

THE CATHOLIC RECORD.

Published every Friday morning at 388 Richmond Street, opposite City Hall, London, Ont.

Annual subscription \$2 00 Semi-annual 1 00

RATES FOR ADVERTISEMENTS.

12 cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type 12 lines to an inch.

WALTER LOCKE, PUBLISHER.

388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, JAN. 31, 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford.

We beg to caution our subscribers in the neighborhood of Granton against paying any money to one McBride.

OUR PREMIUM PHOTOGRAPHS.

Some of our subscribers have neglected to avail themselves of the opportunity afforded them of procuring one of our grand Premium Photographs, by paying up their subscriptions in full on the 1st of January.

In our last issue we published a sermon of the Rev. Father Molphy of Stratford, in answer to certain objections against the Real Presence, raised by Rev. Mr. Andrews, of the Wesleyan Methodist Church.

The chapel of the residence of the Christian Brothers at Auray, France, was lately consumed by fire. It was not possible to remove the Blessed Sacrament.

A MELANCHOLY HISTORY AND ITS MORAL.

There was a dog once that took it into his head to examine the nature and movements of a train that was just starting; so, walking alongside at first, and then breaking into a gentle trot, to keep up, he looked at the wheel, smelt the boxing, threw an eye up at the smokestack, and the man in the wood box, and barked at the engineer.

When the increasing speed of the train had worked him into a pretty rapid run, and into that hilarious mood which springs from vigorous healthful exercise, it so chanced that a cart, driven on a line parallel and close to the track, met him so unexpectedly that he wheeled quickly at right angles to the train, and accompanied this rapid action with a movement which anyone knowing anything of dogs might safely have predicted; he lowered his tail, an innocent, instructed proceeding to be sure, but in this case followed by disastrous consequences.

Now this story has been told before, and would not be worth repeating here if it had not a moral. We wonder if any man ever behaved in so foolish a way as this? We think so, and painful as it is to say it, it appears quite within the truth that the fatuity and absurdity of the canine are matched by like qualities in a small, very small class of our fellow-citizens.

But is the Bishop of Bristol's necessity of this kind? We think not; and from the Bishop of Bristol's own showing, we think not. Dr. Elliott is Bishop of Bristol, and Dr. Elliott's first plea in support of this "needs must when a certain old gentleman" is that "our Indian frontier on the side of Afghanistan is insecure."

So beware gentlemen Controversists. No body denies your right to attack us. But are you not making yourself ridiculous, a kind of laughing stock to all thinking men, by your ignorance and presumption, and wild words, and ill temper, in a controversy of such vast moment.

you not making yourself ridiculous, a kind of laughing stock to all thinking men, by your ignorance and presumption, and wild words, and ill temper, in a controversy of such vast moment.

And besides, what are you so angry about? The animal's mistake was not in using his own right, as we have admitted, but in forgetting that the train also had its right, and was very likely to enforce it. So, if the queer incoherences which you call your theology, the fictions and half facts you dress up as church history, and the alternate torpor and animal excitement you designate religion, do look comical when brought into contrast with the clear precision of the Church's teaching, her intelligent mastery of all the facts of Christianity, and the rational, well-ordered movements of her piety, surely this is not our fault, but your misfortune.

THE PROTESTANT BISHOPS AND THE AFGHAN WAR.

The Protestant Bishops of England are Peers, and as such have been recording their votes in the House of Lords "for" or "against" the Government policy with regard to the war.

This vote of the Bishops is warlike; it may even be politic, but is it episcopal? As members of the House of Lords, the Bishops are not bound by any ties of duty to any constituency. As spiritual Lords they are not bound by any paramount considerations of duty to their country.

We suppose no sane man at all conversant with the facts will deny that this Afghan war is a purely aggressive war; a war of expediency, if you like, but still a purely aggressive war. How then do our eight bishops defend their vote for an aggressive war? What plea of justification seven of these eight will enter before the bar of Divine Justice we know not; but the eighth having entered his plea before the bar of public opinion, we are free to discuss them, and with all due deference for lawn sleeves as the embodiment of all that is proper and punctilious, we are bound to declare those pleas as of the flimsiest.

But is the Bishop of Bristol's necessity of this kind? We think not; and from the Bishop of Bristol's own showing, we think not. Dr. Elliott is Bishop of Bristol, and Dr. Elliott's first plea in support of this "needs must when a certain old gentleman" is that "our Indian frontier on the side of Afghanistan is insecure."

—The Republican International is spreading through all the great cities of the subalpine Kingdom and it has been discovered, that the International Committee at Perugia has been in direct relation with that of Genoa whence the watch word has been given for a general uprising and armed rebellion within a few months.

—The Republican International is spreading through all the great cities of the subalpine Kingdom and it has been discovered, that the International Committee at Perugia has been in direct relation with that of Genoa whence the watch word has been given for a general uprising and armed rebellion within a few months.

power) it will not amount to a plea at all. The Afghan Prince, the good bishop tells us, had declined accepting from us the sort of Embassy which he had accepted from Russia! Surely this is expediency, good Dr., not necessity, and expediency of the flimsiest kind! It is no doubt very humiliating to English self-aggression and gumptionness to find that the scurvy Russian whom the great Napoleon said you had only to scratch and you'd find a Tartar, has been treated more courteously than itself by an Afghan Prince, but surely this slight (if slight it be) does not amount in the mind of a Christian bishop to a *casus belli*—an excuse for letting slip the dogs of war, a necessity for the ordering of thousands to go forth to butchery and to be butchered by others, to render homes desolate, wives widows, children orphans, smiling plains deserts, and to fatten vultures with the mangled and rotting flesh of man. No! no! Christian bishop, if Christian bishop you in deed be, if your "voice is still for war," go borrow a crucifix from the first Irish servant girl you meet in your episcopal city of Bristol, throw yourself in your innermost closet at the feet of that crucifix and ask your bleeding Saviour if such was the Christian morality he taught from that cross, to stop the locomotive can help its speed, and weight and dangerousness. So our parting advice would be, think of our fable. You are already maimed. Flight or a judicious silence alone can save what remains to you.

OTIUM CUM DIGNITATE.

We published in a previous issue an account of a street episode as reported by the editor of the St. Thomas Journal, but refrained from commenting upon it until we saw whether its veracity would be questioned. Not a word of it has been denied or contradicted, therefore we must assume that it is substantially correct.

—The Republican International is spreading through all the great cities of the subalpine Kingdom and it has been discovered, that the International Committee at Perugia has been in direct relation with that of Genoa whence the watch word has been given for a general uprising and armed rebellion within a few months.

PAPAL VINDICATION BY THE BERLIN CONGRESS.

Translated from the "Civiltà Cattolica" for the Catholic Record.

The whole christian world had been shocked, by the forcible introduction into the code of laws by which nations are governed, of a certain number of new fangled principles of justice, which the modern Revolution, with the consent, it may be said of all the European Governments, had recognized and adopted as the basis and groundwork of a new departure in the progress and civilization of nations.

The very fact of these principles being called new and modern, ought to have made more suspicious in reference to the theories based upon them. For any one having the least notion of Philosophy knows, that the very idea of justice is to be eternal and immutable; times may change, but the eternal principles of right and justice remain ever the same, so that any newly invented theory that happens to be in contradiction with these, must necessarily be wrong and false.

The Pope alone dared to lift up his voice in protest and condemnation, and Pius IX. launched forth his famous syllabus against the new code of laws promulgated by the Revolution. But Pius IX. stood alone against the whole world, he was a retrogressionist, a man that was not fit to live in this age of enlightenment and progress.

The chief one among the dogmas of the modern code is the "inviolability of accomplished facts." The ancient code of jurisprudence never even dreamt of such a principle; right was always held in greatest reverence, and never, until broached by the modern Revolution, did any one think that might was right, and justly, therefore, has Pius IX. condemned the principle in the 59th proposition of the syllabus, which reads thus: "Right consists in more material facts, and all the duties of man are an empty name, and all human facts have the force of right." But the world laughed at the Pope's condemnation, and continued to say that accomplished facts should be respected on an equality with acquired rights.

However, the Berlin Congress sent the famous principle of accomplished facts to the winds. For what were the accomplished facts that resulted from the late Turco-Russian war? The entire deliverance of Bulgaria from the Turkish dominion, the occupation by Russia, of a greater part of Armenia; and, above all, the famous treaty of San Stefano, which as much as affirmed the annihilation of the Turkish empire. But all these accomplished facts smelled bad in the nostrils of Europe. England stood up first and said that every single point of the treaty of San Stefano should be submitted to the consideration of a council of the nation, before she would consent to recognize these accomplished facts; and she declared moreover her readiness to sustain her view in this matter by force of arms.

Another great and much lauded principle of modern civilization is the principle of non-intervention, which was not only collectively interfered to by Russia, but they moreover charged Austria with the task of intervening in Bosnia and Herzegovina, for the purpose of re-establishing order and peace in these provinces.

It may be said perhaps that the Berlin Congress only came in collision with the principle of non-intervention, because the general interest of Europe was at stake. But who ever pretended that it was right to interfere without just cause? The fact of the European nations, in the face of the lately boasted principle of non-intervention, intervening in the Turco-Russian business, has caused the Italian Liberals not a little concern. They fancy the moment when these same powers, which have thought fit to put a stop to the Muscovite rascals, will judge it proper also to call to account the Italian Revolution, for the purpose of protecting the spiritual interests of nearly 300,000,000 Catholics, which interests are threatened in their supreme Pontiff, the venerable prisoner of the Vatican.

The third principle of the modern code of laws invented by the Revolution, and which also received its death blow at the Berlin Congress, is the so called principle of nationality, in virtue of which every nation has a right and ought to constitute itself into a political unit when free to do so. But to lay this down as an absolute principle, and to make it even obligatory would be a strange and incomprehensible proceeding. It would be the same as to say that all the members of a given family should be bound to live in the same house. They might do it if they chose, and if they were free to do so, and by so doing, did not interfere with anybody else's rights. But to improve it and make it obligatory, regardless of individual rights would be tyranny of the worst kind and injustice the most crying. And yet this is what the Revolution has been teaching and doing, it is in the name of this principle that Italian unity was brought about, that Germany was war upon Austria, that France was robbed of two of its fairest provinces, that the late