

The Catholic Record

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THOS. COFFEY, Catholic Record, London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879. DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

Yours very sincerely, JOHN WALSH, Bishop of London.

MR. THOMAS COFFEY, Office of the "Catholic Record."

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LONDON, FRIDAY, AUGUST 1, 1879.

THERE were present at the consecration of the new cathedral, Thurles, Ireland, eighteen bishops, two hundred priests and thirty-five thousand of the laity. Six thousand found sitting room in the church.

It is to be hoped in the interest of fair play that those journals who gave the worst side of the case of black-mail against the late Cardinal Antonelli will now, after the judicial refutation of the slander, make the amende honorable with the best grace it is possible for persons having to eat their own words.

HIS GRACE ARCHBISHOP LYNCH left Toronto on Monday last for Rome. We hope His Grace will return with renewed strength and vigor to administer the affairs of his high office amongst a people who hold him in the highest estimation for his many noble qualities.

At the Diocesan Synod, held in the Catholic Cathedral, Kilkenny, on July 3rd, presided over by the Most Rev. Dr. Moran, Bishop of Ossory, a most ample letter of apology was read from the late parish priest of Callan, Rev. Robert O'Keefe, praying forgiveness of the Pope, the bishops, clergy, and laity, &c., for all the scandal he had given the Church in Callan and elsewhere. It is most likely the document will be published. Father O'Keefe is still residing at Callan, in his 70th year, without a church, and almost without a home.

AND now General Garibaldi, the red-shirted guerilla chief, has sued for a divorce from his lawful wife. He first fought for a divorce from his conscience and he won the battle. He next divorced himself from the fond guardianship of his Church, and now in the declining years of his life he wants to be separated from her who has for the best of her years been his comfort and his help in weal and woe, in joy and happiness. Such is heredity. "Garibaldi l'ingratis" is what his countrymen call him, and his countrymen are right. His request has been refused by the Courts.

ONE of the most striking delusions of Spiritism lately occurred at Terre Haute, Ind. Col. Eaton of that city lost a little girl three weeks old, thirty years ago. One Mott, a medium, declared she was to be married in the spirit world to Benjamin Pierce, a son of the ex-President, who was killed in 1853 when twelve years old. The wedding feast was prepared, Mott and Doonley entered a cabinet—as the box used by these jugglers and devil-worshippers is called—and presently a bride and groom appeared, elegantly dressed, walked to the table, ate supper, received congratulations, and talked about their wedding. Poor Col. Eaton verily believes that his daughter was present—or says he does. We need make no comments on this incident.

At the Orange celebration in Goderich on the 12th July one of the speakers laid it down that the electors should not upon any con-

sideration put a Roman Catholic into Parliament. This personage may be a very good Orangeman, but we know he is a very bad Canadian. Catholics were hewing out homes for themselves, and planting the cross of our holy faith in every section of our country long before that ugly thing called Orangeism, or those bigoted people called Orangemen, were known to exist, and we feel sure the Catholic faith will flourish and Catholic minds will find their way into Parliament when Orangeism and other forms of unholy religious hate will be read of in history as dark clouds which were swept away by enlightened public opinion.

A TELEGRAM from Ottawa on the 28th says that a number of Montreal Young Britons remained over in that city for several days, and each evening they marched through various streets singing songs and behaving very badly in all. The Chief of Police ordered them to desist on various occasions, and when fifteen or twenty of them left on Saturday night the Chief was asked to send an escort to the station, which he refused to do, saying that they would do well to go down quietly. Their conduct on the way to the station was simply disgraceful, shouting, singing and whistling of party tunes being indulged in. The train carrying them away left without molestation, but the Young Briton escort, when returning to the city, was attacked by a number of persons, stones and firearms being freely used. No one was fatally injured, although several miraculous escapes are reported. Both the opposing elements appeared anxious to continue the melee, but the police force, under Chief Sherwood, quelled the disturbance. Several of the combatants were inebriated, and a majority carried revolvers.

DR. FRASER, an English Protestant Bishop, alluding to Prince Napoleon, in a sermon at Harwood recently, said: "The Prince was a Roman Catholic, and had a different faith from ours, but he believed in the same God and hoped to be saved by the same Lord Jesus Christ. Among his papers was found a prayer—almost the last prayer he seemed to have uttered or written down before he left this land. It was, 'Lord, if I must die, may I die in trying to save a comrade; and if I must live, may I live amongst the most worthy.'" Now that throws a light upon the young man's character, and I wish that every young man of twenty-three would pray to God in some such spirit. No matter what a man's peculiar type of religious faith may be, whether he be of the English Church, or a Roman Catholic, or a Nonconformist, if he realizes his relation to God and his fellow-men in that spirit he learns the highest and noblest blessings of the Gospel of Christ; for what matters it where or how we die, so long as when we die we are ready and we die working? For heaven's sake, ye good people of Harwood, don't any of you live merely to eat or to drink or to please yourselves—live for something higher, something nobler, something more Christ-like."

THE JEWS. There are at times connected with our press some very smart reporters, exceedingly clever when we consider the amount of brain they are endowed with. Their talents are so brilliant they are generally given the Police Court business, in order that they may give full scope to their ideas. Just see how these geniuses will slash away at a Jew or an Irishman when either of these nationalities are brought before His Worship. The young men imagine they are in duty bound to say so-and-so is a Jew and the other party is an Irishman. All other nationalities are barred out. We do not think the Jews and Irishmen supply more than a fair proportion of Police Court criminals, and we feel certain neither of them are fully represented in the more serious crimes which come before the higher courts. Jews and Irishmen seldom figure in the great forgery cases or in the mammoth swindles which bring poverty and desolation to hundreds of homes, and Jews and Irishmen never sue for divorces from their wives, or wives from their husbands. The Baltimore Catholic Mirror administers the following castigation to a purse-proud Yankee who imagines the presence of Jews at his hotel is distasteful to his guests: "Two years ago Judge Hilton, one of the principal heirs of the late New York millionaire, A. T. Stewart, refused accommodation in his hotel at Saratoga to Jews. This week, Mr. Austin Corbin, president of a company owning a hotel at Coney Island, has published a manifesto declaring that he does not desire the patronage of Hebrews. His very words are: 'We do not like the Jews as a class. There is some well-behaved people among them; but as a rule, they make themselves offensive to the kind of people who principally patronize our road and hotel, and I am satisfied we should be better off without them with their custom.'" This is a free country. If Mr. Corbin does not desire to sell his wares to any

CARDINAL ANTONELLI.

The property of the late Cardinal Antonelli was looked upon with a jealous eye by a number of unscrupulous people after his death. A woman of doubtful reputation was found, who endeavored to prove that she was a daughter of the Cardinal and therefore entitled to a large share of his property. On this subject the Baltimore Mirror makes some very pertinent remarks. It says that "Whenever a grave charge against a Catholic clergyman is published—and God be thanked, this is rare—the Protestant world hears the deplorable news with a sort of ecstasy. Its papers furnish it with the minutest details, and add some comments in which the writers seem to gloat over the horrible story. When, for instance, the Countess Lambertini brought the suit against the heirs of Cardinal Antonelli, which the highest court of Italy has just declared

to be worthless, there was not one of our sectarian exchanges which did not pass some remarks concerning it, and this, too, in a tone of jubilation over the alleged immorality of the dead ecclesiastic. They all appeared to exult at his supposed fall, as if it were a matter for rejoicing, a gain to religion, a triumph for the cause of Christ. And in this case, as in others, when the fair fame of the person accused came out untarnished from the trial, the Protestant papers did not inform their readers of this fact. Worse still, some of them, in reporting the result of the Antonelli Blackmail Case, misrepresented the decision as coming from judges under the influence of the Vatican, and as being grounded on a law that a child of a sacrilegious union has no claim to a share in an inheritance, whereas the facts are that the court was under the control of "United Italy," and the Code Napoleon does not allow the disinheritance of natural children. This conduct of Protestants, in rejoicing over violations of the law of God when committed by Catholics, is astounding; all the more because they profess to be the true followers of the Master, the genuine exemplars of Christianity, and assume to show forth in their lives the charity and sweetness of our Blessed Lord. The Catholic press, on the contrary, derives no pleasure from the misdoings of ministers. Seldom does it notice them, and then only as illustrations of the outcome of the principles of Protestantism. At the beginning of this year the Cincinnati Commercial printed a list of preachers convicted during the preceding twelvemonth of high crimes. There were fifty-five of them! That was more than an average of one a week, although no account was kept of those persons who had been guilty of petty misdemeanors. Now, had the Catholic press followed the example of the Protestant papers, it could have had a scandal for every issue in 1878. But very, very few of the wrongdoings were so much as mentioned by it, and not one in spirit of joy. In spite of the fact that Protestants accuse us of being without the pure light of the Gospel, we think that in this matter they might imitate us with advantage."

person, he need not do it; if any man does not wish to buy from Mr. Corbin, he is at liberty to deal elsewhere. In this matter of excluding Israelites from the Manhattan Beach Hotel, if Mr. Corbin can stand it, the Israelites can. But Mr. Corbin's action gives us an opportunity to say that we do not share the vulgar prejudice against Jews. We have no antipathy to them. We admire them for many good qualities. They are industrious. No one ever meets a Hebrew loafer or beggar. They are sober. No one ever sees a drunkard who is an Israelite. They are law-abiding. Very, very seldom is there a Jew criminal brought before our courts. They are moral. Rarely is it known that a Jew is guilty of beastliness, and nearly all their families are large and the children are healthy and intelligent. They are peaceful. There are no drawers and rowdies amongst them. Indeed, taking the children of Israel as a class, there are no better citizens anywhere. They have so many civic virtues as to deserve to be called a praiseworthy people."

intellec in favor of that sovereignty, the destruction of which was sought and has been accomplished by a party in whose ranks could be counted only rude soldiers, hands of filibusters and politicians, if such they could be called, whose counsels were inspired, not by the wisdom which distinguishes statesmen, but by blind passion, and the most unworthy of all passions—the passion of hatred—hatred of everything connected with the Christian faith. The great centennial celebration proceeded. Who would have dared to say, while Nero reigned at Rome, and Christians were as Pariahs, tolerated only in order to afford the spectacle of their torments to a heartless heathen multitude, that eighteen hundred years from Nero's time, Christianity would flourish and celebrate in that city, which was the scene of its greatest trials, as well as of its victory over the world, the glorious martyrdom of its Apostolic founders. The month of June, 1867, will ever be memorable in the annals of the Church. Never had so many bishops assembled in the Holy City. Nor were there ever there at one time so many priests and pilgrims of all ranks and classes. The duties of the time were commenced early in the month. On the 11th and 12th of June consistories were held, in presence of the bishops, in order to make preparation for the canonization of two hundred and five Japanese Christians—priests, catechists, laymen, women and children,—put to death in hatred of the Christian faith, from 1617 to 1632. On the 26th of February, 1867, the decree of canonization had already been solemnly read in presence of Pius IX., who, on the occasion, went in state to the Roman College. On 22nd February of the same year the Holy Father signed decrees, bearing on the beatification of several holy persons, among whom was Clement Maria Hofbauer, a Redemptorist. In an age of unbelief, it was only to be expected that the enquiry should be made, why the Pope made so many saints? In February, 1867, His Holiness replied, on the occasion of a visit to the convent of the Capuchin Friars: "I have been shown," said he, "a pamphlet, entitled, 'Why so many Saints?' had we ever so much need of intercessors in Heaven and patterns in this world?" A little later he also said, alluding to the festivals at Paris: "Man has not been placed on the earth, solely in order to amass wealth; still less, in order to lead a life of pleasure. The world is ignorant of this. It forgets mind and devotes itself to matter. Neither you nor I are this world of which I speak. You are come here in the good disposition to seek the edification of your souls. I hope, therefore, that you will bear away with you a salutary impression. Never forget, my children, that you have a soul, a soul created in the image of God, and which God will judge. Bestow on it more thought and care than on industrial speculations, railways and all those lesser objects which constitute the good things of this world. I forbid you not to interest yourselves in such transient matters. Do so reasonably and moderately. But, let me once more beg of you to remember that you have a soul."

None of the ten or twelve potentates who visited Paris went to Rome. But this absence was amply made up for by the immense concourse of clergy and people from every quarter of the civilized world. The reverence shown to Pius IX. by so many prelates was truly admirable. A Chinese Bishop, Mgr. Langguillat, Vicar Apostolic of Nankin, coming for the first time into the presence of the supreme pastor, fell prostrate on the threshold, and, with his arms extended towards the Pontiff, began to exclaim, "Tu es Petrus!" ("Thou art Peter.") "Come to me my brother," said the Holy Father. "Tu es Petrus!" replied the Chinese Bishop, "Tu es Petrus!" Needless to say that when he approached the venerable Pontiff affectionately embraced him while both gave vent to their feelings in tears. The laity of all ranks and classes were no less devoted. A very moving scene which was witnessed this same year, 1867, is beautifully described by the Protestant correspondent of the London Morning Post: "It is truly delight-

ful to meet Pius IX. in the country, on foot, walking faster than one would suppose his age could allow, his majestic person arrayed in a white soutane and protected by a large broad-brimmed purple hat. The other day when I was at Aricia he was proceeding towards Genzano, followed by his guards and his carriage. The ex-Queen of Naples and the infanta, lately Regent, were walking in the opposite direction, followed by their equipages and domestics. At a turn of the road, exactly below the villa chigi, the two groups met. In a moment their Royal Majesties were on their knees. His Holiness quickened his pace in order to raise them up. The peasants of the neighborhood, who were returning home from their vineyards and orchards, together with their wives and daughters, were struck with admiration. They also advanced and knelt on each side of the central group formed by the illustrious personages, calling out with all their might: "Santa Padre, la benedizione!" (Holy Father, your benediction!) It was a splendid tableau.

THE EIGHTEENTH CENTENARY OF THE MARTYRDOM OF SS. PETER AND PAUL.

ARTICLE II.

As regards the destructive tendencies of the Italian revolution, the testimony of the Roman artists is peculiarly valuable. This body, on the one hand, rejoiced in the coming celebration of the Centenary. On the other, they were filled with sad forebodings as to the approaching downfall of the Papal sovereignty, by the threats of Garibaldi and the predictions of Mazzini. They resolved, therefore, whilst yet the Pope who, like his predecessors, had shewn them much kindness and munificently rewarded their labors, reigned at Rome, to present to him a dutiful and affectionate address, which should remain, in time to come, as witness of their gratitude to that beneficent sovereignty, which they had but too much reason to fear, would soon come to an end. This address is so important and tells so much truth, that it is deserving of a place in all histories. Here, we can only give an outline. It begins by declaring that religion, policy and mere human wisdom have protested in favor of the temporal power of the Papacy. The arts come in their turn to pay homage and proclaim to the world that this power is to them indispensable, their voice must be heard and listened to; for when the tide of generations recedes, the arts remain as the irrefutable witnesses of the power and splendor of the civilization in the midst of which these generations lived. The sovereigns who encourage and develop them acquire immortal renown; those who neglect or oppress them meet only with the contempt of posterity. What royal dynasty has, in this respect, deserved so well of civilization and humanity as that of the Sovereign Pontiffs. They have been the watchful guardians of the masterpieces bequeathed to us by antiquity. All these things have carefully preserved in their own palaces, and thus have shown that religion adopts and ennobles whatever is truly beautiful. The Popes, by fostering modern art, have enabled it to emulate the perfection of which the works of Raphael and Michael Angelo present so bright a pattern. They also maintain at Rome that unique collection of all that is beautiful in every order, that splendid intellectual galaxy, in the light of which the artists of every land are formed. The artists of Rome, before concluding their address to the Holy Father, gave expression to the too well founded fear which filled their minds, lest the masterpieces of art which adorned that city should be destroyed, or scattered abroad, by the hands of the revolutionists who were plotting the downfall of the Papacy. They declared, moreover, that they were profoundly convinced that the splendor, the greatness, the very existence of the fine arts in Europe are inseparably connected with the beneficent power of the Roman Pontiffs.

History will ever guard the eloquent address of the Roman artists to Pius IX., above all as a monument of gratitude, and not only as such, but also as a testimony, all the more valuable as it is the spontaneous utterance of men of the most cultivated

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On occasion of the centennial, substantial proofs of devotedness abounded. The numerous pilgrims not only gave the homage of their faith, but also brought magnificent offerings, as Peter's Pence, and presented addresses with millions of signatures. One day fifteen hundred Italians were received at an audience of the Holy Father, and made the offering of a monumental album, together with one hundred purses filled with gold, as the homage of one hundred Italian cities. Cardinal Manning laid at the feet of Pius IX. £30,000,—a generous testimony of English piety. The Cardinal Archbishop of Mechlin brought to the centenary celebration £15,000, the Archbishop of Posen £20,000 and the Mexican Archbishop £12,000, whilst Cuba offered 100,000 duros. "We are reversing the order of nature," smilingly observed the Holy Father, "here are the children supporting the Father." Nor was it too much for the wants of such a Father. He received with one hand and generously dispensed with the other. He took charge himself to lodge and entertain eighty five of the poorer bishops from Italy, the east and remote missions. None of these were allowed to depart without receiving abundant aid for their Diocesan good works.

THE FUTURE OF THE CHURCH IN AMERICA.

It is the good fortune of the Church, like her Divine Master, to be always engaged in a conflict. We speak of the trials and triumphs of the Church in the same sense that we use the words when speaking of Christ. When the world complacently thought it had it all its own way, and had conquered Christ entirely, the power of our Lord shone forth in a more resplendent manner than before. Christ sitting crowned with thorns by His own creatures ruled the world at the very time. Some day or other, our Lord is always in a combat and always victorious. He is a combatant and a victor at one and the same time. His Church must resemble Him—may, His Church must be a continuation of His life on earth. He was always surrounded by enemies who sought under various pretexts to take His life. The Church never will be free from attack; but she will in the future, as in the past, always conquer and stand. Protestantism has been a determined foe to the Church; she has used fire and sword and persecution of every description, she has had recourse to misrepresentation and calumnies, she has employed ridicule and sarcasm, and all the time she, with all the power at her command, was carrying on this warfare, the Church has steadily increased in membership and influence. At the present time the force of Protestantism is nearly spent; it is waning and cannot live much longer. The countries which first left the Church have gone into infidelity except those who are fast returning to the Church. We are glad to see that wealth and learning have not entirely obliterated the truth of God in England and that multitudes of England's best sons and daughters are entering the Church of their ancestors. But we apprehend that the great conflict between Catholicity and infidelity is to be fought on American soil. America is different from every other country in the world. People from every part of Europe, of all shades of religious and political belief and opinion settle here in America, and the more strange their belief the more likely are they to come to America, where they imagine they shall have greater liberty. Here they must be met with reason; they must be assailed by good argument, and proved to be in the wrong. Catholics should be especially careful of their every-day life here in America, to give good example. If all Catholics lived up to the teachings of the Church, the conversion of America would be soon accomplished. Our doctrines being divine are able to bear the test of argument. Let our faith and morality be according to the teaching of the Church and we shall soon succeed.—Catholic Citizen.

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