

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 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."

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LONDON, FRIDAY, SEPT. 12, 1879.

His Lordship Bishop Walsh will preach the sermon of the month's mind of the late Bishop O'Brien, of Kingston, in that city, on Friday, 12th instant.

JOHN O'CONNOR POWER, Home Rule member of the Commons for Mayo, speaking at Castlebar, Ireland, relative to the land question, said he put it to the Government whether it was better to recognize the pressure of agitation than to have to recognize the pressure of a rebellion.

The Baltimore Presbyterian holds that "the objection to camp-meetings from their abuse deserves no notice." Apply that truth, friend, to Sunday excursions, says the Baltimore Mirror, and there is a great deal of point in the remarks of our esteemed contemporary.

LONDON will have the honor of a visit on the 16th inst. from the Marquis of Lorne and Her Royal Highness the Princess Louise. The sum of \$1000 has been granted by the Board of Aldermen to make the reception a fitting one.

The Very Rev. Thos. N. Burke, the eloquent Dominican, who has, to the regret of his many admirers, been so long silent, has, we are pleased to announce, been able to resume his splendid oratorical efforts in the pulpit. He was announced to preach the dedication sermon on August 17th, at the opening of the new church of Templebo, county Sligo.

Do we (Orangemen) maintain the place we should in the struggle against Rome? And, we ask, why?—Orange Sentinel.

We did not know that any class of our fellow-Canadians were engaged in a struggle against Rome, or Rome was at all troubling itself about what Orangemen say or do. If there ever came to pass a struggle in this matter this is just the class of men who would be found struggling behind the largest stump. If any of them get wounded in the struggle, depend upon it the wound won't be in the face or on the breast.

The Boston Pilot says Texas produces the latest "new religion." Two ex-Presbyterian preachers have started what may be called a Grant sect, though they give it another name—the Tabernacle of the Coming Lord. They preach, principally, the re-election of Grant in 1880, his invasion of Europe, the overthrow of "Romanism" thereby, then his downfall, and after that the millennium. Texas has always had a hard name, but we thought there were signs of improvement till this bit of news came along.

The Catholic Telegraph says an attempt was recently made by some Protestants at Norwich, Conn., to stop the excursion steamers from plying on Sundays. It was asserted that these excursions are in violation of a statute of 1702 which forbade traveling or going about on Sundays except in going to and coming from the "meeting house," for be it remembered that until within comparatively late times, the word "church" was supposed by our American Protestants to have a "Romish" sound. This fanatical attempt of the Sabbatarians has, however, fallen to the

ground, the State's attorney refusing to prosecute, as he believed the movement to revive the old law would be good neither for religion nor society.

The Prussian Government has shown a conciliatory disposition towards Catholicism by two fresh acts which are not unworthy of note. The Government has caused the summonses issued to Catholic priests by the secular courts on the ground of crown prosecution under the May Laws to be withheld for a time; and, in addition to this, has caused it to be made known that it does not intend to appoint priests to livings now vacant on its own authority; whereas, under the May Laws it affected to regard itself as entitled to do so.

The Father Mathew Total Abstinence Society of this city promises to be imbued with its old-time popularity, and a large influx of new members is now confidently looked forward to. Rev. Father O'Mahony, who has already made himself so popular as a preacher and a zealous priest, has been appointed chaplain, and we feel sure, under his able guidance, the cause of temperance will flourish among the people. Tuesday evening he delivered a very stirring address to the members, and steps will now be taken to increase the membership, and carry on the working of the society in the most energetic manner.

The Boston Pilot says the names of Garibaldi and Rev. Newman Hall are coupled by a London correspondent. Both, he says, want new wives, and he then asks: "What can these gray-headed old men want with young women?" Hall has been successful in his divorce suit, but Garibaldi's luck was not so good. "The Italian Courts have pronounced against him," this writer adds, and he is now "writing a pamphlet on his judges." The defeat of the Countess Lambertini and then of Garibaldi shows that a lively sense of decency still prevails in the higher Italian Courts.

A CABLE dispatch from London, dated September 5th, says every day brings fresh proof of the highly dangerous condition of affairs in Ireland. The anti-rent movement among farmers spreads rapidly, and has become alarmingly strong. Tenants insist that they can no longer afford to pay the present rents without subjecting themselves and their families to privations cruelly unjust. The Home Rule Organization, of which Mr. Parnell is now the accepted leader, is carried on with great activity. The Irish National newspapers unite in applauding the manner in which Mr. Parnell is conducting his campaign, and they bid defiance to London journals which are advocating repressive measures.

The most terrible event of the week has been pictured to us in all its sickening details from day to day by telegraph, until at last the final act of the drama comes before us in the confession of the culprit. Robert Brown, a respectable, well-to-do farmer, of West Winchester, Ont., and his daughter Ada, an innocent little girl of twelve years of age, were literally chopped to death in their own home. Clark Brown, son of the murdered man, has made a full confession of his guilt to the Rev. Mr. Rowat, Presbyterian minister. And what a strange confession it is: "I am guilty. What I did the deed for I don't know." Probably the usual plea of insanity will be brought out forcibly in the case. Whatever the cause, this man should never again be allowed to mingle with his fellow-men, unless it be within the walls of the asylum for insane or the penitentiary.

The Communist or International movement appears to be making some headway in the United States among that class who are not fortified against it by a proper religious training. The Catholic Herald says it has been requested by a high dignitary of the Catholic Church to warn Catholic workmen against the dangers of Communism. We do so even at the risk of repeating what we have said on former occasions. As the headquarters of the International is now in this country, and the leaders of that society are no longer

obliged to guide its secret operations from a distance, it becomes the duty of the true friends of Labor to warn the working classes against the dangers of becoming the dupes of that infamous organization. The International seems to be the latest invention of hell to subvert the Church, and, as a consequence, to destroy all modern morality and religion.

It is reported that the object of all talk and conversations at the Vatican at the present moment, is a document of the highest interest which is being carefully and elaborately prepared by the Pope, who diligently works several hours daily at his task, with the help only of his *Cameriere Segreto*, Mgr. Boccali, in the capacity of secretary. This work embraces the vast topic of the Government of the Church, its dogmas and its organization, and would be destined to serve as guide-book to the Catholic world at large, containing as well advice to bishops and to the clergy generally. Leo XIII. at the same time occupies himself in reviewing, examining and noting all the Pontifical Bulls on record, and from these various compilations is about to issue a new Bull which contains the germs of the old ones in fuller force and vigor, and more concise in form.

Last week, in Boston, says the Pilot, Minnie Warren was arraigned in the police court on the charge of enticing young girls into a life of shame, through the medium of an advertisement calling for table girls between eighteen and twenty-two years of age. The advertisement particularly stipulated that applicants "must be good looking and Protestants." It was another variation of the old "No Irish need apply," which used to be and is occasionally still tacked to the end of advertisements of people in the same line of business as the Boston process. Not many months ago we read an advertisement in a Boston daily for a girl to wait on table, "No Irish need apply," at No. 476, Blank Avenue. A few days later we read in the same paper that the police raided on No. 476, but they found "no Irish or Catholics" among the inmates. The devil seldom pays a higher compliment to virtue than when he incites one of his votaries to advise that no Irish need apply for a place in his service.

The encyclical letter just addressed by the Pope to the dignitaries of the Catholic Church fills ten closely printed columns of the *Osservatore Romano*, and treats of the restoration of Christian philosophy in the Catholic schools according to the spirit of the angelic doctor, Thomas Aquinas. "During the last fifty years, at least," says the Roman correspondent of the *Daily News*, "the teachings of St. Thomas Aquinas have been held at a discount in the seminaries of Rome. The philosophic teaching imparted to the young has been drawn according to the varying fashion of the day, from Grotacius, Puffendorf, Descartes or Kant. At present the text book used in the Roman seminaries is the philosophy of Corte, the late Professor of Philosophy at the University of Turin, who, a system, based mainly on Rosmini's speculations, is taught likewise in the government lycées. From this species of compromise with modern thought the Pope would recall the instructors of Catholic youth back to the system of the angelic doctor. The result can only be to train up a generation of militant clergy, versed in scholastic method and dialectic debate, in order that they may cope with the freethinker and Protestant—the very antitype, in a word, of the modern easy-going cure."

The New York Times bewails the rapid increase of "Romanism" in the New England States. It says "the ceremony of consecrating a bishop of the Roman Catholic Church, which occurred in Hartford on Sunday, has led some of the New England papers to review the growth of Romanism there. Many persons are yet living who can remember when Catholics were not numerous in New England. After the revolution the fresh influx of Catholic population and the repeal of the exclusive civil statutes favored its introduction into the older communities, but its growth was slow at first. The New England States, which had hitherto been in the

widely-extended Diocese of Baltimore, were erected an episcopal See in 1808, with the Rev. John B. Cheverus as Bishop. But as late as 1825 the statistics of Romanism in New England comprised only one bishop and three priests and seven small churches or chapels. The entire clerical force of Romanism in New England, including the Archbishop and the bishops, is 602." This may all be very sad, but we cannot help it. We purpose to go on increasing, not only in New England, but everywhere else.

"CATHOLIC wives and mothers are sadly remiss in their duty when they neglect to urge their husbands and sons to insure their lives. We see on every side poor widows and helpless orphans in want, because husbands and fathers lived and died uninsured. Life insurance is suited to all classes and conditions. The family is not adequately protected without a life policy. It is simply silly for women to oppose the insurance of their husbands' lives. A few dollars each month will make ample provision for the family in the event of the death of the father. People have no hesitation in insuring against fire, which may burn up their property, and they are reluctant to insure against death, which cannot be avoided. Let wives and mothers, then, tell their husbands and sons that life insurance is a sacred duty, the omission of which entails terrible punishment on innocent children. The sum required to insure one life in the Catholic Mutual Benevolent Society, a branch of which has been established in London, will not amount to as much as the sum mentioned, and in case of death the heirs of the member will receive \$2000. All who have any regard for their families, and who wish to guard them against the possibility of poverty and misery in case of death, should enrol themselves in this truly beneficial organization.

CARDINALS, at any rate in England, are the busiest of men, and they do not get many opportunities for gratifying the instincts of private friendship. Last month, however, when Cardinal Manning was on his way to Birkenhead to consecrate Canon Knight, he made a detour to Birmingham, and stole from the year's round of duty some precious moments to lay on the altar of friendship. What the two Cardinals said to each other was, perhaps, of little moment to any but themselves; nevertheless, clustering round their interview are associations which made it one of the most memorable of modern times, both to Catholics and to Anglicans. Who could have foretold, five and thirty years ago, that the two men, who above all others were then the props and the hope of the Anglican Church and her children, would ever take counsel within the four walls of an Oratory of St. Philip Neri, at Birmingham, as Cardinals of the holy Roman Church? No such prospect had entered even into their own remotest calculations, so uncertain are the ways of man, and so compelling are the ways of God! Of late years, meetings between the two great men have been few and far between, the latest before last Thursday's being on the occasion of the funeral of Mr. Hope Scott, about 1873.

A LIBERAL ORGAN, printed at Frankfurt, Germany, speaks in the following terms of the Holy Father: "The policy of the Pope is aiming at the victory of the Church by modern means, in the struggle against modern civilization, through the resources of this very civilization itself. It removes obstacles, tries to splice again broken connections, is an ally in the struggle against liberalism, radicalism, and socialism, and yet is mingling its voice in the clamor of nations for liberty. It endeavors to conciliate hostile characters by the meanness of its language and to arouse the indifferent by the assurance of its bearing. Neither great nor little items are hidden from its penetrating vision. The Armenian, congregations, the Catholics in Afghanistan, the countless missions on our globe, all are cared for with the same solicitude as in entirely Catholic states. This was the case also at the time of Pius IX., but in another sense. Leo is, so to say, drawing them politically toward himself,

firmly welding them together, by the bond of common interest. Pius had outwardly accomplished the unity of the church by the dogma of Infallibility, Leo endeavored to raise spiritually this unity to an invincible power, by causing the church to rely on itself alone as a purely spiritual agent, thus rendering its action more concentric, more efficacious, and more powerful."

REV. FATHER BRADLEY, in the course of a very able sermon recently delivered on "Ritualism," said:—"Every day they have been learning more and more of Catholic truth, and adopting Catholic practices, and imitating Catholic rites, but they never arrive at the knowledge of the truth that 'obedience is better than sacrifice,' and that obedience is the only ground of faith and true religion. They cannot bring them to obey even their own pet, idol Church, and much less the vicar of Christ, the Bishop of Rome. They are like the magicians of Pharaoh, Jaanes and Mambres, who imitated the miracles of Moses—they can imitate Catholic ceremonies and celebrate Mass in masquerade, but to submit to authority, and to obey any master except their own self-will, they are unable. They resist the modern Moses, the lawgiver of the Church, the Vicar of Christ, to his face. They are neither Protestants nor Catholics. What can we say to these men? Well, we will say to them what Elijah, the prophet, said to the children of Israel who had left the religion of their fathers and mixed themselves up with unbelievers, and adopted a religion that was neither one thing nor the other—a compromise—'Why halt ye so long between two opinions?' If the Catholic Church be true, submit and become true Catholics; if the Protestant religion be true, become honest, conscientious, consistent Protestants. You cannot serve two masters."

The Catholic Christian administers the following timely rebuke to a class of Catholics whose numbers in every parish we would like to see diminishing under the influence of education and a better knowledge of their duty to their pastor and his labors of love: It is hard for one engaged in the effort, not to get "weary of well-doing" amid materialistic surroundings. A priest or a religious giving his entire life for the good of society is apt to feel discouraged when he finds society unappreciative. This is particularly the case when he finds in men whom he must respect for their talents, their position in society, and their general good intentions, no sympathy with the works of charity and zeal that make up his life. In nearly every congregation there are some persons who think they have the interests of religion sufficiently at heart; who will even advise the pastor how to preach, and how to manage church affairs, but who see no use in any anxiety about keeping up the school or supporting the orphans; who, instead of thanking the pastor for giving them a chance to merit by asking from them help in some pious work, treat him rather as if he were a beggar or a "dead beat" with designs of the most sordid kind upon their pockets. Of course the priest must not expect his reward in this world; but he thinks he has a right to be treated not as a hired servant, adventurer or swindler by those who call him "father." And so, were it not for the charity of Christ urging him, he might be tempted to say, "What are those people's souls to me? what profit have I in worrying over the education of these children, in contracting debts for them, in going about begging for them, in going whenever called to their sick beds?" But "the good pastor, who lays down his life for his flock," will never fail, in the Church, merely because his task is thankless. "He knows whom he has trusted."

A WOMAN who devotes her life to the follies and fashions of the world is said to have recently perpetrated the following outrage on a couple of good sisters who called at her house to solicit alms for the poor. The Cincinnati Telegraph tells the story as follows: A short time ago two Sisters connected with the one of the worthy charitable institutions of the

neighborhood, in order to add a certain extra comfort for the benefit of their inmates, and which would require an outlay of a small amount of money, started out to collect the necessary sum. The day was hot, and the poor Sisters dragged themselves in an almost exhausted condition from door to door, until at last they came to the house of a well-known citizen, and were admitted by the servant. The lady of the house appeared; but as soon as her eyes fell upon the costumes of the angels of charity she burst into a violent passion, and not only ordered the Sisters off, but brutally dragged one of them by the arm to the door and thrust her out with force, exclaiming that she would have nothing to do with "Romanists." This uncharitable person is a "society lady," and is esteemed among her friends for her distinguished manners. The poor Sisters, of course, made no complaint, but went meekly on their way. We may add that the one so rudely handled is a lady of an eminent European family, a countess in her own right; but she abandoned all to wear the coarse habit of a Sister, and lead a life of poverty and self-denial.

BISHOP ULLATHORNE gives us the following beautiful explanation of charity, which it would be well were it acted on more generally in the transactions of every-day life: How can anyone, having the light of Christ, think any other really worse than himself? To form true judgments of any soul we must have the sum of these elements of knowledge before us. We need to know the chain of all his lights from beginning to end, the chain of all his training, the chain of all his providences, the chain of all his helps and graces, the chain of his acts, thoughts, desires and motives, and the chain of all his temptations. But what know we of the interior history of any one except ourselves? What, again, do we know of native interior character of any soul except our own? or of the trials of that body to that soul? We know something of the eternal acts of another, something perhaps of his external condition, but there our knowledge ends. We know no one by his interior and course of life but ourselves. We have vast evidence of our own weakness and sinfulness against light and grace; but we cannot judge another except superficially. Therefore God commands us to judge and sentence ourselves, but not to judge another—"Judge not, and ye shall not be judged." We cannot do it without enormous presumption. As far as we can have evidence, each one must see, if he sees himself in God's light, that he has no reason whatever to think any one worse than himself. St. Paul calls himself the "chief" of sinners. He saw his own misery; he could not see the misery of any other man. Every saint has proclaimed the same truth of him or herself, even each one accounting himself the greatest of sinners, because he judged himself by what he knew of himself and by what he knew not of any one else besides.

Many of the poor Highlanders of Scotland are as faithful and devoted Catholics as their Irish kinsmen across the channel. But the mission to the islands on the west coast is attended with much difficulty. Besides that the priest to be useful must understand Gaelic, an immense amount of toil and hardship has to be borne by him in sailing about from one island to another in search of his flock. Father Sheehan has now come to reside with the Bishop of Argyll and the Isles, in Oban, and to attend to the small, but increasing, congregation. Father Sheehan, who is nephew to Canon Sheehan, of Manchester, having completed his studies this summer at Waterford College, offered his service to the West Highland Diocese, and was ordained priest by Archbishop Strain, in Edinburgh. In consequence of this arrangement Mass will now be said regularly in the temporary church at Oban. On the 7th inst. the Bishop left Oban for St. Uist. Confirmation had to be administered in five parts of the island. Shortly after Easter his lordship confirmed, in the island of Barra, 201 candidates, of whom some had to come a distance of nearly twenty miles.