

CHURCH CONGRESS.

WE regret that no sign is apparent of an intention to hold a Church Congress this year in Canada. To have begun such a movement, and to have allowed it to collapse, will be a grave reproach. It was, doubtless, most unfortunate that the meeting arranged to have taken place in Montreal last year was necessarily postponed, owing to the prevalence of a dangerous epidemic. But the postponement should not have been to an indefinite period. Indeed, we held at the time, and said as much, that the wiser course would have been to have changed the place of meeting last year, and carried out the programme which was fully arranged. By a little management, energy, and good feeling, this might have been done. Ottawa or Kingston would have gladly welcomed the Congress. Inasmuch as the speakers set down for the Montreal gathering were, of course, drawn largely from that city and diocese, it would have been only fair, whenever the meeting was held at Montreal, that speakers should be proportionately drawn from whichever city gave the Congress hospitality last year in lieu of Montreal. There are, no doubt, a number of valuable papers ready, and matter prepared, for addresses and speeches, all waiting an opportunity for delivery. There is now ample time to set all the needful machinery again in motion for a Congress to be held this year, and possibly the precedent would be set of a biennial meeting. We suggest to the Churchmen of Montreal that they set themselves vigorously to work to do that which so unfortunately they were prevented doing by a local calamity last year. There are several topics of great interest needing discussion in an informal manner, before being raised in the Provincial Synod. We hope, then, that the third Congress of the Church in Canada will be held during the coming fall.

BOYCOTTING.

THE crime which has received the title "Boycotting" is new only in name. It is recognized in the Statute Books of all civilized nations, and a very severe punishment is entailed by those found guilty of this offence. It is desirable that this fact should be universally known, for many of those who in all other respects show a desire to avoid conflict with the criminal law, even persons making a Christian profession, have been led by party passion to incur the serious guilt of this crime—the essence of which is the restriction of the lawful liberty of a citizen by another with intent to do him injury, and to coerce him into a course of action by fear. We have no desire to reopen a sore which is in course of healing, but it will be of service to point out that this crime was committed by those who, some time ago, sought to "boycott" certain of our clergy, and who did succeed in infringing upon the lawful liberty of their victims, and inflicting upon them very grievous damage.

We have to thank the Papal Church for the prevalence of this dastardly and inhuman crime

in places where Romanism prevails. The major excommunication of heretics is merely a primal act of "Boycotting," and the sufferings and wrongs inflicted upon persons in Ireland who have become obnoxious to the priests, because of their loyalty to the Crown and Empire, affords us a picture of what would be the fate of loyal subjects in Ireland were the power of Rome to become supreme by that country being handed over to the National League.

All who care for the civil and religious liberty of countries besides their own, have every reason to raise a grateful "Te Deum" in celebration of the overthrow of the project for placing every non-Romanist in Ireland under the cruel power of the "Boycott." The London *Times*, July 6th, in this relation, says, "Cardinal Manning says in a letter he 'has no fear' that the Protestants of Ireland will suffer by being 'handed over to Parnellite rule'—as the Wesleyan, Mr. Arthur, and the Baptist, Mr. Spurgeon, believe. We will not argue with the Cardinal, but we will ask one question and tell one simple story. Is it or is it not true, that in many towns and villages of central and southern Ireland the Protestants, as Protestants, are now actually boycotted? The simple story to which we refer, and which has been already told by Mr. Goschen to the workmen of Edinburgh, is significant and authentic. Not long ago a great Irish squire married a Scotch lady, and took her to his home in the south of Ireland. There followed her a number of Scotch workmen—gardeners, carpenters and so forth—who in a very short time made themselves both useful and popular in their neighborhood. Lately, since the promulgation of Mr. Gladstone's scheme, they found their position as Protestants so intolerable that they determined to leave the country. One and all have emigrated to Canada." A priest, Rev. M. Duggan, at a place called Crosspatrick, in September, 1884, thus spoke of bailiffs or local agents: "He would not, of course, recommend them to boycott bailiffs or agents, because the Crimes Act was in being now, but he would tell them what they could do. They were not bound to walk with them, or to marry them, but he would tell them that they were bound in charity—to bury them." Which in English means "murder them." This crime is seen working wherever there is an uprising against the Papacy. The *Rock*, July 9th, writes: "So lately as twelve years ago, Pastor Hosemann, a Benedictine of Tuntenhausen (in Germany), the residence of a wonder-working image, began to preach against false miracles. The trade of the publicans and purveyors of provisions was in danger, and they resolved to starve him out. The baker would not furnish him with bread, nor the butcher with meat. He was obliged to contract with a baker from Munich to supply him; and for meat he kept rabbits, having nearly two hundred in his pens. Bishop Rhinkens, in his *Speeches on Christian Unity and Old Catholic Prospects* (pp. 32, 33; Rivingtons, 1864), says 'that in a great cathedral city a tallow chandler, in a good way of business, betrayed some hankering after

Old Catholicism, but a hint was given him that if once he protested against the Vatican decrees, no clergyman of the Diocese of Cologne would buy tapers of him again; and so seeing his livelihood jeopardized, he held his peace."

One other illustration may suffice. In a paper entitled *Der Katholik*, of Königsberg, September 25th, 1874, it is related how a boy in the gymnasium there wrote to his father: "On Wednesday I am to go to confession. Of course, this brings me into a great difficulty, for in the pastor's eyes I am a sinner as not acknowledging infallibility. If I say nothing about the point, I commit a sin during the Confession itself." A new curate sent for the boy, and said, "So you won't come to confession because you have joined the Old Catholic sect?" "Yes." "How can you be faithless to your former creed?" "Mr. Curate, I have always had and still entertain doubts about this doctrine. Besides, it is my father's desire to remain an Old Catholic, and as a son I am bound to obey him." "You wish to fulfil the fourth" (English fifth) "commandment, but in this case God forbids you to do it." "But here I must obey my father; he might cast me off, and then what should I do? I am too young to maintain myself." . . . "I begged him to spare himself the useless pains of converting me. I cannot hold the Pope as infallible, for he is a man, and men cannot avoid sin and error." "Consider the step you are taking; by it you cease to be a Catholic Christian, and one day you will rue the consequences." "Mr. Curate, if I believe in God, and fear Him, and do good, He will protect me as He has done hitherto."

In 1871, the Archbishop of Munich threatened to "Boycott" even to starvation those who refused obedience to the rule of Rome. Well may the *Rock* ask: "If these things are done in a green tree, what will be done in the dry? If under the Protestant Empire of Germany even the 'Old Catholics' can be almost as effectually persecuted as in Spain or elsewhere, what would it be in Ireland, with the shelter of the Protestant Throne and Constitution withdrawn, and the masses of the poor Romanists surrendered to the unchecked and unrestrained domination of Ultramontaniam, or the rule of Papal Government in Ireland?"

That serious reforms in local government are needed in Ireland, is not less true than that such reforms are needed also in England. We trust that such legislation will now be undertaken as will conduce to the establishment of order, peace, and prosperity in Ireland.

THE QUEEN'S JUBILEE YEAR.

ON Trinity Sunday the Queen of England completed the forty-ninth year of her reign, and commenced her jubilee year. Her Majesty very wisely refuses to keep the jubilee until it has actually arrived—i.e., until she has completed her reign of fifty years. Nevertheless, since Accession Day fell on a Sunday, the occasion was seized for the purpose of alluding to the anniversary by special anthems and in