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 All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

WALTER LOCKE,
 PUBLISHER,
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The Catholic Record

LONDON, FRIDAY, JAN. 17, 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we have a local agent all monies can be paid to him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken when making payments to obtain a receipt, and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford.

OUR PREMIUM PHOTOGRAPHS.

Some of our subscribers have neglected to avail themselves of the opportunity afforded them of procuring one of our grand Premium Photographs, by paying up their subscriptions in full on the 1st of January. Had they been aware of the excellence and real value of the pictures, they would not have hesitated about forwarding their subscriptions in due time. We know, however, that many may have been prevented by the force of circumstances, and therefore deem it a duty of ours to extend the time, in order that all those who were first to come forward and assist in establishing the Record, and to whom we owe such a deep debt of gratitude, may have an opportunity of obtaining one of these beautiful pictures. Lest any of our subscribers should be without one, we will extend the time to January 31st, 1879. Remember, then, that all subscribers who pay up their subscriptions in full, on or before the above date, will receive their choice of a Cabinet-Sized Photograph of His Grace Archbishop Lynch, or their Lordships the Bishops of London and Hamilton, mounted on fine cardboard, making a picture 8x10 inches, executed in the best style of the art by Edy Bros., London, and value for \$1.00. All those who have paid up their subscriptions will please notify us by postal card, or otherwise, which picture they prefer, and we will forward it without delay. We would request those who can conveniently call at the office, to do so.

THE EAGLE SHOUTS FROM WASHINGTON.

We publish in another column a letter of an esteemed correspondent from Washington in which he complains that we have been "unnecessarily bitter" in an article which appeared in our columns some time ago, headed "Annexation," and simply showing reasons why Canada did not desire to become annexed to the United States. Our correspondent mistakes us when he supposes that we were intentionally unjust in drawing a comparison between the institutions of the United States and Canada. We stated facts—as our correspondent admits—and if there is anything unjust or bitter in that, why the facts must be blamed, not us. While assuring our correspondent of our sincere respect and admiration for the people and institutions of the United States, we can not at the same time lose sight of the fact that the Catholics of Canada—whose public servant we are, and for whom we are in conscience and justice bound to tell the truth—enjoy more real, genuine freedom than their compatriots on the other side of the line. We owe also, the duty of acknowledging this fact to the country which grants us such liberty. Our correspondent asks: "What must be the strength, the solidity of that Government which has conducted a nation composed of individuals differing so widely in habits, tastes and prejudices, in one short hundred years, to the position we now occupy among the nations of the world?" We answer, it

must be great indeed. But we might ask with equally as much logic: What must be the strength, the solidity of a Government that professes to rule by the voice of the people, whilst at the same time it tramples under foot that most sacred right of freedom? How much freer is America to-day than France was under Napoleon the Third? That celebrated juggler made the French people believe, for a while, that they actually had a voice in the Government of the country, that they had free institutions, and that they had the power of sending men of their choice to represent them in the Legislature of the country. But was it not a delusion? His Government, when they had everything ready in the way of stationing agents and prefects, and bullies, at the different polling places, proclaimed a certain Sunday for the polling to take place. The polling was all done in one day, the returns made out by hirelings, and, as a matter of course, the Imperial majority was always a large one. Gen. Grant is the Napoleon of America, and he manipulated the Government of that country in a manner nearly parallel. Of the two, Grant was the most despotic and tyrannical, in so far as he dare go. Is there any greater system of tyranny than that of denying a man the right of paying for the education of his children according to the dictates of his conscience, and compelling him to pay for the education of other people's children according to a system he does not believe in? In one of his annual messages Grant declared himself strongly in favor of this system, and he has on all occasions showed the most utter hatred of everything Catholic and Irish. Now, if the United States be such a free and liberal country, how does it come that one class of people are denied the privileges accorded to others? France under Napoleon was far ahead of the United States in this respect, Protestants and Jews being allowed not only liberty of conscience and freedom of worship, but also had their ministers paid by the State. France got rid of Napoleon, but America has not got rid of Grant yet. His term of office expired and he stepped down and out, but there is reason to believe he will walk in again. If his party manage the next election as they did the last one, there can hardly be any doubt about his again occupying the Presidential chair. Our correspondent thinks the people of the Union deserve the greatest praise "for having re-strained themselves in their great excitement, and practised wonderful patience 'under that mammoth outrage.'" So they do. But we would ask, is there not something radically wrong in the constitution of a country where a political party can inflict such an outrage—and may probably re-inflict it—upon a people claiming to be free? Such an outrage would be impossible in Canada under our existing institutions, hence we claim superiority in that respect over the United States. When our correspondent quotes Mr. Goldwin Smith as an authority, and a countryman of ours, he makes a slight mistake. Mr. Smith is no countryman of ours, he is English by birth and American by adoption. We are neither one nor the other. As to Mr. Smith's opinion of England as compared with the United States, all we have to say is, that, so far as we are concerned, he is perfectly welcome to it. In our article upon "Annexation" no reference was made to England. We simply defended Canadian institutions, and we will do that upon all occasions upon which we may feel called upon. We can assure our correspondent that any particular charms English institutions may have for Canada, it is "distance that lends enchantment" to them. We like them well enough as long as they keep them in England and allow us to model ours upon an improved plan. We claim, as before, that Canadian institutions are superior to those of the United States in some of the most important particulars, and if in support of our assertion we stated certain facts that did not redound to the honor of the land of Washington, we were not actuated by motives of ill-feeling, passion or prejudice. On the contrary, there is so much that we admire in American institutions we only regret that there is anything to find fault with.

"With the noble Bishop Dupanloup," says Mr. Hutchinson, an English convert, in a letter to the *Whitehall Review*, "I believe that when the hideous mask that for centuries has been pitilessly held before the fair features of the Church shall fall, not only every dread of her shall vanish, but all will be enamored with her divine beauty, and will bend with love and reverence before the Chair of Truth. The yearning after union that so many separated feel, must come from God. Men are weary of divisions, and millions are longing for the happy dawn, when over all our earth that blissful chorus shall again resound: 'Mercy and truth have met each other, justice and peace have kissed. Truth is sprung out of the earth, and justice hath looked down from heaven.'"

It was expected, according to our late advice from Rome, that Pope Leo would prolate during the month of January, the Jubilee granted at the accession of a new Pope. It was believed that he would limit its time to a fortnight or month at farthest for Rome and other places where the news could reach in time, and would appoint the anniversary of his consecration as the opening day.

THE NECESSITY OF SAINTS IN RELIGIOUS WORSHIP.

We must have saints—that is certain. We can no more do without them than we can do without the sunlight. What would the world be without the light of the sun? Well, the result would be too terrible to contemplate. The plant? It would not exist. To be a plant however small it must use its every effort to reach the sun; it must stretch every tendril to embrace it; it must put forth every leaf, every blossom, to drink in sunlight. Nay; there are those who affirm that every plant, from the palm to the hyssop on the wall, is nothing else but congealed sun rays. And so with every part of the creation. Even the mighty ocean would become a reeking, stinking, stagnant pool, but for the rays of the sun. And what would the soul become but for the sun of justice? She too would become a reeking, stinking, stagnant pool. And after all what is this saint worship but light worship, worship of everything that is bright, beautiful, and most noble in man? What is it but the plant action of the soul, using every effort to reach the sun (of justice), stretching every tendril to embrace it, putting forth every leaf and blossom to drink in this sunlight. Nay, is not everything that there is of good in the soul might else but congealed sun-rays, that sun being the Sun of Justice? Yes, we must have saints—that is certain. The Protestant has his saints as well as the Catholic, though from a Catholic point of view they are of an inferior class. He himself acknowledges this; within himself, perhaps; but still he acknowledges it, and calls them heroes. Demosthenes and Cicero, and Burke and Bright, and alas! Spurgeon and Beecher amongst orators, and Homer and Virgil, and Dante and Tasso, and Schiller and Goethe, and Shakespeare and Byron, amongst poets; and Alexander and Darius, and Caesar and Napoleon, with a hundred others, amongst conquerors, and so on through every department of human attainments. There is something noble in this Protestant saint worship, even though it be human idolatry, the worship of everything of mental greatness that is in man. But when we come to Catholic saint worship, how much more noble still! Protestant saint worship renders homage only to prowess of body or excellence of mind. Catholic saint worship renders homage to prowess of soul. For what are our Catholic saints? Soul heroes; embodiments in the flesh of Christ's teachings; "other Christs," as the Apostle himself expresses it. Just as our philosophers would hold that all organic life is only congealed sunlight in different forms, so our Catholic saints are congealed Christianity (Christ teaching) under various aspects. In this view how much more noble is our Catholic saint worship than that offered by the Protestant mind to its heroes. Protestant saint worship reverses only all that is human (of the earth earthly) in man. Catholic saint worship, passing over all that is human, reveres only what is divine.

It is true that even Protestant hero worship may be made to partake of the nature of a divine worship. If the Protestant mind, passing over the individual hero, reverences in him the greatness of God as manifested in the intellectual greatness of that hero, this hero worship partakes immediately of the nature of a divine worship. But even then it is inferior to our Catholic saint worship, which is a worship of God's higher greatness as manifested in the divine grace with which God has adorned the souls of His saints. In other words, just as grace transcends intellect, so does our Catholic saint worship transcend Protestant hero worship.

But it will be objected, If saint worship is only another form of God worship, why not go direct and worship God alone. Never was there a more fallacious argument than this one of going straight to the point. Our chemists have found it out long ago in the matter of stomach food, and we suspect there is a strong analogy between it and soul food. Professor Leibig's extract of meat will never nourish any man. The whole structure of man goes to prove this, even if experience did not teach it. If concentrated meats have to become the food of man, his whole structure is a mistake. His mouth is a mistake; his throat is a mistake; his stomach is a mistake; his bowels are a mistake; his very stature is a mistake. A tablespoon of meat extract represents a beefsteak equal to a ploughman's dinner. For such a morsel as this tablespoonful a three-inch morsel is hardly wanted. To masticate a tablespoonful of extract with thirty-two teeth and jaws that will crack hickory nuts is evidently using five wheels to a wagon. A stomach that will hold five pints and bowels thirty-two feet long cannot be wanted for the absorption of a tablespoon of food. Five feet eight, the average height of man, cannot be necessary to enclose the organs requisite to absorb a tablespoonful. Concentrated meats, then, if concentrated meats have to be used in their concentrated form, are as food for anything short of angels an evident mistake. And so with soul food. If all our devotion has to centre in God alone,

we fear this concentrated soul food will be as little assimilated by our souls as Leibig's extract by our bodies. We cannot see God, nor understand his attributes. All our knowledge of God and His attributes is only approximation; we arrive at it by comparison with known standards of excellence, just as by our knowledge of inferior standards of admeasurement we arrive at an approximate idea of great distances. How, then, if we do not recognize the divine goodness and grace as shown in His saints, are we to grasp any idea whatever of divine goodness and race? No; as well might we throw away our standard yard measure and our standard mile in grasping the idea of the earth's circumference, as throw away saint worship in our endeavor to grasp the idea of God. SACERDOS.

THE CALENDAR.

By the term year as commonly used, we mean the civil year; and among the different divisions of time this is the most important. The sidereal year is the time which the earth takes to perform exactly one revolution around the sun, but as the seasons depend on the position of the earth with regard to the sun, it is more convenient to take for the length of a year, the time from the commencement of the spring to the commencement of that season again. This period, which is shorter than a sidereal year, is called a tropical, equinoctial, or mean solar year; and as it includes and corresponds with the vicissitudes of the seasons upon which all agricultural and other operations depend, it is the one about which we are most intimately concerned. The equinoctial year consists of about 365 1/4 days, and as it would be inconvenient to have a year begin at any other time except at the commencement of a day, we have the civil year containing exactly 365 days, and every fourth year 366. The method by which the two modes of computation shall be brought to agree from time to time, we borrow from the Romans. In the Roman calendar, before the time of Julius Caesar, the year was reckoned twelve revolutions of the moon, and the consequence became very apparent, for the vernal equinox, which was at the commencement of the spring months, gradually began to go back, until the calendar was involved in great confusion. Julius Caesar, aided by an astronomer of Alexandria, named Sosigenes, attempted a reform, and conceiving that the length of the year was 365 1/4 days, ordered that every fourth year a day be added to the calendar, and that the beginning of the year be the first of January. Previous to this, the commencement of the year was in March, having been formerly placed in that month by Romulus in honor of his patron Mars. The intercalary day was placed by Caesar between the 23rd and 24th of February; but the Romans did not number the days of their month as we do, they called the first day of March, the *Calends of March*; the 28th of February, *pridie Calenda Martias*, &c.; the 24th of February was *sextus Calendas Martias*, and as the intercalary day was added just after this day it was called double sixth day, *bisextile*. Hence the year in which the intercalary is added is called *bisextile* (Leap year). Had there been exactly 365 1/4 days in an equinoctial year the correction which Caesar introduced would certainly suffice to keep the tropical and civil reckonings together; the length of the tropical year, however, is not 365 1/4 days, but 365 days five hours, 48 minutes, 51 3/5 seconds, a difference of 11 minutes, 8 2/5 seconds. Hence the length of the year assumed as the basis of the Julian calendar being between eleven and twelve minutes too long, an error arose amounting to about one day in 133 1/2 years. In the year 1582 this difference accumulated until it amounted to over eleven days, of course the equinoxes and solstices did not happen on those days appointed to them. Pope Gregory XIII, who occupied the Pontificate in 1582, seeing that the equinox instead of falling on the 21st of March, happened on the 11th, suppressed ten days in the month of October in that year, by directing that the day following the 4th of October should be reckoned the 15th instead of the 5th, and thereby restored the vernal equinox to its former position. But something further had to be done in order to prevent the re-occurring of the accumulation, and Pope Gregory further directed that from that time, three of the four centennial years in each four centuries should not be reckoned as bisextile, but common years, that is, the intercalary day, although ordinarily omitted in each centennial year, was to be retained every four hundredth year. The 1st of January of the forty-sixth year of Caesar was adopted as the first of the Christian era, and, therefore, the fourth year A. D. was a leap year, and, as the intercalary day is added every fourth year, if we divide the year of the Christian era by four and there be no remainder it is a leap year, if a remainder, then that remainder is the number of years since the last bisextile; this method of calculating the leap year is correct, except in the case of the centennial year; thus the centennial years 1600, 2000, 2400, 2800, etc. are bisextile, but the years 1500, 1700, 1800, 1900, 2100, 2200, etc., are not leap years, for the reason above given, and this correction is quite accurate enough for all purposes, the vernal equinox always occurring on the 21st March.

The Gregorian calendar was not adopted in England until the year 1752; at this date there was a difference of eleven days between the Julian calendar and the Gregorian, and the English Parliament at last ordered that the Gregorian calendar be adopted, and enacted that eleven days be left out of the month of September of the year 1752; since then we have used the Gregorian calendar. In Russia, and wherever the Greek Church is established, the Julian calendar is still used, and the inhabitants of those countries are, therefore, now about twelve days behind us in their reckoning. There is a move on foot in Russia at present to adopt the Gregorian calendar. The Julian calendar is called the "old style," and the Gregorian the "new style." In Asia a variety of calendars exist. The Chinese civil year is lunar, and consists of 12 months of 29 and 30 days alternately. In every three years a thirteenth month is added to accommodate

the variations of the solar and lunar years; but as this is not entirely effected by such an arrangement, the Chinese have a cycle of sixty years, in which period twenty-two intercalary months occur. Their year is divided into twenty-four periods, corresponding to the position of the sun—at its entrance into, and at the middle of each sign of the zodiac. In Japan the year is divided into twelve months, corresponding to the twelve signs of the zodiac; the months, however, vary in length, and the Mikado assigns the necessary intercalary days, and the months that have to be added to accommodate the variation of the solar and lunar years. The Hindu's year commences at the instant of the conjunction of the sun and moon in the sidereal month *Chaitra*. Their months consist of thirty *tithis* (lunar days), and are divided into two equal parts of fifteen *tithis* each, corresponding with the increase and decrease of the moon in regard to its brightness; but in different parts of India variations of this method occur, to make up deficiencies, etc., that arise in the annual, or successive annual calendar in regard to intercalary days. The Mahomedan calendar was first reckoned from our 15th or 16th of July, the date of Mahomet's flight, as regards the year. The latter is lunar, and consists of months of thirty and twenty-nine days alternately. A day is added 11 times in a cycle of thirty years, in a manner and for a purpose similar to our intercalary leap-year day. By this system the lunar year has 354 days 8 hours, and the year begins from 10 to 11 days earlier in the season than the preceding, owing to the difference of the Epoch.

FOSSIL MINDS.

Every now and again one comes across queer specimens of Protestant humanity which amuse the world with their quaint ideas of Catholic doctrine. Your fossil mind is never strong on historical Christianity. Like Rip Van Winkle and the bears, he hibernates as far as Catholicity is concerned half his time and sleeps the rest. What wonder then if he is ignorant? His ignorance, however is amusing, and if he will persist in airing it, he cannot blame the world if it laughs at him for his pains. We met the other day in a railway train a regular Yankee specimen of this genus, fossil, who thought Pope Pius IX. was the inventor of the Immaculate Conception. He had evidently got Catholic doctrines badly mixed up in his mind with patent dash churns and pump handles. We asked him if he thought Pius the Ninth was Pope before America was discovered? He reckoned not; he had heard tell that Pius the Ninth was made Pope the year "their Abe" was born. This was coming down to dates. We asked him if "their Abe" was four hundred years old? He reckoned the stranger was chaffing him. "Chaff or no chaff," we answered, the Feast of the Immaculate Conception was at least four hundred years old, and that therefore, if Pope Pius the Ninth was the inventor he must have been Pope that number of years, which would leave "their Abe" a pretty old boy. "Do tell," said the Yankee. Exactly, said we, and we went on to explain to the fossil mind how in the year 1476 (Edward IV. being King of England) one Sixtus IV., Pope of the Universal Church (which had not in those days arrived at the time of the Reformation, nor heard tell of America), instituted, but did not invent this Feast to be celebrated by the Catholics of the whole world on each recurring 8th of December. That it had ever since been so celebrated; and that consequently when on the 8th of December, 1876, the Universal Church celebrated that Feast it was celebrating also the fourth centenary of that Feast; which left the doctrine which that Feast was instituted to commemorate at least 402 years old. Our fossil collapsed, and we—well! we meditated instinctively on the abnormal condition of fossil minds in general, and our Yankee specimen in particular. We did not take the fossil mind any further back than the institution of the Feast lest the tension should be too much for it.

OUR ENGLISH LETTER.

From Our Special Correspondent.
 MANCHESTER, ENGLAND, Dec. 26th, 1878.

The severity of the weather during the past three days has, I believe, been for this district quite unprecedented. The minimum range of the thermometer at St. Bede's Catholic College, Alexander Park on Monday night registered the extraordinary temperature of 41 deg. Fahrenheit. Throughout Tuesday the cold was intense and street traffic was for some hours rendered almost impracticable by a dense and suffocating fog. All except a few of the town omnibuses were withdrawn at mid-day. The accounts that have reached me of the loss of horses belonging to the Bus Companies seem so incredible that I am afraid to give you the figures, but the tremendous work they have had to endure in dragging these large machines through the snowed-up streets would warrant any one in supposing that much horse flesh has been sacrificed. Such a severe and early winter as the one we are now experiencing was quite beyond all ordinary expectation. It is true that some of the weather prophets gave us timely warning but we do not readily believe what we are not willing to believe. Your readers may perhaps smile at what we consider a severe winter, but the snow fall has been so general in England and Scotland that traffic is seriously deranged. In the North of Scotland even the fall of snow has been almost unprecedented. We read of train after train being hopelessly snowed up, of passengers passing the night in wayside cottages or the cabins