

The Catholic Record
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THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ontario, 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."

Catholic Record.

LONDON, FRIDAY, JUNE 6, 1879.

We regret to say that the reported recantation of Dr. Dollinger turns out to be unfounded.

We see it stated in a contemporary that Rev. Dr. Kilroy, the popular pastor of Stratford, has donated \$1,000 to the re-building of Notre Dame University, Indiana. Dr. Kilroy is noted for his large-hearted generosity and zeal whenever the advancement of Catholicity is to be promoted.

McGEE'S ILLUSTRATED WEEKLY has come to hand in a new dress and very much improved in many other respects. The proprietors have succeeded in making this a most excellent Catholic illustrated periodical, and we hope the large outlay necessary to produce such a paper will meet with that liberal patronage it so well deserves.

JOURNALISM.

Newspapers hold a most important relation at the present day with the affairs of the world, and have many and various duties to fulfil; they are expected to lay before us a description of all that is taking place or will occur in every part of the earth; they criticise the policy of nations, the doctrines of religion, the principles of societies, the characters of sovereigns, rulers, statesmen, and of every man, woman and child who has in any manner made himself or herself notorious. They, likewise, endeavor to instruct and entertain us by short treatises on all the sciences, amusing incidents, sensational events and stories and literary productions. There are daily and weekly newspapers published in all our cities, towns and villages, adapted to every taste, all degrees of intellect, every shade of politics, and all kinds of doctrines and principles. Hence, there is scarcely a society and family, a man, woman and child but have not their newspapers. People now-a-days seem to be as dependent upon a morning or evening newspaper as they are upon their breakfast or supper; it is the first sort of literature they read in the morning, and the last at night; the newspaper has nearly forced all those old standard books which used to lay upon the table of our forefathers and at their bedside into the shelves, and now whenever there is a leisure moment or the mind longs to be entertained, the newspaper is taken up. What an influence must newspapers exercise upon the minds of people! How much must they govern our ideas about things in general! How much must they tend to impress the mind in favor of good or evil! Therefore most important that newspapers should be well conducted,

ed, that every article or expression of opinion should be carefully written, that every subject before being laid before the gaze of the public should be wisely chosen. As light or immoral literature has a most baneful effect upon the minds of all who peruse them, so a newspaper which partakes of their character should be likewise condemned. Where crimes of the most degrading and diabolical character are constantly set before us in all their disgusting details, or where religion and morality are depreciated in our daily newspapers, there is then very little difference between the effects of such a paper and the immoral literature which our laws forbid to be circulated. Sin, like disease, is contagious or infectious, and therefore those persons are mistaken who think that by publishing an account of the abominable scandals which have occurred in some, oftentimes, far distant city and by some poor degraded fellow-creatures, will make people, especially the young and simple, disgusted and shrink from any temptation to crime. It appears that the reading of such events, like bad companions, gradually accustoms the mind to the commission of crime and engenders thoughts of impurity and evil practices which otherwise might have lain dormant. The taste of the public generally is much disposed towards a low style of literature, such as sensational stories, startling incidents connected with murders, divorces, bigamy, seductions, elopements, daring robberies, duels, wonderful feats, etc., and hence many papers publish regularly matters of this character, which are ever being realized in this or that city and country, and the particulars of which are easily learned through the telegraph which places us in communication with the whole human family throughout the world. The very insertion of such news renders a paper oftentimes unfit to be placed in the hands of the pure and refined young lady or innocent boy, although in its other columns there is to be found well written articles and pieces both instructive and entertaining.

The consideration and judgment which should be exercised in connection with journalism are not easily carried out in the publication of the daily paper, as there is but little time allowed to compose and choose the matter which must be prepared for them, for they must be placed in the hands of the public at such an hour and be regularly filled with interesting, entertaining and startling news. Thus the manager, though a man of good judgment and ability, is oftentimes forced to put in print many articles which he might have omitted had there been more time for reflection. But it is not our intention to say one word in depreciation of our daily papers; they are most important to the man of the world, and in a business point of view, fulfil their mission most creditably and merit the support of every community, but as a general thing they hold a different relation to us in a social point of view from that of the weekly newspapers, especially those which are published under the supervision of religious and learned men. The weekly newspaper is expected to be more literary in its character, more adapted to family reading and more carefully composed. It is therefore the duty of Catholic parents to encourage newspapers of this class when they are published under the supervision of religious and learned men. The weekly newspaper conducted on religious principles and approved of by the Church is the safest and most attractive literature which a man can place in the midst of his family; it satisfies with prudence that longing for news and light reading which is prevalent in our day, it is the source of reasonable entertainment and instruction to the household, and encourages a taste for refined literature and a love for divine things.

We therefore hope that the "CATHOLIC RECORD," which is a paper of this character, will be well supported by all Catholic families, especially in the Province of Ontario, and that it may continue to merit their sympathy and support by being a faithful exponent of the feelings of the Church on all questions of the day, an interesting and refined companion

on all occasions, and a determined opponent to all that low class of literature which corrupts the minds of so many of our young people at the present day.

REFORMS OF PIUS IX.—REMARKABLE TESTIMONY.

Now that Pius IX. was once more firmly seated on the Pontifical throne, it was time, thought the Cavour-Napoleon-Mazzini party, that he should introduce into his States what they called true reform, in other words, the *code Napoleon* and the secularization of his government. This, it could not be expected that he should do. Nor, indeed, was it possible that he should do any such thing. It was tantamount to the abdication of his sovereignty. That he did reform, however, and that wisely and efficiently, Count de Rayneval has abundantly shewn. His measures of reform were large and liberal, and, in the judgment of eminent statesmen, left little room for improvement. It may not be superfluous to bestow a few words in making this important fact still more apparent; for, it was long the fashion to say and insist that the policy of Pius IX., after his restoration, was reactionary, and that the once reforming Pope had, with inconceivable inconsistency, ceased to be a reformer. In the document, "Motu proprio," published by the Pope on occasion of reorganizing his States in 1849-50, there was inaugurated as full a measure of liberty as was compatible with the circumstances of the country and the character of the people. Two political bodies,—a Council of State and a Council of Finance, were instituted. These were designed as temporary institutions, the object of which it should be to remedy the fearful evils caused by the revolution, or, in plain terms, to bring order out of anarchy and chaos. M. de Rayneval has shown that in this they were successful, and that they also put an end to the disorder and difficulty caused by the issue of forty millions of worthless paper, which the Republic had bequeathed to them. The *Moniteur*, as well as the ambassador (de Rayneval), admitted that by the end of the first seven years the finances had nearly reached an *equilibrium*, the deficit, at that time, being only half a million of dollars. This temporary state of things was destined, once its objects were accomplished, to give place to a more ample constitution which certainly would have been granted in due time, but for the hostile intrigues of those who blamed the Pope for not having at once proclaimed the most free and complete constitutional system. It will not be without interest to consider what was thought among distinguished foreigners, in regard to the Pope's early measures,—measures which, it is well known, were intended as a preparation for more advanced constitutional government. The French Government appointed a Commission, consisting of sixteen of its best statesmen, to examine and report upon the political wisdom and practical value of the institutions which Pius IX. had granted to his States.

M. Thiers, to whom no one will give credit for being over friendly to the Holy See, drew up, signed and presented this report. "Your Commission," the report states, "has maturely examined this Act, 'Motu proprio,' in order to see whether the counsels which France believed herself authorized to offer had borne such fruits as to prevent her regretting having interfered in Roman affairs. Well, by a large majority—twelve in fifteen—your Commission declares that it sees, in the 'Motu proprio,' a first boon of such real value, that nothing but unjust pretensions could overlook its importance. We shall discuss this Act in its every detail. But limiting ourselves, at present, to consider the principle on which is based the Pontifical concession, we say that it grants all desirable provincial and municipal liberties. As to political liberties, consisting in the power of deciding on the public business of a country, in one of the two assemblies and in union with the executive,—as in England, for instance,—it is very true that the 'Motu proprio' does not grant this sort of political liberty, or only grants it in the rudimentary

form of a Council without deliberative voice. This is a question of immense gravity which the Holy Father alone can solve, and which he and the Christian world are interested in not leaving to chance. That on this point he should have chosen to be prudent, that, after his recent experience, he should have preferred not to re-open a career of agitation among a people who have shown themselves so unprepared for parliamentary liberty, is what we do not know that we have either the right or the cause to deem blameworthy."

A well-known British statesman expressed similar views. "We all know," said Lord Palmerston, "that the Pope, in his restoration to his States in 1849, published an ordinance, called 'Motu proprio,' by which he declared his intention to bestow institutions, not, indeed, on the large proportions of constitutional government, but based, nevertheless, on popular election, and which, if they had only been carried out, must have given his subjects such satisfaction as to render unnecessary the intervention of a foreign army." These words were uttered in 1856 when Lord Palmerston ought to have known, if, indeed, he did not actually know, that the proposed reforms of the Pope had been faithfully and successfully carried out. The report of Count de Rayneval was before the world; and so important a State paper could not have been unknown to a statesman who interested himself so much in European affairs, generally, and those of Rome in particular. The Rayneval report, besides, which showed how completely Pius IX. had fulfilled his promises, how assiduously and effectually he had labored in the cause of reform, had been specially communicated to by an eminent member of the British Cabinet, Lord Clarendon. It is not so clear that the Pope's subjects were not satisfied. None knew better than Lord Palmerston that there was always a foreign influence at Rome, which never ceased to cause discontent, and was ready, on occasion, to raise disturbance. This alien and sinister influence was only too powerfully seconded by some members of the British Ministry, and the intriguing head of the French Government.

Baron Sauzet, who was President of the French Chamber of Deputies in the reign of Louis Philippe, and who was, by no means, over partial to Rome, wrote in 1860, on the system of legislation which obtained in the States of the Church, and gave utterance to the opinion that it was a solid basis on which Pius IX. was endeavoring to raise such a superstructure of improvement as was adapted to the wants of modern society. Criminal law was regulated according to the wise codes of Gregory XVI., which were a real progress. Civil legislation had for its groundwork the old Roman law which the Popes, at various times, had wisely adapted to their age and the circumstances of their people. There are certain points of great delicacy with regard to which, in Christian communities, religious authority only can legislate. These exceptions, the Justinian code, with some necessary modifications, prevailed. Few changes have been made since Gregory XVI.'s time; and they are codified with such perfect scientific lucidity, as to be available to practitioners. This is one of the special labors of the Council of State, which is aided by a Commission consisting of the most eminent and learned jurists of Rome. The distinguished statesman, Baron Sauzet, moreover, repels the idea of thrusting on the Romans the *code Napoleon*, as was intended by the Emperor, Louis Napoleon.

Galletti, who was Minister of Justice in the Mazzini Cabinet, and who cannot be suspected of much favor to the Holy See, declared that "in the Pontifical Government there are many parts deserving of praise. It contains many ancient institutions which are of unquestioned excellence; and there are others of more modern date, which the other provinces of Italy might well envy." One may confidently say that there is no other Government in Italy in which the principle of discussion and deliberation has been so long established and so generally practiced." Galletti further says, speaking of the Judiciary: "The tribunal of the

Rota is the best and the most respected of the ancient institutions of Rome. Some slight changes would make it the best in all Europe. . . . The mode of procedure followed in it is excellent, and might serve as a model in every country where people would not have the administration of justice reduced to the art of simply terminating law suits."

Another author, whose remarks are deserving of attention, Monsignor Fevre, says that "law expenses are very moderate, the proceedings very rapid, and the rules of the Judiciary among the very best of the kind. Besides, the poor are never taxed by the Courts, being, nevertheless, always supplied with counsel. In Rome itself the pious Confraternity of St. Yvo, the patron saint of lawyers, takes on itself, gratuitously, the cases of all poor people when they appear to have right on their side." The Archeon-fraternity of *San Girolamo della Carita* also undertakes the defence of prisoners and poor persons, especially widows. It has the administration of a legacy left by Felice Anadori, a noble Florentine, who died in the year 1639. The principal objects of their solicitude are persons confined in prison. These they visit, comfort, clothe and frequently liberate, either by paying the fine imposed on them as the penalty of their offence, or by arranging with their creditors. With a wise charity they endeavor to simplify and shorten causes, and they employ a solicitor who assists in settling disputes, and thus putting an end to litigation. This confraternity comprises the flower of the Roman prelate, the Patrician Order and the priesthood.

One is naturally inclined to ask how it came to pass that a people possessing such wise institutions, such an admirable system of legislation and a sovereign who constantly studied to enlarge and improve their inherited benefits, were never satisfied? There were not wanting those who succeeded in making it appear that they were not, and who also contrived to induce many of the Romans themselves to believe that they had cause to be discontented. It was the fashion in Piedmont to rail against everything clerical, and, to such an extent did this mania proceed that they began to prosecute the clergy. Through the agency of the secret societies whose chief was Mazzini, this anti-clerical prejudice spread through all Italy and even extended to Rome, the Government of which, as a matter of course, was led, for no other reason than that, being conducted by the chief of the clergy, it was reputed to be clerical. Thus did Count Cavour and the Piedmontese Government use the Mazzinian faction for the furtherance of their own ambitious ends, whilst the Mazzinians believed they were using them, as they intended to use them and their king and all kings, as long as there should still be kings, for their subversive purposes, in the first instance, and for the establishment, finally, of their Utopian republic on the ruins of all thrones and regular governments whatsoever. As most recent history shows, the first act of the drama has been played, apparently to the profit of a king. Time will prove to whom, in the end, victory shall belong. One institution, at least, will remain; for no power, not even that of hell, can prevail against it. As in the early days, when society had fallen to a state of chaos, and orderly government had become impossible, the blessed influence which pervades the world may once more raise the standard of order and reconstitute the broken and scattered elements.

If we would but let each day's grace lead us whither it will, with its gentle step, its kind allurements, and its easy sacrifice, in what a sweet incredible nearness to the world of saints should we not find ourselves before many years were gone!—*Father Fisher.*

A villainous attempt was made on the night of the 9th inst., to burn down the Sisters' schools at Wyandotte, Kansas. Friends and neighbors gathered timely and the fire was extinguished before much damage was done; \$150 will cover the loss. The incendiaries are unknown.

Dr. McMahon, the new Bishop of Hartford, stands high as a theologian; he speaks French and Latin with great fluency, and is distinguished for his irreproachable character, and prudent, clear judgment on all matters pertaining to his clerical and social duties.

A Catholic with eyes and ears open to pick flaws with his pastor or criticize him, cannot be noted for being devotional.

THE PUBLIC WORSHIP OF CATHOLICS AND PROTESTANTS CONTRASTED.

Written for the CATHOLIC RECORD by C. F. STREET, M. A.

ARTICLE III.

The other Protestant bodies, as a general rule, are not provided with a Liturgy; their principle in this matter being that "there is no necessity that prayers should be in form and time the same or alike in all churches. Their prayers are supposed to be composed by the minister and are therefore called extempore, which vary in length and subject according to the occasions. Their public worship consists in prayers, the reading of the Holy Scriptures, and the singing of psalms or hymns. The sermon is the great attraction in connection with their worship; the edification of the congregation is expected to depend greatly upon the manner in which the preacher impresses doctrines on the minds of his hearers; hence they advise that 'the most time be given to the teaching of the Gospel in holy assemblies.'"

The Sacrament of the Lord's Supper, as in the Anglican Church, does not form necessarily a portion of the regular public worship on Sundays or any other day. In the Presbyterian Church it is administered about four times in the year, and in some cases only twice. The Methodists administer it about once a month, and then only in the presence of those who receive the Communion.

Having examined the principal portions of the public worship of Catholics and Protestants, I will now consider which Church, by her public ministrations, "sets forth Christ and Him crucified" most effectually before the people, which directs most forcibly and seriously the attention of its congregation to the "Lamb slain from the foundation of the world to take away our sins," which promotes most earnestly love and devotion to our Lord Jesus Christ, which inculcates seriously the enormity of sin and the means of obtaining pardon and sanctification; in fine, which worship is the most solemn, scriptural, edifying and spiritual.

That worship which is only made up of collects or extempore prayers, hymns and reading of Scriptures cannot be considered so important, availing and life-giving as that which combines this portion with the celebration of the Blessed Eucharist; the former is classed under the head of ordinary worship, the latter is sacramental and the highest kind of prayer and praise. No Christian worship is complete without the administration of that great Sacrament which "shews forth the Lord's death till He comes again." Whenever the sacrifice of the new law, or as Protestants would say, "the Sacrament of the Lord's Supper," is celebrated, God Almighty has respect to our worship or oblation as He had formerly to that of righteous Abel,—it sends forth "a savour which will smell sweet before God," it will bring blessings upon us and our generations like unto the sacrifice of the faithful Abraham. These views, I believe, will meet with the approval of many Protestants, and particularly with the clergy of the Church of England, and if so then to them the arguments in favor of the Catholic Church and worship are very strong, for, as we have observed, the Episcopalians and Protestants generally do not celebrate the Sacraments of the Lord's Supper at every public worship, and when it is administered it is not for the benefit or edification of the public, but only for a few individuals. On the other hand, the public worship of the Catholic Church which takes place before noon, is that of the Blessed Eucharist; and this solemn and all important worship is not limited to the Lord's Day, but, as we have noticed, is going on during every week day. The Catholic Church in her zeal for the house of God, does not allow one day to pass without celebrating the holy mysteries of the Gospel. In all our cities, towns and villages, the Catholic Churches have not the appearance of useless buildings during the week-days, or are not like to the opera houses, only open occasionally in the evenings; they were built as much for the week-day as Sunday, and hence their doors are unlocked before the shutters are removed from