

The Catholic Record.

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE H. NORTHAVES, Author of "Miracles of Modern Idolatry."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE KING, JOHN NICH, P. J. MEYER and W. M. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterborough, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

London, Saturday, Oct. 17, 1896.

LORD ROSEBERY'S RESIGNATION.

TION.

The fitness or unfitness of Lord Rosebery to lead the Liberal party of Great Britain has been a matter of dispute ever since he accepted the leadership on the retirement of Mr. Gladstone from active politics. The Radical wing of the party have, from the beginning, been antagonistic to him on the ground that a peer can have little if any sympathy with the masses of the people, whose demands it is the special business of the Liberal party to comply with, and put into active operation.

Lord Rosebery, however, has, to the present time, showed himself ever willing to take the lead in promoting the interests of the people, and for this reason he has had the warm support of the party generally, so that even the Radicals have been compelled to rally to his support, in order that their influence might be felt at all.

On the question of Home Rule Lord Rosebery declared in a speech at Glasgow, shortly after he assumed the Premiership, that he could not expect to carry a Home Rule measure for Ireland through Parliament, "without convincing the predominant partner in the United Kingdom that Irish Home Rule would not endanger the future of the nation."

This declaration was for a while a cause of suspicion to the Irish Nationalists, many of whom inferred from it that Lord Rosebery was lukewarm in supporting Home Rule, and that Irish demands would be kept in the background under his leadership; but it was soon explained that the words merely implied that means should and would be taken to convince the people of England that it would be to the general interest to grant Ireland's demand, that thus a better feeling might be established between Englishmen and Irishmen, and that the permanency of the union of the three kingdoms might thus be rendered more secure than ever, by being founded in the fraternity and equality of the people of each of the united nationalities.

On this understanding Lord Rosebery has had the cordial support of the Irish Nationalists both while in power and since he has been leader of the Opposition; and even the minority factions of the Nationalists, under Messrs. Healey and Redmond, have supported him to outward appearance, though it was well known that their support was far from being cordial.

It was with considerable surprise that the announcement was read in the London papers of the 7th inst. to the effect that Lord Rosebery has resigned his leadership. The cause which has led to this has been chiefly the entrance of Mr. Gladstone into the discussion of the Armenian Turkish question.

Lord Rosebery has more than once given it to be understood that he is opposed to the isolated intervention of Great Britain to protect the Armenians against Turkish misrule. He does not conceal his sympathy with the Armenians in their distress, but he is impressed with the impossibility of successful intervention on their behalf, while it is almost a certainty that several European nations would back up Turkey if Great Britain were to intervene against their will. Intervention under such circumstances would be without fruit, and the result would probably be a war involving all Europe, and no one knows what the end might be.

Under these circumstances Lord Rosebery has disapproved of Mr. Gladstone's impetuous ardor for the Armenian cause. It is true that Mr. Gladstone is supposed to be now out of politics, but Lord Rosebery recognizes that the Grand Old Man is still of matchless authority on the Liberal side, and that a disagreement between them on so important a matter renders his own leadership of the party impossible.

Mr. Gladstone has more than once declared that he has spoken on the Armenian question merely as a private citizen, but Lord Rosebery considers

that his position in the Liberal party makes it impossible for Mr. Gladstone to divest himself of the character of being its leading spirit, and his return to the arena of politics with a policy irreconcilable with that of the ostensible leader, makes it necessary for the latter to resign his position.

Sir William Vernon Harcourt has already declared himself in favor of intervention in Turkey, provided Russia and France can be induced to join with England in putting an end to the Turkish butcheries; and since the Czar's visit to Balmoral it seems highly probable that this is what is about to happen. If this be so it does not appear that the course advocated by Mr. Gladstone is irreconcilable with that which Lord Rosebery is inclined to adopt, and if the actual intentions of Russia and her Gallic ally were known, Lord Rosebery might be again induced to assume the leadership of the party, if they strongly desire it. At present, however, the matter is in doubt, and there are numerous speculations regarding the future leader.

Sir William Harcourt is leader of the party in the House of Commons, and his unquestionable services have caused the party generally to turn their eyes towards him as the prospective leader, but the Home Rulers would certainly prefer to see Mr. John Morley take the position, as his devotedness to the cause of Home Rule is thought to be greater than that of Sir William.

The matter, however, will probably soon be decided, and it is still not probable that Lord Rosebery may resume the position he has vacated, though some of the Liberal journals are urging Mr. Gladstone once more to take the helm, as his action has been the immediate occasion of the present trouble in the camp. It is not likely that Mr. Gladstone will act on this suggestion, and we refrain from hazarding an opinion in regard to what will occur under the circumstances.

TURKISH RAPACITY.

A recent despatch from Constantinople to the New York Sun, by way of London, throws some light upon the methods employed in Turkey to raise money, and at the same time to bring home any charge of treason which it may suit the Turkish Government to make against unfortunate subjects whom it may be convenient to fleece.

At the present time, while the condition of Turkey is being considered by the European powers, and a method is being looked for to better the condition of the Christians now under Turkish misrule, it will be interesting to our readers to know how the Turkish authorities manage their finances and replenish the State coffers, especially when it can find Christians to victimize.

The Sultan's bodyguard is in a state of incipient mutiny because the soldiers are not paid up, and the Sultan has no means wherewith to pay their arrears. It is necessary to keep this bodyguard on duty for the personal protection of the Sultan, as he is threatened with insurrection on all sides, and is even in danger of assassination by his own race. Not only are the Armenians anxious to throw off the unendurable yoke of oppression to which they are subjected, but the young Turkish party are anxious for reforms in Government which they cannot wring from their sordid ruler, and they seek to get him out of the way by any means, even by the dagger. The Sultan knows this, and he desires to keep his bodyguard loyal, for which reason they must be paid the arrears due to them, at any cost.

In consequence of this state of affairs, an effort is being made to float a loan in Europe, but nowhere, except in Germany, has the Sultan's representative, Grumbkow Pasha, received any encouragement in his efforts to obtain money. Almost everywhere he has been treated contemptuously, but in Berlin he has managed to obtain \$300,000 at 12 per cent. interest, or more. With this money the troops have been paid in part, and part has been expended in purchasing new rifles and ammunition, and the rest has been employed by the Sultan for his pocket money.

But there is in Constantinople a millionaire Armenian contractor named Apik Qundjian, whose fortune is said to be as much as \$10,000,000. The Sultan having found out this fact, thought of a good scheme for replenishing his empty treasury, Armenians being a fair prey to his rapacity. Accordingly Apik was arrested recently on a charge of bribing State officials and embezzling public funds. Within a week, he obtained his release, but the operation cost him \$100,000.

Apik might have guessed that mat-

ters would not be left in this condition, and had he been wise he would have sold out his property for what it might bring, and made his escape by the first steamer for Marseilles, without attracting any notice which could be avoided.

This he failed to do, and he has been arrested again on a charge of treason. To bear out the charge against him, a subscription list has been discovered whereby it was found that Apik had contributed a very large sum to the Armenian revolutionary fund. But this subscription was given under compulsion, a pistol being pointed at his head to make him generous. This fact is not likely to save him from spoliation, while the Sultan needs his money, and it is almost certain that all his property will be confiscated to supply Abdul Hamid's needs. Apik will be exceptionally fortunate if his life be spared, as the fact of his being an Armenian makes him fair spoil to the Sultan. It is by such methods that the empty treasury has frequently been replenished, and there will be little scruple about taking possession of Apik's property now, especially as the law is that the property of conspirators shall be thus confiscated. Witnesses to attest anything the Government may desire are cheap in Constantinople, and it will not be difficult to find as many as may be needed to establish Apik's guilt.

THE POPE'S DECREE ON ANGLICAN ORDERS.

The decision reached by the Holy Father, Pope Leo XIII., to the effect that Anglican orders are invalid, has stirred up the Ritualists in the Church of England to a degree almost beyond what was to be expected, though it was anticipated that they would be very much disappointed and annoyed if such were the decision reached. The decision is so positive and emphatic that it may well be inferred that there is no evidence of any weight in favor of the supposition that the Anglican Episcopacy has derived a claim to Apostolic succession through legitimate or even superstitious ordination by any Catholic Bishop, as is claimed by Anglicans.

This question has been long mooted, and it has been usual for Anglicans to maintain that Matthew Parker, from whom all the Anglican Bishops and clergy derive their orders, was validly consecrated according to the Catholic ritual, and that by him the other Bishops constituting the Anglican Episcopate were also properly consecrated, so that the orders of Anglican Bishops and clergy is thus derived from the apostles through the ordination received from Catholic Bishops who had undoubted Apostolic succession.

Even the Low Church party among Anglicans commonly maintain that this is the real origin of Anglican orders, though, unlike their Ritualistic friends, they do not hold to the necessity of orders thus derived. With them the opinion prevails that it is sufficient for a lawful Christian ministry that the ministers be chosen by the congregation, or nominated by the sovereign, and these modes of appointment to the ministry having been maintained as valid by prominent divines of the Church of England. The Ritualists, however, who cling to the belief that the clergy have received specific powers through ordination, such as that of absolving sinners, celebrating and administering the Eucharistic mysteries, and offering the sacrifice of the Mass, adhere to the belief that a true clergy must derive such powers from the apostles through a validly ordained succession of Bishops and priests.

It is readily seen that this view of the case is sustained by Holy Scripture, which teaches that "no man taketh to himself this honor (of the Christian priesthood) but he that is called of God, as Aaron was." Hence we find that the priests commissioned by the Apostles to aid them in the work of the propagation of the Gospel were ordained by the imposition of hands of the apostles. This is fully attested by the Acts of the Apostles and by St. Paul's Epistles to Timothy and Titus, who both received their commission in this way; and the constant tradition of the Church has been from the beginning that this ordination is essential to the lawfulness of the Christian ministry.

All this is fully appreciated by the Ritualists, who by studying the ancient usages of the Church have discovered that many practices and doctrines of the Catholic Church which were rejected by Protestantism at the Reformation, are really derived from Apostolic teaching. This has occurred in regard to the doctrine of the necessity of valid ordination, but by a singular fatality,

the pride of maintaining the practices of their modern National Church has prevailed with them over the conviction they have reached concerning the necessity of valid ordination, and they prefer to maintain that orders have been validly conferred upon the Anglican clergy, and maintained during three centuries and a half of the existence of the National Church, rather than to admit that their Church has been in the wrong in this matter.

The validity or invalidity of Anglican orders depends upon the facts whether the orders were conferred in due form in the first instance, and whether that due form in transmitting them was preserved afterwards in the Church. To say the least, it has always been very doubtful whether either of these conditions existed. Catholics have maintained that they did not; and, therefore, in practice, the Anglican clergy were regarded as laymen only, and whenever it so happened that Anglican clergymen became Catholics and afterwards prepared themselves for the Catholic priesthood, they were to be ordained thereto just as other laymen.

This is the point where rests the chief trouble with those Ritualists who have been considering the feasibility of a reunion with the Catholic Church. They have arrived at the conclusion, and they know that the Catholic Church has retained its Apostolic character, but they wish it to be admitted that the Anglican Church is Apostolic also in her ministry at least, and so, as a condition of reunion they have wished the orders of Anglicanism to be recognized as valid by the Catholic Church.

Certain French ecclesiastics, among whom are the Abbés Duchesne and Portal, have been inclined to admit the validity of Anglican orders. They were, no doubt, influenced in their views by the hope that if Catholics could bring themselves to recognize Anglican orders the prospects of reunion would be much better than if the opposite view were persisted in.

The question of validity depends upon the facts we have already stated, and it was for the purpose of settling the matter once for all that the Pope appointed a Commission to investigate the subject. The Abbé Duchesne was placed upon this Commission purposely that he might present as forcibly as possible his view of the case, but upon careful and complete examination of all the facts, the Commission decided adversely to validity, the Abbé Duchesne himself having been obliged by the strength of the case to change his views and to conform himself to those of the other Commissioners. The report thus submitted to the Holy Father has been confirmed by him. Thus the course hitherto pursued by the Catholic Episcopate in regard to Anglican clergymen who become candidates for the priesthood has been declared to be correct, and it is impossible that a union should be effected between Catholics and Anglicans on the basis that Anglican orders should be recognized as valid.

It is difficult to see why this decision should be a serious obstacle to the movement inaugurated by Lord Halifax and his Ritualistic friends towards reunion. If orders are not validly conferred upon the Anglican clergy, those of them who may desire to become priests should not hesitate to take the necessary steps towards fitting them for the priestly office, and it is surely of necessity that an invalid or even a doubtful ordination should be rectified by the reception of orders from a source concerning which there is no uncertainty. Yet the London Holy Cross Magazine, published in the interest of the extreme Ritualists, has said recently that an adverse decision on this point would "close the door to Anglican reunion with Rome, perhaps for generations."

Catholics will undoubtedly regret it if the decision of the Pope on this subject be followed by such consequences, but the regret will arise from the fact that the Ritualists will fully shut themselves out from the fold of the true Church through a sentimentalism which must be regarded as a mere vanity, and not because they believe that the truth ought not to have been declared definitely.

It will be remembered by our readers that Mr. Gladstone was one of those who endeavored to induce the Pope not to make a decision adverse to Anglican orders. He, too, was of the opinion that such a decision would postpone indefinitely the union of which so much has been said within the last few years, and especially within the last few months. But these considerations have not weighed with Pope Leo XIII. The matter of the high-

est importance was by him considered to be the assertion and maintenance of divine truth, and if this offends some the consequences must be endured. It is possible that the positive declaration of the Holy Father may prevent many Ritualists from prosecuting their design to effect a corporate union with the Church, but we are convinced that the most sincere souls will be led to reflect that, after all, the Pope has followed the best course by speaking honestly and openly on a subject over the truth of which he had no control; for it must be remembered that it is the Catholic doctrine that neither the Pope nor a general Council of the Church has any authority to change or minimize the divine law. Ecclesiastical laws may be changed from time to time, but there is no power on earth having authority to change the laws of God. If the movement for corporate union is to come to an end in consequence of the decision reached by the Pope, at least it may reasonably be expected that individual conversions will be more numerous owing to the firmness of the Holy Father in asserting the truth, notwithstanding that it has been asserted that it would have been more diplomatic to conceal it from the public for a while longer.

VARIETY IN SERMONS.

It cannot be doubted that in preaching there is need of a certain amount of variety, and of this variety our Lord Himself affords an example in His parables and moral sermons. The discourses of Sts. Peter, Paul and Stephen, given in the Acts of the Apostles, are further examples of the various aspects under which Christian truth may be presented before a congregation, in proportion to the knowledge and capacity of those who are to be instructed. Those of St. Paul are especially illustrated by use of all the figures of rhetorical composition, and are made lively and attractive by vivid descriptions and references to interesting events. But there is in them a regard to solidity of teaching which shows that the main object of preaching is never to be lost sight of, that is, the salvation of souls; and therefore the arts of rhetoric are to be employed only so far as they assist the speaker in what should be his main purpose, which is to convince his hearers of the truth of the doctrines set forth, and to persuade them to practice the moral precepts inculcated. To use these rhetorical arts otherwise, as for the purpose of gaining the admiration of the congregation for the preacher himself, or for the mere display of his eloquence or wit, is alien to the object he should have in view, and such practices degrade the pulpit from its sacred character.

We are led to make these remarks, partly from seeing in the Toronto daily papers a synopsis of an essay read by the Rev. Dean W. J. Armitage, rector of the Anglican Church of St. Catharines, at a meeting of the Wyckliffe College Alumni Association on Oct. 7.

Dean Armitage said, very properly, that in these days of universal knowledge the preacher needs accuracy of thought and wide culture. The lack of these would lead him to make egregious blunders in his illustrations and statements of supposed historical events, and he would thus expose himself to ridicule, which would react upon the doctrines inculcated and upon religion itself, by lowering it in the estimation of the people.

The preacher may certainly use variety in his illustrations, but doctrinal accuracy, and the inculcation of saving morality must never be sacrificed for the sake of variety and empty ornament or mere show.

From these principles we may judge of the degraded condition to which preaching has fallen in many churches throughout this country and the United States, wherein the object of the preacher seems to be, or is merely to exhibit his wit and to pass himself off as a speaker of uncommonly extensive knowledge. For this purpose, sermons are now often delivered on subjects of the most extraordinary character, the very titles of which are either sensational or ludicrous. Thus Dean Armitage tells us that among the subjects recently treated in the pulpit he noticed the following: "Dynamite under the Throne," "Up a Tree," "Short Beds and Narrow Coverings," "Boomerangs and Monkeys," "Pretty Women," "To Heaven on a Bicycle," and others of similar character. A New York preacher was also mentioned whose subject was recently, "Cheap Ice." In the sermon on this subject the startling statement was made that "cheap ice in summer-time is like a chunk of heaven on the brink of hell."

Dean Armitage very properly condemns all such eccentricities in the pulpit. It is evident that such preaching is far from the preaching of the Gospel. It was concerning some such sermon which treated learnedly of a subject which had no reference to the Gospel that a certain Bishop said: "Very learned, very eloquent, very splendid, and not enough of the Gospel in it to save the soul of a tomit."

We may add that there is but little likelihood of this evil being corrected in the Protestant pulpit, inasmuch as every preacher, in most of the sects, is free to indulge in his own eccentricities, and the evil is more likely to extend in time instead of becoming less, the only restraining force upon it being the likelihood of such methods of preaching disgusting congregations, and as a result causing them to draw their purse-strings tighter.

EDITORIAL NOTES.

Old residents of this city will regret to hear of the death of Rev. J. A. Rochford, O. P., which occurred recently in New York city. Father Rochford was stationed in London about thirty years ago, when the Dominican Fathers had charge of the parish. He was a most estimable priest, and made many sincere friends amongst all classes of the community. May his soul rest in peace!

LORD CHIEF JUSTICE RUSSELL of Killowen, on the eve of his departure from New York was entertained by the Catholic Club. The president, Mr. Joseph F. Daly, read an appropriate address to the guest of the evening, in which reference was made to the importance of obtaining Home Rule for Ireland, and Lord Russell was complimented on having advocated this measure of justice. In reply the Lord Chief Justice said that it is his intention to continue the advocacy of Home Rule whenever the occasion will offer itself. It is gratifying to observe that in the high position to which Lord Russell has attained he will continue to manifest his patriotic desire for the prosperity of his native land.

In Boyne Falls, Michigan, where Protestants constitute a large majority of the population, and the School Board is entirely Protestant, the teachers are obliged by the Board to read and explain the Bible, and to recite extempore prayers. The Catholics complain that there is a set purpose to proselytize their children. This is only one of many instances throughout the State where a similar purpose is manifested, as the same thing is nearly always attempted where the A. P. A. is powerful. This intolerance towards Catholics so frequently manifested, is one, but not the only, reason which makes it necessary for Catholics to establish Catholic Separate or parochial schools.

THE ministers of the United States are not all enlisted on the gold standard side, as no less than four in Shawassaw county, Michigan, are stumping for the free silver congressional candidate there. As the question in debate has been decided by those on both sides to be a question of morals, one party asserting that the free silver platform is a dishonest repudiation of lawful debts, and the other that the gold standard sucks the life's blood from the poorer classes, it will be a difficult task for the laity to decide on which side to vote so as to fulfill their duty as Christians. The great majority of the ministers throughout the country, however, are canvassing for Major McKinley and the gold standard.

THERE seems to be a great many shortcomings in the postoffice department. Many of its regulations are with justice claimed to be an annoyance and unnecessary. Attention is now drawn to the rule which renders it impossible to obtain a letter dropped in the postoffice by mistake—no matter what the evidence may be that a mistake has been made, and in face of the fact, too, that the Americans have a very simple system which meets the difficulty. It is also a fact that oftentimes it is next to impossible to obtain a postage stamp after the regulation business hours. There seems to be a certain restriction as to the number of vendors, and, besides, the profit is so small and the red-tape connected with the obtaining of the stamps so annoying, that few care to be bothered with the business. For instance, a vendor may go to the postoffice and ask for two sheets of 3's. He will be told that he cannot obtain that amount, as he must take \$10.00 worth. Or, again, he may perhaps ask for a

sheet of 3's and the purchase of way either — worth. Were why, his attention the regulations

THERE is a story of the Salvation Commander B. the Reformed R. cago on the Methodist, P. gational clergy, to the act by not to be expectedists or Volun Booth's lead with there is little tion of them admitted that not intended Churches, it w many away f services to the of worship in ists. Barring this to be a and he reced introduce into ramental s Churches poss that this later cause the dis unless the for grafted on Church. The illustration of the Ephesian whole minist is to preserv faithful from every wind has had quite his adherents

SINCE the influence in occurred in a with or with has been used pelling those to this mys crime. In named William robbery, but plea. The been charged having been who dragged where they two men William A robbed his McDonald unknown McDonald which fight which but his acco asserts that fluence wha were going sciousness unknown have hypn standing evaded p that he ha likely that again.

THE Bis gerald, ree and speak ner of his Father. C know that following

"Let th be united, do anyth broken u they will country in

ARCHB JHS. Grae Bishop parish firmat

On Wed instant, Archbishop of Vi ville, ma the extre diocese, i diately a church, l class of t two hour and Chr close, co their a of. Oa morning which w Very Re administr mation t and exa such co will att their pa month's will obs end of t Thereaf nearly eloquent duties towards