

## Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, MAY 12, 1872.

## DOMESTIC CATHOLIC INTELLIGENCE.

**New York.**—At the mission church of the Redemptorist Fathers, St. Alphonsus, recently opened in New York, Bishop Lynch, of Charleston, confirmed 450 persons. More than three-fourths of these were confirmed adults—most of these were men. A distinguished ecclesiastic present was as astonished. When told how this came to pass he said: "This is what you mean by a Missionary Church, is it? Now I understand!"

**Mission by the Jesuit Fathers.**—Hardly had the welcome respite of Holy Week been passed by the Jesuit Fathers, who had just closed the great Mission in Holy Innocents, New York, when the voice of zeal for the salvation of souls called them to new labors. On Sunday, April 7th, the Mission was opened in the Church of St. Charles Borromeo, Philadelphia, by Rev. Fathers Dames, Converse, Koopmans and Driessen, S. J., from Chicago. It lasted until the 17th April, and was blessed with the signal results of 5000 communions, 33 converts to the Faith, and 198 adults prepared for First Communion. The same Fathers opened the Mission on the 21st April, at St. James' Church, Newark, N. J.

**Return of Father De Smet.**—Father De Smet returned to the city last week after an absence of several months in Europe. He is looking much better than when he left. This is his twenty-first trip across the ocean, his first voyage to America having been made over fifty years ago. He left Antwerp on the 8th ult., for Liverpool, and, embarking on the steamship City of Paris, the passage from Queenstown to New York was made in eight days. He was accompanied from Liverpool to this country by Father Von Leintz, of Holland, Father Guidi, of Rome, Father Condon, of Ireland, and also by Mr. Shaach, of Germany, Mr. Jaquette and Mr. Schriver, of Belgium, Mr. Kennedy, of England, Mr. D'Arcy and Mr. Finnegan, of Dublin. Some of these young gentlemen named came here to attend the novitiate at Florissant. Father Guidi goes on a mission beyond the Rocky Mountains, in the province of California. Father De Smet visited a number of religious institutions while in Europe, and before leaving Belgium had an audience with the Queen and King Leopold, who manifested deep interest in the cause of his Indian missions, to which Father De Smet has devoted his life-long labors. — *St. Louis Watchman*, May 4.

## The Year of Wonders.

## ANCIENT PREDICTIONS CONCERNING THE EVENTS OF 1872.

To the Editor of the New York World:

Sir: When two months ago, M. Villemessant, editor of the *Paris Figaro*, called on the comte de Chambord at the Schweizhof, Lucerne, with a view of inducing that person to make a fusion with the Orleanists, he was answered by a magnificent wave of the hand and a royally emphatic denial. "Mine is the white flag forever, and the lilies will bloom immortal on my escutcheon proudly" exclaimed the last of the Bourbons. Really, M. Villemessant ought to have known better than to expose himself to such a rebuff. For once the Parisian barber was not so shrewd as his namesake of Seville. He must have forgotten that Henri, comte de Chambord, is the man of destiny; that to him all the prophecies of the last 500 years point as the great king, and that he cannot compromise his cause by allying it in any way with the revolution. I must have escaped him, more especially that this year is the holy year of fulfillment, and that, at length, after forty years of weary waiting, the grandson of Charles X. is to be rewarded for his fidelity to principle by entering on the enjoyment of his crown. Yes, the year 1872 is to be the glorious year of the modern world.

It is destined to open a new era, or rather to be the beginning of the end of times. To be convinced of this we have only to sum up the incredible marvels of which it is to be the witness.

1. A frightful civil war will be waged between three great parties of France—Legitimists, Republicans and Bonapartists. This war will certainly take place within the year 1872.

2. Paris will be destroyed after terrible struggles wherein blood will flow in streams.

3. The comte de Chambord will be declared king of France under the title of Henry V.

4. There will be civil war in England, Italy, and other states of Europe.

5. The civil war in Europe will be quelled by Henry V.

6. The Pope will be restored to his dominions by Henry V.

7. Alsace and Lorraine will be restored to France.

8. The French under the command of Henry V. will march through Europe as conquerors, and even penetrate into a portion of Asia.

9. Ireland and Poland will be freed; England and Germany will return to orthodoxy, and Islamism will be destroyed.

10. A great battle, called "the battle of the birch tree," will be fought, in which Henry V. will annihilate the armies of Russia and Prussia.

It is not ascertained at what precise date some of the latter events will take place, but it cannot be very long after the accession of Henry V., because that prince is now fifty-two years of age, and, although the prophecies give him multitudinous victories, they do not seem to have accorded him unusual longevity. We shall examine now a little in detail the grounds on which all these wonderful events are thus clearly and boldly foretold. For this purpose it is not necessary to enter into dry archaeological researches.

**THE GREAT KING AND THE GREAT PONTIFF.**—Clear vaticinations about the advent of a great king and a great Pope at the end of the ages are constantly met with in early mediæval literature, and fragmentary traditions of the same are to be found among all European nations, and, stranger still, among all the people of the far East. About this fact there is no doubt among scholars. The trouble among commentators has been to determine who the great king is and when he is to make his appearance. Now, however, the point seems to be happily decided to the satisfaction of all patriotic Frenchmen. He is to be a Gaul or Frank, and behold the proofs.

## REMIGIUS TO CLOVIS.

So far back as the sixth century St. Remigius said to Clovis: "Learn, my son, that the kingdom of France is predestinated by God to defend the Roman church, which is the sole true church of Christ. That kingdom will one day be great among the kingdoms of the earth, will embrace all the limits of the Roman empire; it will submit all other kingdoms to the way; it will last to the end of time."

The Venerable Bede, in the seventh century, commending this prophecy, sought to corroborate it by the ancient Sybilline oracles. Raban Maurus, abbot of Fulda, wrote in 822: "Our doctors say that one of the kings of France will reign over the whole of the Roman empire. This will be at the end of time, and he will be the greatest and last of all kings." He then adds that, after a glorious reign, the great king will go to Jerusalem and lay down his crown and sceptre on Mount Olivet. "This will be the end and consummation of the holy Roman and Christian empire."

The monk Adson repeated this tradition in the tenth century, and it gradually became so popularly known that Tasso celebrated it in his "Otello." Casanova, whose prophecy is found entire in the "Liber Mirabilis," printed in 1524, wrote these remarkable words: "After the entire universe, and particularly France, and in France the provinces of the north and east, especially Lorraine and Champagne, shall have fallen a prey to gigantic miseries and the greatest tribulations, these provinces will be secured by a prince banished in his youth, who will recover the crown of Illies. This prince will extend his dominion everywhere, and will rule the whole earth. At the same time there will be a great pontiff, very holy and very perfect. He will have with him that great king belonging to the remains of the most saintly blood of the kings of France. This great king will help the great Pope to reform the world." Jerome Botin wrote in 1410: "After a little more than four centuries shall have elapsed, the earth will be desolated and the church reduced to mourning; the shepherd will be struck and the flock dispersed but the dew of heaven will fall and the altars of Beelzebub will be overturned and the workers of iniquity will be scattered and perish. There will be a child of the blood of the kings, produced by the people of Artois (Henri V.), the grandson of Charles X., count of Artois, and he will govern France with prudence and honor."

**THE PROPHECY OF THE LILIES.**—This ancient prophecy is preserved by David Pareus in his commentary on the Apocalypse, printed at Heidelberg, 1618. The following is the most striking passage: "Toward the end of time there will appear a great monarch of the nation of the most illustrious lily; he will have a large forehead, high brows, great eyes, and a beaked nose. He will gather a powerful army and crush all the enemies of his kingdom. He will subdue the Turks and the barbarians, and none will be able to resist him, for the arm of the Lord will be over him and he will rule the whole earth. His reign will be called the paradise of good Christians." Through Jacob Boehme and others it seems evident that the same prophecy was current in Germany, where the era of lilies or *lilienzeit* is well known. A similar remark may be made with regard to Italy. I need quote only from the Placentian prophecy, so-called because found in a manuscript of the Placentia library. The following verses are certainly worthy of attention, as making distinct mention of the tricolor:

After ten years shall have rolled by,  
Wars, famine, pestilence, inquiry  
The great King shall humiliate the tricolor  
Of France in the dust.  
He will decree that you shall return  
Through providential will  
The Pope shall be held holy and just throughout the earth.

## EASTERN PROPHECIES.

All the peoples of the East, without exception—Abyssinians, Armenians, Arabs, Turks, Syrians, Indians, Cochins Chinese—have traditions dated from the most remote times perfectly analogous to those of the West. The Turkish traditions are naturally the most curious of these, inasmuch as their invariable burden is that the Christians or Franks, and these Franks are to be led by a great king, who will submit the whole Orient to the religion of the Christ. These Oriental traditions have always been so popularly credited, that the Arabs and Turks of Jerusalem walled up the gate by which the prophecy indicated the great king of the Franks is to enter when he comes to subjugate the East.

An English chronicler of the twelfth century relates that the golden gates of Stamboul bore this inscription: "When cometh the blonde king of the West, I will open of myself." The Greeks had walled it, and the Latins did not pass through it in 1204, but set up an equestrian statue representing the future great king, with all the minute facial features described in the prophecies.

## THE GREAT BATTLE OF THE WORLD.

Strange to say, it is in the German prophecies that we find the details of the first victory which the great king of the French is to win over the Germans. These prophecies were collected and published at Cologne by the monks of Woerl. The points in which they all agree among themselves are: A general war in Europe, preceded by political convulsions and particular wars—the heterodox, East and North fighting against the orthodox West and South. The definitive victory of the latter under the great king, who rises all at once and triumphs in a great battle delivered in autumn, at the Birchtree Cross-roads, between Woerl and Cologne in Westphalia, that is on the banks of the Rhine. Her German prophecies repeat that the color of the conquering king and of his army will be white. They add, however, and that he will be lame of the right leg, and will mount his horse by the left foot. Unfortunately, we believe, the Comte de Chambord has not yet seen fit to fulfil this condition.

## IS IT THE KING OF PRUSSIA.

Some presumptuous German has thrown out the suspicion that it is, perhaps Wilhelm, King of Prussia, who is pointed out by the seers as the hero of such triumphs. I have not been saluted in the German *Walden* by Wilhelm, and I shall let the Germans beware and tremble, for so far from enjoying such honor Prussia has risen high only to fall to the lowest depths. The verified predictions of Friar Hermann on the destinies of Prussia have not even the oracular merit of a double meaning. They are plain, blunt, and ferocious. They announce the greatest misfortunes for King William, who will be "the last of his race," and for the kingdom of Prussia, "which

will melt away like snow before the sun." Contemporaneously with the great king liberator, the same prophecies declare "that there will be a great pontiff who will recover his flock; that the wolf will cease to lay snares before the Lord's fold; that the ancient abbots will rise from their ruins, and that the clergy will be re-established in all their virtues and former glories."

## BATTALIONS IN THE PLAIN.

In Poland there is any number of traditions similar to the above. The one predominating over the others is that of a great battle which is to decide the fate of Europe and the resurrection of Poland; and in which France, under a great king, is to take a decisive part. The date of this battle will be synchronous with the canonization of the holy Bobola, a Polish martyr who, in a vision, painted an immense plain covered with innumerable battalions, where all nations were combating, with the French at the head. Then exclaimed Bobola: "When the war will be over, Poland will be re-established, and I will be recognized as its principal patron. Confidence! You will soon see the marvels." Now the blessed Bobola, as it happens, was canonized as the last Petrine centennial, in 1869. From the foregoing, therefore, it appears that those who love the emotional way they need go in search of it; it will come readily to the hand. Let them watch the march of events in Europe; especially not let them take their eye off the Comte de Chambord. Events perfectly intelligible hitherto, will become relatively plain in the light of these prophecies. A special recommendation I venture to make is, to indulge in no irreverent nineteenth century skepticism. If there is a little delay in the work of fulfillment let us have patience. If there is a hitch somewhere in the combination of circumstances, then a little charity will be necessary. But in any case don't be too hard on the venerable seers. Take a lesson from the following example: There was a prophecy about the last French-German war, that the Prussians would not enter Blois, whatever they might do with Tours, Orleans, Chateaudun, and other adjacent towns. But the impudent Prussians did enter Blois. Ah, then, what about the prophecy? Only a mistaken interpretation; it did not apply to the last war, but will apply to the next. However, we must not scoff altogether. There have been prophecies before to-day, and their predictions have been terribly fulfilled. To say nothing of other events, there is not the shadow of a doubt that the great earthquake of the French revolution was distinctly foretold by different seers centuries before it took place. It is well known that Nostradamus foretold that event with wonderful precision. I would also call attention to the following verses of Johann Mader, Bishop of Regensburg, who died in 1746, and which deserve to be more read than they have been: "When a thousand and seven hundred years shall have elapsed from the time of the Virgin's delivery and to them shall have been added eighty-eight complete, there shall be ushered in a fatal year, fraught with marvels and dire events. If the vast pole of the universe fall not ere this year's term, if land and sea fail not to adhere to their confines, the whole political world will nevertheless grieve in its mighty swing, and universal grief and affliction will on all sides prevail."

This is the most remarkable prophecy, which I know of, because it points to the very year of the event foretold. If one prophet could thus speak true, why might not others speak true also?

Montreal, February 25.

## Nego vs. Credo.

The recent letter of the Rev. C. Walworth to the Boston *Investigator* has called out some further correspondence. A later issue of that paper contains a somewhat singular and interesting Letter of Inquiry, which we give below, together with Father Walworth's reply, sent to the same paper. The *Investigator*, it must be understood, is an Infidel or Free-Thinker's journal, established many years ago in Boston by Abner Kneeland.

To the Rev. Clarence A. Walworth:

Dear Sir—Seeing your letter in the Boston *Investigator* of March 27, declaring your acceptance of the recent Papal dogma of Infallibility, I am prompted to address you a brief inquiry.

You and I were members of the same class at college. Just before graduating we were both "converted" under the revivalist Elder Jacob Knapp. That we were both "sincerely converted" I presume you do not doubt any more than I. Elder Knapp was fond of referring to you as a remarkable conversion. But in the course of ten years you have become a Catholic and a Free-Thinker. How do you regard my conversion under the revivalist? Can you easily surmise; how you regard yours? I cannot. I shall, therefore, be pleased to receive from you an answer to the following questions:

Did you, at the time of your supposed conversion, "get religion"? In other words—Did you, at that moment, escape the "wrath to come," and secure your post-mortem salvation? Or was it all a delusion? If you did not get religion then, will you be kind enough to tell me when and how you got it.

Respectfully,  
WM. HENRY BURR.

Washington, D. C., March 23, 1872.

To Wm. Henry Burr, Esq.:

Dear Sir—I feel no hesitation in replying to the communication which you have addressed to me through the columns of the *Investigator*, and trust that my answer may prove satisfactory.

The expressions employed by you of "getting religion" and "securing a post-mortem salvation" are objectionable phrases and I cannot well use them without more explanation than seems to be at present desirable. Setting them aside, therefore, I will endeavor to give a plain answer to the substantial meaning of your inquiry, as I understand it. I do not, of course, propose to argue the issues which lie between a Catholic's belief and an infidel's unbelief. Your communication evinces no further desire than to institute a comparison between our present and our past convictions.

The "conversion" you speak of, which took place, as you remind me, when we were classmates at college, and listened to the preaching of Elder Knapp, the revivalist, is to me no "delusion." I look back to it with pleasure, and hail it as a happy reality. That many delusions existed in my mind at that time is certain enough.

But equally certain am I that a real, substantial and lasting impression was made upon me then, which changed the whole current of my life. You ask whether I "secured my salvation" at that time. I consider no man's salvation secured except by perseverance until the end: *finis coronat opus*. The question touches somewhat upon those sacred privacies which do not belong to the public. This much, however, I may say—since it opens a theological question upon which my opinion as a Catholic may be of some interest—had death come then I know of no good reason why I should not have met it with such hope of mercy as becomes a Christian penitent.

The ground which you have broken makes it necessary to speak of myself, but I confine what I have yet to say to my intellectual life as a believer in the Christian revelation. That time which you have recalled was the turning point of a life. Not that my faith began then, but that then I began to prize and cultivate what I had. Since then, whatever else you may say of it, my life has been one of sincere and unwavering belief. That revolution in my faith which your inquiry searches for—that revolution when I abandoned the religious convictions of my earlier life—never took place. This may seem strange to you, remembering that having been reared by Presbyterians, I afterwards became an Episcopalian, and am now a Catholic. But I declare to you that I have never abandoned a single point of religious belief which I ever had. (I say of religious belief, by which I mean positive doctrine, for a negative doctrine is not a matter of belief, it is merely protesting against some positive tenet of faith; merely a refusal to believe.) I have cast away many prejudices of former days; I have accepted many things which I once did not believe; and thus the horizon of my faith has been enlarged. This transition of mind is never painful, for it only follows the natural law of growth. But I have never yet felt the shock of a lost faith. I never have been called upon to part with even one old and familiar religious conviction, and God grant that my soul may ever be spared such desolation!

Why, then, should I look upon that early "conversion" as a delusion. It was based upon a faith which I then had and still have. I look back to it with pleasure. I feel grateful to Elder Knapp for the part which he had in it. I look back with love and reverence to my parents first, and after them to every voice that ever taught me to believe or sought to rouse my believing conscience to its duty.

How is it with you, my old class-mate? When Elder Knapp knew as you had a faith, I infer; and that faith probably covered as much ground then as mine. Now, you say, you are a Free-thinker. This cannot mean that you are free to think and say what you believe to be true; for in this sense I am as free in my thoughts as you. You mean, I suppose, that you will accept no external authority as a guide in matters of religion. This freedom would be embarrassing in every other direction, and lead to ignorant presumption. May it not perhaps be the same in that deepest of all sciences, which looks farther than sight and sound can reach? Practically, I take it, you reject the whole Christian faith and all revealed religion. The result of your thinking in this direction has not been to build up anything, but to destroy. I pity you.

It may sometimes be a necessity to tear down and destroy. But to me it is always a sad thing. I would rather plant a new tree than uproot an old one. It is a mournful thing to see lying prostrate on the ground a noble trunk which many busy hands in nature, working long and patiently, have conspired to uprear, which has braved so many winters, bloomed so many summers, and sheltered and adorned the soil where it grew. More keenly still we feel the ruin when, the stump being removed, we see how deeply the roots were fastened in the ground, how closely they clung to it, and how the bosom of the earth was rent in the parting. Is it not so with a religious conviction? Is the soul? Can an old faith, the growth of years, be uprooted there without causing pain, without leaving desolation? Once you believed in God, as a living, loving, personal Being, who created you—in a noble mood to forget you afterwards, but to cherish you as a Father. You believed that wondrous history of Bethlehem and Calvary, which shows us so dear to God, and brings Him so near to us. These convictions had grown up with the growth of your faculties, and like a plantation of trees had thrust down their roots and spread out their branches, and become a part of your life. Can such a growth be removed without laceration of heart, without leaving behind it a desolation? And what have you now to fill the void?

You reply, I suppose, that the work, however painful, was necessary; that these things were superstitious errors, and, for truth's sake, ought to be eradicated. I have no occasion to argue that now and here, but from my soul I pity you. I congratulate myself that the love of truth in me has never called for such destruction.

And in you, my dear sir, may it not have been a sad mistake? May it not be that some great and holy truths of Revelation taught to you have suffered in the teaching, have been coupled with errors, been colored by prejudice, been pressed out of shape to suit some harsh false system,—aye, been stripped of their flesh and blood by rash reformers, and thus deprived in great part of life and beauty? It may be that the Old Church, in her own way, and have the patience to hear her through, would yet find sparks enough amid the ashes of your early faith to kindle a new fire, and substitute light for darkness and desolation. I subscribe myself with much interest,

Your sincere friend,

CLARENCE A. WALWORTH.

Albany, April 12, 1872.

Said a distinguished politician to his son,—"Look at me! I began as an alderman, and here I am at the top of the tree; and what is my reward? Why when I die, my son will be the greatest rascal in the city." To this the young hopeful replied: "Yes, dad, when you die—but not till then."

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