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Rates of Advertising—Ten cents per line each insertion, acute measurement.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., 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. Arrangements must be paid in full before the paper can be stopped.
When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, Sept. 17, 1898.

DIPLOMATIC GREETINGS.

The Presbyterians, Baptists and Congregationalists sent greetings to the General Methodist Conference which held its session last week. The greetings were cordial, but cautious, carefully avoiding any acknowledgment that Methodism teaches the true doctrines of Christianity equally with the sects sending the greetings. On the other hand, the Conference showed its appreciation of those who differ from it in belief, by strongly protesting against a motion offered by Rev. Wm. Henderson to the effect that adults who doubt the efficacy of infant baptism may be rebaptized by immersion. The motion was defeated by an overwhelming majority.

It appears that notwithstanding the interchanges of friendly words, the antipathy to Baptist doctrines is as strong among the Methodists as it ever was.

THE CHURCH IN GERMANY.

The good effect of the repeal of the anti Catholic legislation which was passed in Germany under the Chancellorship of Bismarck is bearing good fruit for the Empire. The friendly disposition of the Emperor toward Catholics, together with the repeal of the obnoxious laws, has engendered a most cordial feeling between the Catholic body and the Government, notwithstanding that there still remains in force one of the penal statutes, namely, that excluding the Jesuits from the country. At the great Catholic Congress held recently in Crefeld, in Rhenish Prussia, Bishop Schmitz of Cologne made an eloquent address inculcating loyalty, and a telegraphic despatch was sent to the emperor by the seven thousand delegates present, assuring him of their unswerving loyalty. He received the assurance gracefully, and in his reply expressed his appreciation of the message, and his confidence in and good-will toward the Congress.

Matters have greatly changed since the persecuting regime of the man of blood and iron.

SHOULD BE STOPPED.

The brutality of prize fighting has had another exemplification in an occurrence at New York on August 25. Alexander Scott, the heavy-weight pugilist, aged twenty-five years, was severely beaten by Tommy Butler in an encounter termed a ten-round bout which was got up by the Greenwell Athletic Club. Scott was carried from the ring in an unconscious condition and died within a few hours. He leaves a wife and two children. The club physician says he died from concussion of the brain caused by striking his head on the floor, but there would have been no such striking of his head on the floor if he had not been in the fight. In the last round he was knocked down four times.

Recent State legislation has made such fights once more possible in New York, and the fruits of such legislation are now to be seen. Prize fights should be made distinctly illegal. They are illegal in Canada, and the authorities should be vigorous in enforcing the law.

THE RAFFLE LIE RESUSCITATED.

Under the heading "A Mexican Raffle for Souls," the Literary Digest of New York in its issue of Sept. 3, gives currency anew to the story which has already been several times refuted, that in a certain Mexican church a raffle for souls was announced for the purpose of raising money for some church purpose.

This wild story is now being circulated again for the purpose of informing the public that the raffle has actually taken place, and, on the authority of the Christian Herald, the Digest gives the information that the results

were announced by the priest (of Puebla) in the following style:

"Ticket 841: the soul of Lawyer James Vasquez has been delivered out of Purgatory and has been ushered to heavenly felicity. Ticket 41: the soul of Madam Caldera has been delivered forever out of the flames of Purgatory. Another raffle will be held in this holy Church of the Redeemer on the 1st of January by means of which poor bleeding souls will be delivered out of Purgatory to Heaven according to the four winning numbers of this holy raffle. Tickets, one dollar, to be had of the father in charge. Will you for the small sum of one dollar leave your dear ones to burn for ages in Purgatory?"

This story was sent first by a Mr. Burton, a Methodist minister living in Mexico, and was published in the Advocate, a St. Louis Methodist paper, from which it was copied into the sectarian papers generally, but the contradiction was given to the lie at once, notwithstanding which it is now being repeated with further details.

The Rev. J. M. Lucey of Pine Bluff, Arkansas, wrote to the Bishop of Puebla, sending him a copy of one of the papers containing the ridiculous tale and asking for information, whereupon he received from the Bishop's secretary a distinct denial of the whole story. The Secretary says, under date Aug. 5, 1898:

"It is a lie from beginning to end, and there is not the least foundation or warrant for such a statement. Here we do not know anything about Mr. Burton's utterances. As a rule, all statements made by American missionaries in regard to the Catholic Church in Mexico are nothing but lies made out of the whole cloth. They report things which they know to be utterly false, such as their report about making proselytes in this country. Their work here does not amount to anything, and the number of their proselytes is proportioned to the size of their purses."

In further reference to the raffle story, the Bishop's secretary says that no one in Puebla has seen or heard of the account of the raffle, as related by Mr. Burton. He suggests that as Mr. Burton professes to have seen the raffle in print, he perhaps had it printed and mailed himself.

We are surprised that a periodical like the Literary Digest should publish this story with the statement that "the Freeman's Journal, Roman Catholic, New York, does not deny the fact of the raffle." It was denied in the Freeman's Journal of September 3, and the letter of the Bishop of Puebla's secretary appeared in full in the Freeman's Journal of that date. But the story was also denied both in the Freeman's Journal and other Catholic journals, when it was promulgated in the first instance.

It is a safe rule, when any such horrible stories are promulgated by Protestant missionaries to Catholic countries, to set them down as falsehoods, for we know by experience that it is their habit to invent these tales for the purpose of drawing money from the pockets of the American people, through the sympathy they thus create for themselves as being engaged in the difficult work of dispelling such gross Popish ignorance.

THE METHODISTS AND "HIGHER CRITICISM."

At the General Methodist Conference which was held in Toronto last week, the Rev. Chancellor Burwash of Victoria University created considerable excitement by making a bold declaration in favor of the approval and adoption of the new methods of higher criticism by the Church.

He said "our age is a time of great movement in which intellectual and religious, moral and social influences are powerfully reacting upon each other. The old methods of work are giving place to new. New ideas are taking the place of the old way of thinking. There is a development of new phases, even of a religious character, feeling and experience. Such changes cannot take place without grave anxiety on the part of men of conservative spirit. Nor can they proceed without at times undue rashness on the part of the men whose nature urges them to lead the advance."

He went on to say that such movements have, in almost every instance, sprung from the universities, especially those of Cambridge and Oxford, the history of which institutions is the history of all the great movements of England.

In the Universities, he said, the watchword and goal of all work is truth, and as God is honored by the truth, and the kingdom of Christ is the kingdom of truth, the safety of the Church and of the world lies in the truth. From this he drew the inference that the Church must keep itself in touch with all the world's progress in the discovery of truth, in order that it may be the Church of the future.

The language of the learned Chancellor is very guarded, as he does not

actually commit himself to the many opinions which have been advanced during late years in regard to the unauthenticity of portions of the Sacred Scriptures, nevertheless his words have been taken as approving of these conclusions in general, and as an answer to an address made by the Rev. Dr. Carman in his capacity as President of the conference, wherein Dr. Carman condemned very pointedly the conclusions of the so-called men of advanced thought.

Dr. Carman had said in his address: "Now there are those who, while admitting that the books of the Scripture edifice are right, say that it is nurtured by human weakness. Thus the way is opened to slip out block after block from the Bible. And they call this learning. We want none of it. We want not their echoes in our halls, nor the baneful shadows of their false lights, the echoes of their discordant doubts."

Of course, it may be said that Professor Burwash has not gone so far as to attack the Bible directly, or even the fundamental doctrines of Christianity, but with the light which certain events of the last two or three years throw upon the subject under debate, it is easy to see what the Professor's words really mean.

It is but a few years since Professor Workman, also of Victoria College, issued a work on Messianic prophecy in which he maintained that Christians are mistaken in supposing that the prophecies of the Old Testament had Christ in view or referred to Him at all. This work was practically, though not positively, approved by Professor Burwash, but it was condemned by the General Conference, and Professor Workman was obliged, in consequence of this condemnation, to give up his position in the faculty of the University. The Rev. Dr. Dewart, on the side of orthodoxy, found it necessary to issue another work in refutation of Dr. Workman's views.

To the inconsistent Christian, there can be no doubt that Dr. Workman erred in his thesis, for we have the testimony of Christ Himself that the law and the prophets had Him in view, and pointed Him out as the Messiah who was to come. Thus He says in St. John. vi, 33: "Search the Scriptures: for you think in them to have life everlasting: and the same are they that give testimony of me."

The expression "search" may also be translated "you search the Scriptures," as remarked in the note to the Rheims version; but there is no doubt that Christ here declares that the Old Testament, the only part of the Scriptures then written, refers to Him, giving testimony to His divine mission as the Messiah. In fact throughout the New Testament, prophecies of the Old Testament concerning Christ are frequently quoted or referred to, as in 1st Peter i, 10: "Concerning which Salvation (through Christ) the prophets have inquired and diligently searched, who prophesied of the grace to come in you: searching into what time... the Spirit of Christ should signify in them, foretelling those sufferings that are in Christ, and the glories that should follow."

Dr. Burwash's words imply more than merely a denial of Messianic prophecy. They are practically a throwing down of the gauntlet before the Conference, that he is prepared to maintain many of the theories of the so-called higher critics who have been condemned by Dr. Carman and the Conference. He would scarcely have spoken so confidently if he were not assured that he has a party in the ministry at his back, just as there are Latitudinarian parties in nearly all the Protestant Churches. A vigorous discussion of the fundamental doctrines of Christianity must result from this bold declaration, and it will be interesting to note whether there is still left backbone enough in Canadian Methodism to curb the uneasy spirits who are chafing under the restraint of the standards of Methodist belief which sustain the integrity of the Bible as the sole and infallible guide to faith and morals. If the authority of this guide be weakened, on what authority will Methodists be able to rely?

It will be noticed that Dr. Burwash goes so far as even implicitly to justify those who "with undue rashness" lead the advance. The movement, which he declares to be a necessity of the age, cannot go on without such undue rashness. If this be the case, the rashness is as necessary as the movement itself, and the necessary means to a legitimate end is itself legitimate. But we doubt that the Conference will take, as yet, the same view as the Professor.

THE CATHOLIC PARTY IN GERMANY.

In the German Parliament the Centre or Catholic party is stronger than it has ever yet been, as, by the last elections, it numbers 103 members as against 96 in the last Chamber elected in 1893. Except the Socialists, all other parties in the Reichstag have been diminished in number. The parties on which the Government has hitherto relied chiefly for support are the Conservatives and National Liberals; but both of these have been considerably reduced as a result of the recent elections, the Conservatives from 100 to 85, the National Liberals from 53 to 42.

A determined attempt was made in Westphalia, Baden, and Bavaria, to reduce the Centre party by representing it, on one hand as being opposed to the rights of the people, and on the other, as being against the unity of the Empire, and the authority of the Emperor; but all these attempts, whether made by Socialists, Liberals, or Conservatives, failed, and the Catholic party not only held its own, but gained several new seats, so that it has been said that "it is not the Government party, but the governing party." This saying has in it much truth, for the Conservatives and National Liberals together are so far from being a majority of the Chamber, that without the aid of the Centre they are utterly powerless to govern.

It has at first sight a somewhat invidious appearance that there should be a compact Catholic Party in any Parliament, and especially in a country like Germany, where a majority of the people are Protestants; but it must be borne in mind under what circumstances this Catholic party was established. It is the direct result of Bismarck's anti Catholic legislation after the Franco-Prussian war.

Bismarck was avowedly determined to legislate the Catholic Church out of existence in Germany, and with this object in view he gave encouragement to the anti Catholic schismatics who for a time called themselves "Old Catholics," but who have since gradually dwindled out of existence. His avowed object was to destroy the authority of the Pope in Germany. To counteract his efforts, the Catholic party was inaugurated under the leadership of Herr Windthorst, with the object to have all anti Catholic legislation removed from the statute-books.

This object has been practically attained, as there remains of Bismarck's anti-Catholic code only that law by which the Jesuit order is still kept out of Germany.

Prince Henry, the son of the Emperor, while in China, visited the Jesuits in their home there, and was so much in admiration at the work in which they are engaged, that he spoke of them as "those excellent men." Yet these are the very men who are not allowed to set foot in their native land, though the Reichstag has several times voted for the removal of the unjust restriction on their liberty. The chief opposition to the repeal of the anti Jesuit law is offered by the Emperor himself.

The Catholic Centre party is determined to maintain its existence until this last remnant of Bismarck's penal legislation is removed, and there is little doubt a bill will be introduced again into the Reichstag in its next session to repeal it. It remains to be seen whether the Emperor can afford still to put his veto upon the measure, in face of the fact that he depends upon the Catholic party to support him in counteracting the designs of the Socialists against the Empire itself. From year to year the Socialists have been growing stronger in Germany. At the elections in 1893 they polled a million and a half votes, electing forty-four members to the Reichstag, but at the recent elections they polled two million and a half votes, and elected fifty-four members. The Radicals had also a gain of two members, so that these two parties combined have gained twelve votes in the Reichstag, and as they usually work together, their increase of twelve votes will make a difference of twenty-four on a division in the Chamber. It is difficult to imagine that with Socialism thus threatening the well-being of the Empire, the Emperor will be able to hold out against the strong demand which will be made by the centre party for the repeal of the anti-Jesuit law, though it is said that it is his determination to do so!

The Polish party have usually worked harmoniously with the Centre in reference to Catholic questions,

but this party has decreased in the Chamber from 19 to 14. This decrease, however, is more than compensated by the increase of the number of Centre members, which reaches 7, and the Centre is thus made a more compact body, as well as having increased substantially in number. We may, therefore, very safely assume that they will succeed in sweeping away the last vestige of the anti-Catholic May laws, even in the face of the Emperor's obstinacy on this point.

VAIN INTOLERANCE.

We presume it would be too much to expect that a Methodist Conference should be in session for a few days without its having a fling at Catholics in some shape, and so we are not taken by surprise when we find that the General Conference which met last week at Toronto did not separate without throwing its mud at the usual bugaboo—the Pope and "Papal countries."

Amid all the professions of universal charity and brotherhood, and the ostentatious desires for Christian Unity to which expression has been given of late among Methodists, we might reasonably expect that there would be some charity manifested for the Church to which it is attributable that the Christian faith is so widely spread throughout all nations, and which numbers within its fold more members than all the sects together. But this does not meet the Methodist idea of Christian charity. The mantle of Christian charity, according to that idea, is to envelope only the sects which are in rebellion against the authority of the only Christian Church which dates its existence through the ages back to the time when Christ commissioned His Apostles to preach His Gospel to all nations. Every diversity of doctrine is to be tolerated and encouraged, every new-fangled human organization is to be regarded as a branch of the great Church of Christ, except that one which alone can trace back its uninterrupted history to the time when Christ built it as the "pillar and ground of truth," upon a rock, promising that the gates of hell should not prevail against it.

We are led to make these remarks by the speech of the Rev. Dr. Jas. Henderson delivered at the Conference when seconding a resolution in favor of the much talked of Anglo-American Alliance.

A motion was introduced by the Rev. Professor Wallace thanking Almighty God "for the peace and prosperity of the vast British Empire, to which in the providence of God it is our happy lot to belong." The resolution then expressed profound satisfaction at "the amicable relations and deepening sympathies which now exist between the British Empire and the United States of America," and that the Conference regards "a close and cordial union of these two great branches of the Anglo-Saxon race as the best guarantee for the spread of liberty, righteousness, and the gospel of our Lord Jesus Christ throughout the world."

The resolution expressed also its approbation of the ever-increasing tendency of the present age "to substitute arbitration for war in the settlement of international differences" and of the "dawning hope of a movement in favor of disarmament and universal peace among the great powers of the world."

Against the substance of this resolution we have not a word to say. It is indeed much to be desired that an era of universal peace should come to the world, and we hope that the proposals now mooted among the powers may lead in some degree to this result, though we fear the thought is somewhat Utopian. Neither will we dwell here upon the incongruity of calling the people of the British Empire and the United States "the two great branches of the Anglo-Saxon race."

In England the Anglo-Saxon blood still predominates, though it is much mingled with the Celtic through the followers of William the Conqueror, and more so through intermingling with the people of Wales, Ireland and Scotland; but there is scarcely a discernible speck of Anglo-Saxon blood in the population of the United States, and in the British Empire the Anglo-Saxon blood is scarcely to be found outside of England itself. The very Celtic names of the mover and seconder of the Conference Anglo-Saxon resolutions are sufficient evidence of this.

We let this matter pass as of secondary importance, in order to enter our protest against the spirit of intolerance manifested by the Rev. Mr. Henderson. He said, while speaking in favor of the resolution: "At

heart, after all, the two peoples are one, and could conjointly wield an influence for good which not all the Moslem, heathen, or Papal powers of the world could overthrow."

This language, this mixing up of the Papal influence with Moslemism and heathendom, is as full of deceit and intolerance as it was impertinent and uncalled-for on such an occasion when professions of universal peace and good-will were on the speaker's lips "for humanity's sake, and to bring war to an end." His desire was, evidently, to bring war to an end by declaring relentless war against the Pope, as well as heathendom and Islam.

There are a few among the ministers who were present who have at times shown themselves superior to the ordinary class of Methodist ministers, by raising their voices against persecution of Catholics without cause or reason. The Rev. Drs. Shaw and Dewart were present when Mr. Henderson thus spoke, and, considering their liberal antecedents, we are surprised that they allowed such language to pass without rebuke. We presume, however, they were unwilling to bring upon themselves the ire of their fraternity, and so left it to be inferred that the whole Conference approved of Rev. Mr. Henderson's intolerance.

The cause of humanity and of "universal peace and good will" has certainly nothing to fear from Pope Leo XIII, who has constantly, and many times with great success, used his immense influence in the interest of peace and the cause of humanity and civilization. He averted war between Germany and Spain, he secured kinder treatment of Jewish as well as Catholic Poles by his influence with the Czar of Russia, he aided much in destroying the African slave trade, and even obtained concessions from the Sultan of Turkey, whereby the condition of Christians in his territory was rendered more tolerable. On the other hand, even Great Britain has not always had in view the work of civilization, but rather the extension, or at least the retention, of its territory. It did not hesitate to take the side of the Moslem against Russia, when the latter power sought redress for the Bulgarian atrocities. Mr. Henderson is, therefore, mistaken in supposing that the alliance of Great Britain and the United States has been proposed solely "for humanity's sake," or for the purpose of putting down either Moslemism, Heathenism, or Popery. Mr. Joseph Chamberlain has informed the British public that his purpose is, on the part of the British Government at least, to strengthen Great Britain in quarters where she feels herself to be isolated, and therefore weak.

We do not see that Catholicism has anything to fear from the proposed alliance between Great Britain and the United States, in both of which countries the Catholic religion is free, and exercises great influence, an influence far greater than that boasted of for Methodism in the Conference resolution.

The resolution states that the Conference speaks for "nearly a million loyal British subjects" in Canada. This is a considerable exaggeration, but the Catholic Church in Canada alone has far beyond two million adherents, and in the British Empire more than ten million. Catholics, therefore, have no reason to fear the result of an alliance between Great Britain and the United States, in which latter country also may be found over ten million Catholics, who exercise a great influence over its destinies. The Rev. Mr. Henderson's intolerant bombast is founded upon a gross misconception of the real state of affairs.

TREATY OF PEACE.

The bill authorizing the Spanish Government to conclude the treaty of peace with the United States has been laid before the Cortes which has been specially convened for the purpose of giving its sanction to the terms agreed upon. The preamble expresses regret that the bravery of the Spanish soldiers and sailors, and the calm attitude of the nation, were insufficient to protect Spanish sovereignty over the colonies, wherefore the Cortes is asked by the Government to pass a bill which consists of a single article, authorizing the Government to cede territory in the Spanish colonies, in accordance with the peace preliminaries agreed upon with the Government of the United States of America. The bill is signed by all the Spanish Ministers, and though it is a bitter dose to the pride of Spain, and has given rise to much recrimination and dissension between members of the Cortes, it is no doubt it will be passed as it

stands. The terms of peace may, therefore, be assumed to be now settled, except certain details which have yet to be arranged at the conference of Peace Commissioners which will meet at Paris.

AN ANARCHIST ASSASSINATES THE AUSTRIAN EMPRESS.

Another Anarchist outrage has been perpetuated in the murder of the Empress Elizabeth of Austria at Geneva, Switzerland, on Saturday, the 10th inst. The Empress had been spending some weeks at Montreux, but had gone on Friday to Geneva on a visit in a small private steamer. On Saturday she left her hotel at Geneva at 12 1/2 p. m. to return to her steamer, and was walking slowly toward the pier when a man rushed up and struck her. She was able to reach the boat, but it was then discovered that she had been stabbed, and she was taken back to the hotel, where she died at 4 o'clock.

The assassin was captured, and proved to be an Italian Anarchist named Lucecci who was born at Paris and was present at an Anarchist meeting at Zurich when seven men were selected to kill the European sovereigns. Lucecci was one of those thus selected, and he went to Geneva intending to kill the Duke of Orleans, but the Duke had left the city, and the assassin was determined to have some victim he found the occasion presented to him by the presence of the Empress there.

A second meeting of the Anarchists had been held a week ago at Zurich at which those who had been previously selected to perpetrate the projected murders had been called together, whereupon Lucecci said: "I will show that I am no coward. I will come one." Lucecci had a part in the recent insurrection of Anarchists at Milan.

The Empress of Austria was a woman of great charity, and though she thought to be somewhat eccentric, nothing but what was good was said of her. She was, besides, a lady of attainments, handsome and educated, and a patron of art and literature. She spoke all the languages of Europe including all those spoken within the Austrian Empire, which are as numerous as all the rest together.

The Emperor Franz Joseph is a come with grief. His family afflictions have been many, and when he heard of this latest one, he sank to the ground groaning, and cried: "Not to be spared any pain or grief in this world?"

Queen Victoria, and the other sovereigns of Europe have telegraphed their condolences to the bereaved Emperor.

THE RITUALISTS.

In the olden time, as our recollection will recall, the Puritans used their guns to meeting as a precaution against an Indian attack; and Julian Ralph, the popular American traveller and magazineist, thinks "only a matter of time" when the Christian folk of England must return to the same practice. The "Roman movement" has become so odious and vicars and bishops are so derisive, that Englishmen seem to want to perpetuate the old Protestant forms of worship see no other open to them but disturbing an ancient congregation in a way that we call rowdyish. The Protestant men Protestants hire a dozen leached lunged disturbers to shout disapproval during service; and Catholic-minded Protestants have half hundred 'bouncers' to the merry disturbers. And so the mischief goes on. During Mr. Ralph's Sunday in London there were such disturbances, men and being arrested and taken to court, "thumped and hustled" and from the house of worship to their resort in search of their troops.—Ava Maria.

NOT ONE A. P. A. VOLUNTARY.

From the Irish Standard.

During the hot times of the Anglo-Catholic fanaticism of two years ago Father Malone published names of the members of the A. P. A. clubs in the city of London for the purpose of enabling people to know who would go into such a certain person posted in such a certain place in the Denver Road has studied Father Malone's names to Z, and he also has looked names of the boys that enlist could be found in the list of soldiers from Colorado. This commentary upon a lot of people delegated to themselves the so-called protect the American flag so and froth at the mouth at themselves up in red, white &