

A Warm Wedding Ring. Oh, what a simple thing To buy a wedding ring...

MOONDYNE. BOOK FOURTH. THE CONVICT SHIP. BY JOHN BOYLE O'HEILLY.

There being no female passengers in the cabin of the Houquonnet, it was decided that Alice Walmesley should remain in her room with Sister Cecilia till the end of the voyage.

The ship cleared the Tropics and reced down towards the Cape in the vigorous Southern trade. The blustering winds and the rough sea brought refreshment even to the feeble, and to Alice renewed strength.

No other words reached her; but the conversation continued for a long time; and still she stood beside the window, her cheek laid on her hands, while she allowed the familiar tones to transport her back to happy scenes.

Through the voyage neither Sheridan nor Wyville had seen Alice Walmesley. Each in his own mind deemed it best to leave her undisturbed with Sister Cecilia.

There was a warmth and pleasure in the promise it gave. The straining eyes were saved, the long pain of watching the individual line...

But there was a stern reminder of reality in the little town of Fremantle that lay between the forest and the sea. It was built of wooden houses, ranging down a gentle hill; and in the centre of the houses, spread out like a gigantic star fish, was a vast stone prison.

"I understand you bring us a new penal system," said the governor. "I hope it is a stronger one than that we have."

"Go to the steward," he said to the chief warder, as he came to the end of the line, "and get from him a large basket."

"No, I don't mean Wyville; I mean Mr. Sheridan—Agent Sheridan, we call him."

The disembarkation of the convicts was a novel scene to them, and to the officers directing their movements. The absence of shouting and violence made it quite unprecedented to the warders.

Inside the gate, in the centre of an immense yard or walled sand-plain, the governor and his general staff stood; and as the long line of convicts filed by, each saluted in military fashion...

"I don't know, sir," said the stiff old governor, not hiding his dislike and contempt; "and I don't care, sir. The ship belongs to the convict department."

"Precisely," said Mr. Wyville. "Except that you will be a prisoner at large," said the governor. "There is a saying in the colony," he added laughingly to Mr. Wyville, "that there are only two classes here—the people who are in prison, and the people who ought to be."

BOOK FIFTH. THE VALLEY OF THE VASSE. I. ALICE WALMESLEY'S NEW HOME.

The little town of Fremantle, with its imposing centre, the great stone prison, is built on the shore, within the angle formed by the broad Swan River as it flows calmly into the calm sea.

"That tired feeling" is entirely overcome by Hood's Sarsaparilla which gives a feeling of buoyancy and strength to the whole system.

high enclosure. This was the Convent of the Sisters of Mercy, where the children of the colony were educated.

"Alice turned her head as if interested in the news. Sister Cecilia continued reading."

"I have a letter from my mother," said Alice, "and she says she would like to see you."

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AN AMUSING IRISH STORY.

An amusing story of the late Dalnes Barrington is related, as follows: Having to appear for a plaintiff, in a case at Clonmel, he let into the defendant in unmeasured terms.

"I have a letter from my mother," said Alice, "and she says she would like to see you."

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Dyspepsia

Few people have suffered more severely from dyspepsia than Mr. E. A. McMahon, a well known grocer of Stoughton, Va.

Intense Suffering

Heart in my work. I could not sleep, lost all for days at a time I would have welcomed death. I became morose, sullen and irritable, and for eight years life was a burden.

8 Years

"I have a letter from my mother," said Alice, "and she says she would like to see you."

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Sold by all druggists. Price, six for \$5. Prepared only by C. H. HOOD & CO., Apothecaries, Lowell, Mass.

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PEALS & CHIMES FOR CHURCHES. School Bells, Clock Tower Bells, Fire Bells, House Bells, Hand Bells.

Stella, a Star.

The following beautiful lines on the death of Miss Stella, daughter of William E. C. Barker, of D. A. by a talented young lady of our country, were sent to the readers:

Stella, a Star.

Oh, what a simple thing To buy a wedding ring...

Stella, a Star.

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 ERRORS.

REV. GEORGE R. NORTHBROOK,
 (Author of "Mistakes of Modern Catholicism")
 REV. WILLIAM FLANNERY,
 THE "NAS" COFFEY.

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 former post office.

Catholic Record.

London, Sat., April 11th, 1891.

REV. H. N. MARTIN ON THE
 IRISH CHURCH.

St. Patrick's Day is commemorated by Catholics as a day. They assemble in their churches, assist at High Mass, and have a panegyric of their first Apostle and patron saint preached unto them by some of the most talented of their clergy. Protestants, as a rule, hold no religious ceremonies in connection with the feast. If there be found a large number of Protestant Irishmen in a city, such as Montreal or Toronto, the most respectable amongst them club together and celebrate the day by a banquet in the evening, at which national songs are sung and patriotic speeches are pronounced. The lower orders of Protestant Irishmen keep the day by watching an opportunity for insulting their Catholic fellow-countrymen, or, as happened two years ago in Toronto, by breaking in windows and stoning Catholic schools when they knew all the men and boys were away enjoying themselves at parties or excursions. Rev. H. N. Martin, however, honored the memory of Ireland's great Apostle by a sermon on the Irish Church, delivered at an evening service in Chatham, Ont., on the 15th ult. We have only the Chatham *Banner's* report of Mr. Martin's utterances on the occasion, and must be excused if we merely touch on the salient points of the discourse.

The preacher said, after remarking on the uncertainty of the salute's birth-place, that "In those early days there were constant feuds between Ireland and Scotland, and in one of these Patrick was taken prisoner and served as a swine-herd slave for several years, receiving strong religious impressions during the enforced solitude of his life."

We beg leave to differ from Mr. Martin in this hurried relation of important events. There were no feuds between the Scotch and Irish: in those early days they were one people, helping each other against both Britons and Romans. When the latter, who had taken possession of both England and Scotland, had retired, having been called home to resist the invasions of the Gths and Vandals, Iudeh Celestine Niall the Great invaded England, and pursued his conquests into the north-western coasts of France (or Armonica Gaul), whence he brought back to Ireland rich booty and many prisoners, who were sold as slaves. Among the latter were Succoth, afterwards called Patrick, and his two sisters, Lupita and Tigrida. The religious impressions of St. Patrick came not from "his enforced solitude," but from the Christian teachings and example of his father, who was a deacon of the Church, and of his mother, the saintly Conchessa, niece of St. Martin. It is very true that in "his enforced solitude" he never wavered in his faith or allowed the fervor of his piety to grow cool, for he tells us in his Confessions that

"I was always careful to lead my flocks to pasture, and prayed frequently during the day. I always became strengthened in the belief, love and fear of God and prayed at least a hundred times a day and as often during the night. While I was roused to pray both in the snow, frost and rain; neither did I feel any pain from it or lassitude, as I think my soul was fired with the spirit of God." (Usher, c. 17, p. 130)

Rev. H. N. Hunter continues: "Having escaped from Ireland, he seemed in a vision to hear a call from Ireland asking for his spiritual aid. Thither, accordingly, he repaired—not sent by Pope, conclave or Church—landing in Wicklow, and travelling to Ballymena, to convert his former master, who, believing him to be a magician bound for revenge, burnt his home and destroyed himself."

Rev. Mr. Martin ought to furnish his hearers with some proofs of the assertion that St. Patrick came to Ireland without being "sent by Pope, conclave or Church." All history, both sacred and profane, is directly opposed to the flippant *ipse dixit* of Rev. Mr. Martin. Usher, McGeoghegan, the Roman martyrology, and every reliable historian from St. Patrick's time to our nineteenth century, relate even the details of our patron saint's education, ordination at Rome and consecration by Pope Celestine.

McGeoghegan says (page 145, History of Ireland):

"Celestine himself then consecrated and appointed him Archbishop of Ireland and sent him, invested him with all Apostolic authority, to preach the gospel to the inhabitants of the island."

Nor did St. Patrick go unaccompanied or alone to enter upon so arduous a work. Twenty priests and as many deacons were ordained who were to accompany St. Patrick in his mission and assist under his directions—*ret sub ipso Domino ministrarent.*

In Jocelyn's life of the saint we read: "He hastened towards Ireland, together with twenty men eminent for their wisdom and sanctity, appointed by the Pontiff to assist him in his mission. He turned, however, on his journey, to St. Germanus of Auxerre, his guardian and instructor; from him he received chalice, sacerdotal vestments, a great quantity of books and other things necessary for the ministry of the Church." (Ca. 26)

How all these facts and details agree with Rev. Martin's random assertion, that St. Patrick "repaired to Ireland without any commission from Pope, conclave, or Church," we leave our readers to imagine. It has never been known in the history of the Catholic Church that a priest or Bishop undertook to preach the gospel in a strange land without a special commission from the centre of authority and jurisdiction residing in Rome. Holy Scripture, that Mr. Martin pretends to understand and explain to others, states positively that it cannot be done. "How can they preach," it says, "unless they be sent?" It was thus Pope Gregory the Great sent Augustine with his forty monks to convert the Angli Saxons.

The Protestant idea of preaching is either to get "a call" or to start out with some new doctrine upon one's own responsibility. Nothing, however, could be more anti-scriptural. We are told in the sacred book that Titus and Timothy were ordained and sent, that Paul and Barnabas were likewise sent, and that all the Apostles were ordained and sent by Him Who said: "As the Father sent Me I send you; go and teach all nations, etc."

has produced no saints; but the teachings of St. Patrick begat them by the hundred, so much so that the island was called "Insula sanctorum." Their number was so great that Colgan says: "The foreign reader must open his eyes in astonishment at the number of holy men who went as Apostles to other nations from so small an island."

The Venerable Bede, the oldest English historian, says: "Ireland can boast of having been at that time a seminary of sanctity, whither the Christians of other nations came in crowds to learn the practice of Christian virtue, and from whence a large number of saints went forth daily to found abbots and glorious monuments of piety in different parts of Europe." (Bede, Hist. Eccles., page 730)

A LESSON.

The few Catholics who would have the Church give countenance to secret societies must have their eyes opened with the doings of the Italian Mafia. This horrible society has been terrorizing the citizens of New Orleans, plotting against the lives of its chiefs of police and civil magistrates, until Chief Hennessy was assassinated, and his murderers allowed to go unwhipped of justice. The jury who tried them were intimidated with threats of a similar fate if they brought in a verdict of guilty. Then the people rose en masse and invaded the prison yards, dealing death to the assassins, four of whom were shot down by the enraged populace. The Italian Government, incited by the lodges, has called upon the authorities at Washington for retribution, and, not obtaining a satisfactory reply, has withdrawn its ambassador, thus cutting off all amicable relations with the United States, as in case of war. The correspondence by cable is still going on between Premier Radini at Rome and Secretary Blaine at Washington. It is not likely, however, that war will ensue in consequence; but both Italy and the United States are grievously agitated, and both Governments must feel the necessity of taking some measures to protect their subjects from the machinations of these abominable secret societies, which ignore all religion, as they ignore all law, and which, if not checked and stamped out, must sap the very foundations of civilization, and make life not worth living wherever they are allowed to exist and flourish. As it is, the defeated ex-Premier Ciampi is urging on the Italian Freemasons and Carbonari to agitate against Marquis Radini, his successor, and compel him to demand full satisfaction from the United States Government and indemnity to the families of the Mafia assassins of Chief Hennessy. Both Radini and King Humbert are in mortal terror of the Mafia in Italy, and it is to be feared, may act too precipitately, and be guilty of rash acts and threats, when calm deliberation and studied diplomacy could alone be effective in bringing about a peaceful and satisfactory solution of the matter in dispute.

CATHOLIC OR PROTESTANT.

A correspondent of the *Mail*, evidently an Anglican, defends the *Church Times* from the charge of disloyalty to the Church of England, and from "Roman sympathies." He admits that the *Times* is a High Church paper, and that it has "no admiration for Protestantism, because it looks on that as another name for a system which in its totality is a complete denial of the Christian religion." As an example of what Protestantism naturally results in, he adds:

"Unitarians deny the Divinity of Christ and the Holy Ghost; the Swedenborgians deny the personality of the Holy Ghost; the Quakers and Salvation Army repudiate the Sacraments; the Plymouth Brethren find themselves unable to use the Lord's Prayer; all so-called Protestant Churches except the Church of England, which, however, has never called itself 'Protestant,' repudiate the apostolic ministry; and by the time we reach the greatest Protestant of all, 'Bob Ingersoll,' who protests against everything, it must be confessed there is very little Christianity left."

The picture here drawn of Protestantism is certainly an accurate one, for the whole system of Protestantism is founded on the right of individuals to protest against or deny the right of the Universal or Catholic Church to decide controversies of faith or to pronounce authoritatively on points of doctrine. But though the Church of England has not by any positive decree pronounced itself Protestant, is it not as really Protestant, in fact, as they who have formally adopted this distinctive name? Has it not affirmed the right of individual judgment as against the voice of the Church, by the adoption of novel doctrines, and of a novel Church government, contrary to the decisions of the universal Church? Notwithstanding the desire of many who recognize with the *Mail's* correspondent the incongruity of the name Protestant as applied to a Church which professes to be the Church of Christ, the Anglican Church is certainly as really "Protestant" and negative as are any of those denominations which take a pride in that name.

This has been recognized by the Anglicans on this continent, who, in the United States, at least, have formally

adopted as their title "the Protestant Episcopal Church." Anglicans have never rebuked them for adopting this title, but have, on the contrary, virtually declared themselves to be one and the same body, with one and the same faith, notwithstanding certain differences.

If this were not the case why should the Bishops of the American Church have been invited to assist, on an equality, with the Anglican Bishops, at the various Pan Anglican councils which have been held? Or why, at least, should not those councils have repudiated the title Protestant, and listed that the American Church should drop a title which is suggestive only of negation and disunion? St. Augustine tells us not only that the Church's business is to vindicate the true Christian doctrine, but that it does not tolerate error by its silence; and this rebuking of error is part of its positive duty if Christian truth is to be maintained.

We are, of course, aware that those who so resolutely oppose the application of the term Protestant to the Anglican Church are desirous of being considered Catholics or Anglo-Catholics, but such a title is by nature inapplicable to them. The term Anglo-Catholic is inconsistent in itself. The Church of Christ, in which, in the Apostles' Creed, we profess to believe, is called Catholic because of her continuous existence since the time of her establishment, her constant teaching of the same doctrine of Christ and her diffusion throughout the world as one and the same Church. This characteristic is inconsistent with the term Anglo-Catholic or Anglican, which implies a purely national or local Church, which has no control over or connection with the Church Universal or Catholic.

It cannot be said that the title Roman Catholic has any analogy with the name Anglo-Catholic in this respect; for no one claims that even in Catholic times the Catholic Church of England had any primacy or pre-eminence over the whole Church, such as the Roman Church always had.

It is, therefore, clear that the Anglican Church is really Protestant, not Catholic. It is fair to add here that a later correspondent of the *Mail*, a Swedenborgian, repudiates the term Protestant for his discommodification else, and claims for it the title "the New Church," inasmuch as "it is distinct from, in fact opposite to, the Protestant and Roman Catholic Churches."

It will be noted that the name "Roman Church" is applicable to the local Church of Rome, or that part of the Catholic Church which is in the diocese of Rome, whereas the term Catholic applies to the Church throughout the world. The impropriety of calling the whole Catholic Church by the name of the local Church is evident from this; and still greater is the impropriety of giving to the Catholic Church the nickname *Rimlish*, as the *Mail's* correspondent does in his forgetfulness of common courtesy.

THE REPUBLICAN AND THE CHURCH.

The *Boston Pilot*, which is one of the most vigorous and excellent of the Catholic journals published in America, gives an interesting account of a meeting of the South Middlesex Unitarian Club, held on the 15th ult. in that city. Among the guests present were Rev. Father Bodfish of St. John's Church, Canton, and Rev. Francis B. Hornbrook, the Unitarian minister of Newton.

It was understood that there was to be a debate on the question, "Is Catholicism a menace to our Republican Institutions?" Great interest was manifested in the debate and about one hundred and fifty members of the Club and guests were present. After the supper, Rev. Mr. Hornbrook spoke kindly of Catholics, and said that considering the temper in a teapot to which the people of Boston had been obliged to listen to at times, "if he were compelled to choose between Dr. Fulton and Leo XIII. he would be with Leo XIII. every time."

He raised objection, however, to the Catholic Church on several grounds: 1st, That many of the priests have been educated abroad. 2nd, That the policy of the Catholic Church in establishing separate systems of common school instruction is viewed by many with alarm. 3rd, That the Church advocates the union of Church and State, and refuses liberty of speech and of the press.

Mr. Blanchard, the President of the Club, then introduced Father Bodfish, as a genuine American, "born on Cape Cod, of American parents and ancestors, and well qualified to speak, both as a Churchman and an American citizen."

Father Bodfish was received with enthusiastic applause. He informed those present that he too had been educated in an atmosphere of prejudice against the Catholic Church. His parents, relatives, and friends, who were all Protestants, had dinined their prejudices into his ears from his childhood, but he became a Catholic with his eyes open. Yet he claimed to be behind none in his devotion to America and her institutions. His ancestors had fought for American Independence, and in the war of 1812; and he had himself smelled gunpowder

during the war of the rebellion. He should, therefore, be considered as being a lover of his American home.

He had at first some doubt about the propriety of his speaking before that audience on the subject which they had proposed to him, as his doing so might be interpreted as an admission that the Catholic Church needed to be vindicated against the charge of her being a menace to American institutions; but when he considered that the Club does not consist of the men who fill the Music Hall on Sunday with denunciations of Catholicism, he set aside his reluctance and accepted the invitation.

In regard to the school question, he pointed out that the schools are supported by a common tax, and the only objection made by Catholics against them is that they ignore religion. In the Catholic settlements of the West this is not the case, and there is no school difficulty. The same occurs in many other States, and in some parts of New York. The Church is in favor of education, and the fact that Catholics, even where they are compelled to pay for the support of schools which ignore religion, support a second set of schools wherein they may give their children a religious education, proves that they are strongly devoted to learning. They have, besides, their colleges and seminaries of high class.

A Godless school is not necessarily a Republican institution; and there are many Americans who are strongly impressed now with the conviction that a Godless school system is a future. This sufficiently answers the difficulty raised against Catholicism because of their support of a system of religious education.

Father Bodfish said: "What is essential to our form of Government is that each of us should take a deep interest in upholding it in all its modes of administration. Catholics are not behind their Protestant neighbors in taking such interest. By the Bill of Rights, American citizens are guaranteed the right to life, liberty, and the pursuit of happiness and equality of religious before the law, and use Catholic upholds all these. They exercise their right of suffrage, as well as other citizens, and in every way show that they appreciate Republican institutions."

He also stated that during 1890 seven-twelfths of the children born in Boston were baptized into the Catholic Church, and that in the Catholic schools they would be trained to law-abiding citizens. He denied that the Catholic Church proposes or desires to unite Church and State, or to interfere with the civil Government, and declared that Catholicism will ever be found to be the hope and safeguard of American institutions.

The able address of Father Bodfish is equally applicable to Canada as to the United States, and it was listened to with great attention, and a vote of thanks was unanimously tendered to him for it at its close.

JOHN BOYLE O'REILLY.

The Cassell Publishing Co., of New York, have brought out in beautiful style "the work entitled 'Life, Poems and Speeches of John Boyle O'Reilly.'" It was prepared for the press by James Jeffrey Roche, who was Mr. O'Reilly's associate as editor of the *Boston Pilot*. O the pity of it that unaging death has caused the life of O'Reilly to be written all too soon! True, he did the work of a life-time, and a grand and noble work, since he bade adieu to his prison in Australia, but the heart's wish of every man in America, and of every Irishman in particular, is that he might be still permitted to carry on his labor of love for mankind. It was not to be so, and we are now given an opportunity of pondering over the acts and words of one of the noblest and grandest yet departed souls that ever saw the light in dear old Ireland—one whose name will go down to posterity associated with those of Burke, Sheridan, Griffo, Moore and O'Connell. In the midst of their work, what a glorious heritage has O'Reilly left to his widow and children! And is it not a most consoling thought for them that the silent one—whom the world recognized as a man after God's own heart—must surely be now reaping the reward of his good life—now, too, deriving added glory because of the innumerable prayers of the lowly which had gone before him to the throne above.

THE NOTORIOUS CRISIPI.

Crispi, the late Prime Minister of Italy, while in power, made it his chief business to insult religion and drive from their homes unoffending and defenceless monks and nuns. He is now driven from power himself, and compelled to work for a living as a petty flogger of the law. He has a sign hung out in Milan, announcing himself as an attorney-at-law, and no doubt an "issuer of marriage licenses." It is said he boasts of being engaged by an Italian steamship company to attend to all its law business at a salary of 50,000 lire, which means \$10,000 per annum. We doubt very much the correctness of this statement. The Italian steamship companies do no such enormous trade as to spend \$10,000 annually on law alone. Anyhow Milan is not a seaport town.

and nothing but his Masonic influence among the lodges could obtain for the ex-Premier any employment where honest business transactions are alone permitted. The despatch announcing Signor Crispi's new departure states: "Crispi will soon visit Bismarck at Friedrichshagen." It is well the two detested and disgraced Prime Ministers should meet, to console with each other, and compare notes: the man of blood and iron with the lapidular dagger man. They must both feel sore at heart and grieved over their downfall from high seats; but if they are honest and truthful they must both acknowledge, as no doubt in their hearts they do, that no power on earth could have upset them had they heeded the warnings of Pope Leo and let the Church of God alone.

A discussion has been going on for some time in the columns of the *Mail* between Rev. Dr. Langtry of Toronto, on behalf of the Anglican Church, and Rev. Dr. Burns of Hamilton on behalf of Presbyterianism, on the subject of "Apostolic Succession; and its necessity for the perpetuation of the Church of Christ."

Considering the more than doubtful character of Anglican orders, it was scarcely to be expected that Dr. Langtry would insist upon the absolute necessity of Episcopal ordination as the means whereby the Christian ministry should be perpetuated. There are, it is true, records at Lambeth in which it is set forth that on such a day Mathew Parker and his colleagues, from whom the ministry of the Church of England derive their succession, were regularly consecrated to the Episcopal order; but it has been satisfactorily shown that these records are a clumsy forgery. They were never produced until the Catholic polemists had during a period of about fifty years charged the Anglican Episcopate with having assumed their office without receiving the consecration which was necessary, even in order that the laws of the land should be observed; and it is certain that when one of the newly made Bishops tendered the oath of the Queen's supremacy to Bishop Bonner the latter refused to accept it on the plea that Horne, not being legally a Bishop, had no authority to tender it to him.

The refusal of this oath would make Bishop Bonner amenable to the punishment of high treason, if Horne had been legally a Bishop, and the fact that proceedings against Bishop Bonner were dropped is indubitable evidence that Bishop Horne was unable to advance satisfactory proof of his valid consecration.

It was not until after this event that the law of Queen Elizabeth was passed professing to remove all doubts of the valid consecration of Bishop Horne and his colleagues, and it was by this Act of Parliament, and not by Apostolic succession, that they actually became legal Bishops.

Rev. Dr. Langtry appeals confidently to the history of the Church to prove that ordination at the hands of a Bishop has always been held by the Church as necessary to constitute a clergyman with authority to exercise ecclesiastical functions; and as far as the Catholic Church is concerned he is undoubtedly correct in this. He is not so successful, however, in proving that the Church of England has consistently maintained the necessity of Episcopal ordination. The canons of the Church insist upon it, but Dr. Burns has shown conclusively that even the Anglican Episcopate did not, in the beginning, maintain its absolute necessity.

Cramer was undoubtedly of the opinion that Episcopal ordination is not essential to the Church ministry; and the early Anglican Bishops were of the same opinion. Bishop Jewel said:

"The Church is not among men by reason of any ecclesiastical or secular authority or dignity, because many princes and chiefest Bishops have forsaken the faith." The reply of Whitaker, the Regius Professor of Divinity at Cambridge, is also quoted by Dr. Burns. Cardinal Bellarmine affirmed that to be apostolical "which is esteemed as such in those Churches wherein there is an unbroken apostolical succession of Bishop from the Apostles."

Whittaker answered: "Though we should concede the succession of that Church to have been unbroken and entire, yet that succession would be a matter of no weight, because we regard not the external succession of places and persons, but the internal one of faith and doctrine."

It is clear that if the Church of England were sure of the possession of Apostolic succession, her Bishops and prominent divines would not estimate it so lightly; but Archbishop Whately set forth more clearly yet the theory on which she is compelled to take her stand. He says: "The Church of England rests the claims of ministers not on some supposed sacramental virtue transmitted from hand to hand in unbroken succession from the Apostles in a chain of which, if any one link be even doubtful, a distressing uncertainty is thrown on all Christian ordinances and Church privileges forever, but on the fact of these ministers being the regularly appointed officers of a regular Christian community."

It is not surprising that a Presbyterian minister should claim that a regular suc-

cession from the apostles; for though we require that there be ordination to the ministry who self-constituted officers of the Westminster Assembly deny the absolute necessity of the sacrament of ordination, and the statement that the sacrament is dispensable with to the theory which is according to which, every man has a right as a Christian community for itself pasted law or restraint imposed by the Church.

Dr. Burns views Scripture in support of the character, but he is very text which will wonder at this to which he indeed, that Calvin and some Protestants, and of the perfect work of the ministry of the body of Christ, for we be no fre, and carried doctrine, by tending craft, wait to decide nowhere do need to account unless they were." (Hib. Aaron was God Himself, the priesthood was indicated, special to send employ could be instituted after making clergy who to unworship of "It is enough the modern authority, while content rank and scoldings, whose the world, lives, the words and all

To all this there have men among hood; but Christ has and to ex of their duty, human first make laws do so. I to exercise ever they or no contr authorized themselves happens in is no law minister or indicated by of a cleric's duce, and a far greater existed in Apostolic

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Dr. Burns views Scripture in support of the character, but he is very text which will wonder at this to which he indeed, that Calvin and some Protestants, and of the perfect work of the ministry of the body of Christ, for we be no fre, and carried doctrine, by tending craft, wait to decide nowhere do need to account unless they were." (Hib. Aaron was God Himself, the priesthood was indicated, special to send employ could be instituted after making clergy who to unworship of "It is enough the modern authority, while content rank and scoldings, whose the world, lives, the words and all

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He has risen indeed.

As the lilies are pure in their pallor, the roses are fragrant and sweet.

Wherever a mantle of pity falls soft on a wound or a sore.

Wherever the soul of a people, arising in courage and might.

So fling out your banners, brave soldiers; bring lilies to altar and shrine.

N. Y. Catholic Review.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, N. Y. EASTER SUNDAY.

"If you have risen with Christ, seek the things which are above." (Col. iii. 1)

Our reflections on Easter morning, dearly beloved, ought above all to be practical.

This is the day which the Lord hath made; and while it is right, for we are even bidden to rejoice and be glad in it.

We should remember that our joy and gladness are not substantial if we have not really risen with Christ.

We must not forget that it is the glory of Christ we are commemorating.

But now there comes the time when we shall appear with Him in glory.

Until then we are dead with Him, and our life must be hidden with Christ in God.

A MODERN ELLIAH.

He was small and black—a child of an inferior race. There was nothing in his appearance to suggest the hero, and if you had told him that he was a hero, he would scarcely have known what you meant.

One winter day—almost a year before the event which gave him a chance to show the stuff that was in him—he came into the hotel looking for a job.

The office was brilliantly lighted and filled with a crowd of handsomely dressed men. There were politicians, club men, men about town, reporters, many members of the sporting fraternity, the usual loungers and hangers-on, an occasional lawyer—all forming a very startling background for the rage and fith of the poor shivering, half starved little darkey.

It was no easy feat, and when he got there the splendor of the man behind it drew him so that his voice almost failed him.

Among the passengers who used to ride up and down with the boy was a little five year old girl, the daughter of a family living in the hotel.

She was as perfect a type of her race as he was of his. With her fair white skin, golden hair, deep blue eyes, and pretty womanly ways, the child was a general favorite.

Between her and the boy a great friendship had sprung up. He was devoted to her, and his attentions to the little Caucasian were so grateful to her that she was almost pathetic.

She accepted them all with a dignity and grace that were charming. Her family lived on the top floor of the house and as she always rode in his elevator when she could manage to do so the boy and girl saw much of each other.

Still he kept on, and it did seem that every time he started skyward he was going to certain death.

Could he weather the storm and time once more? He could try. He pulled the rope, and the journey began.

He was horribly burned. Among the people who stood around were the parents of the little girl.

BALFOURS FUND.

EDWARD EGLESTON VISITS GALWAY AND SEES THE PEOPLE.

MEN AND WOMEN WORKING FOR TWENTY SIX CENTS A DAY—EVERYBODY UNDER THE EYE OF A POLICE-MAN—HOW BALFOUR FEELS THE PEOPLE WARM—OUTRAGED THEY HAVE TO BEAR FROM THE SECRETARY.

Edward Eggleston in New York City. We drove up from Galway a few days ago, passing Spilane and on round the coast through the stoniest land that the eye ever lighted upon.

It is a country crowded with people. Women with bare legs in winter weather carrying creels loaded with turf, and lads all the way up to fourteen years of age dressed in frocks of homespun made of undyed white wool, appeared here and there upon the road, the poor little thatched cabins were everywhere among the craggy rocks.

In Carraroe, which is a peninsula littered everywhere with rocks and boulders, and thick sown with human beings dwelling in smoky hovels, we saw the first of the Government relief works among the craggy rocks.

Either the Government must feed the people directly or it must give them work, or they must die down and die, as they did by hundreds of thousands in the great famine, the ghastly tales of which were the latest news discussed by every man in the Royal Irish constabulary.

IF THE GOVERNMENT SAVED money by using the batonman for the purpose, the thing would be less irritating, but a constable, besides his regular pay, receives 4s extra for the service—about three and a half times the wages of an able-bodied man working under him.

The great difficulty about this kind of relief lies in the fact that the men working on the road cannot plant potatoes, and if the potatoes are not set there will be more suffering.

by hand from spading and spreading the seed to the last rounding of the bed.

Besides the relief given by work upon the roads, there is what is popularly known as Mr. Balfour's fund.

The fund is comparatively small, and the cases authorities have to make as much of as possible.

Some private funds raised for relief have been used to give a meal a day to every child in a school.

In order to help the good Father out of his perplexity the castle had sent him the following notice.

A REGULAR SUPPLY OF BREAD and other suitable food for their schools, you may be glad to know that biscuit, specially recommended for children's use, made of pure wholesome flour, with an extra quantity of sugar, may be procured in Dublin at the rate of 25 cents per hundred weight (about 400 lbs weight).

One of the necessary reliefs undertaken by the Government is the importation of seed potatoes from Scotland.

In Ten Minutes.—Why? The London, Eng., Figaro says: "One of our oldest subscribers writes us, that having suffered for more than ten years from a stiff and painful knee, he was permanently cured in less than ten minutes after the first application of St. Jacobs Oil, and asks how we account for this."

We claim the earth is round, and we know its true. We also claim that Hagyard's Yellow Oil cures sprains, bruises, burns, colds, cramp, sore throat, rheumatism, neuralgia, and all painful or inflammatory diseases, and we know this is true.



HELP! HELP! THE LADY FAINTS. 'Tis the wink of an eye, 'Tis the draught of a breath, From the blossom of health, To the paleness of death.

When sudden fainting spells come upon a lady, you may always suspect some uterine disturbance or trouble, or some great disorder in the circulation.



Brimful of confidence in it—the

Educational.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherst, Ontario. This educational institution is a school of parents anxious to give to their daughters a solid and useful education.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers.

ACADEMY OF THE SACRED HEART, LONDON, ONT. Locality unrivalled for healthfulness, offering peculiar advantages to pupils even of delicate constitutions.

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29 Manning House, King street west, Toronto, Ontario.

DR. HANAVAN, HURGEON TO 'D'. Royal School of Infirmary. Office and residence, 389 Burrell street, second door from Dundas.

DR. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, nasal catarrh and troublesome throats, lameness or soreness in man or beast.

LOVE & DIGNAN, BARRISTERS, ETC. 418 BAY ST., LONDON. Private friends to loan.

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Altar Wine a specialty. Only Native Altar Wine used and recommended.

Advertisement for PETHICK & M'DONALD, 398 Richmond St., featuring various products like 'The Great Day', 'My First Communion', and 'Prayer Books'.

Branch No. 4, London, Meets on the 1st and 4th Thursday of every month...

O. M. B. A. Resolutions of Condolence. Windsor, Ont., April 2, 1891. My dear Mother, Rev. P. M. McNamee...

Waterloo, Ont., April 4, 1891. To Thomas Coffey - Dear Brother, will you be kind to publish in your good CATHOLIC RECORD...

E. B. A. The constitution of the Emerald Benedictine Association appoints Low Sunday as the time for its members to make their Easter Communion...

EASTER AT GRIMSBY. Some good ladies of this mission devoted their spare time for several days before Easter to the laudable work of suitably decorating our church...

LAWFUL THINGS the more happy he was upon the earth and the nearer he came to the life of our Divine Master...

ANGLICAN FOLLOWERS OF CATHOLICITY.

SELFISHNESS OF NONCONFORMISTS. London University, Mar. 31.

On last Sunday evening the Rev. W. R. Sullivan, D. D., delivered the second of a series of sermons in the Italian church, Hatton Garden...

HIS PUBLIC MINISTRY He was often pinched by want and by the pangs of hunger, and yet He voluntarily endured these sufferings.

SAME LONELY EMERGENCE of love and sacrifice in men might look upon and admire and desire to follow Him, and so He had created others...

THEIR LIVES WOULD BE WORTH if the Catholic Church did not hold up these ideals, and it was because they remembered what lives others were leading...

PARTICULAR BISHOPS. But what a change had come over that body within the past fifty years, since those good men at Oxford first introduced Catholic doctrine...

A CONVERSION IN TENERIFFE. London, Feb. 26.-The correspondent of an English Catholic journal writes from Teneriffe...

THE TRICK OF THE FIGHT, no man met for their souls' health and welfare pluck out their right eye if it caused the left to be sore...

asked a procession was formed to the altar, where the sacraments of baptism and confirmation were administered...

LATEST CATHOLIC NEWS. The Pope's Brief to the leaders of the Fenian party in exhortation of Dr. Windchost exhorts the Fenian party to follow in the footsteps of their dead leader...

LATEST MARKET REPORTS. London, April 9.—WHEAT (per cental)—Red winter, 18 1/2 to 18 3/4; white, 18 1/2 to 18 3/4...

ST. VINCENT DE PAUL. A remarkable celebration of St. Patrick's day was held at Eransville, Ind. The Women's Christian Temperance Association donated the use of their hall...

ST. JACOB'S CHURCH. A memorial church is to be erected in memory of that patriotic prelate, the Most Reverend John Maclellan Archbishop of Tuam...

ST. PETER'S CHURCH. The grand collection of pictures, the property of Very Rev. Dean Wagner, of Windsor, will be exhibited in Montreal from the 1st to the 10th May...

ST. JACOB'S CHURCH (continued). There are 152,000 Catholic negroes in the United States. They have 27 churches, and 33 priests to attend to their wants...

ST. JACOB'S CHURCH (continued). The Rev. Sister Martha, Superioress of St. Patrick's Orphan Asylum, Ottawa, died last week at her home, and was interred on Wednesday 26th inst.

ST. JACOB'S CHURCH (continued). According to the last number of the "Catholic Hierarchy" a yearbook issued from the Vatican printing office...

To the Blessed Sacrament. Before Thy altar, O Lord, I kneel and pray that I may know, and do as Thou hast bidden...

My God! My Life! My Lord! My All! Oh that I could be ever with Thee, that I could see Thee and adore Thee...

My heart is so cold it clings to earth. Thy love is so bright and pure, that I would fain be ever with Thee...

My God! My Life! My Lord! My All! Oh that I could be ever with Thee, that I could see Thee and adore Thee...

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C. C. RICHARDS & CO. GENTS.—I had a valuable colt so bad with mange that I feared I would lose it. I used MINARD'S LINIMENT and it cured him like magic.

Surprise Soap. Takes out the dirt, sweet, clean, white, leaves the hands soft and smooth...

TEN POUNDS IN TWO WEEKS THINK OF IT! As a Fish Producer there can be no question but that...

SCOTT'S EMULSION. Of Pure Cod Liver Oil and Hypophosphites. Is without a rival. Many have gained a pound a day by the use of it.

Consumption Cured. An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy...

Consumption Cured (continued). The receipt of the receipt of sale has been about 12 years; the market ruled with a good demand for good, weighty Yorkers and medium sized ones...

BORN. At 408 Parliament street, Toronto, on Monday, March 23, 1891, the wife of Nicholas J. Clark, of a daughter.

ST. JACOB'S THE GREAT REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

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DONALD KENNEDY Of Roxbury, Mass., says My Medical Discovery seldom takes hold of two people alike...

BENJIGER BROTHERS PUBLICATIONS. BOOKS SUITABLE FOR PRESENT. HOW TO GET ON BY REV. BERNARD FREERY...

BENJIGER BROTHERS PUBLICATIONS. THE HOLY FACE OF JESUS. A series of Meditations on the Life of the Holy Face...

CATHOLIC HOME ALMANAC FOR 1891. The BEST YET. It should be in Every Catholic Family. PRICE 25 CENTS.

VOLUME "And Just IN MEMORIAM. MAD...

A burning Eastern... Falls from the... A silent crowd...

Oh! I'm sorry now... Showing that... Through my eyes...

ARCHDIOCES. A concert given by the Catholic Y.M.C.A. Association and Young Men's Club...

Notice to Contractors. Sealed tenders, addressed to the undersigned, and containing the form and measure...

Notice to Contractors (continued). Sealed tenders, addressed to the undersigned, and containing the form and measure...

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