Life is full of griefs and trials, and the tempter of a near,
But the soul grows better, purer, for the fire that tries it here.
He who never fought in battle may be free of But he little knows what victory means to veterans of the wars.

The strong man's life is shaken when he sees who death doin claim,
Yet the heart is soothed from sorrow by the tears that pour like rain.
"Life is real, life is carnest, and the grave is

we are living for a future where eternal ages roll.

-Oscar Bliss, in N. Y. Independent.

THE ASSUMPTION.

BY A. O'N. DAUNT.

The great clock in St. Anne's Abbey chimed out the hour of six Ida von Schaffberg heard it as she sat silently under the gnarled apple trees in the cld Schloss garden drinking in the beauty of the golden summer evening; and her little sister Lisbeth heard it too, for she came running up with her hands full of flowers, and flung herself down at Ida's side evelstinging.

side exclaiming:
"Our Lady's great feas: has begun; my

flowers are too late."

"Nay, not too late, darling. Nothing in this world is too late; only let us beware of leaving things undone for the next. Run with them to our aunt; she will have them placed at Mary's feet for you and ma."

Ida's aunt was Abbess of the adjoining monastery, the towers of which looked protectingly down upon the neigh-boring country and the red-tiled hamlet

Built in the middle ages, its architecture had all the richness of detail and quaintness of design in which the medieval builders reveled. The region in which it was situated—a district of the Black Forest—did not seem to have altered an iota of its manners or cus-toms since the building of the monas-

The Schloss owned by the Baron von Schaffberg aspired to an antiquity anter ior to that of the abbey; for was it no written in the family chronicle that the Baron von Schsfloerg, surnamed "of the iron tooth," had given land to the Bene-dictines who had founded the abbey, for the remission of his sins, and for the souls of his parents and relatives. The deed, too, might be seen by the curious in the

abbey chartulary.

It had been the aspiration of Ida's short life—she was but seventeen—to enter the Abbey of St. Anne as a novice under her aunt's rule, and a few months previously she had actually done so, bidding an eternal adieu, as she imagined, to her parents and to her only sister; but her health had become so seriously affected that Mother Gertrude decided on sending her home on the chance of its becoming re-satablished.

chance of its becoming re-established.

But there seemed to be small hope of that, and Ids, knowing that her days were numbered, tried to resign herself to the loss of the novice's white veil on earth in the certain expectation of obtaining a virgin's crown in heaven.

She was so feeble now that she had

carcely strength sufficient to walk from the house to a picturesque orchard attached to it. Her mother had estab

attached to it. Her mother had estab-lished her under a mossy old apple tree, promising to come for her before the sun nad drawn towards its setting. It was on the eve of the Assumption— a favorite festival of Ida's; and as Lis-beth quitted the garden with her flowers Ida drew out her Rossry, and while repeating the Hail Marys endeavored to meditate on the Glorious Mysteries. "Happy saints and angels!" she mur-mured with a longing gaze at the deep

mured with a longing gaze at the deep blue sky; "you share to day in Our Lady's triumph, and seek to swell it by

Then the beads of her rosary slipped through her fingers, and her earnest eyes were bent upon them. Suddenly at her side stood a beautiful

being all radiant with light, but a light that attracted and soothed, not a light that dazzled. He smiled sweetly and kindly, and Ids felt as though she knew his face in some inexplicable way. "I am your Guardian Angel," he said.

"You wish to witness the triumph of our Queen. Come and I will show the way in which she spends the festival of her As he spoke the girl seemed to be lis

tening to exquisite music.
'If his voice is so sweet," she thought,

"what must heaven be ?" Then she felt herself born upward and onward to an immeasurable distance. Earth with all it contained—friends, property, cares, engressing occupations—was left behind as though it never

existed. The angel stopped before the gates of gold and pearl that barred the way to the heavenly city. At a touch they opened to him, and he entered with his charge. Ida's ears were saluted with the most entrancing harmony; her eyes with the soft, unchangeable beauty and radiance that far surpassed the splendor of earthly sunlight. They glided without exertion or sound along the golden pavements of the streets until Ida stood upon the

brink of the river of life flowing through the city, and took note of the brilliant unfading flowers and stately, fruit-laden trees growing on its bands. "Welcome, sister!" a sweet, grave voice exclaimed close by; and she turned to see a youth with the stature of a man but the innocent face of a child standing before her. "I am your brother who died in infancy. Bless God for my early

"Welcome sister!" re echoed another soft voice, and she beheld a troop of virgins clothed in garments of woven light, and many had crimson roses in their hair and palm branches in their hands, "I am your cousin Bertha," resumed the speaker. "Was it not worth dying to secure this bliss?"

they turned and moved so rapidly that in a moment they found themselves at the foot of Mary's throne. "Welcome, my daughter, to the king-dom of my Son!" the great Queen said,

smiling upon Ids, and at the sight of that smile all the trials, all the pain and languor she had suffered upon earth,

languor she had suffered upon earth, were utterly forgotten.

"Come, that I may present you to my Son," Our Lady said, and Ida, prostrate amid a blaze of blinding light, felt the actual presence of the Adorable Trinity in the inmost recesses of her heart. She was only conscious in her ecstacy of joy and adoration of seeing the mildly beautiful Face, that, thorn-crowned, had often looked down upon her from the great abbey crucifix, and taken captive all her love, of hearing the sweet mouth pronounce a blessing and a welcome, and her very soul swooned away in the extremity of her happiness.

"Was not this worth thy little trials, thy daily small sacrifices, thy struggle

"Was not this worth thy little trials, thy daily small sacrifices, thy struggle after virtue?" she was asked, and to this she had but one answer to give. But the festival of the Assumption

bad commenced on earth, and as the Immaculate Virgin's praises ascended from the Church Militant the strains were taken up by the Church Triumph-

The Holy Trinity blessed their daugh-ter, mother spouse, and Mary chanted the "Magnificat," which for ner will have ending.
Then Ida felt that she, amid a troop

wards.

"See you those stars which burn so brightly on the sinful earth?" her guardian angel whispered, "These are the altars where the Most Holy dwells in

the altars where the Most Holy dwells in His Sacramental presence."

Countless were the Masses that were said that day; countless the petitions offered up; countless the graces scattered by Mary's hands into the laps of her children on earth. Death-beds were visited where the prayers so often heard on Catholic lips were fully granted: "Pray for us sinners now and at the hour of death." Poor guessate are consoled of death." Poor outcasts are consoled in their despair; for them there was no sympathy until the Redeemer's mother inclined her ears to their sighs and groans. Devoted missionaries toiling groans. Devoted missionaries toiling under burning super or amid arctic snows were blessed and strengthend; little children felt more gleeful in their play—they knew not that the mother of their Lord had smiled upon them passible.

Wasning mothers were coming by. Weeping mothers were com-forted, and little eyes closing in death opened to the ineffable sweetness of Mary's welcoming smile. Repentant inners experienc ed a more hope of pardon and a keener sorrow for their sins; the whole Church of God was gladdened.

Then the sad regions of purgatory were vi-ited. Many souls whom Ida recognized held aloft their scapulars and medals: "Have pity on me, my mother!" each one cried, and numbers arose and fol-

lowed in her train rejoicing.

"It is thus she spends her festivals,"
the angel said to Ida. "No dearer happi ness has she than the procuring of grace from her divine Son for all who invoke

her."

And as our Lady prepared to return heavenward, her mission of mercy finished, the angel touched Ida's arm.

"Thou canst not follow as yet," he said; "thou must return."

"Oh, my mother and my Queen, take ma with you. I implement the principle of the prin

me with you, I implore!" she cried, throwing herself at Mary's feet. The Virgin smiled, and from her lips

issued the response:
"I will. Be thou patient."
And as Ida watched the heavenly train vanish from her sight a deep sigh burst forth from her very heart, and she—

Yes, it was all a dream. She was still Yes, it was all a dream. She was still on earth. Yonder was the castle of her ancestors; the rooks were cawing around its battlements and turrets. The golden sun had moved nearer to the west. Lisbeth was approaching with quick steps. "Cousin Albert of Maschenau has come," she cried, "and tears are in his eyes speaking of you."

"Aunt Gertrude had the flowers placed on the altar at once. Two grimen."

on the altar at once. Two crimson roses, the last on the bush, were put close to the tabernacle door for you and me; but the leaves of yours were loose and one or two fell out. Is that an

omen?"

"I trust it may be so, little sister,"
Ida answered. "I have been in heaven
since you went. Let me tell you all
about it, so that when I am gone you

may be consoled."

And as Lisbeth settled down at her side, she recounted her dream to the wondering child.
"I wish I were going, too!" Lisbeth

observed at the end.
"Be patient," Ida said, with a faint

"Be patient," Ida said, with a faint smile, and pinching her sister's cheek. "Be patient. You must stay with our parents to be a comfort to them in their old age; but one day we shall meet never again to part."

"You must have been too long here, my darling child," the baroness said, hurrying towards Ida, as the sun dipped behind the horizon. "I thought old Frauelein Hertzdort would never go, and as she has met so many misfortunes one as she has met so many misfortunes one dosen't like to seem to hurry her, or say dosen't like to seem to hurry her, or say a word to wound her feelings; but she does stay too long, it must be confessed. And you are shivering. I shall never forgive myself! You should have sent Lisbeth in for some one when I failed to

would have gladly brought her in," a pleasant, manly voice said, and Ida extended her hand to a fine looking young man of about twenty three, who took it reverently in his own, and looked

into the girl's colorless face.

Ida had always seemed to him an angel descended on earth for a short time, to edify people by the beautiful example of her life.

"Pray do not blame yourself, mamma," Ida said, after exchanging a few words with her cousin. "It was all my own fault. I sent Lisbeth with flowers to the abbey, and then I told her a story."
"Come, come!" the baroness said,
"the dew is descending. Lean on "the dew is descending. Lean on Albert's arm and on mine, dear love, and so we shall get back quickly. Lis-beth, take the wraps." But Ida's limbs were unequal to the

task of walking. With a questioning glance at the mother's grief-stricken face, Albert gently raised the girl in his arms, and carried her to the house.

"Bring her to her room," the baroness whispered, and the young man lifted his

light burden into the turret chamber that was hers. There, laying her on the anow white bed, he prepared to depart. "One moment, Albert," Ida said. She was very pale and her breath came in gasps. "Let me thank you for this and for all your goodness. "I've me rous

was very pale and her breath came in gasps. "Let me thank you for this and for all your goodness. Give me your hand, dear cousin, and say farewell. Be sure to meet me in heaven."

"Pray for me, dear Cousin Ids, when you go there," he returned, kissing her hand; "and, on my part, I promise that nothing shall ever render my heart unworthy of your guardianship."

She smiled into his earnest face, but made no reply.

When the sun rose the following morning it shone upon the face of the dead. Ida had gone to spend the Feast of the Assumption in heaven,

THE LITTLE MIDSHIPMAN.

A noble frigate, homeward bound from China, was approaching the shores of France. Although it was growing late, and the sea was rather rough, gaiety reigned on board. Among other recreations, a lithe young midshipman named Fred amused the crew by pursuing a little bird that had made its home in the ship's rigging. The bird really seemed to enjoy the sport; for it would perch on a spar, as if wearied out, and remain there quietly till the approach of its pursuer; and when Fred, who was as supple as a monkey among the shrouds. A noble frigate, homeward bound from

its pursuer; and when Fred, who was as supple as a monkey among the shrouds, would stretch out his hand within a few inches of the bird's resting place, away it would fly to a higher and safer perch.

Vaulting from yard to yard, the little songster had gained the last but one at the top of the main-mast. The captain, leisurely promenading the deck, occasionally gave a look of interest to the lad, who was a favorite with him as well as with the whole crew, both officers and sailors. Fred held on to a bit of stout rope, and seemed just about to catch the rougish bird, when a heavy sea gave the vessel a lurch to one side, threw him from his support, and left him swinging in the air. All eyes below were fixed on him with harror. from his support, and left him swinging in the air. All eyes below were fixed on him with horror. He held on only for a moment, then let go his hold and fell to the deck. He struck on a roll of cordage, from which he rebounded like a ball, and was thrown into the boister-

ous sea. A shriek rose from the horrified and A shrick rose from the normal low-pitying tars, but they immediately low-ered a boat, in hopes of at least rescuing the body. "God have mercy on his the body. "God have mercy on his soul!" the captain exclaimed, and, rush ing to his cabin, he fell on his knees to offer a prayer for his favorite. Thor oughly overcome, he sobbed aloud, "Poor Fred! what will his widowed mother say to me? Why did I take him from her?"

her?"
A knock at his state-room door, and the first lieutenant entered,
"Commander! I think the men have

'Rescued him!—his body perhaps?" "I saw them lift something into the boat, and pull towards us." Touching his cap, the officer returned

on deck. The sailors were soon back As soon as he was alone once more

As soon as he was alone once more, the pious captain opened the door of a little niche in his dressing room, disclosing a beautiful and richly framed picture of St. Joseph. Blessing himself with recollection, he said. "Dear patron you have great power with God; now, I declare to you that if the boy is saved I will give—well, you shall not be dissatisfied with me?" The captain had not the talent of formulating prayers in elegant sentences, but he meant to be reverent So saying, he went up on deck, and

sentences, but he meant to be reverent So saying, he went up on deck, and met his lieutenant hurrying to tell him that Fred had been brought back alive, and that the doctor was now attending

him.
"It will be dreadful," said the com mander, "if we have to throw him back into the sea. I should never have the courage to carry his corpse to his

"No fear of that," said the others;
"the doctor says he has thrown up all
the sea water he swallowed."

"Let me know of his condition as soon as we are passed the outer lights," "All right, captain," said the lieuten-ant; and saluting his pious commander he retired."

he retired. About midnight the frigate was safe at anchor, and the captain, being notified that Fred was getting on well-entirely

that Fred was getting on well—entirely out of danger—ordered the crew on deck. When they stood in line, he said, in a voice heard distinctly by every one:

"When Fred fell into the sea I made a sacred promise to St. Joseph that if he would rescue him I would give well, I didn't say what, but I said the Saint should not have reason to be displeased with me. You all know how mirroulous with me. You all know how miraculous was the lad's preservation and rescue. A fall from the mast head without injury ! And such a sea running, the darkness, and our speed! I conclude that St. Joseph is the greatest of the saints, and ranks next to our Blessed Mother; and therefore I declare him to be the patron of this friends. I shall have his posteric of this frigate. I shall have his portrait sainted on her stern, and whenever there is danger, he is to be invoked. To mor-row we will go to Mass in a body, to give thanks for his protection. I have dispatched a messenger to purchase the handsomest gold heart to be found in Bordeaux; and Lieutenant—will write down the fact, and enclose it in the ex

voto."
"Pardon me, Commander," interrupted the lieutenant, "but we all should like to contribute to the offering, if you will

permit. "Certainly, certainly, with all my

Then there was a little private confab between the captain and the officers after which the former continued: "It is decided, then, that Fred shall offer a superb wax taper to the Blessed Virgin, Star of the Ses; the officers and crew will donate the gold heart; and I—well, I will give to St. Joseph's altar a pair of the finest candlesticks that can be purthe finest candlesticks chased in all France."

A chorus of lusty cheers from the enthusiastic tars made the welkin ring, and then the air resounded with a second shout of "Long live our gallant comman

There were many curious eyes on the following day when the long procession of sailors, in their holiday garb, marched in procession to the great Cathedral of Bordeaux, there to render thanks and make their facility of the cathedral of the cathe make their offerings to St. Joseph, and Our Lady Star of the Sea.

Written for CATHOLIC RECORD. ANGLICAN ORDERS.

WAS THE ORDINAL OF EDWARD VI. A VALID FORM OF ORDINATION ? To answer this question, which is not historical, but doctrinal, it is necessary to understand the teaching of the Church. The Catholic Church has always taught that Jesus Christ has left, in the institution of the Eucharist, a continuation of the sacrifice of the cross. She has always believed and taught, that the sacrament of Holy Orders has an immediate and necessary connection with that of the Eucharist, considered as a escrifice. The several orders have been principally and primarily established to continue the sacrifice of the New Law. The first and essential function of orders is the offering of this sacrifice. The deacon serves at the altar when it is offered. The priest is the appointed sacrificer, to cont nue this sacrifice, by daily offering in the Mass, the Body and Blood of Carist. "As often as you shall do this, you shall announce the death of the Lord until He comes." The Bishop, along with the power of sacrificing, which he has by his priesthood, is clothed with the further power of ordaining and consecrating, and thus perpetuating the priesthood of the New Law. The sacrifice of the mass is the principal object of ordination. The power that Holy Orders gives over the mystic body of Jesus, which is his Church, is but the consequence of the sublime and holy power, which is directly given over the real Body, the Blessed Eucharlst. Consequently to abolish sacrifice is to abolish he priesthood. He can be no longer a priest when there is no longer a sacrifice to be offered. Priest and accrifice are co-relative terms. To deny one, is to deny one, is to deny one, is to deavy one. the altar when it is offered. The priest

and sacrifice are co-relative terms. To deny one, is to deny both; to destroy one deny one, is to deny both; to destroy one is to destroy both. The very essence of ordination of priest and bishop consists in the two-fold power which it gives of offering the sacrifice of the mass and of governing the faithful. Moreover, Orders being a sacrament, confers not only sanctifying grace but also sacramental grace, the graces necessary to perform faithfully and well the several functions of this two-fold power. Ordination is conferred by exterior ceremonies, and certain prayers, which constitute what theologians call the matter and form of the sacrament. The matter and form of the sacrament. The Church has never decided what is essen

this sacrament, and theologians do not agree. It is, however, a settled principle among Catholics, that no error about the nature or efficacy of a sacrament, no post-tive disbelief of its divine institution, or any other personal unworthiness, on the part of him who administers it, can depart of him who administers it, can de-prive a sacrament of its effect, provided sufficient matter, valid form, and due intention concur in its administration. But if the form be vitiated, or if ambiguity be introduced, for the purpose of intro-ducing error, it is no longer a valid means of producing sacraments! These f producing sacramental effects
Having stated the Catholic doctrine,

will now examine the manner in which

Parker is said to have been consecrated.
The ordinal used was that of Edward VI. I have stready shown that the Reform-ers of England did not look upon orders as a sacrament, as necessary or of divine institution. If there is one doctrine of denomination have always shown ther denomination have always shown them selves opposed and hostile it is the Catho lic doctrine concerning the most Holy Eucharist. All, without exception, deny the sacrifice of the mass, and the real sub stantial presence of the Body and Blood of Jesus Christ in the Eucharist. The Church of England in the thirty first article save. (The Grant of Church of England in the thirty first article save.) "But man, you forget about his fall! le could not have escaped fatal interior younds."
"I will see what the doctor says now."

article says: "Ine onering of Christophe made is that perfect redemption, propitiation and satisfaction, for all the whole world, both original and actual, and there is no other satisfaction. Where. and actual, and there is no other passing tion for sin, but that alone. Where-fore the sacrifice of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." In this article the very idea of sacrifice is excluded from the religion of the Church of Eggland. The mass, the only sacrifice of the New Law, every time it is offered, whether for the living or the dead, is here declared to be a blasphemous fable, and a dangerous deceit. It may be remarked that in thus describing the Holy Sacrifice, the past tense is used, as if to declare that the mass must henceforth be considered a thing of the past. These founders of a new religion sought to make it so. The altars that had stood for centuries were ordered to be overthrown, and tables erected. Laws were established making the saying of mass a crime. The priests who dared to say mass were persecuted, and when found, were driven from the country, or suffered martyrdom. If the mass were a blasphemous fable, it would follow that under the Christian dispensation there is no such person as a priest, and no as no such person as a priest, and no such thing as a sacrifice. It was thus Auglicans themselves were accustomed to argue. Whitaker, a theologian of Elizabeth's reign, related that there was no longer a priest in the church of Christ, and Pilkingston, a bishop in the same reign, says: "There is now no priest properly so called because the Elizabeth's called accuse the Elizabeth's called accuse the Elizabeth's called accuse the Elizabeth's accusion of the same reign, says: "There is now no priest properly so called because the Elizabeth's accusion of the same reign, says: "There is now no priest properly so called because the Elizabeth's accusion of the same reign says: "There is now no priest properly so called the same and the same reign says as a sacrifice. It was thus a supplied to the same reign says as a sacrifice. It was thus a supplied to the same reign says as a sacrifice. It was thus a supplied to say the same reign says and the same reign says are says as a sacrifice. It was thus a supplied to say the same reign says as a say that says a say the same reign says are says as a say that say the same reign says are says as a say that say the same reign says are say that says a say that say the same reign says are say that say the same reign says are say that say the say that say the same reign says are say that say the s same reign, says: "There is now no priest properly so called, because the Euchar-ist is not properly speaking a sacrifice." That such was the prevailing opinion among the Reformers of England is among the Reformers of England is especially evidenced in the translation of the Bible made by them. Lyndal and Coverdale translate the word priest by elder and the word bishop by overseer, or superintendent, which meaning and use of words are still retained in the Pres. byterian Church of Scotland. In the forty-two Articles of Edward's time, the one on the Lord's supper contains the following sentence which has been omitted in the Thirty-nine articles: "Since (as the Holy Scriptures testify) Christ hath been taken up to heaven and

there is to abide, till the end of the world, it becometh not any of the faithful to profess that there is a real or corporal presence (as they phrase it) of the Body and Blood of Curist in the Holy Eucharist." Those who laid the foundation of the Church of England in Henry's reign no sooner felt themselves relieved from the terrors of that tyrant, and established in authority under the boy king Edward, than they began to impress on the liturgy and practices of the Church what they had already attempted to teach by perverted translation of the bible. The pravers and ceremonies of the Missal and Pontifical had taught and placed before the people, from time immorial, the Catholic doctrine concerning the Mass and the sacraments. The Missal and the Pontifical were at once removed, and the first Prayer Book and Ordinal of Edward VI, were published and made compulsory by act of Palisment. Pontincal were at once removed, and the first Prayer Book and Ordinal of Edward VI, were published and made compulsory by act of Parliament. The object which the compilers of this ordinal had in view was no' merely to do away with the ancient rites, but to create ministers in accordance with their own opinion, who were neither priests nor bishops in the Catholic sense. Priests of the old rite began to be called "Massing Priests"—those ordained under the new Rite were henceforth called "Ministers," and to-day all the authority and reclamations of the High Church party cannot make them "priests" in the eyes of the Christian world. There are priests of the Roman Church, but in the Church of England as in all the other Protestant sects, there are only ministers. Church of England as in an the other Protestant sects, there are only ministers. These would be Reformers sought, in destroying the Catholic idea of the priesthood, to separate its double funcpriesthcod, to separate its double func-tion, and suppress the power over the real body of Curist—the power to offer sacrifice and a victim—while they wished to retain power over the mystic body of Christ—the faithful, they would thus retain the mission to teach, instruct and reconcile men to God. According to the teaching and ordinal of the Anglican Church, authority is given her ministers. teaching and ordinal of the Anglican Church, authority is given her ministers to govern and instruct the people, to administer baptism and distribute the Lord's supper. To suppose that these leaders of the Reformation did not accomplish what they undertook in the compilation of the articles, prayer-book and ordinal, is to accuse them of rare ignorance; to suppose that those who denied orders to be a sacrament, the Eucharist to be a sacrament, the Eucharist to be a sacrifice, who tore down

Eucharist to be a sacrifice, who tore down altars, and persecuted priests for saying mass, had not the ability to impress their views, to the exclusion of Catholic doctrine, on the liturgy they compiled or invented, would be utterly absurd.

If we compare the Prayer Book and ordinal with some of the arcient with the arcie ordinal with some of the ancient rites, particularly that of Sarum, which they seem to have followed more closely than any other, we shall find this same purpose pervading their whole work. It would not do to make too sudden a change, so they retained as much of the old ritual as they could consistently. We, therefore, find that they have retained at times whole prayers and whole passages, at others only omitting a word or two. Whenever the Missal or Pontior two. Whenever the Missal or Ponti-fical was at variance with the opinions of the Reformers, nothing would be re-tained. They either changed the mean-ing to suit themselves or omitted the passage altogether. It is indeed remark able how careful they have been, how seldom they have failed to attain their and, either by suppressing Catholic doc-trice, or inserting their own heretical teaching. This is seen in the Anglican rite for distributing the Lord's Supper. Much of the Mass is retained, but when ever the Real Presence or the idea of a sacrifice is mentioned in the Missal, the sacrince is menuoued in the Missai, the Prayer Book omits the passage. For instance, the Sarum Missai begins the canon of the Mass as follows: 'Therefore we humbly beg and beseech Thee, O merciful Father, through Jeeus Christ Thy Son our Lord, to accept and bless these gifts, these offerings, these holy, undefied sacrifices which we offer to Thee especially."

The Book of Common Prayer of 1549 has as follows: "We humbly beseech Thee, as follows: "We humbly beseech Thee, most mercifully to receive these our prayers which we offer unto Thy divine Majesty."

In preparing the ordinal the same enlightened way of changing and suppress

ing was employed, so that in its perusal no one can find any expression of the priesthood, of sacrifice, of sacramental grace, or of conferring a sacrament.

It has not retained the presentation of the chalice see. The former that it of the chalice, etc. The form which it of the chalice, etc. The form which it does give merely grants the newly ordained, what it was the intention of its compilers that it should grant, authority in the Church to preach and reconcile sinners. To the bishop nothing more is given. The form for the ordaining of priests reads as follows:

"Take thou the Holy Ghost, whose sins thou doet foreign they are foreign whose thou dost forgive they are forgiven, whose sins thou dost retain they are retained and be thou a faithful dispenser of the Word of God and of His holy sacraments. In the name of the Father and of the Son and of the Holy Ghost, Amen."
The form for the consecrating of bishops reads thus: "Take the Holy Ghost; and remember that thou stir up the grace of God which is given thee by the imposition of our hands, for God hath not given us a spirit of fear but of power, love and soberness." How carefully is the very idea of sacrifice and the very name of priest excluded from both these forms! There is no new authority or power given the Bishop in the form for his consecration. There is in reality no distinction between priest and bishop. In this we can see the evident Presbyterianism of Cranmer. Speaking of this Son and of the Holy Ghost, terianism of Cranmer. Speaking of this last form Dr. Milner says it is as suitable to use for the confirmation of children, where the imposition of hands is made, as to confer Episcopal consecration on any one. All these changes, omissions and interpolations were made ex industria with the evident intention I have already pointed out. It follows that the intention. pointed out. It follows that the inten-tion implied in the use of the ordinal of Edward VI, is that of appointing ministers, not of ordaining priests, and consequently not of consecrating bishops. As the claim of Apostolic succession grew up with the High Church party, it soon became evident that the original form of Edward VI, did not give satisfaction.

As the clerical party under Land.

the ordinal of Edward VI. did not favor the ordinal of Edward VI, did not favor their pretensions. After the Restoration, the High Church party, being in authority, as former friends of the beheaded Charles, sought to remedy the evil, and in convocation in 1662 they had inserted in each form in the ordinal a clause, which for the ordaining of priests made the form read as follows:—"Receive the Holy Ghost for the effice and work of a priest, etc.," and for the consecrating of bishops as follows:—"Receive the Holy Ghost for the office and work of a bishop, etc." Here the Anglicans in convocation have acknowledged the weakness of the form used in conferring their orders. And they acknowledge that weakness to the exclusion of the idea of a priesthood and a sacrifice.

exclusion of the idea of a priesthood and a sacrifice.

The implied intention of a bishop in using any particular ordinal, would be the same as the ordinal was intended to express. He might even exclude this intention by a positive act of his will. But it is not in the power of man, by any act of his will or otherwise, to give to words an effect which by their very meaning they exclude and contradict. The bishop, therefore, who should use the ordinal of Edward VI. would use an invalid form, for it excludes and contrainvalid form, for it excludes and contra-dicts all that makes orders a sacrament, and he could not have the necessary intention of doing what the Churches

wish to do.

The Catholic Church in her liturgy clearly expresses her belief. We, therefore, find in the Roman Pontifical, in the fore, find in the Roman Pontifical, in the rubrics and prayers for ordination, the full expression of Catholic faith concerning orders, and her intention in conferring them. We find therein the doctrine of the real presence of Christ corporally in the Blessed Eucharist, of the Mass as a sacrifice, of the authority given the newly ordained to offer up the sacrifice of the Body and Blood of Christ for the living and the dead. We find then that orders are a sacrament and confer sacramental grace,

Anglicans may claim that their Book of Common Prayer and Ordinal are but expurgated editions of the Missal and

of Common Prayer and Ordinal are but expurgated editions of the Missal and Pontifical. It is easy to see that they have expurged too much. They have left themselves nothing scarcely. They left themselves nothing scarcely. They have certainly deprived themselves of valid orders and Apostolic succession in their ministry. I fear I have already occupied too much space, so I will now state briefly the conclusions I wish to draw from what I have written:

I. The fact of a ceremony of consecration over Parker cannot be satisfactorily proved.

proved.
II. The fact of Barlow's consecration

II. The fact of Barlow's consecration cannot be proved. The weight of historical evidence is against it.

III. Even if Barlow had been a consecrated bishop and had consecrated Parker, the consecration would have been invalid, Parker no bishop and Anglican orders null.

The Ritualist may continue to speak of Anostolic succession of his priestly.

of Apostolic succession, of his priestly office, of his Mass and his Matins. These are but the phantasies of the modern Auglican mind. The reality is to be found only where Christ placed it in the Church of Rome. "Thou art Peter, and upon this Rock I will build My Church." D. J. C.

CONCLUDED.

Keep Sweet. Our Christianity ought to enable us to come up after the struggles, disappointments and crosses of each day, sweet-tempered and smiling.

It makes a great difference with our career, and it makes a great difference

with our character.

The "slings and arrows of outrageous

fortune"glance off the smooth surfaced temper of him who preserves his diges-tion and his merriment and his courtesy tion and his merriment and his courtesy even when matters seem to go adversely and difficulties are impending.

Earnestness is good and gravity is good, but not at the expense of Christian kindness. And Christian kindness should exist not as an act of penance, but as the spontaneous expression of a

but as the spontaneous expression of a healthy character. The poet cries: "Give me the man who sings

And give us the Christian associates who, after their work is done are neither dull, nor irritable, nor indolent, but who have a wish for the bright things of life (while there is faith in them) and an irradiating vital good temper.

The will to cultivate such a temper is

The will to cultivate such a temper is gradually served by the habit until it becomes second nature; so that a happy disposition—upon which so much of the enjoyment of life depends—is quite as much a matter of acquisition as a gift of nature.—Catholic Ottizen.

A Fatal Mistake.

Mrs. Jacob S——, an estimable woman living in a small town in the West, discovered early in her matrimonial career that she had not been fortunate in her choice of a husband, for Jacob proved her cance or a nusuand, for Jacob proven to be excessively lazy and shiftless, doing almost nothing for the support of his wife and the round faced little children. Several years after her marriage Mrs.

S—heard of the approaching marriage of Jennie Krale, the daughter of a neighbor, and meeting the girl one day she said:

said:

'Vell, Shennie, I hear you was tinkin'
'bout getting married. Vas dot so?"

The girl, with becoming blushes, admitted the truth of the rumor.

"Vell, Shennie," said Mrs. S.—, "it would be vell for you to dink dwice would be veri for you to the dwice before you marrys anypody."
"Did you think twice about it when you were married?" asked Jennie, rather resenting the intimation that she had

"Vell, yes, I did," replied Mrs. S—, after some little hesitation. "I did dink dwice, Shennie; but I made von grade meestake, von grade meestake, Suennie. I did not dink der secund time undil after I vas married."

Disorders of the stomach, liver, and blood to a healthy condition, through the vitalizing and cleansing action of Ayer's Sarsaparilla. It is the safest, Archbishop of Canterbury, began to imitate the Roman ceremonial, and call themselves priests, it was soon seen that

CATHOLICS OF 8

SEPTEMBER 1, 180

BY THE REV. MNEAS M'DO LL. D., F. R. S., B PART II. Rector Alticozzi, so deser was devoted to the cause of

Missions, and by his judic ment of the affairs of the c that institution to a state of perity. He was rewarded and affection of the stude circumstance induced General of his society to s esteem and affection of the for Alticozzi was an ho Society." It was under su that Mr. Hay auspiciously his ecclesiastical studies. little remarkable that at question there were in the counted only nine stu future Bishops and a Care were Mr. John MscDonald Bishop Hugh MacDonald of District and afterwards and successor; Mr. John (jutor to Bishop Hay; and M self, together with Mr. Chi of the noble House of Kelly eminent at the court of Ro

eminent at the court of Ro
to the dignity of Cardinal.
Considering what has t
garding the efficiency of
College at Rome, it may a
fluous to state that a
Mr. Hay's ability was
successful in his studies.
pleted his course in 1758, he
priest along with Mr. Guthr
of April of that year, by Card
the Protector of the Scotch C the Protector of the Scotch (The time was now at he behoved the newly-ordain seturn to their native con Smith and their other frien concerned regarding thei travelling they were exposed danger. Great Britain bein

France, both in Europe a America, their voyage by se Scotch travellers to being British subjects, whilst, o hand, a greater peril arose frof being seized by their own as Catholic priests. This w to imprisonment and proment from the kingdom. Anticipating his career in Mr. Hay generously devote knowledge to the cause of rea vow, March 27th, 1759, n remuneration for medical as France, both in Europe remuneration for medical as ever much it might fall i afford it. It would have accordance with the ideas of age, if he had resolved n-medical aid at all, except in

cases.

Mr. Hay and his comphave little imagined the st. which awaited them in Scotl

sequence of the amnesty of could be no more prosecution of Jacobitism. But the ra ing against Jacobites and prevailed. It appears to h in intensity about the year ministers of the Kirk did the to rouse it up anew, and the but too well. Government, its defeats and the Jacob Derby, seconded their reve renewing its orders for the of Catholic priests and th of Catholic meetings. S stationed in the districts wi were the most numerous: a for priests was so vigorously none of them ventured public. Mr. Robert Maitle "habit and repute Jesuit priing Papista." They were
and sentenced to perpetua
under pain of death if the
remaining "Papista." Bisho
double bed extraned from ouald had returned from he had been sentenced as a "but such was the rigour of such offenders, that he co ands, where he was so we lived very retired in the region of the Cabrach. At break of persecution, Bisho Scriptures for his people, mark for the cruel enemy the search of his persecut time, and then retired into the hope that a better day for his efflicted country. Ac Abbe Grant of Rome, matter as immediately after the ba den. This worthy priest n sentation to some cardinal showing the injustice and were practiced. Through the Holy Father was move the Catholic powers, request use their influence at the Brifavor of the Catholics of S. Imperial Sardinian and Bay

orders had been sent down stop all further prosecution religion. Mr. Pelhom had same effect; and the Secrass to answer for the both the soldiers. Blahop a formal visit, expressed the part of the Cathern was a soldiers. ambassadors of the Cath There was now a cessation active persecution; and B availing himself of the com returned to his vicariate, an gave the comfort and enco was most needed, in regard as well as the clergy in the of the district, where the Co the more numerous, the raged with the greater fury. Although the promises British government, in con the desire of the Catholic for the desire of the Catholic to were but imperfectly fulfill laws, nevertheless, were so as to admit of the missi emerging cautiously from the and beginning to perform their sacred calling among

ors were not slow to act

made a second application Premier, who positively assu orders had been sent down