

The Catholic Record.

Published Weekly at 44 and 46 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

REV. GEORGE E. NORTHGRAVES,
Editor.
THOMAS COFFEY,
Publisher and Proprietor, THOMAS COFFEY,
MILLS, LUTHER KING, JOHN NICHOLSON, P. J. NEVINS and W. A. NEVIN, are fully authorized to receive subscriptions and transmit 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 Peterboro, 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.
Arrears must be paid in full before the paper can be stopped.

London, Saturday, Jan'y 12, 1895.

SIR JOHN THOMPSON.

The Cathedral of St. Mary's with its funeral drapings was a silent witness to the affection and reverence of Canadians for their dead statesman. Near the altar, where often he had bowed the knee in adoration, was his body. We could not but think as we looked upon it that he was enjoying the reward for which he had labored.

And to think that a Halifax boy had won his way to the foremost place in his country, had died in Windsor Castle, and had brought back to it the old Latin tongue and the old Latin priest! He had been summoned, they say, when honors were thick upon him, but we like to think that his eyes were dimmed with unceasing watchfulness over his country, and his hands were tired from well doing when God called him home. Hedied in harness, at his post. Hedied doing his duty, and no nobler epitaph may be carved on man's monument. Hedied "an honest man, God's noblest work." With his hands clean and his soul pure he went to stand his trial at the bar of eternal justice. Mistakes he may have made, but he never repeated them. Conscience was his guide, and not self-interest. Personalities and denunciations were never employed in any cause which he espoused. His lever was always the intellect, and its fulcrum was what he considered truth. Hedied the highway of honor and rectitude. Hedied the byways of cunning and subterfuge to the schemer, but his feet were ever on the main road. Enemies he had, but he fought them with lawful weapons, and openly. Friends he had also and many, and they alone knew the warm, sympathetic nature, its simplicity and trustfulness, its tenderness and strength.

No man can say that we are not the gainers by his noble example. We can prize as a priceless heritage his words and deeds, his unswerving allegiance to duty, his courage in the hour of trial, his love for that silent and unflagging toil that fashions the character, gives it solidity and ability to grasp the opportunity when it comes. His whole life is an exemplification of the fact that

Heaven is not reached by a single bound, but we build the ladder by which we rise. From the lowly earth to the vaulted skies, and we mount to its summit round by round. And so he was laid before the altar of St. Mary's, before which he had promised to be a true Catholic. Well and faithfully he kept the promise: his faith was dearer to him than broad lands or fame. It broadened his mind, strengthened and beautified his character, and led him to the high mountain of holiness, where with calmness and sure judgment he could estimate human events at their true value. And it was well, for the altar was the source whence he drew light and strength. Men marvelled at his luminous exposition of a question under debate, but few cared to know the cause.

But enough; he will live in our history and the story of the young Canadian who, despite difficulties of all kinds, gained the highest dignity that his countrymen could bestow upon him, and who was ever a good friend, a good father, a good Christian, will be told at many a fireside and will cause many a prayer to come from hearts who have still faith in human nature and who believe that God gives us beacon lights to guide us on our upward way.

"Sorrow's crown of sorrow is remembering happier things." We thought of the days when in all the strength of his intellect and manhood he stood a prince among his fellows, and of what he might have done had not the sun of his life gone down behind the hills; and yet we could not help envying him, not indeed for the position he adorned, but for the gift which came to him ere Christmas bells had ceased their pealing—the gift of peace.

We lay our tribute of sympathy at the feet of the desolate wife and children. Bitter is their sorrow, but a

nation's mourning may be a balm to their anguished hearts. We pray that the mantle of the father may fall upon the children: that they may ever be the faithful imitators of the unimpeachable integrity that has caused such sincere and spontaneous tributes of sympathy and regret.

POPE LEO XIII. AND THE ORIENTAL CHURCH.

The long-expected Apostolic letter of Pope Leo XIII. on the protection and preservation of the discipline of the Eastern Churches has at length appeared. Its purpose is, as we already indicated in the CATHOLIC RECORD, to give the fullest guarantees that it is the desire of the Holy See to preserve the Oriental Catholic rites in their integrity, to educate an Oriental clergy, and to prevent any attempts on the part of the clergy of the Latin rite to induce Orientals to renounce their own rites for the sake of adopting that of the Western portion of the Church.

The Holy Father points out that the Sovereign Pontiff, and pre-eminently Pope Pius IX., guarded most carefully the particular customs and methods of worship of the Eastern Church.

Much has been done already toward this end in the foundation of Oriental colleges for the Armenians, Bulgarians, Melchites of Jerusalem, Syrians and Greeks, and the Holy Father tells us that he is at the present time engaged in founding a new one at Athens, and in effecting the restoration of the Athanasian college of the Greeks to its original purpose.

It was not for mere purpose of proving the truth and antiquity of Catholic doctrines that the Oriental rites were preserved and fostered by successive Popes, but to keep those liturgies intact which have been handed down from the primitive, and even from the Apostolic ages. Nevertheless the Apostolic letter reminds us that these liturgies, agreeing as they do with the Latin one in use in the West, most admirably illustrate the catholicity of God's Church, whereas there is one faith amid all the diversity of language and ceremonies employed in the different rites in use.

It is reasonable to hope that this most paternal document will pave the way for the return of the one hundred and twenty million of Eastern Schismatics to the one fold. This result is the earnest hope and desire of the Holy Father.

The Encyclical appears in full in this issue of the CATHOLIC RECORD.

HOIST BY HIS OWN PETARD.

An A. P. A. preacher in Detroit has found out to his cost that Apalism may sometimes prove to be a boomerang. The organization he upheld is sworn to keep Catholics out of employment, but Rev. A. T. Wolff has suddenly found himself out of employment as a Presbyterian minister because of his intense bigotry and hatred towards Catholics. The trouble began in October last when many of the congregation of Calvary church became dissatisfied with Rev. Mr. Wolff's constant abuse of "Popery" and "Papists." He was not to be thus turned from his course, and being supported and encouraged by a faction to continue in it, he did so in so offensive a manner that the opposition to him grew in strength.

It was scarcely to be expected that a Presbyterian congregation would take so firm a stand in favor of tolerance, but though we have not and cannot have any special ill-feeling against Mr. Wolff personally, we feel ourselves under obligation to say that it is highly creditable to the Presbyterians of Detroit, or at least to those attending Calvary church, that they would not endure their pastor's intolerance any longer.

The matter culminated on Sunday the 30th ult., when Mr. Wolff found it necessary to offer his resignation in order that the feeling of the congregation should be tested. A vote was taken with this object in view, it being understood that the acceptance of the resignation would mean a condemnation of Mr. Wolff's intolerance, whereupon the resignation was accepted by 122 against 110. Thus it was shown that while Apalism in conjunction with bigotry of every form could muster a strong vote, the majority are most decidedly in favor of tolerance. The result of the vote is the more remarkable as there is no doubt that, as is always the case on such occasions, there would be a certain proportion, who would not approve of Mr. Wolff's course, but whose opposition would not go to the length of wishing to turn him out of his pastoral charge. The decisive vote against him may there-

fore reasonably be regarded as indicating a strong contempt for Apalism among the respectable Protestants of Detroit. We give credit to the stand they have taken in favor of religious toleration. This is all the more gratifying as Detroit has for several years past been regarded as the headquarters and centre of Apalism. It makes it clear that Apalism has neither the power nor the influence that it has claimed. On the other hand, it is pleasant to honest people to know that bigotry recoils upon those who cultivate it, rather than striking those against whom it is aimed.

The Presbytery was obliged to consider the resignation, as it would not take effect without its approval, but the decision appears to have been unanimous that it should be accepted, as it was agreed that where the majority of the congregation were so decidedly averse to the minister he could do no further good. There was scarcely even a discussion over the matter.

On New Year's day Mr. Wolff made his farewell sermon to the congregation, taking for his subject "An Unhappy New Year." He said but little about the cause of the dispute except to thank those who had supported him. Hedied that he had been blameless in the matter, all of which information was dubiously received.

It is said to be his intention now to take to the lecture field. Hedied the Margaret L. Sheppard role more congenial than preaching to a congregation which will not endure fanaticism and bigotry.

SUFFERING ARMENIA.

The "unspeakable Turk" is trembling at the prospect which presents itself before him in consequence of the outrages committed in Armenia by his soldiers, and from what is known of the matter in accordance with instructions from Constantinople. Hedied taken it for granted that the Christian powers of Europe are too jealous of each other to allow his buffer Empire to be partitioned, and so he imagined he could, with impunity, do as he pleased. Hedied likely, however, to find himself mistaken in his calculations this time, for England, France and Russia are just now showing themselves in earnest to have a remedy applied which will prevent the recurrence of such enormities as have so frequently shocked the civilized world.

The enquiry instituted by the three powers mentioned has probably been begun by this time, as by the latest reports the commissioners were already close to the scene where the atrocities were perpetrated, and as the general facts at least have been corroborated, there can be no other result than a report that the outrages were most horrible, even if it be true that they were somewhat exaggerated.

So alarmed is the Turkish Government by the action taken, that there have been many Council meetings held to consider what should be done to minimize the humiliation of the Government, and at the last meeting it was resolved to introduce some reforms in the Armenian administration, the main features of the plan adopted being that the Armenian Provinces are to be united into one Province, over which there shall be a Governor, who shall be nominated by the Sultan for a five years tenure of office. The first Governor will be a Mussulman, but afterwards the nominees are to be Christians, but not Armenians. The police will be under command of a General of Division who will be nominated by the Sultan, and the taxes levied will be expended within the Province, except a fixed annual tribute which will go to the Constantinopolitan treasury. Departments of Public works and Education for Armenia will also be instituted.

These reforms might somewhat ameliorate the condition of the people if they were honestly carried out, though they appear to fall far short of what is requisite to secure good government in that misgoverned Empire.

At this very moment, when news reaches us that the Turk proposes to concede measures of reform, we have the additional news that there has been a new outbreak of Moslem fanaticism against the Armenian Christians, and that in the Province of Sivas a number of Armenians have been killed and many others severely wounded. The details of this new atrocity are wanting, but as it is well known that these unfortunate Christians are constantly subjected to such outbreaks, we may expect to hear soon of something just as horrible as we have heard already, with the exception that the

number of sufferers this time is smaller than in the case so recently reported.

There is only one way to deal effectually with such Turkish misrule: that is to end the Turkish power over Christian provinces, once for all.

In a recent article by John J. Shea in the CATHOLIC WORLD it is said:

"A multitude of reasons compel our sympathies for the people of Armenia, but the immediate and irresistible one is the demand of nature and humanity. The day has gone by, if it ever existed, when civilized people could look on with sang froid upon the flaying alive of Christian victims by their Mahomedan oppressors. This was the favorite punishment for the Greek rebel officers after the massacres of Sio and Crete. There are people still living who remember it. And there are plenty of men in the Russian army who have seen their dead comrades mutilated and their bodies impaled as late as the last war. The power stained with such abominations as these must be regarded as outside the pale of civilization, and if it be proved guilty once more, after its solemn undertakings to the combined European powers, it ought to be forever removed from the control of Christian races, and rigidly confined in its own barbarian limits like a dangerous beast in its den."

With the sentiments here expressed we fully agree, and every Christian, every individual with a spark of human benevolence, will agree with them also.

Bulgaria, under the domination of the Turk, a few decades ago, was in a most sorrowful condition, and the massacres perpetrated there roused all Europe to indignation. Petty jealousies alone prevented a general movement then to blot the Turk from the map of Europe, but in the face of all opposition, Russia has the honor of having undertaken the task, and she would have succeeded were it not for Lord Beaconsfield's interference. Her onward course was at first checked by a defeat at the battle of Plewna, but she soon recovered and marched victoriously to the very gates of Constantinople, when England declared she must proceed no further. Hedied agreed that an autonomy should be granted to that and to the other Balkan pashaliks. All the principalities then given partial independence have proved themselves capable of taking their place among civilized nations, but Bulgaria, more than any, has risen to the rank of a powerful and progressive principality.

It will be the same with Armenia if the opportunity be afforded the people, and we hope that the powers will not let the matter drop till freedom for that country be assured, not through the measures of reform proposed by the Turkish Government, but through actual independence.

Armenia is a historic country above all others. Hedied within its bounds that most probably, almost certainly, Adam and Eve were created, and lived in the garden of Eden. On one of its mountains the ark rested when Noah was delivered from the waters of the great deluge, and from thence the world was peopled for the second time. The Armenian race is still one of the most intellectual and enterprising of Eastern races, and with good laws and self rule it will become a leading race in spreading civilization through the heart of Asia.

The Porte has excuses to offer for the atrocities which its soldiers committed in that unhappy country. The Armenians are said to have been in rebellion against its rule, and all the Turks did was to suppress the rebellion. Hedied it be true that the Armenians were in rebellion they were fully justified in endeavoring to shake off the ignominious yoke which oppresses them; but if their rebellion had been totally unjustifiable the atrocities were still more so. But it will probably be discovered that the excuses of the Turk are as baseless as they were in the case of Bulgaria when similar excuses were brought forward, but were found to have no foundation in fact.

The only watchword in which lies safety for the Armenians is "Christian rule for Christian people."

It is gratifying to observe that Mr. Gladstone, being waited upon by a deputation of Armenians on his birthday, gave no uncertain sound as to the duty of the British and other Governments on the occasion. Hedied declared that there should be one general shout of execration against these deeds of wickedness from outraged humanity if the accounts which have reached us concerning the atrocities be found to be true, for they are a disgrace to Mahomet, a disgrace to civilization and to mankind. Hedied continued:

"Don't let me be told that one nation has no authority over another. Every nation, aye, every human being, has authority in behalf of humanity and justice. Hedied been silent,

hitherto, because he had full confidence that the Government knows its duty. Hedied the allegations made should prove true it is time that the execration of humanity should force itself upon the ears of the Sultan of Turkey and make him sensible of the madness of such a course as is being pursued."

Most of the Tory journals ridicule Mr. Gladstone's utterance. The St. James Gazette calls him a Grand Old Mischief-Maker, and the Pall Mall Gazette asks, "Should he be Muzzled?" Hedied Times takes a more sensible view of the matter and acknowledges that "He has the whole British public opinion behind him, and that if the Porte defies European opinion, Mr. Gladstone's appeal may be capable of producing all, perhaps more than all, the effect he contemplates as merely contingent."

THE PROGRESS OF RITUALISM.

The Dissenters and Low Church adherents in Norwich, England, have been greatly disconcerted and annoyed at the fact that in St. Clement's Anglican church, a service for the dead was recently celebrated under the name of the Holy Eucharist offering, on behalf of the souls of the faithful departed. Hedied London Christian World describes the service as follows:

A large audience assembled, consisting of ladies for the most part, while of the men present one-third were clergymen. Most of those present made obeisance before the altar, and some made the sign of the cross. Every sentence of the service, including the Scripture, was intoned, Rev. H. A. Wansborough, of New Walsingham, officiating. Hedied preacher was Rev. E. G. Wood, B. D., Vicar of St. Clement's, Cambridge, who vigorously declared that souls in purgatory might be relieved of a portion of their suffering, and their movement toward Paradise might be expedited by the prayers of the faithful here on earth."

We are told also that the celebrant read the service with his back to the congregation; also that he was attended by two acolytes, and that the reading of the service was so accompanied with ecclesiastical mannerism as to make it doubtful in the body of the Church whether the vulgar or Latin tongue was used.

This was the first occasion in Norwich since the Reformation when a Eucharistic service was offered in the established Church of England for the souls of the faithful departed.

In his sermon, the preacher called the Lord's supper "the adorable sacrifice," and proclaimed his belief in the real presence of Christ therein, offered up as a sacrifice to His heavenly Father.

Concerning the Holy Eucharist, this is the belief of the Catholic Church in every respect; but the celebration of the Holy sacrifice belongs only to true priests; and without proper sacerdotal ordination, there is no actual presence of our Lord in the memorial bread and wine. Hedied service celebrated at Norwich was therefore not a real sacrifice, as the celebrant is not a real priest. Hedied celebration, however, is an evidence that many doctrines of the Catholic Church are being admitted now, which were rejected at the Reformation as superstitious and anti-scriptural. This fact leads to the hope that the day is not far distant when England will return to the true fold in communion with and submission to the Supreme Pontiff of the Universal Church. Hedied Christian World enters very serious alarm lest that this will be the result, and it admits that the progress of Ritualism is such that the feared consummation is among the probabilities.

PUTTING IT INTO PRACTICE.

The Weekly Tribune is the title of a paper published at Toronto Junction, and the publisher appears to be a person of considerable worth, having had to undergo a boycott at the hands of the P. P. A. and similar organizations.

The Junction, it seems, is infested with a number of oath bound cliques which have become a veritable curse to the inhabitant who is imbued with the lofty motive of minding his own business, and who adopts the principle of "live and let live" in his dealings with his fellow-men. Hedied no such nonsense, it appears, will be tolerated by the P. P. A., True Blues, Sons of Ireland, Sons of Jacob, Sons of Temperance, etc., who have settled down to business in the Toronto suburb. As to the "Sons of Ireland," we regret to notice that such a cognomen has been adopted by the persons who compose it. Hedied they really are "Sons of Ireland," they reflect very little credit upon the Emerald Isle. Hedied Irishman's motto is "Fair Play." Hedied objects of this combination are very different. Hedied appears that the Emeralds leased a room in the Thompson Block, and all,

or nearly all, of the societies named, which also meet there, are about to leave the building in consequence. Hedied this will no doubt, in one sense, be somewhat disagreeable to the owner, but he will be able to console himself with the reflection that his premises will have a better reputation for the change. Hedied men who compose these conclaves should emigrate and become subjects of the Sultan of Turkey or the Emperor of China. Hedied Tribune contains the appended reference to the occurrence:

I hear that some of the other lodges that patronize the Thompson block, have been trying to organize a boycott with a view to having the Emerald Association (a Roman Catholic institution) turned out of that building. Hedied said on pretty good authority that no less than four of the lodges have passed resolutions to that effect and have positive evidence that a P. P. A. member introduced the question in a fifth lodge but was promptly and very properly sat upon, thanks to the good sense and fairness of the brethren. Hedied it seems almost incredible that in this last decade of the nineteenth century and in a supposedly intelligent section of a British country bigotry and intolerance should make such headway. Hedied Emerald Association is a law-abiding benevolent institution designed and operating on the same principle as the United Workmen, Foresters and other similar worthy organizations, the only difference being that the accidents of birth have made the Emeralds that meet in the Thompson building have a different religious faith from the other society men who meet in the same place. Hedied honest man who joins one of these societies must do so under the impression that to belong to it is a benefit, and if he denies his Roman Catholic fellow citizen the privilege which he himself enjoys he violates the Golden Rule and is unfaithful to the doctrine of the universal brotherhood of man. Hedied duty of the hour is for right-minded people of all creeds, all parties and all nationalities to join together for the stifling of such strife-engendering movements as the one in question.

The Emeralds have nothing to fear from this boycott. Hedied lodge, like a newspaper, will do better when attempts are made to persecute it. Hedied Tribune never had anything better happen it than the boycott started several months ago by the P. P. A. faction and persisted in ever since. Hedied nearly all P. P. A. movements their boycott is most insidious. Hedied the case of this journal they struck through lodges through the Town Council and in all kinds of ways that seemed to the stupid boycotters likely to injure this business. Hedied some of them have made themselves liable to be sent to jail and evidence is so conclusive that there would be no trouble in securing a conviction, but the business is not hurt for the simple reason that the attempted boycott has secured increased patronage from the fair-minded section of the public which is happily of more use to a newspaper than the illiterate hosts that take their cue from the P. P. A.

MR. MADILL IS UNHAPPY.

The Rev. J. C. Madill, President of the Ontario P. P. A., is endeavoring to push himself and his defunct cause into spasmodic life by lecturing or preaching on Rome in Politics in various parts of the Province. Hedied judgment from the reports of his latest utterances on this theme, it would be different for Rome, even if she tried, to figure more contemptibly in the political arena than does Mr. Madill himself.

The Kirkton correspondent of the Stratford Beacon gives a synopsis of the lecture, omitting, however, the lecturer's sacrilegious references to Holy Scripture, which made the whole thing profane, but, which would, without them, have been simply ludicrous and absurd.

As a matter of course, he gave no proof, further than his own word, that Rome has meddled in Canadian politics at all. Hedied as a specimen of the style in which the P. P. A. or Amorean leader meddles, we have the following allusion to Sir John Thompson even before the distinguished statesman was committed to the tomb:

"The man I've been after for some time, is now cold and stiff in death. Hedied several have told me he was as good a Protestant as I am. Hedied when they searched his body after death they found a picture of the Saviour and other articles upon his person. Hedied I consider a man who wears one of these things as good a Protestant as I am. Hedied Roman Catholics say that by wearing one of these things around the neck you won't get a sudden death. Hedied it proved a failure in this case."

These words were uttered in gloating over the death of the late Premier, at the very moment when the whole Dominion was plunged in grief at the loss it endured through the untimely death of one of the most able and honest political leaders.

Mr. Madill's statements are too gross and senile to deserve serious criticism. Hedied we do not need the proof of that meddling politician that Sir John Thompson was not a Protestant of the Madill type.