

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent.

London, Saturday, April 22, 1899.

THE DIOCESE OF LONDON.

The Very Reverend Joseph Bayard, P. P. of St. Thomas, one of the oldest and most respected priests of the diocese, has been appointed Administrator of the Diocese of London.

He entered upon the duties of his office on Sunday last, the 16th inst.

RETURNING TO THE FAITH.

It is an evidence of the spread of faith in France, that M. Freycinet, the French Minister of War, though a Protestant, in the beginning of Lent issued an order that all colonels in the army shall take care that the Catholic soldiers in their regiments shall have the opportunity afforded them to fulfil their Easter duty.

A HIGHLY COMMENDABLE OBJECT.

We understand Judge MacMahon proposes during next autumn presenting the townships of Biddulph and McGillivray jointly with the nucleus of a public library.

WAR IS COSTLY.

The people of the United States are now beginning to realize the burden of the luxury of war. Official returns show that to the end of March the expenditure of the Government on account of the war with Spain has reached the enormous sum of \$292,000,000, being over \$15.50 for every family in the country.

A FALSE STATEMENT.

A statement has been telegraphed from London, England, under date 10th April, to the effect that the Daily Mail of that city publishes a story told by an American missionary at Han-Kow, a Chinese port on the Yangtse Kiang river, according to which the Roman Catholics of that locality have been engaged in the work of "burning Protestant churches, and torturing Protestants."

THE PEACE CONFERENCE.

It becomes more and more certain as time goes on that the Peace Conference, which is to meet at the Hague in response to the invitation to the powers of the world, issued by Russia, will be without much if any result in the direction of securing general disarmament, and much less general peace.

THE LINDSAY POLICE MAGISTRACY.

The Watchman-Warder of Lindsay still objects to our remarks in reference to the effort of the Lindsay Town Council to reduce the salary of the police magistrate from \$1,000 to \$850.

THE POPE.

Concerning the state of the Pope's health, the most contradictory accounts are constantly being sent to the press from Rome. His very advanced age of almost ninety-one years is sufficient to make him frail and feeble, but in spite of this it is said at times that he is remarkably well, and has recovered entirely from the operation to which he was subjected to cure his tumor.

pressed the hope that the coming peace conference may have a successful issue.

He dwelt upon the Church's mission of peace, and her fidelity to that mission, and, continuing, said:

"Every time the Church has intervened directly in the serious affairs of the world it has assured public welfare, and the Popes have often stopped oppression and secured peace and peace treaties. Civilization would have perished without Papal authority to vindicate the supremacy of right over might."

He then gave his benediction to those present, and it was noticed that he did so in a firm, strong voice.

In addition to the Cardinals, many Bishops and other ecclesiastical dignitaries were present, and the Holy Father seemed to be in excellent health and good spirits. To this announcement, which came by cable despatch, it may be added that advices by mail state that he receives visitors in audience daily, and celebrates Mass almost every morning.

A STUNNING BLOW TO RITUALISM.

Ritualism has received a severe blow from the Imperial House of Commons. The question of "lawlessness" in the Church of England was brought up for consideration by Mr. Sydney Gedge, M. P. for Walsall, who is licensed as a preacher in the Diocese of London and Rochester.

A DEFUNCT PARTY.

On Thursday, the 6th inst., Mr. Leighton McCarthy, M. P. for North Simcoe, made his maiden speech in Parliament. He commenced by giving very good advice to the members to the effect that "the proceedings of the House ought to be conducted in a more dignified manner, and that the older members ought to stop mud-slinging, and get down to business."

THE LATIN-AMERICAN PLENARY COUNCIL.

A despatch from Rome states that at the Plenary Council of South American Prelates, which will meet in Rome toward the end of May, there will be present nearly one hundred Archbishops and Bishops from every part of the South American continent, Brazil alone sending fourteen Bishops and two Archbishops.

accesion to its ranks has the claim to leadership in the fact that he is his uncle's nephew. If, however, the party is now to be regarded as defunct, we can only express the hope that its dust may repose in peace.

The number of Archbishops and Bishops of South America is rather over estimated in the despatch, the total being eighty-seven, the Auxiliary Bishops and Vicars-Apostolic being included, but there are besides four Apostolic Prefectures. If to these we add the thirty-five Prelates of Mexico and Central America the total will be raised to one hundred and twenty-two Archbishops and Bishops; but there are always some vacancies through deaths, so that the actual number will be somewhat smaller than this.

The despatch further asserts that one of the ulterior purposes of the coming gathering is to unite the various Latin States of America into one Confederation, which would include also Spain and Portugal. The idea is a grand one, if it is really entertained, and it would increase the power and influence of the Latin States of the world. It is said also that the Pope and the Cardinals favor this plan. It remains to be seen whether the proposition is fanciful or not, and whether it will materialize into a fact.

He certainly did not propose to dispute the expediency of this advice. It is important that the representatives of the people of the Dominion should get themselves to business; yet we must say on their behalf that our Parliament, in comparison with the Chambers of Deputies of other countries, will not suffer, especially since the public bar in the House of Commons has been (nominally at least) suppressed.

Mr. McCarthy's remarks were undoubtedly well intended, but from the amusement they created in the House we may infer that the seed he sowed fell upon stony ground—and in this case the fault may have been as much with the sower as with the ground on which seed was sown.

He was careful to inform the House that he is his late uncle's nephew, succeeding to his uncle's constituency, and governed by his uncle's principles; and he took his seat in his late uncle's place on the cross benches, but on the Government side of the House.

Attention had been called by the Mail and Empire to the seat he occupied. In reference to this Mr. McCarthy said:

"I had no voice in selecting it (his seat), but what is more fitting than that I should sit alongside Mr. Stubbs who was elected on a platform similar to my own, and from whom I can ask advice? Further, I will say, that a seat on the side of the House which was good enough for Dalton McCarthy is good enough for me."

Notwithstanding this proclamation of principles, whereby we should suppose that the Third or "no-Popery Party" of which Mr. Dalton McCarthy was the originator and leader in the House, was strengthened by the election of his nephew, Mr. Leighton McCarthy gave it clearly to be understood that he is an independent member, responsible to neither of the great parties of the Dominion, "not even to the Third Party."

Thus it appears that Mr. Stubbs is to be left alone in his glory as the sole remaining member of that third party by means of which Quebec was threatening not long ago with the annihilation of its religion, language and laws. We may reasonably presume that the dispute which prevents the coherency of the only two remaining hypothetical members of the famous Third Party is based upon the question of leadership.

The member from Cardwell with the euphonious name no doubt considers himself the natural leader of the party, as he was left alone in it on the death of his leader, while the more youthful

accession to its ranks has the claim to leadership in the fact that he is his uncle's nephew. If, however, the party is now to be regarded as defunct, we can only express the hope that its dust may repose in peace.

The bitterness with which the division is still kept up between the Northern and Southern Presbyterian churches is evidenced in many ways, and notably by a communication made by the Rev. Dr. Robert L. Bachman, Knoxville, Tennessee, to the Evangelist, a Presbyterian organ of New York.

Dr. Bachman wrote recently to forty-two of his fellow clergymen of the South in twelve different States. These were the most prominent and representative men in their several localities, and his letter requested them to make known their views by answering the three following questions:

1. Do you favor the union of the Southern and Northern Presbyterian Churches?

2. If so, do you think the present opportune time to make a new and earnest effort in that direction?

3. If so, will you use your influence with your Presbytery to have it overture your Assembly to appoint a Committee of Conference to act with a similar committee from the Northern Assembly?

Thirty answers were sent to these letters, all being courteous, but from the general tone it was made evident that any movement toward union would be fruitless at the present time.

Twenty-one expressed themselves, indeed, to be favorable to union, but on certain conditions, the italics being Dr. Bachman's.

The conditions laid down were numerous, some touching the war utterances of over thirty years ago, and others having regard to doctrine, policy, color, and woman. Some would be satisfied with few, while others would require many conditions, but only thirteen out of the thirty were to various degrees favorable to a present effort being made to effect a union, the remainder, being of the opinion that it would not succeed, but would only excite discord in the South itself, and that it would create a new secession which would extend from the Atlantic to New Mexico.

In fact only three or four gave favorable answers to the third question.

The main difficulty between the two denominations regards the admission of colored Presbyterians to equal rights with whites in Presbyteries, and in approaching the Communion table together, and many of the ministers declared that they would not endeavor to have a committee appointed to bring about the union. They were either opposed thereto themselves, or they knew that their efforts to influence their presbyteries in that direction would be futile.

The Southern Presbyterian of New Orleans speaks of the union proposition in the following terms:

"Episcopalians, Lutherans, Methodists, and Baptists must give by their honest convictions in the interest of so-called Christian unity, or consent to a comprehensive Church organization which would be a Noah's Ark to hold out of the water a motley cargo and heterogeneous crew. As for ourselves, for these and other reasons unnamed, we are decidedly of the conviction that we had better let very well alone. Organic union for us would mean absorption, without compensation of corresponding advantages, the sharing of responsibilities for much we now disapprove, assumption of troubles and trials past and menacing, to which we have no divine call, and the coloring of the reunited Church, and with it the hue of the overwhelming majority."

Independently of the minor divisions of Presbyterianism, the great body of Presbyterians in the United States is divided by the line of demarcation between the North and the South; and in the South there is another division on the color line, and it is evidently feared that any attempt at reunion will only result in creating one or two more Churches without bringing on a cordial union in the resulting Noah's Ark described so graphically by the Southern Presbyterian. We can only say in reference to the interesting discussion, that it is scarcely consistent with the admonition of St. Paul to both Corinthians and Galatians, which may be summed up in the text addressed to the latter:

"There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's, then you are the seed of Abraham, heirs according to the promise."

There is about this discussion this remarkable feature, that neither one nor the other party engaged in the negotiations appears to suspect that there is the least impropriety in keeping upon a variety of sects on frivolous pretences, whereas all the parties concerned read the same Bible, and find therein the same condemnation of doctrinal error and sedition:

"But evil men and seducers shall grow worse and worse, erring and driving into error. But continue thou in the things which thou hast learned, and which have been committed to thee knowing of whom thou hast learned." (2 Tim. iii. 13.)

The wonder is that a denomination thus deliberately agreeing to remain divided on petty issues can have the

hardihood to proclaim to have a special mission from heaven to reform the Church of Christ, while it is itself so badly in need of reformation.

The Catholic Church has had no such trouble, because she makes no distinction in the treatment of her children, whether red, black or white.

THE ESOTERIC CREED OF METHODISM.

We have already noticed in our columns the fact that the Rev. Dr. Cadman, at a meeting held recently in New York, at which four hundred Methodist ministers were present, affirmed that the Bible is not inerrant or infallible, and that all its parts are certainly not equally inspired, some parts not being inspired at all.

According to this theory it follows as a matter of course that the Bible is not what it has hitherto been regarded by all Protestants to be, the unerring and complete Word of God.

It is so well known by all that the idiosyncracies and aberrations of the human mind, and even of the learned, are many, that it would not be a source of great surprise that a minister of the Rev. Dr. Cadman's reputation as a scholar should give utterance to these strange sentiments, but importance has been attached to his sayings mainly because he was not only listened to, but was vigorously applauded by the assembled doctors and teachers of Methodism, who thus showed their sympathy with the views he expressed.

It now appears that the ministers imagined they were at a private meeting, and that their true sentiments concerning the Bible would never come to the knowledge of the public; and this is why they expressed themselves so freely!

The editor of the New York Christian Advocate, the Rev. Dr. Jas. M. Buckley, who was present at the meeting, was greatly perturbed at the widespread attention which was given to the matter, and at the criticism evoked by it, according to the New York Times, so he dealt with it in his editorial columns. In his article, he admits the substantial correctness of the report given of the proceedings, and his excuse is, inconsistently enough with this admission, that the meeting was a "private one from which reporters were excluded, and that therefore the reports are liable to be distorted and erroneous." It is surely a small matter whether or not the reports were liable to be distorted, if in fact they were not so. The incongruity of this reply does not escape the keen observation of the Times, which remarks thereon:

"This is really a more important point than Dr. Buckley appears to realize, for the members of the Church are liable to ask themselves if the Methodist ministers have an esoteric doctrine which they preach to their congregations in which the Sacred Scriptures are extolled as the source of all light and life, and an esoteric doctrine to be propounded to the initiated behind locked doors, in which they are taught that the doctrine of the infallibility of the Bible is a delusion and a snare."

In fact, as we have already said, Dr. Buckley admits, and Dr. Cadman also admitted in an interview, the correctness of the report, and that the subject under discussion was in part whether or not the Bible is absolutely infallible in science and in matters that do not relate to the purpose for which the revelation was given, and that the speaker asserted that the writers of the Bible, using the current knowledge of the time for illustration or incidental reference, were not inerrant or infallible, and that critical students have the right to determine which parts are true and inspired, and which are not of the same authority.

We are reminded by this of what history tells us of the creed of the soothsayers of Pagan Rome, and the priests of the Egyptian goddess Isis. We cannot sum it up more graphically than is done by Lord Lytton in his last days of Pompeii, making the following contract between the sham of error and the candor of truth:

"Apollodorus had already learned that the faith of the philosophers was not that of the herd, that if they secretly professed a creed in some diviner power, it was not the creed which they thought it wise to impart to the community. He had already learned that even the (Egyptian) priest ridiculed what he professed to the people—that the notions of the few and the many were never united. But in this new faith (Christianity), it seemed to him that the philosopher, priests, and people, the expounders of the religion and its followers were alike accorded upon immortality, they spoke of it as a thing certain and assured."

In the case of the New York ministers, the mask was not thrown off, it was torn off, and it is amusing to find with what an ill grace the position thus forced upon the Methodist body is accepted by their press, under the disguise of an assumed cheerfulness and courage.

Thus Zion's Herald of Boston says:

"The assured results of Biblical criticism should be given frankly to the Church. People can always be trusted with the truth, and if they are, they will confide in and heed

the judgment of the Christian teacher."

It is not explained he should trust the preacher that the Bible was given to him as his sole guide; but, surely, if God is the preacher of the original divinely-instituted Church in whom that confidence is reposed, and not the assumes that office to him has his mission only from made by man.

The same paper says:

"To keep the people ignorant as if they were forbidden or ignorant to know it, has been the great Protestantism as well as Roman Catholicism."

This is merely an awkward put the Catholic Church in the same boat in which Methodism was found to be sailing. The Church, teaching always truth, does not make an attempt to conceal what may learn from the press that not only Methodism, but also every form of infidelity from the old morning in some semblance of Catholicism. We are fast coming to the Catholic Church alone its faith in the Bible as the word of God. When Protestants give up the Bible it is within it even a vestige of it.

THE BLESSING OF

(FOR THE CATHOLIC)

The Catholic religion is a beautiful ceremonial and ritualistic religion, and its every sensitive and intellectual man. Such is the wish of every man, who, wishing wholly to himself, has a need of our human not a mere Sunday religion into every detail of our daily life, and ennobling and elevating our human ambition.

From time to time Protestants express in eloquent admiration of the lives of the people of Catholic countries, their lives by faith, that they are blessed in their lives by the religion of Christ—a religion of words of Lacordaire's body, our thoughts and the daily repetition of a prayer, altogether the very essence." By means of spiritual, the blessing of their sick, their crops, their cattle, etc.; by families or pestilence; in times of woe, happiness is appealed to, and to feel in a sensible man is the Creator and Preserver of their souls but of their goods, that although has chiefly in view the fare, yet, as our Holy expressed it in the opening of one of his Euclyceal discourses more than she does established solely for good. They are made the curse pronounced against the garden of Eden affect spiritual life, but the stable creation as well, land, which was conformed to the four seasons and the bountiful harvest it is goodness of Him who increases to whom he will and the fulness thereof.

Those thoughts have to my mind by the mouth of St. Mark, that the Church blesses the the farming communities, and in some parts, the blessing of the religious events of unfortunately in many praiseworthy custom has been lost, or has fallen in member with pleasure spectacle that I witnessed the feast of St. Mark's rural parishes of our people turned out with them samples of vegetables to be blessed was celebrated, at which received Holy Communion informed me that the the blessing has often as to attract the attention. He related to me one remarkable case about by a potato-bug. A Protestant farmer every spring his Church took some of his seed corn to be blessed, curiosity or cupidly will forgive him; if heart is not touched by a good crop?—he put neighbor's basket. Irishman's pest was in the beeble lit on this matter that of another Protestants was almost destroyed the priest's blessing; he called upon him instructed in the Catholicism now one of his best. Such incidents as that in Ontario we have seen every year, and more every year, such like—a suggestion not draw more abundant rich treasures of the present in many been barely able