

## The Catholic Record

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## Catholic Record

LONDON, SATURDAY, MAY 31, 1884.

## PASTORAL VISITATION.

His Lordship the Bishop of London accompanied by the Rev. Father Coffey, of this journal, left on Monday last for Coruna and Port Lambton where he administered the sacred rite of confirmation to candidates worthily prepared by the pastors of these missions. His Lordship returned to London on Thursday. The visitation was blessed with the richest spiritual fruits. Of its various exercises we will in next issue give full particulars.

## THE MONTH OF THE SACRED HEART.

We gave expression in our last issue, in the course of our review of the excellent little work of the Bishop of London on devotion to the Sacred Heart, to the belief that for all classes it would be found a most useful and instructive book. We have reason to expect that it will be the means of extending and intensifying this most salutary devotion, not only in this diocese, but wherever it may obtain circulation. We now stand at the very threshold of the blessed and thrice-blessed month appointed for special devotion to the most Sacred Heart of Jesus. With reluctance and sorrow indeed should we part from the month of May, were it not that we are now to enter on a month dear to Our Divine Mother, because of the honor done therein to the Sacred Heart of her Divine Son. May is, in truth, a month of tender loveliness, June a season of deepest fervor.

Sweet May! 'tis thro' thy tender, golden light  
That falls from azure skies, (half veiled in mist)  
On fresh young daisy-buds, on lilies white,  
Or violets by timid zephyrs kiss'd—  
'Tis thro' thy shining portals that we pass  
From Spring's amora, into Summer's noon,  
And glide across thy crisp and dewy grass  
Into the rose fields of the fervid June.

Al! even so, sweet Mary, Queen of May,  
Nursed in the soft light of thy sunny smile,  
Humbly thy fair blossoms deck our way,  
And flowers of Purity our path beguile.  
Swift thro' the portal of thy stainless breast,  
Thy children into God's great summer dart,  
For, thro' thy daisied meadows, Mother best,  
We reach the rose-fields of Christ's Sacred Heart.

There is no devotion recommended and encouraged by Holy Church so well calculated to inspire man with a deep, genuine and lasting love of God as that of the Sacred Heart. Now, without love for God it is impossible for man to obey his precepts, and without obeying his precepts impossible for him to save his immortal soul; and without salvation, neither riches, nor honors, nor pleasures profiteth anything. Our Divine Saviour made to the Blessed Margaret Mary certain promises in behalf of devout souls who honor and worship Him in the attributes of His Sacred Heart that should ever be borne in mind. "I will," saith the Redeemer to this privileged soul, "I will give them all the graces necessary for their state, I will grant peace in their families, I will console them in all their trials, I will be their secure refuge during life, and particularly at the hour of death. I will pour abundant benedictions upon all their undertakings. Sinners will find in My Heart the source and infinite ocean of mercy. Tepid souls shall become fervent; fervent souls shall advance to great perfection. I will bless those houses in which the image of My Sacred Heart shall be exposed and honored. I will grant to priests the power of touching the hardest and most obdurate hearts. Those who propagate this devotion shall have their name written upon My Heart, whence it shall never be effaced." These promises made by Christ Himself to one of His faithful servants should assuredly be to us an incentive to the practice of the devotion He thus authorizes, sanctions and encourages. The month we are about to begin should be to us all one of grace and benediction. If especially the month of Mary has been passed without profit, if the opportunities it afforded of reconciliation with God, through the mediation of the Most Blessed and Immaculate Virgin, have been discarded, this month consecrated to the Sacred Heart of our Divine Saviour should be put to advantage. It may be the last we shall have to spend in this world. But whether such prove the case or not, well, indeed, will it be for us, to be enabled, when summoned before the great judgment seat, to look with satisfaction on the manner in which the month now about to open has been spent. Our Lord invites us warmly, pressing to his service. Shall we be base, hard-hearted and ungrateful enough to refuse Him whose Heart is ever open to his children?

## THE FRANCHISE BILL.

The British Tories brought upon themselves a most humiliating but highly-merited defeat in forcing Mr. Broderick's amendment to exclude Ireland from the operation of the Franchise Bill to a division. Lord Randolph Churchill, one of the leaders of the youthful Conservatives of Britain, spoke vigorously in disapproval of this proposition. He stated that he was strongly opposed to some of the provisions of the Bill, but thought the position taken by the government on the whole statesmanlike. He feared not the results of the enfranchisement of the Irish agricultural laborer, and hoped the Conservative party would not alienate the good opinion of the Irish people by supporting the amendment. Lord George Hamilton, in a fit of indignation, asked Lord Randolph what he was really driving at. If Lord Randolph's speech were a statement of the democratic Toryism of the future, he had to decline following under such a leadership. He contended that the Bill was introduced to meet Liberal exigencies, and if opposed to Ireland would open in that country the floodgates of agitation. Mr. Broderick's amendment was then voted down by 332 to 137, giving the government a majority of 195, a stunning victory for the Liberal party. Sir Stafford Northcote, with several of his followers, left the house before the vote was taken. Lord Randolph Churchill's attitude towards Ireland has given rise to general surprise on all sides, and not a little indignation among the reactionary wing of his own party. It certainly renders the rejection of the Franchise Bill by the House of Lords somewhat more unlikely than it appeared some weeks ago. The government could not go to the country on a better issue.

## A FAILURE.

Britain's Egyptian policy has proved a gigantic failure. That policy was at first characterized by temerity, then by vacillation, and now there is absolute uncertainty as to the course the government may ultimately pursue in relation to the Soudan. The shout of victory raised at Tel-el-Kebir, led not only the government but the people of England into the grave error that Britain alone was interested in the solution of the Egyptian problem, and that in consequence no other European power should be permitted to interfere in the adjustment of the difficulties arising from the situation of that hapless country. It was a mistake nothing short of unpardonable for England alone to assume dictatorship over Egypt. Such a step necessarily committed the British government to the tranquillization of the Soudan, and the tranquillization of that country means its subjugation. Mr. Gladstone's speech on the vote of censure lately proposed by Sir Michael Hicks Beech shows that the government would gladly, if in honor it could, wash its hands of this Egyptian embroglio. One thing certain, the Soudan is not likely to become a permanent possession of Britain. Not even a Tory government could bring about such a consummation. The Gladstone government has suffered a fearful loss of popularity by its supposed abandonment of Gen. Gordon at Khartoum. If the general should be massacred, or fall into El Mahdi's hands before relief reach him, the government's lease of office were not worth a twenty-four hours' purchase. Commenting on Mr. Gladstone's speech, the American very justly takes the ground that his declaration that England has no right to suppress the uprising of El Mahdi in the Soudan, because that leader and his following were fighting for their liberty as a people, suggests questions which the Premier would find it hard to answer. If El Mahdi, says the American, was not to be suppressed, why was General Gordon despatched to Khartoum? Why authorize him to employ military force if necessary, and against whom? "Again," continues our Philadelphia contemporary, "what right has Mr. Gladstone to enter upon a temporary administration of the affairs of Egypt, and then sit in judgment as to which of its *de facto* possessions that country shall retain under its rule, and which it shall give up to any leader who can muster a rebel following? And if England has no business to be putting down the Soudanese who rise up against Egypt for their liberty, what right would she have to suppress a rebellion of Mahattas, who rose for their liberty against her rule in India. Mr. Gladstone's position seems to be ethically incontrovertible. But no man who holds so high a conception of political duty has a right to become the chief administrator of a large partnership in conquest and in international robbery such as is the British Empire."

It was not the sacredness of Mr. Gladstone's ethical position which, however, saved the government. It was his assurance that Gen. Gordon was not in danger that all due provisions had been made for his safety, and that the government was fully alive to its responsibilities for him, which saved the government. The narrow majority it obtained must have shown the administration the depth of public sympathy for Gen. Gordon, and the general dissatisfaction felt with the mistakes

that have characterized its course towards Egypt from the outset.

We do not by any means say that British public opinion as to the relations of Britain with foreign peoples is apt to be correct. The very contrary is in fact most likely to be the case. But the best minds of England now recognize that Britain entered on a scheme too gigantic for accomplishment, and too profitless, even if accomplished in assuming direct control over Egypt and the dependencies of that country. Lord Beaconsfield fell into a similar mistake when he ordered the military occupation of Abyssinia. The attempt to carry out this purpose failed, just as the late attempt to subjugate the Soudan has also failed.

## WRITSUNDAY.

On Sunday next the Church celebrates the glorious festival of Pentecost, commemorating the descent of the Holy Ghost on the apostles and disciples. This marvellous incident we find recorded in the Acts of the Apostles in language of thrilling interest. Our Lord had promised His apostles that He would send them the Paraclete to strengthen, enlighten and comfort them: "These things have I spoken to you, abiding with you; but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John xiv., 25-26.) And again, "It is not for you to know the times or moments which the Father hath put in his own power, but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses of me in Jerusalem and in all Judea and Samaria and even to the uttermost parts of the earth." (Acts i., 7-8.) And upon another occasion Jesus addressed His disciples in even more impressive terms: "When the Paraclete cometh, whom I will send you from the Father, the spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony because you are with me from the beginning. These things have I spoken to you that you may not be scandalized. They will put you out of the synagogues; yes, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you because they have not known the Father nor me. But these things I have told you, that when the hour shall come, you may remember that I told you." (John xv. 26 xvi. 4.) During the ten days following the Ascension of Our Divine Saviour, the apostles remained in Jerusalem in prayer, meditation, and holy expectation. At length came the great day when the promise of the Divine Master was to be fulfilled. "And suddenly," says the inspired writer, "there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting, and there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues as the Holy Ghost gave them to speak." (Acts ii., 2-4.) There were at that time in Jerusalem, then one of the largest and most populous cities in the world, men of "every nation under the sun." When, therefore, it was noised abroad that these men, followers of the Crucified, were possessed of this wondrous gift of speech, a multitude, in which men of all nations found place, gathered to see and to hear them. What was their amazement when every man heard them speak in his own tongue? And they asked one another, "Behold, are not all these Galileans? And how have we heard every man in our own tongue wherein we were born?" And there were among them, we have it on the authority of Holy Writ, Parthians and Medes, and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus, and Asia, Phrygia and Pamphylia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians. Mgr. Gaume tells us that Advent prepares us for Christmas, Lent for Easter, and the Paschal time for Whitsunday. And he cites the historian Eusebius as saying: "We prepare for the festival of Easter by forty days of fasting, and we prepare ourselves for Pentecost by fifty days of holy gladness. At Easter Baptism is received, at Pentecost the Holy Ghost is received, and this is the perfection of Baptism. The resurrection of Jesus Christ strengthened the apostles; it was Pentecost that perfected their charity and made them invincible. On this day the Holy Ghost was given to the Church with all the fulness needed to subjugate the whole world. Wherefore I regard Pentecost as the greatest of festivals." The feast of Pentecost is the festival of civilization. On that day the apostles, transfigured by the power of the Holy Ghost into new men, penetrated with love of God, all trace of everything defiled banished from their hearts, enlightened with the very light of heaven, began their work of converting men to Christ, even Christ crucified. They uproot the superstitions of Paganism and the corruptions of Judaism, to lay the foundation of that Christian civilization which has since

been the salvation and glory of Europe and of the world, but which impious men now seek to overthrow. What a prodigy in itself! Twelve fishermen, of whom the chief a few days before denied his Master in the presence of a servant maid, boldly set out to face potentates, kings, magistrates, soldiers and scholars. Every obstacle vanishes before them. In vain cities rise against them, princes league to crush them, with fire and sword are they threatened. Daunted by no danger, they continue their work. Unarmed, they triumph over the bravest legions ever gathered under the renowned captains of ancient and powerful monarchies. Illiterate, they confound the wisdom and expose the fallacies of the most celebrated philosophers, orators and sophists. Before Paul alone are humbled the Academy, the Lyceum and the Portico, and the disciples of Plato, Aristotle and Zeno struck speechless. The great moral revolution wrought by the Apostles is the most striking and stupendous fact in history. Verily it must have been the Son of God whose disciples they were. Verily must they have been filled with the Holy Ghost on the great day of Pentecost.

The marvels wrought on that glorious day the Holy Spirit still works in souls well disposed. The Church invites her children to seek from Him the internal gifts they so much need to save their souls. These gifts are to us really indispensable if we have any earnest desire to triumph over the powers of darkness. We should ask Him even as does Holy Church, to come to enlighten us. We should appeal to Him as father of the poor to be bountiful to us in regard of the riches of the spiritual life, giving them to us in heavenly abundance; and as the spirit of consolation, who alone can truly soothe our troubled and wearied spirit and offer us a retreat in affliction. In Him should we find rest after our labors, shelter from summer heats and courage against the violence of our passions. With what ardor should we not exclaim with Holy Church, *O lux beatissima reple cordis intima tuorum fidelium. O bright and happy light, shed thy sweet rays on our inmost hearts and let no shadow of gloom rest therein. Without thy help we are nothing but weakness, misery, infidelity and sinfulness. Therefore, Holy Ghost, purify us from all defilement, touch our hardened hearts, and heal our wounded souls. Bend our rebellious spirits, inflame our hearts with love, and lead us out of the entanglements and snares of the enemy. In thee we put our every trust; hear us and grant us even thy seven gifts, wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord. Adorn us with those virtues dearest in thy sight, bring us to salvation, and to that glory that knows no term.*

*Da virtutis meritum, da salutis exitum, da perenne gaudium.*

## THE JESUITS IN TUNIS.

The Jesuit Fathers in Tunis continue to prosecute with zeal and success the good work of the education of youth. Their college of St. Charles, at Tunis, opened only about two years ago, has already two hundred and twenty-five students of all nationalities and every form of religion. Only one half are Catholics. The superior is the Rev. Father Daugsbury. Even in that country where Islamism and Judaism have such a strong hold on the public mind, the merits of the Fathers of the Society of Jesus, and their disputable success in imparting knowledge to youth, is publicly acknowledged and recognized by the patronage extended their college of St. Charles. The infidels of Europe banish the Jesuits from the ill-fated countries under their sway, but the Moslems of Africa gladly see them found institutions of piety and learning in their very midst.

## CATHOLIC PRUSSIA.

The *Semaine Catholique* of Toulouse published some time ago a few interesting figures showing the numerical strength of the Church in Prussia. The interest attaching to these figures is enhanced by the inauguration of the policy of reconciliation now seemingly pursued by the German government. In five provinces of Prussia the Catholics are in a majority. In Rhenish Prussia there is a Catholic population of three millions against one million of Protestants. In Silesia there are 1,800,000 Protestants and 2,000,000 Catholics. In Posen the Catholics are 1,000,000 strong and the Protestants about half as numerous. In Westphalia there are 1,100,000 Catholics and 950,000 Protestants, while in Prussia proper the Catholics number 694,000 and the Protestants 672,000. No mention is made of the principality of Hohenzollern which is entirely Catholic. It is not, the *Semaine* justly states, too much to claim that there is more than a million of Catholics scattered through the Provinces wherein the Protestants are in a majority. Taking all these figures together, there are nearly ten millions of Catholics in Prussia. If to this total we add the Catholics of Bavaria, forming about two-

thirds of the entire population of that kingdom, and those of Wurtemberg, about one-third of the population in that state, we have a grand total of eighteen millions of Catholics in the German empire. The *Semaine* adds that the persecution of the Kulturkampf has opened the eyes of a great number of Protestants. The firm attitude of the bishops, priests and laity, faithful under every persecution, to God, and king and country, has touched the hearts of many of those who it is said await but a favorable moment to return to the religion of their fathers.

## THE IRISH LABORERS' RELIEF BILL.

Mr. Parnell's bill, amending the Irish laborer's act of 1883, was, we regret to say, rejected in the House of Commons on the 21st inst., by a vote of 138 to 75. The bill was supported by a large majority of the Irish members present, but opposed by the government. Mr. Parnell with much reason complained of the opposition offered by Mr. Trevelyan to a measure loudly and justly demanded by the Irish people. The government need not, he said, be surprised if in consequence it meet with some retaliation. A commission of enquiry into the condition of the agricultural labourers was all that the Irish secretary would promise. This promise the Irish leader met by a pertinent query, "Does the Government," he asked, "mean to wait until the laborers burn the homes over the heads of dissenting landlords. The laborers have been patient, but it is intolerable that they should continue to live upon mud floors until a commission has investigated their grievances." It is by its opposition to such measures as Mr. Parnell's relief bill that the Gladstone Government has so seriously injured itself in the estimation of the Irish people. Entering office with professions of a purpose to inaugurate a sound and healthy domestic policy, this government has done little indeed to redeem that promise. No one, then, can it blame but itself, if the Irish people especially cast their suffrages in united, hearty and enthusiastic condemnation of its candidates.

## THE TEMPORAL POWER.

The great cities of New York and Boston have spoken out bravely and nobly in defence of right, by protesting against the spoliation of the Propaganda by the brigand government of Italy. The citizens of a free country could not permit such an outrage on civil liberty and religious right to be perpetrated without an indignant protest. This protest comes well from the cities just named. Than New York there is no city in the world containing so many elements of intellectual strength and cosmopolitan influence. All these elements were at its late meeting fully and ably represented. Boston, on the other hand, once the citadel of puritanism, is a city that has long been characterized by a love of right, equality and justice, and better than any other in the republic qualified to speak the sentiments of the good old American stock whose hatred of oppression and spoliation is written in every page of the glorious history of the greatest republic the world has ever yet seen.

In connection with the New York meeting, we were very much struck by the many words of the Hon. Frank Hurd, congressman from Ohio, in his letter excusing himself from attendance at the meeting.

Mr. Hurd is one of the ablest men in American politics, and his outspoken sentiments of loyalty to the Sovereign Pontiff do him the greatest honor as a Catholic and a statesman:

"I heartily sympathize," said he, "with the object of the meeting. The property of the Propaganda is the gift of the pious of all nations and was never intended by its donors to be placed under the control of the Italian Government. The organization itself deals with the religious affairs of the world, not those of Italy. What it owns equitably ought to be regarded as the property of the people of the various nations giving it, held in trust for the purposes for which it was given. This property the Italian Government has no moral right to appropriate to its own use, and I trust that the protest of fair-minded people, the world over, will have the effect of changing the present purpose of that Government in that regard.

"One good result, however, may come from what has been done. It may call the attention of Christian nations to the necessity of the Pope of the temporal power, for the unimpeded administration of his office, affecting, as has been recently shown, the property rights of the citizens of so many countries."

We heartily subscribe to the view expressed by the Washington National Catholic, when it says, that "if Catholics would speak as boldly on all questions as on this, they would always get a respectful hearing, even if their wishes were not acceded to." The emergency that has brought forth such a champion as Mr. Hurd who has spoken so bravely and to so much purpose, cannot be deplored. We likewise concur in the opinion expressed by our contemporary, the True Witness, that it were but just

that the Catholics of Canada should enter, through the medium of public meetings, a protest as vigorous and emphatic as that of the great gatherings which in New York and Boston condemned and reprobated the policy of legalized robbery pursued by the Italian Government in regard of the property of the Propaganda.

## IN THE MIRE.

The man of Parkhill, to whom we made allusion last week, invites his readers in his last issue to wade through three columns and more of literary and journalistic slush to get at his view of the recent libel suit in which he so sadly figured. In the ponderous effort where-with he fills his paper, he seems eager for distinction and renown in the sullied ranks of ptoornery. He is welcome to that distinction and even to that renown. His language is not that of a man conscious of right. An old French proverb has it *qui s'accuse s'accuse*. What say you, O gigantic intellect of the Parkhill Gazette, to its truth? But we forget, the man of Parkhill has, in his desperate efforts to acquire some bad English, forgotten all his French. What, we ask him, is his purpose in dealing with the libel suit as he did last week? Is it to make his paper a veritable *szmut* machine? To make it the purveyor of all social filth to every depraved mind within its narrow constituency? Verily does this man pour whole buckets-full of whitewash on himself. All the whitewash in Middlesex, he must know, could not cover, much less efface, dishonor, degradation and brutality wherever they attach. There is but one paragraph in the long tirade of misrepresentation gracing the columns of the last issue of the Parkhill organ that calls for a word from us. We beg our readers' pardon for inserting in our columns its exact verbiage.

"We might have made the position of Rev. Father Connolly in the witness-box a very painful one for him. So could we have done for the friends of Dr. McMillhargey and Miss Smith; but, as the young lady was observant enough to notice, the case was conducted by the defence with studied politeness, and won in that way against the studied abusiveness and misrepresentation of the opposing side. We are sorry for Father Connolly. Had he been guided by the advice of his ecclesiastical friends and superiors, instead of by those who were only his friends so long as they could use him for the purpose of satisfying their private spite towards us, he would not have found himself in the unpleasant position he now occupies. We hope those who gave him such ill-advice, and who almost forced him on with the suit, will now come to his rescue and see that he shall not be a financial sufferer. He certainly must have discovered by this time that to rush off to a lawyer is not the happiest way of getting mistakes of the press remedied, and that a short personal letter written by himself would have been more dignified, and would certainly have resulted more satisfactorily, than the course he adopted."

Oh, what delicacy of sentiment, what feelings of honor in the Parkhill scribe? Could he have, we may fairly ask, done more than he had done to blacken the fame of the deceased young physician, and to outrage the feelings of his betrothed? The Parkhill luminary speaks of Father Connolly's ecclesiastical superiors. We may state that there is here an absolute falsehood, and we defy Mr. Wallace Graham or any one else to prove the statement that any such advice was tendered the good priest of Biddulph by his ecclesiastical superiors. These have too high and just a regard for Father Connolly to intervene between him and his duty to the public and to himself. Father Connolly comes out of the trial with a reputation unimpaired and with stronger claims than ever to the affectionate regard of his people. We owe an apology to the county of Middlesex for stating in our last that the Parkhill Gazette is its official organ. Such, we are happy to learn, is not the case. Middlesex has enough to answer for without such an imputation.

The following is the list of the jurors in Father Connolly's case:

Thos. Higginbotham, 12 south Queen st., city; Dugald Patterson, north half lot 5, con. 12, Lobo; S. Humphries, Strathroy; Jas. Beattie, north half lot 6, 2nd con., Caradoc; Charles Poor, east half lot 25, 5th con., McGillivray; Geo. Headley, Horton st., City; Benjamin Guy, Newbury; Mathew Varley, lot 4, 7th con., McGillivray; Jacob Haggett, Strathroy; Andrew Brownlee, lot 3, 3rd con., Westminster; Robert Lacey, lot 5, Dundas st., London; Wm. N. Aylesworth, lot 17, 1st con., south Dorchester.

Mr. Justice Patterson charged strongly in favor of the plaintiff, the worthy pastor of Biddulph. But these enlightened twelve thought otherwise.

## PERSONAL.

The Very Rev. Father Dowling, V. G. of Paris, Ont., visited London last week and was the guest of His Lordship Bishop Walsh.

We beg to tender our hearty congratulations to Mr. R. J. Dowdall, of Almonte, on the splendid testimony of regard offered him by the people of that town on the eve of his departure for Toronto there to