NOVEMBER 7, 1891.

THE CATHOLIC RECORD.

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VALID OR INVALID?

Episcopalian Consecrations of Prec-ious Little Worth or Value.

Boston Republic

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Trinity Church, this city, was the theatre of an extraordinary Protestant ceremonial the past week. Its former distinguished rector, a man of singularly upright life, great personal magnetism and admitted abilities and eloquence, having, after a rather stormy campaign, been elected the Episcopalian Bishop of Massachusetts some months ago, was formally "consecrated " by a number of the prelates his Church the successor of the late Bishop Paddock. The ceremony was a long and somewhat imposing one ; the spacious temple in which it took place was filled to overflowing by the parishioners and admirers of the Bishop, and the daily papers surrendered whole of their valuable space to a description of the ceremony and reports of the sermons and other proceedings. And yet, despite all this, and notwithstanding the fact that the former rector of Trinity will hereafter be addressed as Bishop Brooks, all the weight of evidence, historical, moral and theological, declares that that highly estimable gentleman is no more a legally and validly consecrated Bishop now than he was a fortnight ago, before his present colleagues in the ranks of the Episcopalian Church had gone through the ceremonial they performed in his behalf last week.

The entire structure and validity of Episcopalian ordinations and consecrations depends on whether Matthew Parker, whom Queen Elizabeth of England put at the head of the See of Canterbury in 1559, was legally advanced to that position. For it is with Parker that the line of Episcopalian prelates begins, and before the validity of their consecrations and of the ordinations they have performed can be admitted, it must be shown that Parker was himself rightly made a Bishop. That is something, though, that has never yet been satisfactory shown, and as over three centuries have elapsed since

HIS ALLEGED CONSECRATICN, it may be safely asserted that it never will be so shown. He is said to have been consecrated at Lambeth, according to some, in Nag's Head tavern, according to others, by one Barlow. But this consecrator had never been validly ordained himself, much less consecrated a Bishop, and hence his consecration of Parker was necessarily and void. Yet it is from hop" Parker, who was never Bishop validly made a Bishop, that the entire line of Episcopalian ordinations and consecrations proceeds-a fact that eventhe Episcopalians themselves admit. and which has always made them all more strenuous in asserting the the validity of Parker's consecration.

Unfortunately for them, though, the weight of evidence is all against them, and the invalidity of Parker's ordination, admitted many times since it happened by learned men who formerly belonged to the Episcopalian fold, but who left it when their eyes were opened to the truth, was confessed even by the Queen, who placed him in the See of Canterbury. In the com-mission which she issued for his conse-In the comeration Elizabeth used words to this effect : "Supplying, nevertheless, by our royal authority, of our own mere motion and certain knowledge, if anything in this which you by our orders are about to execute be lacking, or if anything be found wanting in those

answer: By the authority of a woman." And as the entire line of Episcopalian ordinations and consecrabegins with Parker, Bishop Brooks, estimable and learned and eloquent man as he is, must admit that the authority by which he exercises HIS NEWLY RECEIVED OFFICE came to him, indirectly, from a woman,

with whose famous character the late rector of Trinity is undoubtedly well acquainted. If the Episcopalians persuaded them-

selves—and persuasion is easy when one wishes to be persuaded—that their orders were valid, no such mistaken idea has ever been entertained by other sectaries. In those admiarble "Sketches of the Reformation," which he published some fifteen years ago, Dr. Marshall of England, a convert himself from Anglicanism, said : "The most obscure heretical sect, if it only knows what true orders are, agrees with the Catholic Church in repudiating those of the Elizabethan commun-ity. When Dr. Claudius Buchanan tried to persuade the Syrian Nestorians of Malabar to unite with the Anglicans against 'the immense power of the Romish Church in India,' and visited Mar Dromysius, their Metropolitan, with that design, this was the result of his embassy : . The Bishop's chaplain confessed to me that they had no doubt as to the purity of the English ordinations. The English, they say, may be a warlike and great people, but their Church, by your own account, is but of recent origin.' The only Christians, not Anglicans, who have ever shown the smallest disposition to recognize the Anglican orders were the handful of excommunicatedGerman professors who met the other day at Bonn. But the motive of these gentlemen was transparent, and their acts belie their words. When they decided to have a Bishop of their own, they dared not face the

ridicule of their Anglican allies, but discreetly had recourse to a Dutch Jansenist. Even they, while willing to offer cheap compliments to their Eng lish sympathizers, did not care to revive in their own sect the phantom Parker's 'consecration.' orders are highly respectable,' said Your THESE POLITIC DOLLINGERITES,

'but we had rather not receive them ourselves.''

And apart from the incapacity of the individuals who laid hands upon Parker to confer episcopal consecration, the Anglican forms of ordination and consecration have been so altered that they are radically defective. Consequently even if the capacity of Parker's consecrators be admitted, this defect in the Episcopalian forms would of itself invalidate their ordinations and consecrations. "The Anglican forms," wrote Canon Escourt, a learned English divine, "have been altered from those recently in use, with the express purpose of excluding all idea of the power of sacrificing being conferred on a priest, or of there being any real and distinct sacrifice offered by priests in the Christian Church.' And in another place, the same erudite ecclesiastic says that for the reason that their forms have been already altered "the inevitable conclusion follows that Anglican ordinations mus considered as altogether invalid,

and that there is neither Bishop, priest or deacon in the Anglican communion. Dr. Marshall summed up the whol case very well when he said that, although the moral and theological evidence against the validity of Barlow's act in consecrating Parker over shadowed the historical evidence, the persons who, according to the laws latter testimony was decisive enough, of the realm, or the ecclesiastical for, he added : "It has never been requirements, are needed, whether the proved that Barlow hinself was conit or not, seems a fact, evolution, on the contrary, is the creature of pure speculation. It serves its purpose, however, and solves all doubt in the defect be in the persons themselves, secrated, and never will be preponderance of evidence is manifestly mind of its believer by the mere use of the word. When one of these aged on the negative side. It is certain, moreover, that on Barlow's opinion phrase-eaters, of recognized scientific 'the King's grace being the supreme attainments, utters that magic word, head of the Church of England, an awful silence of submissive humilcould elect any layman to be a Bishop,' and ity follows, as a grove of little singers that, if he did, he so chosen, 'without becomes mute when a fog-bank ob mention made of any orders, should be Nor scures the sun. as good a Bishop as the best in Eng-How little learning has done for huland.' That such a man, who did not nanity a slight investigation will debelieve, by his own confession, either monstrate. The sum total of our proin orders or consecration, had the gress is to be found in material exist-AN ACT OF PARLIAMENT WAS PASSED, power or even the intention Through the control and TO CONSECRATE PARKER, manipulation of matter some of us-a who cared as little about the supersmall minority-are better sheltered, fluous ceremony as he did, is simply fed, and cared for than were our anincredible; but it must be admitted cestors. Are we happier, more moral, that this profane jester was a suitable or in better health than were our barfoundation on which to build the new parous progenitors? Alas! Anglican Church, and a true inter-Nicely adjusted machinery, driven by preter of its spirit, genius and deharnessed steam, may pick up and signs. carry us at the rate of sixty or a hun-Our American Episcopalian friends dred miles an hour. Has it carried us are even worse off than their English brethren. The latter have at least the mpulses? No, again. These are satisfaction of knowing that, even if satisfaction of knowing that, even if with us more positively secure than our epitomized worldly goods checked they should be, the royal succession in the baggage cars. has been unbroken since Queen Bess tell us of cave-dwellers among our re-Antiquarians bade her subservient tools to consecrate mote ancestors who were cannibals, Parker, and magnanimously offered to and sucked the marrow from the stone supply herself whatever defects might stand in the way of that performance. Their orders, even if nobody believes gilded with gold, and graced with in them but themselves, represent an in them but themselves, represent an idea, however false that idea may be. But the American Eric and the silken drapery. They live on champagne and canvas-backs, pate de foie But the American Episcopalian has no gras and terrapin, within walls visible head to his Church ; his min thick that they cannot hear the moans isters may promise allegiance to their of dying women and the cries of stary-ing men, the marrow of whose bones but the bishops have no bishops, they have sucked out, each cannibal ence, unless it be that untangible, and appealed to Parliament to indistinct and chameleon-like thing do what it could toward making it to which Bishop Brooks promised valid, at least in appearance, conformity, "the doctrine, discipline "The great question," says a and worship of the Protestant Episcopal absorbing the living of thousands. Man is to-day what man was thousands of years ago. Alongside the palace stands the penitentiary, the poorhouse and the asylum for the insane. That Church has been

tioned on the subject, must confess that Hovels multiply, and crime grows the validity of their orders depends on bolder and more aggressiv a ceremony which has never been I had struck a civilized land," said a proven legal, and whose worthlessness is almost universally acknowledged, that Dr. Brooks now holds an episcopal ghastly remnant of barbarism is the

DEADLY ENEMIES OF FAITH. Pseudo Scientists Whose Teachings are Leading the World to Unbellef.

The Christian faith was not born of human knowledge, and is not dependant on that wisdom which comes of the intellectual processes. It was made part of us when we were first created. is therefore an element in our nature and while it may be disturbed cannot

be destroyed, any more than the action of our lungs, the circulation of our blood, or any other function necessary to our physical existence. None know this better than the truly taught. The sum total of all learning is that we learn nothing. All knowledge, when truly analyzed and sifted down, means merely giving a name to something that we cannot comprehend. An event when first recognized is

called a phenomenon ; when repeated t is styled a coincidence ; when it occurs a third time it is entitled a law and as such is duly labelled and put to Its cause, nature and effect record. are all alike unknown and unknow When, for example, Sir Isaac able. Newton called attention to the fact that all bodies fell to the earth, and entitled the continued occurrence the law of gravitation, the learned apes in spec tacles gravely nodded their hairles skulls. and cried, "Great mind learned man! wonderful progress of cience !" And yet what has become of this fact, so simplified as supposed Newton, among the savants them-Newton himself, in his well selves. known letter to Berkeley, recognized the absurdity of a supposed explanation found in the name by admitting the impossibility of such a law acting through a vacuum, and attempted an explanation by supposing all space to be filled with ether, as if that helped to understand what remains to-day an impenetrable mystery. The latest heard upon this subject came from a discussion before the Berlin Physical

Society when two immense scientists known to the learned world as Professor Paul Du Bois Reymond and Pro fessor Von Helmholtz, agreed that gravity was simply incomprehensible of a carpenter, and gathered about Him as His apostles ignorant tentgravity was simply incomprehensible but that it is an "inherent property of matter. "Why is it, Professor," asked a

student of the late astronomer Vaugn, who starved to death at Cincinnati that the sun is said to be the source of light, yet as we leave the earth and approach that great source we pas into outer darkness and cold ?" "My son," was the sad reply, "i

you can tell me what light and heat are, I will solve your difficulty.' The latest fad, to use an expressive cant word, among these dealers in sci entific mysteries, is evolution. In vented by the imaginative mind of Darwin, it was so improved on by the more logical intellect of Herbert Spen-

cer as to mean quite another thing from that intended by its inventor, and is to-day so shadowy and uncertain that no two of the learned pundits car be found agreeing upon its precis-definition. It differs from gravitation in one remarkable feature, and that is, that while gravitation is a name given to a continuously recurring event, which, whether we comprehend

no.

the end of time.

afflictions of humanity.

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The Czar of Russia.

ST. PAUL AND PROTESTANT-ISM.'

London Univer e, Sept. 20 This was the subject of the second of

That

he course of sermons being delivered one great distinguishing feature of at the Sunday evening services at St. From this dark and depressing view Dr. Sullivan. Having quoted from the Peter's, Hatten Garden, by the Rev of how little learning has done for works of the Apostle, St. Paul, the rev. humanity, we turn with glad hearts to gentleman proceeded to give a synopsis that which, if it has not lessened our of the discourse on the previous St sorrows or lifted us above sickness, ha In the course of his sermon, which was enabled us to bear both with a hopeful listened to with rapt attention by a recognition of a relief hereafterlarge congregation, including a num-ber of non-Catholics, the rev. preacher ridiculed the theory held by men that -a relief that is to come from our own recog "That all a delusion," cries the Agnostic, who, the subject of religion could be considprofessing to know nothing, claims to ered in a trifling or inconsistent manknow all. "Your miracles on which In the sciences of navigation you base your belief in the divinity of and mathematics there were stated Christ will not bear the test of evidence laws laid down for the adoption of se so-called gospels are fictions, students, but with the question of relig and all your Christ taught was known ion men were, according to the prev to the world long before He was born. Woe waits the poor believer who alency of the age, at liberty to follow their own convictions. This all sprang from the so-called Reformation in Eng-land in the sixteenth century. Prevturns to dispute such questions as these This learned Agnostic, who measures God's creation with his little packious that period all men were of one thread, and gives nature's mysteries mind and one doctrine concerning the which he cannot comprehend, learned religion they professed. After that time all the different divisions and names, and so disposes of them, will make short work with the evidences o sub-divisions into which the subject of Christianity based on the so-called laws religion was divided was brought about simply through of human evidence. If the Agnosti were called on to prove, through such

THE DUBIOUS MANNER IN WHICH PEOPLE HELD THE "REFORMED" RELIGION.

gravitation, he would be as much at must be sufficiently obvious that loss as the poor Christian challenged t uch a doctrine could not be otherwise demonstrate the divinity of our Saviour than false being, as it was, drawn up If our faith is not in us, there is no in by a man who could not make a will tellectual efforts that will put it there without a solicitor, cure a wound in his if it is in us, no such process will rol body without the aid of a doctor, or, us of its blessed possession. Putting aside all claim of proof as t indeed, perform any act of superior importance without qualified assistmiracles, accept frankly and freely ce. Yet this man, Luther, although Hume's axiom, acknowledge that th gnorant of such minor consideration gospels are not authentic, and what have we left? The Christ of to day, could have the effrontery to make new religion and call it that no subtle intellect of a Renan can * Reformed. Truth must be definite and certain, "Lo, I am with you until and these two elements were found no the end of time. I was with you in where outside the Catholic Church, the beginning, and will be with you to the last of earth." It is the Christ because it was truth itself. By being definite it must be capable of intellect of to-day we recognize, as He has been ual enunciation as clearly understood as the principle of Euclid that the angles at the base of an isosceles tri-The truth that is clear as sunlight to the seeing is strangely disregarded angle are equal, or that two and tw in this blind chase after the vagaries make four. It must be true, and a such must be as rigorous as any scien of scientists. Our Saviour made no He appeared on tific truth. But so far from seeking earth as a humble Nazarene, the Son this definiteness and this truthfulne there were men who actually gloried in their shame, asserting that religious makers and fishermen. He appealed unity (which is a combination of definito no schools of philosophers, and made tion and truth) is neither possible nor no attempt to teach that learning which we now hold to be so precious. desirable, and those sentiments have been distinctly pronounced by a well-His few years on earth were given to . If there had not known authority. appeals to the better part of human been religious unity in the Church of nature, and to teaching us the divine Rome, how many martyrs would have truth, that in kindness that held chardied for Jesus Christ? He would never ity and forgiveness to each other we have impressed the world if men had could prepare ourselves for that happiaccepted the proposition that it matness hereafter that can be found in the tered not what truths there were now they were to be accepted. What His mission, lasting but a brief is the judgment of St. Paul upon the period, ended in His cruel death ; position ? He was so confident that if an angel from heaven came and con and we search through the recorded gabble of the world, and we find stories tradicted his Gospel he was prepared f brutal conquests-the rise of empires give that angel the lie; for he says and the fall of kings ; sages and poets "If any one preach to you a Gospel possides that which you have received, are told of and their wise teachings and beautiful words come down to us let him be anathema. but of Christ, of His life, sufferings and IMAGINE THE PRESENT ARCHBISHOP OF

rucifixion, there is a dead silence CANTERBURY SAYING that he would give the lie to an ange not a word was said, not a sentence went to record. The great, noisy from God if he came to dispute the world rolled on without Him. This Protestant religion! Such a thing is mission of the carpenter's Son was too insignificant to command the slightest of Canterbury. The fallacy of such a nention. And yet the divine work system of belief as the Protestant relig A ray of God's sunlight had vent on. ion was, except in a slender number of pierced the gloom, and strengthened cases, discovered by the aristocracy and broadened until it embraced all and the intellectual, or at all events, he earth the intelligent. These latter people no miracles. they tell us; and yet the low, solemn were in the habit of going into the teachings of this Nazarene, left to the question in a logical and systematic question in a logical and systematic manner, while the more or less ignor keeping of ignorant laborers, sneered ant did not give the matter their con sideration. People had the natural scientists, fought at by conat by querors of all else, the poor followers thrown into loathsome prisons aversion for truth when it was pre to rot, given to wild beasts to devour, branded as criminals and outlawed as

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or in their condition, state or capacity for the performance." This is pretty good evidence that the Queen recognized the incapacity of Barlow, Coverdale and the rest to consecrate Parker validly, and with characteristic presumption undertook to supply their defects by issuing a royal order. is this the only admission made at the time of the invalidity of Parker's consecration. To further bolster up the intruded prelate.

declaring "that all acts and things heretofore had, made or done by any person or persons in or about any consecration, confirmation, or investing of any person or persons elected to the office or dignity of any archbishop or bishop within this realm, or within any other of the Queen Majesty's dominions or countries, by virtue of the Queen Majesty's letters patent or commission, since the beginning of her Majesty's reign, be, and shall be by the authority of the present Parliament, declared, judged and deemed, at and from every of the several times of the doing thereof, good and perfect to all respects and purposes, any matter or thing that can or may be objected to the contrary thereof in any wise notwithstanding." If Parker's election and consecration were valid, even in the eyes of his coreligionists and contemporaries, it is difficult to understand why Parliament should have passed such an Act as this, whose enactment can only be regarded as another proof that even the Episcopalians of his day recognized the superior to whom they can yow obedi-worthlessness of his consecration, ence, unless it be that untangible, former Episcopalian minister of this Church in the United States and country, who is now a Catholic priest. America." That Church has been country, who is now a Catholic priest, "the great question, which has been a thousand times asked and never honestly answered, is this: By what authority did Barlow and his fellows mdertake to lay episcopal hands on Mr. Matthew Parker; and by what authority did the said Parker under-take to exercise the office of Primate of all England? And here is the honest country, who is now a Catholic priest,

The Harriers.

sented in the shape of the Catholic Church, and it went so far as to cause family disunion. Cases came under convicts, hold the earth now and for-This may not be a miracle, but the preacher's own knowledge where a it can be explained only by a true member of a family was sent to the workhouse because she attempted to reading of our Saviour's word, which taught us that He appealed to the profess the Catholic faith. The very

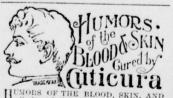
Christ that was born in us when we rev. preacher concluded his sermon by came fresh from the hands of our impressing upon all the arguments in Creator : that it is the better, stronger favor of the unity and truth of the and more vital part of our nature, and Catholic Church.

when awakened gives us a joy no words can describe. Such awakening words awakened grees as a joy no words can describe. Such awakening calls for no learning, no culture, no burning of the midnight oil in vain study of what we cannot comprehend. study of what we cannot comprehend.

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empt by the learned men, who find Do not delay in getting relief for the little folks. Mother Graves' Worm Exter-minator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand? in a little geological specimen than in all the hopes, sorrows and DONN PLATT.



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