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MONTREAL, WEDNESDAY, APRIL 17, 1889.

FOOLS' PARADISE Cranmer and the Ritualists. ANGLICAN HOLY ORDERS. The Book of Common Prayer and the Mass.

[From the London (Eng.) Oatholic Universe, March 30.]

At the Church of the Immaculate Conception, Farm Street, London, on Sunday afternoon, March 23rd, Father Gallwey, S. J., continued bis course of sermons on "Anglican Orders." He reminded his hearers that in investigating the reminded his nearers that in investigating The contrast of the second sec said to num, or, want is "There are rivers in times," Naaman answered, "There are rivers in my own country just as good as the Jordan." But the servant advised him to do what the prophet had told him. And there was the pool of Silo in which the sick were cured. God chose to fix that particular pool, and no other. And so if our Lord has said, "Pour water on the head of a child, and asy the words which I have appointed, and I will give it the grace of Bap-tism," it was not for us to question but to obey. Our Lord had the most absolute right to fix the conditions; and so Holy Church had always taken the greatest care to do exactly what He prescribed. Again, according to both The Amplican and the Roman Catholic

The Anglican and the Roman Catholic

The Poor People of this Country that to eat bread and wine in honor of the Passion of Christ was glorious, and the very essence of true devotion. They tricked and cheated the people of this land into accepting that idea—as if the Catholic doctrine of the Mass were not the very sun of the splendour of the Christian Church. And therefore even in the Thirty-nine Articles of the Church of England they had the declaration that the doctrine of transubstantiation could not he proved by Holy Writ ; that it was repugnant to the plain words of Scripture ; that it overthrew the nature of the Sacrament, and that it had occasioned many the Sacrament, and that it had occasioned many superstations. The writers of the time could not find words strong enough against the Holy Mass. From this rejection of the doctrine of the Real Presence, it followed that, with Eng-lish common-sense, it should be asked, "What do we want of a Sacrament of Orders? If there is hothing but bread and wine, what do we want with priests? We do not want priests to help us to east bread and wine." And so when the Common Prayer Book was complied, the the Common Prayer Book was complied, the ritual of the Catholic Church for the ordination of priests was entirely changed. He had shown them the care which the Catholic Church snown them the care which the Canonic Onlarch took to put before the people the outward signs of the inward grace conferred in the Saorancent of Orders. He had shown them how she gave the new pricets the chalice and the paten, and said, "Receive the power of offering sacrifice." All that was done away with. Not a word was antimed about the offering of marifice : not a

maded

All that was done away with. Not a word was retained about the offering of sacrifice; not a word about the power of of blessing or consecrat-ing. The Mass to them was the veriest idolatry -they detested it beyond measure. "A few days ago." wrote one of the Reformers of the Blessed Eucharist addressing himself to

"Greasy and Shaving Priests"

"s few days ago it was wheat which the ploughman gathered ; then the miller ground 1t. proughman gamered; then the miller ground it, then the cook mixed a little water with it and made it into dough, and now you hold it up to the people as your God, as a Child of fifteen hundred years old." This was the kind of language they used to reducale the idea of the double that is many most power of the line The Anglican and the Boman Cathelic The Anglican and the Boman Cathelic catechism, the Sacraments were outward signs of inward grace. Our Lord could give the grace without the outward ceremony, had He so chosen, just as He gives a bhousand other graces. But these Sacramental graces He choces to trive in a particular cutward ceremony, pous to do that particular cutward ceremony, prou to do that particular cutward ceremony, prove to do that particular cutward grace. He says, "Every high priest is appointed that he may ffer acts of sacrifice for sin." In the Old Law, the first duty of a priest was to offer up sacri-fress; in the New Law, the first duty of the priest is to offer up the Holy Mass, which is the Sacrifice of the New Law. The Prophet Malachi upbraided the Jews because, instead of offering up the very worst of the flock. And our Lord said to them, "I have no plea-sure in your sacrifices is but now from henceforth, instead of the sacrifice being offered in Jerusa-lem, and in Jerusalem only, My name shall be could well understand that mean the dop on the down of the graces of the down of the sacrifice der the proves offer the sacrifice der the proves offer the sacrifice der do the sacrifice der do the sacrifice der do the down of the sacrifice being offered in Jerusa-lem, and in Jerusalem only, My name shall be doctrine that is most sacred to every Catholic They could well understand that men possessing

cluding the thirty-first, which declared the Roman Catholic doctrine of the Mass to be "a blasphemous fable." the height of idolatry—that what our Lord did was to institute a supper—they called it "the Lord's Supper.' They came and per-

The High Church People

would give their eyes to get rid of these and other words in the Book of Common Prayer, but the work of 300 years ago cannot be so easily undone. Catholics would not endure a Catholi priest whom they had any reason to suspect of not being rightly ordained. "We must have," they would declare, "an absolution we can rely upon ; we must have a consecration at the altar. upon which no slur can be cast. If the Anglicans could bring forward proofs that their clergymen were rightly ordained, that their Bishops were duly and properly consecrated the Catholic Church would at once forbid their re-ordination, because she can never sanction the repetition of the Sacrament of Orders any more than of Baptism or Confirmation,

A LOYAL CARDINAL

Cardinal Gibbons Enters into the Celebra-tion of Washington's Centenary with All is really like, and I am sure that when the mails bring the full reports there will be found His survey of the broader

BALTIMORE, Md., April 10.-Cardinal Gib-bons issued to day the following circular letter to the clergy of his diocese :---Circular letter of the clergy of the diocese

as you are doubless aware, the citizens of the Republic will units in celebrating the centenary of the inauguration of George Washingting, the Father of the Country and first President of the Juited States.

To Washington will remain the imperishable glory of leading this people out of the house of bondage and oppression into clear light of free-dom and national prosperity. The history of these United States is the history of the gradual rising from the foundations of liberty and law and order, by him so deeply and so broadly laid, of that stately fabric of our national institutions which has become the admiration of the world. which has become the admiration of the world. Therefore do we testify our love for him and endeavor to repay a small fraction of the inesti-mable debt we owe to his memory by giving his name to fair and thriving cities from our great capital westward, to lofty mountain peaks and majestic ships and to our towns by thous-ands. His name, too, with wider range and deeper import, is cherished in the hearts of all. Most just and fitting it is that this nation, so founded rising an margificently upon the lines Most just and fitting it is that this hauon, so founded, rising so magnificently upon the lines which he laid down, should honor with sepecial and grateful commendation the hundredth auniversary of the taking by the great captain in war of the chair of office in peace as the Ohief Magistrate of the land he had fought for with such effective valor. To all it should be a matter of profound satisfaction that the citizens of the United States, without regard to race or cread or pravious allegiance to any flag race or creed or previous allegiance to any flag scever, are about to recognize the life and the achievements of the greatest man this western world has nurtured as a gift of Almighty God to his own age and as an exemplar to all the

ages to be.

A GRAND FORENSIC EFFORT. Sir Charles Bussell's Defence of the Parnellites a Grand Effort. NEW YORK, April 8 .- The Times' London

special says .-- Sir Charles Russell's speech stands alone in its commanding place among the week's events here in great Britain. His skilweek's events here in great Britain. His skil-ful cross-examination of the witnesses for the London Times had enormcusly increased his prestige at the bar, but this lofty forensic per-formance, the half of which is now before the public, has lifted him into position where the background of the bar is fairly lost to sight. No other lawyer in England is thought of for purposes of comparison when men speak of this great speech. There is no other lawyer whom one can imagine as in any way able to approach

much less to rival, the broad, clevated, noble, and comprehensive manner in which Sir Charles Russell has developed Ireland's historic-al answer to her calumistors. It is impossible that the cabled summaries should have given America an adequate idea of what the speech

much worth reading. His survey of the broader political aspects of the case is now practically completed, and next week he will deal ex-haustively with the evidence submitted by the Times. Seven juniors have been at work on this means of testimony, reducing it to its bearings on the different phases of the charges, and all their various compilations have been printed in separate books for the use of Sir Charles Russell I should think no other case in the history of the English bar had been so exhaustively worked out and collated. This concluding part of the speech is expected to last at least three days, or until Friday. Mr. Parnell has all along been settled upon as the opening witness, but the trouble is the court is expected to rise Friday for the Easter holidays, so it is now assumed that the presentation of witnesses will be post-poned until it reassembles on the 30th rather than interrupt the Irish leader's testi-mony. There is no longer any doubt that what is left of the Times case after Pigott's collapse will be utterly smashed.

LONDON, April 9.-When the Paruell comis-tion reconvened this morning Sir Charles Russell resumed his long argument in behalf of the Paraellities. The eloquent pleader continu-ed his review of the teatmony given by the witnesses for the Times, and was followed throughout with the closest attention by court and spectators.

LONDON April 10 .- Sir Charles Russell con-LONDON April 10,—Sir Oharles Russell con-tinued his argument for the Parnellites before the Parnell commission to-day. He expects to finish his speech on Friday, when the commis-sion will adjourn until April 30. When it re-assembles Mr. Parnell will be called into the winness box. To-day Sir Oharles Russell re-counted the story of enforced Irish emigration to America, of the growth of Fenianism in that country and of its development into a move-ment to obtain justice for Ireland by means of legal agitation. He said it was the justifiable boats of Parnell and Davitt that they had taught Irish Americans to combine and assist them in their efforts within the law. He trac ed the history of the National league in America lated it proved conc uary, 1889. (Signed,) JEAN, CARDINAL SIMEONI, Perfect. On Palm Sunday the Christian Church celebrates the triumphant entry of her Divine Founder into Jerusaiem. The blessing of the palms recalls to mind the honor which the Jews paid our Saviour when He entered the Holy City, whither His fame as a worker of miracles had preceded Him. The people were eager to see Him, and when they heard of His approachy they went out to meet Him, bearing branches of palm and olive as symbols of peace and triumph. With these they strewed His path, halling Him as a King. But the joy of His desciples, which was naturally very great on this occasion, was soon turned to grisf, for in a very few days they began to realize the truth of what He had paid our Saviour when He entered the Holy connection with crime. econ turned to grief, for in a very few days they began to realize the truth of what He had previously told them, that He would shortly be betrayed to the chief priests and scribes and condemned to death. The entrance into Jerusalem, despite these joyful demonstrations by which it was marked, indeed proved to be but a preluke to the last momentum access of the LONDON, April 12 .- Sir Charles Russell toby which was matach, interviewed a sense of the bitter Passion of our Blessed Redeemer; so while the Church pauses to commemorate this while the Church pauses to commemorate this joyous event, she prepares at the same time to share the ignominy and torments of her Divine Spouse. During Holy Week the Christian world mourns with every token of grief the sorrowful scenes that preceded the Orucifixion and the final tragedy on Calvary itself. The commemoration of the awful mystery of the Passion is not merely the celebration of the most marvelous historical event known to man-kind. It is a good deal more than that, as these who have the ineffable happiness to pos-sess true Christian faith fully realize. It is the most wonderful and significant of all facts with which it is possible for man to concern himself. be given it. If prosperity was returning to Ire-land, thanks be to God. but affairs were un-

organization was in no way implicated in crime. The National league, he said, had been founded to maintain the right of the Irish people to make in their own national assembly laws relating to Ireland. This was not a novel claim. There was no period in the history of Ireland in which the people of the Irish race in the great-er Ireland beyond the sees were not willing to accept the natural right of self-government and live in amity with the rest of the Empire. He declared that Mr. Parnell had never been asacciated with a secret society, had never met Patrick Ford and had never been implicated directly or indirectly with any conspiracy what soever. Mr. Davitt, although a friend of Ford's, had repeatedly remonstrated against the adop tion of a policy of violence and had never failed to denounce outrages and the inciting of the LONDON. April 11.—Sir Charles Russel con-tinued his speech in behalf of the Parnellibes before the Parnell commission to day. He declared the publication by the *Times* of the forged letters and the articles on "Parnellism and Crime" was a serious and reckless and Crime" was a serious and reckless calumny. He characterized the manner adopt-ed by the prosecution in adandoning charges based on the forged letters and the tone of the Times' apology as ungenerous. Mr. Parnell's only case now, Sir Charles said, was to unmask what he believed to be a foul plot against him. Where did the money come from that was used to forment that plot? Houston did not venture one on enterprise involving the arrenditure of upon an enterprise involving the expenditure of thousands of pounds as a private individual. It was an association representing the landed inwas an association representative the funds and berests of Ireland that supplied the funds and that had found a ready tool in Houston, who had pursued a course such as would have been followed by a man lending himself to deliberate forgeries. Houston had destroyed all documents that might incriminate him and all letters that might be dangerous to produce, and had recort-ed to every device in order to render it imposs-ble to trace the course of his relations with Pigott. Sir Charles detailed the history of the forged latters, and promised to produce evidence that would afford the fullest vindication for Mr. Parnell and his associates, and show conclusively that they were free from the remotest day concluded his speech before the Parnell commission in defence of the Parnellites. He undertook to show that the money Mr. Parnell undertook to show that the monoy Mr. Farnell gave Byrne, which the prosecution allege was given for, the purpose of enabling Byrne to eccape, was meant by Mr. Parnell to be used for the ordinary purpose of the National Lengue, and that Mr. Parnell did not know Byrne was in peril of arrest. The court, Sir Charles said, was trying the history of the Irish revolution. He asked that fair and generous consideration be given if If prognetic was returning to Irabe given it. If prosperity was returning to ite-land, thanks be to God, but affairs were un-healthy in that country. The people considered the imprisoned members of the House of com-mous hereas and martyrs. Sir Charles declar-ed he did not speak merely as the advocate of the accused member of the House of Commons, but for the land of his birth, and, he belavered, in the best interest of England. The enquiry, which was intended to be a curse, had been a blessing. It had peon designed for the purpose of runing one man, but it had proved the means of his vinication. In his peroration, which lasted half an hour, Sir Charles Rassell said:-In goaning our case I raid we represented the accursed, memoral, are now reversed. The accursed is there (pointed with indignant accursed, The enquiry, which lasted half an hour, Sir Charles Rassell said:-In goaning our case I raid we represented the accursed, the sequely will not vindicate in dividuals, but it will remove missionception of the charsoter, action and motivery of the Iriah people and we represented the accursed, remove missionception of the charsoter, action and motivery of the Iriah people and unit sensers. Is while we extract, 'yes;' built never mir with such low society.'

honest minds to thinking, and will hasten true union and effect the true reconciliation. It will dispel the weighty clouds that have darken-ed the history of the noble race and dimmed the glory of a mighty empire. There was a sensa-tion when Sir Charles conluded has speech. It is the group that he norm of the is the general opinion that he never spoke better. When Sir Charles had finished, Presidbetter. When Sir Charles had unished, Freed-ing Justice Hannen passed a note to him in which he said : "I congradulate you. Your speech was a great one and worthy of a great occasion." The Archbishop of Dublia and Cashel will be among the witnesses who will testify for the defence. At the conclusion of the speech Mr. Gladstone and other friends warmly congradulated Sir Charles Russell and Mr. Parnell and Mr. Davitt. The court then adjourned until April 30th.

THE JESUITS' ESTATES

Text of the Papal Brief Regarding the Dis tribution of the \$400,000.

Following is the decree of the Holy congre ration of the Propaganda in reference to the ivision of the \$400,000 voted for the settlement of the Jemits' estates :---

Pope clement XIV., after having by his apos tolic letter, Dominus ad Redemptor, of 21st July, 1773, supressed the Society of Jesus and handed over to the local ordinaries the spiritual and temporal jurisdiction of its superiors, after having entrusted to a special congregation of cardimals the execttion of this letter, decided by an encyclical letter, dated August 18th of the same year, that each bishop would take and hold in the name of the Holy See and put to the use that he himself would designate, the pos-carding of all the houses and cullerer (of the session of all the houses and colleges (of the Society of Jesus,) together with all rights and bitles whatever relative to these places and to these goods. Mevertheless, in Lower Canada, by the act of civil Government, these decress were not executed to the letter, and the then Bishop of Quebec, Mgr. Briand, left to the fathers of the society during their life the ad-ministeration of the property of this society situated in his diocese.

At the death of the last of them in 1800, the civil Government took possession of all the pro-perty of the society in Canada and applied the revenues to public instruction, this state of things continuing even after the re-establishment of the Society of Jesus by Pius VII. up till last year 1888. At that time the Quebeo Government offered compensation for the pro-perty which the Society formerly possessed in the province, offering the sum of two million frances and an estate called La Prairie, situated near Montreal. The undersigned, Mgs. Dom-inique Jacobini, Arobbishop of Tyr, Secretary of the H. C. of Propaganda, at the audience on 22nd July of the same year, having made a re-port on these facts to Our Holy Father, Poue Leo XIII, His Holiness permits them to accept the compensation offered. But the ownership of this patrimony having devolved upon the Holy See, the letter held that the distribution of the sum to be received in compensation should

be reserved to the Apostolic See. In short, Our Holy Father the Pops, in an audience accorded on the 5th January, 1889, to the undersigned, Cardinal Jean Simeoni, prefect

PRICE. -- FIVE CENTS

A PECULIAR DIVORCE SUIT.

Dranken Marchioness : The Marquis of Doaegal and His Wife a Pretty Pair.

A cablegram to the New York Journal speak

ing of the Donegal divorce case says : The Marchioness of Donegal, whose plebeian maiden name was Cobb, asked for a separation trom her lord on account of his alleged intrigues with several persons who were unnamed. But with several persons who were unnamed. But the disclosures in court respecting her ladyship's conduct showed that, according to the English law, ahe was not entitled to a divorce. She married the present Marquis in 1865, when he had two lives between him and the peerage. Long before she became a peeress the lived a da-bious life in Pimlico, where shabby respecta-bility lives in squares and the demi monde in streets. She owned in the witness box to hav-ing once here charged at Martborough street Po-lice court with stealing a leg of muston. Haller, ing once been charged at Mariborough street Po-lice court with stealing a leg of mutton. Halley, the Marquis's groom, Sir Charles Palmer and a delcate cousin named Boyer were charged with being correspondents. A Pimlico lodging-house keeper deposed that she had been swindled right and left by the Marquis and Marchioness. My Lady, she declared, was a regular drunkard. In one week she managed to get through an eigh-teen gallon cask of beer. A Southampton street lodging house keeper testified that the Marchion-tes engaged rooms in his house. but that he notes engaged rooms in his house, but that he no-ticed that the gentleman she introduced as her husband charged the color of his hair and his height very often. And so the case was dismissed.

Logislative Asson

A Protestant Who Prefers 'The True Wit-ness" to the "Weekly Star."

Is the Editor of THE TRUE WITNESS :

SIR,-Let me thank you, as a Protestant, for the frank and fair manner in which you have discussed the question that is now agitating the country. I have often stated to Protesiants that my own private opinion was that it was irrelevant to the discussion of the disallowance question to enter into the doctrines of the Jesuits.

Jesuits. I don't see how any one that believes in the establishment of the Presbyterian Oburch of Scotland or in the establishment of the Epis-copal Church of England could consistantly agitate for disestablishing the Roman Oatholic Church in Canada or anywhere else. Sauce for the goose, sauce for the gauder. I am a Free Church Presbyteriar, and as such I am opposed to all connection between Ohurch and State all over. I am, of course, opposed to the Jesuit E-tstes Ac', but it is on that ground only, and not on the ground of what the Jesuits are or are not. That is a matter for discussion under an

not on the ground of what the Jesuits are or are not. That is a matter for discussion under an-other heading. Having said so much on that question let me draw the attention of your readers to the incon-sistency of the publishers of the Weeklu Star, who send oneledition to the Province of Quebec and another to the Province of Ontario. In the edition they send to the Province of Ontario they put in articles about such men as Principal Grant and the Salvation Army, and in the edition they send to the Province of Quebec they insert something else, which they think will be the undersigned, Cardinal Jean Simeoni, prefect of the H. C of the Propaganda, after mature considering above all the ends for which these properties, as shown, had been conceded to the sector of th Protestant prejudices, and on the other hand catering for Roman Catholic prejudices. N. MURBAY, 118 Windsor street, Montreal, 11th April, 1889.

lem, and in Jerusalem only, My name shall be

Great Among the Gentiles,

and the clean oblation of the cake-the Hebrew and the clean oblation of the case—the Hebrew , word means a cake of flour—"shall be offered ; from the rising of the sun to the going down of the same." There was a clear prophecy of the Mass. The Holy Mass is the great institution of our Lord in His Church, and when a priest is ordained the great power that is given him is to offer up the Sacrifice of the New Law. Our Lord knew that His death would be forgotten if He did not institute a means to keep it for fyer before the minds of men. The death of yer before the minds of men. The death of Christ is reproduced on the altar, and the Mass is the centre of our religion. Therefore, when a prices is ordained, there is an outward sign to represent the power that is given him. That power is threefold. First, he is empowered to offer the Holy Sacrince of the Mass; secondly, is empowered to absolve sinners; and, hirdly, he is empowered to preach the Gospel. This threefold power must be typfied by an nuward sign in the ordination of a priest. Ac-cordingly, at every ordination, the priest kneels at the throne of the Bishop, and is reminded of bis power to offer sacrifice, and of the other priesely prerogatives with which he is invested by his ordination. The Holy Ghoat is invoked upon him, and prayers are offered up that he may be able to offer the Body and Blood of the lord properly and worthily. His hands are anointed with oil, and the Bishop prays that in virtue of thest anointing his hands may be come at the throne of the Bishop, and is reminded of autorited with Oil, and the Bishop praye that in virtue of that ancihing his hands may be conse-crated and sanchified that whatever they bless may be blessed, and whatever they consecrate may be consecrated. After, the Bishop has a paten with the Host upon it and a chalice with a little wine and water in it put into the hands of the new prices. There is

Another Pricat Watching

all the time to see that everything is done proall the time to see that everything is done pro-perly. And when the new priest puts his hands on the chalice and paten, the Bishop says, "Re-cive the power of offering the Sacrifice to God and celebrating the Mass both for the living and the dead in the name of the Livid," The Catholic is the section of the livid is the section of the Church believes that the great power of the priesthood is to offer the Sacrifice of the Mass, Blood of the Lord, to offer the Body and Blood of the Lord for the living and the dead—as St. Paul says, 'to show forth the death of the Lord until He comes." Without this power there would be no priest; for "every high priest is constituted for this. to offer acts of sacrifice for """ Det this division or as adjust ain." But this doctrine was odious

In the eyes of the Beformers

of the days of King Edward and Queen Eliza-beth. First of all they did not believe in the doctrine of transubstantiation. Those were the men who afterwards drew up the Thirty-nine Articles, in the thirty-first of which they had these words, "Wherefore, the Sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have the remission of sin, were blasphedead to have the remission of sin, were blappe-mous fables and daugerous deceits." The Mass was the very centre of their horror. Our Divine decit Lord said that in His own day that the devil would so deceive men that they would think they were doing a service by killing His apostles. The Father of Lies is perpetually telling lies to the father of these is perpetually testing and no one can imagine the power he has by sin to blind us. And, therefore, when they turned to the writings of these who came over from Switwithings of shoes who came over from Swit-zeland and Germany to reform the Church they found that they tried to personade the peo-ple that they would be honoring God, that they would he honoring Jesus Christ by rejecting which they were slaves to the Orown to soliraly the decimine of the statistics. They taught that the Mass was an abomination, They taught that the Mass was an abomination,

L.C.

asked them if those who ordained Protestant clergymen in the way he had pointed out intended to do what the Church intended. There was a clergyman alive now-he was an Auglican clergyman at one time-who told him (Father Gallwey) that he and those who went with him

Catholic and Anglican.

In Paris Some Time Age

the Bishop was taken ill in the midst of an ordination ceremony, and had to be carried out of Church. The ceremony was not completed, and an enquiry was addressed to Rome as to what was to be done. The answer which came was, that if the chalice and paten had been de-livered, then another Bishop might finish the ceremony; but if the rite had not proceeded so far, then it had better all be done over again conditionally. It would thus be seen that there was not one law for Auglicans and another for Roman Catholics. It was the same law for both. ordination ceremony, and had to be carried out Roman Catholics. It was the same law for both. Many Anglicans at the present day say, "We have not those thoughts now; we have got out of the ideas." Quite true. The High Church Anglicans would give a very large aum of money if they could have the Catholic form brought back again. Archbishop Laud long, long ago-in the reign of Charles II.—saw the mistake which had been made in changing the prayer which had been made in charging the prayer book, and tried to bring back some words into the forms for ordaining priests and consecrating Bishops. But there is an old proverb. "There is no use of shutting the stable door after the horse has been stolen." If theearly priests and Bishops so-called of the English Church were not properly ordained and consecrated nothing could now supply the definitions—they could non property ordaned and consorrated hotening could now supply the deficiency—they could never be proper priests or Bishops until a right-ly-consecrated Bishop came in and ordained

Every Protestant Clergyman

over again. Otherwise it is impossible to rectify the mistakes of those days. The mere assertion, "We are priests," does not make men priests. There were a large number of Protestant clergy. There were a large number of Protestant clergy-men now-a-days who were playing at the work of priests. The Church did not recognize them as priests. On the contrary she said, "You cannot be treated in any other way than as lay-men." A year or two ago a man was tried in an English court because he had pretended to be a Roman Catholic priest, and on that pre-tence had induced a Protestant Bishop to give him employment on the grounds that he was properly ordained. That man was convicted and punished by English law. Well, there was no use in mincing the matter, according to the view of the Catholic Church, not one of the Anglican clergy was really a priestor a Bishop; they were simply laymen

Playing at Priests

and Bishops. And they must know perfectly well that they need go no farther for their con-demnation than their own Book of Common Prayer. The men who drew up that book, of whom Cranmer was the guiding spirit, were men of the extremost Low Church views. An Act of Parliament enacted that no one should have power to change that book. And so An-plican clargyman. Whatever, their wish in the

In order, therefor heartfelt thanks for the civil and religious blessings thus far vouchsafed to us by the Giver of every perfect gift and to pray that the spirit of patriotism which burned in the heart of Washington may continue to animate those to Gallwey) that he and those who went with him through the ordination ceremony, had these words addressed to them by the Protestant Bishop, "Now mind, gentlemen, I don't intend at all to give you any power to offer sacrifice, as the Catholics call it." They intend just what the Sootch Presbyterians do, and nothing more. And, therefore, the Catholic Church was obliged to say, "You are not really ordained priests; we cannot recognize Orders of that kind." In this no distinction was made between Catholic and Anglican. whom the destinies of our beloved country may ing.

JAMES CARDINAL GIBBONS, Aronouser Ay order of the Cardinal, P. J. DONAHUE, Chancellor.

THE JESUITS' OATH-

Fall Translation of the Vow According to "La Minerve."

La Minerce publishes what it declares is the correct vow taken by the Jesuits. They take no oath, says La Minerce, but simply the vows of obedience, poverty and chastity. The follow-ing is a translation : "Almighty and Everlasting God: I, although in content may most present myself

in every way most unworthy to present myself before You, but confiding nevertheless in Your before X ou, out conficing nevertures in X our goodness and infinite mercy and urged by a de-sire to serve You, yow to Your Divine Majesty, in the presence of the most holy Virgin Mary and the whole of Your heavenly court, poverty, and the whole of Your heavenly court, poverty, chastity and perpetual obedience in the Society of Jesus, and I promuse to enter this Society, to live and die therein, interpreting all things according to the constitutions of said Society. "I therefore most humbly beseech Your in-finite goodness, through the precious blood of Long (Dwint the two may be pleased to agree

Jeeus Christ, that you may be pleased to agree-ably accept this holocaust, and that as You have given me the desire and the means to offer it to You, You may furthermore give me abundant grace to accomplish it."

The Crimes Act in Ireland.

complied. There were of a pipelan district in 1 41 cases sentences were confirmed; in 22 cases they were reversed, and in 10 the appeals were pending. In The offences were divided as follows: Crimi-enal conspiracy, 32 cases—10 withdrawn, 4 ac-quipted and discharged, 17 convicted, J pending. Intimidation, 130 cases—13 withdrawn, 38 ac-quipted and discharged, 79 convicted, 4 pend-ing. Riot 100 cases—25 withdrawn, 44 acquit-ted and discharged, 79 convicted. Unlawful assembly, 203 cases—28 withdrawn, 34 acquit-ted and discharged, 31 convicted. Unlawful assembly, 203 cases—28 withdrawn, 34 acquited and discharged, 188 convicted, 1 pending. Taking forcible possession, 78 cases—28 charges withdrawn, 17 acquitted and discharged, 88 con-victed. Assault on, or resistance to, aberiff, constable or bailiff, 198 cases—2 withdrawn, 32 acquitted and discharged, 155 convicted, 9 pending.

A deokhang-The pricesmain,

properties, as shown, had been conceded by the donors, to wit, the instruction of Young Catho has ordained that the Fathers of the Society of Jesus shall retain, out of the sum which they will receive in compensation the domain com-monly known as La Prairie, with the sum of eight hundred thousand france, but that they will cede seven hundred thousand france to Laval University, of which five hundred thou-saud frances shall go to the university establish-ed at Quebec and 200,000 frances at the Montreal ed at yur bec and 200,000 transs at the Montreal branch; 50,000 france to the archdiocese of Quebec; 50,000 france to the archdiocese of Montreal; 100,000 france to the Apostolic pre-fecture of the Gulf St. Lawrence; as to the S00, 000 france which remain they shall be remitte in equal portions to the suffragant diocese of th two provinces of Quebec and Montreal, to wit Chicoutimi, St. Germain of Rimouski, Nicolet, Three Rivers, St. Hyacinthe and Sherbrooke, i such a way that each of them will be able to claim 50,000 francs. In consequence His Holiness has ordained that the present decree be rendered on this subject notwithstanding anything to the contrary. Given at Rome, at the Propaganda, 18th Jan

DONINIQE JACOBINI, Archbishop of Tyr,

Holy Week,

Secretary.

Dr. Wild on the Jeaults.

Dr. Wild did not evolve any new ideas in his ecture on the Jeauita. His objection to the Jesuits and their organization may or may not have a sound basis, but that is beside the quee-tion. The point for the people of Canada to consider is not the goodness or badness, wisdom or unwisdom, morality or immorality of the Jeautis as a body. That is no vital part of the affair as it presents itself to the people of Can-ada to-day. We are not called upon to pronounce upon the merits of that body either as a called upon to criticial force. Neither are we called upon to criticiae the local expenditure of the Quebec Government. If Mr. Mercier and his collesgues choose to donate a portion of their Provincial funds to endowing the Jesuits, well and good. It is no concern of ours, and they are as free to do so as they are to endow an her objection to the jesuits' Estates Act does not rest on the question of its merits as a matter of policy in dealing with the public funds. That is a point that is within the competency of the Legislature of Quebec, and must be settled solely by that body. The sole objection to the act lies in its recognition of a sovereign pontiff as an authority in our civil affairs, and with that removed Mr. Mercier may endow the Jesuits as he chooses.—London Advertiser.

Gladstonian.

LONDON, April 8.—The Ursuline nuns at Thurles have presented to Mr. Gladstone a large cushion eleborately embroidered on silk by their own hands. The letters "W.E.G." and "G.O.M." find a place in the design, which includes several views of Irish scenery as well as the crest and motto of the Gladstone family.

119. An American publisher has just offered Mr. Gladstone £100 to write an article no longer than would fill a page of the *Contémporary Re-*view on "What books he would recommend children to read." Mr. Gladstone was obliged to refuse.

A county in Victoria and a town in Queensland have been named after Mr. Gladstone, and the highest peak of the Finistere range in New Guines has been christened Mount Gladstone. No white man has yet reached the summit of the sky-piercing peak, but a German explorer, Dr. Zoeler, claims to have ascended within 1,-Dr. Zoeler, claims to have ascended within 1, 000 feet of it.

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