

## The Catholic Record.

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EDITORS:

REV. GEORGE R. NORTHGRAVES,

Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

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London, Saturday, July 29, 1899

## BISHOP McEVAY.

Active preparations are being made by the clergy of the diocese of London and the laity of the city, to extend to our new Bishop, Right Rev. Mgr. McEvay, a hearty welcome on the occasion of his arrival in our midst. There is manifest a unanimous and whole-souled desire on the part of priests and people to greet his Lordship in a manner worthy his high dignity and great personal worth. In leaving Hamilton Bishop McEvay will under many intimate and pleasant relationships. For the past ten years his Lordship has been connected with the Hamilton diocese, during which period he has occupied responsible positions in the affairs of the Church and by his splendid administrative ability and excellent foresight has earned the esteem and respect not alone of his fellow-priests, but of the community in general. The knowledge of his many good deeds in the Hamilton diocese has preceded him to London, and His Lordship may rest assured that as chief pastor of the London See he will find as warm-hearted, as true and as loyal spiritual children as can be found in the Dominion.

## ST. ANNE DE BEAUPRE.

Thousands of devout pilgrims are reported as visiting the sacred shrine of St. Anne de Beaupre this year, and many miracles have been wrought in favor of devout pilgrims. One of the most remarkable of cures effected is that effected on Mr. Hector Poulin of Pittfield, Indiana, who was cured of paralysis, from which he had suffered for thirty years. On arriving at St. Anne de Beaupre he had to be carried from the cars to the church, where he heard Mass. He was taken to the Communion railing, and there he prayed to St. Anne that he might have the use of his limbs. Soon afterwards Mr. Poulin, it is said, was able to walk. Mr. Poulin says he experienced a strange sensation passing through him as he finished his prayer. He is now reported to be thoroughly cured.

## "WAYS THAT ARE DARK AND TRICKS THAT ARE MEAN."

An amusing account is given in the Episcopalian Churchman of the characteristic manner in which one "good Mrs. Fisher" managed to get her supply of Protestant Episcopal Prayer Books distributed among the members of a Polish congregation which is in rebellion against the Catholic Church's administrations. On attempting to distribute the books, the Pollocks asked: "Are they Catholic?" The lady Evangelist answered: "Yes, they are Catholics; and I turned over the leaves and showed them: here is Christ-mas, and here is Easter, and here is Pentecost, and Trinity Sunday:—yes, they are Catholic." But when the Poles turned to the title page and saw "according to the use of the Protestant Episcopal Church," they gave them back and said: "No, no, we do not want that. These books are Protestant and we are Catholic: we could not go to Church and use these books." Mrs. Fisher went home disappointed and sad, and was so worried she could not sleep till a bright idea occurred to her, and in the morning she tore out the title page, and then easily palmed all the books upon the Poles. This is set down in the records as the conversion of an independent Polish congregation to Episcopalianism!

## A DISAPPOINTMENT.

The annual great convention of the Christian Endeavorers and the Epworth League held respectively at Detroit and Indianapolis this month were a great disappointment to the promoters in regard to the numbers attending.

It was confidently predicted that 50,000 Christian Endeavorers would assemble at Detroit, and preparations

were made accordingly on a grand scale by the citizens, but their anticipations were so far from being realized that those who made these preparations lost heavily. Boarding houses which expected thirty or forty guests had only four or five, and grocers and other business people who made their preparations on a similarly large scale were equally disappointed, as it is estimated that not more than 12,000 delegates actually attended the convention, and there were not more than 26,000 strangers in the city altogether. This was certainly a large number, yet it was a great falling off from the attendance in former years, and to that extent was a great disappointment.

Twenty thousand delegates of the Epworth League were expected at Indianapolis, but the actual number in attendance last week was only 8,000, and there was a similar disappointment. The railway authorities prepared a large line of cars for the Michigan delegation, but only 16 persons went aboard the special train at Detroit, from which city 200 were expected, and in other places the disappointment was equally great.

The principal cause of this falling off was undoubtedly the discouraging attitude recently assumed by the ministers and the Church press toward the two Associations, as they have reached the conclusion that the two societies have injured the Protestant churches by practically substituting club meetings for Church services. The Ministerial association which recently met at Newark, N. J., almost unanimously arrived at this conclusion, as may be seen by an article in another column.

## A PEACEFUL INDICATION.

The incident of the Emperor William's visit to the French school ship Iphigénie at Bergen, Norway, on July 6, is having a soothing effect upon both France and Germany, and the press in the two countries, which hitherto had only hard words to interchange with each other, have now become very friendly. The visit is regarded from the international point of view as a visit to French territory, which only a short time ago would have been regarded by the French people as an insult to France. The French papers, however, now take the matter as an offering of the olive branch of peace, and this is likewise the interpretation put upon it by the German press.

There was an interchange of compliments on the occasion between the Kaiser and the French President. The former sent a telegram to President Loubet praising the military bearing and sympathetic demeanor of the young sailors of the Iphigénie, which, he said, made a deep impression on his "sailor's heart and spirit of comradeship." The use of the words "sympathetic demeanor" signifies, of course, that the French sailors expressed delight at the Emperor's visit. He also expressed his own delight that he had the opportunity of showing his good-will to France by making the visit.

In reply, President Loubet says he is deeply touched by the Emperor's telegram, the honor conferred on the French sailors, and the hearty manner in which the Emperor conveyed the impression made on him by the friendly visit.

So seriously has this movement toward friendship been taken in Europe, that Oscar, King of Sweden and Norway, has expressed his intense gratification that the interchange of courtesies between the two countries which have hitherto exhibited only hostility toward each other, should have occurred on his territory. He hopes that the occurrence may be but the harbinger of a complete reconciliation between them. He adds that upon these two countries the peace of the world mainly depends, wherefore it is highly to be desired that a mutual good feeling should be established between them.

There is good reason to believe that the Emperor is anxious to attend the coming Paris exhibition which is to be held in 1900, and that the present move is a preparatory step toward rendering it possible for him to make the contemplated visit. Whether or not this is the motive which led to the unexpected event, it cannot but have a good effect toward reconciling the two nations. It is not to be expected, however, even should there be a rapprochement between them, that Germany will loosen its hold upon the captured provinces of Alsace and Lorraine. If the reconciliation should take place, therefore, it must indicate that France has abandoned all hope of recovering what she lost by the disastrous war of 1870.

## ARE THEY NEW SECTS?

At the meeting of the Newark Preachers' Association, composed of Protestant clergymen of various denominations, the majority being Methodists and Presbyterians, the question of societies for young people was discussed, and, indeed, it appears that the meeting was called especially for the purpose of discussing this very subject.

Complaint was made that the number of members and probationers of the Churches had considerably declined, and in the discussion of the causes which had led to this decline it was seriously admitted that the societies which of late have been most enthusiastically supported by the sects themselves, as tending to the revival of religious feeling among the sects, are the chief cause of the decline of the Churches: viz., the Epworth League for the Methodists, and the Christian Endeavorers for the Presbyterians.

The complaint is made that these societies have become religious clubs which have manufactured their own form of worship, being a law to themselves, and hence they now take the position of independent churches which monopolize the attendance of the young people, and bring about intercourse between members of their own congregations by their social gatherings, to such an extent that there is no longer felt any interest in attending the regular Church worship, or in welcoming strangers thereto. If it were not for these societies, it was remarked, the energy devoted to promoting their interests would be applied toward propagating the Churches, and by withdrawing the interest which members previously had in the Church they become actually a menace to religion.

Concerning these societies, the Philadelphia Lutheran expresses very pointedly the general opinions entertained by the ministers, as follows: "There are institutions that add strength to the Church, and there are leeches that suck the Church's blood. Chief among the former (not to speak of seminaries, colleges, schools, orphan homes, hospitals, etc.) are her catechetical, parochial, and Sunday schools, and her benevolent and missionary societies. Any organization within the Church that does not work along either educational or missionary lines is likely to prove a leech—it consumes energy, but imparts none. The curse of modern Church activity is the centrifugal tendency of its organized forms, which scatter energy in a thousand directions, but do not bring it to bear on the distinctive work of the Church. There are societies within societies, wheels within wheels, machinery within machinery, and while there is a great deal of noise and friction, comparatively little comes of it. Much energy has been spent, but to little purpose."

We are not at all surprised at this complaint, nor are we surprised that the result of the societies in question should be what the ministers and the Lutheran organ declare to be the case. Protestantism has been teaching its votaries for the last three hundred years that the Church has no authority to teach what the private individual cannot discover for himself in the Bible, and it is folly now to complain that the individuals, lay men and women, boys and girls, have practically decided to make one or two new churches for themselves.

The Epworth League and the Christian Endeavorers have just as much right to set up the new Churches numbered 349 and 350 which the Episcopalians, Lutherans, Methodists and Presbyterians had when they started in business on their own account. It is in each case the principle put into practice that each individual has the right to draw from scripture what doctrine he pleases, or no doctrine at all, if he thinks proper. There is this difference, however, in the two cases: the Endeavorers, etc., set aside Churches which are admittedly fallible, whereas these Churches have set aside the One, Holy, Catholic and Apostolic Church, which has its succession from Christ through His Apostles, and which is truly, as described by St. Paul, the Church of the living God, against which Christ has promised that the gates of hell shall not prevail, and which He has commissioned to teach His doctrine, He Himself "aiding and assisting them by His Holy Spirit to teach the whole truth" always.

It is true the Epworth League, the Endeavorers, the Salvation Army and similar organizations have no ministry through ordination derived from the Apostles, but neither have the sects such a ministry, and these societies have the same right to have a Church without sacraments as the sects have to establish a Church with so-called sacraments, but without the grace-dispensing efficacy which Christ annexed to the sacraments which He instituted, and without the Sacrifice of the New Law.

If the well known primary principle

of Protestantism be true, it is quite time for the boys and girls to tell their ministers they are not needed any more.

We are quite aware, of course, that the principle is not correct, but that it is of obligation on all Christians to hear the Church which was instituted by Christ, and whose teachings must be accepted under penalty of being as the heathen and the publican. But these words do not refer to any of the sects which are complaining of the establishment of new sects to their severe loss. Christ established only one Church to last to the end of time, and this one Church cannot be found among those which were established by Luther in the sixteenth century or by some one else at some succeeding period.

The Catholic Church alone is the one which has had a continuous existence since Christ established His Church, and she alone holds the authority to which Christ commanded the world to submit.

We have said that the two new Churches, so called, may be numbered as sects 349 and 350, respectively, because the number of sects officially reported to exist in the United States is 348.

The sects have sown the wind: it is not wonderful that they are now reaping the whirlwind.

## A DEADLY FEUD.

Kentucky is at present the scene where is being enacted the horrible tragedy of a permanent vendetta which originated some fifty years ago in relation to the value of a raft of logs.

In the quarrel which ensued blood was shed. Such quarrels usually proceed from a dispute in reference to property. When a man's cupidity is excited he is frequently willing to defend what he considers his right, at any cost, even the cost of the life of his fellowman, and thus, even when the value of the property in dispute is small, a strife in regard to its possession is often followed by most serious results.

On the mountains of Kentucky the lex talionis, "an eye for an eye and a tooth for a tooth," prevails very generally, and if one member of a family has been killed in a feud, whatever may be its origin, the whole family feels that it would be disgraced if it neglected to take revenge for the injury by the retaliatory murder either of the assassin himself, or as the next best thing, of some one of his nearest relatives; and the retaliatory murder being perpetrated, the whole family of the person so murdered feels it equally incumbent to take revenge again, and thus the feud is perpetuated.

No one thinks of waiting for the slow process of the law to avenge the homicide, but every member of the family injured, or at least one of them who may be a son, a brother or a nephew, solemnly swears not to rest till vengeance is satisfied. Another murder is perpetrated soon after when a similar vow is made on the other side, and thus the atrocity is continued indefinitely.

The feud to which we have already referred as now going on is called the Howard-White-Baker feud, from the names of three families taking part in it, the Whites and Howards being connected by relationship on one side, and the Bakers being their opponents.

It is notorious that the course of justice is slow in Kentucky, and uncertain also, so that it frequently happens that the guilty are allowed to escape, and this is one of the reasons for which there is no respect for the law, and no confidence that justice will be done by punishing those who have been guilty of the most atrocious crimes.

Further, it has so happened that a recent murder which has been committed was perpetrated by one Tom Baker who was brought to trial before a court of justice—an unusual thing in this State of feuds, where the lawfulness of private vengeance is generally tacitly recognized by custom, contrary though it is to the law. Tom Baker, however, was shot down by one Bev. White in the yard of the court house, while the prisoner was under the protection of a battalion of the State militia. This Bev. White was also himself sheriff of the county in which the occurrence took place, and the prisoner whom he saw was under his protection—a fact which made the treachery more gross. But, as the slang expression of the locality has it, Bev. White "got a bead upon Tom Baker," and he could not resist the temptation of killing his man when he had the opportunity, in accordance with the general usage of the State vendetta code.

When this treacherous deed was done a characteristic scene took place. Baker's wife appealed to her sons and relatives who were present, asking them "would they permit the deed to go unpunished?" Goaded to intense anger by the occurrence itself, as well as by the exciting appeals of the woman, her relatives all promised that they would wreak vengeance on the perpetrator of this last murder. Among these avengers, the seventeen-year old son of the murdered man swore that the duty of avenging his father was upon him above all, and that he "would never rest until Bev. White is dead." It is to be expected, therefore, that in the course of events, there will be another murder committed as soon as the opportunity is found to kill Sheriff White.

These mountaineers are fully convinced that they are perfectly justified in thus taking vengeance, and no argument will convince them that they thus commit a crime. They are said to be not altogether a lawless community, and the Savannah News (Georgia) says of them even that "generally speaking, they are quiet, hard working, home-loving, and inoffensive. They are hospitable to acquaintances and strangers alike, notwithstanding their isolation, and lack of education may often lead them to be suspicious of the latter." But here comes in their peculiar trait which renders them so vindictive when their property is touched, or when they imagine themselves to have been wronged. The News adds:

Whatever property they come into possession of they guard jealously, and it is with regard to property that the greater number of these quarrels and fights occur. It was a dispute relative to the value of logs that started the Howard-White-Baker feud."

It thus appears that avarice and worldly-mindedness is at the bottom of this whole deplorable condition of things. The fact is that these people have actually lost all the religious feeling which their forefathers had so strongly, and the result is that they are practically agnostics and unbelievers in religion, and their present condition is just what might have been expected when religion disappeared from among them. It is the natural result of unbelief in God that the precepts of morality should be entirely disregarded, and the existing absence of restraint on human passions is but a natural consequence of the practical ingersollism of these people. Their ancestors of two generations ago were really pious people after their fashion. They feared God, and for the most part observed the precepts of the decalogue at least, but, with the passing away of religion, all respect for the laws of morality has passed away likewise. If in so short a time these people have lapsed from civilization into the Paganism of nineteen centuries ago, how much more gross will not that Paganism be in the course of another generation or two?

The question now presents itself: "Why has religion thus so rapidly disappeared among a once religious people?"

There are two causes to which we must attribute this, and we venture to say no other can be assigned for the facts of the case. One is that Protestantism itself has decayed into practical infidelity, and the other that education has become godless. It is to be expected that when religion is banished from the schools, as it has been, not only in Kentucky, but throughout the United States, Christian morality will go too; and it is only a question of time when all over the United States we shall see a similar condition of affairs existing.

## DEATH OF COL. INGERSOLL.

Colonel Robert Green Ingersoll, the noted infidel writer and lecturer, died suddenly and unexpectedly at his summer home, Waleston-on-Hudson, N. Y., on Friday, 21st ult., from heart-disease, from which he had suffered greatly since 1896.

In that year he was taken suddenly ill during the Republican National Convention in St. Louis, and was compelled to return home before the close of the Convention. For a short time past his health was poorer than usual, but on the evening before his death he felt better, and seemed to be in better spirits than he had been for many days. On Friday morning he rose as usual and breakfasted with his family, and then sat in a hammock on his veranda until at about 12:30 o'clock, when going up stairs, he turned into his wife's room and remarked that he had better not eat much as his stomach was troubled. Next he crossed over the room and sat in a rocking chair. On being asked how he felt then, he replied: "Oh, better."

These were his last words, and im-

mediately afterward Mrs. Ingersoll noticed that he was dead. His age was sixty-six years.

We regret to add that he died without expressing any return to faith in God or religion, or any hope of a future of happiness. His infidelity appears to have grown in him from having been inculcated on him from his tenderest years. His father was a Congregational minister of lax faith bordering on infidelity—a fact which caused a good deal of friction between himself and his parishioners. What ever creed he had was of the stern Presbyterian mould which leaves man to fate, and makes God appear to doom the majority of mankind to eternal damnation. This doctrine was thought by Robert G. Ingersoll to be essential to Christian faith, and it appears that his mind, revolting against such a belief, took refuge therefrom at last in a total denial of Christian teaching.

Much injury has been done by the Colonel's propaganda of unbelief through his blasphemous books and lectures, which have but little of logic or good reasoning in them, though it cannot be denied that he was an accomplished orator, and that he sapped the faith of many by his well-rounded sentences and elegant elocutionary powers, which many mistook for solid argument. It will take years to repair the evil accomplished by Colonel Ingersoll's lectures, in the propagation of infidelity.

## AN EPISODE OF THE RITUALISTIC WAR.

Sir John Austin, who has resigned his seat as a member of Parliament for one of the divisions of Yorkshire, is one of the few Catholics who represent English constituencies. Some dissatisfaction was expressed by his Low Church constituents because of his voting against the Church Discipline Bill brought forward for the purpose of restraining the High Church party from their Ritualistic practices. Sir John pointed out that the Ritualists are by far the most numerous party in the Church of England, even if they do not constitute an actual majority; and that at least one half of the clergy, including a considerable majority of the Bishops, are opposed to the proposed legislation, which was also badly beaten in the House of Commons, showing that the people of England do not want to interfere with the freedom of the National Church to manage its own affairs.

By these considerations he justified his vote, but the Kenites are noisy even beyond their numbers and influence. It is claimed, indeed, that they constitute a majority of the laity, but this is very doubtful in view of the facts we have already stated. Be this as it may, however, we cannot but think that Sir John voted in the most rational way, especially as he is a consistent and conscientious Catholic. If, as a Catholic, he had voted to coerce the Church of England, his Anglican constituents would have good ground for dissatisfaction with him, and we should think that even the Evangelical Liberals should be pleased with his refusal to join in the hue and cry of the tag-rag who spend the Sunday in disturbing the public worship in their own churches when the service is not conducted precisely on the lines which they have laid down as being alone in conformity with the pure teaching of the Apostles.

We have had in our own Ontario some specimens of the absurdities of the contentions of the tag-rag would-be dictators of the proper form of church services, and we are not inclined to admit that there is any sense of propriety in an unruly mob which could object, with acts of violence, to the chanting of "Kyrie Eleison" in the church, which means "Lord have mercy on us." Are such men to be the sole dictators of the Church liturgy? But, at all events, Sir John Austin only voted for the liberty of the Church to manage its own affairs, without interference from Parliament, for the present, at least; and it should be borne in mind that present appearances indicate that he voted in accordance with the wishes of two-thirds of the people of Great Britain, inasmuch as the Bill of the Evangelicals was defeated by a two-thirds vote of the House of Commons, which may be reasonably supposed to represent the will of the people. In any case, Sir John's courage is worthy of admiration, and we feel a pride in him as a Catholic who is at the same time moderate and uncompromising in his faith.

Sir John Austin was elected to Parliament on the Liberal side by a majority of over one thousand votes, and he resigns his seat purposely to put to the test the strength of the opposition to

him offered Liberals are in opposition to re-election, the Conservatives any candidate so as the issue to the Governor the incongruity of the situation is on and should gauntlet in a Protestant's come a laug on account fortunate the opportunity strength of

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