

communicated, but was present only as an assistant. So of the three, but one was supposed to be truly ordained and he was not the consecrator. Even if he had been the one appointed to lay hands on Parker, waiving the fact of his being excommunicated, theology teaches that, except in cases of necessity and by Pontifical commission, a consecration in which three vainly consecrated bishops do not take part is doubtful (St. Alphonsus Liguori Do ordino, r. 766). And as we have seen this principle is sustained by the Council above quoted by St. Thomas, Cardinal Newman and Sancta Clara.

The Anglicans even are not consistent in their rite used for consecrating, for Cranmer's ordinal, the one used up to 1692, they afterwards changed completely, so on Anglican principles all previous consecrations in which it was used must be regarded as doubtful. The fact is up to the time of the Oxford Movement Anglicans themselves strongly maintained they had not nor pretended to have a sacrifice offering Priesthood, as the old English Catholic Church had, but only in the sense of ministers or elders. How could they otherwise defend their position, when the altars on which the living Victim was offered up daily for the living and the dead were thrown down in the sixteenth century, the priests hunted like wild beasts, the faithful driven from the ancient church in which for centuries before they worshiped and adored the living God, and replaced by tables, ministers, a Communion service and Articles which denounce the Adorable Sacrifice of the Mass as a "blasphemous fable and dangerous deceit."

Now, forsooth, in this nineteenth century they begin to realize that their position is scarcely tenable and cannot be maintained by a clean record in the past, yet they wish to be accredited with a real priesthood. Are they sincere? If so let them follow in the footsteps of Newman, Manning, and a host of others, once Anglican ministers like themselves who proved their sincerity in their quest for the true priesthood, and having found it they had the courage to embrace that Church which alone has the power to confer it, secundum ordinem Melchisedech.

Again, after an interval of fifty years from the beginning of the controversy, 1616, when Mason, chaplain to Archbishop Abbot, seeing the difficulties attending Parker's consecration, published a book in which he referred to a register at Lambeth, in which it was recorded that Parker had four bishops consecrating him, the learned divines cried out that such a document was a palpable forgery and "unheard of till that date." There was no confidencio after that placed in the Lambeth register. But they further insisted, granting such to be true, that it was of no avail, as Barlow, the supposed consecrator of Parker, though having sat in several sees, had not been consecrated for any of them. Richardson, in his notes on Godwin's commentary, speaking of Barlow when he was acting as bishop, is forced to confess: "Dies consecrationis ejus nondum apparuit."

It is evident from the books of controversy now extant that the Catholic doctors, Harding, Bristow, Stapleton and Cardinal Allen, who had been fellow students and intimately acquainted with the first Protestant bishops under Elizabeth, openly questioned the validity of their orders, and in plain terms told them that they had never been consecrated, and they never refuted the charge in so far as to ridicule the teaching of the old Church. Barlow, on one occasion in his eagerness to meet the objection that he himself had never been consecrated, openly declared that the King's appointment, without any orders or ordination whatsoever, suffice to make a bishop. (Collier, Eccl. Hist., v. ii.) Mason is careful to explain that min-

isters are called priests only by way of allusion, and he scoffs the idea of a real Christian priesthood. Hooker is pretty much of the same opinion. "Seeing that sacrifice is now no part of the Church ministry, how should the name of priesthood be thenceforth rightly applied? Surely, even as St. Paul applieth the name of flesh unto that very substance of fishes which hath a proportionate correspondence to flesh, although it be in nature another thing." Even that very high churchman, Waterland, together with Mede, asserts that Anglicans have only a "material sacrifice, the sacrifice of bread and wine analogous to the Mincha" of the Old Law. (Waterland's Works, v. n.) This was two hundred years after Hooker's time.

These are not the only arguments that can be brought forward against the validity of the Anglican ministry and their orders. It can be argued in particular against what theologians term the form of them. According to the ordinal of Edward VI., restored by Elizabeth, priests were ordained by the power of forgiving sins without any power of offering up sacrifice, in which the very essence of the priesthood consists, and according to the same ordinal bishops were consecrated by the same power without even mention of episcopacy, by a form which might be used at the administration of baptism or confirmation. "Take the Holy Ghost and remember that thou stir up the grace of God which is in thee by the imposition of hands, and again, Receive the Holy Ghost, whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God and of his holy sacraments." (Bishop Sparrows Coll. p. 158). It was on the strength of this great license in applying the form of the sacrament that another later reformer John Wesley, professing himself to be a presbyter of the Church of England pretended to ordain Meers, Whatcoat, Vezey and others, priests, and to perform the simple office of consecrating Dr. Coke a Bishop! (Dr. Whitehead's Life of Charles and John Wesley).

Then again, there is the same necessity of an apostolic succession of mission, or authority to exercise the functions of the priesthood as there is of the Holy Orders themselves. Christ himself gave this mission to his Apostles when He said to them "As the Father hath sent Me, I also send you," (Matt. xx. 21). And they receiving the power transferred it to their successors. Of this St. Paul speaks, where he says of his apostles, "How can they preach unless they are sent." When and how did our Anglican friends receive this divine commission to teach all nations? It remains yet for them to prove that they received it directly or indirectly in regular succession from those who originally received it from God. If they haven't received it in this way, there is no other source, they are simply sent and their preaching is vain, "a sounding brass and tinkling symbol."

These are a few of the reasons historical and theological, why the validity of Anglican Orders has been ever since regarded by the Catholic world as a myth. "Show me" says the great Cardinal Newman, who was once an Anglican minister himself, and knew whereof he was speaking; "show me" he says "if you can, any religious communion of present or past time which has eventually on all hands been acknowledged to be a portion of the Catholic Church in the strength of its Catholic Orders, which nevertheless has been for three whole centuries unanimously ignored by East and West, which for three centuries has employed the pens of its occasional and self-constituted defenders in laboriously clearing away with but poor success, the aboriginal suspicions which have clung to it, on the part of so many of the validity of those

Orders, which, as if unthankful for such defense, has for three centuries persistently suffered the apostolicity of those Orders, and the necessity and grace of such apostolicity, to be slighted or denied by its Bishops, priests and people, with impunity, which has for three centuries been careless to make sure that its consecrating Bishops, and the Bishops who ordained the priests who were to be consecrated, and those priests themselves had been validly baptized, which has for three centuries neglected to protect its Eucharist from the profanations, not only of ignorance and unbelief, but of open sacrilege, show us such a case, such a long sustained anomaly, and such ultimate recognition, and then I will allow that the recognition of Anglicanism on the part of the Holy See is not beyond the limits of reasonable expectation." JOSKINS.

Among the Books.

I have been asked if I would outline in this column a number of good books suitable for Catholic reading. I shall endeavor to do so to-day. A book is valuable only so far as it is touched with the fire of eternal truth. This is the reason that the Catholic Church is so careful that the books which find their way into the hands of her children have nothing of death in them—death to the soul. Indeed I will go further and say that a book which does not make for spiritual life is of little value—it is the spiritual element in literature which is the great factor. More knowledge of power is worth very little unless the soul be touched, unless the unconscious being be aroused. When I meet a great personality, which means a sublimation of spiritual power, I know that there has been a great soul touched and quickened at many points and fed by the nourishment of spiritual power. Good books will supply this nourishment. So will companionship with great and noble souls—but better than all is the manna of prayer.

When I say that every book worth anything should make for spiritual life I do not mean that it should be religiously didactic but that it should have bound up in it a moral import—the sails of its life course should be set spiritualwards. A little thought on the part of any reader will bring to his mind a confirmation of this truth. There are good novels whose lives are set spiritualwards as there are great dramatic and epic compositions full of spiritual power and life. Unhappily, however, to-day death lurks in well nigh every book shelf and library.

To direct the mind of the young how and what to read is therefore a great and noble work—nay, a great and pressing duty. I have already stated in these columns that much of the genius of to-day is to be found in the domain of invention so that the fields of literature, especially those of the novel, the drama and history, are either left to grow weeds or are yielding a harvest that being garnered has much indeed of straw and chaff but little of eternal grain.

Those who are desirous, therefore, of reading with the view of growing stronger mental and spiritual they and anew I would advise to begin by a careful reading of "Books and Reading," by Brother Azarias, "Reading and the Mind," by Father O'Connor, S.J., and "Why, When, How and What We Ought to Read," by Father O'Neill, O.P. Those who worship at the "Altrahstine Shrine" of George Eliot will find a paper in "Books and Reading," by Brother Azarias, entitled, "The Motive in George Eliot's Novels," worth the price of the book. After having read these three books anyone is prepared to read intelligently and with a purpose. Now I am an advocate of specializing in reading—that is reading along a certain line until you have made the subjects your own. I

think, too, that any intelligible Catholic should have some knowledge of what the Catholic Church has done for civilization down through the ages, and be able to trace her footsteps in every phase and development of the world's progress. The primary object and mission of the Church is the salvation of souls, but it should not be forgotten that bound up in eternal life lies also the light of all knowledge. When, therefore, we are confronted with the charge that the Catholic Church is the barrier to all human progress and knowledge we should be prepared for replying such a charge, and page 1, too, from the pages of accessible books.

It is in the early middle ages that those who slander the Catholic Church usually hide themselves when they furnish up an array of charges against her. An excellent work to read on this subject is Early Christian Schools by Mother Drake of the Dominican Order. It is a polished and scholarly presentation of the subject. In this connection also, read Light's Age of Faith and Balme's European Civilization. Read also books of the West by Montaigne's, and a new Church History by Father Reardon Parvatis. This latter book deals exclusively with the early days of the Church, the cause and rise of the first heresies and schisms such as those of the Nestorians, Docetists Arians and Pelagians. Treats too, of Canonical penance and Auricular Confession, the controversy regarding the Paschal time in which the Greek Church shared the conversion and baptism of Constantine, the work done by St. Paul, the Pontificate of Gregory the Great, the Conversion of Eng, and the origin of the Papal Dominion in the Roman States.

Now a word as to magazines. If you are interested in purely literary work such as obtains in schools and colleges, read the Catholic Reading Circle Review, the organ of the Catholic Summer School, and Poet Lore of Boston which is conducted entirely in the interests of pure literature. If you seek something heavy and solid from some of the ablest and best minds in the Catholic Church read the Catholic Quarterly Review and the Dublin Magazine. If, on the other hand, you desire a class of articles neither too light nor too heavy, read the Catholic World and Donahoe's Magazine.

If I were given my choice of six literary companions for life, I would, with no hesitation, beckon to me the Bible, Imitation of Christ, Shakespear, Browning, Balme and Brother Azarias.

I think with a big chunk of these every day for twenty or thirty years one should eventually grow regal in mind and soul. THOMAS O'HANON.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

St. Michael's Bazaar.

The Bazaar in aid of St. Michael's Cathedral opened on Wednesday at the Massey Music Hall and will continue for a whole week. Each evening an entertainment will be given by one of the various Catholic Societies. On the 5th inst. the Bazaar will close with an entertainment by the Young Ladies Literary Association. The young ladies of the parish have been working industriously to make the bazaar a success and there is no doubt their efforts will be rewarded.

Bickle's Anti Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon to all pulmonary complaints.