

ANTHROPOLOGICAL RESEARCHES.

The Antiquary's Services—The Origin of the Irish People—Effects of a Language.

Antiquarians, like other writers, are dull or amusing in proportion as they are talented or stupid; and antiquarian inquiry, like the game of chess, is intolerable only to the uninitiated. To those acquainted with its rules and laws, nothing can possibly be more engaging. In fact, the desire for antiquarian knowledge is universal; everyone is anxious to trace curtains to their origin—to know from whom they proceed to their present position.

Of shapes that haunt thought's wilderness. He gives immortality to those whom a nation's gratitude and admiration moulder and bids the world's eye gaze on his page.

Their names are on the lips of all who read; and the world's eye gazes on his page. He gives immortality to those whom a nation's gratitude and admiration moulder and bids the world's eye gaze on his page.

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Celt is small and slender; his eyes are as black as jet; his skin yellow, dry; his lips thin, his face sharp, with high cheekbones; the expression is wild and keen—cannot be described by his straight shining locks or coal-black hair.

Moutreal, April, 1892.

CORRESPONDENCE.

[THE TRUE WITNESS will not be responsible for the opinions of any correspondents. No communications will be published unless the name and address of the writer accompany the manuscript—not necessarily for publication, but for the purpose of identification. Please write on one side of the paper only.]

The Early English Church.

To the Editor of THE TRUE WITNESS: Sir—An article published in the Gazette on the 1st of April, under the signature of "Catholic," in which the writer tries to establish that the early English Church was not under Roman jurisdiction.

By inference he denies the Papal supremacy. He denies the Papal jurisdiction over the English Church. He asserts that the Fathers of the above councils disavowed the Pope's supreme authority.

As regards the one of right, or the Papal supremacy, let it suffice to refer our readers to the words of Jesus Christ to St. Peter: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

The early English Church was not under the Pope's jurisdiction, says Mr. C., but history denies his assertion. He asserts that the attendance of the British bishops Eborac, Revestitus and Adolphus at the Council of Arles A.D. 451 was, on their part, a complimentary act.

Mr. C. will not deny that Pope Eleutherius sent, in compliance with King Leodegast's request, the Gospel to the Britons in the latter part of the second century, about A.D. 180. Now let me ask Mr. C. if those missionaries and the converts whom they brought into the fold were Jesus Christ, were not under the Pope's jurisdiction?

These events bring us down to the end of the sixth century, when St. Augustine arrived in England. He was at the same time Papal legate for the whole island.

Why did the British bishops refuse obedience to St. Augustine, the Pope's legate, as if by that act, he would have us conclude that the Pope's authority was not to be obeyed?

To come back to the question, will Mr. C. deny that the British bishops refused obedience to St. Augustine, the Pope's legate, as if by that act, he would have us conclude that the Pope's authority was not to be obeyed?

Now, where is the logical connection and correspondence, namely, the defect of one church and the defect of another church, both being branches of the One Only Church? If the African Church, which was not under Roman jurisdiction, was not under Roman jurisdiction, and sets at naught the divine mandate of Jesus Christ, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

of the Roman Church. Hence the "instance" which our learned writer adduces to establish his alleged fact, proves nothing for him, but shall make it prove something for us later on.

Again, if by the word "church" Mr. C. meant the Church of Christ or Universal Church, his alleged fact, proves nothing for him, but shall make it prove something for us later on.

Verily, the dissection of Mr. C.'s sweeping assertion—"The Church, as I said before, was not under Roman jurisdiction, and one instance will be sufficient to establish the fact,"—is a most interesting work.

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to despise his enemies since he is in communion with Rome where he is able to defend his cause. Finally, Mr. "Catholic" asserts that the Council of Chalcedon revealed the Eastern canon, as evinced in the 9th canon, in which there is a system of procedure drawn up for appeals, and from which he infers that the Roman Pontiff is excluded, but in this question as in all the others his inference is illogical.

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