

the chief source of light and life in the Church. It is impossible to mistake, and hardly possible to over-estimate, the historic significance of a Catholic Congress held in the capital of a Protestant country, to proclaim publicly belief in, and pay homage to, the Blessed Sacrament. Time was when it was judicially held to be a "crime" punishable by death for a priest to celebrate Mass; when every effort that relentless bigotry and subtle statecraft could devise was employed to cause the continual Sacrifice to cease throughout the length and breadth of the land; when Cromwell proclaimed that "wherever the Parliament of England ruled there should be no Mass," which, even to this day, the succession or Coronation oath blasphemously declares to be "damnable and idolatrous"; when even the ritualistic resemblance to it, designated by Beaconsfield, "the Mass in masquerade," would lead a man to the Tower and the block; when altars were demolished and desecrated, and priest-hunters, like sleuth-hounds, were let loose against the Lord's anointed for exercising their priestly office. The Catholic revival referred to has happily changed all that.

It will be news to many of our readers to learn that public processions of the Blessed Sacrament—about which some extremist lately raised such a storm—have been regularly carried out in England for over sixty years. 'The first public procession in honor of the Blessed Sacrament in England since the Reformation,' says the *Weekly Freeman*, 'was organised in 1845 by Father Dominic, the saintly Passionist who received Newman and Daigairns into the Church, and who shortly before that had been publicly hooted and hissed. The procession, which grew into a custom that soon spread, has remained to this day. . . . The writings of Daigairns and Faber, so thoroughly impregnated with a devout Catholic spirit, have likewise been among the chief factors in propagating devotion to the Blessed Eucharist and popularising the theology appertaining thereto. "Nothing is more curious, and I will add more hopeful," writes Mr. Lilly in the *Dublin Review*, "than the change which has come over a large section of the Anglican body in its attitude towards the Sacrament of the Altar." There is another ground of hopefulness as regards the religious outlook. Although the trend of much of modern thought may be in heterodox directions, there is underneath the movements of opinion which characterise this age an honest searching after truth in many minds. The literature scattered broadcast by the Truth Societies of England and Ireland, that species of propagandism which may be called the Apostolate of the Press, meets this need. "The man who first pressed the lever of the printing-press," says Cardinal Wiseman, "wielded a more powerful and nobler sceptre than the sovereign who may have dropped a few coins in his hand as a brave mechanic." If the spoken or printed words of men have such potency in propagating truth, what diffusion of light may we not confidently anticipate will radiate from Westminster during the Eucharistic Congress.'

ANGLICAN ORDERS.

In the course of a correspondence in the *Dominion*, an able and well-informed Catholic writer summarises as follows the case against Anglican Orders:—

He (Mr. Milligan) seems to call into doubt my assertion that the bishops of the old Church in England refused to have anything to do with the ordering of Queen Elizabeth's new bishops, and that I rely upon the 'Nag's Head' fable to prove that the historic episcopal succession was broken. By no means. No authority nowadays quotes that fable, and I am quite as well aware as Mr. Milligan of the entry in the Lambeth Register showing that Parker was consecrated by Bishop Barlow and others. But I am also aware of certain events immediately preceding that ceremony. After Parker had been appointed by Queen Elizabeth as her first Archbishop of Canterbury, a Royal Commission to consecrate him was issued to certain of the old bishops, but none of those occupying the old sees could be induced to act, so a new Commission had to be issued on December 6, 1559, to Kitchen, Bishop of Llandaff, and to several unattached prelates without sees, authorising them or any four of them to confirm the election of and consecrate Matthew Parker as Archbishop of Canterbury. Kitchen deliberately and firmly refused to act, though he had been the only one of the canonical bishops of the time to take the oath of supremacy. So the ceremony was performed; as Mr. Milligan states, by Barlow, Scory, Coverdale, and Hodgkins, who in the previous reign had been deprived and some of them excommunicated for their heresy and unquestionable lives.

Now, had these men, or even one of them, consecrated Parker according to the ancient ordinal in use in England for centuries and throughout the Catholic world down to the present day, no doubt could be cast on Anglican Orders from a Catholic point of view—the ceremony might have been uncanonical and illegal, even according to English law, but it would have been valid. But it is a matter of history that these men, not only did not themselves believe in orders in the Catholic historic sense, but they used a new form of ordination, that was first introduced in the reign of Edward VI., and repealed in that of Mary, and which has always been held invalid by Catholics, Orientals, etc. Here, then, was the historic succession broken. With regard to the Greek Church, it does not matter how friendly individual Greeks may be socially and otherwise with Anglicans, the fact remains indisputable that the Greek Church does not acknowledge the validity of Anglican orders. Their custom is always to reordain absolutely any Anglican clergyman who wishes to minister in the Greek Church. I can give Mr. Milligan specific instances if he wishes for them.

Mr. Milligan doubts whether the Anglican Church as at present constituted was originally established and now ruled and governed by the civil power. But that this is so admits of no denial. The change of religion in 1559 was made by Queen and Parliament; the Church had nothing to do with it. In fact, it protested vigorously against the new order of things. The bishops and abbots did so in the House of Lords when the new legislation was brought before it. The Convocation of Clergy met in London on January 24, 1559, under the presidency of the Bishop of London, and they drew up several resolutions, one being that they believed the Roman Pontiff to be the head of the Church and vicar of Christ. All the members of the Convocation signed these outspoken resolutions, and they were sent to Parliament, which ignored them. Shortly afterwards the leading clergy, all the bishops and several of the dignitaries were put in prison to get rid of inconvenient opposition. Who now appoints the Archbishop of Canterbury? The British Cabinet, which may be and is composed of all and no religions, Catholics and infidels included. What is the final court of appeal of the Anglican Church? The Privy Council. The effect of the legislation under Henry VIII., revived by Elizabeth and confirmed in subsequent reigns, has been, as Lord Campbell pointed out in his famous Gorham judgment in April, 1850, "to locate in the Crown all that decisive jurisdiction which before the Reformation had been exercised by the Pope." If this does not make the Anglican Church a purely State institution, what then does? As Macaulay said years ago, 'it is as much a department of State as the Court of Common Pleas.' These surely are weighty facts which Mr. Milligan would do well to consider. He seems to be fair-minded and anxious to get at the truth of things. Perhaps he may in time come to see, as many others like Newman, Manning, and Benson have seen, that a branch theory that is repudiated by the principal branches, or a province theory which is unknown to the other provinces, and a continuity theory of which more than twelve thousand documents in the Record Office and the Vatican Library and the overwhelming refutation, cannot afford sure ground of support for the earnest Christian.

THE CHURCH IN NEW ZEALAND.

MEMOIRS OF THE EARLY DAYS

(Contributed.)

GREYMOUTH.

The Catholics, to their credit, writes the Rev. J. Buller (Wesleyan) in his book, *Forty Years in New Zealand*, "sent a priest into the wilds of Westland before any Protestant was among the multitude." An esteemed correspondent supplies the appended supplementary particulars regarding the early missionary days of Greymouth:—I believe (he writes) Father Binsfeld was en route to Greymouth to be assistant to Father Colomb when he heard of the latter's death. Father Colomb was succeeded by Father Ecuyer, the first priest I remember in Greymouth. He must have left about 1880 owing to ill-health. I can just remember him coming to the school to hear the children recite their catechism and other lessons. Father Ecuyer was succeeded by Father McGuinness, a very zealous priest, but very weak in health. He established the Sisters of Mercy in Greymouth, the first band coming from Hokitika in 1881. His health broke down, and he had to leave Greymouth about the year 1885, or 1886. He had as curate for a time Father J.

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