

A GLIMPSE UP THE AGES.

THE CHURCH OF ENGLAND.

HE IS NOT THE REPRESENTATIVE OF THE EARLY ENGLISH CHURCH, NOR THE MIGHTY HERO TO HIS GODS.

The Right Rev. Dr. Bagshaw, Lord Bishop of Nottingham, in a letter read throughout his diocese on Sunday, says: It appears to us that it will be useful if we depart somewhat from the ordinary course of our pastoral letters, in order to treat of a subject which has lately come prominently 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 the rightful heir to her property. You, dear children in Christ, who are members of the household of the faith, need not be shown the falsehood and absurdity of this claim; but we are desirous to let you only, but to all those also who, though outside the fold of Christ, are nevertheless part of the flock entrusted to our pastoral care by the Vicar of God upon earth. For their sakes we propose to day to give a short historical sketch of the Church in England 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 governed by, and profess to derive spiritual jurisdiction from, two entirely different supreme authorities, and are therefore two Churches, entirely distinct from one another. The historical sketch will unfortunately leave us but little space to-day 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 put before you now will, we hope, furnish you with materials from which to refute the multitude of SPEAKING 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 finally of the Church of England by law established under Elizabeth. The Church in England during the three first periods was a Church governed by the supreme authority of the Popes of Rome; the Church Establishment now is governed by, and entirely submits to the spiritual supremacy of the English king and queen of England. Now since Jesus Christ has certainly not given spiritual supremacy over the people of England both to the Popes and to the English king, the followers and supporters of the rival claimants of the supremacy cannot be the same Church, or hold the same faith on the subject of the Catholic Church. From a consideration of the early history of the Church in this country and from ample quotations from writers of prominence his lordship says: We think it is clearly manifest, even from the above slight sketch of the British and Anglo-Saxon Churches that both kings and bishops acknowledged the supremacy, and obeyed the spiritual government, of the Popes of Rome, and that the spiritual authority and jurisdiction of the archbishops and bishops was actually derived from the Popes, and from the Popes alone. We now go on to see whether the same was the case under the Norman sovereigns and their successors. Henceforward we shall find the kings continuously striving to get influence over the bishops, to get their nomination into their own hands, and to seize under every pretext upon the goods of the Church. But whatever their attempted encroachments on the liberties and possessions of the Church, never does there appear the faintest sign of any notion that they could themselves give spiritual jurisdiction to their bishops. Whosoever nominated the bishop, or whatever resistance was made to the Pope's nomination, it was recognized on all hands that no one could exercise episcopal jurisdiction unless the Pope gave title to him by consenting to and confirming his nomination, and unless, in the case of the archbishop, he testified that he also gave metropolitan authority by delivering the sacred pallium to the new archbishop. In 1071, in the time of William the Conqueror, Lanfranc accepted the archbishopric in accordance with the Pope's legate, Pope Gregory VII, Hubert, the Papal Legate. He wished to be excused from going to Rome in person to solicit the pallium, but was obliged to do so. His letter to the Pope was addressed: "To Gregory, the Reverend Supreme Pastor of the Holy Universal Church, - The sinners and unworthy Bishop Lanfranc, serviles with due submission." In 1094 when William the Conqueror was refused leave to ST. ANSELM TO GO TO ROME for the pallium, the saint thus spoke to the assembled bishops: "Know all of you that in the things that are God's, I will 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 the king's hands. Again, in 1097, the saint 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 matter 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 to oblige Blessed Peter, who is his Vicar in Christ, to do what he pleases, and whose will, who made him prince over His Church. WHEN, THEREFORE, FOR YOUR SAKE, O KING, I SHALL HAVE ASSURED MYSELF."

And, Henry finally gave way and announced the claim. In 1138 the Papal Legate Alberic presided at a Council, taking precedence of Turpin, Archbishop of York, and consecrated Theobald of Canterbury, who afterwards went to Rome to receive the pallium from the hands of the Pope Innocent III. 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. Thomas, the archbishop replied: "I PROTEST AGAINST YOUR SENTENCE AND THE KING'S APPEAL TO A HIGHER COURT—TO THE COURT OF ROME; and now, under the protection of the Catholic Church and of the Apostolic See, I depart." This was in 1140. After the saint's martyrdom in 1171, Henry II went to France, and in presence of the Pope's Legate, of the bishops, barons, and people, swore to abolish whatever customs he had introduced against the liberties of the Church, and that he should be free from the 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 Hackington, near Canterbury, and in 1199 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 branch to the root, THAT THE ENGLISH CHURCH IS IN RELATION TO THE CHURCH OF ROME."

In 1207 Pope Innocent III. set aside the rights of the king, and named Stephen Langton for Archbishop, 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 bishops and monasteries. In 1239 King Henry III. and the bishop sent Pope Gregory, entreating him to annul an election made by the monks of Canterbury. The Pope returned a letter in which he claims a plenitude of ecclesiastical power received from God, and calls the seat of Canterbury a most noble member of the Apostolic See and the mother of all Churches. He then annuls the election, and by his own authority appoints a new archbishop. The same Pope, not long after in 1234, rejected three candidates offered for the see of Canterbury, and desired the monks to elect St. Edmund for archbishop. About the same period Bishop Grossete, of Lincoln, is supposed by some to have been anti-Papal, because he in one of two instances opposed the measures of the Pope, and found fault with the manner of the Pope of the Court of Rome. His doctrine, however, in favor of Papal authority is most clear. When King Henry III. rebuked him for levying a tax upon his bishopric, which the Pope had ordered, Grossete replied that he had the approval of the Pope, and that he had the approval of the Pope Nuncio, and of the Holy Father and command of the Most High Pontiff, to rebel against whom would be like the sin of witchcraft, and like the crime of idolatry to refuse to obey." In 1253 King Henry III. refused to receive the archbishop of Chester to the bishopric, St. Edmund UNDER THREAT OF EXCOMMUNICATION by Pope Innocent IV. In 1272 the Pope appointed Robert Kilwardby to the Archbishop of Canterbury in place of the one elected by the monks, and again, in 1279, he appointed John of Peckham, papal vicar of Rome, in place of Barnum, whom the monks had nominated at King Edward's earnest request. In 1297 when King Edward I. oppressed both clergy and laymen with unjust exactions, Archbishop Robert Winchelsey gave the king an open-nounced excommunication against the vices of the Church's rights and against those who levied, and those who paid unjust taxes on the Church's property which was obliged in 1299 "pledged to the determined resistance of the clergy, laymen alike, and added to Magna Charta a great law that no tax should be imposed "without the common will and assent of the archbishops, bishops, and other prelates, burgesses, and other freemen." Also he declared that clergy as well as laymen should have the free enjoyment of their ancient rights and liberties. When the General Council of Vienna in 1311 had suppressed the Knights of St. John, and commanded that their property should be given to the king, who was to be his successor, the king, King Edward II, and the nobles, but Walter Reynolds, the Archbishop, showing the Pope's LETTERS TO THE KING AND PARLIAMENT.

obtained the restitution of the lands, and the declaration that "neither the king nor the lords of the fee, nor any other person, hath title or right to retain the said lands, inasmuch as they had been given for the defence of the Holy Land, as well as of the universal Church. This declaration declared also that it thus decided in obedience to the Holy See, and for the health of their own souls and consciences. In the reign of King Edward III. Orleton was appointed by the Pope to the see of Worcester, which the king, in a letter of objection of some Papal appointments, Edward III. wrote to Pope Clement IV., addressing it to "Our Most Holy Father, the Vicar of Providence, the Bishop of the Holy Roman and Catholic Church, with all imaginable respect and greeting." In the letter he begs his Holiness to consent that it is his duty to feel, not to share, the flock, and also writes that: "We likewise desire your holiness to recollect how obedient our royal family, the clergy and lay of our kingdom have hitherto been to your see; for which behaviour we may expect, without a return of partial affection," whilst the Archbishop, John of Latham, Whittelsey, and St. Albans were successively nominated and appointed by the Pope's authority. The last was appointed in 1375 by Gregory XI, the

nominee of the monks having been rejected. These appointments were made in spite of the new statute of prebend, lately passed by King Edward and his Parliament, statutes inflicting heavy penalties on those who accepted appointments 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 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 laws were a most unjust and wicked usurpation of the Church's rights, until then acknowledged, and 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 any one who wished to rob his neighbors, and put the innocent to be nominated, and that it was never supposed that the nominee could have any spiritual jurisdiction, or authority as archbishop or bishop, until the election had been confirmed, and installed into the see by the king, or the young King Richard himself. Wycliffe seized upon the Tower, and among other persons of distinction, BUTCHERED SUBDUITY, THE ARCHBISHOP OF CANTEBRURY, ON TOWER HILL.

Wycliffe was condemned in a great assembly at the University of Oxford, recanted his errors in 1383 before the 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 tricks, and 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 tricks, and that in 1381 the king and Parliament exhorted the bishops to punish the delinquents with all the rigour of Canon Law.

of the Lollard insurrection. UNDER THE PRETEXT OF CHRISTIAN FAITH, the king and his relatives, as well as the bishops, to secularize the religious orders, to seize the property of the Church, to abolish the spiritual and temporal estates and all the laws, and to appoint Sir John Oldcastle president of the Council, and to deprive the States of Prebend in the meanwhile. Such much observed. The Pope continued, not only to confirm, but to nominate the archbishops. Thus, after Archbishop Sudbury, the Pope appointed Courtney in 1350, and Richard in 1363, and Arnold in 1398. After him Archbishop Chicheley was appointed in 1413 by John XXIII., and Martin V. soon afterwards appointed no fewer than thirteen English bishops to various sees. In 1390 the archbishops and bishops protested against the Statutes of Premunire in 1399 the two universities complained to Convocation of the evil effects of those statutes, and in 1416 the House of Commons petitioned the throne for their repeal. Henry V. promised Pope Martin V. in 1421 that when he returned to France he would submit to the question of the report to his Parliament. The subsequent troubles and civil war prevented their repeal under Henry VI., and perhaps also the Pope's having constantly rejected Henry's petition for the consecration as bishop of a young man, the king, who in 1433 Archbishop Stafford was translated from Bath to Canterbury by the absolute authority of Eugenius IV. In 1452 Cardinal Kemp, Archbishop of York, was made Archbishop of Canterbury in 1453 Archbishop Bourchier was elected by the monks, and approved by the Pope. He was made Cardinal in 1454. In 1581, at the request of the Scottish bishops, POPE SIXTUS IV. ERECTED THE SEES OF ST. ANDREW AND OF GLASSGOW into archbishoprics, and made the other bishops their suffragans. In 1585 the monks elected Morton to be Archbishop of Canterbury, and Innocent VIII. instituted him. He was made Cardinal in 1492 by Alexander VI. In his time the Pope granted two marriage dispensations to King Henry VII., and exempted his chapel at Westminster from his jurisdiction of the Ordinary. Thomas Dean succeeded Morton, and soon after, in 1502, was succeeded by Thomas Warham, Both Dean and Warham took the oath to King Henry VII., and exempted his chapel at Westminster from his jurisdiction of the Ordinary. Thomas Dean succeeded Morton, and soon after, in 1502, was succeeded by Thomas Warham, Both Dean and Warham took the oath to King Henry VII., and exempted his chapel at Westminster from his jurisdiction of the Ordinary.

obtained from Pope Clement VII. the bulls for Cranmer's consecration. Cranmer received institution and the pallium from Rome and took the oath of obedience to the Pope, having previously made a disgraceful secret protest. Thus the English Church at all periods before the Reformation was subject, like the rest of Christendom, to the authority of the Pope. In him it recognized the divinely appointed Vicar of Christ, and successor of Peter. It was formed by him, and its archbishops and bishops were marked out and established by him. Its archbishops and bishops were frequently selected by him at his pleasure and in all cases without exception they took an oath of obedience to him as their supreme spiritual superior on earth, and received from him spiritual jurisdiction, or commission to rule the flock entrusted to them by him, and the archbishops were, one and all of them, invested by him or his Legate with the sacred pallium as the symbol of their apostolical jurisdiction. Now the Church which was by law established at the Reformation still remains, and accepted the usurpation of a totally different supreme spiritual ruler, this ruler enforced a different belief and a different worship from that which had prevailed under the Pope. The British Reformation was, in fact, a violent and accepted supreme spiritual ruler of the Church of England, and still enforces in that Church the new articles of belief and 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 against the spiritual supremacy of the Popes was proclaimed by them, and the doctrine of the royal supremacy in spiritual things published in its place, and let us hear secondly what means the people of England and the new State Church were compelled to join in that revolt and to accept the sacrilegious usurpation. Listen to the proclamation of the revolt, as set forth in the first statute of Queen Elizabeth's reign: "No foreign prince, person, prelate, State or potentate, spiritual or temporal, shall at any time, by his authority, join in that revolt and to accept the sacrilegious usurpation. 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