

The Catholic Record.

VOL. 1. LONDON, ONT., FRIDAY, JULY 25, 1879. NO. 41

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ECCLIASTICAL CALENDAR.

July, 1879.
Sunday, 27—Eighth Sunday after Pentecost.
Monday, 28—St. Nazarius and Companions.
Tuesday, 29—St. Basil, Bishop.
Wednesday, 30—St. Augustin and Sennen, martyrs.
Thursday, 31—St. Ignatius of Loyola, Dup. Dup.
Friday, 1—St. Peter in chains, Double major.
Saturday, 2—St. Alphonse Liguori, Double.

TELEGRAPHIC.

ZULULAND.

Capetown, July 1.—An envoy from Cetewayo reached Port Natal on the 26th of June, bearing peace proposals and a fine task of ivory as a present. He wished to stop the advance of the second division but was informed that peace proposals must be made to Lord Chelmsford, and that the advance would only be postponed on the condition that the demands were acceded to. General Wodeley has arrived at Pieter Maritzburg.

London, July 4.—A correspondent writes from Pieter Maritzburg, June 30: Gen. Wodeley will unite Crelock's command to that of Chelmsford at Durinford, which will be the basis for supplies. Cetewayo is reported to be north of Zululand, with 10,000 men. Messengers from Cetewayo have come to Fort Pearson, and Wodeley sent them back with the names of the Chiefs whom Cetewayo must send to treat.

London, July 18.—A telegram from the headquarters of the camp at Unyalo, July 29th, confirms the report of the sending of cattle and live stock to the British camp on the 27th. Cetewayo promised the rest of the cattle and two cannon captured at Isandula would follow. The captured messengers were sent back on the 28th with messages to Cetewayo that Chelmsford would do nothing to cross the Unyalo one day, and would consent to accept the disarmament of a thousand Zulus.

London, July 18.—It is reported that during the days of grace granted three great columns of Zulus were seen to leave Zululand and occupy the bush between that place and our camp. The intention to make a night march on Unyalo was therefore abandoned. We stand fast today hoping that the Zulus will attack us. Gen. Wodeley has sent an officer there asking for full information of the military position, but not prescribing any alteration in the plan of operations. Gen. Wodeley telegraphs from Pieter Maritzburg, June 20, to the War Office: "I believe the war can be finished this season. I hope to reach Port Natal on Wednesday. From here I will join Colonel Wood near Unyalo. According to the best information Cetewayo can only muster 10,000 men. I promised that all the Zulus joining us would be well treated, and many have already come in."

London, July 21.—A despatch from Cape Town, dated July 4th, says that Gen. Sir Garnet Wodeley arrived at Port Natal on July 2nd, and that seven hundred Zulus, with seven hundred cattle, had surrendered. It is stated that the government has received a telegram from Natal, announcing that the British army had reached Chundi after a few skirmishes, in which small bodies of Zulus were killed. It was found that the kings kraal and all the surrounding kraals had been burned by the Zulus.

A correspondent at Magna Bonum, June 30th, mentions a skirmish with Zulus on June 26th. The messengers from Cetewayo asked the British not to burn six kraals which they specified. The request was refused. Bulker's horse charged, when the Zulus fired the kraals themselves. A large Zulu force appeared, but on the guns opening fire they fled. Bulker pursued and cut down twelve of the enemy.

Cape Town, July 3.—The headquarters of the columns have advanced within eight of Unyalo. The enemy is retreating in all directions. There is a large Zulu force close to Fort Durinford. Numbers of young men are deserting the King.

London, July 22.—A correspondent with Gen. Crelock's command telegraphs that eight chiefs, with their followers, have sent an intimation that they would surrender. The scout's report that one of the kraals recently burned by Lord Chelmsford was the Zulu base of operation. It is anticipated that the king will retire into an impenetrable bush. If so, it is certain that his army will refuse to follow him. The Amantonga tribe are threatening the Zulus, and the king's prospects are gloomy. We have in camp 1,200 Zulus who surrendered. The power of the Zulus appears to be crumbling. Submissions are made hourly.

BELGIUM.

Brussels, July 18.—In the former clerical election an agent named Van Hanne was arrested for posting a placard threatening the life of the king, and in consequence of a confession made by Van Hanne, the police made a descent upon the Jesuit College.

FRANCE.

London, July 18.—A despatch from Paris says that Charles Gambetta, claiming to be an uncle of M. Gambetta, has just died in an almshouse in Milan. M. Blanqui has agreed to again stand as candidate for Deputy for Bordeaux.

Terrific storms are reported in the provinces. The river Ardeche has overflowed its banks and widely inundated the surrounding plains. The River Cere, in the department of Grand Basile, has overflowed its banks. The damage is immense. News of further disaster is expected.

Paris, July 20.—The *Edolette* publishes the following letter, written by Prince Jerome Napoleon to Empress Eugenie on June 16, after the Mass for the Prince was held in this city: "Madame, I have just come from the service at Church St.

Augustine for my leave and unfortunate cousin. I am profoundly moved and anxious to express my mournful sympathy for your Majesty."

London, July 16.—A Paris despatch says: "It is impossible to suppose that the Government will revise the laws for the exemption of Jesuits."
Versailles, July 20.—The Chamber today voted by 152 to 116 for the bill relating to the installation of the Chambers in Paris as amended by the Deputies.
The Chamber of Deputies, by 263 to 166, passed Ferry's second Educational Bill, which provides for exempting the religious element from the Superior Council Education.

UNITED STATES.

New York, July 17.—In the Cox trial today, Dr. P. H. Vandewalker, for the defense, testified that a man's mouth and nose might be stopped up eight to forty-eight hours and he would not be dead. The chances are one in a hundred that Mrs. Hull would not be alive but for the post-mortem. Dr. Garnish also testified to the same effect.

New York, July 17.—The jury in the Clistine Cox trial returned a verdict of "Guilty of murder in the first degree." Cox having nothing to say, Judge Corning then sentenced him to be hanged at the Tombs on August 29th.

Memphis, Tenn., July 17.—Five new cases of yellow fever have been reported to the Board of Health this morning. The cases consist of the members of two families named Hiler, residing on Clay Street, in the southern portion of the city.

Memphis, July 17.—The Howard Association is all ready for active work, but do not believe the situation sufficiently alarming to begin operations. Steady rain began falling at nine o'clock to-night.

Memphis, July 18.—A dozen neighbors of the Hester family are down with yellow fever. It is not believed that the fever will spread rapidly or become epidemic for weeks, but it seems to be gradually gaining from house to house. The steamers and railroads are carrying out the people as fast as they can. Great consternation prevails along the Mississippi river, and trade is killed for the summer, fever or no fever. Three new cases were reported to the Board of Health this afternoon. These make 16 as the total number of cases reported since the 9th inst.

Dr. Roberts, reported sick this morning, died at one o'clock p.m. and was buried immediately afterwards. The total number of deaths from fever to date is seven, which includes the death this afternoon.

Business is almost entirely suspended, especially among wholesale merchants. Large crowds of citizens are leaving on every train. The Manhattan and Emmet Banks closed today, leaving their collections and deposits to the care of other banks.

Memphis, July 17.—The cessation of business here has thrown 10,000 people upon charity, and only a few of the wealthy people have remained to battle with the disease and help the poorer multitudes.

Nashville, Tenn., July 19.—Several Sisters of charity arrived here from Memphis yesterday. Refugees from Memphis say the worst is not told.

Union City, Tenn., July 19.—There is great measles here and a general exodus is in progress in consequence of a case of yellow fever at Martin.

Memphis, Tenn., July 21.—Twenty-one additional cases were reported to the Board of Health this afternoon, which makes a total of thirty-six reported for the day. The steamer *Columbia*, which departed to-night, had 200 persons aboard. A large number also left by rail. The city begins to present a deserted appearance.

McKenzie, Tenn., July 22.—Train after train load of Memphians are being hurried through, leaving a crowd of anxious people at the depot there for the first chance to get away. Memphians say people clamor with one another as a mob, and that the passengers with the most strength and determination are those who run over a multitude of more timid people and escape. People leave crowded about the depot for twenty-four hours before being able to get on the train. Overcome with heat and fatigue, men, women and children sleep closely huddled together until aroused and told that the train of liberation is at hand.

Albany, N. Y., July 19.—About 11:30 last night, while the Drew was on her way to this city, consternation was created among the passengers by an explosion in stateroom No. 48, which shattered the inside of the room, blowing down the partition, charring the woodwork, extinguishing the lights, &c. In the stateroom was found an empty wooden box, also two empty powder cans. Each had been exploded. Henry Evans, who said he belonged to Easton, was arrested on suspicion, but denied the charges. Prisoner was committed on a charge of arson.

Louisville, Ky., July 23.—Two cases of a mild type of fever were discovered in city this yesterday. Both were brought from Memphis. No excitement.

Memphis, July 23.—thirteen new cases of fever and one death are reported. The disease is gradually spreading to the northern portion of the city and in Chelsea.

RUSSIA.

St. Petersburg, July 20.—The *Agence Russ* officially denies the existence of a commission charged with drawing up a scheme of reform. It adds that before the new political reforms can be considered, it is essential to purify the source from which they must spring, but even the criminal associations will not prevent the Government from quietly pursuing the path of reform. It adds that before the recent abolition of the poll tax.

St. Petersburg, July 20.—Gen. Gourko has issued an order that the premises on

which presses for publishing anti-governmental or revolutionary pamphlets are found are to be closed by the authorities, even if their proprietor is in no way connected with the illegal proceedings which have been carried on therein.

GREAT BRITAIN.

London, July 21.—Wm. Slav, Home Rule leader, will propose in the Commons an amendment to the Irish University Bill declaring the absolute necessity of endowments on the model intermediate Education Act.

GERMANY.

Berlin, July 19.—A provincial paper states that Dr. Falk and Dr. Presidential resigner, their positions of Minister of Ecclesiastical Affairs and Education and Minister of Agriculture respectively, because they were aware of the scheme for a biennial Parliament and Budget.

A LATITUDINARIAN BISHOP.

The ultra-Protestant party in the Anglican diocese of Toronto have found it appears, a bishop according to their own lights. He advocates divergencies of views, and abuses "Popery" as heathen, as violently, as ignorantly and as coarsely as the most extreme of his new parishioners could desire. It is hard to believe that, in an age of refinement, a man of some education, and a "bishop," should indulge in such intemperance of speech. The pseudo-bishop, nevertheless, is reported to have said, in his first synodal charge at Toronto, "that the renunciation of the errors, the idolatries, the superstitious ceremonies of the early Fathers of the ancient Church from the accretions of delirium throughout the medieval period, that had dimmed her light and sullied her purity." If such an accusation were true, there is no reason why it should not be uttered, and in such language as might be expected from one of the lowest of low Churchmen. Catholics, instead of being offended, ought to rejoice that such words are spoken. They are like poisoned arrows, which, in rebounding, inflict deadly wounds on the archers by whom they are hurled. At this time of day men tend for themselves, whilst at the same time they profit by the reading of their friends and neighbors. History is no longer a sealed book, although, indeed, as regards the English speaking race, it is England and America, it is greatly obscured by the varied literature. Notwithstanding the corrupt mass of falsehood which is, generally speaking, the stock-in-trade in English letters, the true characteristics of the Middle Ages are occasionally recognized. All the learning, especially all the ecclesiastical learning, of the present day has come down to us from the medieval period, and through its agency and wise endeavors, from a remoter epoch. From what other source do we hold the Sacred Scriptures, the writings of the early Fathers, the immutable works of classic antiquity? The masses of mankind were in those days comparatively ignorant. They delighted more in the toils of war than in the arts of peace. Hence the labors of the Church and her numerous auxiliary societies of piety and charity, which have done so much for the human race, were not attended with all the fruit which, in less unfavorable circumstances, they would most certainly have produced. They, nevertheless, preserved in all their pristine purity the teaching of which they were the guardians, and the south loved, in a great degree, the people of their time. Of this important fact we need ask no better proof than the determination of the great mass of their descendants in resisting the destructive innovations of the sixteenth century, which, in that party through political intrigues and partly through the violent measure of established power, came so far to prevail.

The Church always held to unity in belief. In this we cannot but behold the great characteristic of this immaculate throne of the Holy Trinity. This beautiful trait of spotless Bride the newly made "Bishop" no doubt looks upon as an "accretion of delirium," for he delights in divergencies of opinion and glories in the fact that the Church of England is a "diversity of opinions and a multitude of various doctrines." In so thinking, Dr. Swainson shows himself an orthodox Anglican. The Pan-Anglican Synod of 1868 taught as he teaches. "In all times since the Reformation the people have been allowed to hold extreme doctrines on one side and on the other." Bishop Wilberforce testifies that the Church of England has always had within herself persons of extreme divergencies of doctrine. This state he characterizes as being "as inevitable as having different commensures on different men." The Bishop of Salisbury went so far as to say that "if legislation were to take place on many of these points, it would break up the Church." No wonder then that the youngest Anglican Bishop should look upon unity in the Church as a necessary thing, and that it is not necessary should be fulfilled.

The Divine Founder of our religion thought otherwise. In His estimation unity was essential. He prayed that His Church should be one, as He and the Father should be one. He appointed a ministry in order to establish and maintain unity. "He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ" (Eph. iv. 11 etc.). Where this ministry exists, there must also be unity. For our blessed Lord did not assign to the pastors of His Church any work that it was impossible to accomplish, or that He did not intend that they should accomplish. He promised, more

over, to be with them all days, till the end of the world, and declared that the gates of hell, in other words, the powers of error, should not prevail against the Church of which He constituted them the pastors and the guides. But separated churches cannot claim this ministry, and so, as naturally follows, they do not aspire to unity. The Anglican Church, however, believes, or affects to believe, that it possesses the divinely appointed ministry, whilst it disclaims unity, pronouncing it a dream. On what ground does it claim the Apostolic ministry? Not, surely through the Church by which it was preceded. That Church, according to the latest Anglican pronouncement, has become corrupt—has failed. It could confer no commission on its successor. Nor could successor, having no relation with it, but having sprung up in opposition to it, derive from it any commission. No man can assume unto himself the office of the Apostolic ministry. He must be called by God as Aaron was. Do Anglicans claim such a call? If they do, let them prove their claim. Let them show that the commission to preach the Gospel was given to them, as it was given to the apostles. How shall these, then, be preserved who call themselves "Anglicans," and who are the salt of the earth," said Christ the Lord to His commissioned servant. It was not in His mind that this salt should fail; but in order to show there is no other remedy, He added: "If the salt lose its savor, whither shall it be salted? It is thenceforth good for nothing but to cast forth and to be trodden under foot of men." (Matt. v. 13.) St. Augustine explains that the earth here spoken of is not the ground on which we tread, but the man who dwells therein. How shall these, then, be preserved who call themselves "Anglicans," and who are the salt of the earth," said Christ the Lord to His commissioned servant. 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