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London, Saturday, July 3, 1897.

THE QUEEN'S JUBILEE.

The Queen's Diamond Jubilee was celebrated in all parts of the British Empire with unprecedented splendor, and though in London, Eng., the festivities exceeded anything which it was possible to do elsewhere, Canada, in proportion to its population, has not by any means fallen short even of the British Isles in its manifestations of loyalty to the British throne, and personal attachment to the Queen, who has reigned so worthily and successfully over the Empire on which literally speaking the sun never sets.

All the kingdoms and empires of the civilized world were represented by noblemen of the highest rank next to their sovereigns in the jubilee procession in London, all being desirous to show their respect for the gracious monarch who has ruled with great success, and with the respect of all, so vast a domain; and the subordinate monarchs and princes of India were there also in great numbers, and their gorgeous royal robes and military uniforms added to the brilliancy of the pageant, which would have been a scene of great grandeur even without the accessories from far distant lands.

At the time appointed for the starting of the procession through the principal streets of London, which constitute also the most densely peopled district of the earth, the Queen joined the immense cavalcade at the stairway of Buckingham palace. Just before doing so, at the foot of the stairway, she touched an electric button connected with all the telegraphic systems of the British empire, and thus by her own hand sent a message to her subjects everywhere thanking them for their devotion and loyalty. The message was: "From my heart I thank my beloved people. May God bless them!"

The Canadian delegation which took part in this great celebration was particularly honored, though the delegations from other colonies received also a hearty welcome from the London populace. Canada was justly honored as the chief jewel which adorns the Imperial crown, consisting, as it does, not of one, but of seven colonies joined in one huge confederation, extending from the Atlantic to the Pacific.

The Right Honorable Sir Wilfred Laurier, as he is now to be styled, having received his knighthood from her Majesty, was a centre of universal observation, as he appeared with his wife in the procession. They were greeted on all sides with cheers wherever they were recognized, and both were obliged to bow constantly to make due return to the reception accorded them. Among the Colonial troops, which were all well received, the Canadian contingent was especially greeted with enthusiasm. This was in great measure due to the fact that, in the bayonet contest with the picked troops of the British army, the Canadians carried off all the honors, thus showing that Canadians will not be second to any of the defenders of the Empire, should the occasion ever come when their services will be required.

The celebration of Jubilee day in Canada took place in all the cities and towns of the Dominion with great enthusiasm, and as a matter of course Toronto and Montreal took the lead in the festivities and grandeur of display.

There are records on the monuments of Egypt of kings of that country who reigned as long as Queen Victoria has done, but these records cannot be entirely relied upon, so that we may say that Victoria's reign has been the longest of any of which we have knowledge from the authentic history of the world. But though the length of her reign has been one of the features which has called forth so much enthusiasm in the celebration of Jubilee day, it is more because she has been a good queen and a model wife and mother, and has thereby gained the affection of the people, that the celebration was so enthusiastic everywhere.

In addition to all this, the bounds of the British Empire have been greatly extended during the sixty years of Victoria's reign, and many blessings and comforts are enjoyed by her subjects to day which were not within reach sixty years ago. It is very true that the great progress of the English-speaking world is not entirely, nor even chiefly, due to the personality of the Queen, or her own achievements, but rather to the progress of science and discoveries which have increased the possibilities of human comfort; nevertheless her good example as a woman, and her wisdom as a ruler, have contributed much to the general welfare.

The condition of Ireland during the sixty years' rule of the queen has been the chief blot upon her reign, but this was not due to the queen herself, who has been said to be personally anxious to do good for Ireland. The system of popular government which has been perfected during the reign of Victoria has not been successful on this one point of making Ireland happy and prosperous as a nation, though the people of the Emerald Isle have undoubtedly received concessions which make the country better off than it was half a century ago. Nevertheless the damaging fact must remain on the pages of history, that, from having a population of eight million souls in 1837, Ireland has now only four and a half million, though the population of England has been doubled during the same period. Good government would have had a very different effect from this on Ireland, and it is this, together with other facts which similarly show that Ireland has been ill-governed, which makes it still discontended with such rule as it has endured.

We have constantly advocated the cause of Home Rule for Ireland, but we must not forget that we have also to consider the best interests of Canada, and with this consideration in view we must rejoice in the progress Canada has made, and we cordially unite with our fellow citizens of all creeds and races in wishing her Majesty Queen Victoria many more years of a happy life and a glorious reign. It cannot be denied that all Canadians have much cause to join in the general rejoicings for the progress of our country, and to thank God for all the blessings we have received during the Queen's reign, and especially for the blessings of civil and religious liberty which we enjoy under the British flag.

A SCHOOL OUTRAGE IN WEST VIRGINIA.

A sample of the injustices to which Catholics are frequently subjected in the so-called non-sectarian Public schools is found in the recent treatment of Catholic children in Marion, West Virginia. The school commissioners or trustees ordered the Bible to be read in the school, and though it was, as a matter of course, the Protestant version which was used, Catholic children were obliged to read it, as well as others who were neither Catholics nor Protestants. The Catholics have appealed to the school authorities against the injustice, and possibly their appeal will be sustained, though it frequently happens on such occasions that a deaf ear will be turned to their complaints.

The locality in which the injustice occurred is described by a correspondent of the Baltimore Mirror as being inhabited by an ignorant class of mountaineers who are very gullible in regard to the calumnies commonly brought against Catholics; thus "There are thousands and thousands of mountaineers in that State who believe that Jeff Davis was a Catholic, and that all the Catholic Church basements are stored with arms for a general uprising. They have not yet discovered what a huge and unblinking fraud 'Maria Monk' was, or what arrant humbugs the alleged 'Evangelists' are. But railroads are multiplying, trolley cars are spreading out, a few books are slowly percolating through the dense forests, and in time it will be impossible for the old country peddlers to sell farmers' wives table cloths for party shawls."

It is usually in just such localities that anti-Catholic societies flourish, and it is said Virginia has many A. P. A. lodges. But horrible anti-Catholic prejudices are frequently found even in places where education is more general, and similar efforts to treat Catholics unjustly are frequently made in localities wherein better things might be expected.

Of course it is well understood that it is chiefly because we want religious education for our children that we insist so strongly on having Separate schools, but this unjust treatment to which Catholics are frequently subjected is an additional reason why we

should have opportunity under the law to establish schools of our own in which our children will not be subjected to such treatment.

A THREATENED SCHISM.

The Reformed Episcopal Church has been only a few years in existence in the United States and Canada, and it might have been expected that it would have continued a few years longer so as to get out of its teens at least before showing signs of the process of disintegration which is constantly going on among Protestant sects.

This Church has been holding its session in Chicago during the past week and the meeting is dignified with the name of "a general Council," which is certainly a high assumption for an organization which has existed only for a few years, and numbers only a few congregations in the United States and Canada.

The assumption of the title has been defended on the ground that the Apostles held a General Council at Jerusalem under very similar conditions, as we learn from the fifteenth chapter of the Acts of the Apostles, but the parity does not hold. It is true the Church had comparatively few members when the Council of Jerusalem was held, but it must be borne in mind that it was held under the divine promise that the Church would be spread throughout the whole world, and would be the Church in which all the nations of the earth should be blessed, as the promise was made to Abraham.

If the Reformed Episcopal Church could show that it has a like promise, and that there is some prospect that the promise will be fulfilled, there might be some justification in the claim of its holding a General Council from time to time, but it is scarcely necessary to say that there is neither any such promise, nor is there any prospect, even humanly speaking, that this Reformed Church will ever become the predominant Church of Protestantism, much less the predominant Church of Christendom. It is at present merely the schism of but a small fraction of the membership from a Church, the Protestant Episcopal, which itself has but a small percentage of the Protestants of the United States, and the new Church has a much smaller percentage of the Protestants of Canada.

Beside this reason, it is to be remarked that there is no evidence whatsoever that the Apostles or early Christians ever called the Council of Jerusalem a General Council. This name was given to it at a later date when the Councils of the Christian Church were truly general. It was a name first given to the Council of Nice, held nearly three hundred years later, when the Church of Christ had become practically the Church of the Roman Empire, when that Empire had extended its boundaries to include the whole civilized world, and even countries which were yet uncivilized. The name of a General Council was therefore very suitable to that of Nice and subsequent Councils of the whole Church, and the distinctive title was then appropriately extended to the Council of Jerusalem, because it had the same authority as the later Councils of the whole Christian Church. It was the first Council of a Church which was destined by the authority of God to become general or Catholic, and which even as early as the days of the Apostles had extended itself to the furthest boundaries of the Roman Empire, so that St. Paul himself, in his Epistle to the Romans, was able to say (1, 8), that the faith of the Roman Christians was then even spoken of throughout the whole world. A very short time later it had become in fact universal beyond dispute.

The Reformed Episcopal Church was formed by a secession from the Protestant Episcopal Church of the United States, and the Anglican Church of Canada, on account of the prevalence of High or Ritualistic ideas in the older Church. It was organized as a protest against the gradual tendency toward Rome, which it was thought by the seceders would result in finally throwing the Church of England into the arms of the Pope.

It is somewhat amusing to observe that now a new schism is threatening the Reformed Church on the very question on which it separated from the older body. If the Church of Christ is to be rent asunder at the whim of every eccentric individual who has a theory or a notion, the new schismatics are perfectly justified in starting a doubly Reformed Church—though when Christ established His Church as "the pillar and ground of truth," He declared there should be one fold under

one shepherd. But the principles on which man made churches are built are quite different from those on which Christ established His Church to teach all nations. If it is the right of man to create a schism the threatening schismatics at the Chicago General Council are equally in the right with Luther, Calvin, Henry VIII, Queen Elizabeth, and the others who have established new sects—and all the three hundred or more sects of Protestantism, with their divergencies of doctrine, are in the right, from Unitarianism to the Second Adventists and Mennonites and the Ritualists of the highest grade. But if it be not man's right to divide the seamless garment of Christ all the schismatics and heresarchs of the last three hundred and fifty years, from Luther down to Prince Michael of Detroit and Schweinfurth of Illinois, are without justification. They should all have submitted to the one supreme authority which Christ Himself instituted in His Church, which He commands us to hear.

The reports from Chicago of the threatened schism in the Reformed Episcopal Church are not very clear in regard to what is the real matter in dispute. We presume it is something very trifling, but it would seem that the threatening seceders want more liberty in regard to the use of vestments in the Church service. This seems to imply that they are Ritualistically inclined. It is a queer revolution in the whirligig if the most anti-Ritualistic of all the sects is really becoming Ritualistic. At all events Bishop Cheney's church of Chicago has declared that it will no longer send delegates to the General Council, though it will not now secede. We may feel pretty certain that they would send delegates to influence the belief of the Church in accordance with their views if they had not the ulterior intention to secede unless their views prevail.

The Bishop himself, though he has not formally resigned his office, has resigned his position on all committees of the Church, on the plea that he wants the Christian liberty on which the Church was founded, and on which he became a Bishop of it in 1873.

CHANGING FAITH AT MARIAGE.

As a matter of course, the acts of individuals do not always indicate the character of the system under which they were educated or formed. Man is endowed with free-will, and in spite of all teachings of religion he may act contrarily thereto. Nevertheless, when we see that the adherents of any particular religion, as a rule, throw off readily the bonds which have hitherto kept them to a particular sect, we may reasonably judge that those bonds were never very strong.

It has been the custom for many years past for European Protestant princesses to renounce their religion for the Greek schism whenever the opportunity was offered for any of them to become allied by marriage to any high noble belonging to the Greek Church, and the matter has in no case elicited much surprise with the Protestant press generally, and even the consent of the Emperor of Germany as head of the house of Hohenzollern, and of the Prussian State Church, was given freely to the apostacy of at least two German princesses on such occasions.

There was this redeeming circumstance about these occurrences, that the apostatizing princesses did not, at all events, renounce Christianity. They went from one form of Christianity to another, which was substantially different from that which they had formerly professed.

But a marriage is now announced in which a young American lady of high position in society is to renounce Christianity for Judaism. We can scarcely believe that one who has been seriously a Christian could embrace the modern mongrel form of Judaism, which is a mixture between semi-Christianity, semi-Latitudinarianism, and semi-Mosaicism. We must, therefore, suppose that the ease with which the young lady lays aside her Protestantism comes from the prevalent indifference to religion which is the outgrowth of Protestantism.

Miss Balknap, the daughter of the ex-Secretary of War of the United States, is said to be about to marry Paul May, a young Jewish attaché of the Belgian legation, and she will renounce her religion and embrace the Jewish faith. She is to take the "bath of purification" in a few days as a preliminary to becoming a Jewess, and the ceremony will be performed with great pomp in New York, to which city she will go

for the purpose, as there are no Jewish synagogues in Washington where she resides. Miss Balknap is a most handsome and accomplished young lady, and her intended is also described to be one of the handsomest of the diplomatic set. But we must say that the attractions of personal beauty are not a sufficient justification for the abandonment of one's solid religious convictions, in which our duties to Almighty God are concerned.

ADOPTING CATHOLIC PRACTICES.

The Methodists are about the last denomination to which we would be inclined to look for any "Romanward tendencies."

"Can anything good come out of Nazareth?" was the doubting question which Nathaniel put to Philip the Apostle when the latter told him: "We have found Him of whom Moses in the law and the prophets did write," informing him also that the Messiah who had come was from Nazareth. So among all the Protestant sects, none asserted more confidently than Methodists that nothing good could come from Rome: none more strongly condemned those High Churchmen who under the names of Tractarians, Ritualists, etc., have gradually introduced into the Church of England doctrines and practices which are assumed to be "Romish."

But of late we have noticed that several practices, which to Methodists are real novelties, have been adopted which indicate a real change of doctrine and which are in truth an approach more or less marked to the doctrines of the Catholic Church which have been most bitterly denounced by Methodist polemicists as hurtful to the religious spirit or positively anti-scriptural.

Among these practices, we have before now called attention to the pilgrimages which were undertaken by Methodists to visit the scenes where John Wesley lived and carried on his missionary work. Pilgrimages to the shrines of saints had always before been condemned as an act of idolatry. Where the consistency of now making pilgrimages to Wesley's shrine at Epworth lies we cannot see, unless it is to be said that Wesley was far from being a saint, a conclusion which would indignantly repudiate.

Moreover, during these pilgrimages the relics of members of the Wesley family were eagerly visited by the pilgrims, and sought for to be carried home by men and women by whom all reverence shown to the relics of departed saints had been formerly denounced as an abominable superstition. We have very recently noticed that in some other matters the Methodists are imitating the usages of Catholics. Thus there has been issued an official appeal to district chairmen throughout Canada "to consider the advisability of holding in every conference, early in the fall, religious services" similar to the retreats given from time to time by Catholic missionaries, "with a view to the consideration of the effects of modern science and literature from the spiritual standpoint."

The order of Deaconesses has also been fully established in the same denomination, in imitation of Catholic nuns, and they are now doing in the United States and Canada the work for which they have been instituted, notwithstanding the strong condemnation of all religious orders by Luther and nearly all former Protestants, and the Methodist press is now constantly lauding "the successful zeal of these self-sacrificing ladies." A form of service by which these ladies assume their obligations has also been instituted; but there are several respects in which their sacrifices differ from those made by Catholic nuns. They do not devote more years to their vocation than are needed for them to secure partners for life; and at the recent Toronto Conference there was "a service of acceptance" for the admission of deaconesses to their order, and it is to be remarked that instead of the sombre dress which denotes that the recipient devotes her life to God's service, giving up the world, we are told that their garb is attractive dark blue dresses and caps, and white collars and cuffs.

We are glad to see that the Methodists are beginning to understand that many Catholics usages are helpful to religion; but we suggest that they would do better if they adopted in its entirety "the faith once delivered to the saints."

Modesty is to merit what shading is to the figures in a picture; it gives it force and expression.

EDITORIAL NOTES.

A PRESS despatch from Quebec city states that Very Rev. Canon Bruchasi, of Notre Dame church, Montreal, received news from Rome that he had been created Archbishop of that diocese, and that he had received the congratulations of Cardinal Taschereau and the clergy.

WE publish in this issue the annual report of the Ontario Mutual Life Assurance Co. It is worthy of careful perusal, and shows a most gratifying condition of affairs. This company ranks amongst the most reliable in the Dominion, while the mode of doing business is fully abreast of the times, offering advantages as liberal as any. This fact, coupled with the stability of the company, accounts for the marked success which has attended its operations. To Mr. W. H. Riddell, the energetic secretary, is also due much of the prosperity attending its operations. He is the right man in the right place.

IT HAS been frequently claimed by members of the Episcopal Church of the United States that the Episcopal was the first religious service in the United States. The assertion is that this service was conducted by an English churchman in Jamestown, Va., in 1607; but the assertion has no foundation in fact. It is known that the Spaniards settled in Santa Fe, New Mexico, in 1574, and that they effected another settlement at Port Royal, South Carolina, in both of which Mass was regularly celebrated. But beside these instances it has been proved by documents recently found in the Royal Library at Salamanca, in Spain, that eighty-one years before John Smith's settlement in Virginia three Dominicans, of whom two were priests, and one a brother, accompanied Lucas Vasquez de Aylons, in June, 1526, when this explorer proceeded up James river and established a colony which he named Gaundape, and which is the same spot on which Jamestown was afterward built. A recent issue of the New York Sun gives details of the establishment of this colony of the Spaniards, which was the second of de Aylons' settlements, the first having been on the coast in or near North Carolina in June 1523.

IT HAS been discovered that Tom Watson, who was the candidate of the Populist party for the Vice-Presidency of the United States at the last election held in November, is a rabid Apatist, at least in principle—that is if he has any principle. He has been known to be eccentric, but it was not suspected during the campaign that he was so acrimonious a Romophobist as he has recently shown himself to be in the Georgia, a newspaper of which he is the proprietor and editor. The Populists cannot afford to keep as a leader a man who exhibits so much narrow bigotry, and if they have any real desire to have their views prevail with the people they will be obliged to throw Mr. Watson overboard for the future, and leave him to the tender care of the almost defunct A. P. A. Mr. Wm. J. Bryan, the Presidential candidate of the Silver Democrats, was a man of very different character. He had no hesitation in maintaining the equality of all religions before the law, and this fact undoubtedly contributed toward giving him a good support in the country, notwithstanding the novelty of the cause he represented, and his decisive defeat. Mr. Bryan may be again the candidate of his party, for whose success he fought so ably and energetically, but we cannot suppose that Mr. Watson will ever be nominated again.

THE Methodist ministers of New York city have passed a resolution protesting against the granting of a site at West Point for the erection of a Catholic chapel for the use of the Catholic students of the military school. There are already there two Protestant chapels, but the followers of John Wesley have no objection to offer against these, though more than half of the students are Catholics. This pronouncement of the Methodist ministers is quite in accord with the intolerance of the founder of Methodism, who openly maintained that no Government, whether Protestant, pagan, or Mahometan ought to tolerate the Catholic religion. We may, however, safely predict that, notwithstanding the adverse decision of the United States Attorney General to the erection of a Catholic chapel, either the permission to erect one will be finally granted, or, what is less likely to happen, the Protestant chapels will be closed. Public opinion in the United States will not allow so disgraceful a discrimination against

the religion of military students. this connection the land provides cha for its soldiers, who oles, Protestants, not imagine that Government, with before it, will refu lic soldiers the to worship God i their religious granted to Protest

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