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Reformers had unfortunately to break away from the old system of things altogether. In each of these countries they wished to set up the Episcopal form of government, but they could get no Bishops. Switzerland, Holland, and Scotland modelled their churches after the type set up by Calvin. The Huguenots in France followed the same example. Germany, Denmark, Sweden, and Norway received their new ecclesiastical organization under the influence of Luther. It is thought that Sweden has a true historical succession of episcopal authority; but that point is not yet quite determined. England alone, guided by the strong arm of Henry VIII., Edward VI.'s council, and Elizabeth, maintained her old institutions, received episcopal authority from one generation to another, and cleansed herself from the superstitions and corruptions of Rome by a wholesome renovation instead of a complete revolution.

Now, from these two facts, the existence of the Roman Church in neighbouring countries in increased and consolidated power after the Council of Trent, and the different course of the Reformation in Europe and in Scotland, it was absolutely certain that the Roman type and the Calvinistic type would reappear in England.

WILLIAM SINCLAIR.

(To be continued.)



THE OLD CATHOLIC MOVEMENT.

FROM time to time the readers of the *CHURCHMAN* have been informed of the progress of the Old Catholic movement—that endeavour on the part of certain Continental Catholics to recur to the principles of primitive doctrine and order on which our glorious Reformation in England was based. The Old Catholics do not precisely correspond to any of our religious parties at home, which is no doubt the reason why so little is known or heard of them. But as a revolt against Rome, the influence of which, at first infinitesimal, is steadily increasing, the movement is worthy of the careful attention of English Churchmen, to whatever school of thought they may belong.

Since November 21, 1897, the Old Catholics have had a *sixth* bishop. Up to that date there were but five: three in Holland, presiding over a body which broke off relations with Rome some two centuries ago, one in Germany and one in Switzerland. There are, moreover, two bishops-elect, one waiting for consecration till sufficient funds can be collected

for their maintenance, one in Austria and one in Italy. The sixth bishop just mentioned will superintend the "Independent Church of the Poles" in the United States of America.

The origin of this body is as follows. People in America generally become a little independent. And, as everybody knows, the Poles are by no means the most patient of races. There are about 200,000 of them in the United States. When they found that their places of worship, which they had built with their own money, were vested absolutely in the hands of a bishop, who was sometimes an Irishman, and that they were allowed no voice in the selection of their clergy, the bishop claiming to appoint whomsoever he pleased, some of them became restive, and after many ineffectual protests and temporary rebellions, they resolved to form an independent church, and finally elected Herr Anton Kozlowski their bishop. Herr Kozlowski is a man of character and experience. He was at one time rector of the seminary at Tarentum, in Italy, but finally passed over to the United States, where he served several churches with credit. Negotiations were set on foot with the European Old Catholic bishops, and after some discussion they agreed to consecrate Herr Kozlowski. He was consecrated in the Old Catholic cathedral at Berne by Bishop Herzog, assisted by Archbishop Gul, of Utrecht, and Bishop Weber, of the German Old Catholic Church. Thus the Old Catholic movement, instead of having died out, as its enemies have persistently asserted, has now extended to the North American Continent. It should be added that Herr Kozlowski's flock have been quite willing to make sacrifices for their cause. When their pastor was excommunicated and turned out of his church, his flock at once set to work, built a church, parsonage, and schools, raised a fund for their rector and for two Polish priests who were willing to assist him, as well as teachers for their school. There are seven congregations, and the number of adherents is estimated to be about 30,000.

The work of Count Campello, the bishop-elect of the Old Catholics of Italy, is at present exposed to serious dangers, unless English Churchpeople speedily come to his help. Archbishop Plunket, the president of the association formed in the British Isles for the furtherance of Count Campello's work, is no more, and the association is still without a head. From a variety of causes, the funds of the association are now at a very low ebb, and unless a strong effort is made, the whole work is in danger of a collapse. The movement in Italy is chiefly among the artisans, and it makes way only very gradually among a people accustomed for about twelve centuries at least to ecclesiastical slavery. Yet it continues

to progress in a very remarkable manner, but the workers will be reduced to something very like starvation if English help is withdrawn. Will our wealthy English Churchmen quietly maintain an attitude of non-intervention, and allow a bold and effective protest against the errors and corruptions of Rome to be crushed out?

Old Catholicism in Italy has obtained another adherent. Professor Miraglia, of Piacenza, who has been for years the victim of incessant intrigues and persecutions from men who were jealous of his abilities and hated his independence, at last determined on resistance, and refused to obey a sentence of excommunication pronounced against him. With the help of some Italians returned from the United States, where they had fallen under the influence of our Church, he has opened a church of his own at Piacenza, where he had previously been working under the Roman bishop. As invariably happens in the case of any priest who leaves the Church of Rome, the grossest insinuations have been made against his character; but his opponents dared not meet his challenge to appear against him in the law courts. When libelling failed, assassination was attempted. That also failed. The next resource was intrigues with the State. The first visit the Archbishop of Milan ever paid to the King was followed by a Government order to close Miraglia's church to the public. Admission to his services is now only permissible by ticket to members of his congregation, which numbers over 1,000. The Italian Government promised "not to forget" him—a rather indefinite promise—if he would leave Piacenza. His reply, "I will never leave Piacenza," was a remarkable one, if he be the immoral man his enemies strive to represent him. And he has kept his word. He maintains his services and also publishes a weekly newspaper called *Gerolamo Savonarola*, without any external help whatsoever. At the invitation of that sturdy Swiss Old Catholic layman, Dr. Weibel, Miraglia went to the Old Catholic Congress at Vienna last September, and made a great sensation there by his eloquent and learned Latin speech. In November he and his congregation definitely decided to join the Old Catholic body, but at present there are no formal relations between him and Count Campello. As an instance of Roman Catholic methods of controversy, it is amusing to find that his opponents in Piacenza declared that Miraglia had never been to Vienna, and that there was no such person as Dr. Weibel! It may be sufficient to say that Dr. Weibel has been well and intimately known to the writer of these lines for more than fifteen years, and that until very recently he was a member of the Swiss Federal Parliament. Dr. Weibel has the fullest confidence in Miraglia,

and Englishmen will surely sympathize with the brave resistance to insult and persecution made by this able and, as there is the fullest reason to believe, basely calumniated man.



THE LIKENESS GOD MADE OF HIMSELF.

THE romance of life is to have a grand, entrancing personality; one of the rarest, most valuable qualities is a large, sober, reflective judgment, just, always true. Such a friend is invaluable, whose opinion when we are in difficulty can always be adopted, his advice never doubted, but ever followed. He is a miniature picture of the Holy, the Good, the Wise.

Live up to the highest and best that is in you, then your gain will be great; yield to the lower, and your loss will be terrible. It is not much good wishing apart from the doing. Bad as Balaam was, he wished, "Let me die the death of the righteous, and let my last end be like his." Alas! he made gain his god, and lost everything.

The inmost spirit, penetrating, inspiring, pervading all our thought, motive, action, should be holiness. In the history of a man holiness is the revelation of the Almighty in him, and God's handwriting on him. There was one perfectly like God, and His Spirit is with us now. For nineteen centuries He has been before the world as best and greatest of mankind; no one has found Him in error; He is the God-man, Christ Jesus. Of Him in especial we may say: "God created Him in His own image; in the image of God created He Him." And yet this God-man, the Lord Jesus, was that Holy Word, the Creator, the Emmanuel. He was made one of us by taking our nature, we are made one with Him by faith; then God remakes us in His own likeness. He was made sin, who knew no sin, that we, the sinful, might be made the righteousness of God in Him.

Faith, sympathy, imagination, are Divine gifts. They deal with facts—the facts of creation, redemption from sin, eternal life. They are that stirring, sweet, spiritual music which awakens our emotions, making even dead souls to listen to conscience—"the voice of Jesus whispering in our hearts." This voice has a Divine, a spirit power; sets free from sin, and makes us holy, thus giving a wonderful renewal and most loving confirmation of the ancient fact that God made man in His own image and likeness. God now is not far from any of us. He is not merely a work of imagination, a picture painted by pious genius: He is the great, saving, energetic