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PUBLISHER.

388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, MARCH 21, 1879. TO THE GREATER GLORY

BLESSED SACRAMENT.

LOVE'S PRISONER. "But is He lonely? Bend not here Adoring angels, as on high? Ah yes; but yet, when we appear, A softer glory floods His eye. Tis earth's frail child he longs to see; And thus He is alone—for me

"Then, best of lovers, I'll draw near Each day to minister relief. For the thoughts of year on year Of sin should make me die of grief, Yet day by day, my God I see, 'Sick in prison'—all for me!"

ASSOCIATION FOR THE REL EF OF POOR CHURCHES.

Approbation of His Lordship Right Rev. John Walsh, D. D., Bishop of London.

The object of this Association is to furnish poor churches gratuitously with vestments, linen or other requisites for the service of the Altar, when the Pastors cannot otherwise procure them. No refusal being given in the case of absolute need, the only limit to a compliance with demands is an utter want of resources, as the work of making vestments, etc., will proceed as long as material can be obtained.

This charity is made direct to our Lord Lord Control

proceed as long as material can be obtained.

This charity is made direct to our Lord Iesus Christ, which is our motive in urging Christian souls to aid this good work in every possible manner, either by subscriptions or donations of goods, such as silk dresses, damask, velvet, linen, muslin, linings, ribbons, curtains, carpets, embroideries, flowers, vases, candictains, carpets, ca

Annual subscription, One dollar. Gentlemen can be admitted as members by becoming sub-scribers.

Donations in money or goods will be received by the directress of the "Children of Mary," Convent of the acred Heart, 422 Dundas street, London, Ontario, where he good work will be carried on.

A mission will be opened on Sunday next at St. Peter's Cathedral by the Fathers of the of the Holy Cross, and will be continued for two weeks. Father Cooney, the celebrated controversalist and eminent divine, well known to our readers by reputation, will conduet the preaching of the mission. We hope his labors will be well rewarded.

The circular letter of His Lordship the Bishop of London, announcing the proclamation tertaining such contempt for Catholics as to of a Jubilee for the Catholic world by our Holy place them in the same eategory with infi-Father Pope Leo XIII., together with the conditions which are to be complied with in order to gain the Plenary Indulgence of the Jubilee, will appear in next week's issue.

Justice McCarthy, in his "History of Our Own Time," just from the press, tries to prove that good can be found in evil sometimes. He takes the terrible Irish famine as an example, and reasons thus: "It first applied the scourge which was to drive out of the land a thoroughly vicious and very rotten system. It first called the attention of English statesmen irresistibly to the fact that the system was bad to the heart's core, and that nothing good could come of it. It roused the attention of the humble Irishman, too often inclined to put up with everything in the lazy spirit of a Nea politan or a fatalist, to the fact that there was for him, too, a world elsewhere." that a very large portion of the "vicious and rotten system" still remains, and is likely to remain until such time as the Irish people are made to feel not, "that there is a world elsewhere for them," but that there is a country of their own which they alone have a right

able manner. In Toronto, Hamilton, King ston, Ottawa and other places everything has passed off harmoniously and enjoyably. The celebration of this St. Patrick's Day shows unmistakeable signs of a growing tendency to closer union on the part of Irishmen of all denominations. We sincerely hope that Irish Unity will soon be a reality, and that the strength which follows, will be recognized and appreciated. In London the demonstration of unity was as highly impressive in effect as it was pleasing to see. Not only Irish laymen, but Irish clergymen and ecclesiastical dignitaries united in celebrating the anniversary of Ireland's great apostle. On first page we pbulish the address of the Rev. Mr. Ballard as reported by the Free Press and earnestly ask our readers to give it a careful persual. It is unnecessary for us to comment upon it -it explains itself. But, we feel it our duty as the Catholic organ of this diocese to say that the Rev. Mr. Ballard deserves the thanks, not only of those who had the privilege of hearing him, but of every Catholic in the diocese for the noble, Christian, and truly charitable sentiments expressed by him. He is an honor to his native country, an ornament to the church he belongs to, and a model exemplar of what citizens of a great and free country should be.

"THE BLAKES IN RELIGION."

Under this heading the Ottawa Citizen of the 11th inst., published a letter from "A Catholie," criticising the following extract from Vice-Chancellor's Blake's speech at the congratulatory meeting held after the election of Bishop Sweatman.

"He sincerely trusted that former differences ceasing to exist they should become the pattern diocese, and, shoulder to shoulder, fight the battles of the Church, and with other Protestant denominations go strongly against Popery and infidelity."

The writer considers this utterance to be the emanation of an intolerant and bigoted mind, as will be seen by the following extract from his letter:

I take it that Mr. Blake's language has not been mis-stated. Indeed, his old and well known intolerance and bigotry against what he has the good manners and taste to designate "Popery," give the impress of genuineness to the quotation. I feel safe in asserting that there is not a liberal-minded Protestant in the Dominion who will endorse the unchariable, the un-Christian sentiments expressed by Vice-Chancellor Blake. He classes pery" with "infidelity," and invokes the aid of "other Protestant denominations" in the battles which he proposes to fight against the faith, the doctrines and the corsientious scruples of his Catholic fellow-subjects. Is this the spirit that animate the just and impartial judge? Can a Roman Catholic expect fair and even-handed justice from such an exponent of the law? Is it decent? does it be token a due sense of the proprieties, on the part of Vice-Chancellor Blake, to hold up to odium, aye, to persecution, the people whose money, in the shape of taxes, goes to pay the salary which he complacently pockets?

The conduct of the Vice-Chancellor in identifying himself, at all times, with what has been narrow and prejudiced, so far as Catholics and their belief was concerned, is in glaring contrast with that of the late Chief Justice Robinson, Chancellor Vankoughnet, Chief Justice Harrison, or of his surviving colleagues on the Bench, the Messrs. Hag garties, Morrisons, Spragges, Gwynnes, &c. They never lowered their exalted position to enact the role of a fanatical colpor teur or that of the Sleeks and Chadbrands, who disgust all classes of Christians by their cant and hypocrisy. Vice-Chancellor Blake stands singular and alone among the Judges of the land as a religious firebrand and propagator of intolerance. He has surely mistaken his vocation. Exeter Hall, a bench in the Queen's Park or the camp-meeting would be more suited to his peculiar talents and religious zeal

Vice-Chancellor Blake's appeal to Protes tant prejudice for a united crusade against 'Popery and infidelity" is as unworthy of a gentleman and a Christian as it is unbecom ing of a functionary whose every public act should display moderation and impartiality. It is more the language of a ranting bigot than of a dignified judge; and we do not hesitate to say that a man who is capable of endels, and call on all Protestants to "behold their enemies," is unworthy to hold the commission of an ordinary Justice of the Peace, much less the important position of Vice-Chancellor of Ontario. It is doubtful if such a man could act impartially towards a Catholie, in his judicial capacity, for if he is not an ultra bigot he must be a fanatic, and the latter is, perhaps, more dangerous than the former; because a man may be a bigot and still have prudence and foresight, but a fanatic is, to a certain extent, demented, and therefore, more likely to be capricious than grave. Let us suppose a case: Supposing that a number of Catholics had a religious grievance, arising from oppression on the part of a greater number of Protestants, and that they submitted the case to the Vice-Chancellon for arbitration, is it not likely that a man who classes Catholics with infidels, and calls upon Protestants of every denomination "to go strongly against them," would be a little partial to the Protestant side of the case? We think he would. We did not think Vice Chancellor Blake was so devoid of Christian polite-St. Patrick's Day was celebrated all over ness as to insult the whole Catholic body of the country in the most orderly and respect- Ontario-laity, clergy and hierarchy-until we read the extract from his speech in reference to them. We believe, however, with the Ottawa Citizen, that such language though " calculated to engender bad feeling, and perhaps worse, between people of different de nominations, will meet with little sympathy from right thinking Protestants." A Toronto contemporary, referring to the episcopal election, humorously alludes to the Vice Chancellor thus: "Vice-Chancellor Blake, who is never so happy as when enjoying the exhilerating excitement of an ecclesiastical Donnybrook, laid down his shillelah with a groan of reluctance; but it will go hard if his ingenuity cannot devise some means of knocking the compromise higher than the cross on the church of Kiltegan." We hope that if he finds it necessary to allude to Catholics at the next "ecclesiastical Donnybrook," he will do so in a manner not calculated to give insult, and as becomes a gentleman and a

sixty-fourth year of his age. He was created Cardinal in 1863. R L P_L^2 with his humanity. Where the one is, by a special presence, there also is the other.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

No doubt this confraternity is to be found in some very Catholic country; in the more Catholic portions of Canada, perhaps, in most Catholic Spain, among the pious Catholics of England or Ireland, or in Catholic France, where there are so many fraternities of a religious character and Catholic associations. And surely in the countries alluded to there are confraternities of the Blessed Sacrament. But the confraternity of which there is question at present, exists, will the reader believe it? in the Protestant Church of England. When will wonders end? Has Protestantism changed its character? Is it any longer the system which arose in opposition to the Blessed Sacrament-that system, the adherents of which so vehemently repelled all idea of the sacrament and sacrifice of the Christian altar? This question, we conceive, may be answered thus: Protestantism (we allude more particularly to Anglican Protestantism) has become divided. Of the two great divisions one is known as the "High Church," which insists on rites and ceremonial observances, and the other as the "Low," or "Evangelical" section of the Anglican Church.

The High Church affects higher or more lofty modes of spiritual life. It is also higher in this: that, generally, in its warfare with the ancient Catholic Church, it scorns those meaner modes of attack and defence which are still common among the more vulgar and low sections of Protestantism. We do not think, for instance, that the members of this Church would have gone out of their way, when they must have been humbled by the bitter division which made it so difficult for them to elect a bishop, the other day, to indulge in such remarks as fell from a "learned" Judge of the Court of Chancery. It was certainly out of place, when the Anglican Church of Toronto was exhibiting to the outer world a sad example of heathenish discord that a member of its synod should, as if there had been nothing in the conduct of that body to engage his attention, deliver himself of a diatribe against what he called "popery," and pronounce it to be on a par with infidelity. The language used on the occasion is all the more offensive to Canadian Catholics as he be pretended that at its inception this Church who used it is one of the Judges, in a Court which is more than an ordinary Court of Justice-a Court of equity, of conscience, where in justice is supposed to be dispensed according to the immutable principles of justice. His judge's robe may have caused his remarks to be received as sound and judicious, above all, as temparate, by the "low" portion of his hearers, as, indeed, they were suited only to low people. But we doubt much whether they found any favor with the High Church members of the Synod. These gentlemen, although still in controversy with Catholics, honor (of the Priesthood) but such as are teachings, they use the phraseology, somewhat antiquated, indeed, but nevertheless expressive, in which certain doctrines have been conveyed through the Christian ages. This induces many Catholics to think that they are very much in sympathy with the ancient Church. They are so, more or less. But they are far from being in a position to claim connection with that Church. They even repudiate, we believe, all such claim and pretension. They do, however, hold doctrines which cannot fail to appear suspicious to "low" churchmen, who glory in being eminently, or as we should say, ultra-Protestant. This we shall presently see by considering the Confraternity of the Blessed Sacrament."

The raison detre of this confraternity is, as its members profess, "a belief in the real mystic presenc of Our Lord in the Sacrament of the altar and the wide-spread unbelief and ignorance in regard to the same, which prevail in the Church of England." This, they maintain, justifies their organization. They quote in support of their belief the same passages of Scripture on which Catholics chiefly rely. "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' Whosoever shall eat this bread and drink he cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. (1 Cor. xi., 27.) How could this be, they say, as Catholics say, if what the unworthy re ceiver takes be no more than bread and wine? They appeal also to that passage of St. Paul so often quoted by Catholic writers, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord." How should any one be judged for not discerning the Lord's body if it were not present to be discerned? Nor, may we add, is it by the material eye that Christ's most sacred body is to be discerned. It is in a spiritualized, glorified state of existence, and is no more visible to mortal eyes than a pure spirit. His divinity, neverthe-The death is announced of Cardinal Philip less, which is all spirit, is intimately united

The members of the confraternity rever- a living soul in it. There were no wounded ently communicate fasting, "not that they intend anything materialistic, but only from the idea of doing greater honor to Our Lord by receiving him as our first food," They quote Archbishop Whately, Jeremy Taylor, and other serious and learned. Protestants, in order to show that they are not endeavoring to impose any new or heterodox doctrine on the Church when they inculcate a belief in the real presence and insist on the sacrificial beaten off. They displayed the most reckless character of the Eucharistic "service." They no doubt admit also that this sacrifice and the hope of success. The attack was made in the altar wherein it is offered, exists by divine afternoon, and "all through the night the authority. But there can be neither altar nor desperate contest went on, the Zulus more acrifice without a priesthood. As the sacri- than once coming up to the breastworks and fice of the New Law was appointed in order to seizing the rifle-barrels which flung among show forth the death of the Lord until he them a constant and deadly hail of bullets. should come again, that is until the end of Some of them got inside the impromptu fort the Christian age, so also the Priesthood, to ress six different times, but they were slaughwhom was given the command, "Do this in tered to a man." The hero of this murderous ommemoration of Me," must be destined to fight was an officer named Byrne, who fell remain for all time. And this the most dead at his post. Evidently the Zulus knew Blessed Lord distinctly declared when he more about Lord Clemsford's movements than said to them; "Lo! I am with you all days, he did about theirs, a fact which shows they even till the consummation of the world." displayed tact as well as bravery. The members of the confraternity appear to admit, likewise, the existence, by divine appointment, of this unfailing Priesthood; for they quote Jeremy Taylor, who says "That BY REV. FATHER O'SHEA OF GODERICH. He (Christ) hath appointed that the same ministry (as that of Christ) shall be done upon earth, too, in our manner and according to our proportion, and therefore, hath constituted and separated an order of men who, by showing forth the Lord's death by sacramental representation, may pray unto God after the same manner that Our Lord and High Priest bes." . . . No doubt the members of the confraternity and many other pious Anglicans believe that they are in union with this order of men, whom Christ has constituted by the Rev. Father O'Shea. and separated, and with whom He has pronised to remain all days. But in this they greviously err, for union amongst men must be known by outward marks and proofs, in regard to which there can be no danger of being mistaken. The Divinely-appointed order of men, the Christian Priesthood, existed throughout the whole Christian world, when the Church to which the Confraternity ad-

heres came into existence. It surely will not

the Priesthood which then existed and had

existed from the beginning. It was, on the

contrary, in direct opposition to this Priest-

hood, and could receive from it no appoint-

self, although miraculously called, went to

High, and who are living in manifest separa-

tion from that Priesthood which, according

or give upan claim to have a Friesthood, an altar, a sacrificial service, or a Blessed Sacra-Church out into the whole world, for the conversion

giving and most glorious superstructure of real and solid piety. When the first news of the British disaster in Zululand arrived we ventured the opinion that it was due probably to the blundering or incabacity of some person in command. It now appears almost certain that the terrible slaughter was due mainly to the incompetency of Lord Chelmsford. Almost the entire Engish press condemn him unreservedly, and in the most unwistakeable language. "Miserable blundering and helpless incapacity" is what the Daily News calls the management of the campaign. "Lord Chelmsford is incompetent for the position he now holds," says the Standard. He was "both surprised and deceived," is the comment of the Times. "The strategy of the war should now be intrusted to the highest available talent," exclaims the Post. This is how the commander in South Africa is railed at in London, and he a lord too. The first report of the disaster intimated that he was reconnoitering in Pongoland when the twenty fourth regiment which he left to guard the trains and supplies was completely annihilated. Later dispatches confirm this report, and it is even affirmed that he pushed on for ten or twelve miles looking for an enemy that was in rear of him. When he returned to the camp he found it completely sacked, and not by the Apostles. To the Apostles Or

to tend and succor. Quarter had neither been asked nor given. Black and white lay together in the death-grip. Both had fought with equal courage and desperation. The sturdy Englishman had met in the athletic Zulu a foeman worthy of his steel. At another point, on the same day, the Zulus made a desperate attack on a garrison of 80 men in the vicinity of Islandula, but were finally bravery as long as there was the slightest

GRAND SERMON

On Sunday the 9th inst., the people of the town Mitchell were favored with a rare treat. At halfpast ten o'clock a solemn High Mass was celebrated by the Rev. Dean Murphy. This was the first place that that Rev. gentleman had the happiness to visit since his late illness. It was an occasion of heartfelt gratitude and joy, for those who were present to see their pious and zealous pastor ascend once more the altar to chant the praises of God.

At the end of Mass a good, solid, instructive sermon appropriate to the season of lent, was preached

In the evening vespers commenced at four o'clock. At both servites, the choirs of Irishtown and Mitchell combined merited much applause, not only for their good singing, but also for the piety and devotion with which it was rendered; and which, moreover, could not fail to impress the most heedless stranger that this music, united as it was with true Christian piety, was proceeding trom Catholic hearts for the greater honor and glory of God.

The day being fine the church was crowded, especially in the evening. At the end of Vespers the Rev. Father O'Shea delivered an excellent lecture was united with, or held any communion with on the "unity and universality of the Church," selecting for his text these words of St. Mathew xxviii, 18, 19, 20,-Jesus coming spoke to them, saying: all power is given to me in heaven and in earth; going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of ment, no ordination, no mission. Whence, the Holy Ghost, teaching them to observe all things then, came the appointment of its Priesthood? whatsoever I have commanded you, and behold I Was it directly from above? The pious am with you all days, even to the consummation of Confraternity must either prove that it was, of the world." The Rev. lecturer spoke substanor give up all claim to have a Priesthood, an tially as follows: eliciting the greatest attention.

are not in the habit of having recourse to called of God, as Aaron was." St. Paul himits one one in its universality, and universality in the habit of having recourse to called of God, as Aaron was." St. Paul himits one one in its universality and universality in the habit of having recourse to called of God, as Aaron was." ing language. It is rather to be observed that in expressing their own opinions and the conditions they are the physical description of the ph ministry. Men could not otherwise be satis-is the law of perfection. It is also the law of life. fied that in associating himself with the fied that in associating himself with the Apostles he was not laboring under a delusion. How then can we accept as divine the sion. How then can we accept as divine the goodness in the moral order, is only truth guiding and directing the actions of men. Beauty is the splendour of truth, its order and harmony, consecall and appointment of a body of men who can lay no claim to a special mission from on splendour of truth, its order and harmony, consequently its unity. The Church of Christ is truth and beauty, and therefore one. Hence it is the firm belief of all Catholics, that however numerous may be the religions instituted by man or adopted by him, and however little right one man may have to interfere with another in the choice of his faith, there is only one religion instituted by Christ, only one system of doctrine taught by the Eternal Truth, only one sheepfold taught by one sheepherd, only to their own chief authorities, "has come down in an unbroken chain from Christ and His Apostles." It is hard, indeed, to be under the necessity of addressing such language to one society inheriting the powers and promises which the Redeemer of the world received from the Father and to his Apostles and their successors. Hence without presuming to decide upon the future people who are so good, so sound in many of their teachings, so sincere in their belief, so earnest in their devotion. But, above all things, it is essential that the truth should be declared; for there is no other foundation on which can be raised the truly Christian, peacegying and most glorious superstructure of spiving and most glorious superstructure of the truth, and who, laboring with sincerity and carnestness to find it, have failed in their endeavors, the Catholic firmly believes that for himself, who has been blessed with a knowthings, it is essential that the truth should be himself, who has been blessed with a know-ledge of the truth, who is conscientiously con-vinced that his religion is the one religion es-tablished by Christ, there is no choice left. To himself he believes that the words of Christ are strictly applicable, "He that shall deny me before man will I deny before My Father who is in man will I deny before My Father who is in heaven;" (Matt., x., 32:) and those words of St. Paul: "It is impossible for those who were once enlightened, have tasted also of the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come and are fallen away, to be removed again to penance, quelifying again to be renewed again to penance, crucifying again to themselves the Son of God, and making a mockery of Him." (Heb., vi., 4, 5, 6. When the divine author of the Christian religion had given all necessary instructions to His apostles, and communicated sary instructions to His apostles, and communicated to them the Holy Spirit to assist and direct them, He assembled them together on Mount Olivet and thus addressed them: "All power is given Me in heaven and in earth, go, ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world." We find, though in different terns, the same commission in the Gospel of St. Mark, xvi., 15, 16, "Go ye, therefore, unto the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Christ thus commissioned the Apostles to teach all mankind, and obliged each one Apostles to teach all mankind, and obliged each one Aposties to teach all mankind, and conged each one to submit to their doctrines, under the severest penalty. "Go ye," says He to His apostles "and teach the whole world to observe whatsoever I have commanded you." "He that believeth not," that is, e that will not believe in you and your doctrines, shall be condemned." Therefore we are not at liberty to believe what we please, but car salvation s attached to the belief of the very docations taught