

**THE CONTINUITY OF THE CHURCH OF
ENGLAND: BEFORE AND AFTER ITS
REFORMATION IN THE SIXTEENTH
CENTURY, WITH SOME ACCOUNT OF
ITS PRESENT CONDITION**

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The Continuity of the Church of England: Before and After Its Reformation in the Sixteenth Century, with Some Account of Its Present Condition by F. W. Puller

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The CONTINUITY of THE
CHURCH OF ENGLAND
BEFORE & AFTER ITS REFORMATION IN
THE SIXTEENTH CENTURY, WITH SOME
ACCOUNT OF ITS PRESENT CONDITION

BEING A COURSE OF FOUR LECTURES DELIVERED
AT S. PETERSBURG IN THE OFFICIAL RESIDENCE
OF THE CHIEF PROCURATOR OF THE HOLY SYNOD
TO AUDIENCES CONSISTING FOR THE MOST PART OF
MEMBERS OF THE ORTHODOX CHURCH OF RUSSIA

BY
F. W. PULLER

OF THE SOCIETY OF S. JOHN THE EVANGELIST, COWLEY

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PREFACE

It seems right to put on record in this Preface the circumstances which directly prepared the way for and led up to the delivery of the course of lectures which here appears in book form.

That a Priest of the Church of England should be invited by a diocesan Bishop of the Orthodox Russian Church to give a course of lectures on the English Church to members of the Russian Church, and that the Chief Procurator of the Holy Synod should arrange that those lectures should be delivered in his official residence, are events which do not happen every day, and they are events which betoken such a degree of friendliness towards the English Church on the part of high Russian authorities both ecclesiastical and civil, as would have been scarcely thought possible a little while ago.

No doubt for a great many years past there have been influences at work preparing the way for a *rapprochement* of the Russian and English Churches. Among ourselves good work has been done by Mr. William Palmer and by Mr. George Williams, and by Dr. Neale and by Mr. W. J. Birkbeck and others; and there have been visits of Russian and Greek Bishops to England and of Anglican Bishops to Russia and to the Greek-speaking countries of the nearer East.

But there can be no doubt that the idea of forming

a Russian Society for the promotion of friendly relations between the Churches of Russia and England was very largely due to the good work done by the Anglican and Eastern-Orthodox Churches Union, a society founded in England in July, 1906. Of this society the Rev. H. J. Fynes-Clinton has been the Honorary General Secretary from the beginning, and during the six years of its existence it has spread into many different parts of the world. One of its two Presidents is Archbishop Agaphangel of Vilna and Lithuania, and four other Russian Bishops are on the roll of its members.

It was however felt that, if the movement was to spread on any large scale in Russia, it was desirable that a Russian society should be formed with its centre in Russia; and accordingly a scheme for the formation of such a society with a constitution and rules was drafted by certain influential and zealous Russian Churchmen living in S. Petersburg, and this scheme was submitted to the Holy Synod along with a petition to the Synod that the scheme should be sanctioned. The sanction of the Synod was granted just at the time when four of our Bishops, namely the Bishops of Wakefield, Bangor, Exeter, and Ossory, were paying a visit to Russia, and were being entertained most hospitably by the authorities in Church and State. The meeting at which the new society came into existence was held in February, 1912, in the official residence of the Chief Procurator of the Holy Synod, and at that meeting a number of persons were enrolled as members. Bishop (now Archbishop) Eulogius of Kholm was elected President, and a committee was formed.

At the first meeting of the committee it was deter-

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mined that a Priest of the English Church should be asked to give a course of lectures on the Church of England in S. Petersburg; and in due time the President of the Society, the Bishop of Kholm, caused to be sent to me an invitation to come to S. Petersburg and there give a course of four lectures on the subject selected, the first lecture to be given on the evening of Ascension Day, and the three other lectures respectively on the Monday, Wednesday, and Friday of the following week. With the consent of my Superior General I gratefully accepted the invitation, and in due time, after receiving the blessing of my Bishop, I left England along with Mr. Fynes-Clinton on Monday, the 29th of April (N.S.), and travelling *via* Berlin and Warsaw reached Moscow on Thursday, the 2nd of May (N.S.), which day according to the Old Style used in Russia is reckoned as the 19th of April.

We remained at Moscow eleven days, and spent a very enjoyable time in that most interesting city. We were graciously received in audience by Her Imperial Highness the Grand Duchess Elizabeth, and at her invitation were shown over every part of the Convent of nursing and teaching Sisters, of which she is both Foundress and first Mother Superior. We were able to have interviews and in some cases long conversations with three of the Suffragan Bishops of the diocese of Moscow, and with the Archimandrite of the Tchudoff Monastery, and with other distinguished clergymen and laymen belonging to the Orthodox Russian Church. Unfortunately we were unable to see the Metropolitan of Moscow, as he was absent from his Cathedral city at the time of our visit.

On the evening of May 13 (N.S.) we left Moscow and arrived the next morning at S. Petersburg. After breakfasting at the house of Monsieur Nicolai de Lodygensky, we visited first the Bishop of Kholm, the President of the new Russian Society, and then his Excellency, Monsieur V. Sabler, the Chief Procurator of the Holy Synod, who, besides many other gracious acts of kindness, invited me to give my lectures in his own official residence.

These lectures were given on the days which had been fixed for them, and the number of those who attended them was exceedingly encouraging. That number varied from about 200 to about 300. The larger part of those who attended were Russians, but there was also a fair number of members of the English colony in S. Petersburg. The lectures were delivered in English, but they were interpreted sentence by sentence into Russian by Monsieur de Lodygensky, one of the Vice-Presidents of the Russian Society which through its President had invited me to deliver the lectures.

I need say nothing more here about these lectures, because they are printed in this book as they were delivered, with the exception that, to keep the length of the lectures within due limits, some few passages, which stood in the manuscript and find a place in this book, were omitted in the delivery.

It may however be well to remind English readers that I was not addressing an audience of specialists in English Church History, but a mixed audience consisting mainly of Russian lay people, though with a fair sprinkling of Russian ecclesiastics, and I had therefore to assume that most of my audience had very elementary