

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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## CLERICAL.

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## CATHOLIC PRESS.

### Catholic Review.

CATHOLIC Americans have abundant cause to complain of the Associated Press and the malignant, stupid telegrams which it transmits from Europe and diffuses all over America. If there is any petty scandal, or if some wretched fellow betrays his faith, his vows or his order, the details of the crime so far as they can hurt the Church, are telegraphed far and wide, but the explanation, "the woman in the question," the long, antecedent, gradual, course of immorality which finally developed into an outburst that could not be concealed from the authorities or the faithful, these are all suppressed. The explanation of course is, that the free, enterprising and generous American press, which cares little how much it spends in finding accurate news at home and which here is fairly liberal, as things go, to Catholic Americans, is sold body and soul by its correspondents to the Jewish news agents of Europe. They are simply lazy, and they find it easier to get Catholic news from the Reuter, Havas or Stefani agencies than to collect it themselves. The result is that only the scandals are sent across. Thus the other day we were treated to the "Monsignor Campello" scandal, according to which an exalted "Roman prelate," expressed his disgust with Pope Leo, the temporal power and the lassitude of St. Peter and betook himself to the friendly fold of the Methodists. Now this was very incomplete news. If a New York reporter attempted to palm off on the city department of his paper, such an unsatisfactory item, when it was possible for him to hear both sides of the question, he would receive "the grand bounce." Why, then, will the Associated Press permit their London agent to telegraph such stuff, at a very great expense of money and a still greater expense of reputation? Had that dormant London Romano, he could have found this character of the "Monsignor" "Count Campello" renounced his canonry of St. Peter's because of the laxity of his morals, not amended after repeated and formal admonitions, had determined his superiors to proceed to extremities against him, despite his patrician rank. His loose life incapacitated him for any ecclesiastical charge, and prevented him from being admitted into the Pontifical family. So he has no right to the title of Monsignor. The morning of the day he abjured Catholicism he had formally assured the ecclesiastical authorities of his orthodoxy, repelling the charge of intended apostasy as a slander.

There is something bad brewing in Italy, and has been for some time. The danger, though immediately menacing the Holy See is of far more consequence to the actual government of Italy. Wherever the Holy Father goes there is the Holy See. Ubi Petrus ibi Ecclesia. The revolution that is now thundering at the doors of the Vatican may enter in and dispossess the Pope for the time being as it has already dispossessed him of the temporal dominion of Rome. He will move and carry the church with him. The revolution will stay and destroy the Italian Monarchy. For what is the Vatican, what is Rome, what is all Italy to the church of God or to the Supreme Pontiff? Were the Adriatic to sweep over the Italian peninsula to-morrow and blot it out forever with all its mixed memories of glory and shame, of sanctity and sin, the Church of God would go on as ever. The Catholic Church is universal and tied to no plot or earth.

Mr. Gladstone has been replying, with something more than even his wonted vigor, to his adversaries on his foreign policy, the question of free versus fair trade, and Irish affairs. With Mr. Gladstone's foreign policy and opinions on trade, we have no special concern at present. But the views on Irish affairs of the author of the two Irish land bills will be read and discussed with the

keenest interest by all English speaking persons. The speech was delivered in Leeds to an English audience. England and Scotland, equally with Ireland, are now being agitated over land bills. Mr. Gladstone admitted that there was much to be done in altering and modifying the land laws of England and Scotland, but he added, the circumstances in these parts are not those of Ireland. It would be well if the doctrinaires who are so dogmatic on the question of the Irish land would weigh well the words of England's leading statesman. They preach a great deal of pernicious nonsense on this question, and the writer in the New York Herald sins conspicuously in this respect. He lays it down as an axiom which on the surface looks plausible enough, that right to land is exactly the same as right to any other property, and property in land is in all and every respect of the same kind and nature as personal property of any other kind. So that according to this writer and others like him, for the law to come in and touch the sacred soil is the same as to pick a man's pocket. We do not purpose going into an elaborate argument over the nature and limits of proprietary rights in land. It is enough to know that those rights have limits, a fact which large land holders are apt to forget. The law of England is more and more defining those limits and invading the wrongs that were considered rights. It is very doubtful if in the future large holders of real estate in England, Scotland and Ireland will be at absolute liberty, for instance, to convert the finest estates in the united Kingdom into mere pasturage for cattle or pleasure grounds for themselves, thus driving the people off the soil. But be that as it may, here is the British Government, the most conservative and hardest to move in the world, invading those misnamed rights that were considered inviolable. Lord Palmerston laid it down as a political dogma that tenants' rights meant landlords' wrong, and the dogma was accepted as part and parcel of the British Constitution. Yet here is Mr. Gladstone, Lord Palmerston's most distinguished colleague, already repudiating the doctrine of his former chief. Not in Ireland, but in England and Scotland, says the British Premier, there is much to be done now, to-day, in altering and modifying the land laws. If laws are good and right and just there is no need to alter them. It is because they are neither good nor right nor just that the English legislature will be called upon this year to alter them. And it is this true of the greenwood of England and Scotland, what shall be said of the dry—the dry rot that has sapped the life and naimed the growth of Ireland through all her years of being?

London Universe.

Look at this and look at that. In Ireland there is a riot caused by English soldiers wantonly insulting the Pope, the visible head of the church of Ireland, and a head-constable is patted on the back when he admits before the magistrates that he it was who gave the order to fire, and in fact discharged the first shot. In Sutherland, England, a riot of a serious character takes place in connection with the recent strike on the part of the dockyard workers. The yard is attacked by a crowd of 1000 persons and the gates burst open. A force of police appear to quell the riot, but not with loaded firearms. The police simply charge the people, and in a comparatively friendly way disperse them. In this difference of treatment lies the secret of the hatred against the police in Ireland. Who can wonder? But it is not the police, but those who issue such orders, should be held responsible.

Those horrid Jesuits! What awfully dangerous fellows they must be, considering that almost all the Protestant countries of Europe try to keep them at a distance. In England there is a law to that effect, which the common sense of the people have allowed to fall into desuetude. In Germany they have been proscribed since 1872—in fact, the passing of the anti-Jesuit Act was the first battle in the war between the Catholic Church and the Protestant State that is still going on. In Sweden a Jesuit is an unlawful individual. In Norway the grandioy or Organic Act of 1814 provides in its second clause—"The Evangelical Lutheran religion is the public religion of the State. The inhabitants professing it are bound to bring up their children in it. No Jesuits or monastic orders are allowed; neither are Jews admitted to the kingdom." The proviso relating to the Jews was struck out by a special law thirty years ago. Since then proposals have repeatedly been made to rescind also the clause relating to Jesuits and religious orders; but the Norwegian Parliament has not even vouchsafed to take these motions into consideration, and up to date the Jesuit bogey remains indelibly marked on the statute book of what professes to be the freest monarchial country of Europe.

A nuncio at Berlin! The very idea of the thing is enough to give all true Lutherans the horrors, and make the very hair of all followers of Calvin and Zwingle stand on end. The sensation is well depicted in an article in the Reichsbote, a Protestant paper, from which we translate the following passage:

It would be the most painful humiliation for our Evangelical Church if we had to stand by and see the representative of the Pope in direct communication with the King, the supreme bishop of the Evangelical Church, whilst the representatives of the Established Church are referred to a Secretary of State, and their resolutions have to pass through the censorship of a minister before they are ever looked at by the King and *summus episcopus*.

This passage shows clearly to what extent the paper in question is frightened out of its wits by the mere mention of the word nuncio. It actually forgets that even if a nuncio should be sent to Berlin—a contingency which is as yet very remote—the *summus episcopus* of Prussia will have nothing whatever to do with the Pope of Rome. The nuncio will be the envoy of King Leo XIII. to King William I., for the Pope is as much a sovereign in his own right as the King of Prussia; nay, more so, for his sovereignty is more than 1000 years old, and that of the dynasty of Hohenzollern not quite 500 years. So there is no need of those anxious Protestants crying out before they are hurt.

When it comes to the proof, what heggarily follows the Italian revolutionists are seen to be. Here is the Commune of Orsogna, with 7000 inhabitants, nearly destroyed by the late earthquake. About 6000 of these people are deprived of home, most of the means to support life. And the magnificent Government of "Young Italy" has actually forwarded 1000 lire to relieve the distress—almost a penny for each of the sufferers. Why, Prince Humbert would win or lose more than that in half an hour at lotto. After all, we should not in the least wonder if (when they come to their senses) Italians should confess that they prefer Christianity, order and enough to eat, to infidelity, tumult and starvation, even though the latter calamities should be accompanied for a time with the disastrous privilege of Rome for a capital and a Piedmontese for a task-master.

New York Tablet.

A writer in the St. James's Gazette has discovered the grand secret as to how to put down the Land League. By way of the solution of the vexed question he asks: "Why do not the landlords and property classes generally boycott the Land League?" Could anything be simpler? So far as we know, the only idea that equals it in wisdom is that of the little boy who proposed to catch birds by putting salt on their tails.

The New York Herald is again disciplining Mr. Parnell. We generally measure the tone of the Herald on Irish affairs according to the favor or disfavor in which Mr. Bennett stands with the snobocracy of England. Should some of his peculiar indiscretions have brought him into bad odor with the Lord Noodles the Herald's Irish patriotism rises to the highest degree; but on the other hand, should royalty bestow a smile upon him, the Irish agitation is a chimera and Parnell and his associates are gasconading, political mountebanks. The Herald editorially asks: "Is this agitation as now conducted by Mr. Parnell legitimate, or is it simply a means of finding remunerative employment for his followers?" And then adds: "The right of property in land in our modern society is as sacred as the right of property in cattle, or jewels, or corn. Mr. Parnell cannot expect from the people of conservative, law-abiding America support for his campaign in favor of communism." We expect that the law-abiding people of America will not look on the Irish question through English spectacles like Mr. Bennett.

Buffalo Union.

"RITUALISM educated her to Romanism," says the New York Tribune, in itemizing the recent conversion of the young daughter of the Earl of Abingdon. Ritualism has been a success that way. Its soulless pomp and circumstances cannot satisfy earnest hearts, but it sets them afloat for the reality of religion and unconsciously points them whither it may be found. The convert above alluded to is but one of many who, during the past few decades, have found their way "through Ritualism to Rome."

Cincinnati Telegram.

SOME years ago, it was the custom of certain zealous converts, during the octave of St. Edward, King and Confessor, to repair to his deserted shrine in Westminster Abbey, to recite the Divine office there. Occasionally an irate vergier, started at the unwonted spectacle, would interrupt the devotions by announcing that "no praying was allowed." This story which has been often contradicted is now corroborated by Labouchere, who writes as follows: "Speaking of the Abbey and the public, a good story well known to the Dean and Chapter occurs to me. A gentleman passing through the Abbey observed an apparently devout person on his knees. It is true no service was going on, but the occupation was, at least, a quiet and an orderly one. A vergier soon took note of the irregularity, and marching up, touched the knicker on the shoulder, informing him that praying was against the rule. 'Why, sir,' exclaimed the vergier with genuine disgust to a bystander, 'if I let 'em we should have 'em praying all over the place!'"

Baltimore Mirror.

CATHOLICS should not consult clairvoyants. They should have no dealings with mesmerists. They should not attend spiritistic seances. About spiritual magnetism, nothing can be affirmed off-hand, but this is certain concerning all fortune-tellers and spiritistic mediums, that when they are not frauds, they are under the influence of demons. The Church has denounced all superstitious practices. It is true that in 1840, the Holy Office in Rome declared that: "Remoto omni errore, sortilegio, explicita aut implicita demonum invocatione, usus magnetismi, nempe nerus actus adhibendi media physica dummodo licita, non est moraliter vitium, dummodo non tendat ad finem illicitum aut primum;—whenever all error, sortilege, magic, or explicit invocation of the devil, are absent, then the use of magnetism (that is, the mere act of employing physical means otherwise lawful) is not morally forbidden, provided it does not tend to any unlawful or evil end." But this decision having been abused, an encyclical was issued in 1856 to all Bishops, urging them to do their utmost to put an end to all dangerous doings in occult matters. In that encyclical the Sacred Congregation used these words: "Hence those women by tricks of somnambulism or clairvoyance, so-called, accompanied by gestulations, not always modest, pretense to discover invisible things, and even rashly presume to discourse on matters of religion, to call up the spirit of the dead, to receive answers, to reveal things unknown and remote, and to do other superstitious practices of this sort in order that by their divinations they may make money for themselves and their masters. In all these things, no matter what trickery or illusion they make use of, inasmuch as physical means are employed to produce effects which are not natural, there are found a deception altogether unlawful and heretical and a scandal against good morals." Here it was put the brand of its condemnation on these doings. They are full of deceit and danger, and therefore Catholics must not meddle with them.

PARISH OF STRATHROY.

Presentation and Address to Rev. Father Molloy at Strathroy and Watford.

On it becoming known to the congregations of Strathroy and Watford that they were about to lose their much beloved pastor, the Rev. Father Molloy, he was waited upon by delegates from the churches in both places last Sunday with an address and presentation from each.

The gift of Strathroy consisted of a valuable gold watch and chain worth \$200, and that of Watford was a purse containing \$100. The address and reply at Strathroy were as follows:

DEAR PASTOR.—We were much grieved by the sudden and unexpected news that you are about to be removed from our midst. We cannot let the few moments you have now to remain with us pass without giving expression to our feelings of sorrow that one so much beloved by his people should be suddenly torn away by the strong hand of destiny.

We are quite conscious that our sorrows were your sorrows, our joys were your joys, and while we sincerely regret your departure we look back with feelings of pleasure upon the six years during which you have labored earnestly and zealously for our eternal welfare.

The golden maxims with which you have inspired and stimulated us to a sense of the duty we owe to God will make the name, Father Molloy, ever be remembered with feelings of tenderness and respect. We hope that in the future your labor in your sacred mission may be as successful as it has been in the past.

Our best wishes shall ever attend you, and now that we may give a tangible form to our feelings, we pray you to accept this gold watch and chain as a token of our respect towards you, but we hope our esteem for you will not be measured by the value of the memento, which is only a slight indication of the love and attachment you have now not only from your flock but also from all who chanced to come within the circle of your acquaintance.

We humbly request that you will remember us at the altar of God, and when this transitory span of life is passed, we hope to meet you in that happy land beyond the valley of death, where sorrow never enters and friendship never dies.

The address was signed on behalf of the congregation by Wm. Cain, P. O'Dwyer, P. O'Keefe, M. McCabe, P. McNulty and B. Brady.

THE REPLY.

MY DEAR FRIENDS.—I thank you very much for the kind sentiments to which you have given utterance on the occasion of my departure. You have spoken of the mutual feelings of attachment which exist between yourselves, my parishioners, and me. It is true your joys have been my joys, and your sorrows were also mine. I have always rejoiced over your prosperity, and your afflictions have always been to me a source of sorrow. I have no doubt that you feel regret on my leaving you, as I also do on separating myself from so many tried friends and from a congregation so devoted. The only mitigation to my sorrow is the reflection that I am called away by duty, for our beloved Bishop in his care for the whole diocese has deemed it advisable to make

PARSELL'S REPLY TO GLADSTONE.

Dublin, Oct. 9th.—Mr. Parnell spoke at a great League meeting in Wexford to-day in answer to Mr. Gladstone's charge made at Leeds on Friday. He said that he was pleased to see the country had not forgotten its traditions, but was prepared to return a fitting answer to threats and intimidations—aye, if it became necessary, an answer to those means which had been used by an unscrupulous government, means which had failed, and which, please God, would fail again if tried again. They had receded an opportunity of studying the utterances of a very great man, a very great orator, a person who, till recently desired to impress the world, with a great opinion of his philanthropy and of his hatred of oppression, but who stands to-day the great caricature, the Holy Irish nation that ever undertook that task. He referred to William Ewart Gladstone and his unscrupulous, dishonest speech of Friday night. Not content with maligning the Irish, he maligning Mr. John Dillon. No misrepresentation was too potent, too mean, too low for him to stoop to, and it was a good sign that this misreading knight errant, this pretended champion of the liberties of every nation except those of the Irish nation, should be obliged to throw off the mask and stand revealed as a man who, by his own utterances, was prepared to carry fire and sword into their homesteads unless they humbled and desecrated themselves before him and before the landlords of the country. Mr. Parnell then stated that Mr. Dillon would reply himself to Mr. Gladstone in the Land League office on Tuesday next. He proceeded to declare that he would insist on tenants getting the benefits of all the improvements to which they were entitled under the clause inserted in the Land Act by Mr. Henry Mr. Gladstone had praised Mr. Shaw as a pattern to Irishmen, but Mr. Shaw, speaking in County Cork, had declared

that he never saw a process-server but his blood boiled and he felt inclined to take a linchpin out of his ear. If he (Mr. Parnell) would have him in Kilmannham before three weeks were out. That speech of Mr. Shaw's was more clerical and decent than any speech of violence that anything that had been said by any of those men in jail, and yet Mr. Gladstone held Mr. Shaw up for admiration to the whole Irish and English people. Mr. Gladstone had accused him (Mr. Parnell) of preaching the gospel of plunder, but the land had been confiscated three times over by men whose descendants Mr. Gladstone is now supporting in the enjoyment of their plunder by bayonets and bullets. Mr. Parnell declared that Mr. Gladstone in bewailing the fact that there was no moral force behind the government in Ireland, had admitted that the English Government had failed in Ireland. He had admitted all that Gratian and the volunteers of '82 fought for, all that the men of '98 had lost their lives for, all that O'Connell had argued for, all that the men of '48 had staked their all for, all that the men of '65, after a long period of despondency and the apparent death of the national life of Ireland, had cheerfully faced the dungeon and the horrors of penal servitude for, and all that they in their overpowering multitudes have re-established and will bring to a successful and a final issue—namely, that England's mission in Ireland has been a failure, and that Irishmen have established the right to govern Ireland by laws made by themselves on Irish soil. Mr. Gladstone did not malign Dr. Butt. Having stolen Dr. Butt's Land Bill, which he voted against when it was introduced, he now complimented that gentleman. Mr. Parnell concluded his speech thus: "I trust the result of the League movement will be that, just as Mr. Gladstone, by his acts in 1881, has eaten all his own words and departed from all his former declared principles, so we shall see that these brave words of his shall be scattered as chaff before the feet of the six young determination of Irishmen to regain their lost legislative independence. He said that that the movement for using only articles of Irish manufacture is more likely to succeed than any of a similar kind ever started. Ireland has plenty of capital of her own, and all the Irish wanted was a full and fair chance for the ingenuity and intelligence of Irishmen."

the change, and his call is to me the voice of God.

It is true that since I have been stationed here much has been done to forward the interests of the parish. Almighty God, in His infinite wisdom, permitted that we should lose a very fine church by fire, but a new one has been erected which surpasses the one we lost, and a well-furnished residence has also been built for the priest, the debt upon both being now almost liquidated. For the attainment of this highly desirable condition of affairs, I personally labored hard, but all my efforts would have been in vain had I not a willing congregation, zealous for the glory of God and for the interests of our holy religion. To you, therefore, my dear friends, must the progress we have made be chiefly attributed. The spiritual needs of the parish I have also endeavored to provide for to the best of my ability, but the temporal needs for meeting fully such wants came necessarily from you, and I think I can safely say there is no parish in Ontario having a congregation more zealous according to their means than the parish of Strathroy. To this fact is mainly due the prosperous state of religion here.

While I shall be elsewhere I shall not forget my dear friends and parishioners of Strathroy, and especially at the holy altar of God I will remember you frequently. I hope that my prayers for your welfare may be profitably associated by our most beautiful Master and Father, the giver of every good and perfect gift.

I thank you much also for your beautiful present, intrinsically so very valuable, but I will prize it the more because it comes from the congregation of Strathroy, dear to me by so many ties.

Last issue we announced that the Rev. Father Molloy pastor of the R. C. Church here, was about to be removed to the parish of Maidstone, Essex. On Sunday morning he preached his farewell sermon to a very large congregation of his parishioners from Watford and Warwick. The Rev. gentleman has officiated here for about six years, it being his first charge, and during that period, by his kindly interest in the welfare of each, general disposition, affability, and pastoral ability, has won the esteem of all under his charge and the respect of those not co-religionists.

He next upon the occasion was "Many are called but few are chosen," and his remarks based thereon, were principally of the nature of parting advice. He referred to the good terms on which they, as pastor and people, had associated. He had performed his duty toward them as well as lay in his power and if there was any particular in which he had failed to come up to their ideal, he hoped they would forgive him such. After he had gone he hoped, when they came to church to offer their usual worship they would remember him in their prayers. Throughout his address was most feeling and his emotions strongly evident.

At the close of the services a very interesting and mutually pleasant affair occurred in connection with his leaving. A few days ago, the members hearing of his intended departure, set to work to raise a purse to give the Rev. Father, as a parting memento. They succeeded in collecting \$205, which amount was here presented accompanied by the following address, which was read by Mr. O'Brien:

RESPECTED PASTOR.—We, on behalf of the congregations of Watford and Warwick, having heard with feelings of deep sorrow of your intended removal from this Parish, where you have been for the past six years (in deed and in truth) a kind father, both to ourselves and our children, by your example, counsel and advice, desire on this the eve of your departure to another field of labor, to give expression to our sorrow at your removal, and we beg you to accept this gift as a slight token of our respect and esteem for yourself, and our high appreciation of your valuable services during the many years you have so faithfully performed your high and holy office amongst us. In conclusion, Mr. Father, we ask that you remember us and our families, in your prayers at the Holy Sacrifice of the Mass, at your new home. That our Heavenly Father may send his choicest blessings on you, wherever your lot may be cast, is the prayer of your faithful parishioners.

Signed,  
M. O'DONNELL, D. ROACHE,  
M. O'BRIEN, J. SHAW.

In reply to the address, Rev. Father Molloy said that the favor was totally unexpected, but no less acceptable, not on account of its worth, but as a memento of the terms upon which they parted.

Four Stubborn Facts.

1. Of all the separated Oriental Rites, in Russia, Greece, Bulgaria, Cyprus, not one has ever allowed a Protestant Minister of the English Establishment to act in their churches.
2. Not one has accepted the 39 Art.icles, or given up the five Sacraments abolished in that Establishment.
3. Not one has assented to the blasphemous feelings of attachment which the Altar, taught by the Parkerie Establishment, and enforced by the Parkerie writers.
4. Not one has accepted the pretended orders of Parker and his successors.

Mr. Carleton Spedding has joined the Catholic Church. He is brother to Mr. James Wyndham Spedding, Summergrove, who has been a Catholic for many years, and is related to the late Mr. James Spedding, the well-known editor of Bacon's—London Weekly Register.