

## ON ANGLICAN ORDERS.

Interesting Letter From Cardinal Vaughan on the subject.

An Anglican correspondent has received the following letter from his Eminence Cardinal Vaughan, of Westminster, in reference to his address on the reunion of Christendom:

"Sir, I am at a loss to understand how the words in my address on the reunion of Christendom, 'Would that they (our Anglican friends) could prove to us, would that we could recognize, their orders,' can have been interpreted by you from an Anglican pulpit as an admission on my part that 'Anglican orders and sacraments are real.' But I have received letters of exactly the same import as your own from other parts of England. Readily, therefore, as I recognize, and warmly as I admire, much that is generous, noble and true in Anglican aspirations and endeavors, and willingly as I admit the good faith which is conspicuous in so many, I must not leave uncorrected a misapprehension on so grave a matter as that of Anglican orders.

"But let us be quite clear as to what we mean by orders. Catholics understand ordination to be the bestowal upon men, first of a power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar in His divine and human natures, and to offer Him up in true eucharistic sacrifice to the Eternal Father; secondly, of a power to forgive the sins of men with a divine efficacy. We cannot allow that Anglican orders possess or confer these supernatural powers, which are of the priesthood of Christ. And, first, am I wrong in believing that the existence of any such powers in their ministers is as vehemently denied by a large majority of the members of the Established Church as by ourselves? If so, what of the certainty professed by those numerous and devout members of the same communion who maintain that these powers are bestowed and exercised within their Church? And where is the unity of the Anglican Church on a doctrinal matter of such vital importance?

## NOT SACRIFICING PRIESTS.

"I had the assurance some time ago of a friend that when he was ordained as an Anglican the bishop prefaced the ordination by warning him thus: 'Now mind this, sir, I am not going to ordain you to be a sacrificing priest.' The warning may have been unusual, but were the intention and the theory underlying it uncommon? And are there no Anglican prelates now who would declare emphatically that in ordaining they do not intend to make sacrificing priests?

"Next, on what ground do Anglicans claim for their orders the supernatural powers referred to? On this, that there has been no break among them from pre-Reformation times to the present in the transmission of valid orders. Now, apart from any desire to discuss the Barlow controversy, I must remark that the absence of any record of Barlow's consecration, taken with the circumstances of his subsequent history, must necessarily make the transmission of orders to Archbishop Parker historically doubtful. But more than this, the new forms of ordination and consecration drawn up by Cranmer, at a time when he and his friends emphatically repudiated the doctrines and practices of the ancient Church of England, carefully excluded everything of the ancient Catholic rites indicative of the sacrificial character. This was perfectly consistent with the destruction of the altars and substitution of a table, with a rejection of the liturgy of the sacrifice of the Mass, and the substitution for it of the present communion service, which excludes all idea of an actual and substantial real presence and of an sacrificial act. No one who compares the ancient rites of ordination and the liturgy of the sacrifice of the Mass with the rites substituted by Cranmer can fail to see that every idea of a sacerdotal or sacrificing character was carefully eliminated. This has been shown clearly enough in Dr. Gasquet's work on the Book of Common Prayer and in Canon Eastcourt's on Anglican ordinations.

## A SIDE ISSUE AT MOST.

"Systematic liturgical changes like these are the best means extant of ascertaining the intention of the English reformers. The acts and words of those who drew up the new form of ordination

cannot be doubtful. They intended positively to exclude the ancient idea of a sacrificing priesthood, as they had already banished that of the Eucharistic sacrifice. Ordinations held by men repudiating the Catholic doctrine of the priesthood and using rites designed to emphasize this repudiation must ever be subject to at least the most overwhelming doubt. Then, again, the Anglican Church, even in its most advanced theologians, seems never, until quite recent times, to have shown any desire to return to the doctrine of the Eucharistic sacrifice or to the idea of the Christian priesthood as held by the Catholic Church. You may regret this and point to a change in thought, but you can never get over the historical and doctrinal fact that for three hundred years the Anglican Church has cast aside the essential character of the Catholic rite of ordination and has used instead a form that was deliberately intended to exclude the idea of a sacrificing priesthood. And with the lapse of validity in Anglican orders is involved, of course, the loss to the Anglican Church of apostolical succession.

"I conclude, therefore, by submitting that no prudent man can possibly affirm the validity of Anglican orders or trust his soul to their sacramental efficacy. And I believe that, under all the circumstances, the Holy See could never accept, as it never has accepted, the ordinations of Anglican clergymen. But, as I pointed out in my address at Preston, the question of order is, after all, only a side issue. Even were it proved that the Anglicans, like the Donatists, have valid orders, and even were they acknowledged by the Holy See, in the words of St. Augustine, 'it would avail them nothing outside the unity of the Church.' Believe me, sir, yours faithfully,

"HERBERT CARDINAL VAUGHAN,  
"Archbishop's House, Westminster.  
"October 2, 1894."

## ST. MARY'S YOUNG MEN.

The election of officers for St. Mary's Young Men's Society took place at the annual meeting on Sunday afternoon. The following were elected:—President, H. J. Codd; First Vice, J. J. McGuire; Second Vice, F. Colter; Secretary, T. Smythe; Cor. Secretary, W. Brennan; Treasurer, T. Burke; Librarian, J. Pnelan; Marshal, J. Murray.

## BRANCH 26, C.M.B.A., OF CANADA.

The religious celebration of the 11th anniversary of Branch 26, of the C.M.B.A., of Canada, took place on Sunday. The members of the branch assembled at St. Patrick's hall, at 7 45 a.m., and proceeded from there to St. Patrick's church, and received Holy Communion in a body. Rev. Father Fahey was the celebrant of the Mass, and also preached a most instructive sermon. In the evening at 7 o'clock the members again assembled at Glenora hall, together with a good representation from the sister branches, and proceeded in a body to attend the evening services at the St. Patrick's church. The ceremonies at the church were opened by prayer by the Rev. M. ruin Callaghan, spiritual director of Branch 26, followed by congregational singing. The sermon was preached by the Rev. James Callaghan, who took for his subject "The love of God and the love of our neighbor." The reverend father's discourse was a most eloquent one, and in course of it he pointed out the beneficial effect of such societies as the C.M.B.A. The sermon was followed by the Benediction of the Blessed Sacrament, Rev. Father Donnelly, pastor of St. Anthony's and a member of Branch 50, being the celebrant. The main altar of the sacred edifice was most brilliantly illuminated with countless electric lights and tapers during the Benediction. The musical portion of the service by the choir, under the direction of Prof. J. A. Fowler, was most admirably rendered. The social celebration of the anniversary was held Monday evening. The regular meeting of the branch was opened at 7 o'clock, and followed at 8 o'clock by an "at home."

In the Ave Maria we find quoted the following from Rev. Mr. Knox, a Presbyterian missionary in Corea and Japan, on the Catholic missionary zeal:—

"It is not surprising that the heroic missionaries of the Roman Church win the plaudits of on-lookers who are not

impressed by the pleasant home life, with wife and children and abundant comforts, of the Protestant missionary. However, out of sympathy with the dogmas of the Roman Church, their poverty, endurance, patience and suffering excite the admiration of us all. Every thoughtful missionary is forced to ask himself whether the Reformation did not go too far; whether the priestly, monastic, militant types are not, after all, more in accord with the missionary spirit."

## THEY LEAVE PEKIN.

THE CHINESE SEEM TO BE ANXIOUS FOR PEACE.

The New York Herald's Shanghai special says: After fruitless efforts on the part of China to induce England, France, the United States, Russia and Germany to intervene, Prince Lung, the recently appointed president of the Foreign Office and of the Admiralty, exclaimed: "Then China is lost."

Major Von Hannekin, who formerly was chief adviser to Li Hung Chang, and who was recently summoned to Peking, has counselled peace at any price. He has left Peking. The flight from Peking is increasing every day. Hundreds of the ladies of the Imperial harem, ministers of state and wealthy people have already left the capital. Ministers of the foreign powers, dreading an arising when the populace learns the true condition of affairs, are leaving Peking and will take up their residence in Shanghai.

It is believed secret orders have been given to the Chinese commanders, both naval and military, to cease opposing the advance of the Japanese, whose proclamations appear to be conciliating the people as far west as Shanghai Kwan.

The British fleet will occupy the Island of Chusan as a basis of operations against all-comers. The English troops will probably occupy Shanghai.

The Chinese people are demanding the overthrow of the corrupt mandarins and the dynasty, and are in favor of any power bold enough to seize the opportunity.

LONDON, Nov. 13.—It is stated here upon good authority that the European powers are not disposed to take any action in regard to the war between China and Japan as long as the Government of the United States is offering mediation.

## BLESSING THE BELLS.

Wednesday was a great fete day for the citizens of St. Etienne de Bolton, county of Brome. The occasion was the blessing of a bell by Mgr. Larocque, of Sherbrooke, the youngest bishop of the Dominion. Hugu Mass was celebrated with great solemnity and the Bishop delivered an eloquent sermon in both languages, developing with great force and eloquence the two following ideas, viz: 1. That material progress always follows the moral progress of a people; and, 2. That the bells should recall to the Christians. They are the voice that calls the people to church; that announces the birth of the child, the marriage of the young couples and the death of the parishioners, etc. After the blessing of the bell it was immediately lifted up in the steeple of the church. The invited guests were served with a sumptuous dinner, under the presidency of the bishop. The Rev. Messrs. Brassard, the parish priest, received the congratulations of all for his kindness. There was a great many invited guests, both Protestants and Catholics. His Lordship, in answer to a toast proposed by Messrs. Brassard, congratulated the congregation, and alluded to the disappearance of fanaticism among the popu-

lation and the liberality of the rich Protestants of the diocese. Mr. Chas. Thibault delivered a lively address.

Hon. Judge S. W. Foster, of Knowlton, made an eloquent speech, in the course of which he alluded to the ceremony of the day. Recalling the past, he paid a high compliment to the Bishop, the Catholic priests and the French-Canadians for their courtesy, their honesty and their liberality. Mr. Foster was applauded to the echo. As the Bishop had to go to Ste. Anne of Stukely, for the blessing of a new church, M. Foster put a special train on the C.P.R. and Oxford Mountain railway to take the party to Laurenceville, and accompanied them there. Among others present were the Rev. Fathers Charest, Sherbrooke; Desrosiers, Brompton; Gelinas, Eastman; Milette, Magog; De Beaufort, Mansonville; Castonguay, Magog, and Larocque, of Sherbrooke; Dr. and Mrs. McGowan, Knowlton; Mr. J. N. Davignon, mayor of Knowlton, and Mrs. Davignon; Mr. Fred. Willard and Mrs. J. C. Willard, Mr. and Mrs. Wm. Fuller, Mr. and Mrs. Place, of Bolton Centre, and Mr. Charles Thibault, advocate, of Waterloo, Que.

## NOVEMBER ROSES.

St. Martin's beautiful summer is long past and gone, and the gardens of autumn are sadly bleak and bare. The melancholy wind waifs over the deserted flower beds, and swirls to and fro the dead shriveled leaves; but here, in the garden of holy Mother Church, we find lovely, full-blown, fragrant roses, whose petals never wither, whose perfumes never decay. The golden roses in this central bed first flowered in Saxony, more than five centuries ago. They were the roses of St. Gertrude, the Benedictine abbess of Rodersdorf. Her Revelations tell us that once, when she had prayed long in honor of the Wounds of our Lord Jesus Christ, "He appeared to her in a vision, having on each wound a rose flashing in golden splendor;" and, greeting her tenderly, He foretold the rich reward He would bestow on her, and on all who practiced devotion to His Sacred Wounds. Again, when she offered a rosary in honor of His Holy Name, she was permitted to see each prayer she uttered under the form of roses hung around with golden bells, the fragrance and tuneful harmony of which touched the Sacred Heart with ineffable delight. Those which had been recited with devout intention gave forth a most ravishing melody, while those which had been said carelessly, uttered a low wailing sound.—Our Lady of Good Counsel.

A little mind is hurried by twenty things at once; but a man of sense does but one thing at a time, and resolves to excel in it.—Chesterfield.

No heart is empty of the humor of curiosity, the beggar being as attractive in his station, to an increase of knowledge, as the prince.—Osborn.

If we pretend to be what we are not, women, for whose amusement the farce is performed, will find it out and punish us for it.—George Meredith.

The only way for a rich man to be healthy is by exercise and abstinence, to live as if he was poor, which are esteemed the worst parts of poverty.—Sir W. Temple.

It is sad to see family relics sold at auction, but the most painful thing under the hammer is generally your thumb-nail.

## BOYS. :- BOYS. LAURENTIAN BATHS.

Up to May, 1895, School Boys under 15 years will be charged

## TEN CENTS

For shower bath and swim up to 6 p.m. The water is always at summer heat. Soap, towel and trunks furnished to each bather. The price is made to enable every boy to learn how to swim.

Can you get up a Water Polo Team in your school to play for a trophy during the Xmas holidays?