

# The Catholic Record.

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

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Catholic Record.

London, Sat., Nov. 19th, 1887.

"AGGRESSIVENESS."

While the Mail is parading before its readers every effort of the Catholics of the United States to establish Catholic schools, and representing such efforts as an "aggression" upon the rights of the Protestant public, it will be interesting to notice some of the aggressiveness of the other side.

A Miss Murphy applied for an appointment in the public school in Washburn District, Hennepin County, Minnesota. In reply, she received the following letter from the secretary of the school board:

"The school board met last night and concluded to give you the school at \$350, provided you are not a Roman Catholic. There are prejudices in the district which would make it unpleasant for a teacher of that religion to be stationed here. It would make no difference to me, but the other members thought it wise not to have a Catholic as they think your name would indicate."

Miss Murphy is a Catholic; so of course she was not inclined to sacrifice her faith to the "prejudices of the district," and she was not appointed. Catholics pay taxes there, as everywhere, for the support of that school; yet they are thought aggressive if they wish to establish schools of their own.

On the other hand, as manifesting the results of godless education, an incident at the last encampment of the G. A. R. is worth recording. A member from Oregon moved to strike out the name of Jesus from the ritual. This may be a mere straw, but it indicates, notwithstanding, the direction of the wind.

SACERDOTAL BLESSINGS.

The Baptists of St. Louis, Missouri, at a meeting held on 17th Oct., condemned the "benediction" which is usual for Protestant Ministers to impart after the sermon, and recommended its total abolition, as a relic of Rome. "The idea," they say, "is Romish and not Protestant." They add that "it is wholly prelatial and unauthorized, proceeding on the assumption that one man by raising his hands has power to impart a blessing to others."

It is very true that a clergy deriving their authority from popular appointment, as do the Protestant clergy, and professedly so the Baptists, Methodists, et hoc genus omne, have no right to impart a blessing, which belongs essentially to the supernatural order, and implies authority derived from God. It is, therefore, an absurdity for these to continue the practice. We presume it is one of the things which from old habits, formed before the birth of Protestantism, the various sectaries found it difficult to get rid of at once. But for a clergy which like the Catholic priesthood, is of divine institution, for the purpose of blessing, the practice is very proper, and is confirmed by Holy Scripture as well as tradition. The Catholic priesthood are "called by God as Aaron was," for it is God "who gave some Apostles, and some Prophets, and other some Evangelists, and others some pastors and doctors, for the perfecting of the work of the ministry, for the edifying of the body of Christ." (Eph. v. 4, Eph. i. 11-12)

The Catholic Priesthood are the "dispensers of the mysteries of God," and Ministers of Christ" (1 Cor. iv. 1; 2 Cor. xi. 23), appointed by Christ to do His work, whereas the sectarian clergy, solely of human origin, are merely hirelings of their respective congregations, appointed by them to make comments on the Scriptures and to lead in the singing. It is preposterous for them to have preserved so long the custom of imparting a benediction. Their presumption is as that of Core, (Korab,) Dathan and Abiron, who offered strange fire to the Lord. Their reproach against the Catholic priesthood is exactly the same which these rebels raised against Moses and Aaron: "All the multitude consisteth of holy ones, and the Lord is among them: Why lift up yourselves above the people of the Lord?" (Num. xvi. 3) But God himself manifested then that he was with those whom he

had chosen, and that they who wished to establish another priesthood were impostors and usurpers.

But it is part of the true priesthood of Christ to impart blessings, even as Melchisedech did to Abraham (Gen. xiv. 19) "blessing him that had the promise, and without all contradiction, that which is less is blessed by the better" (Heb. vii. 6, 7)

The Methodists are also moving to abolish this benediction.

A NEW SECT.

The "Rev. Joan Salmon" has established a new sect at McMillan's Hall, Toronto. About a year ago he withdrew from Hazelton Avenue Congregational Church, because he differed from the congregation on the faith cure question. He declares that he has a special work given him by Almighty God, to preach divine healing as the result of prayer. To prove this he quotes (St. James v. 14) "Is any sick among you? Let him call for the elders (priests) of the Church, and let them pray over him anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up."

Mr. Salmon seems to think that the correct meaning of this text was unknown until he discovered it, but how is Protestantism to refute him, wherein each individual is made the ultimate interpreter of holy Scripture?

HANGING OF THE ANARCHISTS.

The fate of the Chicago Anarchists is no longer a matter of speculation. On Friday, the 11th, August Spies, George Engel, Alfred R. Parsons, and Adolph Fischer suffered the extreme penalty of the law. Louis Lingg, the bomb maker, who was regarded as the most desperate of the lot, succeeded in committing suicide on the day previous to the execution, by means of a fulminating cap which he held in his mouth and lit with a candle which was burning in his cell. As soon as the explosion occurred, Deputy O'Neil rushed into the cell and found him lying on his back with large holes in his head from which the blood rushed in torrents. The ties of the throat, neck and front of the head were torn away. His teeth, pieces of bone and flesh, with blood, were scattered all over the room. It was a most ghastly sight.

Samuel Fielding and Michael Schwab received commutation of their sentences. It is supposed that the Executive of the State had received evidence that these two were less guilty than the others.

On the morning of the execution, the relatives of the condemned men were notified by letter that they could take possession of the bodies after the execution, and make arrangements for their funeral. At 11.30 the sheriff read to each of the four the death warrant. They listened coolly and being pinioned marched to the scaffold with firmstep. When the white caps were placed upon them, the ropes being already round their necks, Spies hissed out: "There will come a time when our silence will be more powerful than the voices they are strangling to death." Engel cried out wildly: "Hurrah for Anarchy." Fischer repeated the same expression and added: "This is the happiest moment of my life." Parsons, who was the only American among the condemned men, asked: "May I be allowed to speak?" Then he repeated "Will you let me speak, Sheriff Mason?" And after a pause he exclaimed: "Let the voice of the people be heard." That moment the traps were opened and the four men were seen dangling, the ropes gradually tightening about their necks. When they were dead the bodies were placed in their coffins, and their friends received them.

Every opportunity was given and care taken at the trial and since, to guard against any injustice being inflicted on the unfortunate men. The public were certainly firm in the desire to have the law take its course, but there was no thirsting for blood. It was the determination to preserve the liberties of the people against murderous attacks on free institutions, that influenced the American people to be firm in this matter. Had they not been so, the accomplices in the crime of the executed men would have been encouraged to repeat it. Their crime was murder, but murder united with treason against the State, and the State was bound to punish it, not only for the sake of punishing the crime which was past, and could not be recalled, but also as a deterrent to others.

It is not out of place here to recall the memory of the injustice of some of the Know-Nothing press, which took occasion from the Anarchist riots to endeavor to turn popular indignation against foreigners in general, and especially the Irish

Catholics. It is to be remarked that the Irish Catholics are not of the class to identify themselves with Anarchy, and none of those who were found guilty of the crime were either Irish or Catholic. Parsons, we have already remarked, was an American, the others were Germans, but not Catholic Germans. They were of that infidel class which finds so much satisfaction in abusing all religion; while it is a noteworthy fact that almost all the policemen who were killed in defence of law and order were both Irishmen and Catholics. The names are sufficient to show this. The six who were killed by the explosion of the bomb were Matthias Degan, George Miller, Timothy Flavin, Thomas Rodden, John L. Barrett, Michael Sheehan.

DR. BURNS' LECTURE.

Delighted beyond expression were those who, on Monday evening, attended the lecture of the Rev. Dr. Burns, of Hamilton, on "The Irish Question." There were among the audience many who for the first time in their lives were made aware of the true condition of affairs as between the oppressed and the oppressors in that unhappy country. No man, we feel assured, ever stood on a platform in London who treated so fully and so fairly the different phases of this long lasting struggle between a noble people and a heartless gang of titled tyrants. And not only has this last-named class succeeded but too well in their brutal course in regard to Irishmen, but they have spent money with a lavish hand to bribe both press and cable to keep the outside world in ignorance of the horrible nature of their crimes. Even in this Canada of ours may be found a few newspapers prompted by the meanest and most mercenary motives, ready to say an unkind word about Irishmen and Home Rule as occasion may offer.

We hope Rev. Dr. Burns will soon again favor a London audience with another lecture on the same subject, and we feel safe in stating he will have one of the largest audiences that ever gathered in the Opera House. He is just the man of whom every son of Erin should feel proud—a true, brave, fearless, eloquent champion of Ireland's rights. We feel gratified to be able to say of him that he is a fellow-countryman. A synopsis of his lecture, taken from the *Advertiser*, will be found in another part of the Record.

DEATH OF JUDGE O'CONNOR.

Our readers will learn with deep regret the sudden death of Judge John O'Connor, in Cobourg, on the 3rd inst. He had been on his circuit until he reached Cobourg, and he held Court there on Monday and Tuesday before his death, when he was taken suddenly ill of hemorrhage, under which he continued to sink until his death on Thursday at noon. The late Judge was born in Boston in 1824, of Irish parents, who immigrated from the County of Kerry the previous year. In 1828 the family moved to Maidstone, in the County of Essex, Ontario, and there the late Judge spent the years of his youth, and grew up to manhood. When he was about 20 years of age, and while felling a tree, his leg was broken and crushed by a limb in its fall, from which he extricated himself with great difficulty. After this he began the study of law, in which profession he rose to eminence. He was afterwards elected Reeve of Windsor, and Warden of Essex. He entered Parliament, being elected for the County of Essex in 1867, and with some intermission retained a seat in Parliament till his elevation to the Bench. In the cabinet he held the offices of President of the Council, Secretary of State and Postmaster-General. In 1884 he was appointed to the Bench, whereon he fulfilled his duties with great ability, and a firm adherence to the principles of right and justice. He was universally respected by his personal friends, and by the Judiciary and the Bar. Requiescat in pace.

THE ASSOCIATION OF SCHOOL TRUSTEES.

An Association calling itself "The Provincial Association of High and Public School Trustees," but in reality representing forty or fifty school sections, by a vote of thirty-six to ten, passed a resolution in Toronto that all rate-payers should be primarily placed by the assessors on the public school assessment roll, unless they express the wish to be placed on the separate school list. The object of this is to rob the Separate Schools of all Catholic rate-payers' rates, if by negligence they omit to make the declaration that they are Separate School supporters. These people, following the *Mail's* lead, wish to make the Catholic school law as

unworkable as possible, on the plea that all rate-payers should be primarily supposed to be Public School supporters. We claim as a right every facility for Catholic religious education that is given to Protestant or Godless education, and therefore protest against any attention being paid to these self-constituted representatives of the Protestant schools, in their effort to rob the Separate schools. By the present law we are placed nearly on an equality with the Public Schools; and though sometimes it will happen that a person is placed on the wrong roll, this works one way as well as the other. Whatever wrong happens, which is very seldom, under the present law, should not be corrected by inflicting positive wrong on Separate School supporters; and with diffidence would we credit that the Protestants of the Province would wish to inflict it, notwithstanding the vote of an Association which is in no sense representative.

EDITORIAL NOTES.

Mr. CHAMBERLAIN having arrived in New York, was interviewed by the inevitable reporter. He expressed his good hopes that a satisfactory solution of the Fisheries' problem will be arrived at, but declined to state on what basis he expects the agreement to be reached. This will, of course, depend upon circumstances which cannot be foreseen at present. He also declined to speak on questions of home politics, as his mission to America is diplomatic.

Owing to the refusal of Messrs. O'Brien and Mandeville to wear the prison garb, the merciful Government have resolved to starve them into submission, so they have been put upon bread and water diet. Eight thousand sympathisers assembled in front of Tullamore jail, on Monday evening, 6th inst., accompanied by bands of music playing "God save Ireland." Mr. O'Brien appeared at one of the windows and waved his handkerchief enthusiastically.

At a meeting of Dublin City Corporation, on motion of Mr. Thomas Sexton, M. P., the council adjourned without transacting any business, out of respect to Mr. O'Brien. Mr. Sexton said he was horrified at the reports of the barbarous treatment of Mr. O'Brien in Tullamore jail. The Government had failed in their endeavors to break Mr. O'Brien's spirit, so they were determined to take his life.

Mr. MOOREHEAD, a Catholic magistrate, was refused permission to see Mr. O'Brien on the 7th inst., but as the Governor learned afterwards that a magistrate has a legal right to hold interviews with a prisoner, he sent for Mr. Moorehead and informed him that the desired interview would be granted in his presence. Mr. Moorehead reports that the bad atmosphere of the cell, in conjunction with the bread and water diet, is likely to have a fatal effect on a consumptive person. The breaking down of Mr. O'Brien's constitution, he thinks, is only a question of time.

The *Catholic World* for December will contain several articles in prose and verse which have evidently been inspired by the approaching Papal Jubilee. Among them the most interesting will be generally conceded to be rather Hecker's paper, which is at once characteristically American and profoundly Catholic and Roman.

The Advisory Committee of Plymouth Church have chosen Rev. Chas. A. Berry of Wolverhampton, England, to succeed Henry Ward Beecher. But under the Alien Labor Act, a foreigner is not permitted to land under contract to labor in the United States. Hence it is supposed that he will be met with a lawsuit similar to that brought against the newly elected pastor of Trinity Church, New York. There seems to be no other course open under the law than that they "be sent back to the nations to which they belong, and from whence they came," such being the wording of the Act.

THE DEAD ANARCHISTS were buried at Chicago on Sunday, the funeral being attended by an immense concourse of people. The coffins were covered with floral offerings. All the central detail police officers were on duty, but everything passed off peaceably. Red colors were frequently displayed, among others by two local assemblies of female Knights of Labor who wore red and scarlet in their hats, crimson at their throats, and long streamers of the same color.

ON SUNDAY last an immense crowd headed by bands of music and banners, assembled on Trafalgar Square to assert the right of public meeting. They tore

down the railings of the park. At 4:20 the crowd was estimated at 100,000 persons. Four thousand policemen endeavored to disperse them, but were powerless to do so. Many fierce fights took place, two hundred citizens and forty policemen were injured. Fifty persons were arrested, and two policemen were stabbed with knives. The Socialist Burns, and Mr. Graham were arrested, the latter after being severely clubbed by the police.

SPECIAL TO THE CATHOLIC RECORD.  
MONTREAL CORRESPONDENCE.

The fiftieth anniversary of the arrival of the first members of the order of the Christian schools was celebrated on the 8th. The Brothers arrived here fifty years ago, four in number. One of the pioneers is still alive, and resides in this city. Brother Adalbertus, the venerable and esteemed Brother, is now in the 73rd year of his age. He is widely known and held in high esteem by all classes of our city. The day was observed as a grand holiday by the pupils attending the schools of the order. Rev. Brother Adalbertus was presented with several beautifully worded addresses and the recipient of choice bouquets and other presents, and subsequently a banquet was held in his honor. The order has made great progress, and their labours have been most successful. They have under their charge the following schools: St. Lawrence's school, 12 classes, nearly 900 pupils; St. Ann's school, directed by the whole society, beloved Bro. Arnold, 8 classes, over 600 pupils; St. James' school, 8 classes, 700 pupils; St. Bridget's school, 8 classes, 600 pupils; St. Joseph's school, 12 classes, over 800 pupils, and the Archbishop's Commercial Academy, Brother Denis director, with nearly 200 pupils.

Steps are being taken to commemorate the 50th anniversary of the rebellion of 1837-38. The intentions are to have a solemn requiem mass in the Church of Notre Dame on the 22nd, in the afternoon to visit the cemetery of Cote des Neiges, when the veterans will place floral offerings on the graves of their departed comrades.

A grand temperance demonstration will be held at St. Patrick's Church on the evening of the first Sunday of Advent, the occasion being the quarterly demonstration of the Irish Catholic Temperance Convention. All the Irish Catholic Temperance Societies will take part, and the Temperance Society of Notre Dame, St. Peter's Temperance Society and the Catholic Young Men's Society. The sermon on the occasion will be preached by a well-known local clergyman.

At the semi-annual meeting of the Young Irishman's Literary and Benefit Association, the following were elected officers: Mr. M. Moran, president; Mr. W. J. Murphy and Mr. John P. Campbell, vice-presidents; Mr. M. Ferguson, treasurer; Mr. J. E. Rowan, rec. sec., Mr. J. McMahon, cor. sec.; Mr. J. Foster, collecting treasurer; Mr. W. McGrath, as assistant treasurer; Messrs E. Chartier and D. Cahill, librarians; Mr. M. Hughes, marshal. The society has been very prosperous during the year; the membership is on the increase. Improvements are to be made in the hall and several lectures and entertainments for the winter season are being arranged for.

The Catholic Young Men's Society is in a very progressive state. The weekly literary meetings have been resumed, and are largely attended and much interest shown by the members. The rev. director of the society, Rev. James Callaghan, of St. Patrick's, is untiring in his efforts towards the advancement of the society, and to his zeal and energy is due the success which has so far attended that organization.

The St. Ann's parish bazaar was a very great success. Nearly \$4,000 was realized by the undertaking. The ladies of the parish are to be congratulated on the result of their efforts. The Union St. Joseph during the year paid out \$2,311 to widows, \$2,022 to sick members and \$876 to orphans. This society has 1,102 members, owns property to the value of \$12,000 and possesses \$16,309 in cash. Rev. James A. McCallin will deliver a lecture on the 19th Dec., under the auspices of the St. Patrick's T. A. and B. Society. His subject will be, "The Lights and Shades of Human Character."

An anniversary mass for the repose of the soul of the late Rev. Simon P. Longergan, was celebrated at St. Mary's parish Church on the 11th. The deceased was formerly pastor of St. Mary's and was held in very great esteem by the parishioners and citizens generally. He was an earnest and untiring friend of the cause of temperance, and much of the success which has attended the promotion of temperance is due to his energy.

Rev. Father Desmazures delivered a lecture in the Seminary Hall on the 10th, before a very large and distinguished audience. His subject was ancient monuments. The lecture was a great historical and literary treat. A retreat for men is being held this week at St. Ann's Church. The services are held morning and evening. The attendance is exceedingly large. The sermons are preached by the Rev. Father Strubbe, O. S. S. R.

A new pulpit is in course of construction for St. Mary's Parish Church. The design is from the studio of Prof. Herbert our well known sculptor. Other architectural improvements are also contemplated for this already very handsome edifice.

The new wing of the Grey Nunnery is nearing completion. It will be ready for occupation about May next. It will be four stories in height, and is built in conformity with the rest of the spacious and handsome building of that community.

THE EARLY BRITISH CHURCH.

To the Editor of the Catholic Record.

On last Wednesday's issue of the *Free Press* there appeared a letter from Rev. H. D. Steele, Memorial Church, in connection of a report published in that paper the day previous, of Rev. Mr. Steele's lecture on the early British church. No one doubts the existence of Christianity in Great Britain in the second and third century, and in the statement of that historic fact I am in perfect accord with the rev. gentleman. But I totally disagree with his remarks in the subsequent paragraph wherein he states authoritatively that:

"The subsequent overpowering influence of the Papacy had the effect of driving back the early Christians in to the fastnesses of Wales, Caledonia and Ireland, and of breaking up what might now be called the Protestant religious establishment at Iona."

Rev. Mr. Steele quotes no authority for so positive a statement and in the absence of such, must be supposed to have imagined what he would fancy ought to be the correct thing, the "overpowering influence of the Papacy" must be a terrible engine of destruction in the hands of unscrupulous men, quite equal to Cromwell's ruthless and bloody edict of driving innocent people to Connaught or Shool.

The fact is, however, that the Papacy had nothing whatsoever to do with driving back the early British Christians into Wales or any other country. They were driven into the confines and mountains of Wales, at least one hundred and forty years previous to the arrival of St. Augustine with his forty monks, French and Italian—sent by Pope Gregory to evangelize the Pagan English. The latter had invaded Britain in the year 454. They were armed and well organized bands of fighting men from different parts of France and Germany. There were among them Angles, Jutes and Saxons, who were all Pagans. These took possession of the finest and most fertile parts of Britain. They formed the famous Heptarchy and drove the early Christians, as Rev. H. D. Steele says, into the fastnesses of Wales. I doubt very much if any of them ever reached Caledonia or Ireland. But, by what stretch of bigoted fancy can the Rev. Mr. Steele confound and confuse history to such an extent as to charge Christian Rome with deeds perpetrated by Pagan English? St. Augustine arrived in Kent in the year 597, and found the whole country inhabited by Pagans, with the exception of the fastnesses and the mountains of Wales, whither the early Christians had been driven by their English Pagan conquerors.

After the conversion of the powerful king of Kent, Ethelbert, and innumerable others of his subjects, St. Augustine desired very much to meet some of the dignitaries of the early Christians, and hold a conference with them with a view to correcting some abuses which, since their isolation from the Holy See, had crept in amongst them. The meeting was held at Aurice, so called in Bede's time, (Austin's Oak) on the confines of Wales. The truth and correctness of the legate's propositions were all admitted. But the prejudices of the British against their English conquerors were so inveterate, that no agreement was reached, and St. Augustine foretole in severe and menacing tones, that if they would not join with him in opening the way of Truth to a Gentile people, these same Gentiles would one day fall upon them and punish them with the judgment of death. A few years after the death of the Holy Apostle, this prediction was verified. For Ethelfrid, King of Northumbria, defeated the Cimbrians in a great battle, and seized a large number, some say 1,200 others 2,000 of British monks praying for the success of their countrymen, the king, who was yet a Pagan, cried out: "If they pray against us, they fight against us with their hostile impressions, so rushing upon them with his whole army he slew them all and spared none.

Equally absurd is the statement by the Rev. H. D. Steele, that the Papacy had any hand in breaking up the Protestant Religious Establishment of Iona. That far famed sanctuary of Catholic piety and learning was first pillaged by the Danes in 801, according to the Annals of the Four Masters (Vol. 1, p. 411). Ho-Colum-Cille, Iona, was plundered by foreigners and great numbers of the laity and clergy were massacred by them, namely sixty-eight. Age of Christ 801.

It was broken up in the second place by orders of the Scotch Puritan Parliament in 1560, abolishing all religious houses—and a few years later was torn to pieces altogether by the fury of the Calvinists, at the preaching of John Knox. Iona was said to possess at one time most venerable monuments of art, among others 300 stone crosses richly engraved and sculptured, such as may yet be seen in some parts of Ireland. But they were all smashed and destroyed by Knox's iconoclastic followers. Thus it is that history is distorted for the detection of ignorance and fanaticism—and people were made to believe that the overpowering "influence of the Papacy had the effect of breaking up the religious—aye, indeed, the Protestant Religious Establishment at Iona."

It must have been a very queer sort of Protestant Establishment, where the monks rose at 4 a. m. to read matins—where every monk practised celibacy—where mass was celebrated—prayers offered up for the dead—in fact where all the rigorous rules of St. Benedict were observed most strictly, with regard to abstinence, fasting and prayer—St. Columba knew well—perhaps a little better and more practically than the Rev. H. D. Steele—that it is only by "fasting and prayer that certain devils are cast out."

I am, yours sincerely,  
W. FLANNERY.

Cos.