

The Catholic Record

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Catholic Record.

LONDON, SATURDAY, MAY 24, 1884.

ASCENSION DAY.

On Thursday last the Church celebrated the glorious festival of the Ascension of Our Lord and Saviour Jesus Christ. The Church commemorates on Ascension day one of the most glorious triumphs of the Son of God. That indeed was a wondrous time which elapsed between the resurrection of Christ from the dead and His ascension into heaven. With what transports of joy the apostles, filled as they were with love, and animated by faith, beheld and assisted at the manifestation of our Divine Saviour during these forty days? Having fulfilled his mission, having taught and suffered, having even the death of the cross, having slept three days in the sepulchre, having risen gloriously therefrom, and having proved beyond contradiction, even to the most incredulous, the truth of His resurrection, Jesus Christ might, indeed, have left this world after a briefer period than forty days. But His love for men knowing no limits, out of that love He dwells among them even in preference to the angels of heaven, with His unspeakable eagerness await His ascent to the kingdom of His Father. During His stay on earth after the resurrection, Our Divine Lord manifested Himself in those places He had most loved during His public life, the country places of Judea, the shores of the sea of Galilee, the banks of those lakes where He had found His apostles fishing, the mountain upon which He taught so many sublime and salutary lessons, and finally the Garden of Olives, where He had prayed in His agony and sweated His bloody sweat.

At last, the moment having come for His return to the Father, Our Lord summons His disciples from Jerusalem to Mount Olivet, where He had endured such sorrow and such bitterness, where His Divine Heart may be said to have been rent in twain by the contemplation, not only of His sufferings but of the ingratitude of man, that there he might bless them and leave them to the fulfilment of the mission with which he had charged them. He assembled them on that mount in close proximity to the city of David, and there commanded them to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Then Jesus recommended His apostles not to leave Jerusalem immediately after He should have ascended into heaven. He at the same time enlightened their minds that they might understand the sayings of Holy Writ and see that everything had been accomplished as it had been predicted.

The Son of God, born of the Virgin Mary, then, extending His hands over the apostles and disciples gathered around Him in trembling expectancy on the summit of Mount Olivet, and having blessed them, all at once became resplendent with glory, and by His own power, without even the aid of the blessed Spirit, raised Himself majestically towards the heavens, and all present saw Him ascend until He was lost to view in the clouds. Their eyes, yet upturned to heaven, the apostles and disciples were comforted by the apparition of two angels in the form of beautiful young men. After prostrating themselves to the very earth in adoration of their Divine Master, and kissing the imprints of His sacred feet, the apostles and disciples returned to Jerusalem filled with joy at the glory of Christ Jesus. Such was the ascension of Christ into heaven, such the marvellous incident celebrated by the Church on Thursday last.

THE FRANCHISE BILL.

It is now generally believed that the conservative leaders have decided on procuring the rejection of the franchise bill by the House of Lords. The narrowness of the government majority, in the recent vote of censure, and the growing feeling of discontent in Britain as to its Egyptian policy, give the Tory chiefs ground for hope that on an appeal to the country a majority of the constituencies would pronounce in their favor. In resting their hopes on such grounds, they may, however, fall into a delusion common enough among political leaders. The present discontent against the Egyptian policy of the government may prove but momentary, whereas the ill-feeling sure to be caused by the rejection of a measure so just and equitable as the franchise bill cannot be

allayed with facility. The government will of course choose its own time for a dissolution, and endeavor to present as strong a case as possible to the country. In Ireland the constituencies will, we may justly expect, strongly pronounce in favor of an extension of the franchise. As a result of an appeal to the people, the Irish party will return to the House not only more numerous, but more united, hopeful and enthusiastic. Let the Lords do as they may, they cannot overcome Ireland's determination to insist on legislative and national autonomy.

A DANIEL COME TO JUDGMENT.

The Pembroke Standard devoted nearly a column of space of its issue of April 15th to the discussion of Mr. Parnell's St. Patrick's Day speech. Our contemporary lacks one qualification generally admitted to be requisite to the discussion of any topic, viz., some knowledge of the subject he assumes to deal with. We know not what are the precise views of the Standard on the necessity of a writer knowing something of the subjects he treats, but we do know that any writer who seeks to substitute prejudice for knowledge and to fortify ignorance by malevolence, inaccuracy and untruthfulness, can have little or no influence on the public mind.

We have not space at command to deal as fully as the importance of the subject deserves with the many wholly unfounded statements of our Pembroke contemporary. We have to content ourselves with merely pointing out some of the inaccuracies and misstatements of which he is guilty. The Standard says:

"Never has the Parnellite policy of political isolation been more clearly expressed than in Mr. Parnell's St. Patrick's Day speech. The Nationalist leaders said he had always endeavored to teach his countrymen the lesson of self-reliance. In order to work out Ireland's future and regeneration they were to rely only upon the exertions of Irishmen at home and abroad. Mr. Parnell declared that he did not depend upon any English political party, and he advised Irishmen not to depend upon any such party. But Mr. Parnell went further than this. He said he would not depend upon any section of the English people. Ireland, he admitted, had many friends amongst Englishmen, but not even upon the English democracy would he rely, however disposed they might be towards the claims of Ireland. Mr. Parnell's counsel was that Irishmen should rely solely upon themselves, upon their power in every industrial centre of England and Scotland, upon the devotion and determination of the Irish race at home and abroad."

This is not by any means a fair statement of what Mr. Parnell did really say, but it is, we suppose, as near the truth as the Standard could safely go.

This misstatement of the Irish leader's speech, from which we cited at length a week or two ago, is followed by the enunciation of sentiments unusually profound, even for the journalistic light just mentioned.

"This," he says, "is an excess of self-reliance which may be described as self-isolation. It is the policy of a political Ishmael whose hand is against every man outside the circle of his followers, and whose declaration might seem to invite the raising of every man's hand against him. The Irish Nationalists are slow to learn that no Irish party working alone and in hostility to every other political party in the United Kingdom can achieve anything great for the good of Ireland. Enmity provokes enmity. As long as human nature is what it is slights will be resented."

Profound, remarkably profound indeed. The Irish party, we may inform the Standard man, has been driven, after learning that no alliance could with safety be formed with either of the two English parties, to act by itself, and acting by itself, relying on its own strength, it has forced the government of Britain to extend some measure of justice to Ireland. The following is too good in its way to be passed over. The Standard says, "If help be refused it cannot be expected that help will be offered, still less forced upon those who ostensibly declare that they do not value it among the democracy of England and Scotland."

We have never, we must confess, heard of help being refused before it was offered. The Standard evidently has. We defy that journal to point out a single word in Mr. Parnell's speech wherein he pronounces himself against an alliance on fair terms with the democracy of England and Scotland.

We will not force our readers into wading through the half column of statements in which ignorance and misrepresentation strive for mastery, that follows the above recited choice *morceau*. For the amusement of our readers we will simply reproduce the conclusion of the Standard's pretentious, but unfortunate lucubration on the Irish question:

"A good deal of nonsense is talked about England governing Ireland. The government of Ireland is not carried on by England alone, or by England and Scotland combined. Mr. Parnell has only to consider the composition of Parliament in order to see that Englishmen and Scotchmen might almost as well say that they are governed by Ireland. But Mr. Parnell looks beyond Parliament and beyond the United Kingdom. After

speaking in the old irreconcilable strain of Irishmen understanding the weak points in the armour of "their enemy," and recognizing the most suitable "lines of attack," he speaks of the unprecedented union of Irish democracy at home and abroad. We are fully aware of the evils which Irishmen in Ireland, as well as Scotchmen in Scotland, have to contend against, but we are fully convinced that such a mode of teaching, contrary to whatever is practicable in politics, will only aggravate the case and prolong the day when a better state of things, to be devoutly desired by all who have the good of Ireland at heart will be the result."

Vale, Standard.

DIOCESE OF LONDON.

It is always to us a matter of the deepest gratification and heartiest pleasure to chronicle any incident in the history of Canadian Catholicity tending to prove the growth of devotion and the solid expansion of religion. But if it be a source of gratification and of pleasure for us to note any such incident in any part of the Dominion it is specially so when we have to record it in reference to the diocese of London. The week ending on Sunday last was one particularly deserving of note in regard of religious and devotional manifestations in this diocese, manifestations presided over and enlivened by the presence, patronage and participation of its first pastor himself.

On Sunday, the 11th inst., began the devotion of the forty hours in the parish of Ingersoll. At 10.30 a solemn High Mass, *coram pontifice*, was sung in the church of the Sacred Heart in that town by the Rev. Father Molphy, assisted by the Rev. Fathers Tierman, London, and Carlin, Woodstock, as deacon and sub-deacon respectively. After the first gospel the Rev. Father Tierman preached a very touching sermon on the subject of heaven. Again at the close of Mass His Lordship the Bishop of London briefly but eloquently explained the ceremonies and set forth the indulgences connected with the forty hours' devotion.

Immediately after Mass took place a procession headed by sixteen of the leading Catholic gentlemen of Ingersoll carrying lighted tapers. After these came the Rev. Fathers Tierman and Carlin. The procession having made the round of the church, the Blessed Sacrament was exposed for the veneration of the faithful who eagerly visited the church throughout the day.

In the evening at 7.30 there were solemn Vespers at which His Lordship spoke for nearly an hour on the life and work of our Saviour Jesus Christ. The sermon, which was one of His Lordship's happiest efforts, was listened to with profound attention by the vast audience present. Never before in the history of the parish of Ingersoll was there such a congregation present at any religious ceremony as that which filled the splendid church of the Sacred Heart on Sunday evening, the 11th of May. The weather was inclement but His Lordship's reputation as an orator drew to the sacred edifice not only the entire Catholic body but a very large number of Protestants. On Monday, the 12th, Solemn High Mass was sung by Father Tierman, assisted by Fathers Molphy and Carlin. Confessions were heard all day and large numbers visited the church to offer homage to the Most Holy Sacrament.

On Wednesday, the 13th, the Right Rev. Mgr. Bruyere was the celebrant at High Mass, having for assistants the Rev. Fathers Flannery and Carlin. The same earnest devotion on the part of the people continued to be observable.

The devotions were brought to a close on Wednesday, the 14th, by a Solemn High Mass sung by Father Molphy to whom we extend hearty congratulations on the success that attended the forty hours from their inception to their termination. No fewer than five hundred persons approached the Holy Table and it is impossible to calculate the good really done by those days of prayer and adoration in the mission of Ingersoll, one of the most flourishing and thoroughly Catholic in the diocese of London.

On Wednesday, the 14th inst., His Lordship Bishop Walsh left London by the midday train for the purpose of administering the sacred rite of Confirmation in the parish of Bothwell. His Lordship arrived at Thamesville, on the G. W. Division of the Grand Trunk Railway, early the same afternoon.

On the following morning the Bishop, assisted by the Rev. Fathers William, Chatham; West, Raleigh; and McKeon and Dixon of Bothwell, conferred the sacred rite of Confirmation on forty candidates, all carefully prepared by the worthy pastor and his zealous assistant. Before doing so, however, His Lordship had them carefully examined in his presence on their knowledge of Christian Doctrine and practice, that he might himself judge of their fitness for the great sacrament he proposed to confer. The bishop then addressed the candidates themselves and their friends in very impressive terms, as well on the nature and importance of the sacrament of confirmation as on the obligations incurred by its recipients.

After Confirmation His Lordship left

Thamesville for Bothwell, where he was joined by the Rt. Rev. Mgr. Bruyere, V. G. The latter right reverend prelate left London on Thursday afternoon, reaching Bothwell at four o'clock. At 7.30 were held the exercises of the month of May at which Mgr. Bruyere preached to a very large and most attentive congregation. The right rev. gentleman dealt vigorously and eloquently with the subject of devotion to the Blessed Virgin Mary and portrayed in terms of once feeling and impressive and argumentative the happy results to be derived therefrom.

On the morning of Friday, the 15th, His Lordship celebrated Mass at 7 o'clock. Mgr. Bruyere ascended the altar at eight to offer up the Adorable Sacrifice for the children about to receive Holy Communion and Confirmation.

At 10.30 solemn High Mass, *coram pontifice*, was celebrated by Rev. Father West. His Lordship preached again on the subject of Confirmation, indicating with earnest precision and expounding with happiest effect the nature of the graces conferred by this sacrament. His Lordship's sermon is one that will long be remembered by those favored enough to hear it. The number of candidates for Confirmation at Bothwell was one hundred. The church, we may say, was at all the services crowded to repletion, a fact speaking volumes for the zeal and success of the pastor as for the genuine faith of the people.

His Lordship left Bothwell on Friday for Windsor. On Sunday afternoon he laid the corner-stone of the new church of Our Lady of Lake St. Clair at Walkerville. The ceremony was assisted at by a numerous clergy from the dioceses of London and Detroit, and by a large concourse of the faithful as well from all the adjoining Canadian parishes as from the beautiful "City of the Straits." The steamer Sappho did good service in conveying a large number of persons from Windsor and Detroit to Walkerville. Two sermons were delivered on the occasion of the blessing, one in French by the Rev. Father Bauer, and the other in English by the Rev. Father Ferguson. The mere mention of the names of these two eloquent and distinguished priests will enable our readers who had not the happiness to witness the ceremony for themselves of the singular privilege enjoyed by those who were so favored. The building of the new church of Walkerville, on behalf of which Father Wagner, of Windsor is working with such indefatigable zeal and success, will afford another tangible proof of the rapid and solid growth of Catholicity in Western Ontario. Nowhere in Canada, may it be safely said, has the Church made such gratifying progress during the past fifteen or twenty years as in the Diocese of London.

THE C. M. B. A. CONVENTION.

The Convention of the C. M. B. A. which met at Brantford last week was the most successful and thoroughly representative gathering that has yet taken place in this country in connection with that body. No fewer than thirty-two branches were represented and the total number of delegates present was more than fifty. We congratulate the Association on its prosperous condition, as evidenced by the proceedings of the Convention. We rejoice at the harmony and good feeling which characterized these proceedings. That harmony and good feeling show that in this truly Catholic association there flourishes that genuine Christian charity, without which no society can prosper. We need not, we feel assured, say one word in commendation of the selection of officers made by the Association. A better selection could not in our estimation have been made. Whether in view of the qualifications of the present office holders from their individual merits or of their devotedness to the society, it is universally admitted that the C. M. B. A. is particularly blessed in the choice of its officers. We confidently predict that under their judicious management the association will grow with a rapidity heretofore unequalled and that at its next convention there will be at least double the number of representatives that constituted the late convention.

The convention did itself honor by its appreciation of the services of the Grand Recorder, Mr. Samuel R. Brown. Mr. Brown has proven himself not only a painstaking, but an able and judicious officer. To him indeed is to be ascribed in large measure the success that has hitherto crowned the C. M. B. A. That this success may be daily augmented is our most earnest hope and most sincere desire.

The Rev. Father Sweeney, of Lindsay, has left on a brief visit to Ireland. We wish the rev. gentleman a pleasant trip and a happy return.

We will next week publish an interesting sketch of the Church of the Assumption, Sandwich, based on a letter recently published in the columns of our esteemed contemporary *L'Etendard*.

A LIBEL SUIT.

Some attention has been given a libel suit instituted by the Rev. Father Connelly, the respected parish priest of Biddulph, against one Wallace Graham, editor and proprietor of a journal known as the Parkhill Gazette. We have, unfortunately, we may premise by stating, in this country papers which transform themselves into a species of journalistic cess-pool, and constitute themselves receptacles of every social garbage, veritable channels for the distribution of calumnious sewage throughout the ill-starred sections of country in which they are published. Is the Parkhill Gazette one of these? Let public opinion answer. From Father Connelly's testimony in the court room on Saturday last we learn that Mr. Wallace Graham appears to have long had some sort of animus against him, and at least upon one previous occasion made or insinuated charges against the rev. gentleman calculated to injure him very seriously in the estimation of his fellow-citizens. At attacks upon himself, come from whatever quarter they may, Father Connelly need not be surprised, for the mean-spirited, the mercenary and the cowardly are ever apt to assail sterling worth. They hate it because they have it not, affect contempt for it that others may not appreciate it, they seek to injure its fortunate possessors that they may be reduced in public estimation to their own unhappy level, the level of degeneracy, mendacity and vulgarity. Mr. Graham himself will concur in the view that the journalistic slyster is more to be loathed, if not feared, than any other type of man. The "tough" and the "plug-ugly" who adorn our street corners we both dread and avoid. The treacherous look, the brazen impudence and the foul speech inspire all who approach these vile creatures with horror and indignation. For the honor of journalism, we are happy to say that the number of its plug-uglies and toughs are few, but it were idle to deny that we have them, and that upon us rests a duty of ridding the profession of such pestilential members. Their presence in our midst is a reproach and a disgrace. Nothing is in their eyes too sacred for attack, the honor of families, the memory of the dead, and the grief of the afflicted and sorrow-stricken.

Said the Parkhill Gazette on the 22nd of November last:

LUCAN.
 "Dr. McIlhargey, of this place, died at Birr, on Tuesday of last week, of an overdose of morphine, administered by himself. He was but 24 years of age. He drank pretty heavily, and it is thought the morphine was taken to subdue consequent nervousness which prevented him from sleeping. He was very much liked by everybody here."

In connection with the lamentable death of this young man, it is reported here that instead of his nervousness and consequent sleeplessness being caused by drinking, it was that he had intended to be married to a Protestant young lady, and that the Priest had threatened to have him excommunicated for it; and on account of this he was so worried that he could not sleep, and took morphine to relieve his troubled mind."

For this, as he justly considered it, disgraceful and outrageous assault on himself personally, as well we assume to vindicate the memory of the dead, Father Connelly sought to bring the scribe of the Parkhill Gazette to punishment. But he reckoned not on the wisdom, the intelligence and the patriotism of a Middlesex jury. For juries that can give verdicts without regard to the claims of justice, not to speak at all of the merits of evidence adduced, commend us to an enlightened jury of the county of Middlesex, of which the Parkhill Gazette is the official journal. Father Connelly evidently believed that he would get justice at the hands of twelve of his fellow-citizens when he could make out so good a case as he presented on Saturday last. Any man, any good citizen believing in trial by jury, would have thought likewise. We must, however, say that from our knowledge of Upper Canadian juries we had very little hope that justice would be done the good priest of Biddulph. He, however, did his duty in bringing the matter before the public, for there is, we may tell the jurors who gave the verdict in favor of the defendant, in this suit on Saturday last, a higher court than that of which they formed part, the court of an unbiased public opinion. We say that in our estimation Father Connelly made good his case. In the course of the evidence the following testimony was adduced:

"William Porte—Am the postmaster of Lucan; I knew Dr. McIlhargey; saw the article in question; think the only person whom the article could refer to was Rev. Father Connelly; up to the time of the publication of the article there was not the slightest rumor in Lucan in regard to the threatened excommunication, nor any foundation for the report as far as I know; Lucan and Biddulph are mixed communities, and I think anything said against a Catholic priest would injure him in the estimation of his Protestant friends there."

To Mr. Goodman—I did not think anything against Father Connelly when I heard the report; I knew it to be an infernal lie and that Father Connelly had too good a character.
 Thomas Hodgins stated he had heard of the article in question and Father Connelly was the only priest who could have

been meant in the statement; I know of no rumor to the effect that Rev. Father Connelly threatened to excommunicate him.

To Mr. Goodman—I did not feel offended against Father Connelly when I heard the report, because I knew it to be untrue.

Frances Smith, the young lady who was to be married to Dr. McIlhargey, said nothing ever took place in the way of interference on the part of Father Connelly; he was on intimate terms with my intended husband."

And Mr. Wallace Graham himself admitted that he did not make any inquiry in Lucan to verify the statement made in his paper against Father Connelly, a statement charging by implication that worthy priest with being the indirect cause of Dr. McIlhargey's death, and complacently adds in the course of his testimony that it is possible that the statement might have been an unpleasant one to the lady (Miss Smith) and her family.

And further:

"To Mr. Meredith—I did not like to expose the name of my informant in Lucan, and so objected to the terms of the retraction; I thought that the correction I had published was sufficient and just as much as he deserved; I did make inquiries in Lucan after I received the notice of trial, in regard to the rumor; and learned from Postmaster Porte that there was no truth in the statement; I did not publish an apology after that inquiry, because the proceedings against me had gone too far."

Mr. Meredith, in his address to the jury, took a just position when he said that newspapers nowadays go altogether too far outside their legitimate sphere. Too often, argued the learned counsel, they stray away into family and private matters. He thought from the evidence that the Parkhill Gazette had grievously overstepped the mark and that the jury should call the editor to account. But Mr. Meredith's eloquence was wasted on that jury. There was a priest in the case, and for the priest that jury could not pronounce. The Gazette will go on in its course, distinguishing itself as well by literary excellence as by enterprise in its search of news. Of that excellence and that enterprise it has already given proof. In the very issue in which the attack was made on the Rev. Father Connelly the readers of the Gazette were startled by the information that

"A dog jumped through one of the \$5.50 windows in Fletcher's bakery on Saturday last."

Then they were told of the grave delinquencies of the good people of East Williams after the following fashion:

"Taxes are being but very slowly paid in East Williams."

And finally were transfixed with astonishment by the intelligence that

"Chas. Edwards shot a mink on Thanksgiving day on the farm of John Henderson, East Williams."

Such is journalistic enterprise in Parkhill in this nineteenth century. Boast not, ye lovers of the marvellous, of telephone, phonograph, or electric light, so long as we have a journalistic prodigy such as the Gazette, that records the jumping of dogs, the shooting of minks and the recalcitrancy of tax payers.

HOME RULE.

We subjoin a letter on the subject of "Home Rule" that will, we feel assured, commend itself to the hearty approval of our readers throughout the country, as it has already to the commendation of the citizens of London favored with its perusal in the columns of an esteemed city contemporary.

The writer of the letter is an Irishman of learning, respectability and sound judgment. His position in regard of the Rev. Mr. O'Connell's very injudicious and untimely statements is so well taken that it may be fairly said to be unassailable. Mr. O'Connell, in dealing with the question of home rule, took ground as unfortunate as it was indefensible. On the question of its right to seek self-government Ireland was never as nearly unanimous as she is to-day. Absolute unanimity it were, in the circumstances of Ireland, impossible to expect. In fact no such thing has ever yet existed among any people with or without the enjoyment of freedom. "Irishman's" letter addressed to the Advertiser read as follows:

HOME RULE.

TO THE EDITOR.—In yesterday's report of Rev. T. O'Connell's address to the Irish Benevolent Society, as it appeared in the Free Press, I notice one or two sentences which could well bear to be modified, if not omitted altogether, on the next occasion. Mr. O'Connell attributes all Ireland's woes and grievances to her want of unanimity. I can tell him there has not been since England's invasion of Ireland, such thorough unanimity as at present exists in the minds and hearts of all Ireland, both priests and people, both Catholic and Protestant, who think and work and wish for Ireland's good. There are some landlords, there are some salaried officials, there are some fanatics, who, for pay and patronage, disturb meetings of the people in one cold corner of the country. But, are these the nation? Does Rev. Mr. O'Connell expect to see unanimity and harmony between these emigrants and the Irish people—between the wolf that devours the lamb that bleats? Or is he at all anxious for that consummation of unanimity—when the wolf will have devoured the lamb? Rev. T. O'Connell says: "With this feeling of fellowship developed in