## FEBRUARY 3, 1894.

### THE CHRISTIAN HOME + Vital Truths to be Gathered from a Study of the Childhood of Jesus

There is surely a vital truth for our own lives to be gathered from the in-terpretation of the childhood of Jesus. It gives us a deeper sense of the sacredness and the power of the home

The perfect manhood of Him whom all Christendom adores as the Son of God was matured and moulded in the tender shelter of the home. It was there that He felt the influences of truth and grace. To that source we may trace some of the noblest qualities of His human character. And yet, if there is anything which Christendom appears to be in danger of losing, it is possibility of such a home as that in which Jesus grew to the measure of the stature of the fullness of Christ.

Is it not true The world is too much with us, late and soon, Getting and spending, we lay waste our powers."

The false and cruel conditions of inlustrial competition, and the morbid overgrowth of great cities where human lives are crowded together to the point of physical and moral suffoca-tion, have raised an enormous barrier between great masses of mankind and the home which their natural instincts desire and seek. The favored classes, on the other hand, are too much alien. ated by false standards of happiness, by the mania of publicity, by the lu-sane rivalries of wealth, to keep their reverence for the pure and lovely ideals of domestic life. A new aristocracy is formed which lives in mammoth hotels and a new democracy which exists in gigantic tenements. Public amuse ments increase in spendor and frequency, but private joys grow rare and difficult, and even the capacity for them seems to be withering, at least in the two extremes of human society where the home wears a vanishing and

aspect. And vet-so runs my simple and grateful creed - this appearance is only transient and superficial. Deep in the heart of humanity lies the domestic passion, which will survive the mistakes of a civilization not yet fully enlightened, and prove the truth of the saying : "Before the fall, Paradise was man's home ; since the fall, home has been his Paradise." The great silent classes of mankind who stand between the extremes, not yet spoiled by luxury and just beginning to awake to an active compassion for had rinthe sorrows of the homeless multitude,

anv cherish the ideal of the home, the rest ing-place of love, the nursery of innocent childhood, the seed plot of hool in the manly virtues, defended even in rar the lowliest cottage against all rude and intrusions and desecrating powers, urn and ruled by 01

"Pure religion, breathing household laws." fea mer To be loyal to this ideal, to realize it and in their own lives and help to make it possible for others, is indeed the nobl ver he he est and the most useful service that men and women can render to the age. g de For, after all, it is only from such quiet forty and holy homes as that in which the

Child Jesus lived at Nazareth that the New children of the future can come, who ds of shall feel, as manhood dawns, that they n the must be about their Father's business, n the and follow the Christ, the King, to the roads serene and bloodless triumph of His t de kingdom of childlike faith, and hope, have and love for all mankind. ning

+[Extract from "The Christ-Child in Art." by Henry Van Dyke. Pablished by Harper & Bros., New York.] his their those used.

An A. P. A. Opportunity.

o day Rabi Baba isa Nestorian from Persia, not who is a man of unusual abilities, as his record in this country shows. He voice ance lmost was employed for a time by the Preswith byterian Board of Foreign Missions. The employment was not sufficiently , the remunerative for him and he threw It is From the Presby up the contract. other terians he appealed to the Episcopal ligion ians, expressing a desire to join that denomination. He was accordingly "confirmed" in New York city. people have Growing tired of his new associations ppar he applied to Archbishop Corrigan to ainds. be received into the Catholic Church y live affords and sent back as a priest to labor in Before correseven his native country. pondence with Persia, instituted by the Archbishop, could be completed, those Rabi Baba went to Chicago and was ill. received into the Baptist donomination by Dr. Henson, of that city. Having great States. se new t, and, done this he wrote back to the Archbishop that he had been received into the Catholic Church in Chicago. as was Since this last performance Rabi Baba has not been heard of. What is the A. P. A. doing that they negworld ied out indislect to put this Oriental tramp in ne new lecture field ? - Philadelphia Catholic r new r, that Times.

#### "ANGLICAN CLAIMS IN THE it points the other way. It shows that LIGHT OF HISTORY." at any rate we recognize in the Anglican Church certain forms in common

A paper read by Mr. Joseph Pope, before the tholic Truth Society of Ottawa. on the 12th ecember, 1803, in reply to a lecture entitled Roman Methods of Controversy, "delivered by e Rev. W. J. Muckleston, M. A., on the 15th

CONTINUED FROM LAST WEEK. He does not tear anything to tatters ; on the contrary, he is moderation itself. In an article of thirty-two pages on The Roman Catholics in England," this anonymous writer devotes one the purely theological arena there is page to the pamphlet in question. The hardest hit is as follows :

"It should be premised that whatever errors, accidental or otherwise, may be detected in these lists, they are entirely free from understatement. There are names inserted which have and liturgical observances, one can discern traces of Catholicity not wholly no business there, and some names of little children are set down as though obliterated. While I do not believe that a single member of this society is they were adults; but no name has animated by any ill-will towards the Established Church, I may be permitted left out that could be got hold of. and the humblest claim to social position, such as kinship to an attorney, to add that my own feelings lead me has been held sufficient for admission in quite a contrary direction. That it to the honors of the list." is in any sense a portion of the Catho

We are not particularly concerned lie Church I am, for reasons which I in the accuracy of this pamphlet, still, hope to show, unable to believe. At as it has been published, it is well to the same time it is undoubtedly one of know how far it is to be depended on. the great institutions of our country, one of the pillars of the constitution. Fortunately this question is capable of easy determination. I have often looked through "Rome's Recruits" and often It is vastly better than its founders. It teaches much Catholic truth. It stands my impression, notwithstanding the as a break water against greater evils reviewer's statement to the contrary, is It contains within its ranks numbers that the principal errors are those of of whose learning and piety there is no question, of men who would fain blot out its shameful past. I do not omission. I need not go outside of this city to give one notable example of believe that it possesses the apostolical succession, but most heartily do I conthis, in the person of the Right Honorable gentleman who was the first Presi-dent of this society. Of course some names have got in that should not be cur in opinion that if excellence o purpose and purity of life could make a man a priest, the Church of England How many do you think? So there. would number many such. As a Cath-olic I should look forward to its disfar as I can ascertain, just 11, in a total of 3,541, exclusive of foreigners and children, or one in every 322; and these 11 are individually withdrawn establishment with dismay, and for very obvious reasons. Being purely a and apologized for in the preface to the human institution, I greatly fear that last edition.

the moment the strong arm of the State was removed, the Establishment would These mistakes apparently have fall asunder, and there is nothing to occurred chiefly in the cases of extreme High churchmen, who in externals, take its place. The number of conapproach so nearly to Rome that it is verts to Rome in England is very conno wonder the newspaper was occasiderable, and the fact that they are alsionally deceived. It is surely not necessary to ascribe such natural most all drawn from the upper classes of society, gives to the movement an error, particularly when committed by importance altogether out of propora secular newspaper in search of a sen-sation, to "Romish" malignity or love tion to the actual count. At the same time we must remember that the great mass of the English people is Protestof falsehood.

To return to our local illustration. ant, and Protestant it will remain, without a miracle, for years to come What would be thought of a man who would seek to hold up the Ottawa Jour-The process of conversion now going nal to obloquy because it was shown that out of the seven hundred and fifty on is no doubt leavening the strata of society. I believe I am not wrong in saying that there is scarcely names published as having visited Chicago, three had got off at Datroit ! a noble family in England which has Would not any reasonable being say not furnished a member to the Catholic Church. But there are twenty that so far from the newspaper being blameworthy, the fact of only three seven millions of people in England, and in these days, when one man is as names out of seven hundred and fifty being wrong was pretty good evidence good as another, what are a few thou-sands among so many. If the Anglican of the correctness of the list as a whole? In like manner, though I object to the Church were disestablished to morrow, publication of these names, correctly or incorrectly, without the consent of the it does not follow that her cathedrals and universities and revenues would owners, I say that the fact of only revert to the use for which they were originally established. Far from it. eleven complaints being made out of three thousand five hundred and forty All these things would simply become one names, is evidence of the trust worthy character of the pamphlet the spoil of contending factions, or be turned over to secular uses, and our whatever one may think of the taste prospects of some day regaining our which promoted its compilation. own would be enormously lessened. It is sad, I admit, that the ancient Sees Our critic says that the pamphleteer

went to Russia, Germany and America should be occupied by those whom we Why did he not say also cannot but regard as intruders. It is for names. equally painful to behold those glori-France, Denmark, Sweden and Switz-The fact is, the book ap erland? ous cathedrals erected by the piety of pears to be exactly what it purports, a our forefathers for Catholic worship, list of prominent British converts. diverted to their present use. But, on Following, as a sort of supplement, under the heading of "List of a few the other hand, it is surely better for their rightful owners that Westminster foreign Converts," which heading is printed in large type, are the names of a number of Americans, thirteen a number of ch. forty-nine Germans one R sian, two Swedes, four Danes and six Surely that is legitimate. Could any one who had never seen th book, conjecture from our critic's de scription its true structure? I will add that there is nothing in the reverend gentleman's criticism to indicate that he ever even opened it. Nor does this surprise me. I can well understand that the imposing array of emi nent names there presented is not cal culated to promote an Anglican clergy man's peace of mind. I cannot see that this list, apart alto gether from the question of its accur-acy, has, any more than the dates of the gospels, a bearing upon the merits of the controversy in which our critic is But the reverend gentle interested. man no doubt knows best. So much for our critic's general observations, underlying which, so far as there is any connection between them, I think I detect an apprehension disguised in the language of strenu ous assertion to the contrary, that the position of the Anglican Church in respect of its claims to antiquity and ontinuity with the past, is not quite impregnable. As it is manifestly impossible to dis cuss the false decretals, and the Lol lards, and the Albigenses and Martin Luther, and a host of other controver sial subjects, in the brief space of half an hour. I think I should best fulfil the object we have in view, by devoting a few minutes to the claims advanced or behalf of the Anglican Church. And first let me disabuse the minds of those who like our reverend critic, may con sider that the Catholic Truth Society has any animus against that commun To one casually looking over our publications the impression is perhaps not an unnatural ore, but the explan ation is very simple. Almost all our books are imported from England, where the Established Church stands for the great body of non-Catholic Let me assure our Anglican thought friends that there is no antipathy to their Church on the part of the Catholic Truth Society. On the contrary, it is an impious derogation from seems to me that the notice we pay to

There is, however, a body of men our critic's own Church. For the corwithin the Establishment-certainly not inferior in learning or piety to the rest - who do, I believe, in all sincerity claim those attributes for their Church

with our own, which render compari-son possible. How is a Catholic proand for themselves. They affirm that : fitably to discuss ecclesiastical history, Their communion is one with the an with those who do not believe in any cient Church as it existed in England visible Church, or in the Episcopal form of government, or in the idea of for a thousand years before the Reform That union with Rome is not ent :" ation. sacramental grace, or who up the tend to a corporate existence of tend to a corporate few years. We sacramental grace, or who do not preof essential to Catholicity. That there We was an ancient British Church in existence before the days of St. Augus are so wide apart that unless one enters tine ; that this Church was independ ent of Rome. That gradually the Popes imposed their power, until the no basis for controversy or discussion. Alone of all the bodies that surround sixteenth century, when the English Church threw off the Papal supremacy us the Anglican communion sets up any claim to the prerogatives of the and resumed its original position in the Christian world. That the success Church. A pale reflection though she be, still, in her form of government

sion, though endangered by the excesses consequent upon the Reformation, was preserved in the person of Archbishop Parker, and that the Church of England is to day a living branch of the Holy Catholic Church. For many who hold and preach this doctrine I entertain the highest regard

- for some of them an affection that will last with my life. I can only hope that what I feel called upon to say here may be received by them without offence, as I am sure it is uttered without malevolence.

I now propose to discuss the assertion of our critic which he says is disputed only by the ignorant or malicious that "The Church of England claims to

be historically and continuously the Catholic Church, as settled in England before the mission of Augustine, not originally subject to the Pope, and not losing her identity when, with other novelties unknown (like the Papal supremacy) to the Church of the Apostles and of the primitive centuries, hat supremacy was cast off." Now, first, as to the early British Church. That Christianity existed in England before the mission of St. Augustine is undoubtedly true, though how it came there no one can say with any It seems to have reached it certainty. greatest development during the early part of the fifth century, or just before the arrival of the Saxons in 449. This savage race, issuing from the forests of northern Europe, remote from all civilizing influences, was the fierces of the northern barbarians. Heathens who had never heard the name o Christ, they swept down upon the Britons, whom after many a desperate struggle, they drove before them into the fastnesses of Wales and Cornwall. In little more than a century Chris tianity, says Professor Emerton of Harvard, in his introduction to the Study of the Middle Ages, had almost disap peared from England proper, and was to be found only in Wales, Ireland and Scotland

Thus the greater part of England was again without knowledge of God, and so it remained until Pope Gregory. attracted by the beauty of a group fair-haired Saxon slaves exposed for sale in the market place of Rome, sent St. Augustine to recover the land. We all know what happened : How the saint went forth on his mission : how he landed on the Kentish coast and succeeded in winning over th rade Saxon king; how Christianity

spread throughout the land; how again Mass was sung and the saints invoked on English ground ; how Augustine founded the See of Canterbury and governed the Charch, subject to the supreme authority of the Roman Pontiff. The few remaining British Bishops would not at first co-operate with him, not because he came from Rome, but for the expressed reason Abbey and Canterbury Cathedral that they considered he did should remain in the keeping of cultinot receive them with sufficient defer-ence. Within a comparatively short period, however, an understanding

ment, that the ancient British Church

had preserved its local identity-sup

ose there had been no Saxon invasion

and no visit from St. Augustine, and that

the Anglicans of to-day could trace

their succession in a direct line

from the Bishops who met Augustine.

would that justify their present attitude

towards Rome? I answer no, because

the British Church, in common with

the churches of Gaul, Africa and else

where, acknowledged the authority of

the Holy See. I do not merely assert

this after the fashion of our critic. I

prove it. In two leaflets issued by the

some difficulty in accepting our quota-

tions, all of which, he charitably

says, are open to the sus-picion of not being genuine. To

verify these patristic utterances would require more time, and call for

more learning, than, I fear, I possess. I

jection by supplying confirmatory evi-dence of what the Fathers say, from

think, however, I can remove the ob-

rectness of these quotations I hold myself personally responsible, and as they are all from well known writers, any attempt at fraud on my part can easily be detected and exposed.

1st. Bishop Goodwin, the late An-glican Bishop of Carlisle, says in his 'Church of England, Past and Pres-nt:" "There is no evidence of any substantial difference between it (the British Church) and the Church which etc. Augustine established." This is

pretty straight and to the point. 2nd. Archbishop Trench, the late Protestant Archbishop of Dublin, says in his "English Past and Present:" The fact that we (the English people) received our Christianity from Rome, and that Latin was the constant language of the Church, etc.

Hume, in his "History of England," says in effect that the early British Church differed from the Roman only in the mode of computing the date of Easter, and in the shape of the tonsure

4th. Emerton, in his introduction to the Study of the Middle Ages, says the same thing.

5th. Hallam, in his Constitutional History, admits that the clergy of England always acknowledged the

Papal supremacy. In addition to these authorities might quote Montalambert, who de-clared that "If England is Christian at this hour she owes it to the monks and emissaries of the Hely See,' though, as Montalambert was not Protestant, I do not choose to rest any thing on his assertions.

But not only is it true that in matters of faith and doctrine the early British Church was subject to Rome, it is a fact, dispute it who may, that no country in the whole world exceeded England in the loving obedience which our fathers paid to the successors of St. Peter. "Not only did the doctrine (of the Papal Supremacy) take root in Germanic Britain," says Professor Ranke, "but with it a veneration for Rome and the Holy See, such as no other country had ever evinced."

In the face of witnesses such as these, what becomes of the theory of an independent British Church? What. ever may have happened afterwards, t seems to me impossible for any can did mind to withstand the testimony brought in support of the claim that, from the earliest times down to the Reformation, England was subject in spiritual matters to the Roman Pontiff. I do not for a moment seek to obscure the fact that there was a national spirit in English Catholicity which found expression in certain local "use" and customs, just as France had its Gallican rite; nor do I deny that the kings of England from time to time quarrelled with the Pope, as did the kings of Spain, but what I do maintain is that during all those years of which we have been speaking, there was but one religion in the kingdom-that of Rome ; but one faith-the Catholic.

It was the supreme consciousness of this fact that wrung from Macaulay these memorable words (He is speak-ing of the Universities):

"When I think of the spacious and stately mansions of the heads of houses, of the commodious chambers of the fellows and scholars, of the refectories, the combination rooms, the bowling greens, the stabling; of the state and luxury of the great feast days, of the piles of old plate on the tables, of the avoury steam of the kitchens, of the multitude of geese and capons which turn at once on the spits, of the oceans of excellent ale in the butteries ; and when I remember from whom all this splendour and plenty is derived; when I remember what was the faith of Edward the Third and of Henry the Sixth, of Margaret of Anjou and

Church the self-same word in the self- Catholics and many other heretical same sense. Let him open Macaulay's bodies. The Catholic Church there-History of England, turn to chapter 1, fore has no possible object in denying p. 60, and he will find it so employed twice in two consecutive lines :-

the sense of those laws we examine the absolutely vital to an Anglican, bebooks and lives of those who founded cause if his Church does not possess the English Church, our perplexity the succession, obviously she cannot will be increased; for the *founders* of form a part of the Catholic Church. the English Church wrote and acted,' He will also find much more in the

same chapter amplifying this view :-" But as the government needed the support of the Protestants, so the Prostants needed the protection of the Government. Much was, therefore, given up on both sides: a union was effected; and the fruit of that union was the Church of England."

And again : The man who took a chief part in settling the conditions of the alliance which produced the Anglican Church was Archbishop Cranmer." (p. 57) And again:

Church retain the visible marks of the compromise from which she sprang.' p. 53). And much more to the same effect.

Lecky's History of the eighteenth cen-tary ("The (Anglican) Church was designed to be a State Church, in tury eluding the whole nation, governed b the national legislature and disposing of vast revenues for national purposes. It may reasonably therefore be concluded that those who interpret its formularies in the widest and most comprehensive sense compatible with ionesty, are acting most faithfully to the spirit of its *founders*.") (vol. 2, p. 541,) and Hume's History of England vol. iii. p. 138) for confirmation of the statement that the Anglican Church was the outcome of the Reform-

ation and the result of compromise. Now I submit, with such gravity of countenance as under the circumstances I can command, that when Hallam and Lecky and Macaulay and Hume agree upon an historical fact, one should be permitted to share their opinion without being exposed to the harge of ignorance or knavery.

Departing from his usual practice our critic favors us with a quotation from an historian in support of his view of the antiquity of the Anglican Church. It is not very precise, nor very apposite, and it has apparently got into the wrong place in the reverend gentleman's pamphlet, but here it

"Professor Freeman, speaking not as a theologian, but as a historian, says that, legally and historically, 'the Church of England after the Reformation is the same as the Church of Eng land before the Reformation."

Of course we are not told where on in what connection Professor Freeman uttered these words, but let that pass. Speaking not from a theological but from an historical point of view, no one doubts Professor Freeman's state ment. We may be quite sure that Henry VIII., who made the laws, took good care to give a legal status to the work of his hands, and that so far as Acts of Parliament could preserve the continuity, it was legally, and therefore in a sense historically, the same Church after as before the Reformation. What we are interested in knowing is was it the same Church ecclesiastically and spiritually as before? Did it teach the same faith, administer the same sacraments, acknowledge the same head? That is what many anxious minds want to know, and the reverend gentleman

may take my word for it they will not all be put off by quibbles on the word legally or rubbish about washing one's

the Anglican claim. But while The importance of the question is therefore apparent.

3

Let us enumerate in a word the conditions necessary to constitute a valid ordination. The consecrator must himself be a Bishop. He must pro-nounce certain words and perform certain manual acts, with the intenon of imparting sacramental grace. Now. (1.) Was Barlow a Bishop ? 2.) Did he consecrate Parker ?

Taking up the latter point first. As to whether Barlow, supposing him o have been a true Bishop, fulfilled he requisite conditions in his consecra ion of Parker, I may say at once that we have in the register of Parker's "To this day the constitution, the consecration, which is among the doctrines and the services of the archives of Lambeth Palace. prima acie evidence in the affirmative. is true there are several suspicious

circumstances in connection with this record. In the first place it was not Let me also refer the reader to produced or specifically alluded to until after the lapse of fifty years, when very participant in the ceremony had men dead. When during Parker's life time the consecration was challenged, the Archbishop replied, not by producing the register which would have settled the question, but by obtaining an Act of Parliament (8 Eliz. Cap. 1.) supplying whatever defects might have occurred. Notwith standing this, the register is there, and competent critics are of opinion that it is genuine, and consequently that Parker's consecration, apart from the question of Barlow, was in regular form.

To come now to the point. Was Bar low a Bishop? In the first place, no record of his consecration can be found. That fact, though unusual, taken by itself, is by no means conclusive against him, for the omission might have been accidental, and in any case registra-tion has never been held to be essential, but as we enquire further, doubts multiply. He is said to have been consecrated by Cranmer, "the most infamous personage in English his-tory," (letter to the *Guardian*, May 20, 1868,) to Dr. Littledale, an author ity for whom our critic professes high esteem. That again is not material, provided he complied with the formal conditions of the ceremony, and had the right intentions, for Cranmer was undoubtedly (we confess it with shame), a true Bishop. The fact, however, of his being an infamous person age or, as Littledale in the same letter calls him, "an utterly unre-deemed villain," renders it important to enquire what Cranmer's views on

the necessity for episcopal ordination were. Fortunately they are on record, as are those of his colleague, Barlow. Cranmer avowed his convicion, says Macaulay in his history of England (vol. 1, p. 59), that there was no difference between Bishops and priests, and that the laying on of hands was altogether superfluous. According to the same authority, he stated that the king might, in virtue of his authority derived from God, make a priest, and that the priest so made needed no ordination whatever. He also held that his spiritual functions were determined by the demise of the Crown, and when Henry VIII. died he and his suffragans took out fresh commissions. (Macaulay Hist. England vol 1., p. 61.

TO BE CONTINUED.

Hood's Sarsaparilla, the king of medi-

eligion TESTIMONIALS published in behalf of Hood's Sarsaparilla are as reliable and worthy of confidence as if from your most trusted neighbor. is re e pros re des-

Out of Sorts-Symptoms, Headache, loss of appetite, furred tongue, and general indis-position. These symptoms, if neglected, develop into acate disease. It is a trite saying that an "ounce of prevention is worth a poind of cure," and a little attention at this point may save months of sickness and large future Cath or? Be-well, of saparilla a point of eure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

n cures onchists, oronchial bottle, or In succession, and a cure will be elected. **Toronto Testimony.** DDAR SIRS.—Two years ago I had a bad attack of billoursness, and took one bottle of Burdock Blood Bitters, and can truly re-commend it to any suffering from this complaint els, &c ape of ef-The use omplaint. MRS. CHARLES BROWN, Toronto,

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Minard's Liniment relieves Neural-

vated English gentlemen, who are not insensible to the sacred influences of was effected. Together the British those hallowed spots, than that they should once again be over-run by men and Roman missionaries undertook the work of conversion in the north, and, without reverence for the past, respect for the present, or regard for the future. Better a thousand times that at the Council of Whitby, in the year 664, the supremacy of Rome was formally acknowledged. From St. they should continue to resound Augustine and his successors the Church of England derives whatever with what is after all the echo, faint it may be, but still an echo, of the olden worship, than that an she may possess. Indeed this is so well recognized that a favorite name they should be profaned with the uncouth diatribes of an itinerant for their body, among many high Anglicans, is the "Church of St. Augustine." St. Augustine is recogpreacher, or given over to the purposes of a socialistic propaganda.

upper

nized as the founder, and he, as is not this, of course, I speak only for myself. disputed, received his authority direct Holding this view of the Anglican rom Rome. body and its clergy, it will be readily But supposing, for the sake of argu-

believed that it is not an agreeabl task to be compelled to deny its claim to be considered a portion of the Cath olic Church, or to say of its ministers that their orders are more than doubt ful. Yet there are occasions when the truth demands the fulfilment of many duties from the performance of which we would willingly escape, and this is one of them. Fortunately in the pres ent case the disagreeable character of the task is largely modified by the fact that a majority of the Anglican body (as regards the laity I think I may say the gieat majority) entirely disavoy

the doctrine that union with a visible Catholic Truth Society, initialed re-spectively, "The English' Church always Roman Catholic," and "Was the British Church Roman Catholic," Church, by participation in material sacraments. is necessary to eternal On the contrary, the whole body life. of the Low Church party will tell you that the Christian Church is not necessarily an external organization at all, but is the body of all true believers, no matter to what communion they belong. Thus one of their most eminent Bishops (Hall) wrote : "Blessed be God ! there is no difference in any essential matters betwixt the Church of Engand and her sisters of the Reformation." To the members of this school, nothing I am going to say possesses in-terest. So far from claiming for their clergy any sacerdotal powers or functions derived from the imposition of hands in a direct line from the apostles, they will tell you that such an assertion

Margaret of Richmond, of William of tace

From mere motives of expediency, Wykeham and William of Waynefleet, and not from any belief in its divine appointment, Elizabeth determined of Archbishop Chicheley and Cardinal Wolsey : when I remember what we have taken from the Roman Catholics that the new Church should retain the episcopal form. The Queen's choice of -Kings College, New College, Christ Church, my own Trinity ; and when primate fell upon Matthew Parker, look at the miserable Dotheboys Hall ome time Dean of Lincoln, who she decreed should be Archbishop of Canwhich we have given them in exchange terbury. On the accession of Eliza-beth there were fourteen Bishops in (Maynooth), I feel, I must own, less proud than I could wish, of being a England. All of them refused to have

Protestant and a Cambridge man. any part in the consecration of Parker, Speeches, p. 682.) and in consequence thirteen of them were instantly deprived of their Sees. In process of time there came change, and England, or rather its

This unanimous refusal made it neces adulterous and bestial king, wearied of the restraints to which the Roman sary to look about for some of the obedience held him. Inflamed with pride, avarice, and lust, he determined Bishops who had resigned or been de prived at the beginning of Mary's reign. to sever the bond which had con-

Nor is Hallam alone.

Of these William Barlow, who had been Bishop of Bath and Wells, was chosen to consecrate Parker, assisted neeted England with the centre of Christendom for a thousand years. What he failed to complete his by Coverdale, Scory and Hodgkin, three other deprived Bishops. The savage daughter accomplished Th ceremeny was performed. Archbishop Church and ecclesiastical communities Parker ascended the chair of St. were pillaged, the altars were over Augustine, and from him the Angli thrown, the Sees were despoiled, the professors of the ancient faith were can episcopate of to-day derive their orders. The question which so deeply hung, drawn, quartered, racked and roasted, and finally driven out of the concerns our English Church friends is, was this consecration of Parker kingdom, or obliged to hide in the valid? To determine it we are holes and corners of the earth. A new obliged to ascend one step and pro regime was inaugurated. pound the enquiry whether Barlow,

The reverend gentleman is very angry at Father Damen for saying the consecrator, was himself a Bishop. This is the crucial point. In examin that Henry VIII. was the founder of ing it I do so from the position of an berome, St. Chrysostom, as also from statement a "slanderous attack." Yet the Venerable Bede and other early Father Damen in saying this uttered British writers, which seem to me to place this fact beyond doubt. I observe, however, that our critic a l the Anglican Church. He calls the Anglican. As a Catholic I may say that the subject of Anglican ordershas never been pronounced upon by the Church, styled the most impartial of English and until she says so there is no absolute certainty on the point. It is not

material to the controversy between "Cranmer and most of the original Rome and Canterbury, so far as Rome founders of the Anglican Church, so is concerned. For even supposing it far from maintaining the divine and could be demonstrated beyond all doubt indispensible right of Episcopal govthat Anglican orders were valid, the ernment, held Bishops and priests to fact would not make the English Church Catholic. The Greek orders

be the same order. (Hannel) Hist. vol. 1, p. 328, note.) are certainly valid. That many of the sects of antiquity possessed true reverend critic was writing his lecture he had at his hand, and quoted from, a orders is beyond dispute. Rome has very celebrated author who did not always acknowledged the orders of the

is an implous derogation from the pre-is an implous derogation from the pre-English writers, all of them Protestant, very celebrated author who did not always acknowledged the orders of rogatives of the Son of God. Old

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