep expounder of revealed mysteries and Gospel truths, when you embraced the Roman communion; or that all those graces which you exhibited previously in the sight of men could be deduced from the one rite which you received unconsciously as a child, counteracted by all the bad and unwholesome food on which, according to this hypothesis, you must have lived ever afterwards.

31. "In the same way there is no ordinary person in his sober senses who could affect to discover any fundamental change for the better in you, morally or religiously, now from what you were then. There are some, on the contrary, to my knowledge, of your existing flock who profess that they have not half the liking for the sermons which they hear you deliver as Archbishop of Westminster that they have for the dear old volumes which you published as Archdeacon of Chichester, as fresh and full of fragrance to their instincts as ever. And I have heard the same said of another, whose parochial sermons, hailed as a masterpiece on their first appearance, have just burst forth into a second spring. People say that the sermons which *ci-devant* Anglican clergymen of note preached formerly read so much more natural than any that they have since delivered from Roman Catholic pulpits. They argued impartially, then, as men whose sole desire it was both to get at the truth, and uphold it at any cost: they never feared looking facts in the face, and were as little given to exaggerate those that made for them, as to keep out of sight or evade by subterfuge those which they could neither excuse nor explain. They were never tired of confessing their own sins or shortcomings. In a word, their tone was frank, honest, and manly. Now, they may preach with the same energy, but it is as though they preached under constraint or dictation. Either they are high-flown and exaggerated, or else punctilious and reserved; weighing each word as if they were repeating a task; always artificial, never themselves: as if committed to a thesis, which they must defend at all risks, and to which all facts must be accommodated, or else denied. Hence, do what they will, there is a distinction between themselves and the cause they advocate, which cannot fail to strike the most ordinary listener; their words no longer carry the moral argument (*ἠθικὴ πίστις*) with them that they once did even among their followers; and the

judgment of public opinion on them is, that they are vapid and destitute of force by comparison" (pp. 57-62).

32. "My lord, it is anything but my intention to excuse or extenuate the scandalous irreverence that prevailed shortly before our own days, and I fear is not extinct yet, amongst Anglican clergymen in administering the sacraments of the Church; but I cannot shut my eyes to the fact that it followed naturally from their low views of them, and that their low views of them were precipitated by the audacity that centuries ago was not afraid to say of the Eucharist, 'Sacerdos creat Deum;' of penance, 'Deus remittit culpam; Papa vero culpam et penam,' and the like. But, taking our own view of the Blessed Eucharist into account, is there or has there been any tale of irreverence towards it amongst Anglicans, comparable for horrors with the history of poisoned chalices and poisoned Hosts amongst ourselves formerly, the extent of which is made patent to this day by the special precaution taken whenever the Pope celebrates mass most solemnly, that no such harm may befall him—'Avant qu'il arrive'—I am quoting from a well-known *précis* of the ceremonies at Easter in Rome—  
"on a coutume de faire-l'épreuve des espèces de la manière suivante: Le Diacre prend une des trois hosties qu'il a mises en ligne droit sur la patène et la rend au Prêlat-Sacriste. Quand celui-ci l'a reçu, le Cardinal-diacre prend de nouveau l'une des deux qui reste: et après l'avoir fait toucher intérieurement et extérieurement au calice et à la patène, il la consigne au Prêlat-Sacriste, qui doit la consommer aussitôt, ainsi que la première, le visage tourné vers le Pape. Le troisième et dernière hostie est employée pour le sacrifice. Le Cardinal prend les burettes du vin et de l'eau, et vers' un peu dans la coupe, que lui présente le Prêlat-Sacriste, dont ce dernier doit boire immédiatement le contenu.'\*

33. "Such perversion of the life-giving sacrament to destroy life, as had to be specially guarded against in this way whenever the Vicar of Christ pontificated, is absolutely without parallel in the annals of the Anglican Church since the Reformation. So that, notwithstanding our high views of it, the worst known profanations of it have been amongst ourselves" (pp. 74, 75).

"What I have seen of Roman Catholics myself, since joining their Church, all points to the same conclusion. Till then, I knew them only by report, which, founded on prejudice, was far from being in their favor: and I was horrified to find how shamefully it had misrepresented them. I found them—I mean the educated classes—all that in a general estimate members of a Christian Church should be: God-serving, charitable, conscientious, refined, intelligent; and I could discover nothing idolatrous or superstitious in their worship, nor anything at variance with first principles in their daily life. At home or abroad I was equally surprised to find them so different from what my traditional informants had described them, with so much to admire where I had supposed there was so much to reprobate. But afterwards—when my first emotions consequent on this discovery had subsided—when I came to ask myself the question, are these, then,

\* L'année Liturgique, p. 158.

the only true Christians that you have ever known in life ; and till you conversed with them, had you never conversed with a true Christian before ? I can scarce describe the recoil that it occasioned in me ! Why, my own father and mother would compare with the best of them in all the virtues ordinarily possessed by Christians living in the world, and discharging their duties conscientiously towards God and their neighbors, in, through, and for Christ. ' All for Jesus,' was as much their motto as it could be of any parents in Christendom ; and well indeed would it be for all Roman Catholic children if they were blessed with no worse fathers and mothers than mine. And I have, or have had relatives and friends in numbers, members of the Church of England, whose homes I will undertake to say are to all intents and purposes as thoroughly Christian as any to be found elsewhere ; and it would be sheer affectation or hypocrisy in me were I to pretend the contrary ; or else to claim for my own friends and relatives any peculiar excellence distinguishing them from the average specimens of the Anglican body. For a calm, unpresuming, uniform standard of practical Christianity, I have seen nothing as yet amongst ourselves in any country superior to that of the English parsonage and its surroundings ; go where I will, I am always thrown back upon one of these as the most perfect ideal of a Christian family ; a combination amongst its members of the highest intelligence, with the most unsullied purity and earnest faith I ever witnessed on earth. It was a privilege to have witnessed it. It was not far from Brackley. You may have known several such yourself. On describing the ' daily round ' of Christian life in the English Church—such as I had been accustomed to from a child—to the excellent priest who received me into communion on the Continent—our family prayers, our grace before and after meals, our readings of the Scriptures, our observance of Sunday, our services at church, our Sunday schools—what did he do but mount his pulpit the Sunday following, and embodying all that I had told him in fervid discourse, expatiate to a fashionable congregation in Paris on the many lessons of piety which they had to learn from their separated brethren on the other side of the Channel. ' Such, too, was our general practice,' he said to me in a private conversation, ' before the Revolution : and we hope to recover it : but as yet there are few families where it exists.' Of my countrymen, he observed, ' Leur bonne foi est acceptée pour leur vraie foi ' I took this explanation on trust at the time, but have since given it up as inadequate. For if it be said that faith and integrity of purpose make members of the Church of England what they are without the Sacraments in mature life, by what argument, I should like to know, can it be proved that it is not to their faith and integrity of purpose solely that members of the Roman Catholic Church are indebted likewise for all the progress they make ? The only test of the efficaciousness of the Sacraments appreciable by common sense, lies in their influence upon conduct. If, therefore, it were capable of proof, as distinct from assertion, which it is not, both that all the Sacraments administered in the Church of England but one were shams ; and all administered in the Church of Rome, without exception, realities, how comes it that we are not incomparably more exalted characters ourselves than we were formerly ; or that Roman

Catholic countries on the Continent are not incomparably more penetrated to the core with Christianity than England? Both these points, I dare say, might be affirmed by some; but they are denied, and I maintain with much more reason, by others; and therefore at best it can only be the degree to which the thing exists, not whether it exists at all, which is in question" (pp. 62-65).

35. "To come to my conclusions. The conviction impressed upon me by what I have heard and seen at home and abroad, is that English Christianity—by which I mean that of members of the Church of England in general, I cannot speak from experience of any other—is as good and genuine, and for ordinary purposes as beneficial, as what is found in other nations—France, Spain, and Italy, for instance—so that either it is produced, fed, and nourished by all the Sacraments, as theirs is; or else, produced, fed, and nourished by a single Sacrament, it penetrates society and forms character to the same extent as that which has the support of all the Sacraments, and is no less efficacious for good in most other respects. It may be isolated, but such is the position of England politically as well as geographically; its peculiarities are of a piece with the national character, itself having its weak as well as its strong side; its shortcomings, historically traceable to the sins of our forefathers in no small degree. Among the strong points attributable to its influences are a strong love of honesty in intention, of truthfulness in language, and of uprightness and manliness in conduct; and a still stronger abhorrence of falsehood and treachery to engagements in every form. Its virtues belong mostly to the practical and domestic order. Its weak points are too great self-reliance, too much disposition to criticise, too little faith in the Unseen. As a general rule, Roman Catholics are weak where Anglicans are strongest, and strong where Anglicans fail. Such results are due to the system in each case, showing imperfections in each. Anglicans may be compared with Roman Catholics in this country, as boys brought up at a public school in England, with boys brought up at a private school or else at home. Anglicans may be compared with Roman Catholics abroad as men educated at Oxford or Cambridge, with men educated at the University of Paris, Munich, or Padua. Fundamentally, their faith and practice is the same; but they have been formed after different models in both (pp. 70, 71).

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#### NOTE I.

1. "The Church of England has been the instrument of Providence in conferring great benefits on me; had I been born in Dissent, perhaps I should never have been baptized; \* \* \* As I have received so much good from the Anglican Establishment itself, can I have the heart, or rather, the want of charity, considering that it does for so many others, what it has done for me, to wish to see it overthrown? I have no such wish while it is what it is, and while we are so small a body. Not for its own sake, but for the sake of the many congregations to which it ministers, I will do nothing against it. While Catholics are so weak in England, it is doing

our work ; and though it does us harm in a measure, at present the balance is in our favour."—Newman, *Apologia*, pp. 322, 323 ; Amer. Ed.

2. "I trust that all European races will ever have a place in the Church, and assuredly I think that the loss of the English, not to say the German element, in its composition has been a most serious evil. And certainly, if there is one consideration more than another which should make us English grateful to Pius the Ninth, it is that by giving us a Church of our own, he has prepared the way for our own habits of mind, our manner of reasoning, our own tastes, and our own virtues, finding a place and thereby a sanctification, in the Catholic Church."—*Id.* p. 291.

So then *it was* Pius IX. that *gave* Father Newman and his co-religionists *a Church of their own*. Of course, they had none before. Verily, as old Chaucer hath it, *Murder will out!*

3. "He says that I teach that the celibacy of the clergy enters into the *definition* of the Church. I do no such thing ; that is the blunt truth. Define the Church by the celibacy of the clergy ! why, let him read 1 Tim. iii. : there he will find that bishops and deacons are spoken of as married. How, then, could I be the dolt to say or imply that the celibacy of the clergy was a part of the definition of the Church ?"—*Id.* p. 308.

4. "Neither did I say that 'Sacramental confession' was a 'note of the Church.' Nor is it. Nor could I with any cogency have brought this as an argument against the Church of England, for the Church of England has retained Confession, nay, Sacramental Confession. \* \* \* If that form' (in the 'Visitation of the Sick') "does not contain the profession of a grave Sacramental act, words have no meaning."—*Id.*, p. 308.

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## NOTE K.

[From Sir James Ware's History of Ireland. Dublin: 1705.]

By the Parliament at Trim, Henry VI, 1447.

"That every Man Shave his upper lip, else to be used as an *Irish Enemy*."

"That the Sons of Husbandmen and Labourers should follow their Father's Calling.

Under Edward IV., 1465 :

"For making it lawful to kill Thieves or Robbers, having no Men of good Name in English Apparel in their Company."

"For the Irish within the Pale to wear English Habit, take English Names, and Swear Allegiance."—p. 74.

The Parliament of Dublin, held (1475, Edward IV.) by W. Sherwood, *Bishop of Meath*, Lord Deputy to the Duke of Clarence, gave

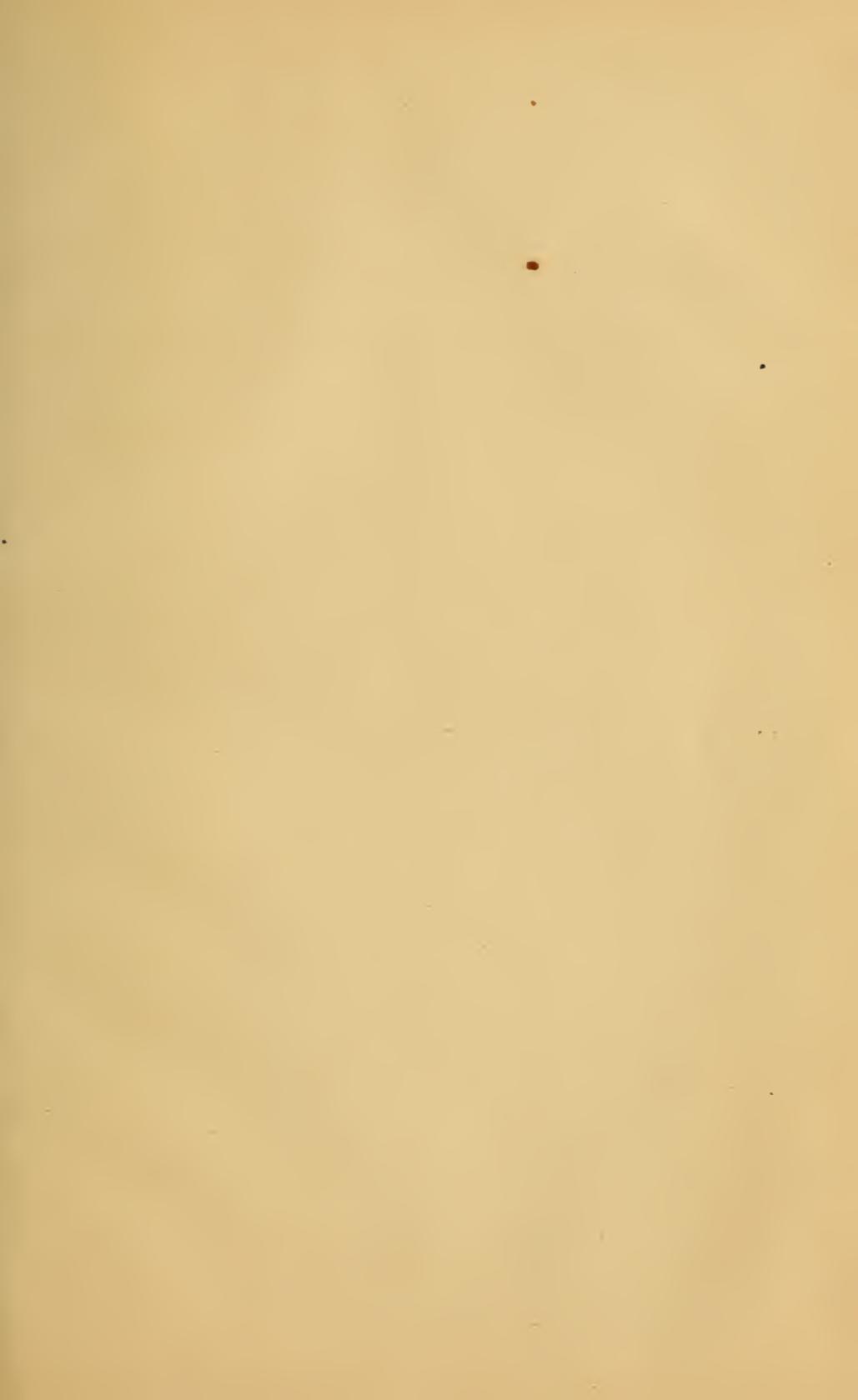
"Leave to any English-man damnified by any Irish-man not amenable to law, to reprove himself upon the whole Sept, or Nation."—p. 75.

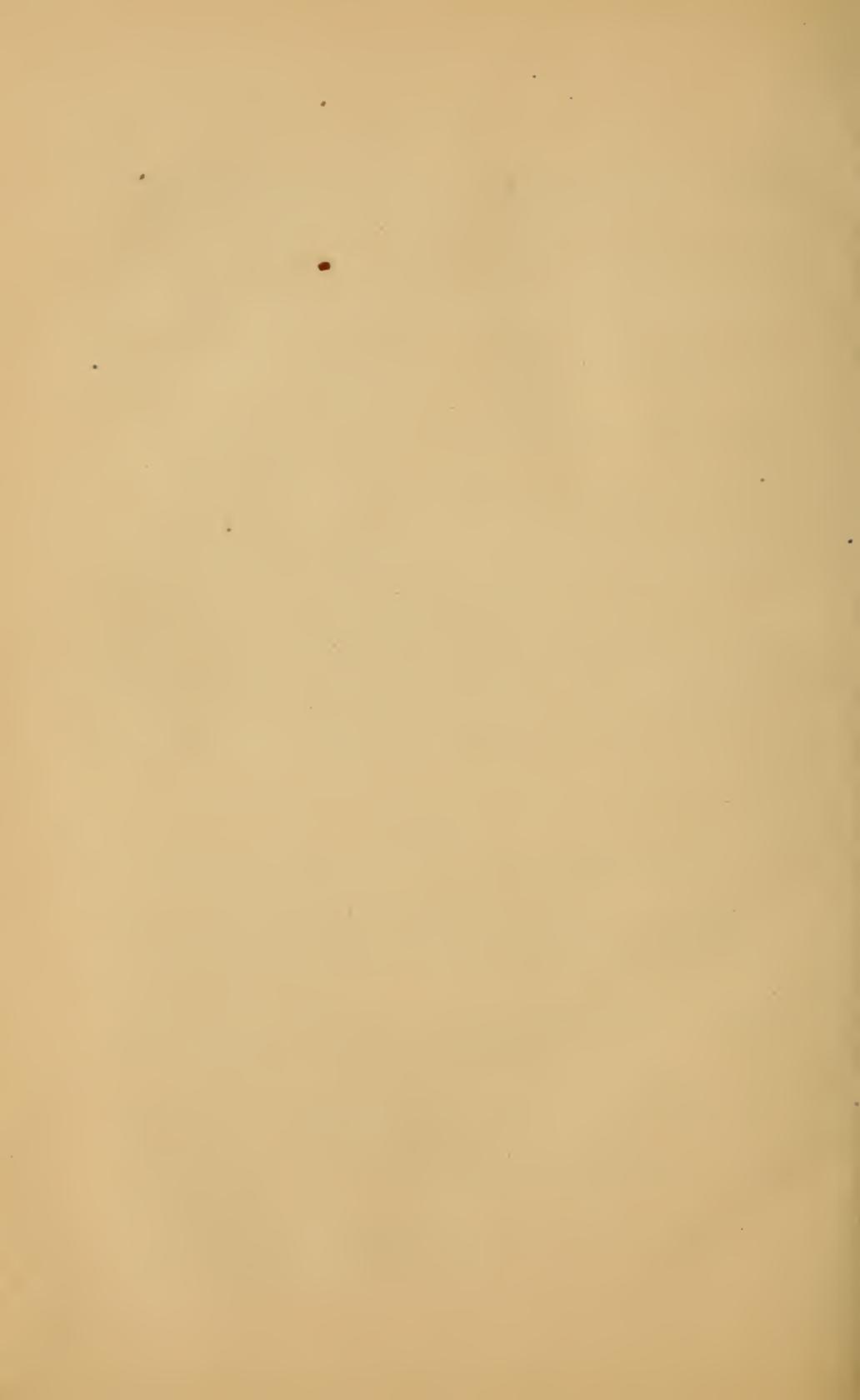
Henry VIII., chap. 10 :

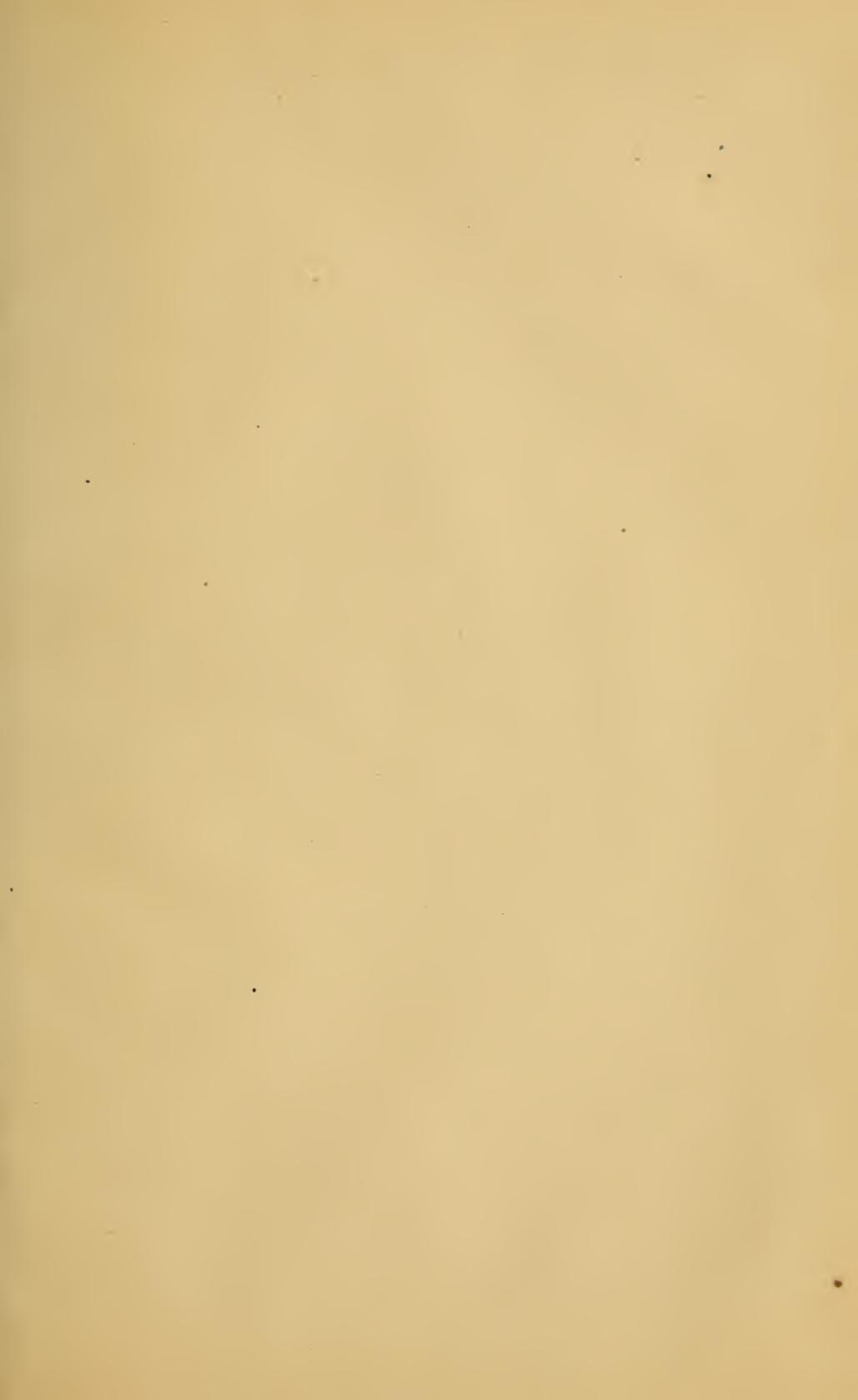
"All this year" (tenth of Henry VIII.) "Ireland was peaceable."

Or, as it is phrased in the marginal Index,

"Ireland pretty quiet this year."—p. 65.

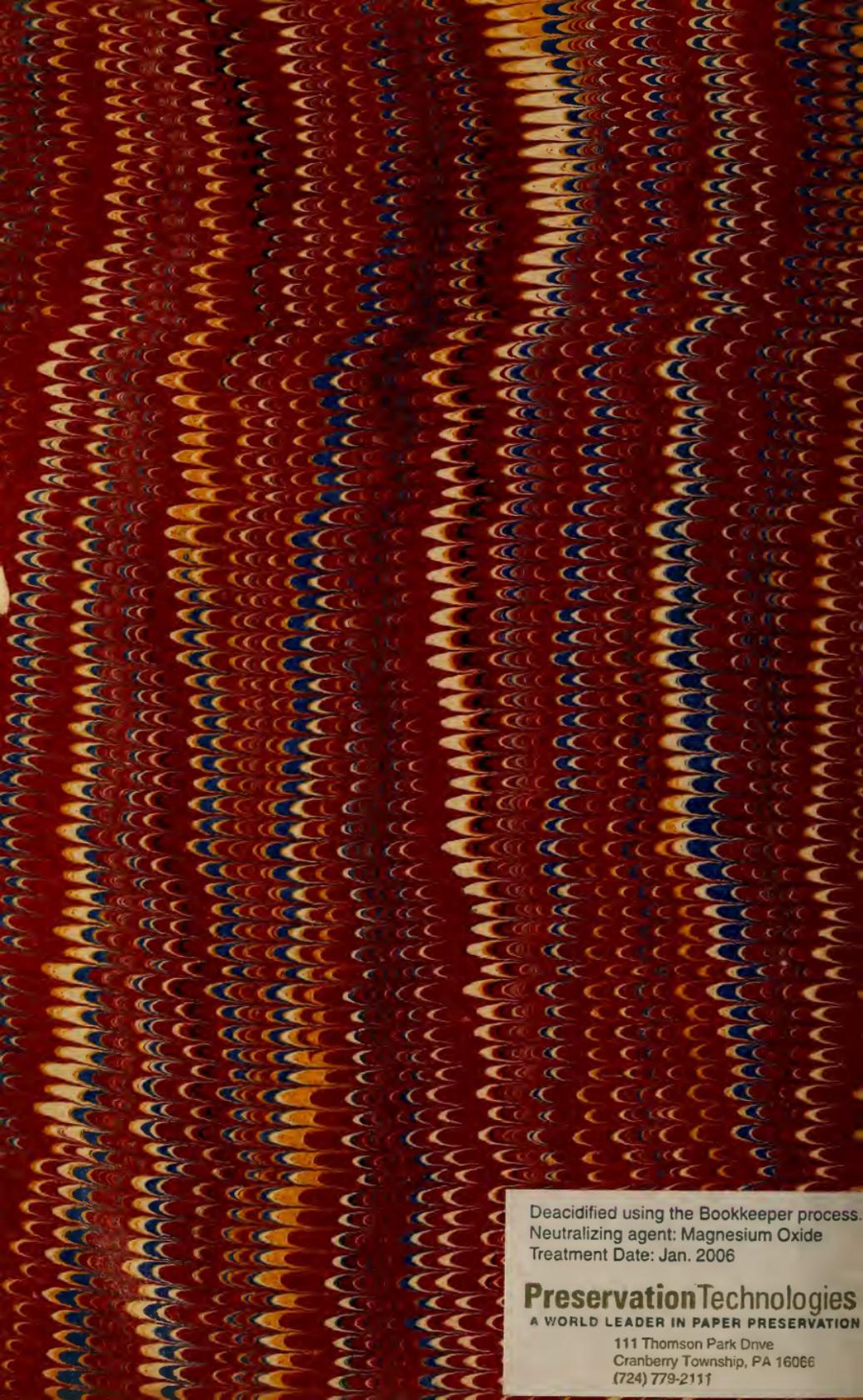








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