THE CHURCH OF ENGLAND.

SHE IS NOT THE REPRESENTATIVE OF THE BARLY ENGLISH CHURCH, NOR THE RIGHTFUL HEIR TO HER GOODS.

London Universe. London Universe.

The Right Rev. Dr. Bagshawe, Lord bishop of Nottingham, in a letter read broughout his diocess on Sunday, says: t appears to us that it will be useful if we of our pastoral letters, in order to treat of a subject which has lately come promin-ently before the public mind, viz, the claim which the Church of England now so persistently puts forward to be the true representative of the Catholic Church in England before the Reformation, and in England before the money. You, dear children in Christ, who are members of the household of the faith, need not be own the falsehood and absurdity of this claim; but we are debtors not to you only, but to all those also who, though outside the fold of Christ, are neverthepastoral care by the Vicar of God upon earth. For their sakes we propose to day to give a short historical sketch of the Courch in Eugland in Catholic times, and to show in one principal point how violently it contrasts with the present "Church of England by law established." We shall show that the two Churches are We shall show that the two Churches are governed by, and profess to drive spiritual jurisdiction from, two erfirely different supreme authorities, and are therefore two Churches, entirely distinct from one another. The historical sketch will unfortunately leave us but little space today to develop this argument, or to bring forward innumerable other arguments proving the same conclusion. We may perhaps return to them on another occasion. Meanwhile the facts which we shall not before you now will, we have occasion. Meanwhile the facts which we shall put before you now will, we hope, furnish you with materials from which to refute the multitude of SHAMEFUL MISREPRESENTATIONS YOU ARE

SHAMEFUL MISREPRESENTATIONS YOU ARE CONTINUALLY HEARING.

His Lordship speaks first of the British Church, then of the Church in England in Anglo-Saxon times, then of the same Church under the Norman kings and their successors, and lastly of the Church of England by law established under Etizabeth. The Church in England during the three first periods was a Church governed.

render obedience to the Vicar of Blessed Peter: and in what rightly appertains to the dignity of my earthly lord, I will, according to my ability, give counsel and help." Finally the Pope's Legate brought

fused, and Henry finally gave way and renounced the claim. In 1138 the Papal fusid, and Henry finally gave way and renounced the claim. In 1138 the Papal Legate Alberic presided at a Council, taking precedence of Turstin, Archbishop of York, and consecrated Theobald of Canterbury, who afterwards went to Rome to receive the pallium from the hands of Pope Innocent II. Henry II, as is well known, advanced claims which were subversive of the liberty of the Church, and which were resisted by St. Thomas of Canterbury. When the Earl of Leicester was about to give judgment against St. Canterbury. When the Earl of Leicester was about to give judgment against St. Thomas, the archbishop replied,
"I PROTEST BOTH AGAINST YOUR SENTENCE

AND THE KING'S: I APPEAL TO A HIGHER COURT—TO THE COURT

and now, under the protection of the Catholic Church and of the Apostolic See, I depart." This was in 1164. After the I depart. This was in 1104. After the saint's martyrdom in 1171, Henry II. went to France, and in presence of the Pope's Legates, of the bishops, barons, and people, swore to abolish whatever customs he had swore to abolish whatever customs he had introduced against the liberties of the Church, and that there should be a free right of appealing to Rome. In 1179 the General Council of the Lateran Palace at Rome was attended by the bishops of Durham, Norwich, Hereford, and Bath. In 1190 Pope Celestine obliged Archbishop Baldwin, in spite of the king's support, to pull down a new church he was building at Hackinton, near Canterbury, and in pull down a new church he was building at Hackinton, near Canterbury, and in 1190 his successor Hubert was compelled by the same Pope to pull down a new college at Lambeth. The same Baldwin in a congratulatory letter to Urban III. tells the Pontiff that "what the ray is to the sun, what the stream to the fountain, what the brench to the root, THAT THE ENGLISH CHURCH IS IN RELATION TO THE CHURCH OF ROME." TION TO THE CHURCH OF ROME."

TION TO THE CHURCH OF ROME."

In 1207 Pope Innocent III. set aside by nominees of the chapter of Canterbury and King John, and himself consecrated Stephen Langton for Canterbury, and gave him the pallium. John refused to receive him, but after a conflict of seven years duration he was obliged to fall at Langton's feet, and receive absolution from him. He then, "with the advice of his barons in council," swore allegiance and tribute to the Pope, promised to observe the liberties of the Church, and granted a charter of free election to all the bishoprics and monasteries. In 1229 and the control of th

MENT,
obtained the restitution of the lands, and
the declaration that "neither the king nor
the lords of the fief, nor any other person,
hath title or right to retain the said Isnds,
inasmuch as they had been given for the
defence of the Holy Land, as well as of
the universal Church." Parliament
declared also that it thus decided in obedience to the Holy See, and for the health
of their own souls and consciences. In declared also that it thus decided in obedihelp." Finally the Pope's Legate brought
the pallium, but would not give it through
the kings's hands. Again, in 1007, the
sant asked leave to visit Rome, that he
might appeal to the Pope against acts of
oppression permitted by the king. When
leave was refused him, St. Anselm thus
addressed the king in the midst of his
court. "You wish me to swear never, on
any account, to appeal in England to
Blessed Peter or his Vicar; this, I say,
ought not to be the command of you who
are a Christian; for to swear this is
objure Blessed Peter, He who abjures
Blessed Peter, He who abjures
Blessed Peter, undoubtedly abjures Christ,
who made him prince over His Church,
when, therefore, For Your Sare,
when, the flock, and also writes thus: "We like
wise deaire your holiness to recollect how
obedient our royal family, the clergy and
laity of our kingdom have hitherto been
to your see; for which behaviour we may

the judgment of your court, the sin which

Among the herestes of Wycliffs was one that ownership was founded on grace, and therefore that no bad man, who was out of God's grace, had any right to his property; a comfortable doctrine indeed for any one who wished to rob his neighbours. The fruit of this doctrine was speedily made apparent in Wat Tyler's insurrection, which was led by itineraut Wycliffian preachers, and among them Jack Straw, who confessed that their object was to destroy all the privileged classes, and even the young King Richard himself. Wat Tyler scized upon the Tower, and among other persons of distinction, BUTCHERED SUDBURY, THE ARCHBISHOP OF CANTERBURY, ON TOWER HILL.

CANTERBURY, ON TOWER HILL. CANTERBURY, ON TOWER HILL.

Wycliffe was condemned in a great
assembly at the University of Oxford,
recanted his errors in 1383 before the new

nomines of the monks having been rejected. These appointments were made in spite of the new statutes of premunire, lately passed by King Edward and his Parliament, statutes inflicting heavy pensal tites on those who accepted appointments in made by the Pope over the heads of the ordinary electors. They were passed on pretence of PREVENTING FOREIGNERS AND UNSUITABLE PERSONS BEING SENT FROM ROME TO ENGLISH SEES and benefices; they were in reality intended to increase the unjust influence of electors, and in consequence of them the freedom of election became by degrees a mere empty name, the king's nominee being generally forced upon the electors. Although these statutes were a most unjust and wicked usurpation of the Church's tights, until then acknowledged, and the archbishops were, one and all of increase the unjust influence of the church's tights, until then acknowledged, and continued to increase the unjust influence of the crown over the various bodies of electors, and in consequence of them the freedom of election became by degrees a mere empty name, the king's nominee being generally forced upon the electors. Although these statutes were a most unjust and wicked usurpation of the Church's although they, with the monstrous errors of Wycliffe, which arose at the same time, were the real beginning of the so-called Reformation; yet it is to be noted that the only question was by whom the candidate was to be nominated, and that it the only question was by whom the candidate was to be nominated, and that it the election had been confirmed, and institution had been granted, by the Soverign Pontiff, the successor of St. Peter. Among the heresles of Wycliffe was one the food's grace, had any right to his proand the new mode of worship ordered at the Reformation. Therefore the Church by law established neither had nor has any identity either in government, faith, or worship with the early English Church, but is

A NEW CHURCH, SET UP AND AUTHORIZED BY QUEEN ELIZABETH
and her Parliament in the first year of
her reign. Let us hear first in what
terms the revolt sgainst the spiritual
supremacy of the Popes was proclaimed
by them, and the doctrine of the royal by them, and the doctrine of the royal supremacy in spiritual things published in its place, and let us hear secondly by what means the people of England and their new State Church were compelled to join in that revolt and to accept the recanted his errors in 1333 before the new archbishop, was struck with paralysis and retired to Lutterworth, where after two years, he had a second stroke, and died. The Lollards, Wycliffe's followers, became so riotous and troublesome, that in 1381 the king and Parliament exhorted the bishops to punish the delinquents with all the rigour of Canon Law. In 1400 Henry IV. and his Parliament took the matter into their own hands. They declared that the Lollards misled the people by falsehoods and excited them to insurrection; and that they "committed enormities too fearful to be mentioned." They there

KING, I SHALL HAVE ABJURED
CHRIST,
I confess I will, without delay, smend, by the judgment of your court, the sin which I committed in asking leave." He then rose up, gave the king his blessing, and claimed to give investiture to the same St. Anselm and ring. St. Amelm and the Pope re
The flock, and also writes thus: "We like wise desire your holiness to recollect how obedient our royal family, the clergy and latity of our kingdom have hitherto been to your see; for which behaviour we may reasonably expect a return of partial claimed to give investiture to the same St. Anselm and the Pope re
The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For Catholic Church. The obedient bishops of the Establishment still strenuously and used in 1521 received from Pope Leo X.

The TITLE of DEFENDER of THE FAITH, for having written a book in defence or the Pope's supremacy, "Which," he says of the Establishment still strenuously adjure the Pope and all belonging to him and still humbly swear on their your protection, who are Christ's Vicar on earth, it may pass the public censure," whether used for bathing the your protection, who are Christ's Vicar on earth, it may pass the public censure," he committed in asking leave." Afterwards Archbishop isin, the support of the Establishment still strenuously and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Good THE YEAR ROUND.—National Pills are a good blood purifier, liver regulator and mild purgative for all seaspecific vice desire your holiness to recollect how defined our royal family, the clergy and in 1521 received from Pope Leo X.

The Cheapest medicine in use is Dr. The may be still in right belong, to the Holy Roman of the besting, and diseases of the lungs and throat, whether used for bathing the chest or the stablishment still strenuously and throat, whether used for bathing the chest or the same still in right belong, to the Hol

from her mejesty only. The plundered revenues they are allowed to enjoy are hardly worth so deep a degradation, but they nevertheless gladly accept their golden chains. If these should sometimes chafe them they have no right to compiain. And the queen's most excellent mejesty still assumes to make and unmake dioceces to appoint and reprove unmake dioceses, to appoint and remove bishops, and to confer and take away spiritual jurisdiction with all the pleni-tude of divine authority which Queen Elizabeth's Parliament could give her. We have not time now to set forth the ruinous and sanguinary penalties which awaited any attempt to cling to the old faith and worship of England, or to refuse compliance with the new prayer-book and articles of religion. The penal laws, so crushing for two centuries, and not yet wholly repealed, are fresh in our memories. We must be content for the present with having endeavored to show how violently the Church of England of to day contrasts with the early English We have not time now to set forth the how violently the Church of England of to day contrasts with the early English Church which she supplanted, in all things relating to her government, and to the pretended spiritual jurisdiction by which she is ruled. She is not the rightful heir to the goods which belonged to that early English Church in commenciations with Post Church in commenciation. munion with Rome. She is simply the receiver of that Church's goods, violently stolen by the crown. As we have written this pastoral chiefly for the good of the non-Catholics of our diocese, we shall be very glad if you will endeavor to cir-

CAN A PROTESTANT BE SAVED?

When a person asks us such a question we always answer, "No;" as the word Protestant in church history means to protest against the Catholic Church, and as Christ said to His Apostles, "Who hears you hears me, and who despises you despises me," and as the Catholic Church is the only church which can claim to be the Church of Christ, because she alone dates her existence to the apostolic times and to Christ, her founder, so we claim that whosoever is founder, so we claim that whosoever is in opposition to her and deny her tenets cannot be saved. But are all the Protestants going to hell? The Catholic Church teaches that those Protestants who are properly baptized, and are in an inyincible ignorance, and are free from mortal sin, and it they com mitted any are really sorry for their evil doings, can be saved, but not because they are Protestant, but because they belong to the soul of the church. We have met often to the best of our judg.

the loss of faith or morals is too dear a price to pay for any education. The parish grumbler is not bad at heart, but he is an illegical Catholic.—San Francisco Monitor.

Don't DESPAIR OF RELIEF, if troubled with Chronic Dyspepsia or Constipation. These ailments, as well as Biliousness, Cidney infirmities, and feminine trouble are eradicated by Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, an alterative of long tried and clearly proven efficacy. It is a fine blood depurproven efficacy. ent as well as corrective, and contains no ingredients which are not of the highest standard of purity. Sold by Harkness & Co., Druggists, Dundas St.

CONVERSION AT MIDNIGHT MASS.

Parisian, educated in himself be carried away by the torrents of bad example. He absolutely gave up the practices of religion, and logical-minded, soon renounced the glorious faith of his father, a hero who fell under

faith of his father, a hero who lead the standard of the Sacred Heart.

The mother, sorely afflicted by the death of the head of the family, was sufdeath of the disease that was bringing here. fering with a disease that was bringing her to the grave; and she was all the more inconsolable and sick as she felt herself powerless to restrain her son's excess of

The daughter, who understood the full extent of the poor mother's grief, and saw her unfortunate brother hastening on to damnation, approached the sick woman's bedside on Christmas eve.

"Mamma," she said, "If I could go at midnight to mass at Our Lady of Victories, something tells me that the Infant of the crib would there grant me the conversion of my brother."

version of my brother."
"My poor child! who will go with you!
I shall never go again with you to mid-

night mass."
"Well, my brother?"
"Your brother! do you think so? He who has such a great horror for the church that at funerals he won't go in but waits

that at funerals he won't go in but waits at the door, have you any hope that he will go with you?"

"I shall try to induce him."

"I don't ask anything better, but I am afraid that your elequence, like your caresess, will be unavailing."

The medical student was in high dud-

The medical student was in high dud-geon when he heard the proposition which he called ridiculous. So much wrath, however, generally denotes a remnant of faith, the prisoner of pitiless free thought. The young girl insisted; and, overcome by her persistence, towards midnight, an hour when a man of the world does not like to say that he prefers to go to bed, the student escorted his sister on the way

to mass, and sat near her so as to escort her on her return.

The very beautiful ceremony of Our Lady of Victories seemed to interest him; he looked with a sort of avidity at this

You Can't Drink Beer With Impunity.

A writer in the Scientific American has this to say of beer-drinking:- The use this to say of beer-drinking.— The use of beer is found to produce a species of degeneration of all the organs, profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both liver and kidneys are continually present. Intellectually, a stupor, amounting almost to paralysis, arrests the reason, changing all th faculties into a mere animalism, sensual, selfish, sluggish; varied only by paroxysms of anger, that are senseless brutal. In appearance the beer drinker may be the picture of health; but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, fatally.

Horsford's Acid Phosphate BEWARE OF IMITATIONS.

Imitations, and counterfeits have again appeared. Be sure that the word "Hors-rond's" is on the wrapper. None are genuine without it.

A GLIMPSE UP THE AGES.

ARCHBISHOP O'BRIEN, OF HALIFAX, MOR-ALIZES ON HISTORICAL CHRISTMAS hearing the

break on the

have promis smiles and is but the leads to it." fills the he

Christmas (

before that confronted a

the pillage people on C "Our Savi

to-day. Le room for sa * * There

joy for all. rejoice beca

the sinner r

because the Some year ople, the gr Chrysostom

and showed festival sho by the Wes

ments commade by A Rome. In earlier than mas brough

tants of
Augustine,
hearers thu
"Let us
is a sacred
visible sun

of the invis

the light b

ting symbo

This is a

century, C

citizens of Bishop, th

thou seest

mysteries, reached its

it stopped sin brough union of

reduced, a

and beauti ever have

but there to spiritu be otherwi the first C was to cas and the ed was to res

earth peac Christmas with indi

You remin

material t

who wate thoughtle the exam the crib a to open ou

tell us of ignoble bi

and hums

It wou Bishop F "Church

pering a hoped it Bishop laudable

vestige of

and delu

with deb

Chivalry has long been dead; enthusiasm is fast dying, and mirth is only a sickly shadow of its former unaffected joyousness. Men may be wiser than in by-gone days, but they are less happy. They are severely practical and solemnly grave. Yet, it is not the gravity which is born of a reverent thoughtfulness of is born of a reverent thoughtfulness of God's abiding presence; it is rather the outcome of a refined selfishness which stands aloof, lest it should be rudely jostled by the surging crowd. The hearty games of past generations are unplayed; the beautiful simplicity of patriarchial manners are derided; and even the charms of nature are deliberately sacrificed to some trivial gain. We do not hold a brief against our own day; we are not going to panegyrize the past; we not going to panegyrize the past; we simply note a fact which is evident to all who reflect. We are, it must be admitted, dreadfully human. Realism has killed UTILITY HAS DESTROYED THE ROMANCE

OF MOSSY DELLS and purling streams; a mechanical sys-tem of culture has filled the world with tem of culture has fitted the world with intellectual automatons who can grind off verses, or treatrises, on any given subject, with lugubrious sameness. No wonder we are grave. And worst of all, a plodding criticism in literature, which may be beneficial in some departments, is destroying one by one, the myths and legends which made our boyhood happy.
The Knights of the Round Table—the Lilliputians who annoyed the veracious Sinbad—Robinson Crusoe's Man, Friday aye, even poor Jack of the Bean Stalk, all, all are called in doubt, or denied. We suppose that children of the future will be be the control of the future will be be the control of the future. will play with electric batteries instead of tops, and will fly baloons instead of kites; mythical tales will be banished still further from juvenile libraries and dissertations on genetic protoplasm, or the homogeny of occult casations, will take their place. We are rather glad that we are a child of the past, and cut our teeth on rubber rings, not on balls of condensed electrirings, not on balls of condensed electri-city, as will the unfortunate babe of the future. Yes; science has given us much, although it has produced its full quota of idiots; but it has destroyed many of our harmless illusions, and taken the poetic element out of many graceful leg-ends. But WITH ALL THE COLD MATERIALISM OF

WITH ALL THE COLD MATERIALS OF OUR MODERN WORLD, with all its skeptical scholarship, there is one annual season of joy which it has not been able to kill. Christmas is still not been able to kill. Christmas is still a word of power; it is still a name of hope; it is still a symbol of peace and good will. The story of which Christmas is an epitome is the most wonderful of all; love is its keynote, but it is the eternal love of a God. All the great and heroic dods nawysted in largest and heroic deeds narrated in legend and story are here eclipsed. Love stoops to conquer for the Eternal Word leaves the bosom of the Father, and through trials and the bitterness of death, sets free a captive world, and opens up an ever-lasting kingdom to his followers. At-tempts, indeed, have been made to tempts, indeed, have been made to prove that we rejoice without reason at Christmas, but the glorious festival is too firmly imbedded in the love and affec-tions of innumerable generations to be disturbed. Material as our age undoubtedly is, this one pure joy must remain, as the prized heirloom of eighteen cen-turies. Back in the middle ages, civil laws in many places exempted debtors from arrest during Christmas week, call-

ing it the "Week of Remission." It was in a high property of the season of a papears of a papear of a papears of a papears of a papears of a papears of a papear of a papears of a papears of a papears of a papears of a papear of a papears o dispensed with. Farther back still, in the ninth century, Nicholas I., in a reply to a consultation from the Bulgarians, grants a similar dispensation. Christmas social integrals of the cit seal of particular dispensation. Europe was just then recovering from the confusion consequent on the fall of the Roman Empire, and the incursion of Northern harbories. of the year 800 witnessed a great event Northern barbarians. A brave Christian warrior had overthrown his enemies, and consolidated his kingdom. The old pagan empire of Rome had fallen, never to rise; but a new Roman empire was to take its place. Charlemagne was to be its first emperor. On Christmas day the old Basilica of St. Peter, in Rome,—the one which now forms the crypt of the present magnificent structure—was aglow with lights, and redolent of sweet flowers and burning frankincense. The solemn chant of holy prayers and psalms Scarlet V floated peacefully upward, dying away in the fretted vault, and carved pillar caps.

The din of war had ceased; Christmas the mind the ain of war had ceased; Caristmas had come, and "Peace on earth to men of good will" had been proclaimed. The pagan empire of Rome had been born of war; the new Roman empire was to be created in peace. In that old Basilica, 800 Leo III., after solemn Mass, crowned Carlemann its first Emparer. The day 800, Leo III., after solemn Mass, crowned Charlemagne its first Emperor. The day was chosen because it was the birthday of the King of Kings, and Lord of Lords. We at Work, which have the birthday of the King of Kings, and Lord of Lords. ON A CHRISTMAS DAY, THREE CENTURIES unkinde

BEFORE CHARLEMAGNE, another historical event happened. It was Christmas Eve, in the old town of Rheims, France. Remigus, or Remy, the faithful bishop who labored much with sco for France, was preparing to celebrate with all pomp the day of joy, at its hour, midnight. All are on the road to the house of God. Through the silence of the night which is broken only by the tolling from the belfry, they wend their, way thinking of the crib at Bethlehem tolling from the belfry, they wend their, way thinking of the crib at Bethlehem and its infant God. The thunders of would a and its linear God. The fluinders of Sinai are no longer heard, its lightnings no longer terrify, for the mysterious approach of a God is now symbolized by a rude crib, not by fierce storm clouds. The glinting stars sparkle in the heavens, but the star of Bethlehem shines on their souls. Like the Magi of old they on their souls. Like the Magi of old they are going to adore the new-born Saviour. Slowly the venerable Remy walks with his spiritual children to the church, which is lit up with innumerable waxen lights. Humbly by his side comes the once fierce Clovis, who, on to -night is to be regenerated by the waters of baptism, and thus will become

and thus will become

THE FIRST CHRISTIAN KING OF FRANCE.
As they near the church, Clovis the rude
Sicamber, seeing the glory of lights, and
not req