

ANGLICAN ORDERS.

The Continuity Theory—Discourse by Very Rev. Dean Vere.

London Monitor and Catholic Standard.

Dean Langton Vere on Sunday evening commenced a course of sermons at St. Patrick's, Soho, on the branch or continuity theory, in reference to the reply of the Archbishops of Canterbury and York to the Pope's Bull on the invalidity of Anglican Orders. The Church was crowded to the doors, and the Very Rev. preacher was listened to with the closest attention by a large congregation, which included several non-Catholics. Taking as his text the words from the Gospel of the day, "One Fold and one Shepherd," he said not being very well for the last few weeks he went to the South of England, and, walking in one of the most beautiful spots one morning he saw a gentleman, an artist, sketching the beautiful landscape. The mist was rolling up from the sea, and the background, after a short time, became entirely obliterated, obscured. He had a book in his hand, and was reading up for the subject of that evening's lecture. When he returned to the spot a lady had joined the artist. The lady, too, was painting, and she said these words to the artist: "Let us put in a misty background." He said to himself, that will serve me as an introduction to my lecture. The subject they had to treat of that night was that new phase of Anglicanism called continuity. Our Anglican friends present to their flocks a certain picture, and in the front of the picture they put all, or as much as they possibly can, of Catholic truth, Catholic ritual, and Catholic rites and ceremonies, and they fill in a background of history, but it is a very misty background all that is real in the foreground. Who are these Anglicans? Good, honorable men; they were not going to judge them as individuals. Have they a Church? No, they are only part and parcel of the Anglican Establishment, of the Church of England. They are not the Church of England, they are only a portion of the Church of England, but they call themselves "Catholics." It is well for the Catholics to be on their guard. Many and many a person says nowadays "Oh, Father, they are so much like us." People had come to him and said, "I don't see much difference between Anglicans and Roman Catholics." They call us Roman Catholics and themselves English Catholics. They say that the Church of England to-day is one and the same as that which existed before the Reformation; that is what they are preaching up and down England: here and there, everywhere where there is what they call a High Ritualistic Church this doctrine is being, he would not say propounded, but asserted, that there has never been any change in the Church of England, that the Church of England is now what she was before the "Reformation." They say she only washed her face at the Reformation. Well, now they would look a little into the question, because they should try and understand it before they could understand the subject before them. His object was to show how the Archbishops of Canterbury and York in their reply to the Papal Bull which was issued by our Holy Father, condemning their Anglican Orders, they only said "Amen"; and that, although a great number of people seemed to think that they are standing up for the validity of Anglican Orders, yet they would see that in the Catholic sense of the word Orders their reply contains greater condemnation than even the Bull of Pope Leo XIII. There exists then this portion of the Church of England which poses and puts itself forward as a branch of the Catholic Church, and says, "We have all things at the Catholic Church and we have never left it." We go so far as to point to us and say, "You are only an Italian mission, you are not Catholics, you are Roman Catholics, and you have no rightful position at all in this country. We are the representatives of Catholicity, and you are not." They knew that this year we are keeping the great anniversary, as is were, of the coming of St. Augustine to England. Who was St. Augustine? He was an Italian, a Roman. Who sent him to England? The Pope of Rome. They knew the history of his coming; he need not repeat it to them; and yet they point to the Archbishop of Canterbury and say, He is the successor, and the rightful and lawful successor, of St. Augustine. He sits in the chair of St. Augustine. And this they call Continuity! He was not going into the whole subject Continuity. He was not going to show them what they said and how they altogether pervert history, but he would remind them of this one thing, that from the time of St. Augustine to the time of the Reformation every Archbishop of Canterbury received his authority from the Pope. He did not know whether any of them had noticed the armorial bearings of the See of Canterbury; the present Archbishop of Canterbury bears them as they were borne all along; and of what did they consist? The pallium. Now what is the pallium? The pallium was that sign of jurisdiction and of authority which was given to the Archbishop of Canterbury by the Pope, without which he could not exercise his jurisdiction over the other Bishops, and his supreme authority in this country. They (the Anglicans) had not received the pallium from the Pope, and they might just as well point to the armorial bearings and say "Why, look, we even have the pallium." And it would not strike him as very wonderful if some morning they woke up and found that

the Protestant Archbishop of Canterbury had manufactured for himself out of lambswool an imitation of the pallium—he would not say the present man but some man in his place—and say, "I have the pallium like unto my predecessors in the See of Canterbury." Once more they would go back to the beautiful landscape. The mists had rolled away. What was that sound which came from over the hill? The cuckoo. Who had not heard it in the spring time? And what is the cuckoo? Well, the cuckoo is a bird of very strange fancies. The female cuckoo, the hen cuckoo, lays her eggs, but builds no nest; she merely places the egg upon the ground, and then takes it in her mouth and bears it away until she comes to the nest of some little bird much smaller than herself, generally it is the hedgerow sparrow. Now the hedgerow sparrow is not like our little sparrow here in London, and does not build in that manner. It builds in the thick part of the hedge. What does the cuckoo do? It places its egg in the other bird's nest, and when the time of incubation comes the little hedgerow sparrow sits upon it, while her mate is singing his carol of joy on the hedges in the beginning of summer-time and the end of spring. The cuckoo finally comes and hunts the hedgerow sparrow out of the nest and takes possession of it, when the young cuckoo has grown into maturity by the assiduous treatment of the poor hedgerow sparrow. He would ask them one question: being born in the hedgerow sparrow's nest, being hatched in it by the hedgerow sparrow, did that make the cuckoo a hedgerow sparrow? That is what he called the Anglican theory of continuity, a cuckoo continuity. What did these Anglicans do? They came and turned the Catholics out of the churches and cathedrals, out of their true home, and now they have the impudence to say that they are the successors, with a Continuity which has never been broken, of those men and women who lived before the so-called Reformation. Need he go back to history? Catholics are not at all afraid of history, but they did not like romance. Every day they are turning up documents and coming upon facts which simply strengthen their position. What they are afraid of is the falsification of history. Henry VIII. was a good, pious, young man, who hated Luther, and Luther hated him; and so he wrote a book against Luther and Lutheran doctrines. The glorious and Blessed Thomas More, and Cardinal Fisher, Bishop of Rochester, martyrs, helped him in writing that book, in which he maintained the truth of Catholic doctrines, the supremacy of the Pope, the seven sacraments, and so forth against the blasphemous of Luther, for which the Holy Father sent him a Papal Bull and gave him a title which is engraven to the present day on every coin of the realm—Defender of the Faith. He was never a Protestant in the broad acceptance of the word Protestant. He always believed in transubstantiation and burnt men at the stake after he had thrown over the Pope and declared himself head of the Church of England, for denying that doctrine, as he had burnt other men for denying that he was supreme head of the Church of England. Luther called him an ass and less than an ass, that he had only the jaw bone of an ass, and many other things which he (the preacher) could not say. He died, and then came that Protestant child or boy, Edward VI.; and then began Protestantism, if they liked, but it did not live very long. What happened after that? Well, all the Protestant Bishops, if they did not conform to Catholicity once more had to pack up bag and baggage and get out of the kingdom, for Queen Mary came and restored the old religion. Cardinal Pole was made Archbishop of Canterbury and received once more the Pallium from Rome. Mary died, and then came rank Protestantism under Elizabeth, such Protestantism as many of them remembered even to the present day. Then came the great change, then was the so-called Reformation, then came the change in all things, first of all in headship—the Queen the head of the Church by Act of Parliament—then the change of government, government by Act of Parliament. There was a radical change in doctrine, and what was taught before in the reign of Queen Mary was looked upon as rank idolatry, nothing more and nothing less. A certain volume was ordered to be read in the churches, which made the whole nation rank Protestant, and that was the Book of Homilies, which propounded the religion which in those days was looked upon by certain people as the pure religion of Christ. They read therein that laity and clergy, learned and unlearned, all sects and degrees of men, women and children, the whole of Christendom had been until then "drowned in abominable idolatry" for eight hundred years and more? Let them have their change. Eight hundred years and more "abominable idolatry" according to their own Homilies, to their own book, according to those men who brought about the Reformation. Surely if they wanted to know what a book meant and there was any doubt about it, they must go to the man or men who wrote the work. They were the men who brought about the so-called Reformation by the uprooting and destruction of Catholic truth and of Catholic practices, and now in the nineteenth century a sect of the same Church—for they are no more and no less—high Anglicans turn round and point to the Church of England of to-day as exactly the same as it was before that so-called

Reformation. It is not a Church, but it is so often asserted that many and many of our poor Anglican brethren believe in it. Go back to the Churches of their boyhood, and go to-day to a Ritualistic Church. In the days of their boyhood they were told that all rites and ceremonies and bowing, prayers to the saints, adoration of the Eucharist, anointing with oils, and many doctrines of the Catholic religion were simply "paganism" and "damnable idolatry"; not here and there, but in nearly all England. He would rather belong to the old religion than to a religion made in Germany. The preacher proceeded to quote from The Rock newspaper, in which noting that the Archbishops in their reply to the Pope, said they were "limited by their argument to those Fathers who compiled and maintained our formularies. This, it said, "is satisfactory because we know those Fathers well and can with confidence appeal to them." We cannot remember one of them adopting the tone of holding one of the views of the answer. It may be well, therefore, to make a few remarks about it. First, they were of all men Calvinistic in their views; secondly, they considered and asserted that the Pope was the man of sin and his Church the religion of anti-Christ; thirdly, in revising our formularies they sought the advice and then used the language of those who would be termed to-day Protestant Nonconformists, and who certainly would not have accepted some of the statements in the answer; fourthly, they removed out of the church altars, and substituted tables. Altars were necessary for sacrifices, tables were not. He need say no more. The men who contended for Continuity were those who desired that the Pope of Rome should acknowledge their Orders in the priesthood, and their Bishops as true and real Bishops. The preacher read an extract from Broad Churchman, who said that "all kinds of different doctrines had been tolerated in the Church of England. We have, he declared, "no living Ecclesia Docens, that is to say, a Teaching Church, like the Church of Rome; we are left to believe what we like, and this, in the midst of the doubt and uncertainty of modern thought, I look upon as the great glory of the Church of England." Did it not put one in mind of that old American saying—"There's nothing new, there's nothing true, and it does not signify." No, it would not signify, if there were no hereafter. The Rock, commenting on the Archbishop of York's letter, said: "There's not a moment to be lost if the Church of England is to be saved from disestablishment, disendowment, and disruption." The Anglicans say: "You must not put your hands on our endowments, because they are given to the Church." The Nonconformists answer: "What the State has given the State can take away." "Never gave them." "Yes," say the Nonconformists, "they were given by Roman Catholic to Roman Catholics. The State took them away from Roman Catholics and gave them to you Protestants." "No," said the Anglicans, "we are not Protestants. We believe and hold that the Church of England now is the same as before the Reformation." That would bring about disestablishment, disendowment, and disruption. The preacher concluded by exhorting them to pray that those who are not of one true Fold may hear the voice of the true Church, and that they may be one Fold and one Shepherd.

Archbishop Elder was asked by a Cincinnati Post reporter, what would be the first thing he would do if elected mayor? Said he: "I would try to close the saloons on Sunday and abolish the immoral theatrical posters, both of which are a disgrace to the community." "Another thing I would endeavor to accomplish would be to stop, if possible, the sensational publication of criminal and other disgraceful and disgusting trials. It is the greatest evil with which we have to contend. Familiarity with crime, its details, may be divided into three stages. First it is endured, then pitied, then embraced." "The argument that exposure is greatly dreaded and acts as a restraint on crime is weak. Those who dread such exposure are the very ones who may be redeemed, and if exposed grow hardened and when hardened desire notoriety."

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CONTRACTS OF INEBRIATES.

Doctor T. D. Crothers has an article on "New Questions on Medical Jurisprudence," in the current issue of Appleton's Popular Science, from which we extract the following: Alcohol clearly predisposes to criminality by lowering and paralyzing the higher brain centres which preside over consciousness of right and wrong. The immediate effect of spirits is to cause impulsive, petty acts. For the present moment such acts might materialize into serious crime, but it would depend upon favorable conditions and surroundings. The unstable condition of the brain made so by alcohol, is more or less incapable of sustaining a pre-conceived idea and carrying it out, especially if time and continuous drinking follow. This is the rule to which there are exceptions, but these exceptions, clearly follow certain circumstances which are easily traced. Often it is claimed that spirits are given for the purpose of obtaining undue influence in the making of a will or signing a contract. This is confirmed by a clinical study of cases, and facts indicate the impulsiveness of the act, with absence of deliberation or forethought. Delusions and misconceptions of acts and motives are very common in all inebriates. Faulty reasoning, childish credulity, and general failure of capacity to discriminate and adjust himself to the conditions and surroundings, must of necessity result in wrong-doing; although in many cases this condition is covered up, and only when the person acts along unusual lines is it apparent. All contracts and wills written by inebriates should be subjected to careful scrutiny. Not infrequently such acts display sound judgment, and it is found that they are the culmination of previous conceptions. Where they manifest imbecility and strange motives, it is clearly the workings of an anesthetic brain, acting from suggestions from within or deranged impulses formed without. While a very large number of inebriates act rationally in ordinary affairs of society and business, and do not commit overt acts that come under legal recognition, it is a question if this is not the result of accident and conditions. There are strong reasons for believing that a slight change of surroundings, both mental and physical, would explode the degeneration which exists and bring to light insanity, criminality, or idocy. Instances are not infrequent of acts of lawlessness and crime in inebriates previously law-abiding and honest citizens. It was not the last use of spirits which provoked the act; this only exploded a condition which had been gathering like a storm long before. The direction and form which this disturbance would take could not always be foreseen.

Charity.

Sinners put the worst construction on each other's words and acts. They have no consideration or forbearance. Their apparent sympathy is but a fellowship in the same disobedience. And so also the sympathy of the world—how hollow, formal and constrained it is! How little soothing or consoling in our sorrows and trials are worldly friends, even the kindest-hearted of them! And why, but because it is peculiarly the property of true sanctity to be charitable. And in the grace of charity is contained gentleness, compassion, tenderness of hand in touching the wounds of other men, fair interpretations, large allowances, ready forgiveness.

Shakespeare Was Qualified.

An Englishman and an Irishman were one day holding an argument respecting the nationality of various great men who had lived and died. The Irishman had successfully claimed each one mentioned as a countryman of his own, till at length the Englishman, somewhat nettled, inquired: "How about Shakespeare—was he an Irishman?" "To which he received the reply: "Well, I can't say that he was, altogether, but, at all events, he had the ability of one."—Household Words.

Throat lined with Ulcers

A Young Lady Cured of Long Standing Catarrh and Catarrhal Sore Throat by Dr. Chase's Catarrh Cure.

Miss Anna A. Howey, of Eden, Ont., says that she suffered from Catarrh for ten years, used a number of remedies advertised, but was always disappointed in the result.

Last fall she suffered intense pain in her head and her throat great pleasure in recommending it to a family medicine, and I would not be without a bottle in my house."

Mr. J. D. Phillips, a Justice of the Peace, declares that he knows Miss Howey and her mother, and can vouch for the truthfulness of her statements.

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Use of Salvationists Methods. Recently Father Amigo, one of the missionary priests of the wretched portion of London, went upon the street in his cassock, carrying a crucifix in his hands, and addressed a few words to the crowds who gathered about him.

SEALING TENDERS, addressed to the Under-Secretary, will be received at Ottawa until noon, on Friday, 8th October, 1897, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, 7, 13, 19, 25 and 31 times per week between London, Post office and Street Letter Boxes from the 1st January next.

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SEPTEMBER FIVE-MINUTE Fifteenth Sunday HOW TO B... Bear ye one another you fulfil the law of... At first sight, it appears to us a fulfilling the law and very often and our own heavy enough; above these, the would seemingly able, and that it the Apostle's her Such, I say, might in regard to the not need much such is not the m and that his co applicable in o... We who are of Christ; but works are too spirit of the world selfish. It is simply himself neighbor, it says own battle, and able to do it. Let us too often follow can be seen in that men have their neighbors cause they do spirit, and do right way, the Apostle, to help see that the C help, with both and other good multitudes of world despises, friends of Jesu But it was n dens of this l speaking. He evident from burden, one suffering than that is the bur one another's help others to sin? How ca them from it ren, it is a never, in a t solation that ing words of s say much, pe words came sympathized spoke, the we you. He ha burden, and had lightened taken away y Thus might burden of sin by words of Who can tell thus do? Ar lives that are have been m a few kind w misstep of a at home, the him words o nessed inst had only hel of horror an to repentanc and others things an would be m the sinful a with in a sp in that of se So, I say others, mor dens. It m been burde longs to be afraid; he the word th would give v his friends But you chance to o to me; the brethren, h it? Arv Do we w would insp When we fallen, do gossip, a up, as di thank God of men? are many who have cheeried th by their v souls that l lost foreve Is the prie fully the Cure boils, taking Ho the pains and stoma and overc same gra Hood's s and liver Seyer's B Dr. C Turpe used y and Turpe chills. I the first children, come to a bottle of I aid me in Halifax Cucum fruit" to the least cholera, persons a to their b bottle of Cordial, relief, an plants.