

The Catholic Record

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THE BELGIAN ELECTIONS.

The Advertiser, in its issue of the 20th inst., informs us that "occasionally in the onward march of civil and religious liberty there will be a temporary reaction, and for a short space a nation will allow itself to be turned back towards the past. All countries have this experience, but it is more especially the case with European peoples who are but slowly emancipating themselves from the traditions of the past."

The very reverse would, in fact, be the truth. To banish religion from schools is a clear invasion of liberty of conscience, as far as Catholics in any country are concerned, and as far as Belgium is concerned a violation also of the constitution.

minority brought about the secularization of the intermediate schools, and have ever since had their eye on the secularization of the primary schools also. The Advertiser appears horror-stricken at the idea that until 1879 the clergy of a Catholic country had control of the schools frequented by children of their own communion.

Continues the Advertiser: "In 1879 the Liberal Government revised the education laws, and placed the primary schools on the same comparative-secular basis as the intermediate schools. Religious instruction was not prohibited, but was restricted to certain hours, and the clergy were allowed no privileges or powers except that of teaching their catechism."

Religious instruction was, the Advertiser to the contrary notwithstanding, practically prohibited by the revised education laws passed by the so-called Liberal Government. Religious emblems were removed from the schools, infidel teachers in many cases appointed, and text-books notoriously anti-Catholic selected for the use of the pupils.

REMARKABLE CONVERSIONS.

The South Boston Tribune some time ago published an article giving the names of celebrated Americans who, abandoning Protestantism, joined the Church Catholic. Among them the Boston journal reckons several ecclesiastics of eminence, amongst others the late Archbishop Bayley of Baltimore, the late Archbishop Wood of Philadelphia, and the late Bishop Rosecrans of Columbus; Mgr. George H. Doane, V. G., Newark; Mgr. T. H. Preston, V. G., New York; Father Clark, S. J., ex-brigadier-general of the United States Army; Rev. F. M. Craft, S. J., of Loyola College, Baltimore; Rev. James Kent Stone, C. P., formerly president of Hobart and Kenyon College, Ohio; Father Hudson, editor of the well-known periodical Ave Maria; Father Hecker, founder of the Congregation of St. Paul, the Apostle, and one of the most celebrated of living litterateurs; Dr. Xavier Donald McLeod, author of a work on devotion to the Blessed Virgin Mary in North America; Rev. Clarence A. Walworth, author of the "Gentle Skeptic"; the late Father Haskins, founder of the Home of the Angel Guardian, Boston; and Dr. Levi Stillman Joes, formerly Protestant bishop of North Carolina. In American political and journalistic life the Church has also had her converts. Amongst others Hon. Thomas Ewing, for some time Secretary of the Treasury; Howard Haine Caldwell, South Carolina and son of Chancellor Caldwell; General Jones of Columbus, S. C.; James MacMaster, the veteran editor of our esteemed contemporary the N. Y. Freeman's Journal, and Dr. Albert Myers, sub-editor of the Boston Pilot. Perhaps the most distinguished of American converts was the late Dr. Brownson, a man of unequalled

mental vitality and prodigious genius. Among the ladies of note who have joined the Church in America are counted Mrs. Judge Terry, Mrs. Miss Sarah M. Brownson, Mrs. Frances C. Fluke, Christian Reid, Mrs. St. John Eckel, Miss Mary Longfellow, the widow of ex-President Tyler, and many others.

The list given by the Tribune conveys a very inadequate idea of the conquests made by the Church amongst the American people of all classes. Within the last twenty years there has been so general an effacement of the ancient and deeply rooted prejudices which prevented the growth of the Church in the United States that the Church may confidently look forward to an era of extraordinary progress in the adjoining republic.

THE APOSTATE'S PUNISHMENT.

The following is an excerpt from the columns of the True Witness: "The Toronto World says it would like to know:— "If Father Chiniquy is really a humbug. If French evangelization isn't a fraud, or rather a waste of good money for a poor result."

Plain, solid, incontrovertible truth, every word of it. A more arrant humbug than an ex-priest it would be impossible to find, and of all ex-priests, ex-priest Chiniquy is the most transparent and anxious for the spiritual welfare of the French Canadian people. But these latter will have none of him. No man so loathed and despised by his countrymen as this unfortunate creature, no man whose career excites such feeling pity and contempt as this wretched priest. If Presbyterians have any confidence in this man, they make a sad mistake; if they have any real desire to induce the French Canadians to become Presbyterians they select a very unfortunate representative of their views. One in fact more powerless and un influential it were impossible to find. L'Electeur, speaking of his late visit to Quebec and of the attack there made on him by the people he came to "evangelize," describes his oratory in the language of which he once had such command, as heavy, embarrassed, and scattered. Of the Chiniquy of former days, says our Quebec contemporary, there is nothing left; his very organ of speech now fails him, and it is impossible to listen to him without tiring. In abandoning the faith of his fathers, says the same journal, the faith to which he owed his every inspiration, he lost all, and one can see nothing in his present efforts but the production of a brain either enfeebled by age or radically diseased. During the discourse an attack was made on the church, and at the close of the service, which was held in the small French Protestant temple of Quebec, the wretched apostate had great difficulty in escaping the fury of the indignant populace. We concur in L'Electeur's condemnation of the violence to which the unfortunate man was subjected, believing with that journal that the best way to treat such impostors is with the silence of pity. When left to himself, to the silence and solitude of his own conscience, the apostate must feel the enormity of his crime. We fear, however, that the day has long since gone by when poor Chiniquy could lay any claim to a conscience.

AN EPISODE.

We were not invited to send a representative to the Synod of Huron, and therefore had to depend on the daily press for the report of its proceedings. These proceedings we did not, we regret to confess, follow with any great interest. An occasional glance, however, at the reports in the Free Press and Advertiser afforded us not a little amusement. One item in the Free Press report of a debate, having reference to clerical stipends, is particularly refreshing:

"Rev. T. O'Connell made a successful humorous speech in which he advocated the raising instead of lowering the stipends of the clergy. He said the scale of stipends proposed in the canon looked like the thin edge of the Popery wedge, as they would certainly lead to the celibacy of the clergy." (Laughter.) Popery can bear with and survive Mr. O'Connell's sneers, and as for calumny we may remind the rev. gentleman that matrimony is not, in practice, such an unmixt good that he or any one else can afford to scoff at celibacy. Later on the same day Mr. O'Connell got himself into trouble and had to be set upon by Mr. Dymond. At least so reports the Free Press:—"A motion regarding the Hellmuth Ladies College introduced by Rev. Wm. Gemley was objected to by Mr. Dymond as out of order and out of the province of the Synod. Mr. Dymond made a sarcastic reference to the previous speech of Rev. Mr. O'Connell, the seceder of the motion, and was accused of being sharp by that gentleman. He replied by calling Mr. O'Connell to order, and stated that he knew better than to make himself ridiculous." The cross-firing provoked considerable amusement. The Synod is not now in session.

IRELAND IN AMERICA.

The Ireland of America is making her voice heard in the assertion of claims and the statement of principles that grate on the ears of the persecutors of the Ireland beyond the seas. The Irish National League of America has since its organization done very great and signal service to the cause of Irish independence, and to the maintenance of the sovereign rights of American citizenship. That body drew timely attention to Britain's cruel policy of deporting Irish paupers to America, to leave them a burden on a people already overtaxed in saving Ireland from the famine and want of which Britain was and is responsible. It demanded, in terms respectful but energetic, the intervention of the national government to save America from such an outrage. This demand was seconded, supported, emphasized by the people of the United States at large. The government, seeing its justice, at once took action, and England has since had to provide for her own paupers or send them to Canada. But this is not the only service rendered by the League to Ireland and to America. At the late national republican convention in Chicago the Council of the League presented an address to the committee on resolutions on the subject of absentee landlordism in America, which is one of the ablest state papers we have ever read. We are regretfully unable to cite at any length from this valued paper. The address traces the history of the establishment of the cursed system in some of the Western States of the union, a system by which, says the council, the riches of American soil and the results of the hardy labor of our citizens are to be drained out of the country to swell the fortunes of hereditary foreign monopolists who hate republican institutions, and despise American laws, and who, by the connivance of the beneficiaries of mistaken generosity, are in legal possession of at least 20,000,000 acres of American soil. The address then proceeds to show that the enormous drain of money which these absentees will annually draw from the heritage acquired by the pioneers of American civilization and independence is not the sole evil attendant upon it. Any land monopoly, whether native or foreign, is repugnant to American institutions, but the foreign monopoly is, of course, by far the more objectionable, since those national influences which affect our progress cannot be exercised upon absentees. It is clearly pointed out that the growth of democratic civilization requires that manufactures shall spring up around the camps of agriculture, and that the artisan shall press forward with the farmer, the miner, and the herdsman. If to absentee landlords be surrendered immense tracts of thousands and tens of thousands of acres, America shall speedily have areas greater than many European countries under tillage or grass, to the exclusion of settlers, manufacturers, schools and churches. Those citizens who pre-empt in the tracts contiguous to these monopolies will be deprived indefinitely of convenient access to markets; the opportunities for education, which ought to be widely sown over every portion of the country, will be curtailed, and there will be none of those privileges of society which render life tolerable and beneficial.

Americans owe nothing to the class of absentee monopolists that have thrust themselves upon their country hating institutions. Their regard for American institutions has been in the past clearly manifested. Their blockade runners carried into American ports the arms and ammunition by which a conflict they selfishly and maliciously fomented, was prolonged. In every manner known to their intense detestation of free institutions they exhibited their delight in the prospective destruction of this Republic. Their legal rights, such as they may have acquired, must, as a matter of justice, be respected. But a constitutional provision is demanded to prevent their numbers from enlarging and to reduce their influence to a minimum.

FALSEHOOD.

The Christian Guardian has a very clumsy and unchristian way of lying. Speaking of the Archbishop's letter addressed to the Presbyterian General Assembly, the Guardian says: "It strikes us that the doctrines and practices of the Church of Rome have been so long before the world, and have been so extensively studied, there is not much room for any very serious misunderstanding as to their real character. Of course it is a very easy thing for a clever partisan of any system to give a plausible and eulogistic representation of that system; but we must bring every system to the test of the Bible and the historic statements of its defenders. We are of opinion that, on close examination, Archbishop Lynch's defence is more plausible than sound and logical." It is not easy, indeed, to misunderstand the real character of the doctrines and practices of the Church of Rome, but the Guardian can evidently misunderstand and misrepresent anything pertaining to Rome. The pious and goodly-god man of the Guardian talks of the bible and the historic statements of the defenders of Rome as if he had a monopoly of knowledge of both. We fear, however, that his knowledge, like his veracity, is somewhat limited in character, and that the restricted character of his biblical and historical acquisitions inspires him with the courage of falsehood. The Guardian suggests that the Church of Rome be subjected to the test of the bible, forgetting that without that church no such things as the bible would be known or acknowledged. Having it, however, on the authority of the church that the bible is the Word of God, we know it is so, and can defy the Guardian to prove Catholic teaching otherwise than in accord with Holy Scripture. The difference between the Guardian and ourselves in the matter of scripture is just this, the Guardian believes himself an infallible interpreter of Scripture, we believe the Church to be so. As between the Guardian and the Church, the former has it, in its own estimation, by a large majority, with many places yet to hear from. We decline, however, to bend to brazen-faced audacity even if concealed under the slime of ane fecte biblicism. On the historical point we well know that with the sort of history the Guardian has read, the Church will not be found in accord. His Grace the Archbishop wished to appeal to the Presbyterian body as to men of level heads and generous hearts. He saw that they were made victims of imposture and prejudice, and desired to free them from thralldom. They would not, however, be freed. And the Guardian now comes with its distant and feeble yelp to approve their course in assuming

only-warded resolution, which was unanimously adopted by the convention. The democratic national convention will, no doubt, adopt a resolution equally as strong. And upon the statute books of America, at the demand of the Irish nationalists of the United States, will soon appear an enactment forever prohibiting the growth and rendering impossible the permanence of the absentee landlordism in America that has cursed, afflicted and impoverished Ireland.

THE BISHOP OF LONDON.

On Wednesday, the 18th inst., His Lordship the Bishop of London left for Windsor, and on Thursday morning, at 10:30, blessed the magnificent bell recently purchased by the alumni for the spirelet of Assumption College. There was a large attendance of clergy from the dioceses of London and Detroit. On the same morning, at 7, the Bishop of Detroit conferred holy orders on several of the ecclesiastical students of the college. On Friday His Lordship, with Very Rev. Dean Wagner, of Windsor, and Rev. Father Brennan, of St. Mary's, unofficially visited Maidstone. Since His Lordship's last visit to this parish, a commodious presbytery has been erected by the zeal of Father Molphy. His Lordship was highly pleased with the improvements made since his last visit to Maidstone. Returning to Windsor the same day, His Lordship on Saturday morning confirmed in St. Alphonsus church, in that town, one hundred and fifty children. On Sunday the Bishop confirmed two hundred and fifty persons in Assumption church, Sandwich, and on Monday His Lordship presided at the closing exercises of the scholastic year of Assumption College. On Tuesday took place the annual distribution of premiums at St. Mary's Academy, Windsor, and on Wednesday at the Ursuline Convent, Chatham, at both of which His Lordship presided. Notwithstanding the excessive heat of the weather and the oppressive atmosphere of the last week or ten days, His Lordship frequently, during this visit to the parishes and educational establishments of the western portion of his diocese, delivered addresses marked by that culture and eloquence so peculiarly his own. The chief pastor of the diocese was everywhere received with the gladdest welcome.

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a position which many members of the assembly knew to be a false one, but had not the moral courage to say so. Our Methodist contemporary closes thus: "It is however a significant fact that the chiefs of the Church of Rome can no longer entrench themselves behind the bulwarks of Church authority which no one may dare to question; but that they are compelled to appeal to the tribunal of public Christian opinion. At that tribunal we do not fear to meet them, confident that no legitimate arguments can be adduced to prove that Romanism is identical with New Testament Christianity. It is remarkable, while Catholics are so ready to accuse Protestants of misrepresentation of their teaching, that almost every representation of Protestantism from Romanist sources is little better than a caricature."

Now here is where the lie comes in and a sound Methodist lie it is. The Catholic Church has never feared nor shrunk from honest investigation. Lying and calumny and fraud are not investigation. If the Guardian were capable of honest investigation we should say that little difficulty it would find in proving Romanism identical with New Testament Christianity. The Protestant people, to do them justice, are not as ready as their preachers and organs to misrepresent Catholics, but the preachers and organs, with few exceptions, rarely lose a chance to malign and calumniate their Catholic fellow-men. Canst thou speak truthfully, O Guardian?

ST. JOHN FRANCIS REGIS.

The church celebrated on the 16th inst. the feast of St. John Francis Regis. This man of God was born on the 31st of January, 1597, of noble parentage, at the village of Fontcouverte, in Languedoc. From his infancy he may be truly said to have belonged to God. Having, at the early age of five years, heard his good mother speak of the pains of hell, he conceived for them so great a horror that he made a firm resolution so to spend his life as never to merit a punishment so truly horrible. He loved in his childhood to frequent the church, to offer the affections of his youthful heart to Jesus in the most Holy sacrament and to seek protection and strength from the Divine Mother. At the age of eighteen, having recovered from a grave illness, he began to think seriously of making a choice of a state of life. For the purpose of arriving at a conclusion he spent some time in retreat and finally decided to enter the Society of Jesus, which he did on the 8th of December, 1616. After two years of novitiate at Toulouse, years of heavenly happiness in the supernatural life, he was sent to finish his course at Cahors and afterwards at Tournon, where he received the title of "angel of the College." He was afterwards at various places charged with the class of humanities and distinguished himself by the progress of his pupils as well in virtue as in learning. He finally returned to Toulouse to follow a course of theology, and in 1730 was ordained priest. His first mass he celebrated with unspeakable piety. His heart was filled with a heaving emotion throughout the holy sacrifice. During a penitential season at Toulouse, he exhibited such heroic charity that his superiors destined him for the work of the missions. The mountainous region of the Cevennes was allotted to his apostolic zeal. For ten years he labored in this rough and inhospitable land, with a success really prodigious. The summer he passed in town, the winter in the country. His sermons were simple and familiar in language, but replete with a liveliness and tenderness, and blessed with an unction that touched and moved every heart. He carried the multitude with him whithersoever he went. He passed whole mornings in the church, in the pulpit or confessional, while in the evenings it was his joy to visit the prisons or the hospitals, or search out the erring ones on the streets, especially among the poor, whom he loved most ardently. Never did the rigors of winter or the terrors of the tempest interrupt his apostolic career. With a courage surpassing belief he permitted neither the darkness of night nor the ferocity of the storm to prevent the fulfilment of any appointment. His austerities were extraordinary. His food consisted of bread and water, with sometimes a few fruits and milk. But never in the course of his arduous labors did he taste meat or fish, or eggs or wine. He never quitted his sackcloth, and punished his innocent and virginal flesh by vigorous discipline. The little repose he took was snatched at intervals between his good works, his prayers and meditations, and ministrations among the sick and the afflicted, and then he laid down his wearied limbs on a rude bench, at times on the floor, and again at times on the bare ground. Entirely absorbed in God, bodily sufferings never seemed to affect him, or quench his thirst for souls. Such a man could not fail to procure innumerable conversions. Heretics abandoned their errors. Sinners wept over their iniquities, wicked women abandoned their lives of shame to become veritable Magdalenes. In one word, throughout the whole country blessed by his apostolic labors faith was rekindled, piety awakened and invigorated, charity made to grow and to flourish. Satan, as may at once be understood, did not surrender without a struggle.

Every species of obstacle in the way of the man of God. He incited to insult, outrage and the saint. But the blessed with a commanding power the most hardened, overcame and wrested from the devil he had filled with a moment himself. His great stern wicked and abandoned man-ness of injuries. Never induced to reveal the names of his insulters and assailants. indeed one of prayer, adoration and good works. faithful servant, and in the year of his life called his body was buried in the Louvain, in the presence of the faithful, and for his piety and loved his Beatified in 1716, he was the saints of God by Clement and the 16th of June first.

BISHOP BALDWIN.

We have before us in full view the charge to the Synod which met in this city last week. Free Press styles the document argumentative. While we ourselves to commend it for strength, we may, however, point of literary merit that far ahead of many such. The bishop takes very much favor of his own particular Anglicanism, proclaims the bible as the rule of demna the practice of brethren in no measured terms, for instance, the "plain table," on which "Supper" is celebrated, and affirming that ment ministry—whatever mean—must not be contented with an old Testament priest-rankest Methodism that veers off when he declares it is exclusive, the pre- the whole family of faith disposed to follow the bi-lengthly anti ritualistic with the internal trouble-ism we have nothing to do however, in the course struck us as indicative of of condescension on the bishop that will not, we ciated as he might desire, says:

"The Church of England strong and an increasing truth. Her sublime and her deep and reverent scriptural character and not only claim, but actual respect and admiration her pale. In the times spiritual anxiety in which features of our church appropriate force and si- we do well to remember of England was originally meet merely the wishes satisfy the aspirations of protestant world. He have fallen short of this indeed for me to say, fairness add, that the comprehensiveness of ception are being admi- yet beyond her pale. come; and while I do whence or the whether, which an offer for rest may come, or the point finally lead, yet I will when the Church of E- doors, it will be for near us in all the enlightened faith, rat- members of the Gre- numens.

Passing over the 4th this paragraph, which able, we may inform that the Church of E- her doors locked, but as the day will not the latter organization itself into such a wret- it ever strike Bisho- were ridiculous for a mighty lake, Huron share its narrow and observation the bish- when that great body contact with any of on its shores, the po- own turbulent little to ask the majestic S- a partnership in its n- channel? Or the sh- open its flood gates ocean? In the one- would be obliterated. Erie. Keep your dou- the bishop of Huron and double locked it- manism. The latter not alliance with a body based on foundations of Baldwin covets allia- Presbyterians and ist, he is perfectly nection. We have ter. — Bishop Clear- ston on Wednesday accorded a hearty of the Limestone C-