

The Catholic Record

Published every Friday morning at 422 Richmond Street, over McCallum's Drug Store, and nearly opposite the Post Office.

Annual subscription.....\$2.00
Six months.....1.00

ADVERTISING RATES.

Twelve and a-half cents per line for first, and six cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch. Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.

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 to the promotion of Catholic interests. I am confident that under your experienced management the *Record* will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,

Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, AUGUST 22, 1879.

RETURN OF THE BISHOP.

We are glad to announce that His Lordship the Bishop has returned to London, much improved in health.

ECCLESIASTICAL COLLECTION.

It was announced in the Cathedral last Sunday that a collection would be taken up at all the Masses on Sunday next, 24th inst. The object of the collection is to aid in educating young men for the priesthood. As there is a great need for more priests in the Diocese of London, it will be readily seen that the object is a most desirable one. We therefore hope the usual liberality of the people of London will be made manifest on this occasion.

Two good priests, Fathers Fahy and Doyle have fallen victims to their zeal in the midst of the terrible scourge now prevailing in Memphis. Their heroic labors will be gratefully remembered for many years by the people of that sorrow-stricken city for whom they have given up their lives.

The Irish Volunteer bill, which failed in the House of Lords, was squelched by the action of Peers who are great landed proprietors in Ireland. In supporting the previous question, the Government leaders approved of the bill, declaring they thought it impolitic to fix the stigma of disloyalty on the Irish people.

A RETREAT for the ladies of the Sacred Heart was concluded last Friday, by Rev. Father McGeivney, S. J. We hope to see this eloquent son of St. Ignatius again in London. When we say that he is in every sense a Jesuit, we cannot say more in his praise. Both as a priest and a preacher he is truly a *Jesuit*.

THE secular journals record the fact that the amount of Peter's Pence for the first six months of this year shows an increase upon the receipts for the corresponding period in 1878 of £30,000. Unless our memory is deceiving us, these same journals foretold that the Peter's Pence would cease with the life of Pius IX., that the subscription was merely a graceful compliment as well as a protest against the spoliation of the Sovereign Pontiff by the House of Savoy.

We have advices from Rome that the health of Gen. Garibaldi for the last three days has been worse. He cannot eat on account of arthritic pains. We hope he will seek to be reconciled to the Church before it is too late. The madness of unholiness will bring him poor consolation on his deathbed. Cavour, Bismarck, Garibaldi, and others have had and will have their day, but the Church still lives and will live when they are gone and even their memory forgotten.

"Divorces are one of the great scandals of the time, and the churches ought to be unanimous in resisting this perilous tendency," says the *Methodist* apropos to the conduct of a minister who, after being tried in Jersey City for attempted wife poi-

soning, went out to Dakota and got a divorce on the plea of cruel treatment by his spouse. Our contemporary is right in opposing divorces, but it should remember that they are the result of Protestantism. There is no divorce for Catholics, for the Church teaches that our Divine Lord was in earnest when He forbade men to put asunder what God had joined together. So says the Baltimore *Mirror*.

DEAN STANLEY is, as everyone knows, an eclectic, and he conducted the members of the Young Men's Catholic Association, led by Lord Denbigh, over Westminster Abbey the other day, quite as happy as if they had been Methodists or Mahometans. When the worthy Dean lectured to his novel audience on the Catholic history of Henry the VII.'s chapel, if they could not suppress a smile at the situation, they could not, on the other hand, refrain from feeling grateful for the kind attention of the Dean. Dr. Stanley, by the way, is one of several leading Anglican dignitaries whose sisters have joined the Catholic Church.

Among the stream of converts to the Catholic Church in England we have just got word that Lady Holland, of Holland House, is among the number. Rumors are again in circulation respecting the conversion of a certain duke, who sometime ago took pains to give an emphatic denial to the assertion that he was about to become a Catholic, though his denial seemed at the time not as emphatic as he perhaps intended to make it. But besides these members of the aristocracy whose names are familiar to all the English people, there is a steady accession among the ranks of the middle classes.

Is the course of the brilliant speech of Count Albert de Mun on the subject of the Ferry Education Bill, he took occasion to introduce the following beautiful tribute paid to education by the late M. Guizot, all the more striking from the fact of its being the utterance of a Protestant:—"Religion! Religion! It is the life of mankind in all places, except during brief periods of terrible crises and of shameful decadences. Religion to contain or crown human ambition; Religion to sustain and soothe us in our sorrows, whether of condition or of soul. The more the social movement is active and widespread, the more will politics prove inadequate to direct shattered humanity. It requires a higher power than the power of earth, and perspectives much longer than these of this life. It requires God and ETERNITY."

A JESUIT priest of Chicago whose mind had become weakened concludes to try Protestant Christianity. The New York *Freemans Journal* says the Protestant Episcopal people of that city took this poor man to their bosom and were preparing to make a hero of him. He was fit to an apostle of the religion founded by Henry VIII. of England. They were going to send him forth as a Protestant priest, of their own kind, after a few months delay. But, meantime, they wanted him to lecture—to set forth his reasons for abandoning the Catholic Church. When he set to work to gather up his ideas in this direction, he found he *hadn't any!* The Protestant Episcopal clergy of Chicago found they had won something they could not use to any advantage. The poor man a few days since published the following recantation:—"Mr. Editor:—The sympathy expressed on all sides by my old friends is so true and heartfelt that I find myself unable to resist. I retract what I have said against the Church of Rome and I am resolved to return to the Church that opens its arms to receive back an erring child."

AN exchange says: So many Catholics are careless of the stupendous graces within their reach that they lead a routine life of listlessness. Their faith may not have decreased, but the practice of it becomes monotonous, and instead of seeing in it the means of making earth a paradise they regard its obligations as burdensome. To manage to attend a Low Mass on Sunday and go to confession and Communion once a year is doing

well and fulfilling all the requirements of being practically Catholic. If "human respect" should deter them from being more practice, we fear that in many cases the same cause makes them what little Catholics they are. To be remarked by fellow Catholics for absence from Mass and for non-reception of the sacraments would easily be motives for attending to those duties. As to having Masses said for the repose of the souls of departed kindred, or of grace to surmount difficulties, or for perseverance in virtue, many are entirely negligent. This is worldliness, and will lead to most disastrous results in succeeding generations. The final day of reckoning is inevitable, and what can the careless Catholic offer in extenuation of his neglect to profit by the time of grace? The fearful and reproachful thought on the death-bed, "I could, but did not," may be the prompter to repentance more sincere, but how likely it may ring in the ears for greater condemnation throughout all eternity!

"We are inclined to think," says the New York *Sun*, "that a large portion of our youth are now growing up substantially as pagans. They rejected the faith of their fathers and they have found none with which to replace it." The Buffalo *Union* says, "this is surely an alarming avowal coming from a journal like the *Sun*. Is the future of these States, then, to be pagan? And is this the result of Protestantism in its manifold guises? The preachers boast that this is a Protestant country, and one would suppose that its various appliances of wealth, press, pulpit, Sunday School, Camp-meeting, Young Men's Christian Association, not forgetting the ubiquitous proselytizing institution—should make this land a very Millenium of Christian blessedness. And yet—Heaven help, help us!—we are all becoming pagans as fast as we can. Ah, Protestantism! and is this the end of it all? But what of Christianity? Is it, then, doomed to perish? Let the pusillanimous take heart. The Republic shall be saved from a fate so sad. The Catholic Church—with her positive dogma and society-saving morals—will do it; and the land that was discovered and explored by Catholic piety and zeal, through Catholic Faith and morals will be saved to Christ!"

THE *Catholic Review*, in alluding to the text of the letter of the Archbishop of Paris, addressed to the members of the Senate, respecting the Ferry Educational Bill, says: "The letter, while temperate in tone, is emphatic and unmistakable in its condemnation of the Bill, as the first concession to the enemies of all religion, as a violation of vested rights, as an imposition of disabilities on a large class of worthy and deserving citizens, as an obstruction to healthy rivalry in education, and a grave and unwarrantable infringement upon the rights of parents. The Archbishop concludes his letter by saying that 'the Republican system is trying for the third time to acclimatize itself among us. The obstacles it may encounter will not come from our side; but it must not force us to look back to the past to discover the image of justice and liberty. These are very memorable words. They express in terms more aptly chosen than those which we could ourselves employ, the ideas which we have repeatedly advanced on this subject in our columns. The French Republic has no enemy in the Church, but the Republic by assailing the Church will thrust a deadly sword into its own vitals.'"

TOO MUCH AFFLICTED.

In England the Manchester Protestant Parishioners' Association are sorely troubled about the innovations of the times on their old and very cold method of conducting public worship. They have decided to invoke Her Majesty's aid to stop their minister's onward march to Rome. They are indignant, very indignant. Their indignation has the true Ballykilbeg ring about it. Possibly it is the joint production of Johnson, Widdows, and Chiniquy, the representatives respectively of nonsense, ruc'e comicality, and grave vulgarity. Here is the petition in all its fulness. Her Majesty is yet to hear from:

That your memorialists, being members of the Protestant Church of England as es-

tablished by law, and zealous to uphold integrity the religion, and faith of their forefathers, the salvation of men, and the glory of Almighty God, are daily grieved in their minds, and sorely exercised to witness the innovations in faith and practice introduced by vain persons into the Church of which your majesty is under God, Chief Governor. That these innovations, ever tending in the direction of Paganism, and bearing the generic term of "Catholicism," "Puseyism," and "Ritualism," and disguised under the form of guilds, schools, and societies, vitiate the faith and morals of the younger, and greatly disturb the peace and quietude of the older members of our beloved Protestant Church, encouraging the growth and revival of those Popish doctrines and ceremonies wisely discarded by the glorious Reformers in the reign of our good Queen Elizabeth of immortal memory, and banished forever by the wise council of your Majesty's illustrious predecessor, William III. That your memorialists are specially grieved, among other assaults upon their ancient parish churches, to witness the introduction of the Ritualistic surplusage into the pulpit in place of the orthodox academic or Geneva gown, which has been the means of keeping thousands away from our churches. The academic or Geneva gown has been in use since the days of the English Reformation, was in use by the Protestant clergy, and by the disuse of which congregations of the faithful are now taught by the disloyal clergy, who innovate, to believe that the preaching of God's Holy Word is, in like manner, to be discontinued, and the Mass worship, under the name of Ritualism, to be restored. That your memorialists therefore humbly entreat your Majesty to vindicate the power and authority of the Crown in this matter by issuing a Royal Commission to investigate and search into the troubled and deplorable condition of the parish church, to reinstate the ancient worship of our Protestant forefathers, to remove all innovations and innovators, and to replace the preaching of God's Holy Word, and the Protestant preaching garb of our beloved Reformed churches. And your memorialist will ever pray.

DUST TO DUST.

The Catholic Church, always solemn and impressive in her ceremonies, is particularly so when she mingles her tears with her chants over the bier of her dead children. At their birth she prays for them and purifies them; then takes them fondly to her bosom. When they have paid the last tribute to nature, she accompanies them with her blessings and lays them gently under the sod.

This morning, 18th August, the earthly remains of Mr. D. Wagner were consigned to their last resting-place. As the funeral dirge struck our ear, which announced his last entry into the temple with which he had identified his existence during ten years, we pictured to ourselves the venerable form of the Catholic veteran, performing his duties at the altar, with that edifying reverence which struck us so particularly in the days of his life and health. Then by a law of association inherent in our nature, we were carried back to the golden days of Catholic England, when its noble champion and chancellor, More, prided in serving the altar and singing at the lutrin.

The floral tributes, beautiful as they were in their composition, were particularly so in their symbolism, the scythe and wheat-gerb, indicating that Death had come to reap the luxuriant harvest of a well-spent life.

The funeral service was sung by Monsignore Bruyere, assisted by Rev. D. O'Connor, Superior of Assumption College, as deacon, and Rev. Father O'Brien, Secretary of Rt. Rev. Bishop Borgess, as sub-deacon. In the procession we observed Rev. Fathers Faure, Ferguson, Aboulin, Gerard, Andrieux, Marseille, Scanlan, Ouellette, and a number of ecclesiastics from Assumption College.

The presence of one of the highest dignitaries of the diocese, as well as the priestly array which adorned the sanctuary, testified the high veneration in which the deceased was held, as well as the cordial sympathy of the clergy of the diocese towards their esteemed friend and co-laborer, the Rev. Dean Wagner.

The touching and pious custom prevalent in Lorraine, of saying low Masses at the side-altars during the celebration of the funeral service, novel as it is to us here, struck us as being especially beautiful and impressive.

The choir, as usual, gave proofs of its high musical ability. The De Profundis, by A. T. Boncher, was a wail, now loud and pleading, now soft and plaintive, stirring depths in our nature, which only the voice of Mother Church knows how to awaken.

We wended our way home, thinking what a blessing it is to be a child of the Church, and how consoled the bereaved must be, more especially our kind and zealous pa-

tor, at such a manifestation of the beauties of Catholic worship, and such a token of public regard and sympathy.

COLLEGE OF OTTAWA.

This chartered College possesses many educational advantages which recommend it in a special manner to parents desirous to give their sons an excellent commercial or classical education, or to prepare them for the successful exercise of the civil engineering profession, which at present gives lucrative employment to so many in Canada, whose material resources the clever engineer will long be called upon to open up and develop. The thorough, comprehensive, and practical course of studies followed at the College of Ottawa, its numerous and highly efficient staff of professors, together with its central, attractive situation have, of late years especially, contributed to make it widely and very favorably known throughout the Dominion, and in many States of the neighboring Republic. The student who has completed his commercial course at the College of Ottawa is familiar not only with the usual commercial branches which every business man must know, but also with history, literature, music, drawing, and the several natural sciences, all which will be for himself and for others a source of profit and delight, and will entitle him to be classed among the well-educated. After a successful classical course the students of this chartered College can take University degrees, which, besides the well-deserved honor they confer, save much time and money for those who afterwards study medicine or law. Moreover, at this institution there is an excellent civil engineering course, an avenue to success which no other Catholic college in Canada has as yet opened to its students.

Those desirous to know more about this excellent institution would do well to read its advertisement in our columns and to send for its "Prospectus and Course of Studies," the perusal of which will, we are certain, afford them great satisfaction.

CANADA BEFORE THE WORLD.

It is not yet forgotten that two illustrious Canadians, the late Sir George Cartier and the Hon. Wm. McDougall, were accepted guests at Windsor Castle, in obedience to the gracious invitation of Her Majesty the Queen. It is well known that Queen Victoria took delight in the conversation of the able and genial Canadian Premier, and that the honors of a truly royal hospitality were heaped on him and his honorable colleague.

The Hon. M. Langevin has succeeded Sir George Cartier as the leader of the French Canadian section of the Dominion, and England has seen and recognized, once more, the ability and perseverance of the Canadian race. A governor can no more, by that figure of speech which it is well to call a *lappus lingua*, brand this race as inferior.

In financial circles Sir John Rose worthily represents Canada at the British capital. In case of need the diplomatic ability of this eminent financier can well sustain Canadian honor and credit. Neither of these is at a discount. In fact, successive administrations have obtained such loans as were desired. Quite recently Sir L. Tilley has at least equalled preceding ministers in this respect. The facility with which he has won a great financial victory, bears witness to his diplomatic skill and the soundness of Canadian credit.

Canadian youth are not less distinguished. Mr. Sidney Hanton, of Ottawa, has just won the Gilchrist scholarship and taken the highest honors in mathematics, at the London University. Nor in the warlike art is Canada behind the world. Col. Gibson has competed successfully for the Prince of Wales' prize of £500 at Wimbledon. Col. Elliot, son of the late Major J. F. Elliot, of Windsor, Ontario, has merited the Cross of St. Michael and St. George. Major Robinson, son of the late distinguished Judge, Sir J. Beverly Robinson, and Col. Jarvis, C. M. G., formerly D. Adjutant-General of Militia at Kingston, are highly honored in England. What shall we say of the many brave Canadians who have distinguished

themselves in that disastrous African war? History will not allow their valorous deeds to be forgotten.

Canada is no less loyal than her sons are brave. It cannot be overlooked that when there was danger of war with the great northern powers which threatened European civilization, she generously offered a contingent of ten thousand men in aid of the imperial cause. This, if occasion had required, would have been more than mere show and promise, as is well shown by the conduct of the Canadian regiment which has so long marched side by side with the best of British troops.

As regards the arts of peace Canada right nobly holds her own, as was so grandly proved at the splendid Parisian exhibition as well as at the great Centennial display in Philadelphia. Her trade and enterprise are no less remarkable. Her mercantile navy ranks as the third among the nations that go down to the sea in ships. That such a people should possess a skilled and hardy race of seamen is not to be wondered at. Nor that among these should be found one who is indeed the prince of oarsmen.

THE IRISH LAND QUESTION.

We have it on the authority of Sir Arthur Guinness, M. P. for the city of Dublin, that 93 per cent. of the landed interest of Ireland is in Protestant hands. Now, does it not upon its very face seem anomalous that more than nine-tenths of the soil of Ireland should belong to a mere fragment of the population? Is it to be attributed to the superior industry, the greater business capacity, the more marked and judicious enterprise of the minority? Unfortunately it is not. Were these the titles advanced to ownership by the present proprietors of the soil of Ireland, no titles would be more religiously respected by the people of Ireland. But right of possession in ninety-nine cases out of one hundred was secured by prescription and spoliation. The religion, nay, in many cases the very names of the Irish landholders, serves as a constant reminder to an oppressed people of the rank injustice, the foul tyranny to which their ancestors were subjected. For that religion, and very frequently, those names recall periods of civil war, of foreign invasion, of cruellest persecution.

Let it not for one moment be understood that the Irish people, while not respecting the titles which originally gave the ownership of the soil to the small Protestant minority of the country, seek to dispute the justice of that ownership. All they ask is that these lands once in the possession of their ancestors, but wrested from them by a system of legalized oppression, without parallel in the whole history of humanity, should be leased at figures to enable the peasantry to enjoy the very fundamental rights of man: life, liberty, and the pursuit of happiness. The Irish are a religious people; they are a Catholic people; they are a people so entirely devoted to right, to justice, and to order, that until driven by the roughest tyranny to a choice between rebellion and starvation, do not have recourse to the former. But if religious, if Catholic, if devoted to order, as their history proves them to be, they are also a brave people. And when the choice between the maintenance of the rights of manhood and actual starvation is to be made their choice is fearlessly made.

We have termed the Irish a brave people; they are more; they are a heroic people; they are the martyr race of Catholicism. Their devotedness to religion under the most rigid system of persecution, pursued for three hundred years, and yet rigorously maintained in the higher walks of social life, has made them a race of self-sacrifice. Now, heroism is based upon self-sacrifice. We find them upon two occasions offering battle to England and to Scotland in defence of the rightful sovereigns of these countries, and with what result!—spoliation, exile and massacre. Such devotion to principle can hardly be appreciated in this utilitarian age. But whether appreciated or not, this fact now stands the world in the face: that the Irish people lost their native soil as well, by