WHAT IS

THE

ANGLO-CONTINENTAL SOCIETY?

[SECOND EDITION.]

RIVINGTONS

WATERLOO PLACE, LONDON

Magdalen Street, Oxford; Trinity Street, Cambridge

MDCCCLXXIX
ANGLO-CONTINENTAL SOCIETY.

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Twenty Clergymen and Laymen.

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OBJECT.

1. To make the principles of the English Church known in the different countries of Europe and throughout the world.

2. To help forward the Internal Reformation of National Churches and other religious communities, by spreading information within them, rather than by proselytising from them.

3. To save men, whose religious convictions are already
unsettled, from drifting into infidelity, by exhibiting to them a purified Christianity which they may be able to embrace.

MEANS.

1. The publication, in different languages, of books and tracts illustrative of the doctrine, discipline, status, and religious spirit of the English Church, and of the character of her Reformation.

2. The dissemination of these books and tracts, together with the S. P. C. K. versions of the Bible and Prayer Book—
   (1) By the voluntary agency of travellers, of British and American Chaplains, and other residents;
   (2) By the agency of foreign booksellers and dépôt-keepers;
   (3) By making them known through the agency of foreign journals.

3. The employment of native agents where it is thought desirable.

4. The employment of one or more Travelling Secretaries, or Agents, charged with the duty of explaining by word of mouth, and by any other means they can usefully adopt, the nature of the English Reformation, and the example that it offers to other National Churches and religious bodies.

5. Correspondence.

PRESENT SPECIAL OPERATIONS.

Encouraging, developing, and helping to shape the Old Catholic movement throughout the world.

PRAYER.

Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church; fill it with all truth, and in all truth with all peace; where it is corrupt, purge it; where it is in error, direct it; where it is dark, enlighten it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ's sake. Amen.
PROSPECTUS.

"The purpose of this Society is to make the principles of the Church of England, her doctrine, discipline, and status, better known upon the Continent of Europe, and throughout the world, than is at present the case.

"That there exist the greatest misrepresentation and misconception of her true character, both amongst Roman Catholics and Protestants in the West, and an almost total ignorance respecting her in a great part of the East, cannot, unhappily, be doubted.

"Can her children be justified in sitting down without an effort to do away with this misconception and this ignorance? Is such a course compatible with a true and loyal love for their spiritual Mother, or with a quick-eyed zeal for God's Truth? If we really love the Church of England, ought we not to defend her from misrepresentation? If we have an assured confidence that what she teaches is the Truth of God in its purity, ought we not to lift up the beacon-light of her example to others, Romanists, Protestants, and Orientals?

"The Anglo-Continental Society consists of English, Irish, Scottish, Colonial, and American Churchmen. It will not willingly go one step beyond, or fall short by one step of, the teaching of the Church of England. Whatever effect it may hope to have upon foreign minds, it will endeavour to produce by a straightforward exhibition of the principles of the Anglican Church, not by ignoring the differences which exist between ourselves and other bodies of Christians.

"It is the belief of the Society that, if unity is ever to be restored to the whole body of divided Christians, it will be on the basis of the faith of the Primitive Church, which is likewise the faith of the Anglican Church.

"There is a Primitive School in Germany, Switzerland, Austria, France, Italy, Scandinavia, and Mexico; and there are in Spain and South America many who have learnt to disbelieve in the Papal theory of Unity. With the former the Society is anxious to co-operate, and is co-operating; to the
latter it desires to point out what it believes to be the more excellent way. At the same time it wishes it to be understood that its object is not to proselytise individuals, but to help towards the reformation and revivification of Churches and communities.

"Its primary aim, as has been said, is to procure an intelligent appreciation of the principles of the Church of England by those who are now ignorant of them. Such an appreciation can be fraught with no evil result to the English Church; it may have considerable effect for good on other National Churches and religious bodies. Let it bear its legitimate fruit.

"The ground thus occupied is covered by no other Society. The place thus filled is left vacant both by the Foreign and Home Societies which serve as the organ of the Church.

"The Committee invite a much larger support, in order that they may carry out the object of the Society far more perfectly and extensively than they have yet been able to do."

**Instructions to Agents in Italy.**

"You would have to visit the chief cities and towns in different parts of the country, in order to make yourself acquainted with such priests and intelligent laymen as may be disposed to a Reformation, and in turn impart to them accurate information respecting the constitution and character of the Reformed Episcopal Church. This you would do both by conversation and by introducing to their notice suitable books, which would be supplied to you for that purpose. You would also endeavour to promote the sale of such books, through respectable booksellers, whenever practicable; and you would have to give accurate accounts of the distribution and sale of these books, as well as to keep a journal of your proceedings. Whilst explaining that much interest is felt by members of the Church of England in the efforts made by those of your countrymen who are anxious to reform the Church without destroying it, you would also carefully guard against any idea that the Church of England wishes to pro-
Resolutions respecting the Old Catholic Movement.

"1. That the declaration of Papal Infallibility, followed by the fall of the Temporal Power of the Popes, presents an occasion of offering an earnest and affectionate appeal to members of the Roman Catholic Communion throughout the world, beseeching them to return from the novelties of modern doctrine and mediæval discipline to the Scriptural Faith and Apostolic Order of the Primitive Church.

"2. That the efforts made by eminent theologians and preachers of Germany and France, ardently sympathised in by many of the clergy and laity of Italy, to resist the introduction of corrupting novelties into the deposit of the Church's Faith, merit a warm and affectionate recognition on the part of the rulers of the Anglican Church, at a crisis which may be as eventful as the Reformation of the sixteenth century."

—June, 1871.

"That the Old Catholic movement, so happily inaugurated in Germany by the venerable and learned Dr. von Döllinger..."
and other eminent theologians, is such as to encourage the liveliest hopes for the future of the Christian Church, and to call out our warmest sympathies; and that the friendly feeling toward the Church of England entertained by the Old Catholics of Germany, and exhibited as well in Dr. von Döllinger's lectures as in other ways, deserves to be gladly acknowledged and cordially reciprocated by English Churchmen.

"That it is our earnest hope that the Old Catholic movement will not be confined to Germany, but will continue to gather strength, and to extend itself in France, Spain, Italy, Austria, and wherever the Latin Church has sway; and that our respect and admiration are due to those French and other priests who have dared to face persecution and poverty in their resistance to the pretensions of the see of Rome."—April, 1872.

"That the Society desires to express its cordial sympathy with the religious movement against the Papal pretensions which has sprung up so vigorously in Germany, as well as its confident hope that the line of independent inquiry on which its authors and supporters have entered, may lead them to the same principles of Scriptural Primitive Catholicity, on which the Reformation of the Church of England proceeded, so as to produce that identity of faith and practice, which cannot but result in that union and communion between the two Churches to promote and further which has been one of the great aims of the Anglo-Continental Society."—July, 1872.

"We desire to express our sympathy with the Old Catholic Church, and our earnest hope and prayer, that, under God's blessing, it may continue to grow in unity, extent, and efficiency."—July, 1878.

"In case of a genuine Old Catholic movement in any country, the Society is at liberty to give assistance to it in such way as, after consideration, special circumstances may seem to require."—November, 1878.
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PUBLICATIONS.

In Latin, 16; in French, 25; in Italian, 51; in Spanish, 15; in Portuguese, 2; in German, 16; in Swedish, 1; in Danish, 4; in Icelandic, 1; in Greek, 11; in Armenian, 3; in Russian, 3; in Arabic, 1; in English, 23; On Sale at Messrs. Rivingtous', under the titles and numbers given in the December No. of the Foreign Church Chronicle (Wells Gardner, London), p. 293.


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APPEAL.

The income of the Society for the past year amounted to 1167l. 5s. 9d.; its expenditure to 1234l. 2s. 6d. The Committee feel justified in urging the claims of the Society upon members of the Church of England and the daughter churches. It has been the aim of the Society to serve as the organ of the Church in dealing with foreign Christendom, and for twenty-four years it has been quietly carrying out its object.

The Committee are aware that their appeal will find no response in those persons who confine their spiritual and ecclesiastical interests within the boundaries of Great Britain. But is this in accordance with the dictates of Christian love? Nay, is it not possible that it may be equally unaccordant with the true welfare of that body which is thus jealously singled out for regard? Has not a home battle sometimes to be fought abroad? Rome was saved by Scipio's fighting, not in Italy, but in Spain and Africa. Is it not possible that the progress of Popery throughout the world, and therefore finally in England, may be more successfully checked by a counter-movement in Italy, Germany, Switzerland, France, Mexico, than by a mere front-to-front contest in England itself?

But we take a wider and less insulated position than this. No thoughtful man can look out on the Continent of Europe without seeing that there are two tremendous forces arrayed against each other, with neither of which can an English Churchman sympathise. These are Ultramontanism and Atheism. Man must have religion, and if the necessity is forced upon mankind of taking a choice between these two causes, Ultramontanism will never want adherents, and by this adhesion, however unwillingly yielded, it will acquire power to dominate spiritually and politically over Europe. Old
Catholicism is a protest against the dichotomy of the religious world on the Continent into Ultramontanism and Atheism. It declares aloud that there is a middle path, the path of manly Christian faith, which was trodden by Primitive Christians. The hope of Christian Europe appears to rest on the progress of a de-Vaticanised Catholicism and a de-Rationalised Protestantism, which there is every reason to believe would after a time find themselves capable of uniting on the platform of Scriptural truth witnessed to by the Church.

Can English Churchmen help forward such a movement? Spiritual movements are effected by spiritual forces, and one of the strongest of these spiritual forces is sympathy. This we can bestow. This the Anglo-Continental Society is bestowing.

During the first years of its existence, its attention was chiefly directed to Italy, where a great religious movement, long delayed by political causes, may be confidently expected, as soon as the time for it has fully come.

Latterly it has more engaged in the work of holding communication with the Old Catholics of Germany and Switzerland. It has done this by placing books illustrative of Anglican theology in their hands; by friendly correspondence with them on controverted topics; by employing a specially qualified agent as secretary, whose duty it is to make known the doctrines and rites of the Old Catholics to Anglicans and of Anglicans to Old Catholics; by taking an active part in the Bonn Conferences; by holding the Conference at Farnham; and by exhibiting practical sympathy in such ways as have offered themselves, especially by supporting two theological students at Bonn, and two at Berne.

At the present moment it is co-operating with Père Hyacinthe Loyson in his effort to recall Frenchmen to the principles and practices of the ancient Gallican Church before it was corrupted by Papal innovations.

It has held out a friendly hand to the German Lutherans who are maintaining a struggle for orthodox doctrine and
ecclesiastical discipline, in opposition to rationalistic tendencies.

It has done something towards making the Oriental Church—a most important factor in the future of the religion of Europe and of the world—better understood, in its excellences and its weaknesses, by English Churchmen, and the English Church better understood by Orientals. This better understanding has been wrought not only by an interchange of thought at Bonn, but by a correspondence kept up during the last few years with some of the most enlightened and learned members of the Eastern Church.

An account of the work of the Society during the past and the present year, as well as information as to the religious state of the churches and religious communities of Europe, has been and will be given in the 'Foreign Church Chronicle,' published by Mr. Wells Gardner, 2, Paternoster Buildings, London, for which periodical increased support is invited. The annual subscription to it is 5s. The Report of the Society for 1878 will be found in the December No. of the ‘Foreign Church Chronicle.’

The patient work of the Committee, faithfully carrying out the main object with which the Society was founded, in a spirit of entire loyalty to the Church of England, has framed an organization, which in God's providence appears designed to exercise, in the present condition of Christendom, a far more extensive influence than can have been anticipated twenty-four years ago. Those who think the cause a good one, and worthy of support, are requested to communicate with the Rev. Frederick Meyrick, Blickling Rectory, Aylsham, Norfolk, Secretary; Thomas Copeman, Esq., Upper Clapton, London, Treasurer; or Local Secretary; who will gladly supply any further information.

1 "We wish this very valuable magazine might be in the hands of our clergy and laity generally."—Report of a Committee of the Convention of the American Church.