

THE MUDDLE.

The Rev. J. H. Hunter, Baptist pastor of Parkhill, in a kindly and gentlemanly manner calls our attention to certain remarks which appeared in the Record of 9th April in reference to the call made upon Rev. Dr. Pierson, Presbyterian clergyman of Detroit, to be pastor of the congregation of the late Mr. Spurgeon, of London, Eng.

Mr. Hunter thinks we have done an injustice to Baptists by our remark that they are in a "muddle" in their present situation.

It should be understood that we mean nothing offensive to Baptists or Protestants of other denominations individually, when we take notice of absurdities which will from time to time arise from the erroneous system which leaves every one free to shape his faith according to his own fanciful interpretation of Scripture. We must maintain that there is "one faith" which was "once delivered to the saints," and while we show the intrinsic inconsistency of any doctrine contrary to this which is the faith of the Catholic Church, we have the best wishes for our Protestant fellow-citizens, whom we would gladly see coming to the knowledge of the truth.

Rev. Mr. Hunter says we stated that "the Baptists ever insist upon immersion in order to salvation. I do think, Mr. Editor, you have mistaken Baptist teaching."

To prove that we have made an erroneous statement, he says:

"Baptists hold tenaciously as a fundamental principle of the New Testament, that immersion is meaningless and useless to a man who does not love the Lord Jesus."

With all respect for Mr. Hunter's courtesy, we must point out that this does not show an error in the statement he attributes to us. Baptism might be necessary to salvation, and yet not be sufficient to save the evildoer "who does not love the Lord Jesus." Surely there is something wrong in Rev. Mr. Hunter's logic.

But we did not say that "Baptists insist upon immersion in order to salvation." We said: "Baptists have been very tenacious of their tradition) that a man is not a Christian at all until he has been 'dipped' or immersed."

That we were correct in our statement of the case is clear from Mr. Hunter's letter. He says:

"Baptists ever hold that immersion is the answer of a good conscience toward God."

What does this mean, if not that to obey God, and therefore to have a good conscience, we must be immersed?

We may add the testimony of Dr. McArthur, the well known Baptist clergyman of New York, that Dr. Pierson "has so long neglected this plain duty" (immersion).

The only other point in our article on which Rev. Mr. Hunter adverts is our use of the term "muddle." The muddle consists in this, that Dr. Pierson is invited, while still unbaptized and an unbeliever in immersion, to become a Baptist minister. He will probably be immersed, thus showing his readiness, for the sake of an increased salary, to preach as a duty the practice of immersion, which he has hitherto certainly held not to be a duty, and which probably he has held to be an unscriptural practice; for this is the common belief of Presbyterians.

That we have truly described the situation is evident even from Mr. Hunter's letter, for this gentleman says:

"Should the members thereof invite Dr. Pierson to become Mr. S's successor, and Dr. P. still remain unbaptized, such organization (the London congregation) would cease to be Scriptural and Baptist. I am inclined to think if the facts were known, that the organization mentioned would remain true to New Testament teaching, and if Dr. P. is prospecting the pastorate of this organization, he must conform to New Testament principles."

Exactly. But is not this a muddle? There is, of course, a possibility that the Baptist congregation will receive Dr. Pierson without requiring that he be rebaptized after their fashion. In this case, Mr. Hunter tells us they "will cease to be Scriptural and Baptist." Or it may happen that the contracting parties may not agree on the mode of compromise, and that thus the whole bargain may be broken up. In this case, where are the boasted intercommunion and rights of individual liberty which Protestants are always proclaiming?

It is a muddle, however the matter may be fixed.

Glaskow University will confer the honorary degree of LL. D., on His Grace the Archbishop of Glaskow, Dr. Eyre. The graduation ceremonies take place on April 30.

GROSSE ISLE, 1847.

The relation of this melancholy period in Irish history is completed in this issue of the Record. It is a tale of woe for the Irish people, and they have reason to hope that there is no possibility that such a dire misfortune will ever again occur. The conditions of life are now very different, and modern civilization would not tolerate such heartlessness and such gross injustice. The power of the brutal and exacting landlords is shattered. The craving for power, idleness and debauchery still holds place in the breasts of many of them, but their fangs have been clipped, and a reign of peace, plenty, and even-handed justice to all the children of Ireland is now about to dawn. The gratitude of Irishmen, both at home and abroad, is due Mr. James M. O'Leary for his noble and self-sacrificing devotion, in thus placing upon record a full and correct narration of the sufferings of the emigrants of 1847. As we go to press the following addendum has reached us from the author:

I am in receipt of two letters from a Scotch Presbyterian gentleman in Quebec, John Wilson, Esq., who, I may add, is hale and hearty at eighty-one years of age. He is one of the few living witnesses of what took place in and about Grosse Isle, and between Grosse Isle and Montreal in 1847, and his letters are therefore interesting. The first letter was addressed to Francis Gunn, Esq., of Quebec, who kindly forwarded it to me; and the second was sent to me direct. In his letter to Mr. Gunn, dated 13th April, he says:

"I return the Record you kindly left for me at Mr. Borland's. I am fully acquainted with all the details of the Irish emigration of 1847, having been the principal agent in forwarding some eighty thousand suffering people from Grosse Isle to Point St. Charles, Montreal.

The thirty-five vessels mentioned in the paper were all anchored near the island on the 1st of June. Some of them had been there for two or three weeks, our Government doing nothing to remove the horrid scenes being enacted there. At last Doctor Campbell, of Montreal, was sent to confer with Mr. Buchanan, Emigrant Agent, on the subject. They sent for me, and took my advice, to send three large steamers, as there was no baggage of any account. Being fast steamers, in twelve to fourteen hours they reached Montreal. Not being allowed to carry either freight or passengers, they returned at once to Quebec to coal up, and started without delay for Grosse Isle.

"Dr. Douglas and Mr. Buchanan being laid up with the fever, I was left pretty much to my own resources, in handling such a mass of sick humanity.

"You may imagine to what straits we were put when we ran those large steamers with only five or six men, when eighteen or twenty was the usual complement.

"Five thousand eight hundred were buried on the island that year, and I can never forget the awful scenes enacted there. Doctors were of no use. Bread, meat, clothes and cleanliness were what was wanted, and we cured more of them on the boats than the Government gang put together.

"I was never sick, and had no fear in walking among and handling the dead and dying, while nearly all the fat office-holders, who should have been helping, were absent.

"Tenders asked for, as mentioned in the Record, were for a small boat to make a trip once a week from Quebec to the island; but those kind of boats were of no use in '47.

"As you are a good Irishman, I have given you here the first written account of my experience in that awful year, which may add to your knowledge of the terrible sufferings of your countrymen."

In his letter to me, dated the 20th inst., Mr. Wilson says:

"Eighteen hundred and forty-seven was one of the most cruel years I ever passed. The sufferings of the poor people, and the day and night work, without adequate help, caused by the sickness of some and the cowardice of others, left me no rest.

"The miserable Government in 1847 had a fit of economy as soon as the bulk of the emigrants was disposed of. They then employed small boats to carry the emigrants from Grosse Isle direct to Kingston, without stopping at Montreal. The result was, as I told Mr. Buchanan it would be, a heavy loss of life, owing to the emigrants being confined for days in passing through the canals, whereas changing them into clean boats and at short intervals was their very life. I do not remember losing any in my boats between Grosse Isle and Montreal, as we gave them all the conveniences for cooking, washing and cleaning up that large passenger steamers afforded, and a wonderful improvement showed itself on the run from the Island. But at Point St. Charles, as at quarantine, no suitable preparation had been made for the reception of so many people, and numbers of deaths occurred that were a disgrace to the Government.

"Grosse Isle is a pretty place in summer, and Dr. Douglas kept everything in fine order, but there was no accommodation or attendance for one-tenth of the emigrants. The removal of all those fit to travel became a dire necessity; and many, many deaths were occasioned by the long delay of the Government in giving the necessary orders to leave. As Dr. Douglas was worn out trying to do impossibilities, he was compelled to instruct me and the captains of the steamers to pass the emigrants by the color of their tongues, but in spite of every precaution many rushed aboard, leaving the dying and the dead behind them, all ties of relationship being completely lost in their determination to get out of the ship.

I had no time to be much on the island, but a few devoted clergymen and others were doing everything possible for the sick. As for the dead, they were piled like cordwood until such time as they could be carried away and buried. I have no doubt but some disorders took place among the class of persons who were hired, but I never saw a quieter and more resigned people than the emigrants were.

"Dr. Douglas, who had long been superintendent on the island, kept, as I have said, everything in fine order. He made a nice little farm at the east end of the island, had some fine cows, and sold milk to the sick. For this good work, jealous people got up a cry against him, and persecuted him to death. I am sorry that all the boats' books were lost, or I might give you a good many details I now forget.

"I have read your narrative in the two numbers of the Record, and you were kind enough to send me, and I see nothing but what is a true description of what happened. The emigrants were simply starved to death, as the barrels of meal I saw on the ships was unfit for human food."

EDITORIAL NOTES.

WE ARE delighted to know that the Hon. C. F. Fraser has returned to Canada, much improved in health. We hope the hon. gentleman will be given length of days to retain the high position he now holds in the councils of the Province as well as in the esteem of its people.

WE ARE pleased to notice that Mr. Nicholas J. Power has been named as successor of the late Mr. Edgar, as General Passenger agent of the Grand Trunk Railway. By sterling personal worth, close application to every detail of business, and faithful devotion to the interests of the Company, Mr. Power has forged his way to the front rank, and this fitting recognition of his merit on the part of the company shows that they place due value on that excellent principle of putting the right man in the right place. His many friends in Hamilton and other places in Western Ontario will be delighted to hear of Mr. Power's advancement, and will wish him many years of health and strength to perform the duties of his responsible position.

DR. FLINT, the hypnotist, is giving exhibitions throughout the country. We are informed by the Free Press of this city that

"One young fellow employed at the McClary works has entirely changed in his nature, and cannot be prevailed upon to attend his duties properly. On Friday evening some of his fellow-laborers locked him in his room, in an endeavor to prevent him from appearing at the mesmeric show, when he went into convulsions, and was speedily released. Saturday afternoon his employer threatened to dismiss him if his work was not done in better order, but the unfortunate fellow seemed to have lost all control of himself. And then one of the class, a young son of a resident of Renee street, was secured in a hen-coop by his indignant father, but managed to make his escape."

If there is not now on our statute books a law to bear on such a case as this, one should, we think, be enacted without delay.

INCONSISTENCY and unfairness towards the Catholic Church is a striking characteristic of the average preacher, while Christian charity, both in thought and expression, seems to be lost sight of altogether. At the Presbyterian Synod lately held in Stratford, the same tiresome speech in regard to Romanism was once again given to the world. Abuse of Pope and Popery seems to be the pepper and salt of all gatherings of the sects in their little Parliaments. Let us see what our separated brethren think of us:

"See the universal desire of parties to pander to Roman Catholicism."

We cannot see it. Where is your proof of the pandering? Do our Bishops and priests receive money bribes from the public purse? You will not dare even to make such an insinuation. Is public money devoted to the erection of our churches or our schools? Certainly not. If our institutions are exempt from taxation, are not those of all other denominations treated likewise? Of course they are. If grants from the public treasury are made to our charitable institutions, is it not a fact that all similar

establishments are placed on the same level? Undoubtedly. Do the Catholic people receive more than their share of public offices and public patronage? No, they do not. It would be but the simple truth to state that in this regard they are not treated justly by either the Reformers or the Conservatives. If pandering there has been, where, then, is the evidence?

"We as a people, through our representatives in parliament, are made to recognize nearly all the saints' days in the Romish calendar."

This is an exaggeration. Every day in the year is the feast-day of a saint, while the number of official holidays is only about a dozen; besides, you are not made to recognize and sanction them. You are only anxious to prevent Catholics from doing so.

"By all means let the members of that Church have full liberty to preserve their saints' days, but why should we allow ourselves, through our representatives, to be made partakers of their evil deeds?"

"Evil deeds" is rather severe, dear friends. While it would be considered perfectly correct, we think, by Presbyterians, to cease work for a day and contemplate with loving admiration the career of John Knox, it is an "evil deed" on our part to observe the feasts of the birth of Christ and those of all the grand heroes of the Church He established upon earth. Catholics do not ask you to observe these feasts; they merely wish themselves to observe them. When you say you desire that we should have full liberty in this respect, you are not sincere. You know that you would take it from us if you could.

There is certainly great danger to the State because of the dishonesty of many of our public men; but we cannot help reaching the conclusion that there is likewise a prospect that the peace and harmony of our Canadian people will be seriously disturbed unless the meddling preachers decide to mind their own business and tell the truth about their neighbors.

When the parsons of Ontario were engaged in stirring up the anti-Jesuit agitation, the principal plea on which they demanded the expulsion of the Jesuits from Canada was that they (the Jesuits) were plotting by means of political intrigues to secure political ascendancy in the land. It is of course well known that there are no meddlers more persistent in the display of political partisanship than the parsons of Ontario, among whom the Methodists are perhaps the most meddlesome of all, just as they were also the loudest in reprobation of the imaginary plottings of the Jesuits. It appears that in Boston political wire pulling is also practiced by the Methodists to a disgraceful extent. The Rev. Dr. Townsend, of Boston University, made a strong appeal recently at a meeting of Boston preachers, in which he declared that this practice is carried on to an enormous degree by preachers seeking for secular offices. Another minister in replying to Dr. Townsend declared that such things did occur indeed, but that Dr. Townsend had exaggerated. Dr. Townsend replied with proofs that his statements were literally true. It appears that the Boston preachers match very well with those of Ontario on this point.

The French Government has awakened to the danger of Anarchical associations, and has decided, in consequence, to expel all foreign Anarchists from the country, even though they be not guilty of overt crimes. French Anarchists will be dealt with according to the ordinary course of law, but as most of the Anarchists are believed to be foreigners, it is thought that the expulsion of these men will reduce greatly the number of crimes with explosives whereby the country is now being terrorized. The Government should strike at the root of the evil by re-establishing religious education, the abolition of which in State schools has undoubtedly been the immediate cause of so large an amount of murders and other outrages. Besides using dynamite and other explosives, the Anarchists are also employing poison. Their purpose is, as expressed by Louise Michel, the notorious, to "kill without remorse the enemies of liberty," that is to say, of liberty as Anarchists understand the term. In their vocabulary liberty means license to commit the worst of crimes. It is a liberty which would restore all the horrors of the Paris Commune and the Reign of Terror—liberty for themselves, death to all who disagree with them.

A PRIZE PICTURE PUZZLE.



The above picture contains four faces, the man and his three daughters. Anyone can find the faces, but it is not so easy to distinguish the faces. The proprietors of Ford's Prize Pills will give an elegant Gold Watch to the first person who can name the four faces. The prize will be given to the person who sends in a card containing the names of the four faces. The card should be sent to the proprietors of Ford's Prize Pills, 100 VANDERBILT BUILDING, CHICAGO, ILL., on or before May 15th, 1892. The person whose name is printed on the card will be awarded the prize. The prize is a Gold Watch, of fine workmanship, and worth \$100.00. The card should be sent in a sealed envelope, and the name of the person who sends it should be written on the envelope. The prize will be given to the person whose name is printed on the card. The prize is a Gold Watch, of fine workmanship, and worth \$100.00. The card should be sent to the proprietors of Ford's Prize Pills, 100 VANDERBILT BUILDING, CHICAGO, ILL., on or before May 15th, 1892. The person whose name is printed on the card will be awarded the prize. The prize is a Gold Watch, of fine workmanship, and worth \$100.00.

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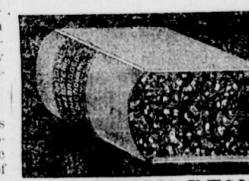
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ANNUAL MEETING.

PURSUANT to the Act of Incorporation, Notice is hereby given that the 22nd Annual Meeting of the Ontario Mutual Life Assurance Company will be held in the TOWN HALL, WATERLOO, ONT. on THURSDAY, May 25th, 1892, at one of the Clock p.m. WM. HENDRY, Manager.

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