

## THE CATHOLIC RECORD,

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WALTER LOCKE,  
PUBLISHER.

388 Richmond Street, London, Ont.

## The Catholic Record

LONDON, FRIDAY, NOV. 29, 1878.

## TO ALL AGENTS.

All our agents are hereby authorized to state that we will give the Record for the remainder of this year FREE to all who pay up their subscriptions in full, for the year 1879. Agents in taking subscriptions will date receipts from January, 1879. We want good agents in several important towns, villages and townships, and we hope our friends will exert themselves in behalf of this the best Catholic paper in Ontario.

## NIHILISM IN RUSSIA.

Concerning the origin of this term the Paris *Revue Politique et Littéraire* gives us the following interesting revelation: In the year 1860 the poet Turgenev was travelling in Russia. At that time neither the word Nihilism nor the thing indicated was known. The poet happened to fall in with a certain young physician, Androgen (since deceased), who was distinguished by the utmost indifference to anything which renders life comfortable. This Androgen believed in nothing, found in the world nothing but deceit and hypocrisy, and hence was filled with contempt both for men and things in general.

Possessing the gift of divination, the poet Turgenev comprehended that he had to do naught with an individual typus, but with the representative of a new sect; and from his friend Androgen arose Dr. Barasov in his work, "Fathers and Sons," which was published in 1862. The passage in which the word "Nihilist" first appeared is the following: "And what is Mr. Barasov?" asked Paul Petrovitch.

Arcadius smiled. "My uncle, you desire me to tell you what Barasov is."

"That is what I ask from thee, my nephew."

"He is a Nihilist."

"What?" asked Nicolaus Petrovitch.

But Paul Petrovitch had just raised a knife with a piece of butter on the end of it, and stopped, amazed.

"He is a Nihilist," repeated Arcadius.

"Nihilist!" exclaimed Nicolaus, confounded.

"As far as I know, does this word originate from the Latin *nil* (nothing), and consequently signifies a man who... who believes in nothing? Say rather, who does not respect anything," observed Paul Petrovitch, and began to spread his butter.

"Who opposes all things from the standpoint of a critic," observed Arcadius. Is not that the same thing?"

"No, it is not the same. The Nihilist is a man who acknowledges neither authority nor principle."

One of the most mysterious occurrences that has ever transpired in this part of Canada, took place in the Township of Yarmouth near St. Thomas, on Sunday the 17th Inst. Between four and five o'clock in the afternoon as the sun was sinking to rest, Margaret McVey, in accordance with her customary practice, left the house for the purpose of driving home the cows to be milked, proceeding in the direction of the woods. She was clothed at the time in a black dress, but had no covering upon her head. It will be remembered by our readers that the day in question was rather wet and the atmosphere foggy. Half an hour having passed without her coming back, the family were apprehensive that she had experienced some difficulty in finding the cattle, and her absence having been still further prolonged her brother, John McVey, started out with the object of assisting her in driving home the cattle. To his utter surprise, however, he was unable to find any trace of his sister, although he made a lengthened detour. He halted repeatedly with his utmost power, but no response was received. Returning to the house he reported his inability to find Maggie. A general alarm was at once felt by the family, and the neighbors were made acquainted with the fact of her disappearance. A posse of these having assembled, a search with lanterns was instituted, and although it was kept up during the entire night no trace of the missing girl was discovered. A diligent search has been kept up ever since, but as yet no tangible proof of her whereabouts has presented itself. From all we have heard concerning this sad affair, we are forced to conclude that the young woman must have either been abducted, or that she has met with a more melancholy disaster. Mr. McVey has our sincere sympathy in his sad affliction.

## THE SHRINE OF THE BLESSED VIRGIN AT LORETO.

The City of Loreto is beautifully situated on a lofty hill on the east coast of Italy, and is about three miles from the Adriatic sea. The landscape visible from the city is a delightful one, and is heightened by the distinct view of the hill of Castel-Fidardo, the scene of the conflict between the Pope's troops under Lamoriciere, and those of Victor Emmanuel, under Cialdini, in 1860, when the robber King violently took possession of nearly all the sacred patrimony of St. Peter.

The magnificent Cathedral of Loreto rises majestically above all the surrounding buildings with its dome and bell-tower, containing a bell whose weight is 22,000 lbs.; but the great cathedral itself is not the principal attraction which brings thousands of pilgrims to visit it every year. Every Catholic visitor to Italy is anxious to see, and to reverence, one particular shrine which is enclosed in the church. Behind the main altar, and beneath the dome is seen a marble structure, covered with exquisite sculptures in relief, representing various events mentioned in holy scripture, and having more or less reference to the Mystery of the Incarnation of Our Blessed Lord, and the blessing thereby conferred on man. This marble structure is soon found to be but the casing of another building which is still more precious: though the poverty of the interior building is in striking contrast with the magnificence of the exterior one. It is a plain cottage, 31½ ft. long, 13 ft. 5 in. wide, and a little over 14 feet high. In a niche, over the fire place, is a statue of the Blessed Virgin, holding in her arms her Divine Son; but being almost completely covered with rich ornaments by the pious generosity of Catholic pilgrims, only the heads of the two figures are visible, and these are crowned with gold and diamonds.

This interior building is likewise furnished with an altar, on which the Holy Sacrifice of the Mass is constantly offered up during the hours when Mass is allowed by the rubrics of the Church; and visiting priests consider it a very great privilege if they can succeed during their stay in the city, in having a time allotted to them for their Mass in this holy house. As soon as the house is opened, it is filled with devout pilgrims who in a continuous stream prostrate themselves on the pavement to honor the Mystery of the Incarnation, and to adore our Blessed Lord on the spot where His feet stood while he dwelt on earth in the form of a servant. Yes; this is why so much devotion is manifested here. This rough cottage so richly encased by the skill of a Bramante and a Sansovino, is the very cottage, the "Santa Casa" in which our Divine Saviour dwelt in Nazareth. It is the house to which the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary. (St. Luke i. 27.) It is the house wherein the Mystery of the Incarnation was announced to Mary; the house in which "the WORD was made flesh and dwelt among us." If then, Jacob revered the spot where God appeared to him, and erecting an altar there, named it "Bethel," the house of God: (Gen. xxviii.) if Moses was commanded by God to reverence as holy ground the environs of the burning bush from which God spoke to him; (Ex. iii.) if the Temple of Solomon was to be esteemed holy, because it was a house built not for man, but for God, how great should be the reverence with which Christians should visit the spot where was accomplished the wonderful Mystery of the Incarnation of the God-Man, a mystery consummated for the purpose of redeeming us from sin and from power of the devil! This, then, is why the holy house at Loreto has been held in so great respect by kings and queens, by nobles and peasants. The magnificence of Solomon's temple was very great, nevertheless the second temple, though far inferior to the former in external splendor, was declared by God to be more glorious than the first, "because the Desired of all nations" should come and fill it with His glory. "Great shall be the glory of this house, more than of the first, saith the Lord of hosts." (Agg. ii.) Hence the inscription over the door of the holy house of Loreto, in which God "was made flesh, and dwelt among us" is a most appropriate one: "There is not on the earth a place holier than this."

The holy house, then was the house of our Lord in Nazareth, how is it now found at Loreto? Many of our readers are aware that its removal was miraculous; we shall however, briefly mention the circumstances of its removal. During the first twelve centuries the spot where our Blessed Lord lived in Nazareth was held in the greatest veneration, and St. Helen, the mother of Constantine the Great, on a visit to the sacred places which were hallowed by His divine presence, about A. D. 300, built a magnificent church, according to Nicephorus, "at the House of the Angelic Salutation." This Church was visited by St. Jerome, who also relates that it was a practice of saintly persons "to go to Nazareth,

the cradle of our Lord." St. Paulinus, states that "the Empress, with the authorization of her son, built basilicas in all the places where were accomplished the mysteries of our salvation and Christ's love, His INCARNATION, His Passion, His Resurrection, and Ascension." Venerable Bede and Adamnan speak of this Church as one well known in the 7th. century, and Phocas, a Greek priest, describing it as it appeared in 1185 states that from the Church (of the Annunciation) "you descend by a few steps into the ancient house of Joseph in which the Archangel made the joyful annunciation to the Blessed Virgin."

It was in the 13th. century a favorite spot in which St. Francis of Assisi, and King St. Louis of France, offered up their prayers; and the last named "received Holy Communion in the room in which the Blessed Virgin was saluted by the angel, and declared the Mother of God." This was in the year 1253. In 1263 the Church which St. Helen had built was almost, if not totally, destroyed by the Saracens, though the holy house escaped the destruction which fell upon the Basilica. In 1291 the Christian Kingdom which had been established by the Crusaders in the Holy Land was completely overturned by the capture of Acre or Ptolemais, after a most memorable siege. Within a month the holy house suddenly disappeared from Nazareth, and at the same time on 10th. May, 1291, the people of Tarsatz and Fium, two Dalmatian towns, were surprised to find on the summit of a hill a house which had not been there before, and which lay upon the earth, without foundations. It was evidently a plain and rough cottage, which had been changed into a devotional chapel. The Blessed Virgin and other saints were depicted on the walls, and a stone altar was on the side opposite the door. An ancient statue of the Blessed Virgin occupied the place of honor, and indicated that to her the chapel was dedicated. The aged Bishop of Tarsatz, Alexander, was confined to his bed by a severe illness, but news of the wonder was brought to him. He therefore supposing from the presence of the Blessed Virgin's statue, that some wonder was connected with the sanctuary, prayed to heaven for light, and indeed the light was given, for the Blessed Virgin appeared to him in a vision, told him that this was the holy house of Nazareth, and to show that her words were true declared that he would be cured of his malady. This took place, and the holy Bishop made known the circumstances to the people.

Nicholas Frangipane, Governor of Tarsatz, therefore commissioned four of the chief men of the town, the Bishop being himself one, to go to Nazareth in order to discover the true state of the case. There they found on diligent enquiry that the shrine had disappeared precisely at the time when it was found at Tarsatz. The measurements which they took exactly coincided with the traces of the absent house, as found in Nazareth, and they found that the very stones were of the same kind as those at Nazareth. A legally authorized document, attesting these facts, was drawn up and placed in the archives of the town, and the devotion to the shrine became very great among the people; but the treasure was not destined to remain long with them, for on 10th. December 1294 it disappeared as suddenly as it had appeared, and was next seen in Italy, where it remains still, and where it has been the object of devotion not only to the neighboring people, but likewise to the devout of every country. The Popes have accorded to pilgrims rich indulgences, and have made in honor of the devotion to this shrine many valuable presents. Emperors, Kings and nobles have decorated the shrine and the church with their treasures, and the miraculous cures which have been wrought there, and the multitudes of thanksgiving offerings which literally cover the walls of the building attest that God Himself has sanctioned the solidity of the devotion.

Over the spot near Tarsatz where the holy house stood, Nicholas Frangipane caused a chapel to be built, on which he placed inscriptions attesting in few words the facts which are here mentioned. Amongst them the following in Italian is still to be seen: "The house of the Blessed Virgin Mary came to Tarsatz in the month of May 1291, and left again on the 10th. December 1294. His descendants have built on the same spot a magnificent memorial church and a Franciscan monastery."

It would take too much space to give more at length the proofs of the wonderful events related in this article. Suffice it to say that the evidences of the facts are beyond doubt. Those who are disposed to cavil at everything supernatural may make light of them; but to any one who acknowledges that Divine Providence still watches over the world, it will not be hard to acknowledge that God has watched in an especial manner over the sacred shrine of His Incarnation, and that just at the time when its annihilation was threatened by the Moslem unbelievers, it was put out of their reach by a special miracle which brought it to a Christian country where it might excite the faith and piety of the thousands of believers who constantly visit it as a sacred relic of the Mystery of our Redemption.

## IS HELL ETERNAL?

(Continued.)

But if hell is not eternal, what do our friends suppose becomes of the impenitent sinner? They surely would not send him to where all the old moons go; nor have we as yet heard that they have ventured so far as to ask a second or inferior heaven for him. How then do they suppose that divine justice puts an end to his punishment? Not surely by annihilation, for that would require a miracle, and our friends, who at no time are very great lovers of miracles—not even when exercised in favor of the good, would not surely ask God for a miracle in favor of the reprobate in hell? Let our friends take care. To annihilate is as great a miracle as to create. Our friends would not surely ask a miracle in favor of those who by the mildest terms of the proposition have died without even wishing salvation—without being sorry for having offended God—without even asking forgiveness. They ask for the damned more than the damned have wished to ask for themselves. The impenitent sinner is he who has not asked for mercy, and he alone it is who is damned, and yet our friends ask for him the mercy of annihilation. To say the least of it, this is a clumsy way of getting the damned out of their trouble.

Besides the very idea of annihilation is inconsistent with the idea of Infinite Wisdom. Why should God create what he knew he would have to uncreate. Creation is a logical act of an all-powerful being. But annihilation is an illogical act. For God to annihilate the damned would be to stultify himself as far as the act of their creation was concerned—would be for God to go back upon Himself—would be to declare the act of their creation a mistake, a folly. The mere idea is blasphemous in the extreme.

But perhaps they would wish that after a certain lapse of time God should remit the pain of the damned by admitting them to the heaven of the Blessed. Then? Whoa! The damned! That would be to put (after a time) sin and sanctity, virtue and vice, penitence and impenitence on the self same footing. Our friends are no happier in this mode of escape than in the other. What a strange place (after a time) this heaven would be! There impenitence would rub shoulders with purity, cruelty with kindness, hatred of one's enemies with charity to all men, hatred of God with love of God, remember always, the damned are those who will always hate God, unless you call into play another miracle by which this hatred even after death shall be turned into contrition and love. Truly the machinery our friends propose is far more complicated than that which they wish to supersede.

But even with all your machinery, rash men! multiply ages of ages by ages and tell me—when shall that Robespierre, who died with one only regret, that he had left 400,000 innocent heads upon their shoulders, be made worthy to enjoy the same heaven which that virtuous Elizabeth, who dying prayed even unto the end for her brutal executioners? In heaven there are many mansions, but surely the mansion a Robespierre would ever be fit to enjoy would be a hell of eternal torments, even though it were in heaven.

It is astonishing how differently people act in time, to what they expect God to act in eternity. If this world lasts for millions of years to come, will the lapse of time, think you, ever change the verdict of mankind as to the Robespierres, the Neros, or the Henry-the-Eighths of history? A million of years hence will men hate the last of Henry any less than they did in the days it was consummated? Nay! is not the hatred now even greater than then? And yet our friends expect God to do what history will never do—expect the God of purity to forgive what the history of impurities can never forgive. Is this natural? Is this just?

Again, if the fear of eternal punishment with difficulty restrains men from sin, the fear of punishments which are only to be temporal would be altogether insufficient, and therefore unworthy of a divine legislator. One of the duties of all legislation, whether divine or human, is to deter from crime, "to encourage others." Now, however long the recompenses of virtue or chastisement of crime may be, they lose all end or aim the moment they have a future which will cease. It is Cicero who asks, "What do you mean by this long time? Can you call that long time which has a period at which, when it once arrives, all pain or all joy is held for nothing?" What a strange God our friends would make to themselves!

We cannot say that we are sorry to find our friends discussing this question of an eternal Hell so generally and so ardently. To our mind it shows that the Protestant world is becoming discontent with the bare and dry line of "eternal punishment or no punishment at all," and that it is gradually drifting back again to the acknowledgement of a purgatory, or middle term. We Catholics believing as we do in both purgatory and hell (eternal and non-eternal punishments) cannot understand the difficulty Protestants must have, who believe only in eternal punishments. The idea that all sins should be visited with eternal punishment is repugnant to both Catholics and Protestants, though for exactly opposite reasons. To the Catholic it is repugnant because he has a Purgatory—to the Protestant because he has not. Hence the discussion. That the discussion may land some Protestants in infidelity, is true; but the greater number will undoubtedly in the end evolve from it the Catholic idea of a Purgatory. Whether they will have the courage of their convictions remains to be seen.

SACEDOS.

P.S.—What does Mr. Darwin think of our mutual friend, the Colorado, who has just gone into winter quarters. Is not Decembris a rude shock to that part of our friends theory which depends upon the "survival of the fittest"? It is evidently going to be a "battle of life" between the potato and the beetle, with fearful odds in favor of the beetle. Is this the survival of the fittest? Well! from the beetle point of view. Yes. From the human point of view. No. But then which is the point of view?

## A GERMAN ROMAN CATHOLIC (VULGO ULTRAMONTANE), ON THE "MODUS VIVENDI."

[By Prof. Von Hoxar, Woodstock.]

Ancient the consultation between the Papal Nuncio and Bismarck at Kissingen a correspondent from Westphalia—the most ultramontane of all ultramontane Provinces of Prussia—reasons thus: The legal basis for the "modus vivendi" between the court of Berlin and the Vatican, requires no modern invention for the removal of obnoxious legislation concerning the Catholic Church in Germany, but rather restoration. This *modus vivendi* which Bismarck and people of his ilk—I should also mention by name Falk,—are seeking for, was forever fixed and affirmed by a fundamental law of the German Empire after the war known in history as the "thirty years war of Germany. By the treaty of peace (1648) Munster, Westphalia, now a Province of Prussia, and in a decree of the Imperial Diet Febr. 1803, concerning the free exercise of the two Religions (confessions) viz., Lutheran and Catholic, we find the "modus vivendi" in Germany plainly stated thus: The exercise or practice of each one's religion in any part of Germany—as heretofore—must be protected against all manner of intolerance and insult, particularly in each confession i. e. Catholic Lutheran or Evangelical to remain undisturbed of its own ecclesiastical legacies and school funds as established by the Treaty of Munster—called the Westphalian Peace.

The equality of rights of both religious parties, Catholic and Lutheran, (now all the world over called "Evangelicals") always was a cardinal point, so that in matters of religion the one part was to be protected against aggression on the part of the other by the rule of majority.

Likewise in the German Confederate Act of June 8th, 1819, the same Imperial Law was sanctioned. According to article 18, of this act, in matter of religion or rather confession, a unanimous vote of the Parliament (*extra ordinem*) is required.

Based upon this fundamental Imperial Law, Pope Gregory XVI. framed his famous Bull *De Salute Animarum*, of July 16th, 1821. The articles 16 and 18, of the Constitutional Decree of 31st of January, 1850, were likewise constructed upon the same German Confederate principles, and by them Germany's religious peace was to be preserved.

Upon this legal basis alone it is possible to restore peace, religious peace in Germany, such a peace as our forefathers enjoyed for more than three hundred years.

There is no need of going to Canossa with Emperor Henry of old; all that is wanted is the restoration of the formal legal basis. The ancient and Gospel proverb: "What you don't wish to be done to you, etc., is all that is required. If our Evangelical brethren only for a moment would conceive in their minds the possibility of Prussia being a Catholic Power, how would they then feel if in consequence of Catholics joining with Jews and infidels against their religion simply by the vote of the majority. The Catholic party of Prussia is by no means a conquered country, they are simply territories acquired by such treaties as that of Munster and similar ones.

THE CENTRE OF THE GERMAN PARLIAMENT. Among the members of the Centrum (the so-called Ultramontane party), including besides all the Catholics and some others associating with, or approaching them, we find the names of: 3 Princes, viz., 1, Prince Radziwill, Vicar; 2, Duke Radziwill, 3, Prince Czartoryski; 18 Counts, 18 Barons, and 17 of the lower nobility, having simply the word "Von" attached to their names; 12 clergymen, 4 schoolmasters and 3 editors, among them the famous Dr. Majunke, of the *Germania*, Berlin.

The great champion of the Ultramontanes and leader of the Centrum is a Westphalian nobleman of the first water and an uncompromising opponent of the Falk-May Laws, Baron Von Schoenemarck. Altogether this party is 115 members strong, not so insignificant either, considering that it was the 361st anniversary of the so-called glorious Reformation in Germany, the effects and results of which that Lutheran preacher in Toronto on All Saints Day, or rather the Sunday following, so largely magnified, overestimated, and in his Evangelical zeal so undervalued and applauded.

## OUR MANCHESTER LETTER.

CONTINUED DEPRESSION OF TRADE—EFFECTS OF THE ELECTRIC LIGHT—STATISTICS OF CRIME, ETC.

Manchester, Eng., Nov. 8th, 1878.

[From Our Special Correspondent.]

I regret to say that the prospects of an improvement in business here are very shadowy. Information from all sources points to the one sad fact, that in trade there is no change for the better. I have already referred to the remedial measures proposed by the manufacturers or operatives in order to avoid further disputes or strikes, but they seem of no avail. The closing of mills, or running them only for a few days a week, makes no difference for the better. The demand for goods does not increase and matters are still complicated. There is a wages question still pending at Oldham and every indication marks the probability that a strike will follow, as the operatives seem determined not to accept a reduction of 10 per cent. As to the likelihood of a compromise, it is considered improbable that the employers will offer it, and still more improbable that the operatives if it is offered will accept it. The Amalgamated Association propose to take this reduction of 10 per cent. into consideration at their meeting to be held here on Sunday next, but it is said that no matter what may be the result of the meeting the operatives will strike rather than accept the reduction. These strikes are very deplorable. They involve a loss of money to the men which is never recovered. Struggles of this kind in Lancashire have been known to impoverish the funds of the Workmen's Union to the extent of £100,000 for one single strike, and this without effecting any good afterwards. But the losses to the masters are also great, as capital, mills and machinery are all lying

idle. The most painful is not its monetary ground is fatal to it; people are suddenly taining good food and ways to last just long enough to keep the With want of proper other disasters, physicians of experience sorely ments as strikes show Lancashire, but in at a low ebb. wages; 7,000 hands the London & North will after Saturday and suffer a diminution; while yesterday the ship-building yards a reduction of 7½ per

It is hard to think should cause dismay electric light has caught hold. When it becomes wrought in light were such that luminated by it at went gas shares at st term panic must be scarce. The English wards, took the in advised the holders the investment of to this time consid one, but I much electric light will d

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