

# The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, APRIL 23, 1880.

NO. 80.

**GENTLEMEN,**  
See our IRISH and SCOTCH  
TWEEDS and SERGES—the  
nicest patterns and most durable  
texture ever shown.  
Our Cutting and Tailoring is  
unequaled in the city.  
**N. WILSON & CO.**

## ECCLIASICAL CALENDAR.

**APRIL, 1880.**  
Sunday, 25—Fourth after Easter. Feast of St. Mark, Evangelist. Double. 2 Cl.  
Monday, 26—St. Clement and Marcellinus, Martyrs. Double. 2 Cl.  
Tuesday, 27—Office of the day.  
Wednesday, 28—St. Paul of the Cross, Confessor. Double.  
Thursday, 29—St. Peter, Martyr. Double.  
Friday, 30—St. Catharine of Siena, Virgin. Double.  
Saturday, May 1—St. Philip and James, Apostles. Double. 2 Cl.

## The Bird and Star.

BY ANGELA—"ENFANT DE MARIE."

A gold star sits upon the sable edge  
Of your dark cloud, a little island bright;  
What though a sea of vapor round it roll,  
Still doth it turn its lantern on the night.  
A brown thrush sings upon the cedar bough,  
In cadence soft, his mellow vesper hymn;  
The spirit of the tempest is abroad,  
It threatens, but his meaning daunts not him.  
Shine still, bright star, sing on, brave minstrel-sing,  
Adversity hath never power to quell  
The fire of him, who trusting in his God,  
Both but his best, and doth that little well.  
O ye who put your hands unto the plough,  
And backward look, by earthly longing driven,  
Example take alike from bird and star,  
Cherish the Faith that upward looks to Heaven.  
—Hamilton, Ont., Jan. 6th, 1880.

## EDITORIAL NOTES.

ADVICES from Paris say that the Bishops continue to protest against unauthorized religious bodies.

ADVICES from Quebec, we regret to say, represent the state of health of the venerable Vicar General, Monsignor Cazeau, to be such as to create grave feelings of alarm.

MR. GLADSTONE allows his intimates to understand that he considers himself obliged to sacrifice personal preferences and accept the Premiership if offered. It is looked upon on all hands as a foregone conclusion that he will be the head of the Liberal Government.

A FRENCH dispatch says that the religious congregations will defend themselves at the proper moment, on the ground of individual liberty and rights of property. The legal proceedings regarding the questions at issue between the Government and the congregations cannot last more than a year.

PROFESSOR TYNDALL, in his last article, says that the emotions of man are older than his understanding. Here is perhaps a reason why the emotions of some people lead them into very extravagant attitudes when the "evangelist" comes around, and "understanding" has to step aside at the bidding of its elder brother.

THE Rev. Father Ryan, parish priest, died at Oakville on Thursday morning after an illness of a few days. He removed to Galt three years ago, but again returned to Oakville this spring, retiring from active work. He was in his usual health on Saturday, but was taken ill on Sunday.

THE Quebec St. Patrick's Literary Institute held the last but one "ten cent" concert and reading for the present season on last Thursday evening. It was a very successful affair. The efforts of the "junior class," consisting of boys and girls from eight or nine years upwards, formed not the least portion of the entertainment.

THE death is announced, at the Ursuline Monastery, of Blois, France, on Palm Sunday, of Miss Esther Aubry, in religion Mother Anne Mary of St. Ursula. Deceased was the youngest daughter of Mr. Augustine E. Aubry, formerly a resident of Quebec city, professor of Roman Law in Laval University, and editor of *Le Courrier du Canada*.

THERE is presently being printed, at the Good Shepherd Convent in Quebec, in French and English, a

collection, in book form, of the addresses, testimonials and other ceremonies attendant on the celebration of the "Golden Jubilee" of Monsignor Cazeau, in January last, preceded by a well-written biographical sketch of the life and labors of the right reverend gentleman. It will form a very interesting volume of about one hundred and fifty pages.

THE Quebec *Chronicle* editorially endorses the suggestion of a correspondent that the citizens of the ancient Capital should mark in some "tangible and creditable manner" their appreciation of "the watchful care of the Minister of Public Works, Hon. Mr. Langevin, over the city of Quebec"—this in view of the various sums of money voted for the repairs of the fortifications, Dufferin terrace, new buildings at Grosse Isle, &c.

THE beautiful white marble altar in the Catholic Church, Windsor, will be consecrated on Saturday, 24th inst. His Lordship the Bishop of London will perform the consecration ceremonies. In consequence of the length of the ceremony the solemnity of the occasion will be commemorated on Sunday, 25th. We understand Rev. Father O'Mahony, of the Cathedral, will preach in the evening.

"The houses of the Protestants in Connamara, county Galway, have been maliciously burned."  
This little fatherless paragraph appeared a few days since in the morning papers. It most probably was sent by some agent of the Irish Church Mission Society, in order to help along the proselytizing collections. We have had no further details of these outrages. The little thing is simply an untruth.

A LONDON dispatch says: "The Irish members of the new Parliament are beginning to arrive. Their programme is decidedly moderate. They ask the equalization of the Irish franchise with the English, and the extension of the Ulster tenant right to the whole of Ireland." It will not be a great while before the English Government will open its eyes to the fact that the whole programme of the Irish members is decidedly moderate to those who wish to take a common sense view of it and lay aside prejudice.

THE superb cathedral of Cologne will be finished in the month of September next. It has been six hundred and thirty-two years in the hands of many generations of architects and builders. It was begun in 1248, under the Archbishop Conrad of Hochstaden, but its completion was postponed indefinitely during the Reformation. A medal will be struck in honor of this memorable event. On one side will be the profile of Frederic-William IV. and of William I. with the years 1248, 1842, and 1880.

ON the last night of the sitting of the last Parliament in England, there arose a tall, erect figure, slight and sinewy, but scarcely bent with the weight of eighty-two years, who, announcing that he was "on the brink of the grave," warned the house while he lived not to dawdle as Lord Beaconsfield had done in his manifesto, in settling Ireland. This tall old man, with flowing white hair and beard and fiery eyes, was the O'Gorman Mahon, who, as he said, represented Clare fifty years ago in that House.

A WRITER in the *Canada Presbyterian* says few Presbyterian ministers in Canada are satisfied with their charges, and few congregations satisfied with their pastors, and wants to be told the reason why. When Presbyterians are taught to believe that other people are just as good and religious as they are—when they can be persuaded to allow a little of God's sunshine to penetrate the darkness and the gloom of their religious thoughts—then, perhaps, will cease to some extent this mutual dissatisfaction.

A FEW weeks since we took occasion to enjoy a hearty smile at the expense of one of our Protestant contemporaries in Toronto, on occasion of his using the usual stereotyped expressions regarding the McNamara affair in New York. We were told the "movement" was full of

"hope." "Thousands" were flocking to hear the "word" from the mouths of many "reformed" priests. Rome was to be knocked into several minute particles. The "agitation" was taking "deep root." It was something new, was this "Reformed American Catholic Church," and the phase of novelty it assumed was the means of drawing the matter under the notice of the enterprising reporters of the daily papers. But it has turned out to be a first-class bubble. Those Salvation Army girls in uniform came along at the wrong time. Public attention was diverted from it, and soon it will be a thing of the past, occupying a small place in the historical curiosity shop of the great republic. It will be interesting to read the latest details of the "movement" in another column.

MR. THIBAUDIER, Bishop of Saisons, has made the following appeal to his people in behalf of the starving in Ireland:—"A famine, such as the civilized world never imagined possible, prevails in Ireland. I do not stop to inquire whether the fault can be imputed to any one. The fact is there, and Ireland, Catholic Ireland, brave Ireland, generous Ireland, the Ireland that, in 1870, notably manifested such magnanimous sympathy for France, and to say nothing of personal services, found the means in her poverty of raising over one million for her relief, now holds out her hand to us. We will not be the first to fly to her rescue; many dioceses, a number of newspapers, many active committees have already unstripped us. But we will be in time, and perhaps at the most opportune moment. It is well-known that the end of such crises is often the most cruel period; the last resources are exhausted; the interest first awakened has died out; the crust of bread, the clothing, the remedies that might have secured ultimate salvation are wanting. God grant that through our offerings, Irish families, and Irish villagers may revive that spring-time that is to warm into life the coming crops on which they are to subsist."

HIS LORDSHIP BISHOP WALSH, accompanied by Mgr. Bruyere, V. G., and Dr. Kilroy of Stratford, paid a visit to the good Jesuit Fathers of Guelph, on the 17th inst. Some of the principal Catholic gentlemen of the city took advantage of the circumstance to extend a hearty welcome to His Lordship and his companions. Alderman McMillan, on behalf of the deputation, made a speech, in the course of which he reiterated, in most complimentary terms, to the former visits of His Lordship on the occasion of the laying of the corner stone of the church some twenty years ago, and also in company with the late lamented Dr. Courcy, papal delegate. His Lordship the Bishop replied briefly, and thanked the gentlemen for their kind reception and good opinion. He was most astonished at the great strides the Catholic Church had made in the city of Guelph. Indeed, it could not well be otherwise, when it is considered that the interests of our holy faith are guarded by such zealous and distinguished men as the members of the Society of Jesus. He assured them that it was with feelings of pleasure he always visited Guelph. Before drawing his remarks to a close he wished to impress upon them, the great importance of fostering Catholic education as the very ground work by which the faith will be sustained. Mgr. Bruyere and Dr. Kilroy also responded, expressing thanks for the cordial manner in which they had been received. Altogether the affair was one of those reunions which adds another to the many pleasant memories which often fills the Catholic heart.

WE referred last week to the fact that Mr. McMaster, of the New York *Freeman's Journal*, had forced Dr. Irenaeus Prime, a Presbyterian minister, into a very close corner. It will be remembered the Dr. stated that he believed Catholics were not permitted to read the Holy Scriptures. The editor wants the Dr. to take it back, but he will not. He won't say a word. It would never do to dissuade his thousands of simple Presbyterians of this cherished but very foolish superstition regarding Catholic practice. But Mr. Prime has fallen in with an uncomfortable antagonist. Mr. McMaster will never let go his hold of the unfortunate divine until he hears him say "Hold, enough; I take it back."

In last issue of the *Freeman's Journal* appears a statement from Mr. Lawrence Kechoe, of the Catholic Publication Society, that there exists on two blocks in New York *fourteen* shops where Catholic Bibles are sold at all prices from sixty-two cents to forty-five dollars per copy. All these shops are anxious to sell the Bibles, and the books are recommended to the faithful by the highest authority. Still the Dr. says Catholics are not allowed to read the Scriptures, even the Catholic version, and there are thousands of men who believe him. Well, if a certain class of persons will not be convinced against their will, for our part we think the best plan is not to waste good ink on them.

THE New York *World*, in speaking on the subject of religion in the German Empire, says:—"There is a deal of religion in the world which is not very unlike that of the German of whom this story was recently told. When he went to the Registrar's office he was asked, 'Are you a Protestant?' and he replied, 'No, sir.' He was asked again, 'Are you a Catholic, then?' and he once more replied, 'No, sir.' Then, of course, you must be a Lutheran?" was the last question, and the Ponton, somewhat puzzled, answered, 'Well, if I am anything, I am Lutheran. Now I think of it, I believe I inherited something of the kind on the mother's side.' This indifference may seem strange to church-going Americans, but there is not a little of it abroad in this country. The incident mentioned above may be regarded as a type of the prevailing attitude of educated Protestants in Germany towards religion. For proof of this see Baring-Gould's "Germany Past and Present," a most valuable work. There is one sign, that author says, by which you may distinguish the Protestant and the Catholic churches in Germany to-day. The walks in front of the former are generally grass-grown; those in front of the latter are invariably worn smooth by constant use. It is a pregnant observation.

THE conversion of M. Bon, Protestant Minister at Leon, in Spain, which took place towards the end of last year, has been followed by the conversion of another Protestant minister. The *Cronica de Leon* gives an account of the ceremony of the reception:—"On New Year's Day Mr. Robert Kendy, a Presbyterian Protestant, a native of Scotland and residing in this city, entered into the bosom of the Catholic Church. He was much esteemed amongst Protestants, and it was in his house that M. Bon preached his first sermons to the men employed on the railway. Mr. Kendy was baptized by His Lordship the Bishop. The sponsors were M. Ort of Lara and Madam Vincent de Paul. The ceremony was preceded by the abjurations and declarations required by the Church. Afterwards the Sacraments of Confirmation and Matrimony were administered, for though legally married, Mr. Kendy was not so canonically. The Bishop of Leon, sharing in the emotion of the new Catholic, addressed a few words to him upon the grace given to him from Heaven, in admitting him into the bosom of the Church, that tender Mother that can alone make us happy here below. Mr. Kendy shed abundant tears, showing thereby that the Bishop's words did not fall on ungrateful soil."

IF MR. BENNETT had added to his relief fund the money he spent in telegraphing exaggerated English reports of the disgraceful attack on Mr. Farnell to the  *Herald*, it would have increased the total considerably. But that would not have suited the *Herald* so well as to borrow English abuse of the man who defied and went very far to gratify itself, and it often overshoots the mark. It is doubtful if one in fifty of the readers of the *Herald's* English accounts of what occurred at Ennisbriary failed to see the meanness between the leaded lines.—*Pilot*.

FOR weeks back we have been publishing full accounts of the miracles at Knock, and the wonderful cures effected there, judging them by the cold standard of reason, we might be tempted to look upon them with grave suspicion and sceptical incredulity; but measuring them by the light of faith, we must confess that divine manifestations are nothing new, and that there is nothing more probable in the Blessed Virgin appearing at Lourdes and Knock than in the angel appearing to Abraham or our Lord to his disciples.—*N. Y. Tablet*.

## THE CATHOLIC PRESS.

Nothing in the revolution that turns Beaconsfield and his fingers out of doors is more gratifying than the defeat of Lowther, the Chief Secretary for Ireland, in York. This man has made himself especially obnoxious to Ireland, and his rejection in an English city of historical renown is good reason for rejoicing among the wide-spread indifference. His defeat, the cable says, has caused much enthusiasm among the Home Rulers and Nationalists, which is very natural.—*Pilot*.

What human society would be without the fear of God we saw exemplified not so long since in the French Commune when it held Paris. The Communists were so many Bob Ingersolls in fact, as he is called in theory. They were patriotic, enlightened, they were brave, as these words are misused, they were masters of life and death, they drove the priests because they did not want them. Was not this carrying out Ingersoll's theory to the letter, for they drove out all theology.—*Baltimore Mirror*.

MR. E. P. CLEAVE delivered his lecture on "Why become a Catholic," in the Catholic Institute of Newark, N. J., on Wednesday evening, April 7th, before a fine audience. He gave his reasons for renouncing Protestantism, and told how he returned to the Catholic Church in Columbus, O. (in which city he formerly officiated as a Protestant Episcopal minister), whom he hoped to induce to join his evangelical alliance, turned his own weapons upon him, and convinced him that he was wrong, and so they. He then went on to tell the different steps through which he passed in his efforts to arrive at the truth. Mr. Cleave was listened to with great attention, and at the close he announced that he would repeat his lecture in the Grand Opera House on Sunday evening, April 11th, with such additions as would give it a fresh interest to those who might desire to hear it a second time.—*N. Y. Freeman's Journal*.

THE New York Methodists boom for Grant. We suppose they have a right to their preferences, though their taste is more than questionable, but what would the priests of a single Catholic priest venture to express his political preferences? Why, this would be said: That Rome—it is always "Rome" that speaks through the mouth of the obscurest clergyman—was trying to establish the inquisition in America. The daily and weekly press would be taken with spasms, and every old woman, of either sex, in the country would look under her bed that night for a Jesuit armed to the teeth and come to rob her of her family Bible. The graver monthlies would groan with the weight of heavy articles, and the humbler quarters would wrestle for half a year with the problem of liberty of conscience. Being a Methodist boom, however, the matter is passed by unnoticed, just as the hypothetical case we have supposed would deserve to be, were it not that romanophobia is a disease that is very catching and very foolish.—*Pilot*.

In looking over our Protestant exchanges we frequently wonder how they can reconcile the malignity they display towards the Catholic religion with their lamentations over the decay of public and private morality. They have before them the patent fact that the Catholic Church is the only religious organization which with unchanging firmness and courage makes an effectual protest against the evils which they acknowledge and deplore. They constantly refer to the growing disbelief among all except Catholics in the sanctity and indissolubility of marriage. They know that the religious sects they respectively represent have no power to check this admitted evil,—an evil in itself, and the source of other most deplorable evils. They know, too, that there are not a few members in every one of these sects who are married divorced men or women, and whom the so-called ecclesiastical authorities of those sects do not, and dare not attempt, to discipline. They see and know that the Catholic Church, and she alone, sets her face like flint against these violations of the divine law. And yet, knowing and seeing this, they abate not a whit of their malign hatred of the Catholic religion and Church and of all that is intimately connected with them.—*Philadelphia Scouter*.

THE REV. J. C. RUSSELL, of Charleston, S. C., and his family, consisting of five children, were received into the Church and baptized conditionally by venerable Father J. J. O'Connell, O. S. B., on the 31st ult. This distinguished convert has been for the past nineteen years, and up to this time, an eloquent preacher and notable minister of the Methodist E. Church, and has filled the most prominent stations with credit to himself and honor to the Christian name. His conversion has been the result of years of patient enquiry, close study, and fervent prayer. None could witness unmoved the firm and deep piety of this heroic Christian gentleman as he made the profession of faith with credit to himself and honor to the Christian name. His conversion has been the result of years of patient enquiry, close study, and fervent prayer. 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