

THE CATHOLIC RECORD,

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The Catholic Record

LONDON, FRIDAY, APRIL 11, 1879.

SAM BLAKE AND BIDDY MALONEY

Every one who respects common decency must have been disgusted on reading that a Vice-Chancellor could be guilty of the rudeness ascribed to him by the Irish Canadian—and to a lady and a religious too!

Of course it would be folly to hold the honorable Samuel accountable for all or any of these things; but it is wisdom in a man having such a name, when insulting his neighbors, to use a form of sneering that irresistibly forces them to look into the history of Blakeism?

A pure African, when taken to task about his color, by a man who was himself not above suspicion of a little mixture, made this civil but cutting reply: "I admit I am black, I am not ashamed of it, but perhaps if you dug down four feet from where your grandfather was buried you would find wool."

Now suppose the honorable Samuel had been digging, not into the graves but the history, it not of his own grandfather, at least of some not very remote ancestor, and there found the honored remains of a good Irish Catholic—most men of the name are so still—who preferred his faith and his conscience, to apostasy with wealth and place, and who died, perhaps, of a broken heart, because his heir—nearer to us, of course, and to the honorable Samuel—was not so high principled;

If we are wrong in our surmise we are sorry for it, and retract; but as long as a Blake, whose father was an Irishman, finds an ill-natured delight in doing the acts which history associates only with renegades, it is his fault not ours if we seek to explain his conduct by considering him one of them, and showing him the contempt and scorn that are due to people of that ilk.

SPOUSEHOOD OF THE CHURCH.

You say that perpetuity and infallibility are necessary deductions from the Spousehood of the Church. I think any one will grant you the perpetuity of the Church irrespective of that spousehood. The words "Behold I am with you all times, &c." are plain enough for that.

So intimately connected with each other are these two attributes of the Spousehood of the Church, Perpetuity and Infallibility, that the same divine promises promise each. Christ promised that the alliance which he would contract with His Spouse should be a perpetual alliance; that He would live with her until the end of time, and that at no point of time between the day of His espousal, and the end of time would He cease to be with her.

But this principle works even more fully in the divine Bridegroom Jesus Christ and His Spouse the Church, because Jesus Christ is a divine Bridegroom. When the divine Bridegroom espoused the Church He bound himself to the duties of a husband in a divine degree; to love her in a divine degree—to cherish her in a divine degree—to support her in a divine degree—to give her himself in a divine degree.

Behold I, &c. What is this himself? Who shall tell? It is not given to you or to me to tell what Jesus Christ, by virtue of His Godhead, is; but this we do know, if we know anything, that He is not error; and that whenever He gives himself so fully as to become one with that oneness, which is implied by espousal, there error cannot dwell; nay, cannot even exist.

suppose that this great giant had espoused a fair and pure virgin, whom he loved and cherished as the apple of his eye, and for love of whom he intended one day to lay down his life. Would this giant, think you, allow even the breath of heaven (if it were able) to injure that fair and so much beloved virgin? You know he would not; nay, you know he could not.

But can you prove these espousals. Prove the espousals of Christ with His Church and we will admit both her perpetuity and infallibility. Yes; these espousals can be proved beyond all fear of cavil. If nothing else will prove them the very existence of the bride through 1,850 years is enough to prove them.

SACERDOS.

DEVOTION TO OUR BLESSED LORD'S WOUNDED SHOULDER, which according to a revelation made to St. Bernard caused our Saviour ineffable torture, is spread to a considerable extent among the faithful. Our Divine Redeemer assured the Saint that by the merits of the Sacred Wound He was ready to bestow on His servants all the graces they might ask in faith.

THE AMERICAN POET STORY AND POPE LEO XIII.—The Roman correspondent of the Phot writes as follows on Feb. 24:—"A musical and literary entertainment was given on Saturday evening by the members of the celebrated Arcadian Academy, in their hall at the Palazzo Altemps to the members of the Catholic Press.

ALEXANDER the Great, on being asked how he had been able, at so early an age, to conquer such vast regions, replied, "I used my enemies so well that I compelled them to be my friends and treated my friends with such constant regard that they were always attached to me."

CLOSE OF THE MISSION.

LECTURE BY REV. FATHER COONEY, C. S. C.

"THE CHURCH AND THE BIBLE."

The mission which was brought to a close on Monday evening last is admitted to have been the most successful that has ever been held in London. It is needless to say that His Lordship the Bishop and the reverend clergy feel highly gratified at the satisfactory result.

At 5.30 o'clock every morning the scene presented was truly edifying. Hundreds of men and women, some of whose lot in life doomed them to a day of hard labor might be seen there, kneeling before the altar to adore their Redeemer offered up for them in the Mass.

The object of the missionaries was to teach and persuade. From early morning until near midnight the missionaries and priests of the Cathedral, might be found at their posts in the confessionals attending to the crowds who flocked thither.

The care of the children formed one of the principle objects of the solitude of the good fathers; during the greater portion of the first week one of them was occupied in instructing them on their duties, and days were set apart for the confessions of the "little ones," so that it might be said that they had a mission of their own.

On the last Sunday of the Mission, April 6th, a splendid congregation composed of all denominations, assembled in the Cathedral, to hear a lecture on the Bible, by the Rev. Father Cooney, C. S. C. He began by clearly stating the rules of faith by which the Christian world is guided—viz., the Bible and the Bible only as interpreted by private judgment, which is the rule of all Protestant Christians, and the authority of Christ teaching through His Church, which is the Catholic principle and rule of faith.

fulfilled that promise, and the Holy Ghost took possession of the Church, to be its soul and the inspirer of its teachings to the end of time. This Church, thus established, and embodying the authority of the living God, went forth to discharge her divine mission to teach all nations; and to aid her in the accomplishment of this duty, the Holy Ghost inspired the writers of the New Testament to record a portion of those truths which Christ commissioned the Church to teach.

Then came the peroration, which grandly described the workings of the Church during nearly nineteen centuries, and left the impression deeply fixed in the minds of his hearers that the Catholic Church is the divinely appointed organ of Christ, and the secure channel of His will, which he left upon earth, with a voice to teach, to explain, and to transmit God's Holy Word, both written and unwritten; to the generations of men, "even to the consummation of the world."

The following per, levelled printed in plain up through the strictly true by the police though the collision the vent:

Mr. Johnston, spectator of Fisher demagogue bro glorious termin by Mr. A. M. Su towards the clo Exchange infor has been "cauti cently delivered Belfast, and cot some remarks n subject of a Cat been told not under pain of Exchequer infor in defence of h to keep the ph perhaps, the ch person to adm