

READER ANSWERS MACAULAY.

The English Church Existed Before The Reformation and Preserves the Apostolic Succession.

DEAR SIR:—Let me ask your kind indulgence and that of your readers while I give a connected outline of the history of the Church of England from its introduction into Britain to the present, in order to present a full and decisive refutation of Macaulay's assertion that she was called into being at the Reformation. This course is necessary as many of your readers are not acquainted with the Church's long and eventful history.

The Christian Church was founded at Jerusalem—Over that Mother Church at Jerusalem as all ancient writers declare St. James presided as first Bishop. The Church of Rome was for a considerable time only an Oriental mission, working among Greeks and Jews of the Metropolis. There is strong ground for believing that Christianity was introduced into Britain, earlier than into Rome. Hore, Crackenorth, Jones, Fleetwood, Alexander and others all historians of acknowledged ability take this view.

Linus the first Bishop of Rome was a Briton, and is with good reason believed to have been converted to Christianity in Britain before he came to Rome. His father, Caractacus, a petty British King, and his grandfather, Bran, a Druid, were carried to Rome, together with his sister Claudia and lived in the Imperial palace. Clement, the 3rd Bishop of Rome, speaks of "the most holy Linus, the brother of Claudia St. Paul says (Phil. 4-22) "All the saints salute you, chiefly they that are of Caesar's household," and again, (II Tim. 4-21), "Eubulus greeteth thee, and Pudens, and Linus, and Claudia." I have not space to give more of the history of those royal British Christians and of their relation to St. Paul, and I leave this part of the history with great reluctance. Nor have I space to deal as I should like to do with St. Paul's brief visit to Britain. Gildas, the earliest British historian, says Christianity dawned on Britain as early as A. D. 61. Fortunatus says St. Paul "passed over to Britain." Theodorit Bishop of Cyprus (b. 386) says: "St. Paul at the time of his journey into Spain" (see Rom. xv. 24-28.) "brought salvation to the islands lying in the ocean;" that he went to Spain and thence carried the Gospel to other nations; and he expressly stated that some of the apostles preached to the Britons. St. Jerome (b. 340) says, "St. Paul went from ocean to ocean and preached the Gospel in the western parts, as far as the earth itself." This expression includes Britain. Eusebius, the great historian says: "Some of the Apostles crossed the ocean to those islands which are called British."

"Tertullian (b. about 135) in a strong passage of his work against the Jews uses these words: "There are places in Britain inaccessible to the Roman arms, which are subdued to Christ." It is evident that he meant to convey the idea that British Christianity had so widely spread among the tribes of Britain that persons were found in considerable numbers, who had embraced the religion of Jesus Christ. Roman power when Tertullian wrote extended from the seaboard of Kent and Sussex to the wall of Antoninus. This implies an origin for Christianity in Britain in the first century when we take the circumstances into consideration. Justin Martyr (b. about 100) says "that Christianity existed in every country known to the Romans." There can be no reasonable ground for doubting that the British Church was not only of very ancient, but also of Apostolic foundation." A Roman Catholic writer, not generally very favorable to the Anglican Church, whose testimony on that account is more valuable, readily admits this: "It is probable," he says, "that Christianity was disseminated over parts of England during the Apostolic age. This was universally believed by our ancestors." In A. D. 303 the British Church produced a Christian Martyr, St. Alban. The story of his death reveals the fact that it was the custom of the Church in his day in Britain to wear priestly or clerical garments. In 314 three British Bishops attended the Council at Arles. The Bishops were Restitutus, Bishop of London, Eborius, Bishop of York, Adelphius, Bishop of Caerleon on Usk. Caerleon means the fort of the legion; the Roman Legion stationed there. Here King Arthur once flourished; and inaugurated the Knights of the Round Table. It is about 150 miles west of London, and about 26 miles from Bristol. It is the seat of the modern diocese of St. David's, of which at this time Dr. Owen is Bishop. British Bishops attended the Council of Nice in 325, where the Nicene Creed, which has ever since been used in the Church of England was drawn up. The Bishops of the early British Church attended the Council of Sardis in 347. If a traveller whirled across a country and every few minutes looking out of his car window, saw each time the landscape covered with snow, he would feel sure that the snow had fallen all along the line. So from these glimpses of the early Church in Britain we feel sure that it existed in widely extended portions of the land, and for reasons to be given later on that the Apostolic ministry was continued in it. It is no great effort to say, with all confidence, what Blackstone, the great legal authority, in his Commentaries has stated as historic law, "The ancient

British Church by whomsoever planted, was a stranger to the Bishop of Rome, and all his pretended authority." Bk. 4 chap. 8. Percival has devoted a whole book to prove the Apostolic succession in the early British Church. I am sorrowfully aware that the Pagan Saxons drove the native Christians from the eastern part of the island to the hill country of the west, chiefly to Wales and Cornwall. Theon, Bishop of London, and Thadoc, the Bishop of York, held their dioceses manfully till A. D. 587; and then when their flocks were scattered and a host of heathen wolves were worrying the fold, "when London sacrificed to Diana, and Westminster to Apollo," they fled and followed their brethren where their Church still lives. Dr. Lengard, the Roman Catholic historian, says of the Britons: "The independence of their Church was the chief object of their solicitude."

From the time of the flight of the archbishops of London and York A. D. 587 to the landing of Augustine and his companions in 597—the old British Church was confined chiefly to Wales, Cumberland and Cornwall. Gregory's motive for sending Augustine and his companions to Britain appears, from his letters to the boy Kings of the Franks, and the Queen of the Franks, to have been the reported neglect of the British Clergy to minister to their Saxon invaders. Gregory's words were, "It has come to our knowledge that the nation of the Angli is desirous through the mercy of God, of being converted to the Christian Faith, but that the priests of their neighborhood neglect them, and are remiss in kindling their desires, by their own exhortations." It is easy to account for this charge of neglect against the British Clergy, if we take their circumstances into consideration. Their Saxon invaders, hated them, persecuted them, drove them out of their homes, seized their churches and confiscated their properties. The chief Saxon King at that time had a Christian wife. She was the daughter of the French monarch, and had brought with her, to her husband's court, a Gallican Bishop Luidhart, with attendant Clergy. One of the deserted British Churches was assigned to her for her use. Unquestionably she labored most assiduously to bring her Pagan spouse and his benighted subjects to the Christian Faith, and predisposed the King his nobles and subjects for the re-introduction of Christianity in their own dominions. It is exceedingly probable that she made, or caused to be made the application to Bishop Gregory for the re-introduction of Christianity into her dominions. The very cautious way in which Gregory refers to his informant might well imply this.

Augustine was chosen to lead a band of able and devoted missionaries. The difficulties of their mission and the discouraging accounts which were given them on their journey, caused them to despair of success. So Augustine returned to Gregory before he had approached Britain. Gregory re-inspired him with confidence, and Augustine set out again on his mission. In due time he and his companions reached England. It would require more than a letter to do justice to this part of my subject alone. Augustine enquired of Gregory how he was to deal with British and Gallican clergy, he found both in Britain, and how he was to deal with the Liturgies also which he found in Britain. Gregory instructed him to compile a new use for the Church of the Angles.—Gregory, as we know intended if the Saxon people of England received Augustine that he should become their Bishop. But he did not return to Rome for consecration. It seemed that Gregory wished the Church of the Angles to be as free as she could possibly be. This first consecration was a most important one. He was to be consecrated "archbishop of the English race," to quote Redd's phrase. Had modern teaching been in vogue Augustine would have been required to go to Rome for consecration.—He went to Arles in the south of France more than half way to Rome.—Later Archbishops of Canterbury who were asked to go to Rome for consecration refused, and were told that the length of the journey was no sufficient reason for declining. Augustine was consecrated Archbishop of Canterbury by Vigilius Archbishop of Arles, the 24th Bp. of Arles, and other Gallican Bishops whose orders were derived through Polycarp, Bishop of Smyrna, the disciple of St. John. So that neither our early British nor our later Anglican succession began at Rome. For 52 years these two Episcopal branches, the Celtic and the Saxon, continued their separate existence in England. As years passed by, these two schools of Christians in the Heptarchy were drawn nearer together, and after 52 years agreed to unite under one Archbishop—under Theodore, who was a Greek, born in the city of Tarsus, the birthplace of St. Paul—under him in 602 the English Church was welded into one compact organism, long before England was a nation, or had any central government. This is "the national Church"—The Anglican Church, which God has preserved through all the vicissitudes of the ages to this day—a Church which was never established by the State, or by any Act of Parliament, for it antedates the state itself by a hundred and fifty years, and can more properly be said to have established the state, than to have been established by the State.

Shortly after the consolidation of the Anglican Church and during the Archiepiscopate of the Bishop who consolidated it, a grave question

sprung up which tested the independence of that newly consolidated Church—Theodore the Archbishop of Canterbury divided several of the English dioceses because he considered them too large for proper Episcopal supervision. Wilfred Bishop of Hexham and York opposed the division of his, and appealed to the Pope. The Pope decided in favor of Wilfred. Wilfred returned to England with the Pope's letter. King Osway immediately summoned his wise men to Whithy to consider what course should be taken. They promptly decided to imprison Wilfred, because he appealed to the Pope, and they hung the Pope's letter away. Does not this look like an act of independence? And this act of resistance to Papal interference has many parallels. When Gregory 7th called on William the Conqueror to do fealty for his realm, the King solemnly refused to admit the claim. "Fealty" he said, "I have never willed to do; nor do I will to do it now." In the statutes of the realm, which are authorities on matters of fact which no one can question, we find abundance of proof that the Anglican Church was the Church of the English nation before she had a Parliament and that no other Church except the Anglican had an existence in England before the Reformation in the 16th century. We have already seen in the case of Bishop Wilfred that she was then declared by the highest authority in the land to be the independent Church of the English people, during the time of the Heptarchy, about 150 years before the English Parliament had any existence. About 500 years afterwards in A. D. 1215, in its first clause the Magna Charta declares, "The Church of England (Ecclesia Anglicana) shall be free, and shall have all her whole rights and liberties inviolable." The title of the Church of the English people in 1316, is declared 9 Edward 2nd St. 1. 25. to be, "The Church of England." In A. D. 1352, 25 Edward 3rd St. 6, we read, "whereas the holy Church of England," etc. In 1383, 9 Richard 2nd St. c. 1 we read, "First it is ordained and accorded that our Holy Mother, the Church of England, have all her liberties whole, and unhurt, and the same fully enjoy and use." Stubbs the great English historian writes: "The Parliament of 1399 declared that England had at all time passed been so free that no Pope, nor other outside the realm had a right to meddle therein." In A. D. 1414, in 15 Henry 4th c. 15 the orthodoxy of "the Church of England" is asserted. In no act of Parliament is there any reference to any other Church existing in England before the Reformation, except "the Church of England." A very able English writer on the unity of the Church, uses these words: "If any man will look down along the line of early English history, he will see a standing contest between the rulers of this land and the Bishops of Rome. The Crown and Church of England, with a steady opposition, resisted the entrance and encroachment of the secularized power of the Pope in England. The last rejection of it was no more than a successful effort after many a failure in struggles of the like kind."

A. B. will be puzzled to explain how the English Church by Magna Charta could have "all her whole rights and liberties inviolable," when there was no such body as the English Church in existence for 300 years afterwards according to his theory! The Statutes of the realm prove not only that the power of the Pope in England was never formally recognized by any act of parliament, or other constitutional authority, but that his claim to it was constantly repudiated and disallowed. The evidence upon this subject is so full that it would overload the argument to introduce it at great length. In the 20th year of King Henry 3rd, we meet with the assertion, as of a fact universally acknowledged, that the Canons and decrees of the Church of Rome had hitherto been of no force in England. Statute of Merton 20, Henry 3rd, chap. 9 And this assertion was maintained throughout, from that time to the reign of Henry 8th, to be the truth. It continued also to be the basis also of the laws of the realm, although in point of fact, the power of the Pope was oftentimes suffered successfully to controvert the law.—The reign of Edward I was remarkable for a distinct statute 35 Edward I, Carlisle, declaratory of the Church of England's independence of the Church of Rome. A similar declaration followed, in a different form in 9, Edward 2, Artic. Cleri. 16. In 21, Edward 3, S. 40 it was declared penal to procure any presentations to benefices in England from the Court of Rome, and in another next year by which any person carrying a cause of appeal to the Court of Rome, was outlawed. These laws however seem to have slumbered under Richard 2nd, or to have been but feebly enforced, as also under King Henry 4th, 5th and 6th. But they were several times confirmed during these reigns, and other similar enactments added to them. The Papal usurpation was not a part of the original Constitution of the British Church. It was an illegitimate dominion exercised partially, depending upon circumstances of secular policy, and continually protested against by English bishops, sovereigns and parliaments, from the day of its first commencement to its close. And the Church of England, therefore, having never been part of the Church of Rome, or subject lawfully to its authority, or subject lawfully to the sin of schism by any rejection, at whatever time, of Papal doctrines, discipline or practice No King could without the national con-

sent, subject his kingdom to a foreign power. The statute passed in 1352, was enacted to prevent the Pope from presenting English Bishopsrics and benefices and as being a usurpation on the rights of the King and his subjects. This statute and others show that they were passed by members of the Church of England, for the protection of the Church of England, and not by members of the Roman Church for the protection of the Roman Church—English Churchmen in those days considered that they were offending against no law of the Catholic Church in resisting the encroachments and usurpations of the Roman Bishop. The fact that the Church of England was then in communion with the See of Rome, no more made it a part of the Roman Church than its being then in communion also with the Church of France made it a part of the French or Gallican Church. This is a very simple proposition, but it is strange how muddle-headed many people are apt to be about it. The Provinces of Ontario and Quebec are both parts of the Dominion, and owe allegiance to the same Sovereign, and both are in communion with each other, but Ontario is not a part of Quebec, nor Quebec a part of Ontario. So it is with the Catholic Church, all parts of it owe allegiance to our Sovereign Jesus Christ; and no part of it can be cut off or excommunicated because it refuses to own the supremacy of any particular bishop, any more than one Province can be cut off because it refuses to acknowledge the governor of another Province as its head.

It is plain to my mind that our ancestors who passed these statutes were not Roman Catholics by these facts. 1. The Statutes plainly show that they could not have believed in Papal supremacy, or they never would have passed these statutes. 2. Neither could they have believed in Papal infallibility, or they would not have resisted the Pope which they unmistakably did since the episcopate of Theodore who consolidated the "Ecclesia Anglicana"—the Anglican Church.—The history of the Church of England reveals a continued struggle to maintain its independence against the usurping power of the Papacy backed by its political influence in Europe. But not for one hour did the Church of England so far succumb as to lose its national character and title. The Roman idea of effacing all national Churches is not of primitive origin, and did not reach its fulfilment until the Council of Trent—30 years after the English Reformation, when the national Churches in communion with the Church of Rome formed a confederacy and merged their national existence into it.

There can be no doubt that the English people made a severe struggle and protest again and again against Papal claims in England. Even if they were not successful, that would not prove that the Church of England was the Church of Rome, or any part of the Church of Rome. Suppose for a moment that the Lieutenant Governor of Quebec were to usurp authority over the Province of Ontario, and that the people of this Province were to submit to him, would that make Ontario, Quebec, or even a part of Quebec? Clearly not. Neither would the submission of the Church of England, to the Church of Rome make it the Church of Rome.

(Continued on page 5.)

Railroad Men's Backache.



Men who work on the railroad whether in the capacity of engineers, firemen, machinists or trackmen, find that the heavy work they do and the exposure to change of weather and temperature very hard on their back and kidneys.

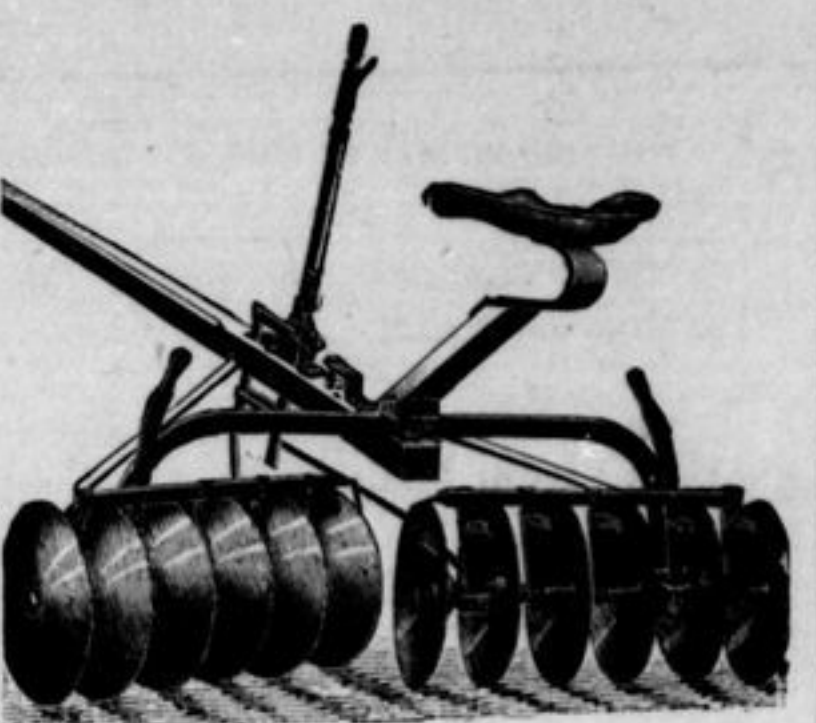
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BEING LOT 9, CON. 14, GLENELG, containing 100 acres—50 acres cleared and in first class state of cultivation, well fenced, well watered, with good frame dwelling and good out buildings. Frame barn 24x54 on stone foundation, another frame barn 25x50. Good bearing orchard of nearly 100 trees, well soil reasonable and on easy terms. For particulars apply to the owner, GEORGE LAMB, Dafer, Mich. Or at this office. July 1, 1902. tf.

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READER ANSWERS MACAULAY.

(Continued from page 2.)

I think history, correctly will establish clearly and positively that up to the time of the Council of Trent, the Church of Rome was not that part of the Christian Church existing in Rome and the surrounding Provinces, and that what effected at the Council of Trent the extension of the name of local Church to all those national Churches (such as the Church of France, Spain and Germany), when continued in communion with the See of Rome; but that calling the Church of France, of Church of Spain, or the Church of Germany "the Church of Rome," a part of the Church of Rome, occurred to any one before the Council of Trent; and even the decree of the Council of Trent as formulated the Creed of Pius IV witness to the previous existence of distinct national Churches, for that Creed declares that the Church of Rome is the mother and mistress of all Churches from which it is evident that contemplation of the Roman Churchians themselves there were Churches of which the Church of Rome was the mother and mistress. The modern development of Tridentine decrees no doubt, there are no distinct national churches, because all Churches were accounted orthodox by Rome. Holy Roman Catholic and Anglican Church," but this after all is a novelty like a good many doctrines which are peculiar to the portion of the Christian Church that this was not the primitive or ancient idea prevalent or what was strictly the Roman. It is well borne out by a passage in Bede, who records that among questions submitted by Augustus Pope Gregory was this: "There is there is but one faith why are there different customs of Churches? why is one custom of masses used in the Holy Roman Church and another in the Church of Gaul? To which Pope Gregory answered: "You, my brother, the custom of the Romish Church which you remember that you yourself brought up. But the essence is, that whether in the Roman or the Gallican or in any Church have found anything which is more pleasing to Omnipotence, you carefully select, and with full instruction impart to the people of the English, which as yet to the faith, what things you have been able to collect from Churches. For things are loved for the sake of places, each individual Church, choose the things which are which are religious, which are and deposit these things which have collected them as it were, in the minds of the people for their use." It cannot be therefore, that long period prior to the Reformation there was a body in England which called and was known to all men as the Church of England.

The Reformation of the Church was not the work of irrepressible men. Even was conducted with the greatest degree of discrimination, order and order. It was the work of the Church herself, in her own capacity in her Convocations, years before the act of rejecting Pope's interference was introduced into Parliament, both houses vocation decided in its favor calling themselves "the Church of England," petition to the King, asked currence and the concurrent Parliament to the measure. Nothing like a breach of the Reformation continued after it. There was no inter with our Apostolic ministry the Bishops remained in the See after the passing of the Indeed, one Bishop—King Llandaff—held his sacred office Henry, Edward, Mary and never for a moment that he had been a Bishop than one Church all the while of 9,400 clergy only 189 accept the reforms. No was made, and no creed of the Church was rejected or with in any way. In the language of Queen Elizabeth: "There was no new faith in England, no new religion but that which was common Saviour, practised by the true Church, and approved Fathers of the best antiquity. This was certainly the rule in the English Reformation. Volumes might be filled with to show that the old Catholic always, everywhere, and by rigidly adhered to. Cranmer leading spirit of the Reformation says: "Touching my doctrine of the Sacrament, and other doctrine of what kind soever, I protest that it was never written, speak, or understood contrary to the most Holy God, or else against the Holy Church; but purely and imitate and learned of which I had learned of the Scripture, and of the Holy Church of Christ from the old and also, according to the of the most holy and learned bishop Bramhall has said: not the least doubt in the Church of England to the Reformation, and the Church

land after the Reformation.