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Before and after
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BEFORE AND AFTER THE REFORMATION

A CONTRAST

By J. H. M.



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Before and After the Reformation.

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By J. H. M.

THOSE who are not very old can remember the time when it was the boast of the members of the Established Church that their Church had at the Reformation separated itself from the Church which existed in England before the Reformation. Theirs was a Protestant Church; the Church before the Reformation was Popish; Cranmer, Latimer, and Ridley were saints, who had laid down their lives to free their country from gross errors and superstitions; the "invocation of saints" was with them a "fond thing vainly invented"; "the sacrifices of Masses" were "blasphemous fables and dangerous deceits"; and it was their firm belief that "by the space of eight hundred years and more" (before the Reformation) "laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom (an horrible and most dreadful thing to think)" were "drowned in abominable idolatry," as the *Homily against Pevil of Idolatry* teaches. Of course, to people holding these views it never occurred that, as regards essentials, their Church and the Church before the Reformation were identical.

But since those days a great change has taken place. New views have come into fashion, the Tractarian and Ritualistic Movements having led to a revival of many Catholic doctrines and practices. In "High" Churches

doctrines are now taught, and ceremonies are now in use, which would have shocked Anglicans of any generation from the Reformation to nearly the middle of the present century; and, as this revival does not accord with old-fashioned Protestant notions, a new theory has been started in defence of the Established Church, and that is, that in essentials it is identical with the Church before the Reformation; that it is merely a continuation of that Church. This new theory is now being continually reiterated on all sides, and we are told that, if only we study history, we shall be convinced of the truth of it. To history then let us go, and see what it has to say about several of these essentials. In this inquiry it will not be necessary for us to go so far back as the British Church, for what we want to know is whether, as regards the essentials we are going to consider, there is any real identity between the Church of the English people before the Reformation and the Established Church afterwards.

The Headship of the Church.

Let us begin with the Headship of the Church. Whatever may be said to the contrary, it is quite evident that the English people, from the time of their conversion to Christianity down to the reign of Henry VIII., acknowledged the Pope to be the Head of the Church, and never doubted that he had jurisdiction within this realm. As we all know, at the end of the 6th century the English had conquered and taken possession of the country that we now call England, and English heathenism had taken the place of British Christianity, except in some remote parts: and the first who came to convert these heathen English to Christianity was St. Augustine, a Roman Abbot, who with a band of monks landed in Kent in 597. St. Augustine was sent by a Pope, Pope Gregory, and on his mission proving successful, he was appointed, by the same Pope, Archbishop of the English nation, and received from him the pallium, the badge of authority worn by Archbishops. Much has been said lately of the partial failure of St. Augustine's mission, and of the share that the Irish missionaries Aidan,

Cedd, Ceadda, and their followers had in the conversion of the English, as a proof of the independence of the Church of England, its independence, as regards Rome. It is indeed true that these holy and zealous missionaries did much towards the conversion of this country, and we owe them a great debt of gratitude, and it is also true that on certain points they differed from the Roman missionaries: but their differences were on matters of discipline only, such as the fashion of the tonsure, and the time of keeping Easter; and Mr. Green, a Protestant historian, in his *Making of England*, tells us that immediately after the Synod of Whitby in 664, which was summoned for the settlement of these differences, "from the Channel to the Firth of Forth the English Church was now a single religious body within the obedience of Rome, and the time had come for carrying out those plans of organization which Rome had conceived from the first moment of Augustine's landing."¹ He goes on to describe how those plans were carried out. He tells us that, on the death of Deusdedit Archbishop of Canterbury, Oswy King of Northumbria, and Egbert King of Kent selected Wighard for the post of Primate of all England, and sent him for consecration to Rome. Wighard, however, died on his arrival in Rome, and on his death Pope Vitalian fixed on Theodore, an Eastern monk, and sent him to England, and "he came," says Mr. Green, "with a clear and distinct aim—the organization of the English dioceses, the grouping of these subordinate centres round the see of Canterbury, and the bringing the Church which was thus organized into a fixed relation to Western Christendom through its obedience to the see of Rome. With this purpose he spent the three years which followed his arrival, from 669 to 672, in journeying through the whole island. Wherever he went he secured obedience to Rome by enforcing the Roman observance of Easter and the other Roman rites, while his very presence brought about for himself a recognition of his primacy over the nation at large. As yet no Archbishop had crossed the bounds of Kent, and

¹ p. 325.

to the rest of Britain the primate at Canterbury must have seemed a mere provincial prelate like the rest. But the presence of Theodore in Northumbria, in Mercia, in Wessex alike, the welcome he everywhere received, the reverence with which he was everywhere listened to, at once raised his position into a national one. 'He,' says Bæda, 'was the first of the Archbishops whom the whole English Church consented to obey.'"¹

In 735, too, we find Egbert, who occupied the see of York, procuring from Rome "his recognition as Archbishop": and Offa, King of Mercia, wishing an Archbishopric to be founded in his kingdom, sought the permission of the Pope, Adrian I. "The mission of two Papal legates to Britain in 786 was the result of urgent letters from the King; and in a synod, held under their presidency in the following year, Lichfield was raised into an Archbishopric with the Bishops of Mercia and East Anglia for its suffragans."² And in 803, for certain reasons, Lichfield was reduced by Pope Leo III. to a Bishopric. In a Saxon bidding prayer, which Canon Simmons quotes in his *Lay Folks' Mass Book* there are these words: "Let us pray for our Pope in Rome and for our King."³ Thus it is evident that the Church of England in those early days was Roman Catholic, and acknowledged the Pope to be Head of the Church.

And, if we study the history of England, we shall find that from those days to the Reformation there was no change in this respect. We shall find that all the Archbishops of Canterbury, down to and including Cranmer, received the pallium, the badge of archiepiscopal authority, from Rome, and took the oath, promising allegiance to the Holy See; and that the spiritual authority of the Pope was always recognized by King and people. In a paper of this kind it would occupy too much space to give the many proofs that are to be met with in history with reference to this subject, from Anglo-Saxon times to the Reformation; and I will therefore only mention what has been said and done by those competent to form an opinion.

¹ p. 330. ² *Making of England*, pp. 404 and 422 ³ p. 63.

Henry VIII., in his *Defence of the Seven Sacraments against Luther*, says, that "Luther cannot deny that every orthodox Church acknowledges and venerates the most Holy Roman See as Mother and Head." Hallam, in his *Constitutional History of England*, speaking of an act passed, in the reign of Henry VIII., to take away all appeals to Rome from Ecclesiastical Courts, tell us that it "annihilated at one stroke the jurisdiction built on long usage and on the authority of the false decretals."¹ With regard to these false decretals, I may just remark that they were written about the middle of the 9th century, and therefore they could have had nothing to do with the Pope's jurisdiction in this country, which, as I have shown, was firmly established in the 7th century. Then we have the evidence, not in words only but in deeds, of Sir Thomas More and the Bishops deposed in the reign of Elizabeth. Sir Thomas More, who suffered martyrdom in defence of the Supremacy of the Pope, was, we know, a most learned man, an able lawyer, and well acquainted with the constitutional history of England; a reformer in the right sense of the word, and a thorough Englishman. Is it likely that such a man as this would have laid down his life at a time when he was in the enjoyment of everything that could make that life attractive, for a jurisdiction which was not built on long usage, and which it was the duty of Englishmen to get rid of? In the reign of Elizabeth, fifteen out of the sixteen bishops refused the oath of Supremacy, and were deposed.

We thus see that the English people, from the 7th to the 16th century, acknowledged the Pope to be the Head of the Church. At the Reformation all this was changed. Henry the VIII. assumed the title of "protector and only supreme head of the Church and clergy of England"; and that this was no empty title, we may learn from Mr. Green's *History of the English People*. He tells us that "the Articles of Religion, which Convocation received and adopted without venturing on a protest, were drawn up by the hand of Henry himself. The

¹ p. 60.

Bible and the three creeds were laid down as the sole ground of faith. The sacraments were reduced from seven to three, only Penance being allowed to rank on an equality with Baptism and the Lord's Supper."¹ And speaking of the new version of the Bible, then published, he says: "The story of the Supremacy was graven on its very title page. The new foundation of religious truth was to be regarded throughout England as a gift, not from the Church, but from the King. It is Henry on his throne who gives the sacred volume to Cranmer, ere Cranmer and Cromwell can distribute it to the throng of priests and laymen below."² And in the reign of Elizabeth when the new religion was fully established, all the beneficed clergy, and all laymen holding office under the crown, were obliged to take the following oath of supremacy: "I, A. B. do utterly testify and declare, that the Queen's Highness is the only supreme governor of this realm, and all other her Highness's dominion and countries, as well in all spiritual and ecclesiastical things or causes, as temporal: and that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm." Thus, by the tyrannical conduct of Henry and his daughter Elizabeth, the usage of nearly a thousand years was altered; and the result was that the English people were separated from the rest of Christendom, and their religion, which had been Catholic, became the religion of a race. We see, then, that as regards this essential, the Headship of the Church, the Established Church is not identical with the Church before the Reformation.

The Holy Eucharist.

Let us next take the Holy Eucharist, and see whether, as regards the Real Presence and the Eucharistic Sacrifice, there is any identity between the Church before the Reformation and the Established Church. In the Sarum, and other English Missals in use before the Reformation, we find the doctrine of the Real Presence

¹ p. 332.

² *Ibid.*

expressed in unmistakable language. For instance, in the Sarum Missal the Priest at his Communion is directed to say before receiving the Body (*corpus*), "Hail eternally, most holy flesh of Christ"; and before receiving the Blood (*sanguinem*), "Hail eternally, heavenly drink." And in the rubric that follows the Priest's Communion, the direction is given that the sub-deacon "should pour into the chalice wine and water, and that the Priest should rinse his hands, lest any remains of the Body and Blood (*aliquæ reliquæ corporis vel sanguinis*) should remain on his fingers, or on the chalice." In the rubrics too that follow the Consecration, the consecrated elements are called the Body and Blood. Here we see plainly that the Body and Blood of Christ were believed to be present and that this Presence was regarded as being due to the words of Consecration alone, and not to the faith of the recipient. And if we study the history of pre-Reformation times with reference to the Blessed Sacrament, we shall find devotions and practices which express this same belief. In the *Lay Folks' Mass Book*, which was written in the 12th century, the laity are thus instructed:—

Loke pater noster thou be sayande,
To tho chalyce he be saynande,
Then tyme is nere of sakring,
A litel belle men oyse to ryng.
Then shal thou do reverence
To ihesu crist awen presence,
That may lese alle baleful bandes;
Knelande holde vp both thi handes.*

We read that costly tabernacles, pyxes, and other receptacles were provided for the reservation of the Holy Eucharist. With regard to these, the Rev. T. E. Bridgett, in his *History of the Holy Eucharist in Great Britain*, states that the Council of Lambeth, in 1281, orders that in every parish church there must be a decent tabernacle, with a lock. In this the Body of the Lord must be placed in a very beautiful pyx, and linen coverings. (*Wilkins* ii. 48.) That "in St. George's Chapel, Windsor, in 1385,

* p. 36.

there was a noble ivory pyx, garnished with silver plates, gilt, with a foot covered with leopards and precious stones, having a cover of silver gilt with a border of sapphires, and on the top of the cover a figure of the crucifix with Mary and John, garnished with pearls, with three chains meeting in a disk of silver gilt, with a long silver chain by which it hangs. (*Dugdale Mon.* viii. 1365.) That "small silver and copper pyxes were also common in villages, as in the parish of Heybridge, near Malden in Essex, we find one of each kind. (Churchwarden's account. p. 175.)" And that "at the abbey of St. Alban's as we learn from Matthew Paris, Eadfrid, the fifth Abbot, in the time of King Edmund the Pious (A.D. 941-6) had purchased a most beautiful vessel, as admirable in workmanship as in material, and had offered it to St. Alban's to place in it the Body of our Lord." Then there were processions of the Blessed Sacrament on Palm Sunday and on the Feast of Corpus Christi round churches and churchyards, and through the streets of towns and villages, thronged with adoring worshippers.

And now let us contrast all this with the teaching and practices of the Established Church. Let us first take the Anglican "Order of the Administration of the Lord's Supper." In the prayer of consecration we find these words: "Grant that, we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." Thus we see that what is to be received is bread and wine—consecrated it may be, but still bread and wine—and that not until partaken of are they to become the Body and Blood of Christ. This is in accordance with Article xxviii. "The Body of Christ," it says, "is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith." And in the rubrics that follow the prayer of consecration we do not, in a single instance, find the words Body and Blood, as we do in the Sarum Missal. These are the expressions used. At the adminis-

tration: "When he" (the minister) "delivereth the Bread to anyone he shall say." "If the consecrated Bread or Wine be all spent," &c. "What remaineth of the consecrated elements." And in the explanatory and apologetic rubric at the end of the Communion Service we are told that the communicants are required to receive the "Lord's Supper," kneeling, "for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise insue." This rubric was evidently intended to exclude adoration of Christ, present in any manner under the outward appearance of bread and wine; for the kneeling, it tells us, was enjoined for quite another purpose.

In some Anglican churches the hymn:—

Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be,

is sung during the Communion service. How incongruous are such words in connection with a service which has such a rubric attached to it!

Again, in the pre-Reformation Church the Blessed Sacrament was, as we have seen, reserved, carried about, lifted up, and Christ, therein present, was worshipped, but Article xxviii. expressly says: "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." And we know that at the Reformation all tabernacles and pyxes were removed from the churches, and the reservation of the Blessed Sacrament was no longer allowed. Since then the churches have been but as caskets from which the jewels have been stolen, and they have ceased to be the homes of the people, the daily resort of the grateful, the sorrowful, the needy, as they were when Christ Himself was there.

And now with regard to the Eucharistic Sacrifice. In the Sarum Missal we find the following prayers: "Receive, O holy Trinity, this offering which I, an unworthy sinner, offer in Thy honour and that of the blessed Mary

and all Thy Saints, for my sins and offences, for the salvation of the living and the rest of all the faithful departed." "May our sacrifice be so offered in Thy sight, that it may be received by Thee this day." We also find that the priest is directed to turn to the people and say "Brothers and sisters, pray for me, that my sacrifice and yours may be acceptable to the Lord God." And in the Canon of the Mass the priest says: "We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy Divine Majesty, that as many of us as by participation at this altar, receive the Most Sacred Body and Blood of Thy Son, may be filled with all heavenly benediction and grace," and then he goes on to pray for the dead. It is well known that, in the pre-Reformation Church, it was the custom to offer the Mass for special intentions, whether for the living, or the dead, and that chantries were founded and endowed for the express purpose of Masses being offered for the dead.

And now let us turn to the Thirty-nine Articles, and the "Book of Common Prayer." In Article xxxi. it is stated that "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 and guilt, were blasphemous fables, and dangerous deceits"—*i.e.*, that such Masses, as had hitherto been offered in churches and chantry chapels, were "blasphemous fables, and dangerous deceits," and, accordingly, endowments for special Masses were confiscated, and chantries were done away with and from the service that was substituted for the Mass, and every expression that might keep alive the old belief with regard to the Sacrifice of the Mass was eliminated. For the word Mass, which conveyed the idea of both Sacrifice and Communion, we have the title, "The Order of the Administration of the Lord's Supper, or Holy Communion," which was evidently intended to exclude all notion of Sacrifice. In the "Prayer for the Church Militant" the word "oblations" is used, but it is in connection with the word "alms." And in the prayer

after Communion there are the words, "Our sacrifice of praise and thanksgiving," and, "here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee"—which expressions certainly may be used, as they have been used by Protestants for three centuries, without any belief in the Eucharistic Sacrifice.

The word altar, which we find repeatedly used in the Sarum Missal, is not once to be met with in the Anglican Communion Service: it is always called the "Table," or "the Holy Table," or "Lord's Table," Catholic terms, but used with reference to Communion. A further proof of the intention of the reformers was the order to destroy the old stone altars, and to replace them by wooden tables; and tables, like those in ordinary use, were accordingly provided—an ingenious and effectual means of destroying all belief, not only in the Eucharistic Sacrifice, but also in the Real Presence. The bread used for Communion was to "be such as is usual to be eaten"; and the tables, on which it was placed, were to be such as were found in their own houses, and on which their daily food was placed. As regards this essential, the Holy Eucharist, there is, we see, no real identity between the pre-Reformation Church and the Established Church. It is true, that in the teaching and practices of extreme High Churchmen this identity is to a certain extent to be found; but then we must remember that these men are but a modern sect in the Established Church, whose teaching and practices are regarded by their fellow Anglicans as being contrary to the principles of the Reformation, as undoubtedly they are. To know what the teaching of the Anglican Church is on this subject, we must not look to those who, dissatisfied with the meagre teaching and practices of their Church, have adopted doctrines and practices in accordance with their own more Catholic views, but to the formularies of their Church and the practices that have prevailed in it from the 16th to the 19th century.

We have seen what the teaching of the formularies is; we have seen that everything that might keep alive a belief in

the Real Presence, or in the Eucharist Sacrifice, was done away with at the Reformation and many of us know, from our own personal experience, how thoroughly the old belief with regard to the Holy Eucharist had died out in the Established Church. We know what was generally the state of affairs some few years ago—bread prepared for the Communion with but little care or reverence; crumbs of the consecrated bread scattered about the chancel floor; crumbs left on the paten, or plate; and consecrated wine left in the cup to be dealt with as clerk or sexton should think fit; the "Communion plate" given to the Rectory servant to be cleaned with the family plate; the absence of those marks of reverence common among Catholics; the quarterly or monthly celebration of the Communion service; the nearly empty church, when that service was celebrated; the greater popularity of the "Morning" and "Evening prayer"—all quite incompatible with a belief in the Real Presence or Eucharistic Sacrifice. Certainly, owing to the influence of the High Church party, there has been an improvement in this respect; still the fact remains that these, and such as these, have been the practices and customs of Anglicans during almost the whole of the existence of the Established Church.

Invocation of Saints.

And now let us consider another essential, the **Invocation of Saints**. In the pre-Reformation Church the invocation of the Saints was generally practised. For instance, there were Litanies of the Saints which were used on different occasions. In the Visitation of the Sick, in the Missal of Robert, Archbishop of Canterbury, A.D. 1050-1052, there is one of these litanies. In it, after the petition, "have mercy on us" to the three Persons in the Blessed Trinity, the words "pray for him" are addressed to the Blessed Virgin, the apostles, and other saints. In the Rede Book of Darbye we have a similar litany, in which we find the names of the following saints—Alban, Oswald, Eadmund, Swithin, Dunstan, Ætheldrytha, Ermenhilda. In the York Manual we find a litany of the

saints which was used during the benediction of the font on Holy Saturday And in a Sarum Missal, about A.D. 1400, we have a bidding prayer which begins: "Ye shall stand up and bid your beads" (offer your prayers) "to our Lord Jesus Christ, and to our Lady Saint Mary, and to all the company of heaven for the state of holy Church and for our Mother Church of Rome, and for our Lord the Pope," &c.¹

And especially was the Blessed Virgin, "the Queen of all Saints," invoked The Rev. T. E. Bridgett, in his *Our Lady's Dowry*, says: "A MS. now in the University Library at Cambridge, called the Book of Cerne, and which belonged to Ethelwald, Bishop of Sherbourn in 760, contains the following prayer to the Blessed Virgin, a clear monument both of the faith and devotion of the Anglo-Saxons in the time of Venerable Bede: 'Holy Mother of God, Virgin ever blest, glorious and noble, chaste and inviolate, O Mary Immaculate, chosen and beloved of God, endowed with singular sanctity, worthy of all praise, thou who art the advocate for the sins of the whole world; O listen, listen, listen to us, O holy Mary—pray for us, intercede for us, disdain not to help us. For we are confident and know for certain that thou canst obtain all thou willest from thy Son, our Lord Jesus Christ, God Almighty, the King of ages, who liveth with the Father and the Holy Ghost, for ever and ever. Amen.'" Ælfric in the 10th century says: "Let us also be mindful of how great dignity is the holy Maiden Mary, the Mother of Christ. She is blessed above all women; she is the heavenly Queen, and the comfort and support of all Christian men. Our old mother Eve shut to us the gate of heaven's Kingdom; and the holy Mary opened it again to us, if we ourselves by evil works shut it not against us. Much may she obtain of her Child, if she be fervently thereof minded. Let us therefore with great fervour, pray to her that she may mediate for us to her own Child, who is both her Creator and her Son." And in a Saxon prayer, written just before or soon after the Conquest, we find the following

¹ *Publications of the Surtees Society.*

words : " I have no refuge but in thee, O my Lady, O holy Mary ; therefore on my knees I beg that thou wilt intercede for me with our Lord God, that by thy holy prayers He may deign to forgive me all my sins." ¹ Canon Simmons, in one of his notes in the *Lay Folks' Mass Book*, gives us this prayer from the York Horæ : " O blesseyd lady Moder of Jesu and Virgin immaculate, that arte welle of comforte, and moder of mercy, senguler helper to all that trust to the, be now gracyous lady mediatrice and meane unto thi blyssed Sone our Saviour Jesu for me, that by thyn intercessions I may obtayne my desires ever to be your seruaunt in all humilite. And by the helpe and scour of all holy saintes hereafter in perpetual ioy euer to lyve with the. Amen."

It is often said that the language addressed to the Blessed Virgin in Catholic books is a modern development, is ultramontane ; but in what does it differ from that used by our Catholic ancestors ? Let us see what the teaching of the Established Church is on this subject. In Article xxii. it is said that " the Romish doctrine concerning Purgatory. . . . and also the invocation of Saints is a fond thing vainly invented." And in accordance with this new idea litanies of the Saints were no longer used : the " Hail Mary " and the invocation of Mary and of the Saints no longer appeared in the Prayer Book, or Primer ; the images and shrines of the Blessed Virgin and the Saints were destroyed ; Lady Chapels were disused ; and the Angelus bell ceased to be heard. So thorough was the " reform " with regard to the invocation of Saints that even the most extreme High Churchmen have not yet ventured openly to revive it. Here then is another essential in which there is no identity between the pre-Reformation Church and the Established Church.

Extreme Unction.

I will only take one more essential, and that is the Sacrament of Extreme Unction. In Leofric's Sacramentary (10th century), and in pre-Reformation Pontificals and Manuals, we find the order of administering the

¹ pp. 23, 37, 142.

Sacrament of Extreme Unction. This sacrament which is thus spoken of by the apostle St. James—"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him"—and which, like the other sacraments, was generally made use of, and highly valued by our Catholic ancestors, is said in Article xxv., "to have grown of the corrupt following of the apostles," and has more thoroughly disappeared from the Established Church, than even the invocation of Saints. The Saints are invoked occasionally in private, and Anglicans have been known to tell their friends in confidence that they have "a great devotion to our Lady"; but I have never yet heard of an Anglican clergyman administering Extreme Unction—another proof that in essentials the Established Church is not identical with the pre-Reformation Church.

No one can deny that the Headship of the Church, the Real Presence, the Eucharistic Sacrifice, the Invocation of Saints, and Extreme Unction are essentials; and as regards these, I think I have proved that the Established Church is not identical with the pre-Reformation Church of England. I could bring forward other essentials with the same result; I could enumerate many pious beliefs and pious customs which were universal in this country when Englishmen were all Catholics: but the essentials I have chosen are quite sufficient for my purpose.

And now I would ask: How can it be possible for the Anglican Church, which has given up so many essentials, to be the same as the Old Church of England, to be a continuation of that Church? High Churchmen believe that Christ founded a Church, that He sent down the Holy Spirit to guide that Church into all truth, that that Church is the "pillar and ground of the truth," and I would ask them to explain how it is, that this one continuous Church of England, which they talk about, has varied so much in its teaching; how it is that this Church has taught the people for nearly a thousand years

that the Pope is the Head of the Church on earth, that in the Blessed Sacrament Jesus Christ is present under the outward appearance of bread and wine, that the Eucharistic rite is not only a Communion, but a sacrifice which can be offered up for the living and the dead, that the Saints should not only be honoured, but invoked, and that Extreme Unction is a sacrament and generally necessary for the sick ; and that this same Church (as they say it is) has also for the last three hundred years been teaching the English people that what their ancestors had been taught for nearly a thousand years with regard to these essentials, and had believed, was all wrong, was deadly error, and what is more, has been enforcing this new teaching by penal laws. I would ask our High Church friends how a Church of this kind can be an infallible teacher and guide of men in spiritual things, as Christ promised His Church should be ?

If Anglicans will only study history carefully, and with a desire to arrive at the truth, they must be led to see that the Church which is the same as the Church of Old England and which is a continuation of that Church, is not the Established Church, but the Catholic Church in England ; that Church which, though cruelly persecuted for nearly three hundred years, has through all these years kept alive the old Faith. As of old, she acknowledges the Pope as the Head of the Church, and is Catholic, a part of that one spiritual Empire which is spread throughout the world, and comprehends men, not of one race only, but of all races. As of old, Christ is present on her altars to receive the homage of His people, to accept their thanksgivings, to hear their prayers, and the Holy Sacrifice of the Mass is offered up in her churches for the living and the dead. As of old, she teaches her children to honour the Blessed Virgin Mary and the Saints, and to seek their powerful help. As of old, her children can avail themselves of the Sacrament of Penance and the Sacrament of Extreme Unction. As of old, Benedictines, and Franciscans, and Dominicans minister at her altars, and form part of her organization. As of old, Christians of all nations find themselves at home in her churches. u

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