

The Catholic Record

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THOMAS COFFEY,
CATHOLIC RECORD,
London, Ont., May 23, 1879.

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 one principle, 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, FEB. 6, 1880.

TILDEN AND THE PRESIDENCY.

We are assured that Gov. Tilden has abandoned his aspirations to the Presidency. We can hardly credit the assurance. But we are of opinion that Gov. Tilden is not as strong in public favor as he was four years ago. His interference in the local politics of New York State has weakened his hold on large bodies of the democracy in that State. Every one considers the electoral vote of New York necessary to a Democratic triumph. If Gov. Tilden, therefore, feels that he cannot carry his own State, he acts in the best interests of his party not to accept a nomination. As against Grant, Gens. Hancock or McClellan, Senator Bayard, Horatio Seymour, or T. A. Hendricks, of Indiana, would prove powerful candidates. We shall not, however, be surprised to see Gov. Tilden re-nominated and elected.

THE MAINE EMBROGLIO.

The difficulty in Maine has for the present subsided. But no one can doubt that at the Presidential election next fall that difficulty will assume a new feature. If the next congress be Democratic, what can prevent its counting in the votes of Maine in favor of the Democratic candidate. The State Legislature has power to make regulations concerning the electoral vote of the State. It may in fact assume the power of choosing the electors itself. Or the Governor elected by the so-called fusionist Legislature may issue certificates of election to the Democratic candidate for the electoral college, and thus revive the difficulty created in the last Presidential contest by the Louisiana Returning Board. Who knows but Democratic ascendancy may be rejoined by the consequences of the Maine Embroglio?

THE LORD LIEUTENANT AND THE LORD MAYOR.

The refusal of His Excellency the Lord Lieutenant of Ireland to take part in the Lord Mayor of Dublin's banquet took every one by surprise. This refusal was supplemented by a reason which added not a little to the surprise. His Excellency asserted that he could not in his capacity as Lord Lieutenant assist at the banquet of a Lord Mayor who had presided over a meeting so seditious as the recent gathering of the Home Rule M. P.'s. The action of the Duke of Marlborough thus taken in what may not be inappropriately styled the eleventh hour of his viceroyalty, wholly destroys whatever of reputation he had achieved as an adept in statecraft. If there was ever in the history of Ireland a time which demanded of her rulers that large-minded forbearance characteristic of true statesmanship, it is this dark hour of famine. But it seems that Lord Beaconsfield's administration desire to turn the British public mind from the horrors of the Zulu and Afghan campaigns to gloat over the miseries of an Irish famine. The Lord Mayor of Dublin deserves the hearty commendation of every Irishman at home and abroad for abandon-

ing the expensive and empty pageant of a state dinner, to devote the money which would otherwise be thrown away in giving a few hangers-on of the castle an opportunity to insult a famishing nation, to the relief of the hungry. Had the Lord Lieutenant taken the initiative in advising a course so judicious and so humane, he were deserving of all praises. But when, no doubt under advice from London, he took occasion to insult a representative Irishman by attributing sedition to the resolutions of a body of men intellectually his superiors, his action calls for the reprobation of an indignant public. The Irish historian will feel in duty bound to give the name of Marlborough a place beside the Camdens and the Cornwallises of the darkest period of Ireland's story.

THE LIVERPOOL ELECTION.

The election made necessary for the borough of Liverpool to fill the vacancy made by the death of Mr. Forr will be looked to with much interest. Lord Ramsay, the Liberal candidate, has promised to vote, if elected, for an enquiry into the state of Ireland, with a view to establish the practicability of Home Rule. The Home Rulers who poll a large vote in the constituency have in consequence pledged him support. Liverpool has been always Conservative in its leanings, and its redemption by the Liberals at this moment would certainly mark a reaction in public feeling of no ordinary gravity. The promise made by Lord Ramsay to the Home Rulers show the utter helplessness of the Liberal party to contend without Irish support against the strong forces arrayed in support of Toryism. His election were of a certainty a great victory not alone for the Liberal party, but for the cause of Home Rule for Ireland.

PROF. SWING.

If we may believe the *Advertiser*, "Prof. Swing, of Chicago, has been preaching a remarkable series of sermons on Protestantism." It is perhaps somewhat unfair to criticise sermons as given in newspaper abstracts, but Prof. Swing's sermons as given (in abstract) by the *Advertiser* are certainly remarkable. "In his last," quoth the *Advertiser* "he (Prof.) defends the Protestant faith from the oft-repeated charge of failure arising from the playroom it affords to various opinions." He shows that "it was not the design of Christ and the Apostles that the Church should set forth and continue in any very marked unity of thought and feeling, but that following the laws of human nature, it would at some remote period on earth, or in heaven, reach the harmony and beauty of a great brotherhood."

This is remarkable; very remarkable. And to us it is all the more remarkable from our inability to put our finger with any degree of definiteness upon "Protestantism." Without wishing any irreverence to the Professor, this Protestantism, of which he and his boast so loudly, always appears to us in the position of the traditional flea—"the moment you put your finger on him, he is not there." For, what is Protestantism? A protest against Catholicity? A you-say-yes-and-I'll-say-no sort of thing? Surely not. And yet if it is not this, what is it?

As a matter of private feeling we may say that we shall be sorry if Prof. Swing gives up this idea of Protestantism as a protest, because to our mind it is exactly the only thing which gives Protestantism any dignity, as it is the only thing which gives it any unity. It is as a protest against the power of God that Milton's Satan gains all its dignity; it is sublime in its audacity. So with Protestantism; its protest against the power of God's Church is sublime in its audacity; and hence is its only *locus standi* before the nations. We are now speaking of the logic of the thing. That logically, Satan's protest, and the protest of Protestantism, are not very tenable protests, and that historically they will eventually equally disastrously we admit, but then take away the sublimity of the audacity and where are they? We shall

regret, then, as we said, if Prof. Swing gives up "the protest" idea. And yet give it up, (we think even he will admit) he must. Where, then, is Protestantism? Is Anglicanism Protestantism? No; decidedly not, says the Methodist. Is Methodism Protestantism? No; equally decidedly not, says the Anglican. Is Presbyterianism Protestantism? No, says the German Lutheran. Is German Lutheran Protestantism? No, says the Presbyterian. Evidently these men do not admit the "playroom." What, then, is Protestantism? If Protestantism (its component parts themselves being witness) is neither the aggregate of all the protests, nor any one of those protests singly, perhaps it is the resultant of all the protests. We all know what the resultant of forces means in mechanics. That if any number of forces with different powers act against each other the resultant diagonal of all the parallelograms of those forces will be the resultant of all their forces. Some such idea must be playing in the brain of Prof. Swing, if the resultant of all the protests be that Protestantism of which he preaches. Anglicanism, with a power of fifty pulling north, Unitarianism with a power of sixty pulling south; Methodism with a power of twenty-five pulling north-west; Mormonism with a power of thirty pulling south-west; and so on, through the whole range of three-hundred isms. 'Tis a curious sum, and an intricate one withal.

That some such Protestantism (if Protestantism it be) does not exist, we admit. We see it now every day. Some men call it science, others Darwinism, others positivism. If this is the result of Prof. Swing's "playroom," we wish him joy of it. It has already landed the scientific world in infidelity; and is daily tearing to shreds before the eyes of the world that "Bible, whole Bible and nothing but the Bible," which Protestantism hoist with its own petard. If this is "playroom" the machine must run most wonderfully joggly.

The worthy professor's ideas of a church are as remarkable as his sermons. Not being a theologian he speaks with the usual inaccuracy of a non-theologian. He speaks as though Christ and His Apostles were the designers of the church. This is confusing offices. Architects and builders are generally distinct men, and even when the offices are combined in the same person, where the result is not a botch, the offices are kept distinct. Christ was the architect—the Apostles were the builders. To represent the Apostles as having anything to do with the design, is either to lower the divine architect, or to super-exalt the human builders. But then some people have confused notions of things. Prof. Swing is evidently a Darwinite, and carries his Darwinian notions into religion. Pretending to believe (for we will not do him the injustice to suppose that he really does believe) that man is only an improved ape (improved by "the battle of life," and a geological term of years) he pretends to believe that the church also is only an ape idea, improved by this same "battle of life," and "a geological term of years." Following the laws of human nature," he tells us, "it (the church designed by Christ and his apostles!) will at some remote period (a geological term of years, eh?) on earth or in heaven reach the harmony and beauty of a great brotherhood." Such is theological Darwinism.

The only trouble to our mind is—that, if the ape idea has been improved with the ape, where was the necessity of a Christ and His Apostles as designers? And how the ape-man so far outdistanced the ape-idea, as that the development into "a great brotherhood" should have been postponed unto "some remote period on earth or in heaven?"

SACERDOS.

TO BE CONTINUED.

THE Very Rev. Robert French Whitehead, D. D., ex-Vice-President of Maynooth, died in the college on Friday, January 2. R. I. P.

SECTARIANISM.

Sectarianism has its roots in the besetting pride of the human heart, which will not brook the salutary restraint of even rightful authority. But pride is a bald and ugly thing in itself, and in its more revolting forms, is apt to offend the moral vision of even the ordinarily sensitive; and hence its victims feel the expediency of glossing it over by the semblance of virtue. The sectaries have ever understood this, have ever taken pains to disguise their most objectionable proceedings, under the mask of zeal for God's honor and the interests of true religion, as they pretend to understand it. And thus have the holiest things been involved as a plea for the deadliest strife and the wildest confusion. More blood has been spilt in the cause of religion than would swell torrents. It was religion that edged the Turkish cimeter in the past, and involved the question whether the world should bow to the sceptre of Mahomet or Christ. It was religion that whetted the ire of the sectaries in the past, and bred scandals and crimes unmentionable. At the Reformation, Europe was deluged in blood; the standard of Orthodoxy uplifted on the one side, and the standard of heresy uplifted on the other. Even in our own days, what is the great bone of contention, the fruitful source of turmoil? Is it not religious hate and contention? each party striving for the ascendancy, and straining every nerve to depress and humiliate its rivals. The gospel of peace has been invoked as the watchword of dissension; and what was meant to be the medium of harmony and concord betwixt brethren has been shamefully perverted into an instrument of strife and disunion. True, we have not created the situation; it is none of our making. We have been simply confronted with it, and it is part of our duty to view it wisely and well. The gospel informs us that heresies and schisms shall arise in the future; that the persecuting sword shall be unsheathed to the end. It assures us also, that nought save the truth shall endure; that "every plant which the Heavenly Father hath not planted shall be rooted out." Here is a great vantage-ground for us, whereon to take our stand; and if we view the situation with prudence and discrimination we shall be in a position to read the history of the future in the past, for events do but repeat themselves like the tides.

Every sect that has ever lifted itself up against the Church of God has seen its day; it flourished for a while, then flagged, drooped and perished. Where is the proud Arianism of the past; that proud Arianism that was so widespread, that counted a host of bishops and priests in its ranks, that was so propped up, fondled and petted by imperial power; where is it? Past and gone. Where is Nestorianism, so boastful and pretensions in its day; Nestorianism, that so flaunted its colors defiantly in the face of the church; where is it? Past and gone. Where is Eutycheanism, that subtle form of error that so fascinated and deluded millions; where is it? Past and gone. All the other forms of religious error that stirred and agitated the past have vanished, leaving scarcely a trace behind, save a faint vestige, a sparse and disjointed fragment here and there. The hand of God was against them all, and they crumbled into dust beneath the withering touch of that mighty hand. Protestantism dominates to-day. But it is difficult to say what Protestantism is. It is anything and everything that is not Catholic. It is essentially negative in its character. It will go on denying while aught remains to deny. It is fast subsiding into rationalism, to the exclusion of all positive revealed religion; and the Bible has come to be regarded no longer as a record of revealed truth, but a memoir or chronicle of past historic events, more or less reliable.

Baptism is no longer believed nor practiced by large sections of Protestantism; and thus is the initiatory, the fundamental rite of the Christian religion, ignored. The divinity of Christ is scouted by large bodies of professing Christians, and thus is the key-stone wrenched from the arch

of the august Christian Temple. The sacredness of marriage is disregarded, it has become fashionable to regard it as a civil contract only, binding only at the option of the parties thereto. Hence, what a source of scandal and disorder. Whole families dissolved and scattered, children neglected, uncared, unprovided for, new and criminal associations formed, which are sure to cause shame, desolation and ruin. Does not this look like the rooting up and out of a plant which the Heavenly Father hath planted? Truth is as necessary for the understanding, as virtue is for the heart. Well-disposed men, candid and sober-minded men will never resign themselves to live on as blanks and non-entities. They must have something to labor for, and strive for something worth the labor and the striving; something that is calculated to meet the demands of the intellect as well as to satisfy the cravings of the heart. Man was made for truth and virtue—his heart instinctively yearns towards them, and unless where deliberate perversion intervenes he is bound to have them in the end, come what will.

And hence it is no matter for surprise, that already a very marked and decided reaction has set in towards the Catholic church in various quarters of the globe, notably in England, which was whilom the stronghold of religious error, but she is gradually unfolding her bosom to the bright and mellowing rays of truth. This is evidently a great mercy; it enters doubtless into the deep purposes of the Almighty, and its beneficial results will declare themselves in due season.

A powerful nation, such as England is, looks as if destined to play some special role in the history of the world. She is eminently calculated for much good or much harm. But we have it on the authority of heaven that "the heart of the king is in the hand of God," and when He shapes and moulds a mighty nation in the right direction, wonderful results will be evolved, the friends of right, truth, justice and religion shall have ample reason to rejoice. Men are growing tired of strife and contention, and the bitterness of aimless and fruitless polemics; brighter and better days are dawning, the thirst for truth has grown strong, the famished have called for bread, and there are none to break it. In the hands of those who claim the right to dispense it, it has turned out to be a "stone" or a "scorpion." This cannot be. The true fountains must be opened up, and the genuine store-house of heaven unbarred to the famishing multitudes. The events of the past few years demonstrate that a change has set in, in the right direction, that the kingdom of Christ is being formed in the hearts of millions. And that despite the opposition of the malevolent and the ungodly, that undying kingdom shall not cease its career, until it shall have girdled the entire globe. J. H. St. Catharines.

EDITORIAL NOTES.

WE ARE in receipt of a most flattering letter from one of our subscribers in Seaford. Indeed for some time back we have received many marks of the favor the RECORD has won for itself in the estimation of our readers. We are thankful for these expressions of regard, and feel encouraged to do all we can in the interests of Catholic journalism in Ontario.

THE total deficit of Mr. Hooper, M. P., County Treasurer of Lennox and Addington, amounts to \$50,488.28, a very handsome sum. We trust that justice will be dealt to this gentleman. It is but too frequently the case that the higher the position and the greater the sum stolen, the more mercy is extended to the defaulter, whilst our poor unfortunates who have the misfortune to pilfer are obliged to wind their way to Toronto or to Kingston.

COL. ROBERT INGERSOLL is engaged to lecture in the Academy of Music at St. Catharines in a short time. Who engaged him? Have they a society of infidels in the city called after St. Catharine? A celebrated "Evangelist" has been working hard lately in this place. Is this a scheme of the unbelievers to counteract its effects? We hope our friends east will show their appreciation of Col. Robert Ingersoll by giving him a hall full of empty benches.

ALL difficulties, apparently, with regard to the long-talked-of establishment of a club for the Sons of Erin have been settled. Whether they be in Parliament or in the army or navy, or civilians, they are now received, and the Irish Club will shortly be opened in some temporary premises in the neighborhood of St. James' Square.—*Cable*. We are glad to see that our countrymen are about to have a place in London, where they can chat over their affairs and work unitedly for the benefit of their country.

LORD BEACONSFIELD is making himself famous as a convener of Cabinet meetings. They meet and that seems to be just all the work they accomplish. A telegram from London on the 29th says it is understood the Premier will plant himself firmly upon the theory of the success of his policy at the beginning of the session, and shape his subsequent course in accordance with the strength or weakness developed by the Opposition. We very much mistake the tone of the people of the United Kingdom if they will not plant the noble Earl and his Cabinet firmly in opposition for all time to come, after the next general election.

THE cable informs us that Smith, First Lord of the Admiralty, in a speech at Westminster recently referring to the obstructive policy of the Irish members of Parliament at the recent session, said it behooved all to concern themselves deeply in securing decorous procedure in the business of the House. The first Lord of the Admiralty seems to forget that "in-decorous procedure" commenced not with the Irish, but with the English members. Irish business was obstructed and jeered at in every shape and form. Now, when the Home Rulers set themselves down to the same sort of procedure, the discovery is made that this sort of conduct is indecorous.

A BERLIN despatch says Bismarck has determined to demand, directly from the Pope, what really are the grievances of the church which prevents the establishment of solid peace. When the answer is received the Minister of Ecclesiastical Affairs will draft a Bill abolishing the severest clauses of the May Laws. Another telegram states that Bismarck and the German Crown Prince have agreed that it is advisable to establish harmony between the Catholic Church and Germany. It is not yet known whether Prince Frederick will visit the Pope. The greatest men the world ever possessed have had to succumb in their vain attempt to crush the church of Christ. Bismarck has proved no exception to this rule. There is a power in Rome against which the world, and the worldly will ever battle in vain.

Just as we predicted. When any measure of reform is required, and demanded by the people of the mother country, they have to make matters lively for a while, and shake up with considerable energy the old fossils who have the control of affairs. The Home Rule movement was considered madness. The Home Rulers were set down as Irish lunatics. But notwithstanding all this the government is now beginning to find that there is an urgent necessity for their coming to terms with the people. They have made a beginning. The *Guardian's* London correspondent says one of the main subjects to be presented by the Government for legislation at the coming session of Parliament will be a Bill for the abolition of primogeniture and for the simplification of the transfer of land. We would not be astonished to hear that Her Majesty's Government will soon take into consideration the advisability of granting Home Rule to the people of Ireland.

THE Irish Episcopal Church under the voluntary system seems to fare but badly. We clip the following from one of our exchanges: St. Patrick's Protestant Episcopal cathedral in Dublin is now supported by voluntary contributions, and everybody who attends worship under its roof is expected to pay something. On Christmas the crowd numbered nearly four thousand, and it was reasonable to expect a fair collection. To the great disgust of the officiating clergyman, the sum gathered was less than \$40 of our money, not averaging more than a cent from each person present. It was considered a mean piece of business on the part of the people, and the clergymen freely spoke about it. As there are always in a congregation some people who give a sixpence or a shilling, it is easy to see that there were a good many stingy fellows who gave nothing at all.