

J. H. GUNNING J. Hz.

Dr J. H. Gunning J. Hz. 14
with the best regards of
Chas. R. Hale

AN ADDRESS

DELIVERED,

BY SPECIAL INVITATION,

IN

ST. PAUL'S CHURCH, BALTIMORE

THE SUNDAY BEFORE ADVENT, 1880;

AND BEFORE THE

CONVOCATION OF BALTIMORE,

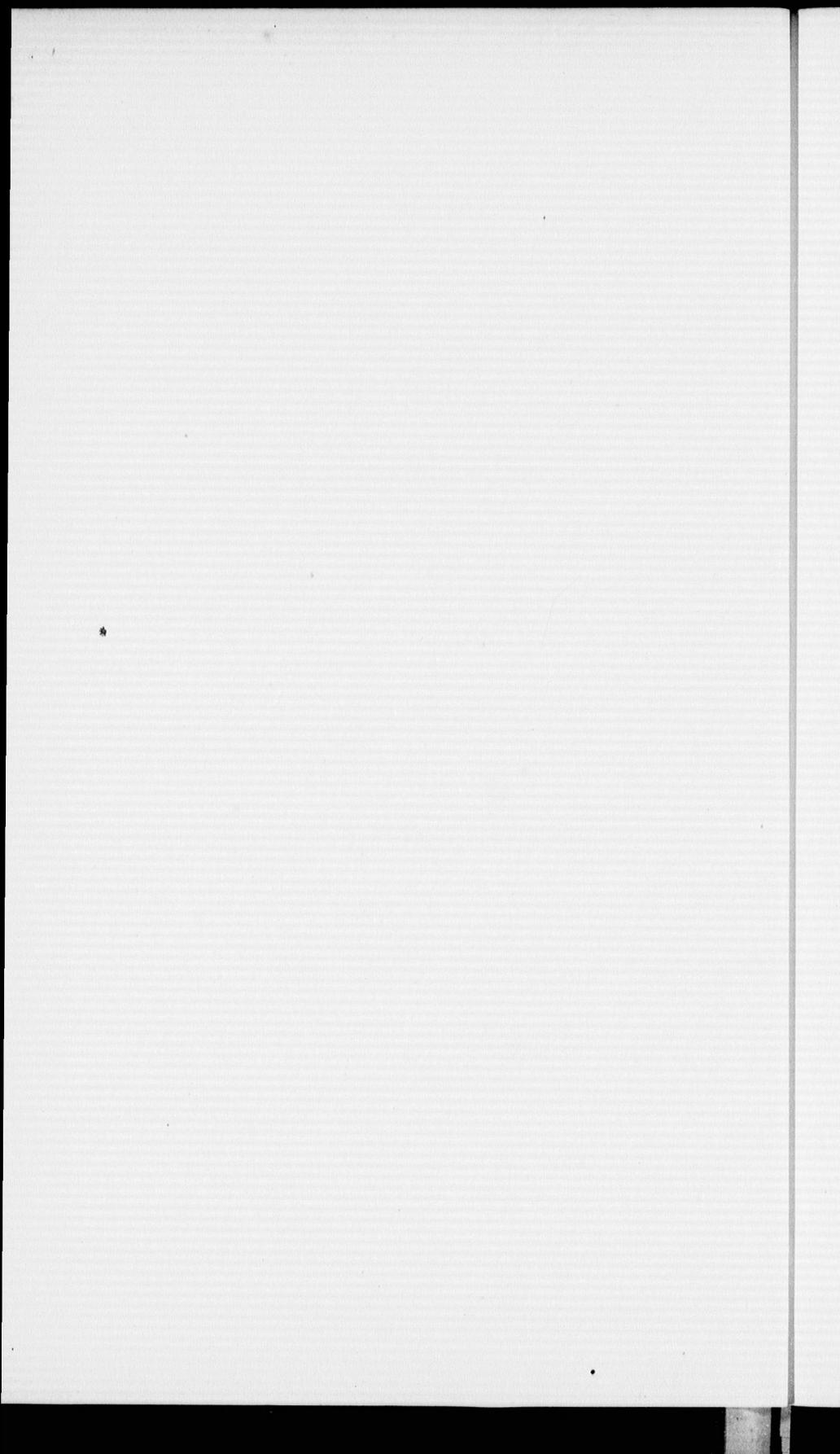
DECEMBER 16TH, 1880;

BY THE

REV. CHAS. R. HALE, S. T. D.

PRINTED BY REQUEST.

BALTIMORE:
THE SUN BOOK AND JOB PRINTING ESTABLISHMENT.
1881.



When, a few months since, I was called upon to cross the ocean on a most honorable errand, to take part in the discussions of the Congress of the English Church at Leicester, England, and also to attend the Congress of the Old Catholics of Germany, at Baden-Baden, the hearty good wishes which speeded my departure were most gratifying to me. And so, too, were the kind inquiries so constantly made, and the kind messages sent me during my absence, and not less so the cordial welcome which has greeted my return. For the interest thus shown in my welfare, I pray you to receive my most sincere thanks.

I have been requested to tell you this morning something of what I saw, and heard, and took part in, while absent from you. As you can well understand, the limitations of time and place make anything but a brief outline impracticable, on this occasion. Of matters which I must to-day pass over, either for lack of time, or because unsuited for the pulpit, I may speak at other places and times.

I sailed from New York August 18th. On the following Sunday, at an early hour, I had the pleasure of celebrating the Holy Communion, with a little company of the faithful. At a later service, which was well attended, I delivered a brief address.

On reaching Queenstown, in Ireland, after a pleasant passage, I received letters from English friends, welcoming me to the Old World. One of those friends, the late Bishop of Jamaica, compelled by a serious illness, which threatened his life, to give up the work which he was most earnestly carrying on in that island, came to Liverpool to meet me, and took me with him to spend several days in studying Church work and visiting clerical brethren. I recall with peculiar pleasure a day at Hascombe Rectory, in Surrey, where a grandson of a late Archbishop of York tends most carefully a quiet country parish.

After a day in London, in company with the good Bishop of Iowa, I passed two or three days with the learned Prebendary Meyrick, the efficient Secretary of the Anglo-Continental Society. I have for years had the pleasure of being his colleague, as Secretary—for America—of the same Society, and there was very much of which we wished to take counsel together, in regard to our common work. On Sunday, I celebrated the Holy Communion and preached in the Parish Church of Blickling, of which he is rector.

Tuesday, September 7th, I returned to London, and the next day had a long conference with General Kiréeff, Aid de Camp to the Grand Duke Constantine of Russia, and Secretary of the Russian Society of the Friends of Religious Enlightenment, one of the leading laymen in the Russian Church. I cannot but think it a happy Providence which brought us, from distant lands, for a brief visit to London, at the same time, for it enabled us to discuss much more satisfactorily than we could do by letter, certain questions having a very important bearing on the relations between his church and our own.

The day after, I crossed over to Holland, spending Friday at Utrecht. An English Missionary, St. Willibrod, who nearly 1,200 years ago brought the Gospel to the heathen natives of the land, was the first bishop of Utrecht. My chief object in going thither was to pay my respects to his successor, Archbishop Heykamp, the head of the Old Catholic Church of Holland (sometimes incorrectly called the Jansenist Church), a Church which has for more than 150 years, while meaning to keep to the old ways, protested firmly against some of the chief corruptions of Rome. It was from this Church that the Old Catholics of Germany received the Episcopal succession. I was cordially received by the venerable prelate, who gave me, on parting, his fatherly benediction.

Passing some hours with two Hollandish friends, from whom I learned much as to the state of religion in the Netherlands, I took the evening train for Cologne. The next evening the Old

Catholic Congress was to meet at Baden-Baden, To reach this in time, it would be necessary for me to leave Cologne at 9 A. M. I therefore rose betimes the next morning to visit the glorious Cathedral. This, as you know, begun six hundred years ago, stood for centuries half built. Fifty years since the work of completing this magnificent temple was undertaken, and at the time of my visit it was virtually finished, *one* stone remaining to be laid, in the presence of the Emperor of Germany, the following month. I had watched this vast building grow. About twenty-five years since I had seen the half-finished nave, one tower but begun, the other scarcely reaching one-third its full height. On each visit since great changes were apparent. It was, therefore, with no ordinary emotion that I stood, that September morning, at the summit of one of its spires, the loftiest ever erected, over five hundred feet in height.

Now, indeed, the services of this Cathedral were such that I could not join in. But we may hope that, ere many years go by, there may be such a return to its old ways as one of its archbishops, in the sixteenth century, tried to bring about, and when, as in Cologne's earliest days, the accretions of Rome done away, the worship may be truly catholic. The unhappy state of affairs at present, when, in accordance with orders from Rome, the Archbishop of Cologne has so to set himself in opposition to the civil authorities that he could not take part, with the Emperor, in celebrating the completion of his own Cathedral, is much to be regretted. But the attention that has thus been called to the inordinate nature of Rome's claims may lead thoughtful men to seek for a true remedy for so great an evil. What a blessing it would be if the completion of Cologne Cathedral, in the first years of German national unity, would be the occasion of a restored Church unity!

The eight hours journey, by rail, from Cologne to Baden-Baden, was by a succession of places famous in history and song. The first stop was at Bonn, associated in our minds with the Conferences held there, under the presidency of Dr. von Döllinger,

in 1874 and 1875, when leading theologians of different confessions met, not to dispute as to points of difference, but, more blessed task, to seek for grounds of agreement; then past Drachenfels, and Ehrenbreitstein, and Coblenz, and Bingen, and Mayence, and Heidelberg, and a host of places of scarcely less note.

Arrived at Baden-Baden, I was warmly greeted by the Old Catholic committee of arrangements. In the evening, at the opening session of the Congress, I was seated by the Old Catholic bishop, Bishop Reinkens, as the representative of the American Church. I had the pleasure of presenting letters, telling of their hearty good will to the movement, from our venerable Presiding Bishop, and from the Bishops of Connecticut, Western New York, Pittsburg and Albany. I was charged, too, to express the regrets of the Bishop of Iowa that he could not, as until a few days before he had expected, be present at the Congress. It was a grateful task, though associated with memories of sad loss, to tell that the interest Bishop Whittingham felt so early and so deeply in the Church Reform movement in Europe, an interest which he had crossed the ocean to testify, by his presence at the Congress at Cologne, in 1872, was unabated to the last—that only two or three days before his departure he had spoken in terms of hearty sympathy with the Old Catholics. In a few words I expressed my own deep interest in the good cause. The responses, full of Teutonic fervor, called forth by these letters and by my remarks, were very gratifying.

I had been invited by my good brother, the Rev. Archibald S. White, the English Chaplain, to celebrate the Holy Communion in his beautiful Church, the next morning. But as I was to take part in the Old Catholic Service, I was compelled to decline. The Old Catholic Church was crowded. The Holy Communion Service was most reverently said in the German language, and an earnest and eloquent sermon preached by Bishop Reinkens. Then followed a meeting of the Congress, at which the letters I

had brought from American Bishops, and what I had said on the preceding evening, were spoken of in a most appreciative way, by one of the principal speakers. In the afternoon, in spite of stormy weather, a large hall which had been taken for a public meeting was filled. Here Bishop Reinkens, Dr. von Schultè, and Dr. Watterich held, for three hours, the undivided attention of the entire assemblage, setting forth in their addresses some of the evils of Ultramontanism, detailing the progress of the Old Catholic movement, etc. That evening, I preached, on Church Unity, at the English Church, before a congregation of English, Americans, Germans and Russians. The next morning, I celebrated the Holy Communion in the same Church. At 9 A. M., the Congress held another service, at which there were some interesting debates. At 3 P. M., there was again a public meeting, in the same hall as on the preceding day, where, before a large audience, Prof. Michaelis and others made most telling addresses. That evening, there was a most enjoyable social gathering. The next morning, I went, with Bishop Reinkens, Dr. von Schultè, and others, on an excursion to some neighboring ruins.

The following resolutions were adopted by the Congress :

1st. An actual and real contradiction between faith in the fundamental truths of Christianity, testified to by history, and science, grounded upon the plain facts of nature, is out of the question. Each protects, sets forward, and is the complement of, the other.

2d. The independent character of National Churches is quite as much in accordance with the universal character of the Church, as are national peculiarities in the state, in art, and in science, with the general object of culture.

3d. It is a mischievous error of many Protestants, to regard the Church which the adherents of the Vatican are bound to recognize as the only rightful one, as the shield of the faith, a rallying point for authority in civil and religious affairs, and a

protection against destructive socialistic tendencies, and therefore to adopt it as a conservative ally.

4th. History, and the task and duty of self preservation, alike compel the German Empire to oppose the Vatican system.

5th. Negotiations with the "infallible Pope," or his organs, in regard to all matters which concern the promulgation of the laws, and the authority of the State, are most objectionable. Transactions of this kind lead to the downfall of States.

My impression, from what I saw of the German Old Catholics, is that they are earnest, strong, and God-fearing men. Their purpose is the same as our own, to hold all that is truly Catholic, and to renounce and oppose the novelties of Rome. There was a time when the German Government favored the Old Catholics more than it does now. But the withdrawal of political favor seems to have deepened the religious character of the movement.

A few hours after the closing of the Congress I took the train for Paris. My chief object in going there at this time was to learn what I could of the French Old Catholic movement under M. Loyson, better known as Père Hyacinthe. I had several long conversations with him about his work. On Sunday I took part with him in his services. The service of the Holy Communion, in which I assisted, was, despite the use of the French language and of a liturgy in some respects differing from our own, very home-like. The day was unpleasant, but the congregations, notwithstanding, were good. After the evening service I conferred with some of the leading members of the congregation in regard to the prospects of the work in France, and, by request, delivered a brief address.

I find that the Old Catholic movements in Germany, Switzerland and France are frequently misunderstood, and considered by many as simply attacks on the Church of Rome. Those who so think say, and not unjustly, "Why not recognize the good that Church does, despite the attendant evils?" Now these movements are *not* intended to disturb the minds of devout members

of the Church of Rome ; but because, even now, that Church has repelled from her great numbers of the more intelligent, and is yet further alienating them, it is important to let men see that it is, to say the least, possible to be truly Catholics without being Roman, possible for one to be truly Christian, and, all the more for this, a loyal citizen. These statements appear truisms to us, but it is far different with many intelligent Europeans. Old Catholicism, a returning to what is old, and therefore truly catholic, seems to be the only thing that can prevent vast numbers being driven, by reaction, into infidelity. It is a question, then, as would seem, of most needful reform, in order to preserve the Church and Christianity.

The work of M. Loyson—Père Hyacinthe—is conducted on very proper principles. Its progress seems to have been impeded by the very unsuitable place in which he has been compelled to hold his services—a third-rate theatre, in an obscure street, fitted up as a temporary chapel. The effort to secure a suitable Church, in a better situation, is, in my judgment, a most laudable one, and deserving of help.

Crossing over to England, on Monday, September 19th, I found, on my arrival in London, three invitations awaiting me—from the Primus (the Presiding Bishop) of the Scottish Church, from the Lord Bishop of Lincoln, and from Lord Alwyne Compton, the Dean of Worcester and Prolocutor of the Convocation of Canterbury. The Very Reverend Lord Alwyne has been, for years, a leading member of the Committees of Canterbury Convocation, on the Lectionary, and on Intercommunion with the Eastern Churches, and as I have been connected with like Committees of General Convention, we had long been frequent correspondents. On visiting him, at his Deanery in Worcester, I was welcomed as an old friend. I spent a few hours at Oxford, to consult with two of the Divinity Professors as to a matter referred, by the Lambeth Conference, to a committee of which they and I are members.

The following Saturday I went to Riseholme Palace, near Lincoln, to spend a day or two with the Lord Bishop of Lincoln. Bishop Wordsworth occupies a position among the English bishops, similar to that occupied so long by our Right Reverend Father in God a year ago called to his rest—excelling in learning, unsurpassed in devotion. Alike in their views, as in their character, they were dear friends. I could not but feel that some of the warmth with which the Bishop of Lincoln received me, was due to his knowledge of the relation in which, for years, I had stood to the great Bishop of Maryland. Sunday morning I was with the Bishop at Riseholme Parish Church. In the afternoon, with some of his family, I worshipped in Lincoln Cathedral. After evensong, Canon Venables, the Precentor, shewed me over the glorious fane, with every detail of which he had a loving familiarity.

Bishop Wordsworth has given proof of the highest order of scholarship, in many learned works, amongst others a most valuable Commentary on the Holy Scriptures, which has no superior, and but few rivals. And not only so, but he has evinced great poetic genius, inherited from his uncle, William Wordsworth, in a collection of hymns entirely composed by himself, entitled *The Holy Year*. Several of the hymns from this collection enrich our Hymnal, including those we so often sing:—

“O day of rest and gladness.” (No. 160.)

“Holy, Holy, Holy Lord, God of Hosts, Eternal King.” (No. 140.)

“The day is gently sinking to a close.” (No. 349.)*

Bishop Wordsworth is distinguished among English Bishops, not only by his vast learning but by his great sympathy with his clergy in their trials and difficulties; so that, as was the case with Bishop Whittingham, he is as much beloved as revered. Though

*The other hymns in our Hymnal, composed by Bishop Wordsworth, are:

“Hark the sound of holy voices.” (No. 189.)

“Arm these Thy soldiers, mighty Lord.” (No. 242.)

“Gracious Spirit, Holy Ghost.” (No. 527.)

several years past three score and ten, he is very active. May God long spare a life so important to His Church.

On the following Tuesday the Church Congress was to meet at Leicester. On Monday, therefore, I bade good-bye to my venerated host. On my way to Leicester, I passed an hour or two at Southwell, to see its grand old Norman Minster, now in charge of a son-in-law of Bishop Wordsworth, but soon to be the Cathedral of a new diocese, to be formed out of that of Lincoln.

Before I left home I had been invited, by good Canon Yard, to be his guest at Leicester. The Canon is the Chairman of the Committee of Canterbury Convocation, on Intercomunion with the Eastern Churches. So that again I found myself with one of the kindest of hosts, who was, at the same time, one of like views and pursuits with my own. Each day during the Congress there was an early celebration of the Holy Communion in several of the churches of Leicester. As no one of these churches was large enough to contain even all the members of the Congress, opening sermons were preached at 11 A. M. Tuesday, in St. Martin's Church, by the Archbishop of York; in St. Mary's, by the Master of the Temple, Dean Vaughan. At half-past two the Congress was called to order by the Bishop of Peterborough, (who, as Bishop of the Diocese, presided,) in the Congress Hall, a temporary frame structure erected for the purpose, affording accommodation for four thousand people, and well filled. Almost immediately after the President's inaugural address, I was called on to read my paper "On the Russian Church," which met with a flattering reception. The Congress lasted four days. Subjects and speakers were enough for twice that time, so that additional halls had to be provided, and meetings were held in three places at once. This made it difficult to decide, at times, where to go when one *must* needs decide between different subjects, but wished to hear each discussed. The Archbishop of York, the Bishops of Winchester, Durham, Carlisle, Peterborough, Lichfield, Meath, Liverpool, Tasmania and Gibraltar, with many eminent clergymen and laymen, took part in the proceedings of

of the Congress. The subjects were greatly varied, and the appointed speakers were chosen with reference to their special knowledge of the matter of which they were asked to speak. On Friday evening, I was called on to make one of the closing speeches.

An hour later I was on my way to Inverness, where I had been invited, by the Primus of Scotland, to preach in his Cathedral, the first Sunday in October. The Most Reverend Robert Eden, Bishop of Moray and Ross, and Primus of the Scottish Church, is a most fatherly prelate. Well nigh four score years of age, he takes an active interest in all that concerns the Church of Christ throughout the world. He had several times visited Russia, so that we had not only topics of mutual interest on which to converse, but we talked together of mutual friends. It was a great pleasure for an American clergyman to be the guest of a Scottish Bishop, and to assist him at the altar, remembering that a Primus of Scotland, not quite an hundred years since, consecrated for the American Church its first Bishop, the noble hearted Seabury. And when on Sunday morning, after taking part in a service quite like that which we enjoy in our St. Paul's, I ascended the pulpit, I could not but recall, as I surveyed the beautiful Cathedral, that the Church in Scotland was, not a century ago, under the ban of an iniquitous law, enacted, as so many British laws affecting the Church have been, for *political*, not *religious* motives; and that Seabury was consecrated, as by stealth, in an upper room of a private dwelling. God be thanked for the change!

The next Friday, with my right reverend friend the late Bishop of Jamaica, of whom I have already spoken, I attended, at Oxford, a Diocesan Conference, a representative body of clergy and laity, meeting under the presidency of the Bishop of the Diocese. Such bodies, without legislative powers, but preparing the Church of England to act for herself, as now seems most desirable, and as may soon be most needful, exist in nearly, or quite, every diocese in England. A discussion of liturgical

questions, in which Archdeacon Randall, Canon Butler, Canon Bright, and Mr. James Parker engaged, was one, you may be sure, to which it was a great treat to listen.

The next day I sailed from Liverpool on my return voyage. Making a quick run to Queenstown, where the mails are awaited, I found there was time to go ashore to church. And thus I had the unlooked for pleasure of joining in a service of the Irish Church. After one Sunday at sea, I reached New York in time to make my reports to the Bishops, and to the Committees of General Convention with which I was connected.

And, thanking God for his exceeding goodness to me, and with most pleasant memories of my brief sojourn in the Old World, I am happy at being again at home.

It will be noticed, perhaps, that in five consecutive Sundays I used five different liturgies. At Baden-Baden, with Bishop Reinkens, an Old Catholic German Liturgy; at Paris, with Père Hyacinthe, a French Liturgy; at Riseholme and Lincoln, the following Sunday, the Liturgy of the Church of England; at Inverness, the beautiful Liturgy of the Scottish Church, to which our Prayer-Book owes so much; at Queenstown, that of the Church of Ireland.

The next Sunday on which I was in a church building, (for on the one Sunday I spent at sea we used, of course, on an English steamer, the English Prayer-Book,) I took part in the service of *our* Liturgy, translated into the German tongue, and received the Holy Communion at the hands of a Swiss Old Catholic bishop, Bishop Herzog. Thus, in a little over six weeks, I was welcomed as a brother Churchman by representatives of six Churches besides our own, with all of whom we are in communion. Besides this, I had enjoyed fraternal intercourse with the Hollandish Old Catholics, at Utrecht, and had attended a service, with my old friend the Archpriest Prilejaeff, in the Russian church at Paris. With the Old Catholics of Holland and with the Church of Russia we have now friendly relations, which, on

further mutual acquaintance, may ere long ripen into something better.

How all this helps one realize the significance of the Apostle's teaching, as to there being "many members, yet but one body" in Christ.

As we think not of ourselves alone, but care and pray for each other, let us not shut up our sympathies to our own parish, our own diocese, or even our own National Church; but while we watch with special interest the welfare of those branches of the Church Catholic with which we are now in communion, sympathizing with them in their trials as well as in their prosperity, and pray for God's special blessing upon them, let us beseech Him to hasten that blessed time when, whatever impedes true unity being done away, "*all* who profess and call themselves Christians" may be joined together in "unity of spirit, in the bond of peace, and in righteousness of life."

