AUGUST 18, 1888.

Written for CATHOLIC CATHOLICS OF BC

## YANKER SCHOOL MISTRESS.

STORY SHOWING THE GOOD EFFECT FULLOWING THE READING OF OUR CATECHISM.

From the Little Messenger of the Sacred

Ours was a factory town, such as Mas-sachusetts brasts of having in unlimited numbers. We were a hard working, hard brained community, living awidst steam and ccal-gas, the music of heaving machinery and the din of crowded work was waging a constant warfare with their love of home, and who in a strike would reduce their families to starvation, in true Northern fashion, "to stick it out to the

Catholicity had early penetrated into this wilderness of towering chimneys; and somehow even the genius of knowledge had caught and maintained a firm hold on the smoke bedimmed ideas of the town authorities, but not till after a lorg and authorities, but not till after a lorg and windy discussion in which the pros waked loud and numerous while the cons were few and faint. In a short while the town was possessed of a thriving, well-attended school, under the management of—an

atheist teacher!
It may not be strange, but the euccessful teacher was a woman, and a finer specimen of her sex and profession could hardly be found. The only blemish visible in the schoolmistree was her Godannithisting, heaven destroying principles. Her sole opponent was Father Francis, but his opposition had the double force of a hattering samuad a mitraliance. ng ram and a mitrailleuse. Father brain worked twenty four hours a day on the il important subject. God on Sunday, and no God on Monday! Mon strous! This was a state of things not to

But how remove the evil? Suggestions were numerous. The lady might be converted to Catholicity, or at least disabuse of her unbelieving notions; or again, the pastor might set up an opposition school; or he might read a lecture to the "burgomaster and court."

master and court."

The last two were impracticable. Father Franc's possess d not a firthing, and his congregation, even if made to view the situation in the right light, had not the necessary funds. As to lecturing the town council, that was out of the question; in fielity was more tractable and easier to infi lelity was more tractable and easier to overcome than the hatred and fury overcome than the natred and fury of bigotry. Something, however, must be done: inactivity meant destruction to his flock. Again and again Father Francis revolved the matter in his mind.

Yes, conversion was the best and cheap est means, and if it would not effect every

thing, some good must come of it.

And now for the attack. Father Francis has called at Miss Ireson's, and is waiting to encount ir her who is the cause of all his eleepless nights.
"Yes, Miss Ireson is at home; she will

be down directly," announced the maid-o

all work.

He was still deep in his doubts as to how he would deal with a woman upon whom so much good or evil depended, when she entered the room. The priest was, not conversant with the types of modern beauty, but it seemed to him that Phyrne Ireson was of noble build and pleasing countenance. Her friends pleasing countenance. Her friends thought her beautiful.

"I am Miss Ireson," she said in a grave tone. "What can I do for you, sir?" Frankly and briefly Father Flaucis told his mission. He hoped she would not consider it a rude way of accomplish ing his purpose, but the greater number of her pupils were Catholics, and as their of her pupils were Catholics, and as their pastor and friend he must seek the good pastor and tream he must seek the good of their souls. Now this was certainly in jeopardy so long as the children were under the tuition of one who had no sympathy with their faith and believed in nothing.

"I understand you perfectly, sir, and in willing to admit that your solicitude for the children is not unreasonable. Bu unfortunately I fall to see in what man ner I am capable of injuring your children when the subject of religion is never

touched by me."
"Why that," exclaimed the priest, "is an evil in itself. The very absence of God must sooner or later destroy their faith in Him. But there is worse to com-plain of. Tell me, madam, how can you account to your scholars for the beginning of things, without introducing your athe istical views? If conscience, or whatever you wish to call the monitor within, for-olds you to teach your false doctrine, how

do you inculcate the elements of science?"
"It is not that I wish to evade a reply," returned Miss Ireson, "but you will excuse me, sir, if I decline to enter into discussion on the matter. Controversy is extremely disagreeable to me, though it is perhaps the only annoyance my advanced ideas cause me. It may satisfy you to know that my system of education does not suffer for the want of religion."

Disappointed, baffled, and by a woman, Father Francis left the house more at sea Father Francis left the house more at sea than ever, and yet confident that right was might, and that, as his mission was all for the honor and glory of God, the final victory was to be his. He straightway began to lay his plans.

There was always Sunday, and a world of good could be wrought on that day.

Moreover, the time was approaching for

of good could be wrought on that day.
Moreover the time was approaching for First Communion; here was a chance for a coup d'état in defence of the Caurch and for the downtall of athelam. The good priest forgot for a moment his first defeat in the great scheme of conquest he was

A week or so passed, and the spring examinations were in progress. As the result of the earnest pleadings of Phryne Ireson, the school term had been prolonged into May, though not without loud spoken remonstrances from the mill hands, whose children she was "cramming to destruction with foolery, when they ought to be in the packing room, working for their winter's keep." The examinations were now nearing their end, and so far had been successful and gratifying to the wearied but otherwise pleased teacher, whose desk was buried under the pile of books removed from her pupils' keeping : no such handy works of reference were allowed at these times of general compet-tion. Presently Miss Irecon's attention was attracted to a sandy-haired little boy face betokened doings foreign to an

race betokened doings foreign to an anxious, painstaking student.

"What have you in your desk, James Moneghan?" she asked quietly.

"Nothing, 'm," responded the now thoroughly alert James, as his head reached an erect position.

'Dun't tell me a falsehood, James; you must have something to cause your to

"D.n't tell me a raisenood, James; you must have something to cau-e your in attention. Bring it to me at once!"

"Ain't got nothing, Miss Ireson," still in an indignantly innocent tone. Leaving the platform, Phryne walked down the room to her refractory pupil.

"What Latchi m."

"Me Catechism."
"Catechism of what?" she asked.

"Catechism of what?" she saked.
"Me Catechism that I take to First
Communion class," answered James, at
the same time producing the diminutive
volume, which was minus a cover.
'Cathochism of Christian Distrine,"
she read, and immediately underneath,
the question and answer: "Who made

the question and answer: "Who made you?"—"God made me."
"Do you believe that?" she asked him, stopping on the instant as she remem-bered he was but a child and in her charge; and not even to test the faith of he be tempted from her unsectariar

'You have told me an untruth, James,

James hung his head.

"Do you not know that lying is the most degrading of vices, and that a boy who deliberately tells an untruth has no who deliberately tells an untruth has no regard for his own honor, and much less for his teacher's? If you have not honor to guide you, the mean-spirited maxim, 'honesty is the best policy,' should serve you in its stead."

"It's a sin against the eighth commandment," said James, with the corfi ience of being right which is so winning to a Sunday school teacher, but which was lost on the enlightened ignorance of Miss Ireaon.

Pity welled from the depth of her heart Priy welled from the depth of her neart for the wayward youth, in whom the germs of knowledge, however few, were being hopelessly scattered by Catholic in fluence. But her hands were tied and he must remain in his darkness.
"You may sit down, James; and here

"You may sit down, James; and hereafter receive your religion for a time more appropriate to its study than school hours. I will keep the book;" and she returned with her booty to the platform. The little book she read through in the recreation hour. That evening, in the seclusion of her own room, she recom menced its perusal. Her infiel opinions were atronoly intrenched, but they now menced its perusal. Her infidel opinions were strongly intrenched, but they now seemed to be shaken to their very centre. And yet when, at a late hour in the night, she closed the catechism and tried to compose her tired and troubled brain for sleep, she still pondered on and mentally jeered at the question, "Why did God make me?"

A short while after the confiscation of the catechism, the Sunday dawned when James Monaghan and his companions

James Monaghan and his companions were to make their First Communion. It was a day of untold joy for Father Francis. In a few simple words addressed solely to his beloved children he told them of the strengthening powers of the Blessed Sacrament, and how they should in all trials rnd temptations fly to our Lord in the Holy Eucharlet for aid and protection, and finally that they should protection, and finally that they should protection, and finally that they should never forget the blissfal moment when for the first time Jesus Christ, God and Man, came to dwell in their hearts as their Friend and Guest, and opened to them the treasures of His Sacred Heart.

The centiment was nothing unusual to the ordinary Catheland.

the ordinary Catholic, who can listen and be affected, go home and forget; but on be affected, so home and forget; but on one who was no more than a spectator of the day's festivities, who, cold hearted and loveless, seemed to be above and away from the rest by the loftness of her mind and the strangeness of her life, the burning words of the priest produced a delicious feeling of kinehip with the world. No matter how distorted this belief may be, she thought within herself, at least their priest is a good man and believes what he teaches. Theseled moonshine it may be but still there is something real their pricet is a good man and believes what he teaches. Tinseled moonshine it may be but still there is something real and tangible about it that appeals to the best instincts of my nature, and compares

"Miss Ireson was at Mass," said one delighted mother to another mother equally delighted. "She surprised me terribly."

"Yes, the bigot, and she never knelt, even at the elevation," continued mother No. 2, indignation getting the better of

charity.
"Why should she? She dont't believe,

"Why should she? She dont't believe, you know. But who know she may one day," prophesied mother No. 1.

Meanwhile a boy decorated with a white badge, who, never so hungry in his life before, was getting home to breakfast with the usual speed of young America, took time to tell a similarly adorned lad that his teacher was to church, squeezed his hand and said, "Be a noble man, James, be a good boy."

a good boy."
So it had happened. Once an interest in Catholic belief was awakened in Phryne reson's mind, she began to enter a stormy period of skepticism, and at length after her thoughts had passed through a series of incredible evolutions, a hope arose that there might be some truth in the Catechism.

One Sunday afternoon, she whom controversy distressed beyond endurance was a long time in confidential council was a long time in condential council with the priest who feared and hoped for the school children and who prayed sllently and fervently for the conversion of the teacher. In a few days she was

baptized. Unlucky, blessed James, and dirty, torn Catechism, who will ever recognize your share in the making of this new heir to the kingdom of God? Swiftly comes the

"Our Father who art in Heaven."

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is not too fast for any person to make who is troubled with constipation, dyspepsia, liver complaint, or sick headache, and is, therefore, in need of Dr. Pierce's Pleas ant Pellets. Gentle and effective; one a dose.

Like Magic.

"It always acted like magic. I had scarcely ever need to give the second dose of Dr. Fowler's Extract of Wild Strawin a far corner of the class room, whose continual divings under his desk and increase of color in a usually red, freckled water Govenlock, Ethel, Ont.

## Written for the Catholic Record. ANGLICAN ORDERS.

This is the season of the year when Church conferences meet, where vain resolutions for union are passed unan mously, and the various distinctive features of the different denominations extolled in loud if not energetic tones. Anglicans, or rather the members of the High Church party, seek to place the Church of England on a higher plane than the other Protestant sects. They praise God that they are not like others, even like the Methodists, Baptists and Presby terians they see around them. For, unlike them, they have, for sooth, in the ministry of their church, Apostolic succes-

The Anglican claim of Apostolic sucsession is, that the present bishops of

the Church of England have received, through their predecessors, in a direct line from the spostles, their ministry and authority in the Church. This authority, they say, has been committed to them by Episcopal consecration. The chain of succession extends from the apostles, through the bishops of Rome to Gregory the Great, who sent Augustine to evangelize the Anglo-Saxons, and had him appointed and consecrated the first Archbishop of Canterbury; then, through Augustine and his sucessors to the present bishops. This is a long chain, and every link in it the consecration of a bishop. The strength of a chain can never be greater than its weakest link. If a single link has been broken, if a single consecration is wanting, the claims of Anglicans to

is wanting, the claims of Anglicans to Apostolic succession are without foundation, and their orders null and void. The "missing link," the one which fails to connect the present Archbishop of Canterbury with the Apostles, is the consecration of Parker. It is on the validity of this consecration that Anglicans chiefly try to establish their claim to valid Orders in the Church of England. The Catholic Caurch, which acknowledges the validity of orders among the schismatics and heretics of the East, has never admitted the validity of the present orders in the Church of England. If Anglican orders were really valid, there is no reason they should not be recognized as such.

be recognized as such.

Many Catholics do not understand the nature of this claim of a party within the Anglican communion, and have neither the time nor the opportunity of examining it for themselves, It shall be my endeavor to place before them a short but correct estimate of the nature and value of their orders. It is strange that, as soon as a Catholic expresses a doubt concerning the validity of orders in the Anglican Church, up jumps some would-be detender, and solemnly tells us that the Nag's Head stony is a fable, and that no one of any learning now believes it. I can find no reason for thus harping on an old and worn out tune, other than the desire to hide the truth and turn aside all examination from the unstable foundation on which Anglicans themselves have sought to build up their claim to Apostolic suc cession, and valid orders. It is my in-tention to leave the Nag's Head story to take care of itself and examine in the light of Catholic doctrine these claims

as Anglicans themselves make them.
For the validity of orders, Catholic doctrine requires certain things or conditions in the subject who receives the order, and in the minister who confers it. The subject must be a baptized male person. To receive the order of the person. To receive the order of the Episcopate one must have already been validly ordained a priest. The minister of orders must be a bishop validly consecrated. In conferring orders he must make use of a valid form and have the intention, at least implied, of doing that, which the Church of Christ intends by mony: (faciendi id quod facit Ecclesia) There are other things required to make the conferring of orders regular and lawful. As the question is not con-cerning the regularity or legality of Anglican orders, which no one claims for them, but their validity, their very existence, I shall now enter upon an examination of them, on these Catholic principles, and see if they have the necessary conditions to make them valid.

Though women have been admitted into the ministry of certain sects, they have never been so admitted in the Anglican Church. It might, however, be asked: "Have her ministers always been baptized? Could apostolic succession have failed them—if they ever possessed it-through the want of possessed it—through the want of bar-tism in the subject, and even in the bishop who ordains. It we were to judge by the estimation in which baptism was held, not a century ago, by the Anglican clergy, there would be at least grave reason for doubt. According to a decision given by the highest authority some few years back, in the celebrated Gorham case, clergymen of the Caurch of England may believe or not in baptismal regeneration, just as it suits them. I remember reading of a young minister of High Church proclivities, who, while dilating on his priestly office and on the necessity and efficacy of the sacraments, particularly that of baptism, was mildly reminded by his iather, a minister of the old school, that he, himself, had never been baptized.

The consecration of Archbishop Parker of Canterbury stands forth prominently, as the starting point of the present ministry in the Church of England, and on it the whole question of England, and on it the whole question of Arglican orders mainly depends. Parker was ordained a priest in the reign of Henry VIII. The question now resolves itself into this, was he ever made a bishop? Was he ever consecrated? Was his consecrator a bishop? Had the consecrating bishop the intention of making him a bishop according to the Church's mind, and did he use an ordinal with a

I. WAS PARKER EVER CONSECRATED? Queen Elizabeth, who during the reign of her sister Mary had declared herself a Catholic, had no sooner ascended the throne, than it was perceived that she favoured the followers of the new religion favoured the followers of the new religion and gathered them about her. Tals was so apparent, that all the bishops refused to assist at her coronation. It was only on taking the customary oath of the Catholic sovereigns, her predecessors, that one of the bishops, and only one, was prevailed upon and at last consented to officiate. She then sent to the different burroughs a list of five or six names from which to or the Dishops, and only one, was prevailed upon and at last consented to officiate. She then sent to the different burroughs a list of five or six names from which to select a member to represent them in Parliament. She was thus able to assemble a Parliament ready to do her will. In it she had all the legislation of Mary in regard to religion repealed, the monasteries once more dissolved, the new religion established, and her own supremacy declared. The See of Canterbury was vacant by the death of Cardinal Pole, and into it she wished to install a Reformer. As head, or rather as supreme governor of the Church, she appointed Matthew Parker, who had formerly been chaplain to her mother Anna Boleyn, by issuing to the Chapter of Canterbury a royal commission to elect him Archbishop of Canterbury. This commission was issued on the 18th of July, 1559 The election by the chapter 9th following the Queen consistency of Durham; Gilbert, Bishop of Bath; David, Bishop of Peterborough; Anthony, Bishop; and John Scorey, bishop." These two last are mentioned without the name of any See. The four bishops whose titles are given refused to act. The three first were deposed and imprisoned by the Queen's order. A

olshops whose titles are given refused to act. The three first were deposed and imprisoned by the Queen's order. A great number of difficulties then arose. According to the civil law of England, which has undertaken to regulate the law of God and the Church, and which

law of God and the Church, and which had declared Elizabeth supreme governor of the Church of England, the consecration of Parker required four bishops of the realm, and four such bishops were not to be found. There remained but one, Kitchen of Llandaff, and he had refused. A state paper of the date of Desember 6th has been found, which granted a new commission for the consecration of Parker, and was addressed to Kitchen, Barlow, Scorey, Covendale, Hodgkins, Salisbury and Bale. In this commission the queen by her supreme noogains, Salisbury and Bale. In this commission the queen by her supreme royal authority dispenses with anything that may be wanting in the consecrators, or in him to be consecrated, in their state condition or faculties on account of the cir cumstances of the times, the necessity of affair advantage is transported. of affairs demanding it, (temporis ratione et rerum necessitate id postulante.) It is in accordance with this commission, although its authority has been denied by grave writers, that Anglicans claim that Parker was on the 17th December, 1559, engegrated at Lambeth by Parker.

1559, consecrated at Lambeth by Barlow, Scorey, Coverdale and Hodgkins, accord-ing to the rite of the ordinal of Edward To understand all the facts in regard to the supposed consecration of Arch-bishop Parker, the state of affairs in Eog land, as well as the expressed opinions of the early Reformers, must be borne in mind. In abandoning the ancient reigion, they rejected many of its doctrines. ligion, they rejected many of its doctrines. It will be well, therefore, before proceeding further, to examine the attitude and teaching of the founders of the new religion, both on the continent and in Eogland, in regard to the Sacrament of Holy Orders, aspecially, the pagesity of con-Orders, especially the necessity of con-secrating bishops. I shall afterwards examine more closely into their doc trines concerning the priesthood, when treating of the ordinal of Edward VI. Luther, Calvin Zuinglius and the other leaders of the Reformation looked upon Orders as a superstition, or at least as an unnecessary and useless ceremony. nd considered royal authority as suffi ent to confer both orders and jurisdic-tion. Luther and all those who adhered to the Augustan confession declared bishops and presbyters to be one and the

the charge given in ordination, to sacri-fice for the living and the dead, to be

wrong and not to be allowed. Z inglius called orders no sacrament, but a human figment. The majority of the Reformers in England, while imbued with certain similar doctrines of the Wickliffites and Lollards, were inclined to Lutheranism with a mixture of Zuinglianism. They sought not merely to overthrow the papa authority in England, but also to propa gate the false doctrines which they had imbibed on the continent. Cranmer, as Burnet states in his History of the Re formation, held many strange and pecu-liar doctrines concerning Caurch efficaliar doctrines concerning Church o He taught that orders are not a Sacra ment, that Christian Princes have the whole care of their subjects, as well in things spiritual as temporal, and that the ministers of God's word are only officers appointed by them Ceremonies he says, in the admission of ministers, are not of necessity but for good order alone. There is no more a promise of God's grace in the committing of the ecclesiastical office, than of the civil office. The Apostles appointed ministers, only because there were no Christian Princes to do so. Princes may make priests as well as bishops; the people by their election. Barlow the assumed consecrator of Parker agreed with Cranmer on all these points agreed with Cranmer on an these points.
It was, no doubt, in accordance with
these false principles that Cranmer
wished to receive his commission from
wished to receive his commission from wished to receive his commission from the king. In an address to Henry VIII, he, with other bishops, stated that all jurisdiction, civil and ecclesiastical, flows from the kingly power, and that they, the bishops, exercised theirs during his good pleasure, and held it of His Grace, and were ready to give it back whenso-ever he should demand it. As Burnet remarks, they were hishops of the king.

mission. Such doctrines and doings tended greatly to lessen the dignity of the Episcopacy and the respect due it. It made the bishops mere ecclesiastical sheriffs.

remarks, they were bishops of the king. On the accession of Edward VI, Cran-

mer asked for and obtained a new com-

In the twenty-third article, which was the twenty-fourth of Edward's reign, we find the following rule which is to guide the Church in the selection of minis-rers:—"Those we ought to judge lawfully called and sent, which, be chosen and called to this work by men, who have public authority given unto them in the congregation, to call and send ministers unto the Lord's vineyard." Burnet in his Exposition of the Thirtynine Articles states that, if any society should of its own accord appoint one of nine Articles states that, if any society should of its own accord appoint one of its members to minister to them in holy things, such appointment would not be condemned or annulled by this Article. Moreover, he states that the Church of England for more than half a century after its establishment had acknowledged. edged, despite their irregularities, the foreign Churches in all the essentials of organization. It is only necessary to read the exposition of this article in Burnet to learn how little importance the founders of the Anglican Church attached to the ordination of priest or

rishop.

The twenty-fifth article, which Parker declares The twenty-fifth article, which Parker himself assisted in constructing, declares that "order is not a sacrament, for it has not any visible sign or ceremony or dained of God, but a corrupt following of the Apostles." Thus the thirty-nine Articles, the highest authority in the Caurch of England, denies the necessity and sacramental character of Orders. The practice of the Anglican Church during the first fifty years of its existence was in accordance with this belief, and therefore strongly confirms it to have been the doctrine of its founders. Not only did the Church of England admit the Reform churches, which had no bishops, to be true churches, but also admitted their ministers to the ranks of her mitted their ministers to the ranks of her own clergy without Episcopal ordination. Courayer,in his defence of Anglican orders, mentions these two facts. In 1664 four Presbyterian ministers came to England and were re-ordained. In 1610, fifty years previously, certain other Presby terian ministers had come and were not re-ordained. "Baucroft, Archbie Canterbury," Courayer tells us, "held that considered valid, otherwise the greater part of the reformed churches would be without ministers." It is evident that the early Reformers in England, like their brethern on the continent, concerned themselves but little about bishops or orders. If they sought ordination or consecration it was not because they con-

When Eizzbeth was proclaimed supreme in Church and state. The nobility, her Lords Temporal, surrounded her, and gave eclat to her throne. Of the bishope, the Lords Spiritual, who in times past had upheld the glories of England and her sovereign, there was none. The Tudor pride of Elizabeth would not allow herself to be deprived of any of the glory of her angesters. She must have glory of her ancestors. She must have blahops. Her royal word could make a temporal Lord. Was she not supreme in Church and could not the same royal word make a Lord spiritual? She would do so. Hence it is we find the dispensing clause before alluded to in the commission for the consecration of Parker, and there were none among the Reformer to say nay. Even the judicious Hooker could only say that there may be just reasons to allow ordination without a bishop. No doubt he referred to this as one of the occasions "when the exigence of necessity doth constrain to leave the usual ways of the Church."

From 1559, the year in which it is claimed that Parker was consecrated, until 1613, there is no evidence of his consecration to be found in any author more than the fact that he occupied the See of Canterbuy. No one had ventured to give the place of his consecration.

The first account of his consecration that was accepted with favor by the defenders of Anglican orders, is that of defenders of Anglican orders, is that of Mason, a chaplain of Abbot Archbishop of Canterbury. In 1613 he published a work in defence of Auglican orders and in it stated that Mathew Parker was solemnly consecrated at Lambeth on the 17th December, 1559, with the ceremonies prescribed by the ordinal of Edward VI. In proof of this statement he cited the Register of Lambeth Palace, which he said contained the act of consecration. This register was until then unknown, and was only brought to light fifty-three years after the alleged date of his consecration. It is on this evidence that Anglicans uphold the fact of a consecration. The authenticity of this register has never been satisfactorily proved, while there are many things ily proved, while there are many things that tell strongly against it. It is not the orginal record. It has every appear ance of being a copy. It is written in the same handwriting throughout, and evidently within a short space of time. The acts recorded therein are without The acts recorded therein are without signature to give them authority. In copying such a register there would be no difficulty in surreptitiously inserting a false act. No one has ever seen the original. Moreover, the particular Act is irregular in form and different from any other. While mentioning trivial things other. While mentioning trivial things it abbreviates or leaves out altogether what would be most important. During more than filty more than fifty years the validity of Anglican orders had often been called in question. To all the charges made against them Auglicans sought to give an answer; but none gave for answer, that Parker had been consecrated at Lambeth, for no one seemed to be aware of it. How such a document of so great importance to Anglicans could have remained unknown for fifty years, ever to the Anglicans themselves, when their orders were attacked on all sides, sur-passes my understanding. No sooner passes my understanding. No sooner was Mason's book published than its authenticity was questioned. Archbishop Abbot, under whose favor the book was given to the public, took this extraordinary means of proving it to be authentic, and of silencing those who doubted. There were at that time four doubted. There were at that time four priests in prison in London for the faith, He brought these together and in his own mind, and did he use an ordinal with a valid form, one that expressed, or at least did not exclude the Catholic idea of the priesthood and the episcopacy? If the consecration of Parker was wanting in any of these, it was invalid, and Parker was never a Bishop. I will now examine these questions separately.

tended greatly to lessen the dignity of the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register, it was refused. If they deemed the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for unimpure that the constant of the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for unimpure that the constant of the register was shown to them. They were the expected to decide at once on its authenticity. When two of them saked for unimpure that the constant of the register was shown to them. They were the expected to presence and that of six other bishops,

torical value. What their answer was is torical value. What their answer was is not known. If it was in favor of its authenticity, it would not add to its credibility, as their judgement was not free. It seems that this very fact of their being prisoners gave the bishops to expect that these four priests being in their power, would acknowledge the document as authentic. The result was indeed very unwalfacture to the highers. Indeed very unsatisfactory to the bishops.
Certainly the priests were not convinced.
Killison, whom Bishop Godwin assures
us was convinced on their testimony, in a
work published some years after, attacks which those most interested, undertook to prove the value of the Register was in itself sufficient to cast doubt on it.

TO BE CONTINUED.

## CAN THE SAINTS IN HEAVEN HEAR UN?

Objection is made to the Catholic doctrine of devotion to the saints principally on the ground that we have no certainty that they can hear us. Our Protestant friends acknowledge that Protestant friends acknowledge that there is nothing wrong in the mere fact of asking a saint in heaven to pray for us any more than there is in asking a good man on earth to pray for us, but they cannot conceive it possible that the saints in heaven can hear us. That objection arises out of the want of faith in the supernatural, because their ideas are so unepiritual, so earthly and groveling. Their ideas of God, even, are so vague, so distant, so unrealistic. To one who realizes that "there is more beyond;" that there is a spiritual world which surrounds us and touches us; a world in which God dwells in uncreated light, a living, active, everpresent Reality; in which God dwells in uncreated light, a living, active, everpresent Reality; in whose light the blessed inhabitants of bliss and glory, the "great cloud of witnesses that surrounds us," see and know what is going on in this lower world; to such a one we say, there is no more difficulty in believing that those blessed spirits hear us when we have to the spirits hear us when we pray to them than there is, for instance, in under-standing how we can speak to a friend in another city through the telephone, We think we understand it, perhaps, because we are accustomed to it. At any rate there is an apparent means to the end, and that is the ordinary course of Providential dealing with us in this world. But who can explain how it is that words But who can explain how it is that words—distinct enunciations—and even the tone of the voice travel over the wires? There is absolutely no known principle of science upon which the phenomenon can be explained. All we know is that we speak into one end of the "machine," and instantaneously the message is received at the other end. Electricity facilitates the passage, but experience proves that communication is possible at considerable distances without electricity. Vibration cannot account for it, for it is manifest that vibration of a wire cannot pass over so many intervals of cannot pass over so many intervals of rest and secure binding as are necessary for conducting and preserving the tension of it. There is a mystery in it which we cannot comprehend. The sounds pass away through the air, of course, but we cannot say, absolutely, that the air is a necessary conductor.

So may it he with our comprehence.

air is a necessary conductor.

So may it be with our communication with the same spiritual world; it may be—we believe it is true—that the Spirit of God, we speak with reverence, is the conductor. Nor, in communicating through that medium, is it necessary that the word should be spoken. The thoughts and the desires of the heart are reflected in God as in a glass, and the glorified spirits receive the communications of their friends in more distinct and unmistakeble accents than it is and unmistakable accents than it is possible to realize in the varied imper-fect and uncertain intercourse of this

material world.

Let us, then, have faith in the intercession of the saints. Let us speak to them, send messages to them often, and implore their prayers and kind offices. Implore their prayers and kind omces, As we are assured there is joy in heaven over one sinner that repents, let us add to their joy by more earnest efforts at doing penance, and let us never cease to beg of these glorious saints, and especially of Joseph and Mary, that they will grace of perseverance.-N. Y. Catholi

## Consult Your Parents, Girls.

Young girls should never forget that no being on earth takes so deep and true an interest in their welfare as does their father or mother. The advice of parents springs ever from the very soul of aff tion, and their command should be obeyed as the command of God. As sin brings its inevitable punishment even on earth, so disobedience to parents is sure to be followed by sorrow and often

shame. A girl may say, in the pride of her budding womanhood, that she is of such an age as to be able to judge for herself; she may consider her parents as "old-fashioned" or "old fogyish"; but at such times she says: she is blinded and led times she says: she is blinded and led away by youthful passion. The parents are guided by the soul-light in which they have enshrined her, and they can see the very breath of evil—the faintly approaching mist of misfortune that steals into the ciarified spiritual atmosphere, which their pure love has sur-rounded her.

Let girls honor and obey their fathers and their mothers, and their days will not only be long but happy, and lead to an eternal happiness hereafter. As the first glass of wniskey often proves the down-fall of a boy, so too the first deliberate ice of a girl to her parents may ead her to ruin .- Gatholic Citizen

Young, old, and middle aged, all experience the wonderfully beneficial effects of Ayer's Sarsaparilla. Young children, suffering from sore eyes, sore ears, scald head, or with any scrofulous taint, become healthy and strong by the use of this medicine. Six bottles, \$5.

BY THE REV. ENEAS M'DONE LL. D, F. R. S , ET PART II. The Hanoverian Party We fied with laying waste the active insurgents; they ex raveges throughout peaceful to the gates of the capital; land might be said to have ! all over its length and bread quered country, and subjecte The Lord President Forbe not be suspected of any want

to the Hanover cause, felt remonstrate spainst the outrures of the Duke of Cumber ures of the Duke of Cumber extravagant way in which he cut in defiance of all law at the of the Courts of Justice, gentleman was only treated and scornful reply: "The law By G— I'll make a brigade He after wards alluded to the that did arong which talked." that old woman who talked thumanity. No form of trial to the insurgents; nor did the for warrants from the justice set about plundering nouse Indeed brigade law.

It does not appear to be or

where that George II. ever against the barbarous conduct ful son or that he used paters in order to mitigate his cruelt In speaking of the Catholic it would be a serious omis mention, and with honor, a ve mention, and with honor, a vepersonage who, though not land, was by descent a Sineal descendant of Scotland of warrior and statesman kino other than Henry Stew known as His Eminence Ca of York. We do not say Romor, as a consequence, He Great Britain, for, all hestoration of the House had vanished, even before Howas invested with the dignity Mr. Robt. Chambers states the Mr. Robt. Chambers states t with the Jacobite party. The been by his having barred to being head of the party by Cardinal. Probably, also, from the indifference, when there were the control of the party by Cardinal and the party by Cardinal and the party by Cardinal and the party by the party any hope of the restoration of In earlier life he was full of cause and placed himself at an army, provided by the kin and which was preparing to the assistance of Prince Char discoursged from making any hearing that the latter had re He became Bishop abbeys in France, Auchin and This, with a pension from Spincome as Bishop and Cardina constituted a princely fortun not, however, destined to et The French Revolution depr the abbeys in France. The Bonaparte in Italy and Spai income as Cardinal and Bish with his Spanish pension, Notwithstending these runc sacrificed his family jewels enable the Pope to make up acted by the French gener there was a ruby, the largest perfect that was known, an valued at £50 sterling. Thu duced in fortune, he resided at his villa near Rome till th when the revolutionary troo and plundered his palsce, and to fly for his life. He made Padua and afterwards to Ve ing by the sale of some silver was soon exhausted, and he destitute. When such case, Cardinal Borgia, b come acquainted with Hippesley Coxe in Italy, com this gentleman the sad condit nal York. The same was im A drew Stewart, who drew of stating the whole cire. M Dundas laid this memorial George III, who immediately Earl of Minto, who was, Ambassador at Vienna, to to the Cardinal, in the most ner possible, the king's resolu him an allowance of £4,000 st Lord Mints, in consequence, His Eminence the following Vienns, February 9 h, 1800 received the orders of his King of Great Britain, to ve Eminence the sum of £2,000, your Eminence that in a mark of the interest and of M. j. sty, you will give him s

ure. I am, at the same tim acquaint your Eminence with intention to transmit a simile month of July, if the circumsin such that your Enine disposed to accept it. . . . the orders of the King, my Eminence will do me the lieve that I am deeply sen honour of being the organ and touching sentiments with Mejesty has condescended to and which have been inspire on the one hand, by his own on the other, by the eminer the august person in whom repair, as far as possible, the hich the universal scourge has dragged, in a special ma nas dragged, in a special mas are most worthy of venera spect." It has been remar! Cardinal and his broth had a legal claim on Government for the the settlement made by Ptheir grandmother, the Quee James II. It cannot be su ever that this circumstance. ever, that this circumstance a slightest degree the generou George III.

continued to enjoy the liberahis death in June, 1807. He to the Prince of Wales the Garter which had belonged grandfather, Charles I, toge still more precious relique, had been worn in ancient Kings of Scotland at their co Cardinal York was far fr his hereditary honors. Altho

Cardinal returned to