

The Catholic Record.

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Idolaters."

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London, Saturday, May 28, 1898.

RUSSIAN RULE.

In an article in the May issue of the Quarterly Register, the Secretary of the Pan-Presbyterian Alliance states that the Stundists of Russia are still enduring harsh persecution from the Government: which means really from the Holy Synod of the Russian Church.

BIGOTRY IS COSTLY.

The Boston Standard, one of the chief out of the many defunct organs of the A. P. A. in the United States, was in debt to the amount of \$91,024 at the time of its collapse, the assets by the sale of the plant and collections being only \$7,427.86.

GOLDEN JUBILEE.

The Right Reverend Monsignor Connolly, Vicar General, and rector of St. John the Baptist church at St. John, N. B., will celebrate the fiftieth anniversary of his ordination in July next.

ALWAYS COWARDS.

American papers are poking a good deal of fun at the blatant members of the A. P. A., and similar societies, who were so loud in proclaiming their patriotism when there was no dangerous duty to be performed, and in vilifying others who in the time of danger were at the front in defence of their country.

ENGLAND'S SHAME.

Irish papers complain loudly of the plain measures adopted by the government for the relief of the starving people of Ireland. On the Galway mountains deaths from starvation are

specially numerous, and they occur frequently in Cork, Mayo, and other counties, and the only relief afforded is that the peasantry are put to work at sixpence per day on road-making or other public works.

THE BAPTIST CONVENTION AT HAMILTON.

Last week the annual Baptist Convention for the Dominion was held in Hamilton, at which it was reported that the Baptist Church is making fair progress throughout the Dominion.

SOME SAMPLES OF BIGOTRY.

A piece of A. P. A. bigotry of a character so outrageous as to be scarcely credible has been severely and justly rebuked by the Governor of Colorado.

THE POPE AND THE WARRING POWERS.

It might at first sight be perplexing to understand for what purpose the Methodist and Baptist ministers of New York, while urging on the American Congress to declare war against Spain, took occasion to abuse the Pope for his efforts to preserve peace.

was not a whit less treacherous and perfidious. Having quoted the historical passage given above in reference to Irish courage in fighting the battles of the United States, we are led to record another instance of treachery to which Mr. John E. Cashman calls attention in a recent issue of the Milwaukee Catholic Citizen.

One Captain Howard has been for some time organizing a company of local militia in that city, but it was discovered that he designedly rejected all Catholic applicants who desired to enrol themselves in the organization, and even boasted openly of having carried out this malicious ostracism.

A Protestant, Clayton Comstock by name, presented himself for enlistment, whereupon he was asked by Howard: "Are you a Roman Catholic?" Comstock asked: "What difference does that make?" Howard answered: "A—d—l sight of difference with Company G. I am running this company, and no Catholic can belong to it."

Bigots like Captain Howard and the publishers of the school history are glad enough to have Irish Catholics fight their battles at the critical moments of their country's existence, but they endeavor at all other times to throw discredit on the men to whom they are under so deep an obligation.

Continuing, the Governor says: "Those who object to a Catholic joining the United States army must forget that a very large part of those who went down on the Maine bore Irish and other foreign names, and laid allegiance to the Catholic faith. They also forgot General Meagher's brigade at Gettysburg."

It is a well known fact that over one-third of the standing United States army and navy, and of the students in the military schools are Catholics, as is the case at West Point at this moment. This is about two and a half times the Catholic proportion of the population.

But it is not at Gettysburg alone that the Irish Catholic brigade, under General Meagher, distinguished themselves. The following extract from the first edition of a history much used as a text-book in American schools, will show how the brigade conducted itself elsewhere. The reference here is to the battle of Frederickburg:

In the assault, Meagher's Irish troops especially distinguished themselves, leaving two-thirds of their number on the field of their heroic action. The London Times correspondent, who watched the battle from the heights, speaking of their desperate valor says: "Never at Fontenoy, Albuera, nor at Waterloo, was more undoubted courage displayed by the sons of Erin than during those six frantic dashes which they directed against the almost impregnable position of their foe."

Howard's audacity, however, is not yet all told. It appears that Company G, under his manly and patriotic leadership, came to the resolution to "make pie" of the plant of the daily newspaper which exposed his un-American discrimination against Catholics; but on learning that the office was guarded against such an invasion, the plot having leaked out, the courage of the conspirators leaked out also, and their brave proposals were abandoned.

No doubt the alleged treachery of the Spaniards who are accused without evidence of having blown up the Maine has been one of the favorite themes with the members of Company G, stirring up their virtuous indignation and filling them with a spirit of vengeance against the supposed cowards who are accused of such an act of treachery, but they have not reflected, perhaps, that their own proposition

the avowed reason that Spain is a Catholic country. To avert bloodshed and the horrors of war, and to obtain for the people of Cuba, at the same time, the political advantages they require to make them prosperous and contented, the Holy Father used his influence with the Queen and Government of Spain that it should make such provisions for the government of the island as would be acceptable to its population, and at the same time to the United States, and, indeed, Spain yielding to the supreme Pontiff's advice showed a willingness to do all that might be necessary for the purpose, even to the granting of self-government.

It is true the United States was not satisfied with the concessions, and so the war was precipitated. We have no doubt the Holy Father would have been willing to assume the responsibility of arbitrating on the questions at issue between the two countries if both had expressed their willingness to abide by his decision, and that decision would have been undoubtedly a just one, with due regard to the rights of all the parties concerned, of the United States and the Cubans, as well as of the Spaniards, and we may safely say it would have been to the interest of them all to have made him the arbitrator instead of having recourse to the fearful arbitrament of war.

The Holy Father had at heart the maintenance of peace and humanity, and it can be only malevolence to represent him as unduly interfering in political matters. He did not claim any temporal sovereignty over any of the parties concerned, but he spoke as the upholder of general morality and Christian charity, and his position as head of the most widespread religious body, and the centre of the greatest moral power on earth. Other powers have deemed it wise to accept his arbitration in international matters of dispute, and there is really no reason why the United States should not profit by the wisdom and justice of a judge who is above being influenced by other considerations than those of justice and Christian charity.

Protestant Germany found it advantageous to make use of the Holy Father's wisdom, and publicly thanked him for his just decision in a dispute with Spain only a few years ago, so there can be no good sense in the rage exhibited by the parsons of New York when the Pope's name is mentioned as a possible judge in a dispute of the United States with the same power.

Some papers have circulated an unfounded report to the effect that since war was declared, the Holy Father has been endeavoring to stir up the European nations against the United States, and to take the side of Spain in the present struggle. There is no truth in these statements, and to set them at rest Cardinal Rampolla has telegraphed to Mgr. Martinelli, the Apostolic Delegate to the United States, denying all such assertions, and stating that the Holy Father entertains and will entertain only good-will for both nations, and that he has no other desire than to maintain peace, so far as his influence extends. It is true, Spain is a Catholic country, but the Catholics of the United States are not very far from being as numerous as those of Spain, as they are about ten or eleven millions, while those of Spain are about seventeen and a half millions. Besides, the Cubans are themselves a Catholic people, and there is no reason why the Pope should not look to their interests equally with those of Spain or any other Catholic country.

A CONGREGATIONAL COUNCIL. The Congregationalists of America are to hold their annual Council at Portland, Oregon, in July. Congregationalist papers express the hope that it will be well attended, and are urging the representatives of the various congregations to show to the West the vitality of their denomination.

The total number of delegates will be nearly six hundred if all attend, but this is not expected, as the railways have not granted sufficiently favorable terms to induce the delegates to travel so far. The Council has no authority to legislate in Church matters, as the congregations are free to make their own arrangements as to the clergymen they wish to engage, and the doctrines they wish to have preached to them. Hence it is known that the Council will not transact any important business, and there is little inducement to the delegates to assemble at great cost. Only those who have a strong desire to meet their colleagues in the ministry are, therefore, expected to bear so

much of an outlay as will fall upon the delegates. As the Congregational body has no recognized common authority over it, it is no wonder that there is a great diversity of doctrine taught in the churches of that denomination, though they give a sort of free and easy adhesion to the Westminster Confession, modified, however, by their special characteristic of congregational church government.

From time to time there has been an effort made by the conventions of the Congregationalists to insist that there shall be no departure on the part of their ministers from what has been called the "historic belief" of Christianity, but these efforts have ended in failure. A notable instance of this occurred in Vermont in 1879, when a certain clergyman of St. Albans, whose teachings approached toward Unitarianism was brought to task by the State convention, and the denomination in that State was on the point of schism, until it was tacitly agreed that the danger should be averted by allowing the resolution of the convention to become a dead letter.

The resolution set forth that "the Word of God is our only rule of faith, as teaching the doctrines commonly known as Evangelical, held in our Churches from the early times, and sufficiently set forth by former General Councils, notably in the Councils of Boston and Oberlin, and the reputation of any substantial part of these doctrines (held in common by all Evangelical Churches) is considered by us as inconsistent with continued claim to denominational fellowship with our ministers and churches."

The opinion of the minority was expressed in various forms, and was embodied by a paper which represented their views, in the following terms: "The obvious meaning of this proceeding is that in the judgment of the Orthodox Congregational ministers of Vermont, there is no truth except what their assemblies have already discovered, and anybody who thinks there is, is a heretic, and if he remains in the Congregational Church, he is no gentleman. Pretty soon there will be an ecumenical Council of Congregationalists to determine what the historical belief is, just as the ecumenical councils at Rome determine what is, and always has been the belief of the Roman Catholic Church."

This view, which is to the effect that Congregationalists are entitled to believe as much or as little as they deem proper, provided they maintain that they have found their belief in Scripture, is the one which prevailed on this occasion, and this is now the undisputed governing principle of Congregationalism.

We cannot help contrasting the Council of next July, which proclaims that it has no legislative authority, with the Council of Jerusalem of which we read in the 15th chapter of the Acts of the Apostles, and which definitely settled a disputed point which involved both doctrine and discipline, the non-necessity of circumcision under the New Law. The Apostles assembled in Council on this occasion certainly exercised authority when they pronounced:

"For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things;" after which they enumerate the obligations they deem it necessary to impose. Surely the Apostolic Council bears more resemblance to the Councils of the Catholic Church than to the "ecumenical" Council which is to come off in Oregon in July.

To us, as outsiders, it seems an anomaly to hold a council which, confessedly, will have no authority. How are the interests of Christianity to be advanced by a mere social gathering of ministers who will do nothing more than spend a few days in making reciprocally complimentary speeches?

RELIGIOUS PRACTICES.

An article in the Ave Maria, quoted in a late issue, calls attention to some omissions on the part of Catholics which indicate a decline of the devotional spirit, if not also suggestive of a lack of fervor of faith.

Now it seems to us that these two are always found together—fervent faith and a devotional spirit—and that their possession will always be evidenced by an active zeal for the spread of the faith and constant acts of devotion.

Time was when children were taught to sign themselves with the sign of the cross on leaving the house and on commencing any work of the day, and families never failed to say grace, each by himself, or all together, at every meal, thanksgiving being also made after each meal. Holy water was kept in the house, handy for constant use, and it was frequently made use of. The rosary was recited at least on Sunday evenings and it was not omitted because visitors were present, since they were always pleased to join in this family devotion and were glad

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