

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE CHURCH OF ENGLAND.

"Where'er I roam, in this fair English land, The vision of a temple meets mine eyes: Modest without; within, all glorious rise Its love-encircled columns, and expand Their slender arms. Like olive plants they stand. Each answering each, in home's soft sympathies, Sisters and brothers."

The early history of the Church of England is involved in much obscurity; and we can obtain no certain information about it until long after Christianity had been introduced into the kingdom. When, or by whom the Gospel was first preached among the Britons is not known. They had been conquered by the Romans under Julius Cæsar, rather more than fifty years before the birth of Jesus Christ, and remained under their dominion nearly five hundred years. Although the Romans introduced a certain degree of civilization among them, they only changed their religious worship from one set of idols to another. But, notwithstanding this, we have reason for believing that Christianity was brought to these shores not many years after the death of our Blessed Lord. Saint Paul is said to have travelled to the furthest bounds of the West, and in the course of his journey to have visited these islands.

Whether, however, it were St. Paul himself, or whether it were any other Apostolic missionary, the fact is known that the glad tidings of salvation were at this early period proclaimed to the inhabitants of the British Isles. The persecutions which raged against the Christian religion, and which I have already described, were less severe in Britain than in other parts of the world; but still, their effects were felt; and Alban, a Roman officer, who resided at Verulam, since called by his name, was enrolled in the noble army of Martyrs.

But when Constantine came to the throne, there was an end of these cruelties, and the Christian religion was very generally embraced. The temples in which incense was formerly burnt to Cæsar, now echoed with hymns to God, and the high priests of Jupiter had given place to the Bishops of Jesus Christ. Constantine was a native of Britain; he was the son of St. Helena, a British lady; and he honored British Bishops, by sending for them to attend at Councils held by his authority for settling the true Faith. These happy days were overclouded by the false doctrines of Arius, to whom I have before alluded; and soon afterwards, a man named Morgan, or, as he is commonly called, Pelagius, taught doctrines which overthrew the necessity of God's grace, and made human nature sufficient for itself. But a public Council which was called at Verulam, condemned these doctrines, and its decision was received with shouts of joy by the assembled people.

Still greater troubles, however, awaited the Church in Britain. The Roman Empire, being harassed on every side, was compelled to give up her distant provinces; and the Britons, being left to themselves, soon fell into the hands of the Saxons, who, being heathens, endeavored to destroy every trace of Christianity. To a great extent, they succeeded; but there still remained a faithful remnant in the fastnesses of Wales, and a few ruined churches were in existence when Christianity was again brought to the island by Augustine, in the year 596. He was sent by Gregory the Great, whose attention had been arrested in the slave-market at Rome by some beautiful youths, who had been brought from the northern part of Britain. Augustine, and forty companions landed in Kent, of which Ethelbert was king. At first the king refused to allow the missionaries to come into his presence; but being persuaded by his wife, Bertha, who was the daughter of a Christian king, he consented to receive them in the open air. They approached him chanting the Litany, and bearing before them a silver cross, and a banner on which our Saviour was painted. The king listened to their address, and saying that they spoke good words, and made fair promises, he gave them a dwelling in the city of Canterbury. The Queen had previously restored the ruined church of St. Martin, at Canterbury, for her own devotions, and this she gave to

Augustine. The zeal and holy lives of the missionaries had great effect upon the minds of the people; and at length the king himself became a convert to the Christian religion.

Within little more than a year after Augustine arrived in Kent, upwards of ten thousand of the English had been baptized; and Augustine, seeing the zeal with which Christianity was received, went to the Archbishop of Arles, in France, to receive consecration as the first Bishop of the English Church. In taking this step he was guided by the advice of Gregory, who was a great benefactor of the English Church, and to whom we are indebted for a great portion of our Prayer Book.

All England was now at peace, and the authority of Ethelbert reached from Canterbury to Chester, and the borders of Wales. Bordering on Mercia in this direction, stood the great monastery of Bangor-Iscoed,* the chief nursery of the Church which still remained in Wales. Augustine made a journey towards this place, and invited the Bishops and some learned men to a conference with him on the banks of the river Severn, at a spot which was long after called Augustine's Oak.

Seven Bishops, together with some of the monks of Bangor, and Dunod, their Abbat, accepted his invitation. When they met, Augustine said, that if they would consent to three things, he would give them the right hand of fellowship. "For," said he, "you have many practices which are against the custom of the whole Church. But if you will keep Easter at the proper time; if you will celebrate the rite of Baptism as the holy Apostolic Church of Rome does; and if you will join us in preaching the Word of God to the Anglo Saxons, we will bear with all other things." It appears from this, that the ancient Church in Britain followed the custom of the Eastern Church; but it was certainly desirable that all the Churches throughout this land should observe the festival of Easter on the same day. It was, however, unbecoming in Augustine thus to dictate; he ought rather to have conformed to the usages of the others than call upon them to follow his mode of worship. His proposal was at once refused, and he departed from the conference in great sorrow at failing to procure that union on which his mind was fixed. "I foresee," said he, "that if you will not have peace with brethren, you will have war with foes; and if you will not preach the way of Life to the English, you will suffer deadly vengeance at their hands."

This was afterwards regarded as prophetic; for when Ethelrid, king of Northumberland, made war on the Welsh, a few years later, the monks of Bangor stood on an eminence, praying for the success of their countrymen; and being observed by the Pagan king, he ordered them to be put to death. Twelve hundred of them are said to have perished, and not more than fifty to have escaped from this cruel slaughter.

On the death of Ethelbert, the newly founded English Church was exposed to much danger, as his son and successor, Edbald, had refused to be instructed in the Christian Faith; but through the exertions of Archbishop Laurence, who succeeded Augustine, the danger was averted, and the king received the rite of Baptism. Christianity was spread through the northern part of the island, in consequence of Edwin, king of Northumbria, who was baptized by Paulinus, employing his authority to promote it. His zeal was not confined to his own people, but whenever he had an opportunity, he encouraged others to receive it.

*So called to distinguish it from Bangor, in Caernarvonshire.

"DAN," THE AMBULANCE HORSE.

The New York Herald has the following account of a horse that knows his business: "Dan" is the ambulance horse for the Presbyterian Hospital on Seventieth street near Madison avenue, New York. He is about nine years old, stands fifteen and a half hands high, and is black, with white feet. He has been attached to the ambulance service for nearly three years, and has developed many peculiar traits, which stamp him as no ordinary

animal. Whenever an ambulance alarm is sounded, no matter what his occupation may be at the moment, whether munching hay, or indulging in an equine revery, Dan at once prepares for duty. By the time Frank Schnapps, the driver, arrives at the stable he finds Dan standing between the shafts of the wagon-pawing and neighing impatiently to be off. It sometimes happens in cases of imperative necessity that the call is struck from a fire box, and twenty strokes are sounded on the bell at the hospital. Dan has learned to distinguish the fire call from the regular one, and also knows that ambulances from other hospitals will be sent. By what process of ratiocination the animal reaches this belief it is impossible to say. His driver thinks he discovered the fact through arriving behind ambulances from other hospitals. Anyway, when the right alarm is given he becomes absolutely unmanageable as far as regulating his speed goes, and tears at the wildest pace he is master of to the spot where the ambulance is required. When the unfortunate Riverdale exploded her boiler last summer at the foot of Fourteenth street, Dan succeeded in reaching the scene ahead of the Roosevelt Hospital ambulance, and also the second wagon from Chambers street. When he brings back a case to the hospital Dan trots along sharply, holding his head proudly erect.

According to Radziszewsky, the luminous animals like *Pelagia noctiluca*, *Beroë acutus*, etc., owe this fact to a peculiar fat that they contain. These little animals do not give light when at rest, but when stimulated give a quick flash of monochromatic light resembling lightning. The author separated some of this fat and found that it was a thick, pale yellow, neutral liquid, easily saponified by alkali. It gave a flash of light when shaken with caustic potash. The animals themselves have an alkali reaction.

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