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chalices, sacerdotal vestments, a great quantity of books and other things neces ary for the ministry of the Church. (Cb. 26)

Catholic Record. London, Sat., April 11th, 1891.

REV. H. N MARTIN ON THE IRISH CHURCH.

St. Patrick's Day is commemorated by Catholics as a rule. They assemble in their churchee, assist at High Mass, and have a panegyric of their first Apostle and patron saint preached unto them by some of the most talented of their clergy. Protestants, as a rale, hold no religious ceremonies in connection with the feast. If there he found a large number of Protestant Irishmen in a city, such as Montreal or Toronte, the most respectable amongst them club together and celebrate the day by a barquet in the evening, at which national conge are sung and patriotic speeches are pronounced. The lower orders of Protestant Irishman keep the day by watching an opportunity for insulting their Catholic fellow.countrymen, or, as happened two years ago in Toronto, by breaking in windows and stoning Catholic schools when they knew all the men and boys were away enjoying themselves at parties or concarts. Rov. H. N. Martin, however, honorel the memory of Ireland's great Apostle by a sermon on the Irlah Church, delivered at an evening service he was divinely called to preach the which ignore all religion, as they ignore in Chatham, Oat., on the 15th ult. We have only the Chatham Banner's report of

Mr. Martin's utterances on the occasion, and must be excused if we merely touch on the sallent points of the discourse. The preacher said, after remarking on the uncertainty of the saint's birth-place.

that "in those early days there were con stant feuds between Ireland and Scotland, and in one of these Patrick was taken prisoner and served as a swine-herd slave for several years, receiving strong religtous impressions during the enforced solitude of his life."

Mr. Martin, repaired to Ireland without We beg leave to differ from Mr. Martin being "sent by Pope, conclave or Church ' in this hurrled relation of important events. There were no feude between the Spotch and Irish : in those early days truthful as the above is the statement they were as one people, helping each made by Rev. Mr. Martin, that "St. other egainst both Britons and Romans Patrick's doctrines were in no sense tinged with the distinctive teachings of When the latter, who had taken possession of both England and Scotland, had retired, having been called home to realst the invasions of the Goths and Vantrated the mystery of the Blessed Trinity dale, Idah Chleftain Niall the Great by producing a shamrock, and that he baptized twelve thousand people. Belief invaded England, and pursued bis conquests into the north - western in the sacred Trinity and in the necessity

"Celestine himself then consecrated and appointed him Archbishop of Ireland and sent him, invested him with all Apos tolical authority, to preach the gospel to the inhabitants of the Island." so great that Colgan says : Nor did St. Patrick go unaccompanied

"The foreign reader must open his eyes or alone to enter upon so arduous a in astonishment at the number of hely men who went as Apostes to other nations from so small an island." work. Twenty priests and as many deacons were ordained who were to accom. pany St. Patrick in his mission and offici-The Venerable Bede, the oldest English ate under his directions-ret sub ipso historias, says :

How all these facts and details sgree

the Catholic Church that a priest or

morks to convert the Arglo Saxons.

Although St. Patrick understood from

a vision with which he was favored that

gospel in Ireland, he did not presume on

undertake a work of such importance.

He first placed himself in the hands and

under the instructions of a great Catholic

bishop, St. Germanus of Auxerre, by

whose advice, and with whose recommend.

ation he proceeded to Rome, where he

received ordination and the name he bore

afterwards, that of a Roman nobleman.

There was never in history a clearer case.

of one being duly sent and commissioned

to preach with authority than that of St.

Patrick, who, according to the Rev.

Quite as extraordinary and just as

all nations, etc."

"Irela: d can boast of baving been at that In Jocelyn's life of the saint we read : time a seminary of sanctity, whither the Christians of other pations came in crowds "He hastened towards Ireland, toto learn the practice of Christian virtue, and from whence a large number of gether with twenty men eminent for their wisdom and sanctity, appointed by saints went forth daily to found abbeys and glorious monuments of piety in different parts of Europe." (Bede, the Pontiff to sesist him in his mission. He turned, however, on his journey, to St. Germanus of Auxerre, bis guardian Hist, Eccles., page 730) and instructor; from him he received

A LESSON.

The few Catholics who would have the Church give countenance to secret societies with Rev. Martin's random assertion, that must have their eyes opened with the St. Patrick "repaired to Ireland without doings of the Italian Mafia. This horrible any commission from Pope, conclave, or society has been terrorizing the citizens of New Orleans, plotting against the lives of Church," we leave our readers to imagine. It has never been known in the history of its chiefs of police and civic magistrates, until Chief Hennessy was assassinated, Bishop undertook to preach the gospel in and his marderers allowed to go unwhint a strange land without a special commisof jastice. The jary who tried them were sion from the centre of authority and intimidated with threats of a similar fate juriediction residing in Rome. Holy if they brought in a verdict of guilty. Scripture, that Mr. Martin pretends to Then the people rose en masse and in understard and explain to others, states vaded the prison wards, dealing death to positively that it cannot be done. "How the assassing, four of whom were shot can they preach," it says, "unless they be down by the enraged populace. The sent ?" It was thus Pope Gregory the Italian Government, incited by the Great sent Augustine with his forty lodges, has called upon the authorities at Washington for retribution, and, not ob-The Protestant idea of preaching is taining a sati-factory reply, has with either to get "a call" or to start out drawn its ambassador, thus cutting off all with some new doctrine upon one's own amicable relations with the United responsibility. Nothing, however, could States, as in case of war. The be more anti-scriptural. We are told correspondence by cable is still in the sacred book that Titus and going on between Premier Radini at Timothy were ordsined and sent, that Rome and Secretary Blaine at Washing-Paul and Barnabas were likewise sent, ton. It is not likely, however, that was and that all the Apostles were ordsined will ensue in consequence; bat both Italy and sent by Him Who said : "As the and the United States are grievously Father sent Me I send you ; go and teach agitated, and both Governments must feel

the necessity of taking some measures to protect their subjects from the machina tions of those abominable secret societies, all laws, and which, if not checked and his lights or his own private authority to stamped out, must sap the very foundstions of civilization, and make life not worth living wherever they are allowed to exist and flourish. As it is, the defeated ex Premier Criepi is urging on the Italian Freemasons and Carbon th to agitate against Marquis Rudini, his successor, and compel him to demand full satisfaction from the United States Government and indemnity to the famil. ies of the Matia assassins of Chief Hennessy. Both Rudini and King Humbert are in mortal terror of the Mafia in Italy, and, it is to be feared, may act too precipitately, and be guilty of rash acts and threats, when calm deliberation and studied diplomacy could alone be effec. tive in bringing about a peaceful and satisfactory solution of the matter in dispute.

Rome." The rev. gentleman had already CATHOLIC OR PROTESTANT. stated, however, that St. Patrick Illus-

dently an Anglican, defends the Church olic journals published in America, gives the Church of England, and from " Rom. the South Middlesex Unitarian Club, whence he brought back to Ireland rich the teachings of Rome. Offering up the Times is a High Church paper, and that Among the guests present were Rev.

it has "no admiration for Protestantism

because it looks on that as another name

for a system which in its totality is a

complete denial of the Caristian re-

igion." As an example of what Pro-

testantism naturally results in, he adds

fesse

press.

"Insula esoctorum." Their number was title, but have, on the contrary, virtually declared themselves to be one and the notwithstanding certain differences.

If this were not the case why should been invited to assist, on an equality, with the Arglican Bishops, at the various Pan Anglican councils which have been held ? Or why, at least, should not these councils have repudiated the title Protect. should drop a title which is suggestive accepted the invitation. only of negation and disunion? St.

Augustine tells us not only that the Christian doctrine, but that it does not tolerate error by its silence: and this them is that they ignore religion. In We are, of course, aware that those who so resolutely oppose the application of the term Protestant to the Arglican Church are desirous of being considered Catholics or Anglo-Catholics, but such a her continuous existence since the time of her establishment, her constant teach. ing of the same doctrine of Christ and her diffusion throughout the world as one and the same Courch. This character. istic is inconsistent with the term Anglo Catholic or Anglican, which implies a a purely national or local Caurch, which as no control over or connection with the Caurch Universal or Catholic,

It cannot be said that the vitle Roman Catholic has any analogy with the name Anglo-Catholic in this respect ; for no one laims that even in Catholic times the Cataolie Caurch of England had any primacy or pre-eminence over the, whole Church, such as the Roman Church always

had. It is, therefore, clear that the Anglican Church is really Protestant, not Catholic. It is fair to add here that a later correspondent of the Mail, a Swedenborgian, eoudiates the term Protestant for his inomination sleo, and claims for it the title " the New Church," insemuch as " It is distluct from, in fact opposite to, the Protestant and Roman Catholic Churches." It will be noted that the name " Roman Church " is applicable to the local Church of Rome, or that part of the Catholic Church which is in the diocese of Rome. whereas the term Catholic applies to the Church throughout the whole |world. The impropriety of calling the whole Catholic Church by the name of the local Church is evident from this; and still greater is the impropriety of giving to the Catho He Church the nickname Romish, as the Mail's correspondent does in his forgetfulness of common courtesy.

THE REPUBLIC AND THE CHURCH.

The Boton Pilot, which is one of the A correspondent of the Mail, evi. most vigorous and excellent of the Cath-

has produced no saints ; but the teachings adopted as their title " the Protestant during the war of the rebellion. He and nothing but his Masonic influof St. Patrick begat them by the hundred, Episcopal Church." Anglicans have should, therefore, be considered as being a ence among the lodges could obtain for so much so that the Island was called never rebuked them for adopting this lover of bis American home. He had at first some doubt about the

same body, with one and the same faith, audience on the subject which they had Signor Cdspl's new departure states :

ant, and lusisted that the American Church | cism, he set aside his reluctance and if they are bonest and truthful they must

pointed out that the schools are sup. could have upset them had they beeled Church's business is to vindicate the true ported by a common tax, and the only the warnings of Pope Leo and let the objection made by Catholics against Church of God alone.

rebuking of error is part of its positive the Catholic settlements of the West APOSTOLICAL SUCCESSION . duty if Christian truth is to be maintained. I this is not the case, and there is no school difficulty. The same occurs in many other States, and in some parts of New York. The Church is in favor of education, and the fact that Catholics, even where they are compelled to pay title is by nature inapplicable to them. for the support of schools which ignore The term Arglo Catholic is inconsistent religion, support a second set of schools in itself. The Church of Christ, in which, wherein they may give their children a in the Apostles' Creed, we profess to religious education, proves that they are believe, is called Catholic because of strongly devoted to learning. They have, besides, their colleges and semin aries of high class. A Godless school is not necessarily

Republican institution; and there are many Americants who are strongly im. pressed now with the conviction that a Godless school system is a fatince. This sufficiently answers the difficulty raised against Catholics because of their support of a system of religious education. Father Bodfieb said :

"What is essential to our form of Gov. ernment is that each of us should take a deep interest in upbolding it in all its modes of administration. Catholics are not behind their Protestant neighbors in taking such interest. By the Bill of Rights, American citizins are guaranteed the right to life, liberty, and the pursuit of happiness and equality of relig lone before the law, and the Catholic up. holds all these. They exercise their right of suffrage, as well as other cldzer, and in every way show that they appreciate Republican institutions."

He also stated that during 1890 sevenwelfibs of the children born in Boston were baptized into the Catholic Church, and that in the Catholic echools they would be trained to be law.abiding cit'z us. He denied that the Catholic Courch proposes or desires to unite Church and State, or to interfere with the civil Government, and declared that Catholicism will ever be found to be the hope and safeguard of American institutions.

The able address of Father Bodfish 1 equally applicable to Canada as to the United States, and it was listened to with great attention, and a vote of thanks was consecration of Bishop Horne and his colunanimously tendered to him for it at its close.

JOHN BOYLE O'REILLY.

The Cassell Publishing Co., of New York, have brought out in beautiful style the work entitled "Life, Poems and Speeches of John Boyle O'Reilly." It was prepared for the piess by James Times from the charge of disloyalty to an interesting account of a meeting of Jeffrey Roche, who was Mr. O'Retlly's associate as editor of the Boston Pilot coasts of France (or Armonica Gaul), of baptism are fundamental doctrines of ish sympathies." He admits that the held on the 18th ult, in that city. O the pity of it that unsparing death has correct in this. He is not so successful, caused the life of O'Rielly to be written

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honest business transactions are alone propriety of his speaking before that permittel. The despatch announcing proposed to him, as his doing so might " C lapi will soon vieit Blamarck at Fded. be interproted as an admission that the richeruhe." It is well the two deteated the Bishops of the American Church have Catholic Church needed to be vindicated and disgraced P.ime Ministers should against the charge of her being a menace meet, to condole with each other, and to American institutions ; but when he compare notes : the man of blood and iron considered that the Club does not con- with the lapis lezali dagger man. They sist of the men who fill the Music Hall mast both feel sore at heart and grieved on Sunday with denunciations of Catholi- over their downfall from high estate ; but both acknowledge, as no doubt in their In regard to the school question, he hearts they do, that no power on earth

A discussion has been going on for some time in the columns of the Mail between Ray. Dr. Langtry of Toronto, on behalf of the Anglican Church, and Rev. Dr. Burns of Hamilton on behalf of Presbyterianism, on the sabject of "Apostolical succession ; and its necessity for the perpetustion of the Church of Unrist." Considering the more than doubtfal

character of Anglican orders, it was scarcely to be expected that Dr. Langtry would insist upon the absolute nece sity of Episcopal ordination as the means whereby the Christian ministry should be perpetuated. There are, it is true, records t Lambeth in which It is set forth that on such a day Mathew Parker and his colle-gues, from whom the ministry of the Church of England derive their succession, were regularly consecrated to the Episco-

pal order ; but it has been satisfactorily shown that these records are a clumsy forgery. Taey were never produced until the Oatholic polemists had during a period of about fifty years charged the Anglican Epicopate with having assumed their office without receiving the consecration which was necessary, even in order that the laws of the land should be observed : and it is certain that when one of the newly made Bishops tendered the oath of the Queen's supremacy to Bishop Bonner the latter refused to accept it on the ples that Horne, not being legally a Bishop, had no authority to tender it to him.

The refueal of this oath would make Bishop Bonner amenable to the punish. ment of bigh treason, if Horne had been legally a Bishop, and the fact that proceedings against Bishop Bonner were dropped is indubitable evidence that Bishop Horne was unable to advance satisfactory proof of his valid consecration.

It was not until after this event that the law of Queen Elizabeth was passed profeeling to remove all doubts of the valid leagues, and it was by this Act of Parliament, and not by Apostolic succession, that they actually became legal Bishops,

Rev. Dr. Langtry appeals confidently to the history of the Church to prove that ordination at the hands of a Bishop has always been held by the Church as necessary to constitute a clergyman with authority to exercise ecclesisatical functions ; and as far as the Catholic Church is concerned he is undoubted w however, in proving that the Church of England

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cession from t sary ; for thoug quire that there ordination to th in its early d ministers who self-constituted ers of the W deny the absol any kind, and the statement tain circumsta dispensed with to the theory which is acco avidity, every men has a righ a Christian con for itself paste law or restrain

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hanty and many prisoners, who were Holy Sacrifics of Mass, which St. Patrick sold as slaves. Among the latter were did at Sabhal, Phadruig and other places, Succath, afterwards called Patrick, and ordaining priests and Bishops, rehis two sisters, Lupita and Tigrida. The religious impressions of St. Patrick came | lishing convents for holy women who not from "his enforced solitude," but gave themselves up to God and works from the Caristian teachings and ex- of charity, besides erecting Catholic ample of his father, who was a deacon of churches and monasteries all over the the Courch, and of his mother, the kingdom, where the learned works saintly Concheses, niece of St. Martin. It is very true that in "his enforced solitude" he never wavered in his faith on allowed the fervor of his piety to grow cool, for he tells us in his Confessions

"I was always careful to lead my flocks to pasture, and prayed frequently during the day. I slways became strengthened the day. in the belief, love and fear of God and prayed at least a bundred times a day and as often during the night. While I tarried in the mountsins and in the woods I was roused to pray both in the enow, frost and rain ; neither did I feel any pain from it or lassitude, as I think my soul was fired with the spirit of God." (Usher, c. 17., p. 130)

that

Rev. H. N. Hunter continues :

"Having escaped from Ireland, he a vision to hear a call from Ireland asking for his spiritual Thither, accordingly, he repaired-not sent by Pope, conclave or Church-landing in Wicklow, and travelling to Bally mena, to convert his former master, who, believing him to be a magician bound for reveage, burnt his house and destroyed himself." Rev. Mr. Martin ought to furnish his

hearers with some proofs of the assertion that St. Patrick came to Ireland without baing "sent by Pope, conclave or Church." All bistory, both sacred and profane, is directly oppored to the flippant ipse dixit of Rev. Mr. Martin. Unber, McGooghegan, the Roman mariyrology, and every reliable historian from St. Patrick's time t, our nineteenth century, relate even the details of our patron saint's education. o dination at Rome and consecration by Pope Celestine. S:. Patrick were no other than those

McGeoghegan says (page 145, History of Ireland) :

ceiving the vows of nuns. and estabbrought from Auxerre and Rome were explained, and their teachings inculcated -all go to prove the utter absurdity of the statement that St. Patrick's doctrines were not tinged with the teachings of Rome. It is certain also that St. Pat. rick observed the feasts and fast days as marked in the Roman calendar, and that

he went up into a mountain at the approach of Lent, and there, it is said, prayed and abstained from all food during the entire season of prayer and fast. ing as observed by Catholics to-day,

In no country on earth were the rules of continency, of long fasting, of seclasion from mundane enjoyments, and of

fastly and so rigorously laid down and enforced as in the monasterles and among the people of Iceland. How these practices comport with Protestantism as ever known it is for Mr. Martin to determine. The successors of St. Patrick, and of the Bishops consecrated by him, have come down to our time without intermission. Their names are recorded and their works mentioned in history, or found engraven on marble monuments, and never for once

have their doctrines changed or their teachings been proved by any process of argument to differ in one lots from the teachings of the Catholic Roman Church. Priests and scholars went out from Ireland to establish churches and universities in France, Germany and even Italy, and the doctrines they brought with them from the schools founded by

"Unitarians deny the Divinity of Christ and the Holy Ghost ; the Swedenporgians deny the personality of the Holy Ghost; the Quakers and Salvation Army repudiate the Sacraments; the Plymouth Brethren find themselves un ble to use the Lord's Prayer : all so called Protestant Churches except the Courch of Eogland, which, however, has never called itself 'Protestant,' repud iate the spostolic ministry; and by the time we reach the greatest Protestant of all, "Bob Ingersoll," who protests against everything, it must be confer there is very little Ohristianity left." The picture here drawn of Protestant ism is certainly an accurate one, for the whole system of Protestantism is founded on the right of individuals to protest against or deny the right of the Universal or Catholic Church to decide contro versies of faith or to pronounce authori prolonged vigils and deep studies, so stead

tatively on points of doctrine. But though the Church of England has not by any positive decree proncunced itself Protestant, is it not as really Protestant. in fact, as they who have formally adopted this distinctive name? Has it not affirmed the right of individual judgment as against the voice of the Church, by the adoption of novel doc. trines, and of a novel Church government, contrary to the decisions of the universal Church ? Notwithstanding the desire of many who recognize with the Mail's correspondent the incongruity of the name Protestant as applied to a Church which professes to be the Church of Christ, the Anglican Church is certainly as really "Protestant" and negative as are any of those donomina. tions which take a pride in that name. This has been recognized by the

Father Bodfish of St. John's Church, Canton, and Rev. Francis B Horaebrocke, the Unitarian minister of Newton. It was understood that there was to be

debate on the question, "Is Catholicism a menace to our Republican Institutions?" Great interest was manifested in the debate and about one hup. dred and fifty members of the Club and guests were present. After the supper, Rev. Mr. Hornebrooke spoke kindly of Catholics, and said that considering the tempest in a teapot to which the people of Boston had been obliged to listen to at times, "if he were compelled to choose between Dr. Folton and Lao XIII he would be with Leo XIII. every time." He raised objection, however, to the Catholic Church on several grounds : 1st, Tast many of the priests have been educated abroad. 2nd. That the policy of the Catholic Church in establishing separate systems of common school instruction is viewed by many with alarm. Thirdly, That the Courch advocates the union of Courch and State.

and refuses liberty of speech and of, the

Mr. Blanchard, the President of the Club, then introduced Father Bodfish as a genuine American, "born on Cape Cod. of American parents and ancestors and well qualified to speak, both as a Courchman and an American citizen." Father Bodfish was received with en thusiastic applause. He informed those present that he too had been educated in an atmosphere of prejudice against the Catholic Courch. His parents, relatives, and friends, who were all Protes. tants, had dinned their prejudices into his ears from his childhood, but he became a Catholic with his eyes open. Yet he claimed to be behind none in his devotion to America and her institutions. His ancestors had fought for American Anglicians on this continent, who, in the Independence, and in the war of 1812 ;

all too soon ! True, he did the work of life-time, and a grand and noble work, since he bade adieu to his prison in Australia, but the heart's wish of every man in America, and of every Irishman in particular, is that he might be still permitted to carry on his labor of love for mankind. It was not to be so.

and we are now given an opportunity of pondering over the acts and words of one of the noblest and graudest yet gentlest souls that ever saw the light in dear old Ireland-one whose name will go down to posterity associated with those of Burks. Sheridan, Griffin, Moore and O'Connell. In the midst of their woe, what a glorious beritage has O'Reilly left to not a most consoling thought for them that the silent one-whom the world recognized as a man after God's own beart-must surely be now reaping the reward of his good life - now, too, deriving added glory because of the innumerable prayers of the lowly which had gone before him to the throne above.

THE NOTORIOUS CRISPI.

Crispi, the late Prime Minister of Italy, while in power, made it his chief business to insult religion and drive from their homes unoffending and defenceless monks and nuns. He is now driven from power himself, and compelled to work for a living as a pettifogger of the law. He has a sign hung out in Milan, announcing himself as an attorney. at-law, and no doubt an "issuer of mar riage licenses." It is said he boasts of being engaged by an Italian steamship company to attend to all its law business at a salary of 50,000 lire, which means \$10,000 per annum. We doubt very much the correctness of this statement. \$10,000 annually on law alone. Any.

the necessity of Episcopal ordination. The canons of the Church insist upon it, but Dr. Burns has shown conclusively that even the Anglican Episcopate did not, in the beginning, maintain its absolute necessity.

Oranmer was undoubtedly of the opinion that Episcopal ordination is not essential to the Church ministry ; and the early Anglican Bishops were of the same opinion. Bishop Jewel said :

"The Church is not among men by resson of any ecclesiastical or secular authority or dignity, because many princes and chiefest Bishons have forsaken the faith." Tae reply of Withis widow and children ! And is it taker, the Regius Professor of Divinity at Cambridge, is also quoted by Dr. Burns. Cardinal Bellarmine affirmed that to be apostolical " which is esteemed as such in those Churches wherein there is an unbroken apostolical succession of Bishop from the Apostles."

Whittaker answered :

"Though we should concede the succession of that Church to have been unbroken and entire, yet that succession would be a matter of no weight, because we regard not the external succession of places and persons, but the internal one of faith and doctrine."

It is clear that if the Church of England were sure of the possession of Apostolical succession, her Bishops and prominent divines would not estimate it so lightly ; but Archbishop Whately sets forth more clearly yet the theory on which she is compelled to take her stand. He says : "The Church of England rests the claims of ministers not on some supposed sacramental virtue transmitted from to hand in unbroken succession from the Apostles in a chain of which, if any one link be even doubtful, a distressing uncertainty is thrown on all Caristian ordin . ances and Church privileges forever, but The Italian steamship companies do no such enormous trade as to spend 2000 caristian community."

S. Patrick were no other than those Abglicians on this continent, who, in the and he had himself smelled guppowder how Milan is not a seaport town, minister should claim that a regular suc-