

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 22, 1896.

Vol. XXV. No. 30

Calendar for July, 1896.

MOON'S CHANGES.
Last Quarter, 2nd day, 10.30 a. m.
New Moon, 10th day, 2.22 a. m.
First Quarter, 17th day, 11.51 a. m.
Full Moon, 24th day, 11.32 a. m.

| Day of Week | Sun | Mon | Tue | Wed | Thur | Fri | Sat |
|-------------|-----|-----|-----|-----|------|-----|-----|
| 1 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 3 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 4 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 5 | 29 | 30 | 31 | | | | |



Don't neglect the eyes. Lost sight is irrecoverable. A dentist can replace a lost tooth with an artificial one which may pass for the tooth of nature, but no oculist can restore the eye once sightless to its normal state. Save your eyes from being overtaxed by using spectacles to relieve and strengthen them. We can fit almost every eye with the lens required to aid the sight and spare its optic nerves. Parties in town or country can have their eyes tested at their own homes if sufficient notice is given us at our store.

E. W. TAYLOR,
CAMERON BLOCK

The Prince Edward Island
Commercial College.

THE PRINCE EDWARD ISLAND Commercial College and Shorthand Institution is now open. Young men and women desirous of acquiring a Business Education should embrace this opportunity.

Subjects taught include Book-keeping, Commercial Arithmetic, Commercial Law, Business and Legal Forms, Business Correspondence, Penmanship, Shorthand and Typewriting.

Students admitted at any time. We guarantee attention to business. S. F. HODGSON, Principal.

Box 242, Charlottetown. Oct. 23, 1895-3m.

Grateful—Comforting.

Epps's Cocoa
BREAKFAST-SUPPER.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for one breakfast and supper a deliciously flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal ailment by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:

JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London, England.

FOR SALE.
The Subscriber offers for sale, the undermentioned property, situated at—
Elliott Vale, Lot 66
three miles from Peake's Station, a shop, dwelling house and stable, all in good repair. This stand is conveniently situated on a thriving settlement and is excellently adapted for a business man or agriculturist.
For further particulars apply to
J. T. GILL,
Elliott Vale, May 20, '96.—3m.

Wall Paper.

GO TO

McMILLAN & HORNSBY'S

—FOR—

American and Canadian

Wall Paper,

Latest Patterns

LOWEST PRICES

WALL PAPER.

Millmen's Hardware.

Rotary Saws, Belts, Lace Leather, Swages, and all Mill Tools and Oils.

Farmers Hardware.

Axes, Shovels, Nails and all small Hardware.

Sporting Hardware.

Gunpowder, Shot, Caps, &c., &c.

Painters Hardware.

Paints and Oils, and all kinds of Gold Leaf, Bronze, and Campbell's Stock of Brushes.

House Keepers Hardware.

Jewel Stoves and Everything wanted in the kitchen

All the public admit that our prices are below all others.

To save money you must trade with us.

R. B. NORTON & CO.

City Hardware Store, Charlottetown.

FREE INSTRUCTION

IN PENMANSHIP

Will be given to those taking my mail course in SHORTHAND, during the next three months only.

One Year's Instruction at a Small Cost.

I want every school teacher and young man and woman throughout P. E. Island to learn shorthand and improve their handwriting. Success guaranteed. Send a 3c. stamp for circulars, specimens of writing and shorthand and testimonials as to teacher and art.

W. H. CROSSKILL, Stenographer.

North British and Mercantile

FIRE AND LIFE INSURANCE COMPANY

—OF—
EDINBURGH AND LONDON.

ESTABLISHED 1866.
Total Assets, 1891, - \$60,082,727.

TRANSACTS every description of Fire and Life Insurance on the most favorable terms.
This Company has been well and favorably known for its prompt payment of losses in this Island during the past thirty years.

FRED. W. HYNDMAN, Agent.
Watson's Building, Queen Street, Charlottetown, P. E. I.
Jan. 21, 1895-1y

JAMES H. REDDIN, BARRISTER-AT-LAW
NOTARY PUBLIC, &c.
CAMERON BLOCK,
CHARLOTTETOWN.
Special attention given to Collections
MONEY TO LOAN.

More

Medicinal value in a bottle—Hood's Sarsaparilla is more than in any other preparation. It costs the proprietor and the consumer more than it costs the consumer less, as it gets more doses for his money.

More skill is required, more care taken, more expense incurred in its manufacture. It costs the proprietor and the consumer more than it costs the consumer less, as it gets more doses for his money.

More people are employed and more space occupied in its Laboratory than by any other.

More wonderful cures effected and more testimonials received than by any other.

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Items of Interest to Catholic Readers

(Sacred Heart Review.)

The July number of the Cosmopolitan contains the second of Mr. H. C. Chatfield Taylor's papers on the Spanish people. He writes in this article of "The Evolution of the Spaniard," and traces the history of his subject from the reign of the Celtiberians to the present day. He evidently endeavors to reach a just estimate of the Spanish character, and if he portrays that in a way that will seem unsatisfactory to some of his readers, the fault is due more to misjudgment on his part than to any wish to misrepresent. To the Catholic reader the most interesting part of his present paper, and the one from which dissent is apt to be most freely expressed, is that wherein he writes of the Moorish wars. Of these wars Mr. Taylor says: "They were seven centuries of crusades; seven centuries of warfare for the Catholic faith. The crusader is a fanatic, and a nation of crusaders developed by seven hundred years of religious wars, must, perforce, become a nation of fanatics. The cross was the national standard, the Church became truly a Church militant, for bishops rode at the head of armies, and religion was the dominant sentiment of the nation—hatred of infidels and heretics its dominant passion." Again he declares that the religious warfare which the Spaniard waged during these seven centuries that he battled with the Crescent was a different strife from what the crusaders conducted in the Holy Land, for the Spaniard, in fighting for his faith, was fighting for his home, and religion to him meant his very existence. There could be but one religion, he adds, for such a people, and it is not at all surprising that Spain became a stronghold of the Church. With the fall of Granada, Mr. Taylor asserts, the Spanish nation, previously a lot of petty kingdoms, became a nation, but the nation was no sooner formed than it began to disintegrate, the cause thereof being, so he says, the incapacity and misrule of its successive sovereigns. Of the present regent, Queen Maria Christina, Mr. Taylor writes: "That she is a ruler who the Spaniards do not respect but truly love. He deprecates the outbreak of the Cuban rebellion; has words of praise for Las Casas and Bishop Talavera of Granada, and predicts that, despite all her present difficulties, there are many signs which inspire the lover of Spain with the hope that under a more democratic rule she may find the dawn of a new civilization, where victories will be acquired in the realm of art, and science, and philosophy, instead of in the clash of arms."

Mr. Taylor deprecates as one of Spain's greatest crimes the expulsion of the Jews, by which act, he says, two hundred thousand Spaniards, men, women and children, rich and poor, able and infirm, were sent forth from their homes to suffer and die in exile. These figures are grossly exaggerated; and, if he was aware of the facts, our writer should have said something of the changes which led to the expulsion of the Jews, causes so grave that, according to Senor Villamil, a member of the Madrid Royal Academy of History, they constituted, among other perils, a "danger to the nation's safety." Mr. Taylor allows himself to be led into gross exaggerations again when he states that during Torquemada's day more than ten thousand persons were put to death in Spain for religious causes. The Spanish historian, Mariana, declares that during Torquemada's fifteen, not eighteen, as Mr. Taylor makes it, years of inquisitorial horror the number of executions did not exceed two thousand in those portions of Spain that were subject to his jurisdiction. Mr. Taylor errs again when he intimates that the expulsion of the Jews robbed Spain of its greatest prosperity. The "Encyclopedia Britannica" says of the expulsion of the Jews that "their departure deprived Spain of many industrious inhabitants, but its importance has been exaggerated by authors who have failed to notice that it was followed, not by the decline of Spain, but by the period of its greatest prosperity." We have no desire of intention of undertaking a defence of the Spanish Inquisition, but it is only just to call attention to the fact that Mr. Taylor's statements regarding it do not tally with the best historical accounts. As to the expulsion of the Jews, Senor Villamil, after quoting from the Spanish writer, Amador de los Rios, whose history, he says, "if open to any suspicion, is certainly far from that of favoring the Jews," to the following effect: "No matter what might have been the relations between the Hebrew race and the Christian population of the peninsula, no matter what might have been the general policy and personal

desires of its monarchs, the Israelite race on Iberian soil was fated not alone to sad decadence, but also inevitably to extinction," adds of his own accord: "This statement from so reliable a witness should suffice to demonstrate the injustice of the charge made against Ferdinand and Isabella of having put an end to the Jews, because in reality the decree of expulsion was merely the fulfilment of a law of history, of inevitable application under the circumstances, and brought down by the Hebrews on themselves."

One gets an insight into the character of the Jewish converts—if we may give them that name—in Spain and Portugal in the times whereof Mr. Taylor writes in the story, "Uriel Acosta," which Mr. J. Zangwill contributes to this same magazine. The story itself is one which increases the wonder of those individuals who have frequently before this, marvelled that the Cosmopolitan's editor, who is a Catholic, should admit contributions of his character to the pages of his publication. It serves, however, to illustrate the sincerity, duplicity and dishonesty of the Maranoes, or Spanish and Portuguese converts from Judaism to Christianity. The leading character of the story, "Uriel Acosta," lived in Porto, Portugal, seemingly a sincere Catholic. He studied ecclesiastical law in the monasteries there, and in the means of bringing to torture another Jewish "convert." Yet all this time he had no faith in the religion he professed, longed for a religion of reason, and finally fell back into Judaism, which fact necessitated his leaving Portugal and going to Amsterdam. Once a Jew in belief, though, he soon discovered that he was "confronted by a host of minute ordinances far more galling than those of the Church." The result was that he disregarded the Jewish law, was detected by the rabbies and placed under a ban fully as terrible in its effects as excommunication. After enduring that sort of existence for many years, he played the hypocrite again, sought and obtained reconciliation with the synagogue, endured the penance imposed upon him, but failing to get what he expected from his pretended conversion, ended his existence with his own hand, "despairing of justice on earth, hopeless of any in heaven. The story is, graphically told, such as it is; but the Catholic reader will find his sensibilities offended by many statements made in it, some of which seemed prompted by hatred not alone of Catholicism, but also of Christianity, while others are so palpably false that they carry their own corrections with them, and detract greatly from the strength of the narrative. Save as an illustration of the dishonesty of the Jewish "converts" to Christianity, the story is not worth the reading.

There are allusions to the early Catholic history of the Isle of Man in the illustrated article, "In Manxland," which E. B. Rimbault, D.D., D.C., contributes to the midsummer issue of Leslie's Popular Monthly, and there are references, too, to Ireland, from which country the island received its first missionaries and the true faith which its inhabitants formerly professed. Thus we find one of the leading harbors of the island called Port Erin, and an island in the harbor of Peel bears the name of St. Patrick, because that great apostle once visited the place. The cathedral of the town of Peel, which is said to be now a roofless ruin, "within the walls of the equally ruined castle, a picturesque and storied pile of great age, best known as the scene of a large part of Sir Walter Scott's 'Peveril of the Peak'—a strange conglomeration of many architectures, haunted by many ghosts by night, and many tourists by day," is dedicated to St. German, whom St. Patrick consecrated a bishop, and sent to the island to evangelize the natives, who still regard him as their island's apostle. Then there is Port St. Mary, with St. Maughold's, not far south of Ramsey, a place rich in ancient crosses and other remains, and commemorative of the Irish prince whom St. Patrick converted, and who, after his conversion, renounced the world, retired to the Isle of Man and built a monastery that became famous at Castletown, the capital. One cross by the roadside at St. Maughold's, says Dr. Dibden, "is popularly said to be the petrified body of an old woman who was turned into stone for sacrilegiously cursing the wind, against which she was vainly trying to carry a load of wood—a sort of Manx Lot's wife. The poor lady commands the sympathy of all who know the quality of Manx gales." He makes mention also of another four-sided cross, of unknown date, that stands near the churoyard of St. Maughold's in a comparatively well-preserved condition, and which shows on one of its faces a crucifix and the Manx arms.

The Political Education of Woman.

If it were not so serious a matter with some of them, the efforts made to educate women out of their "sphere" and into politics would be decidedly amusing. Placards and posters, letters to the newspapers and notices to the public are forever thrusting the fact before the passing crowd, but, upon examination, of what does the "education" consist? With few exceptions, of a series of lectures upon the same old topics that are forever served up to them in the same "half out" manner. That is, they are being waited through socialism for women; politics for women; literature for women; marriage for women; always with that saving clause which marks the difference which always has been and always will be between men as leaders and women as followers (a long way behind) in pursuing the master topics of any age. Very many good things are said and many useful suggestions are made but no great good will come from the "education" after all. Women listen and assent, but it is not in them to go further by themselves. The history of the past proves that there must be "a power behind the throne" to which any woman mounts and that power is not of her own sex. Within the last one hundred years there have been two women, for instance, in England who won fame and name from their influence in the political questions of the day. Hannah More wrote tracts for the times, broadsides, ballads, volume after volume instructive, moral, political, religious, all of which had their effect and "carried the day" more than once. Later—much nearer our own time—Harriet Martineau struck out in another direction, but in much the same manner, and with the same ardent desire to better the future of her fellow-men. Each of them did good work for women. Technically speaking, Harriet Martineau did the best, but neither of them is more than the driest and most tedious of writers to read to day. Their "Lives" and their "Letters" are of interest—of more than common interest—but their work itself is nothing. And the "Lives" and the "Letters" show why. They were bright women, and they could think when started, and they could catch easily

at another's thoughts, adapt themselves to the needs of the hour, and do as they were bid. Circumstances brought them in contact with the men of the hour. They lived in the closest intercourse with the greatest minds, and those men used these women's brains with exceeding skill and admirable diplomacy. There are many more women than these who could produce telling and powerful articles in the morning when they had been coached the evening before by the leading statesman, the most profound thinker, the most brilliant essayist, the artist or the poet of the day as they were. Innocent of all intentional deception, eager, earnest, faithful to the trust reposed in them, it is no less evident to the impartial thinker, with whom prejudice and party spirit is impossible at this late date, that they were "coached," that their "views" were second-hand, that "the cat jumped" as their friends and gently flatter allies most desired. The Woman's League for Political Education will produce no other results. The emancipation of woman will never reach farther than her emancipation from the influence of the one she "don't like." The man she finds congenial, indulgent and—if she is the highest type of woman—upright, will direct her "political education" in the line of his own views. And this is as it should be. "The map is the head of the woman" in more ways than one. It is only to be altogether desired that it be a good map. If it is too much to ask or to hope for ultimately, it is also to be remembered—and very clearly recalled—that there is no record of the "new woman" without its black list. As women have willingly and with a certain fluttering, womanish vanity, consented to be "educated," they have entered it, so have they worn very lightly and carelessly the responsibilities of every new position men have accorded them. The typewriter and stenographer, for instance, have been—and with some cause—the basis of as many idle jests and as much inward scorn as of delicate and deserved honor. The best thing about the "new woman" and the 6,000 new occupations thrown open to her, is the undoubted and now evident fact that she has thoroughly disgusted both men and women, and shown herself unable to occupy the most of "the occupations" to the satisfaction of her employers. But—notwithstanding the opinion of the contrary of the present educator of the Woman's League for Political Education—she is no less anxious and ready to marry than the old woman in her darkened and narrow world. Therefore, sooner or later, she will vanish from office or mart, to be seen no more—Catholic Standard and Times.

The feast of the Sacred Heart attracted 50,000 persons to the hill of Montmartre. Of course this multitude could not dream of getting inside the Church, and while Monsignor Pallandier preached from the pulpit within, a priest of the Oblates of Mary conceived the happy idea of preaching to the 20,000 persons who had assembled on the hill. Next year it is proposed to make the outdoor ceremonies the principal part of the service, and Benediction will be given to the whole city of the Sacred Heart. The night brought no interruption to the active devotions. The Abbe Lemire led a procession of 500 men to the nuptial altar at midnight, which was organised by the Catholic senators and deputies, together with the Papal Legation. It was an edifying sight.

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Royal Baking Powder

ABSOLUTELY PURE

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Because of the reported movement to secure from Rome the beatification of Mary Queen of Scots, an especial interest attaches to the paper, which A. Oakley Hall contributes to this same magazine. Mr. Hall goes into details in describing the arrest of Mary, her incarceration in Fotheringhay Castle and her execution. The deep religious character of the unfortunate Queen shows through all his narrative. Thus, when the news of her arrest was told her, she is said to have dismounted from her horse, to have knelt on the greenward and prayed. When informed that her apartments had been searched, she asserted that there were two things that can not be taken from her, her royal blood and her religion. When told of her condemnation, she said to the messenger who brought her the dire tidings; "I do not dread death and shall suffer it with a good heart. For my part, I am weary of being in this world, and look forward to a better life. The only thing that I regret is that it has not pleased heaven to give me before I die the grace to see Catholics able to live in full liberty of conscience and in the faith of their parents." Her will opened with the declaration, "Being near to death, I die in the Catholic faith." A few hours before her execution she had her feet washed "in imitation of my Christ," listened to reading from the "Lives of the Saints," and remarked at its finish: "May my Saviour in memory of his Passion, have mercy on me, as, at the hour of his agony, he had of him," referring to the pardon of the penitent thief. When the warrant for her death was read, she thanked God "that he has given me grace to be brought before a company who will witness that I die a Catholic."

She then took her crucifix away from her at the moment of her execution, she objected and said "Nothing can be more suitable for a Christian about to die than to bear in her arms the true mark of my redemption;" and her last words, oftentimes repeated, were the ejaculation, "I commend myself, O God, into thy hands."

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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 Galleys at the Pope's Mass.

They alighted at Transverse Station at 7 o'clock in the morning. The galleys, and the crew, preceded by 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 paper, as we gather from the Osservatore Romano and brother of the Vice Governor of Malta. The chairman of the banquet was Monsignor Sommariva, having beside him Captain Fraser (sic) and Grant. A band, placed at the bottom of the portico, performed a selection of music. When the feast 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 Sommariva then 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 year by year do her subjects' devotion and affection towards her grow more and more. 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 save 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 preservation 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 'Viva the Pope!' and 'Viva the Emperor!' 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 Jesuits. 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 Landaff, 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 investigation 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 Landaff, 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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Advertisement for 'Women's Slippers, 25 CENTS, AT GOFF BROTHERS.' It features an illustration of a woman's foot in a slipper.

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