

# 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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For the Catholic Record.

**Disappointment.**  
I loved the red rose and it fading fell  
Into decay;  
Its blooming beauty, O, I guarded well—  
It would not stay!  
I sought the calm, pure freshness of the morn;  
Alas! it fled—  
Ere slowly dawned the day, its life was born  
The pleasure's dead!  
Pearly dew-drop, how it charmed mine eye  
With glad, bright ray!  
I saw it disappear, as by a sigh,  
Extinct away.  
Ravished were mine ears with birds' sweet song  
Thro' Even's balmy—  
Alas! it died away, it sped along  
In hushed calm!  
And, ah! dear friend's warm love was mine so true,  
"Twas charming sweet!  
I prized it as the tuberoses both the dew,  
Ere noontide heat—  
All that I value from me flies away—  
Twas ever so—  
Even from happy childhood's sunny day  
My fond hopes go—  
But I shall reap on Heaven's golden shore  
My safety—  
Nor weep, nor sigh, nor misery deplore  
My God, with Thee!  
Till then I shall not cease to keep this heart  
With slightest trust;  
Till then, Dear Lord, let vain desire depart  
As earthly rust!  
Hamilton, Ont.      PAssION FLOWER.

CATHOLIC PRESS.

**Boston Pilot.**  
In connection with what John Devoy tells of the nationality of criminals in the New York prisons, it is interesting to note that the rogues' gallery people of that city say: "One-third of the professional thieves are Englishmen, many of them very expert. German criminals are chiefly forgers."

The compiler of cablegrams sent the important news, last week, the seven Englishmen were lost in the Lechia earthquake. Characteristic. That Englishman firmly believed that the death of seven of his countrymen was as important in the eyes of American readers as that of several thousand Italians.

The strike of the telegraph operators still continues, the great monopoly trust, by the power of its money-bags, to defeat the objects of its dissatisfied employees. Mr. Jay Gould, who is the Western Union, declares that he will not accede to the strikers' demand, but that what our loss or to what inconvenience the public is put. Nobody is surprised at the latter part of this declaration, for nobody expected Mr. Gould to care for the convenience of the public.

The trial of the ten Jews in Hungary, charged with murdering a Christian girl, in order to mix her blood in the Passover bread, has concluded in the acquittal of the prisoners. The trial was a disgrace to Hungarian civilization. The accused persons charged that they were subjected to all sorts of inhuman tortures to force a confession from them. A constable testified that he had been ordered to bastinado one of the prisoners and to torture him with thumb-screws. A judge was proved to have struck and otherwise abused the prisoners during secret examination, in order to force confessions. The popular feeling rose to such a height in the earlier stages of the trial that the lives of witnesses for the defence were openly threatened. Toward the close, when it became evident that the charge was a monstrous conspiracy to excite Christian feeling against the Jews, there was a change of sentiment. Representatives of the Hungarian Government finally announced that proceedings would be begun against those who had played a prominent part in the plot.

Very important and timely is the action of the Executive Committee of the Irish National League of America in calling attention to the enormous purchases of land to become American citizens. During the past four years, millions of acres have been bought up by English aristocrats, who propose to transfer the land to the system to America, and live on the sweat of tenants here as they have done in England and Ireland. Western Legislatures will do well to move for returns on this point. It will serve as another stoppage to the English advance. Mr. Alexander Sullivan, President of the National League, adds one more remarkable score to his account for this practical and important step. Referring to this suggestion from the National League, the New York Herald says: "It is an excellent idea. Our impression is that the land laws in this country make it difficult for capitalists, whether native or foreign, to acquire great landed estates; but if this is not so, laws ought to be passed to make it impossible. In many of our States, as in New York, foreigners cannot hold title to real estate, and we advise the League, if they find that the abuse they suspect really exists, to memorialize State and Territorial Legislatures to adopt similar prohibitions. But let the public know the facts in the case at any rate."

No thought could stir deeper the blood of Christendom than that of Ireland re-

stored to autonomy and nationality, given a fair chance in the world's race for honor and prosperity, emerging from that shadow under which for ages she has lain an object of sympathy and pity to surrounding peoples, while herself longing for their respect and admiration, and ambitious only for liberty, competition, a fair field and no favor.

In every Christian land, the Irish race has made its mark, everywhere illustrating traits of the highest value—courage, strength, chastity, fortitude. No doubt to most people the idea of a free Ireland has ever seemed a mere chimera, a dream of enthusiasts never to be realized; and yet the holy ambition of her children, clung to through their lives and transmitted to their seed, never abandoned under whatever adversity, seems to approach realization, and we of to-day may fairly hope to see Ireland, a proud and happy nation, enter the list of powers to compete in learning, prowess, art, science, in all honor and fame, with the proudest of the circle. What general sympathy would be hers, and how in every land would Ireland's sons and daughters be congratulated at the emancipation. What prizes, too, would fall to her in the world's arena—in art, in art, in faith—fruits of her intellect and her heart. No other race ever endured such a history and survived; and it may fairly be said that no other has a nobler past, of heroes, saints and patriots. Scattered through all the world, from every land would arise peans of joy, and everywhere would be formed resolutions of virtue and nobility, and every where Irishmen and their descendants would be at their best, determined to justify their welcome and the ages of protest and aspiration that make up Ireland's history. Ireland's exiles could not go home, nor could the lands of their transplanting spare them, but they could point with renewed pride to their race's origin—that island gem, erst mother (and yet eager to become so) of learning and virtue; and as they have ever championed the liberties, civil and religious, of all other races, the world would gladly see them recover and enjoy their own.

**Catholic Review.**  
As a specimen of the handy way in which theological matters are managed by our left-handed brethren of the Congregational persuasion, we are told that the Rev. Charles W. Park, nephew of ex-Professor Park, who is recognized as the leader of the conservative party at Andover, was recently invited to the pastorate of the Howard Avenue Church, at New Haven, Conn., and being suspected, or, rather well known to have decided "liberal" tendencies, was subjected to a rigid examination by the Council of Ministers assembled for the purpose. He admitted that he had no positive or settled belief as to probation after death. He leaned towards "restorationism," a kind of Universalism. He did not believe in infant baptism, and though himself baptized in infancy, he did not consider that he had been baptized; and as he did not propose, so far as we could learn, to call upon any one to remedy the deficiency, we are left to the conclusion that he does not consider it at all necessary for a minister of the gospel to be baptized. His views of the Bible, too, seemed to lean strongly in the direction of "liberal" Christianity. He thought the test of truth in the Bible was our own consciousness and experience. The Council could not consistently do otherwise than refuse to proceed with the installation. But the congregation were not satisfied with this decision. Mr. Park is said to be a man of talent; has been a missionary to India for eleven years, where, no doubt, he got some new ideas on theological matters, and evidently has the power of making himself very acceptable to the people. What do the people do but take the matter into their own hands. Are they not Protestants? And who shall deny them the God-given right of private judgment? Mr. Park suits them very well, whether he suits the Council or not. What do they care for the Council? They are Congregationalists, and by that doctrine each congregation constitutes a complete Church in itself, with the right of electing, and even ordaining its own minister. This Council business is an exorcism; it is a restraint upon religious liberty. Independence is the fashion now, and they will be independent. Accordingly, Mr. Park is employed to run the church on an independent basis, just as Brother Beecher runs his church in Brooklyn. By and by, perhaps, some will become dissatisfied with Mr. Park and they will divide into two Churches, and the dissidents will call a new man; and so on to the end of the chapter. Who will say that that is not an admirable arrangement for producing unity, harmony, and brotherly

love; to say nothing of soundness in the faith among Christian people.

**Liverpool Catholic Times.**  
In the conversion of Mary Howitt, daughter of the notorious author of "The History of Priestcraft," another instance is added to the many on record of the sons and daughters of extreme or bigoted Protestants submitting to the Catholic Church. The misguided zeal of their parents, or their blind fanaticism, may have led the children to examine for themselves the exaggerated allegations brought against the Church. The result of impartial inquiry, coupled with humility, naturally leads to the discovery of truth. The sons of the great Wilberforce are examples in point, and the only son who did not become a Catholic—Bishop Wilberforce—but, on the contrary, developed a spirit of bitter bigotry against the Church, either of hostility to his brothers or out of policy, lived to see his daughter and her husband, the Rev. Mr. Pys, become Catholics. Instances of this kind might easily be multiplied, for members both of High Church and Low, by their unjust and extravagant calumnies against the Church, have led many near and dear to them to a knowledge of divine truth.

**Catholic Standard.**  
"The Church never forgets her dead children." "Dead!" Her children are never dead to her. She is one and the same Church, here and in the spiritual world. Here, the Church militant; there, the Church triumphant. Her faithful children are never separated from her. Death cannot tear them from her arms. She nurtures them, teaches them, defends them on earth. She follows them with her prayers into Purgatory; she sends angels to relieve their pains, and finally transports them, freed from every defilement, and stain of sin, like gold purified from dross in the fire, into the mansions of the Blessed to enjoy forever the ineffable bliss of the Beatific Vision.

**Michigan Catholic.**  
We see by handbills and posters that the Michigan Spiritualists are going to hold a camp-meeting, picnic, table-rapping, etc., somewhere in the interior of our State. The subject of spiritualism brings to mind a famous story of Prof. Agassiz, who always denounced Spiritualists as knaves. It appears that Home, one of the most famous Eastern Spiritualists, called on the Professor, who ordered him out of his house. Home observed that this was a strange reception on the part of a philosopher. "Well," said Agassiz, "what shall I see at your seance?" "You will see," replied Home, "legs and arms moving about the room, and some of them will touch you." "Mr. Home," replied Agassiz, "I will attend your meeting and I will aid you to clear up the mystery of these floating limbs. I have a sword; it so happens that it was lately sharpened. That sword will bring with me and cut at the legs and arms." Home thanked him and withdrew. The next day Agassiz drove up to the hall where the seance was to be held. The doors were shut, but on them was a placard announcing in large letters that no seance would take place, as Mr. Home had unexpectedly been called to New York. Prof. Agassiz was never troubled again by Spiritualists.

**Redpath's Weekly.**  
Mr. William Johnson, of Ballykilbeg, is one of the administrators of Government in Ireland. He is one of "Her Majesty's Inspectors of Fisheries," and receives a large salary from the Treasury. In a speech to an Orange meeting on the 12th of July, he said: "Rather than see Home Rule and a Parnellite Parliament we would line with our rifles every ditch from Boyne to Belfast, and dare them to come on." Then the band played "Slither, Slither, Holy Water?" and the Fishery Commissioner's audience shouted their applause. Orangeism is in its dotage in Ireland. There was a time when it could back up its murderous sentiments by murderous deeds. But that is past. "If youth but would, if age but could," as the poet says!

**Boston Republic.**  
When one recalls the thousands of instances in which the Irish landlords have thrown their tenants out of house and home to starve and die by the roadside, the fact that a number of these gentry are in danger of having their mortgages foreclosed moves one to tears.

We are going to have quite an influx of distinguished Britishers over here this year, it seems. Lord Chief Justice Coleridge is coming, and Joe Chamberlain, and the former is trying to coax John Bright along. There is one man, however, of whom it is safe to say that he will not visit America, and he is Buckshot Forster. Not that he has any reason to fear, but that a guilty conscience has made him afraid of the Irish people, whose kin in Ireland he so brutally persecuted while he had the power to do so.

The Irish National League of America has called the attention of the Washington authorities to the fact that England was sending very undesirable emigrants to this country. In warning the American people against the immense purchases of land which English capitalists are making in the western and southern states the league is doing another excellent thing. The day may be, and we hope is, far distant when the slightest shadow of the infernal system of landlordism, which for centuries has beggared Ireland, shall overcast this land. But it is just as well to remember that an ounce of prevention is worth a pound of cure. English landlords have already secured a grip in more than one of the western states, and it is

just as well to prevent others from following their example. By calling attention to the matter the National League hopes to induce the western Legislature to pass whatever legislation they see fit to check the growth of these land monopolists.

**BAPTIST AND ANABAPTIST.**

**Baltimore Mirror.**  
From the sunny land of Florida a correspondent sends us the following budget of queries:  
Editor Catholic Mirror:—I have recourse to you to give me some information in regard to certain questions that I have been unable, for want of data, to settle in an argument I have had with a Baptist. He claims the origin of his sect co-ordinate with the Catholic Church; even admits that they were one until the assumptions or usurpations of the Pope caused a split. I have carried him over the ground of the first four centuries, and though numbers of heretics are shown he cannot identify them as his Church for want of books, etc. He has said something about the Waldenses, tracing back through them. I tell him that I trace the rise of his sect to the Anabaptists of Germany, who were guilty of so great excesses shortly after Luther. I have only three volumes of "A Brieve History," hence have not names and dates to give him. I am a convert myself, have examined the matter pretty thoroughly, and would like to convince this Baptist that he is wrong. Now I would like to know date of origin of this sect; what, if any, connection with the Waldenses and other heretics; name of founder, and if the Anabaptists of Germany are the same as the Baptists of our day—known as Missionary Baptists; by what process was the name changed, and what other phases has this sect assumed since its origin? Is there real unity among them now? I mean among Missionary Baptists. Can it be shown that any Baptists or those from whom they claim direct descent were burnt at stake, etc., by Catholic powers? Can any evidence of their being persecuted by other sects, or of persecuting on their part other sects, be given? Have they had any success as missionaries in converting heathens? E. F. S.

We are glad to see our convert correspondent has taken the pains to acquaint himself with the history of the Church, and only wish his example were more generally emulated by Catholics, who are, as it were, to the manner born.

To answer fully the questions asked would occupy more space than we have at our disposal, but we will endeavor to give briefly the information desired.

The claim of antiquity which the Baptists set up as a span bridging over the period of modern heresies is a sham without a shadow of evidence to support it. Can any evidence of their being persecuted by other sects, or of persecuting on their part other sects, be given? Have they had any success as missionaries in converting heathens? E. F. S.

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VI. and Elizabeth, as well as during the reign of Mary Tudor, but they were not considered of sufficient importance by the reigning powers to be subjected to the rules of a religious persecution. They are and always have been bitter opponents of Catholicity, and while they have expended millions of dollars in their efforts to Christianize the heathen, the results have never been very pronounced except upon paper—published for the edification of the contributors to the missionary fund.

**INFLUENCE OF PRIESTS.**

Way back in Wilkesbarre, Pa., at St. Mary's Church, a good pastor, Rev. D. O'Harran, instructs his children about the foolishness of dress at the present day, and immediately the wires flash the item to Chicago. News is scarce, and the ordinary duty of a priest must be made extraordinary. If the agitated scribe of Wilkesbarre would only pick up the Catholic papers of each week or visit any Catholic Church on Sunday, he would hear the priest or read of him warning his people against the extravagances of this foolish world. God created man to do not desire their flocks to destroy this image, by aping the semblance of beasts in dress. Of course there is no great harm in following these things, if the influence of them would stop at something legitimate, but there is no doing this.

The slave of fashion is the very worst of slaves. What is there in dress, that it would not legitimize? We have seen it, at times, make the modest statues of the heathen brought forth; the living, who paraded the streets were models—not for artists, but for the passions. In face of facts well known, even to a sensual world, what wonder, if a priest of God continually warn his flock against the danger arising from the abuse of dress and person, which the world or fashion calls forth.

There is only one person in this world who dares set his face against these abuses and that person is the Catholic priest. He does not fear the world or its censure, but he does fear God, and has courage enough to aim at the destruction of whatever may weaken the spiritual health of his flock. The sects dare not raise their voice against the world. The world would soon tell them, speak against me, and you will lose your bread and butter. The world would say to them, preach as I want you, or leave us. If you don't say just what pleases us, we can go some place else, and then you know what is in store for you. When we hired you, this was in the bargain. We tried you for a few days, and gave you to understand what we wanted. If you can not keep to the mark, we can send out another call, and try until we become suited. But you, why you must go. Now the Catholic priest does not stand on such footing. He is a priest of God. His power does not come from the people. It comes down in an unbroken succession from Jesus Christ. He points to the source of his authority, in this nineteenth century, just as the priest of the Catholic Church did in the first century. Look back at the history of our faith and their acts. They have numbered millions, since the establishment of the church. Their lives have been like that of their Divine Master. The poor have always had the gospel preached to them.

At times there have been some who took part with the world. What is the result? The children of the Church are sorry for them and do about them. Oh! it first ruined them, and now not only denies being the author of their ruin, but charges their insanity on the Church and her children.

No one thing that is in use is alike with all people, but faith. This must be, or there is no faith. The Catholic Church is the only deposit of this faith. Her priests teach and defend it. In the exercise of the faith they have given up their lives. Who can point to one priest ever, out of the millions that are and have been, who was found wanting when danger drew near. In the epidemics that have wasted our country, they found death waiting for them. They had no families to care for, their flock is always their mother, their brother, sister, and all of them. It has happened, in this country, when priests of the diocese where death was raging, were thinned by death, that others, from parts where health and comfort reigned, volunteered to fill their places that the dying might have the Sacraments given them.

The priest has his failings that come from the weakness of human nature. No man is free from them. But you cannot find a more respectable body of men than the hard working Catholic priests of our country. They number in the States nearly six thousand. Where can you find so few failings in so great a number? You will look in vain. Catholics love their priest. He is no hireling. "They know one friend to them, in all their need, and that one friend is the priest. Protestants when brought low by some disease, in which there is danger of contagion, sometimes there is danger of their sect, and find him wanting. They have sent for a priest, when no one would approach them. They never found him wanting in courage and charity, and this fact has brought some of them on their death-bed to the spouse of Jesus Christ on earth, the Church. The world may laugh at them, when they send for a minister of their faith, but God always blesses their labor. When children are hurt they cry out. So it is with the world. If anything be said against her by the priests of God's church, a cry is heard through the breadth of the land. The world hates them. It hated Jesus Christ. The votaries of the world know nothing of the care that a priest has for his flock. When the priest

condemns what may prove hurtful to his flock, these busy-bodies become like the Scotchman's definition of metaphysics. They try to explain to others what they don't understand themselves. They belong to the world, and have no part with God, hence they raise the cry against God and his work done by the priests of the Catholic Church.—S. M. in Catholic Columbian.

**CONFIRMATION IN ST. PETER'S CATHEDRAL.**

On last Sunday His Lordship Bishop Walsh administered the Holy Sacrament of Confirmation in St. Peter's Cathedral to about 120 persons, four of whom were adults. All the children that were confirmed received holy communion at the 8.30 o'clock Mass, which was celebrated by Father Tiernan. Immediately after the Mass and before the administration of Holy Confirmation, His Lordship ascended the platform of the altar and delivered a very eloquent and instructive discourse upon the worthy reception of the Sacraments in general, and in particular upon the necessity and importance of having children well prepared for the reception of the Holy Sacrament of Confirmation, by which they are made soldiers of Jesus Christ and enrolled under His banner to combat against the three great enemies of man's salvation, viz., the world, the flesh and the devil. After Confirmation, His Lordship again spoke to those that were confirmed and pointed out to them the means that would enable them to persevere faithfully in God's service, viz., constant and fervent prayer and frequentation of the sacraments. To the parents he said "Beloved Brethren, the Church of God now hands back to you this morning the children that have been entrusted to your care, sanctified by the holy sacraments. The duty of keeping them in that state, in a great measure, devolves upon you. If by your instruction and good example you edify them, you may rest assured your children will remain virtuous and will be a source of joy and comfort to you, but if you lead them astray from the path of virtue by your bad example and evil counsels, you may equally rest assured that your children will be a curse to you, that they will cause your gray hairs to go in sorrow to the grave, and that on the last day God will demand soul for soul if the children have been lost through your fault."

His Lordship's discourse was listened to with the greatest attention and visibly affected many.

At the High Mass at 10.30 Father Devitt, the Jesuit father that is giving a retreat to the Nuns at Mount Hope, preached a very eloquent sermon from the gospel of the day.

**CATHOLIC NOTES.**

A daughter of Abd-el Kader, the famous Arab chief, became a Catholic and a Sister of Charity with her father's consent.

In the Church of Our Lady of Sorrows, Philadelphia, thirty Protestants were baptized at a recent meeting there.

A San Francisco preacher advertised that he would discuss a family scandal on the following Sunday morning. As a consequence the church was crowded. The subject was Adam and Eve.

Two Protestant gentlemen of Boston have had 20,000 copies of Bishop Ireland's address to the C. T. A. U. of A., at St. Paul last August, printed for distribution in Massachusetts.

Mrs. Frank Leslie, widow of the well-known American illustrated newspaper publisher, is about to be married to the Marquis de Leville. The lady will, it is understood, shortly be received into the Church.

Pius IX.'s statue is now in the Church of Santa Marie Maggiore, Rome, under the chief altar. Pius IX. is represented on his knees praying. The statue cost 50,000 francs, and was paid for by the cardinals.

All the Catholic journals of Rome have commented admirably on the life, labors, and ability of the late Father Burke, O. P., most of them recalling the title lovingly bestowed upon him by the late Pope Pius IX., viz., "The Prince of Preachers."

The negotiations between France and the Vatican in regard to religious affairs have, through the letter of President Grevy, resulted in accord on the principal questions at issue. Instructions in accordance with the arrangement made have been sent to the Papal Nuncio at Paris.

Bishop Loughlin, of Brooklyn, frowns upon excursions. They are in his opinion nothing better than occasions that afford scope for the free indulgence of the drunkard and the unrestrained use of liquor by boys under age. While he thinks a sail in a well fitted boat is a source of pleasure and profit, he adds that the church is opposed to lawless excursions.

At the burial of Dr. Strain, Catholic Archbishop of Edinburgh, a pageant was witnessed such as Scotland had not seen since the Reformation. There were 150 priests, and the multitude of Franciscans, Benedictines, Redemptorists, Vincentians, acolytes and nuns made up a picture that was irresistibly suggestive of some old church scenes of medieval days.

The White Earth Indian mission has a church, convent, school and pastoral residence which were lately insured for \$25,000. The buildings are worth a good deal more, and they have all been erected by the Benedictines within the last five years. Three sisters are employed teaching schools, one of which is on the Buffalo creek, eight miles distant from the convent. Be the weather fair or foul, Sister Philomena makes a daily trip on horseback to and from her school.