

The Catholic Record

Published every Friday morning at 42 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 insertion. Advertisements measured in non-pariel 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, thorough, unflinching, 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, THOS. COFFEY, Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, DEC. 5, 1879.

OFFICIAL.

We have been requested by the proper authority to call the attention of the Rev. clergy of the Diocese to the following circular of the Cardinal Archbishop of New York, which we have no doubt is authentic:

New York, Nov. 20, 1879. } 32 West 56th St.

REV. AND DEAR SIR: You are requested to read the enclosed Decree of the Sacred Congregation of Indulgences and Sacred Relics, at all the Masses in your Church on the two Sundays immediately preceding the Feast of the Immaculate Conception, Dec. 8th, and to exhort the faithful committed to your care to avail themselves of the blessings thus offered to us all through the goodness of our Most Holy Father Leo XIII., by approaching worthily the Holy Sacrament of Penance and the Eucharist, and complying with the other conditions of the Decree.

By order of His Eminence the Cardinal Archbishop. JNO. M. FARLEY, Secretary.

FEAST OF THE IMMACULATE CONCEPTION—DECREE URBS ET ORBIS.

The five-and-twentieth anniversary of the day on which the dogma of the Immaculate Conception of the Blessed Virgin filled the world with ineffable joy, approaches; hence, it is not surprising that the desire of celebrating that day with more solemn devotion has entered the minds of the faithful. Moreover, several bishops, in order that this manifestation of Christian joy may be rendered profitable to the souls committed to them, have addressed a supplication to the Sovereign Pontiff, Leo XIII., that he would enrich the memory of so happy an event with the sacred gift of Indulgences. On the report, therefore, of the undersigned Secretary of the Sacred Congregation of Indulgences and Sacred Relics, presented to him in audience on September 20th, 1879, our Most Holy Lord favorably received the requests, and has been pleased to grant unto all the faithful of both sexes who, on the approaching Feast of the Mother of God conceived without sin, or truly penitent, and after Confession and Communion, shall devoutly visit the church or public chapel, and there piously pray according to the intention of His Holiness, a Plenary Indulgence, to be gained once within the said space of time and applicable by way of suffrage to the souls of the departed. The present decree to be held valid without any expedition of a Brief, all things to the contrary notwithstanding.

Dated at Rome from the Secretaries of the Sacred Congregation of Indulgences and Sacred Relics, on the 20th day of September, 1879.

AL. CARD. OREGGIA DI SANTO STEFANO, Prefect. A. PANICI, Secretary.

HELP THE POOR.

The bitter winter is at hand, and how many of us have said to ourselves, "What will be my share in assisting the deserving poor and needy in this trying season?" There is evidence that this winter will be a severe one with the less favored portion of the community. For this reason the old methods of relief should be brought into vigorous play as soon as possible. The claims of the Orphan Asylum at Mount Hope cannot be too forcibly impressed on those who are able and disposed to assist the needy. The good Sisters of this institution have a heavy responsibility on their hands. The feeding and clothing of nearly one hundred orphan children, together with many old and infirm persons who obtain shelter within its walls, is a work of such magnitude that we fear many of us seldom think what a just claim the institution has on the charity of the public. The only support received is a grant from the Government, which is a mere item of the immense outlay required for its maintenance. Nearly all the money, provisions and clothing required for the asylum is

gathered by the good Sisters themselves, by personal canvas from house to house. We hope all who can spare a few dollars, or have provisions or clothes which they wish to share with the needy, will not forget the Mount Hope Asylum.

ANOTHER RUMOR.

Her Royal Highness the Princess Louise cannot certainly accuse the people of Canada of obliviousness in her regard.

A few days ago we saw it announced that she had since her arrival in England become interested in a movement for the colonization of the North-West by British tenant farmers, and now we have the statement that this royal lady has made up her mind to "go over to Rome."

The Rev. Dr. Usher, a clergyman of a new sect, known as Reformed Episcopalians, in a recent sermon delivered in Montreal, alluding to what he called the Romanizing influences of the Church of England, quoted from a British newspaper a report of a speech delivered at a Church Congress at Swansea, Wales, by Canon Gregory, a clergyman of the established Church, who vigorously condemned the so-called free educational system—assured his hearers that Jesuitism was at work in England—seeking specially to "induce females of the Church of England to become lay members of the confraternity of the Blessed Sacrament," and concluded by informing them that the "startling" statement had been made that a "Princess of the blood royal, whose name is dear to us all," was about to become a "Romanist."

The authority upon which the Rev. Dr. Usher based his information is understood to be an obscure Church journal published at Sidcup, Kent.

A despatch from Montreal to our contemporary the Advertiser, dated the 23rd ult., states that in that city this "problematical news," meaning, we presume, this rumored conversion of Her Royal Highness to the Catholic Church, was received amongst Catholics with great joy—and is "believed to be a direct answer to the prayers of the faithful for the conversion of England to the true faith, as directed by Pope Pius."

We have not as yet been able to learn for ourselves of any "great joy" pervading the Catholic body in Montreal or elsewhere, over this "problematical news." Nay, more, we see no cause for rejoicing therein. Catholics don't look to Rev. Dr. Usher or to Anglican journals for cheering information of any kind. We have, for our part, no hesitation in saying, from what we know of this clergyman's public record, that his sole object in making the statement was to raise a howl throughout the land amongst the thousands of fanatics who afflict the country with their bigotry, and thus score a point against the Church of England. His reference to the Princess on such an occasion was in the last degree indelicate. She has had, unfortunately, since her arrival in Canada, one year ago, to be the victim of vulgarity, grossness and clownishness which would have driven a lady with less knowledge of human weaknesses fairly mad. It has been reserved for Rev. Dr. Usher to display what we must term a boorish indelicacy and disgusting rudeness in dragging the name of this noble and princely lady into a scurrilous outpouring of conventicle wrath.

When the Princess actually joins the Church—and for our part we may say that we don't believe she has at present any intention of so doing—Catholics may rejoice for her own sake and for the sake of true religion which a lady in her exalted station, endowed with so many noble personal qualities, could do so much to promote. But we may assure the Advertiser that Catholics do not rejoice over "problematical news" of any kind, and we further inform our friend that Catholics alone pray for the conversion of infidels, heretics and sinners, wherein we see our contemporary's best chance of salvation. We see no connection between the conversion of the Princess Louise and the conversion of England, but should not be surprised to see the former before many years a settled fact, and the latter in due course of time becoming more and more of a reality.

THE RENT AGITATION.

The action of the government in ordering the expenditure of £20,000 stg. in the drainage of lands bordering on the Shannon is a practical admission of the justice of the complaints of the tenant farmers of Ireland. The reclaiming of the waste lands thus begun, will, if prosecuted with energy and determination, do much to improve the condition of the Irish agricultural population. It will open a new field for Irish labor, stimulate agricultural industry, remove galling distress and restore tranquility to a nation sadly disturbed by agitation and disaffection. We regret that the government should have seen fit to couple their beneficent grant for the drainage of Irish waste lands with the arrest of three Irish gentlemen, who, whatever their merits or failings, were not certainly leaders of the rent agitation in a national sense.

This harsh procedure has not won applause of an emphatic character from any British journal, save and excepting, of course, the government pocket organ in Dublin. If the character of the agitation were truly seditious, its recognized leaders should have been the first objects of government attention and prosecution. We incline to the opinion that the government does not expect anything serious to attend the prosecution of Messrs. Davitt, Killen and Daly, and that their arrest was prompted by a desire on the part of Irish officialism to show that its powers of repression are not yet exhausted.

The agitation has been conducted in an orderly manner, and there is no room for doubt that the Irish people, by following the excellent advice of Archbishop McCabe, that "all must take part in bearing the burden of the bad harvest in Ireland, and that they must not drive God from their side by violating the law," will continue in the same law-abiding spirit to engage the attention and enlist the sympathy of public opinion. Their grievances, to be understood, demand attention; to be removed, must secure sympathy. The agitation has already won one victory, which we consider the harbinger of other more lasting triumphs.

NO DOGMA, NO RELIGION.

"One doctrine less—one doctrine more, does not matter. If the heart is right all is right."

To say the least of it, this is a convenient doctrine; but will it hold before God? Let us see.

Religion, or the love of God, consists in keeping the commandments—in fulfilling the law. But in order to fulfil the law, we must obviously fulfil the whole law. It will not do to keep this commandment or that; and to keep another,—to have, as it were, pet commandments which we are willing to fulfil, whilst we have others which we do not fulfil. This would not be "to fulfil the law"; it would only be to fulfil part of the law. God does not stay to condemn until we have broken the whole law; one single transgression is sufficient to incur condemnation. Hence, St. James says, "whosoever shall keep the whole law, but offend in one, is become guilty of all." For he that said, "Thou shalt not commit adultery," said also, "Thou shalt not kill." Now if thou do not commit adultery, but shall kill, thou art become a transgressor of the law.

It is this principle that condemns all those who contend that religion does not consist in believing any code of doctrines—that to disbelieve one doctrine more or less does not matter—if the heart is right, all is right. Exactly; if the heart is right all is right; but how can the heart be right, which refuses to know the whole law and then to do it? It is by the whole law we shall be judged; it will be by the observance or non-observance of the whole law that we shall stand or fall. But how can we fulfil the whole law, if we do not know the whole law? Charity, or the love of God, or religion (for all these are one) consists in knowing all that God has taught and then in doing all that God has taught. Charity is not complete without faith; nay! Charity cannot exist one moment without faith, and not only faith in general, but faith in every particular, however

small, that God has taught. It is not true, then, that one doctrine less, one doctrine more, does not matter. It does matter; nay, it is of the utmost importance. And for this reason. It is of the utmost importance, because without full faith you cannot have full charity, and without full charity you cannot see God.

But you tell me, faith and practice are different things, and therefore provided I do what is right, it matters not if I believe what is right. There are almost as many fallacies in this objection as there are words. Faith and charity are different things as far as the conception of the human mind is concerned, but as far as the practice of spiritual life is concerned they are inseparable; as inseparable as cause and effect, as light and heat. Everything we know of God by faith produces in us (if it is a live faith) a corresponding charity or love of God. And if there are one hundred things to be known of God for the fulness of faith, there will be a hundred effects of these hundred things to constitute the fulness of charity, and as, if of these one hundred things one is wanting, there will not be the fulness of faith, so if the effect of this one is wanting there will not be the fulness of charity. How then can it be said, except as an abstraction, that faith and morals are different? For, remember, morals, that is to say, Christian morals, consist not only in the keeping of the ten commandments, but in keeping the ten commandments in that particular manner taught by Christ, and for the reasons taught by Christ, that is, consistently with his holy doctrines. Let us exemplify this. It is one thing to abstain from murder; because our reason teaches us to do to others as we would be done by. It is another thing to abstain from murder, because Christ, who has proved himself the son of God, has forbidden us to murder. The first is mere reason or rational religion or rational morality; the second is revealed religion or revealed morality; in other words, it is a morality which draws its motives from revealed religion. How, then can, it be said that faith and morals are distinct? They are indeed distinct to the rationalist but not to the Christian. They are indeed distinct, and yet so joined, that Christian morals would not be Christian, if Christian doctrine did not exist. Let us hear, then, no more from Christian men the absurd doctrine that "faith (or dogma) is nothing, practice (or morals) is everything." Morals are the offspring of faith, and if any part of faith is wanting, morals in their integrity cannot be present. Christian dogma, then, is necessary for Christian morals, and the whole body of Christian dogma is necessary for the fulness of Christian morality. The man, therefore, who believes only in some doctrines of Christ and not in all, has not, and cannot, have the fulness of Christian morals.

Again, our Protestant friends are inconsistent in this proposition. They profess that faith alone will save, and then they tell us that one doctrine more, one doctrine less, does not matter. Is this consistent? If faith alone, without good works, will save, surely that faith must be a perfect faith—a faith perfect not only in its intention but perfect in what it believes. How, then, can "one doctrine more, one doctrine less," be a matter of small moment? No, without the whole body of Christian faith there cannot be the whole body of Christian charity, and without the whole body of Christian charity there can be no religion. SACERDOS.

THE UNCHASTE.

The New York Freeman's Journal says that the filthy Edith O'Gorman, after all the exposures of her falsehoods and her infamies, is tramping around the country, finding hearers, and even among people that call themselves decent and worthy of respect. We have in Canada just the same sort of people, and the number of them, sad to say, is very large indeed. If anyone took the trouble to investigate the matter, it would doubtless be found that those same sort of people who delight in listening to the unchaste fiction of the degraded woman above alluded to, are those who turned out in large numbers the other evening to patronize an un-

seemly entertainment in this city, where they might have an opportunity to gloat over the degradation of the sex of their mothers. Shame! shame! on those men of impure minds who revel in the unchaste and the nasty and the vulgar. And shame also on the woman who would be seen among an audience that patronises the "lectures" of such as Edith O'Gorman.

EDITORIAL NOTES.

The proposal of Cardinal McCloskey for the establishment of three bishoprics in America, under the jurisdiction of the Archbishop of New York, has been adopted. The Propaganda will instruct Cardinal McCloskey as to the most suitable location of the Sees.

And still they wrangle and divide. Dr. Talmage's Tabernacle, on the 1st of December, unanimously adopted a resolution favoring the separation of the Brooklyn Tabernacle from the Presbyterian denomination so long as the attack on Talmage by his ministerial brethren continues.

The Bishop of Massia, Vicar Apostolic over a portion of Abyssinia, has been imprisoned by King John. The Vatican has earnestly requested France, and other governments through France, to obtain his liberation. The Pope will also send delegates to the king to intercede for the Bishop's release.

ARCHBISHOP TACHE aptly illustrated the need of improved transport by the history of his cathedral bells, which some years ago came from London and were landed at Montreal. In their tedious transit by river, lake, and canal, they had to be transferred thirty-seven times. Unfortunately, the bell was shortly burnt; the fragments of melted metal were, however, gathered up and forwarded to London, the bells were recast and again hung in St. Boniface tower, after being subjected to thirty-seven portages on each of their journeys.

THE REV. MR. BROOKMAN, of St. Thomas's Episcopal Church, St. Catharines, expressed some conscientious scruples in regard to the Book of Common Prayer. He has also tendered his resignation to the Church wardens, but no decision as to its acceptance has yet been arrived at. The resignation will have to be accepted by the churchwardens or the followers of the Rev. Mr. Brookman will be forced to form a separate congregation.

MR. JOHN REA, the Presbyterian Attorney of Belfast who is defending Killen, on a recent occasion when being tried for libel, wound up his speech by saying: "Gentlemen of a well-packed jury, convict me if you can. I defy your verdict." The law officers of the crown meet with some very peculiar characters in their efforts to carry out the peculiar phase of English law as regards Ireland.

A TELEGRAM from New York says that at a meeting of the English-speaking branch of Socialists in that city arrangements were made for holding a mass meeting to express the sympathy of American Socialists with the farmers of Ireland. Thank you, gentlemen. But the farmers of Ireland, and the Irish people the world over, will accept no sympathy from such as you. They will hold no communion with your nasty, American Socialism. You will require all your sympathy for yourselves.

A SOCIETY of Atheists in Venice wrote to Garibaldi to ask him to become their Honorary President. The General replied:—"I willingly accept the office of Honorary President of the Atheist Society." It is rumored that Garibaldi intends to visit Sicily to stir up the Republicans, and afterwards to return to Rome to solicit the King to pass an extraordinary decree to legitimize his natural children, as the courts refuse to grant him a divorce from his wife.

THE Lord Lieutenant of Ireland has reviewed the situation, and speaks calmly. He appears confident of a satisfactory termination of the difficulties. He said he had received reliable reports from a number of counties that the agitators will meet with more difficulty than they anticipate. His reliable authority no doubt comes from some rack-renting landlords, and the difficulties the people are to meet with will be from the police or the soldiers. The nation is a unit for reform in the land laws. This is what they want, and what they seem determined to have,

Beaconsfield and the Lord Lieutenant and the soldiers and the constabulary to the contrary notwithstanding.

"A THIRD and concluding edition of the pamphlet called 'Rome's Recruits' has just been published, the two preceding editions of 10,000 copies having been exhausted. Several hundred names have been added to the list, which has also been classified in accordance with Mr. Gladstone's suggestion as follows: Clergy, 350; Oxford men, 290; Cambridge men, 190; peers, peeresses and members of titled families, 340. Altogether there are very nearly 3,000 names in all inscribed upon this list, the ditto to which Mr. Shaw has well called a 'Roll of Honor.'

In consequence of anonymous threats received by the commander of the barracks at Birr, Leinster, the whole of the ammunition, including 700 casks of powder, has been removed to Dublin. The authorities are most probably writing anonymous letters to the authorities, in order to convince the outside world that they will be justified in taking harsh measures to stamp out the land agitation. These stipendiary magistrates and the Dublin Castle staff and Beaconsfield himself are very cunning in their way, but they will have to exercise great care this time in their manner of dealing with the people of Ireland.

REV. JAMES FREEMAN CLARK, of Boston, says education has been neglected in Spain. But the latest official reports say that Spain has 10 great universities, while England has only 4, the greatest of which was established by Catholics; and the United States, not one that is recognized as such. The Statesman's Year Book says Spain has a million and a half pupils in the secondary schools alone; and it has besides a great variety of other institutions, 58 colleges, with 757 professors, and 13,881 students. The figures of the American Bureau of Education say that neither England nor the United States can excel this in proportion to population. The New York Tribune and New York Times expressed astonishment at the educational exhibit made by Spain at the Philadelphia Exposition, and Professor Laing, a Protestant traveller, testified that the "Papist" clergy in Spain keep ahead of the intellectual progress of the community, not by keeping the people back, but by advancing themselves.

AN OLD MAN'S KEEP!—There is a farm in the parish of Grandines, Portneuf, which is mortgaged to the amount of the various and miscellaneous articles required for the maintenance of one Edward Baril. The holder of the farm having come to grief, however, the land is advertised in the Official Gazette to be sold by the Sheriff of Quebec, and the conditions of the sale are so novel and interesting that we reproduce them as follows, from the Official Gazette:—Said immovable property to be sold subject to the following charges, to wit: to keep and lodge Edward Baril, of the said parish of Saint Charles des Grandines, farmer, to furnish him with necessary attendance in time of sickness, to have him treated by a physician, to do his housework and cooking, also his washing and mending, to wait upon or have him waited upon in his old age, to pay him a yearly alimentary life rent as follows:—Four hundred and forty-eight pounds of good fine flour No. 1, one hundred and thirty pounds of pork, thirty pounds of mangle sugar, thirty-five pounds of beef, the half of a fat lamb, to be delivered at the end of December of every year, twenty-five heads of cabbage, one hundred ripe onions, one bushel of cooking peas, seven bushels and a half of good fine potatoes, one gallon of syrup, one half gallon of some whiskey, one gross of matches, one pound and a half of tea and coffee, one half pound of chocolate, one pound and a half of pepper, one bushel and a half of salt, fifteen dozen of eggs, twelve pounds of Canadian tobacco, the produce of a good milk cow, and also clothing required for a person of his condition, the whole to be furnished and delivered quarterly.—Quebec Chronicle, Dec. 1.

In Ireland this would be considered the height of folly. The law would empower the mortgagee to authorize the stipendiary to give authority to the Police Captain to call out his crowbar brigade and the poor old man would be placed on the roadside.

AUSPICIOUS, IF TRUE.

The Right Rev. Dr. O'Mahony is said by private report amongst clergymen of this city, to have been appointed by His Holiness the Pope, auxiliary Bishop of the Diocese of Toronto. His Lordship is to accompany Archbishop Lynch to this place; but it is not yet known positively, though generally inferred from his rank, that he is to be charged with the Diocesan administration. He is an Irishman of the County of Cork, nephew of that child of song, Blackmore's famous polyglotist, "Father Prout" (Father Mahony); has served as Bishop in Australia; but has recently been in discharge of functions in the Holy City. A fine scholar, a gracious and cultivated gentleman, a man of breadth, moderation and dignity, his selection for the duties of auxiliary Bishop may be expected to become fruitful of happy results throughout this Diocese.—Irish Canadian, Dec. 3.