

EVERY FAMILY SHOULD KNOW THAT

Advertisement for 'PAIN-KILLER' medicine, describing its benefits for various ailments like rheumatism, neuralgia, and toothache.

A SPELLING LESSON.

A pretty deer is dear to me. A hare with downy hair. I love a heart with all my heart. To part a pair of pears. A rake, though, often takes a rake to tear away the lazar.

The English Catholic Gaiety at the Pope's Mass.

They alighted at Transverse Station at 7 o'clock in the morning. The officers and midshipmen, all in full dress, they marched to the Vatican, where a great crowd had gathered on Saint Peter's piazza to see them pass by.

concerning the banquet in Charles the Great's Palace, of which our Vatican correspondent spoke yesterday. He reports that the Father Strickland here mentioned in an English Jesuit, as we gather from the Osservatore Romano and brother of the Vice Governor of Malta. The chairman of the band was Monsignor Sponer, having beside him Captain Fraser (sic) and Grant. A band, placed at the bottom of the portico, performed a selection of music. When the repeat was half done, the musicians played 'God Save the Queen,' and then a who were at table rose to their feet. The hymn over, while the rest were sitting and champagne was being served to all alike, Monsignor Sponer raised his glass and made the following speech: 'I propose the health of His Holiness Pope Leo XIII. and of Her Majesty Queen Victoria, the two greatest sovereigns in the world, and not only the greatest, but the most venerable and venerated. If it is true that the sun never sets upon England's dominions, this will more truth be said to the Catholic Church. The H. H. Father has a great many subjects in every nation, but nowhere do Catholics enjoy as much freedom, peace, and prosperity as under the British flag. This morning you had the high privilege of assisting at the Holy Father's Mass, and of seeing him whom we all of us revere and admire, because of his vast learning, his enlightened prudence, and his spirit of conciliation. Queen Victoria has had a long and prosperous reign, and by her devotion and affection towards her people and her country, she has made her name more and more famous. Her reign will one day mark a glorious page in England's history. I, therefore, express the sentiments of all here present, in wishing many years of life to His Holiness Pope Leo XIII. and to Her Majesty Queen Victoria, for the happiness and prosperity of the world.' Then followed three thundering hurrahs of the sailors, which were again given immediately after the strains of the British hymn. After this there was performed the pontifical hymn, greeted by the cheers and applause of all present. This over, the Reverend Father Strickland, in a ringing voice, delivered the following toast: 'I propose the health of the British fleet, that glorious fleet to which it is chiefly due that England has founded an empire which for vastness and duration has no peer in the world's annals. (Cheers.) Forty years ago an officer of the English Navy knelt at the feet of the Supreme Pontiff Plus IX., of holy memory. For three hundred years it was perhaps the first time that an English officer in uniform knelt at the Pope's feet, as all of you this very day had the happiness of doing. The officer, in the error of his faith, presented the sword to the Pope, and holding it aloft, begged of him to bless it that he might never have to unweath it in defence of religion and justice (cheers). That officer was my father. (Prolonged cheering.) As a sailor's son, I asked that the privilege might be granted me of proposing the health of the British fleet, and I believe that I can wish nothing better for the Kingdoms than the welfare of the fleet now ploughing the sea than this, namely, that if ever you have to give proof of your valor, it may ever be in defence of religion and justice. (Prolonged cheering.) And now drink the toast! This time, also, while the strains of the Pontifical hymn were being repeated, there arose from the sailors a shout of 'Vive le Pape!' and 'Vive la France!' as well as Monignor Angeli Ungarini, Ugolini, Marzolini, and other prelates. Moreover, the Spanish Ambassador, Don Merry del Val, remained for some time in Charles the Great's Palace.—Unita Cattolica.

More About the Suppression of the Jesuits.

In our recent article on 'The Suppression of the Jesuits by Clement XIV.' we said the chief actor and instigator of the scheme was the infamous Pombal, the Prime Minister of Joseph I. of Portugal. He had spent considerable time in England, as Portuguese ambassador, and imbibed the strong Protestant principles which then had supreme control in that country. After his return and promotion to the premiership in his own country, he determined to bring about a similar 'reformation' to that in England. As the Jesuits were the most formidable obstacle in his way he determined upon their destruction. As the mass of the people were Catholic and very much devoted to the Jesuits, he saw no prospect of succeeding in his truly diabolical scheme unless he could get them discredited from headquarters. The consummation of his purpose by forcing the aged and dying pontiff to sign an additional decree of suppression, against his will and against his conviction, of the real merits of the Society, was properly characterized in our last article as constituting one of the blackest pages of history. It is a remarkable fact worthy of special notice in this connection that there were two nations at that eventful period which did not sympathize with the Jesuits, and it is quite worth while to contrast the conduct of the infamous Pombal—second Henry VIII., with that of Frederick II. of Prussia and Catherine I., Empress of Russia. Frederick was a Protestant, or rather (the common and legitimate development of Protestantism in his day) an infidel, yet he had no sympathy with the Jesuit persecutors of the Society. He knew the value of the Society and he respected and protected it in his dominions. He was in constant correspondence with the learned Abbe Dubouche, one of the most efficient advocates and defenders of the Church. The enemies of the Church therefore are afraid of them and they naturally hate them with a savage hatred which prompts them to do all that they can for their destruction, yet they forgive and pray for their enemies.—Catholic Review.

Cambridge University Honors a Priest.

It will be a matter of rejoicing to Catholics all over the world, says the Rome correspondent of the Standard and Times, to know that the learned Abbe Dubouche is to be the recipient of a signal honor from the University of Cambridge, in England. The late Archbishop Vaughan, of Sydney, brother of Cardinal Vaughan, wrote somewhere in his

Advertisement for 'B.B.B. Turns Bad Blood Into Rich Red Blood.' It claims to be a purifying remedy for various ailments like skin diseases, rheumatism, and general debility.

ent Catholic prelates of the United States, lately deceased, Archbishop Kenrick, of St. Louis, and Bishop Ryan, of Buffalo, have left excellent handbooks treating exclusively on the subject.

But of the works on both sides of the question the name is legion. We shall briefly outline the difficulty. On the accession of Queen Elizabeth to the English throne she lost no time in declaring herself the head of the English Church as well in spiritual as in temporal, and from him, from the fountain head, all the bishops who refused to take the oath of supremacy were deposed from their sees. As under Queen Mary the religion was Catholic and the bishops Catholic also, all the bishops except Kitchin, Bishop of Llandaff, refused to take the oath. This left the Anglican establishment without a hierarchy. Fortunately for the new church, Girard Pole, who was Archbishop of Canterbury, died at this juncture, leaving the primatial see vacant. Elizabeth appointed the now famous Parker to fill the vacant see of Canterbury, and from him, from the fountain head, all the orders that have since existed in the Anglican Church or its offshoots derive its origin. On the validity of Parker's consecration, as on a corner-stone, the superstructure of Anglican orders rests. But here the question divides itself into two branches: Was Parker consecrated at all? And if so, was his consecration valid? The latter question is the one that has been most debated. In order to inherit there must be an instrument or agent of transmission, and this agent or instrument must be duly accredited with the power, and must consequently be himself a bishop. A learned council of Anglican theologians and canonists to whom it was referred decided that in such an emergency the Queen as supreme head of the Church, had authority to supply all deficiencies. At length a commission of four 'reformed' bishops was appointed to perform the ceremony. Among these one Barlow was said to have been the consecrator. Nevertheless, there seems to be grave cause to doubt whether Parker was really consecrated at all. True it is that no Protestant historian of the period mentions it, all important though it was, and not even the intimate friend of Parker, Stowe, has any allusion to it. It is indeed true that the Lambeth Register records that the consecration took place, but it is also true that though the question as to whether there had been a consecration at all was pretended was immediately questioned by the Catholics, the registry was not discovered or produced until half a century later. Moreover, it is said by those who have minutely examined the question that there are strong evidences, both intrinsic and extrinsic, of forgery in the Register itself. A more important question still is, whether, even if Parker was consecrated at all, the consecration was valid. It is claimed that Barlow, who was the consecrator, had never himself been consecrated. If this claim had been founded in fact, the consecration of Parker, even if attempted, would have been, of course, invalid. Certain it is, however, that the Catholics, from the very outset, denied that Barlow himself was ever consecrated. Certain it is, too, that up to the present time no challenge has been made. No proof of Barlow's consecration has been forthcoming. 'Neither Archbishop Bramhall, with all his industry; nor Mason, with all his research; nor Watson, with all his learning; could ever,' says Dr. Fletcher, 'find out the useful instrument.' Stephen, a learned Protestant writer of the seventeenth century, speaking of it, says: 'It is a wonderful thing, by what chance or providence it happened, that Barlow's consecration, who was the principal actor in this, should nowhere appear; nor any positive proof of it to be found in more than four years since it was first questioned by so many learned and judicious and cautious persons. Whether the present commission will be more successful remains to be seen. There are also the questions of the 'form' of consecration used, and the further question of 'jurisdiction,' both equally important as those we have touched upon, if not more so. How important the form of consecration is regarded in the Anglican Church and how doubtful the original form was regarded by that Church is shown by the fact that an act of Parliament was passed for the special purpose of healing the defects of consecration, due to undue form. Acts of Parliament, however, have not ex post facto effect, and consequently could not remedy the flaws in Parker's consecration. These two latter questions are too intricate for newspaper comment. We think, however, we have said enough to show the state of the question and how 'extremely doubtful and improbable' are the claims of the Anglican Church to valid ordination, and consequently to apostolic succession.—Catholic Standard and Times.

The Missing Link in Anglican Orders.

The recent commission appointed by Pope Leo to investigate the validity of Anglican orders, followed as it has been by the now famous letter of Mr. Gladstone, revives interest in this old question. Up to the present in investigating the best that could be said of Anglican ordinations, even by those who were most disposed to take the side most favourable to them, was that there was grave doubt whether they were valid. This is itself was a serious state of things, inasmuch as the matter was one of the most vital importance to the Anglican establishment and should not admit of any doubt whatever. There are many volumes on the subject. Two emin-

ent Catholic prelates of the United States, lately deceased, Archbishop Kenrick, of St. Louis, and Bishop Ryan, of Buffalo, have left excellent handbooks treating exclusively on the subject. But of the works on both sides of the question the name is legion. We shall briefly outline the difficulty. On the accession of Queen Elizabeth to the English throne she lost no time in declaring herself the head of the English Church as well in spiritual as in temporal, and from him, from the fountain head, all the bishops who refused to take the oath of supremacy were deposed from their sees. As under Queen Mary the religion was Catholic and the bishops Catholic also, all the bishops except Kitchin, Bishop of Llandaff, refused to take the oath. This left the Anglican establishment without a hierarchy. Fortunately for the new church, Girard Pole, who was Archbishop of Canterbury, died at this juncture, leaving the primatial see vacant. Elizabeth appointed the now famous Parker to fill the vacant see of Canterbury, and from him, from the fountain head, all the orders that have since existed in the Anglican Church or its offshoots derive its origin. On the validity of Parker's consecration, as on a corner-stone, the superstructure of Anglican orders rests. But here the question divides itself into two branches: Was Parker consecrated at all? And if so, was his consecration valid? The latter question is the one that has been most debated. In order to inherit there must be an instrument or agent of transmission, and this agent or instrument must be duly accredited with the power, and must consequently be himself a bishop. A learned council of Anglican theologians and canonists to whom it was referred decided that in such an emergency the Queen as supreme head of the Church, had authority to supply all deficiencies. At length a commission of four 'reformed' bishops was appointed to perform the ceremony. Among these one Barlow was said to have been the consecrator. Nevertheless, there seems to be grave cause to doubt whether Parker was really consecrated at all. True it is that no Protestant historian of the period mentions it, all important though it was, and not even the intimate friend of Parker, Stowe, has any allusion to it. It is indeed true that the Lambeth Register records that the consecration took place, but it is also true that though the question as to whether there had been a consecration at all was pretended was immediately questioned by the Catholics, the registry was not discovered or produced until half a century later. Moreover, it is said by those who have minutely examined the question that there are strong evidences, both intrinsic and extrinsic, of forgery in the Register itself. A more important question still is, whether, even if Parker was consecrated at all, the consecration was valid. It is claimed that Barlow, who was the consecrator, had never himself been consecrated. If this claim had been founded in fact, the consecration of Parker, even if attempted, would have been, of course, invalid. Certain it is, however, that the Catholics, from the very outset, denied that Barlow himself was ever consecrated. Certain it is, too, that up to the present time no challenge has been made. No proof of Barlow's consecration has been forthcoming. 'Neither Archbishop Bramhall, with all his industry; nor Mason, with all his research; nor Watson, with all his learning; could ever,' says Dr. Fletcher, 'find out the useful instrument.' Stephen, a learned Protestant writer of the seventeenth century, speaking of it, says: 'It is a wonderful thing, by what chance or providence it happened, that Barlow's consecration, who was the principal actor in this, should nowhere appear; nor any positive proof of it to be found in more than four years since it was first questioned by so many learned and judicious and cautious persons. Whether the present commission will be more successful remains to be seen. There are also the questions of the 'form' of consecration used, and the further question of 'jurisdiction,' both equally important as those we have touched upon, if not more so. How important the form of consecration is regarded in the Anglican Church and how doubtful the original form was regarded by that Church is shown by the fact that an act of Parliament was passed for the special purpose of healing the defects of consecration, due to undue form. Acts of Parliament, however, have not ex post facto effect, and consequently could not remedy the flaws in Parker's consecration. These two latter questions are too intricate for newspaper comment. We think, however, we have said enough to show the state of the question and how 'extremely doubtful and improbable' are the claims of the Anglican Church to valid ordination, and consequently to apostolic succession.—Catholic Standard and Times.

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Minard's Liniment cures La Grippe. It is a powerful remedy for influenza, colds, and other ailments. It is made from natural ingredients and is highly effective.

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Advertisement for 'If You Can Read And Write.' It promotes a book or course for learning to read and write.

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Advertisement for 'MERCHANT TAILORING.' It offers a range of merchant tailoring services for men's clothing.

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Calendar for the month of July 1896, showing days of the week and moon phases.

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