

YANKEE SCHOOL MISTRESS. STORY SHOWING THE GOOD EFFECT FOLLOWING THE READING OF OUR CATECHISM.

From the Little Messenger of the Sacred Heart.

Ours was a factory town, such as Massachusetts boasts of having in unlimited numbers. We were a hard working, hard brained community, living amidst steam and cinders, the music of hearing machinery and the din of crowded work rooms; a people whose love of money 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 end."

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 belimed ideas of the town authorities, but not till after a long and windy discussion in which the pros were 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 able teacher.

It may or it may not be strange, but the successful teacher was a woman, and a finer specimen of her sex and profession could hardly be found. The only blemish visible in the schoolmistress was her God-anthillating, heaven destroying principles. Her sole opponent was Father Francis, but his opposition had the double force of a battering ram and a mitrailleuse. Father Francis' brain worked twenty-four hours a day on the all important subject, God on Sunday, and no God on Monday! Monstrous! This was a state of things not to be endured.

But how remove the evil? Suggestions were numerous. The lady might be converted to Catholicity, or at least disabused 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."

The last two were impracticable. Father Francis possessed not a frithing, 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; infidelity was more tractable and easier to overcome than the hatred 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 cheapest means, and if it would not effect everything, some good must come of it.

And now for the attack. Father Francis has called at Miss Ireton's, and is waiting to encounter her who is the cause of all his sleepless nights.

"Excuse me, Miss Ireton is at home; she will be down directly," announced the maid-of-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 Phryne Ireton was of noble build and pleasing countenance. Her friends thought her beautiful.

"I am Miss Ireton," she said in a grave tone. "What can I do for you, sir?"

Frankly and briefly Father Francis told his mission. He hoped she would not consider it a rude way of accomplishing his purpose, but the greater number of her pupils were Catholics, and as their pastor and friends 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 I am willing to admit that your solicitude for the children is not unreasonable. But unfortunately I fall to see in what manner 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 complain of. Tell me, madam, how can you account to your scholars for the beginning of things, without introducing your atheistic views of conscience, or whatever you wish to call the monitor within, forbidding 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 Ireton, "but you will excuse me, sir, if I decline to enter into a discussion on the matter. Controversy is extremely disagreeable to me, though it is perhaps the only annoyance my advanced state of mind can bear. I 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 than ever, and yet confident that right was on his side, 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 First Communion; there was a chance for a coup d'etat in defence of the Church and for the downfall of atheism. The good priest forgot for a moment his first defeat in the great scheme of conquest he was planning.

A week or so passed, and the spring examinations were in progress. As the result of the earnest pleadings of Phryne Ireton, the school term had been prolonged into May, though not without loud spoken remonstrances from the mill hands, whose children she was "cranning 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 worried 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 competition. Presently Miss Ireton's attention was attracted to a sandy-haired little boy in a far corner of the class room, whose continual divings under his desk and increase of color in a usually red, freckled

face betokened doings foreign to an anxious, painstaking student.

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

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

"Don't tell me a falsehood, James; you must have something to cause your attention. Bring it to me at once!"

"Ain't got nothin', Miss Ireton," still in an indignantly innocent tone. Leaving the platform, Phryne walked down the room to her refractory pupil.

"What book is that you have?"

"The Catechism," she answered.

"The Catechism of what?" she asked.

"The Catechism that I take to First Communion class," answered James, at the same time producing the diminutive volume, which was minus a cover.

"Catholicism of Christian Doctrine," she read, and immediately underneath, the question and answer: "Who made you?" "God made me."

"Do you believe that?" she asked him, stopping on the instant as she remembered he was but a child and in her charge; and not even to test the faith of this the most stupid of her flock would she be tempted from her unsectarian methods.

"You have told me an untruth, James, and I am heartily ashamed of you."

"Do you not know that lying is the most degrading of vices, and that a boy 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 man-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 confidence of being right which is so winning to a Sunday school teacher, but which was lost on the enlightened ignorance of Miss Ireton.

"Why willed from the depth of her heart for the wayward youth, in whom the germs of knowledge, however few, were being hopelessly scattered by Catholic influence. But her hands were tied and he must remain in his darkness."

"You may sit down, James; and hereafter reserve 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 recommenced its perusal. Her infidel opinions were strongly entrenched, 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 jerked at the question, "Why did God make me?"

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 unheeded, 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 Presbyterians they see around them. For, unlike them, they have, forthwith, in the ministry of their church, *Apostolic succession*.

The Anglican claim of Apostolic succession is, that the present bishops of the Church of England have received, through their predecessors, in a direct line from the apostles, their ministry and authority in the Church. This authority, they say, has been committed to them by Episcopal consecration. The claim 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 successors 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 the ministry and authority of the Church, 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 Church, which acknowledges the validity of orders among the schismatics and heretics of the East, never admitted the validity of the present orders in the Church of England. If Anglican orders were really valid, there is no reason why they should not 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. We shall be my endeavor to place before them, in 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 defender, and solemnly tells us that the Nags' Head story is a fable, and that no one of any learning now believes it. I can find no reason for this, 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 succession, and valid orders. It is my intention to leave the Nags' 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 Episcopate one must have already been validly ordained a priest. The minister of orders must be a bishop validly consecrated. In conferring orders we must make use of a valid form and have in intention, at least implied, of doing that which the Church of Christ intends by the ceremony: (*faciendi id quod facit Ecclesia*). There are other things required to make the conferring of orders regular and lawful. As the question is not concerning the regularity or legality of orders, but the validity of the consecration, 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 orders be consecrated in the hands of those who possessed it—through the want of baptism in the subject, and even in the bishop who ordains. If 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 Church 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 *prelatical* office and on the necessity and efficacy of the sacraments, particularly that of baptism, was mildly reminded by his father, 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 Anglican 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 consecration a bishop validly consecrating a bishop according to the Church's 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.

I. WAS PARKER EVER CONSECRATED? Queen Elizabeth, who during the reign of her sister Mary had declared herself Catholic, had no sooner ascended the throne, than it was reported that she favoured the followers of the new religion and gathered them about her. This 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 boroughs 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 took place on August 1st. On September 9th following Queen Elizabeth confirmed the election and authorized the consecration of Parker. This commission was addressed to Cuthbert, Bishop of Durham; Gilbert, Bishop of Bath; David, Bishop of Peterborough; Anthony, Bishop of Llandaff; William Barlow, Bishop; and John Scory, Bishop. These two last are mentioned without the name of any See. The four bishops whose titles are given were deposed and imprisoned by the Queen's order. A great number of difficulties then arose. 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