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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 one 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, FEB. 20, 1880.

THE NEW CATHEDRAL.

On Sunday last his Lordship addressed the Cathedral congregation at High Mass. He announced to them his intention of at once commencing to organize for the building of a new cathedral. After speaking at some length on the great zeal shown by Christians, in every age of the church, for the glory of God's House, he explained why the building of magnificent temples to the service of God, has ever been an object dear to the Christian heart. It is the resting place of Jesus Christ on earth, the domicile in which He has deigned to take up his abode amongst men. It is beneath the roof of the church that the greatest blessings of heaven are conferred on the soul, here the waters of Baptism are poured on the head of the infant, here the child receives his first communion, here is the strength of the Christian imparted through Confirmation, here are the solemn vows of marriage spoken, here is the youth consecrated to the service of God within the sanctuary, and hither, too, when the earthly struggle is over, is the coffin borne that the last marks of respect may be shown to the deceased. No wonder then that the heart of the Catholic clings with affection to the house of God, in which he receives so many gifts from heaven. His Lordship expressed his conviction that one and all would unite to make this undertaking a grand success, he said he had been often urged to undertake this work, but now, he felt certain the time had come to begin and to carry to a successful conclusion this work of God. He spoke in glowing terms of the manner in which the other portions of the diocese had exerted themselves in erecting suitable temples for God's service. He stated that within the past twelve years over three hundred thousand dollars had been expended throughout the diocese in building churches alone, independent of the large sums spent on parochial residences and other necessary buildings, and he was sure that the people of London would not be found wanting in this part of their duty. A subscription list has, we believe, already been opened, and we have no doubt that in a short time it will contain the names of every Catholic of London. The new cathedral should be second to none in Upper Canada, and we are sure that our people are just the men to make it a credit to the country, and a glory to our holy religion.

CORRECTION.

Our attention has been called to a theological error, which through oversight no doubt, on the part of the writer, appeared in one of our correspondents letters in last week's issue. It was in the report of a sermon in which the preacher was made to say that Faith and Hope could not exist without Charity. As this is not the case, we hasten to correct it, feeling positive that the error crept in through want of attention on our part, and a misconception of the speaker's words on the part of our correspondent.

MR. FROUDE.

The principles of liberty, says an anonymous writer, may forbid that Roman Catholics shall be refused the same privileges which are allowed to others, but neither liberty, equality, nor justice requires that Roman Catholicism shall be permitted to pursue its insidious methods of attack unchallenged. . . the question will have to be fought out with bullets instead of with balloting papers, &c., &c. (Mr. Froude in North American Review.)

Poor dear Mr. Froude! he is to be pitied. As one born out of time he is a mistake, a failure, an Anachronism. He should have seen light, (such as it was) in the days of bob-wigs, pig-tails, three-cornered hats, square toes, Protestant ascendancy and no surrender. He is out of joint with the times, behind the age, non-isochronous. For the sake of the days he lives in and of himself, he should not be. A liberal of liberals, he is liberal only to all that does not tread on his toes, his corns are as tender as his neighbor's. Professing to be tolerant, he tolerates those only who coincide with him; to all others he is intolerant. Claiming perfect equality he dare not give to Catholicity a fair field and no favor.

In the great race of religion for the sweepstakes of the world, he doubts his own horse's wind and staying powers, and would handicap Catholicity, because she has hitherto always won. "The issue" he tells us, "must be fought with bullets not ballots." So be it, Mr. Froude; Catholicity accepts the terms. Pagan Rome tried it before with the pretor's court, the rack, the rock, the red hot iron, the wild beasts of the amphitheatre and—failed, most miserably failed. "The Rome of the Popes" rose on the ashes of "the Rome of the Cæsars." Protestant Yankeeism may try it again with "bullets not ballots," and will equally miserably fail. It is hard to kick against the good, Mr. Froude; nay more, it is a blunder. God has decreed his Church, and that the gates of hell shall not prevail against her. If you are not of His way of thinking Mr. Froude, at least try gracefully to accept the inevitable, or, if you would have a crumb of comfort, however small, go to Prof. Swing of Chicago. He will tell you Protestantism has not failed. But then he nowhere defines Protestantism.

Mr. Froude thinks Protestantism has failed, and Mr. Froude is right. Protestantism has failed, and if in one thing more than another it has failed, it is in its protest (antism) that it has failed, and Mr. Froude is himself the sad umbra of that failure. "Neither liberty, equality, nor justice," says Mr. Froude through an anonymous author, "requires that Roman Catholicism shall be permitted to pursue its insidious methods of attack unchallenged. . . the question will have to be fought out with bullets instead of ballots," &c., &c. Shades of our forefathers, ayes! Was there ever a more complete vindication of mediæval governance? Shades of Ferdinand and Isabella the magnificent! was Spanish Inquisition ever more thoroughly resuscitated? Shades of Coliquy! was ever St. Bartholomew massacre more perfectly endorsed? It is astonishing to us that a man of Mr. Froude's culture cannot see that he is striking with a two edged sword; and that whilst attacking Catholicity, he is Catholicity's most valiant champion. Perhaps he sees it, but hopes others will not. He accuses Catholicism of wishing to subvert liberalism, and hence claims for liberalism the right to subvert Catholicity. This is a return to that mediæval governance which he so severely reprobates. The mediæval governments of Europe never claimed to suppress heresy except on the plea, that Catholicity was right and heresy wrong. The church in danger was to them the State in danger. But this is exactly what Mr. Froude claims for liberalism. In his view liberalism is orthodox, Catholicism heresy; and it is precisely because Catholicity as heresy is a danger to liberalism as orthodox, that he claims for liberalism the right to subvert with bullets, what it cannot subvert with the ballot box. This, if he means anything, is Mr. Froude's meaning. But this mutatis mutandis is exactly what he accuses Catholicity of doing, and it is precisely because he thinks

she does this, that he thinks liberalism has a right to subvert her. But this will cut both ways. What is sauce for the goose, is sauce for the gander. Does not Mr. Froude see that if liberalism may subvert Catholicism, because it considers Catholicism a danger, Catholicism may subvert liberalism because she considers liberalism a danger. The Spanish Inquisition put its Moorish subjects to death on the plea, that their Moorish religion was a danger to the State. Elizabeth of England ("England's greatest Queen") put her Catholic subjects to death on the plea, that their Catholicity was a danger to the state. Each was the other's most able vindicator. Mr. Froude would persecute the Catholics of America with bullets not ballots; because their Catholicity is a danger to the state; and thereby vindicates all mediæval governance, every auto-de-fe of the Spanish Inquisition, every wound, every crime and every tear of the St. Bartholomew massacre.

PROF. SWING.

"He then proceeds to show that Romanism has had its great contentions, that it has been a volcano from which violent eruptions have come every now and again" (Prof. Swing in the Advertiser.)

Prof. Swing is evidently unacquainted with the amenities of polite society. The term "Romanism" is the merest slang, and brings the user down with it to the level of the stable boy and the fishwife. If Prof. Swing preached these "remarkable sermons" to an educated audience, his hearers must have been fully alive to the vulgarity of the term, and must have felt astonished and annoyed at this odor of the dung-hill and the fish-market, being wafted towards them from a christian (?) pulpit.

That the Catholic church "has had her great contentions" is true, that it has even been "a volcano from which violent eruptions have come from time to time come," we will admit, and we thank the Prof. for the expression. The duty of volcanos has ever been to belch forth all that filth of scorie and lava and sulphurous vapours, which is generated in the refining of the gold and silver of the earth's centre, and which, if not ejected, would fall back again to pollute and alloy the precious deposit. Such also in the religious world has always been the duty of the Catholic church, to eject from the refined gold of faith all the vile scorie and lava and sulphurous vapours of human opinion, which, if not ejected, would fall back again to sully and alloy the precious deposit, the pure gold of divine faith.

But this is a very different thing from those "contentions" of the non-Catholic world, which have resulted in its dismemberment. If the volcano, in place of ejecting its scorie and lava, were to burst up into a thousand fragments it would no longer be a volcano, nor be performing the duties of a volcano. This is exactly the difference between the Catholic and Protestant church. The one (the Catholic) is a volcano, the other is a volcano hoist with its own petard. The Catholic church, like any other healthy body, is constantly throwing off her exuvia, and it is this very throwing off of exuvia which shows it to be a sound and perfect body. Protestantism, on the contrary, is constantly falling to pieces, each piece again to fall to pieces, until the whole world is strewn with its fragments. And there is another remarkable difference: between the Catholic church and the Protestant. In the Catholic church the exuvia are expelled—in the Protestant the exuvia expel. Prof. Swing will, we suppose, admit the right of every body corporate to expel its mal-contents; though we suppose he will hardly admit the right of the mal-contents to expel the body corporate. In the Catholic church the body corporate expels the mal-contents; in the Protestant church the mal-contents expel the body corporate. It is related of Diogenes that when he was told that he had been banished from Sinope he replied, and I—I banish Sinope. It is some such insane philosophy that regulates the Protestant churches. The non-conformists banished the Anglican church, the Quakers ban-

ished the non-conformists. Prof. Swing will find no such putting the cart before the horse in the Catholic church.

The learned Prof. continues his litany of charges against the Catholic church. "Furthermore," he tells us, "she has tried to coerce men to a unity of sentiment, and has thus injured the spirit of Christ." Prof. Swing, the moment he had finished that sentence in his pulpit, should have "stepped down and out," of his church and out of the United States; for by every word of that sentence he has denounced the constitution of the country from which he claims protection; by every word of that sentence he had "fouled his own nest." Either the United States, under its constitution, had power in the late war to punish the seceding States, or it had not. If it had power, why has not the Catholic church; if it had not, Prof. Swing should "step down and out." He is a poltroon and a coward as long as he remains in a country which has violated its constitution.

The Catholic church, like any other live institution, has the right to expel her mal-contents; she would not be a live church if she had not. To blame her for it is to blame her for being a church. What would become of Prof. Swing to-morrow if his skin refused to throw off perspiration, or if his kidney refused to perform their functions? He would very soon cease to be Prof. Swing, would become a mass of corruption, and would die the horrid death of blood poisoning. And so with a church which has not the power to expel its mal-contents. We do not say, remember, that she has the right "to coerce men to a unity of sentiment;" that is a simple impossibility, and to accuse the Catholic church of having done so, is to accuse her of having done the impossible. There is a wide difference between expelling dissentients and coercing them. The first the Catholic church has always rightly claimed; the second she has never claimed, and where it has been done, it has always been the civil power that has done it, not the ecclesiastical. The Spanish inquisition was a double institution; ecclesiastical as far as the deciding of heresy was concerned, purely civil as far as the punishment of it was concerned. Up to the time of the Reformation and for centuries afterwards, both in Catholic and Protestant countries, heresy was a real danger to the state; for heresy meant revolt against the orthodox state, and revolt against any state, whether prompted by religious or secular motives, has always been held punishable by the civil tribunals. This would be the case to-morrow in the United States, (Protestant though they claim to be), if religious dissent meant revolt against the state. It is in order to get an excuse for persecuting the Catholic church that Mr. Froude is trying to persuade the American mind that the Catholic church is a danger to the state. That he will only too easily succeed with men of Prof. Swing's cast of thought is evident.

Our Professor tells us that "Protestantism has become thoroughly emancipated from coercion." Which Protestantism? English Protestantism? Let us see. A Protestant bishop of Cork, in a letter dated Oct. 17th, 1736, in describing his first "progress" writes, "The laboring class of this country are all Papists. The number of Papists to that of Protestants, through the whole country, including the rich as well as the poor, is at least eight to one, and yet there is one very remarkable town in this county, about twelve miles from Cork, in which there are about 500 persons fit to bear arms, in which there has not been one Popish inhabitant since the Revolution. If a Papist should take or build a house in the town, nothing but a military force could preserve it from being pulled down about his ears."

English Protestantism at least had not become thoroughly emancipated from coercion in the year of grace 1736. SACERDOS.

The present condition of Europe is considered very unsatisfactory and the German Gazette states that Germany, though desiring peace, has been forced, by the action of France and Russia, to prepare for war.

THE FRENCH EDUCATION BILL.

The French Cabinet seems determined on carrying a godless scheme of education into effect. They have now but one obstacle to overcome, that is the half-hearted opposition of the Senate to the Ferry Bill. Everything now points to a solution of the difficulty in favor of the Radicals. Apathy and cowardice on the part of a large number of Catholic electors in France have done not a little in bringing about this deplorable result. We admire the piety of the French people of every age, rank, sex and condition in flocking to the shrines of our Lady to pray for France, but we should be very happy to see French Catholic citizens, or those who call themselves so, and who constitute a majority of the French electorate, flock to the polls in election times, and crush out the radical party. The people of Ireland with a thousand obstacles to overcome, of which ignorance, restricted franchise, landlord terrorism, and military rule were part, and from all of which Frenchmen are free, even turned the wealthiest and most powerful church establishment in the world. Let the people of France pray, but let them also watch and work. Thus only can they do their full duty to God, to church, and to country.

THE NEXT PRESIDENCY.

Senator Cameron, of Pennsylvania, is a worthy successor of the late Zachary Chandler of Michigan, as political manager of the Republican party. If Mr. Hayes owes his occupancy of the White House to the latter, Gen. Grant may have soon to say the same thing of himself in regard to Senator Cameron. That worthy Senator has just made Pennsylvania "right" for Grant. Other States will no doubt require careful manipulation, but Senator Cameron can draw the cords with as much delicacy and precision as the exigency of the case demands. Conkling is out of the way, Sherman is not to be thought of, Blaine is the only other formidable candidate for the Republican nomination, and from present indications he will not have anything like the backing he had in 1876. Grant has a strong anti-Southern record, and that record will be made to do him all service in the campaign. To excite the antipathy of the North against the South, the Republican managers recently worked up an "exodus" (everything about that band of penitential hypocrites must have a scriptural designation) of negroes to such a democratic State as Indiana. The "exodus" has not worked to their profit, but their failure in this respect will not discourage them. They will leave no stone unturned to hold control of the national administration. The Democrats should see to the necessity of retaining a majority, in Congress as the election by the States may be so close as to render the intervention of the national legislature a necessity. If Congress remain Democratic we may "reckon" on a Democratic President.

THE SARNIA CANADIAN.

Our friends in Sarnia are at present sparring over some omission on the part of the Sarnia Canadian, for which the Observer takes him to task. The latter journal accuses its contemporary with intolerance in neglecting to take notice of the opening of the new Catholic church, whilst the editor of the Canadian replies that being a Protestant he, on the Sunday of the opening attended divine service in his own church, and consequently knew nothing about what his Catholic neighbors were doing. We trust that the readers of the Canadian are sufficiently interested in the progress of their town to regard with pleasure the erection of such a splendid building as the new Catholic church. It speaks of advancement, not only in a religious sense, but also in a material one; it shows that Sarnia is keeping pace with the other growing towns of Canada, and we pity the journalist (?) who refuses to notice a matter so interesting to the general reader, because those engaged in it hold a religious belief differing from his own. Friend

Canadian the days of intolerance have passed, and he who would fill the role of journalist, and expect from the public a liberal patronage must be prepared to forget these little bigoted ideas that may perhaps pass muster in a missionary meeting, but are hardly suitable to the sanctum of an editor.

THE CATHOLIC PRESS.

It is rather unfair for the editors of Protestant papers to call the Pecoset child-murderer a fanatic. He only carried out the Protestant doctrine of private interpretation to its logical, or rather illogical, conclusion. Freeman has been declared insane—"emotionally insane." If he is insane, what guarantee have we that the believers in all the varieties of Protestant "isms" are sane? If it be allowable to interpret the Scriptures according to the individual taste of the reader—for private interpretation practically amounts to that—why is Freeman more fanatical for taking things au pied de la lettre than any minister who takes his text on Sunday and "expounds?" Freeman defends his course, and cannot be made to believe himself guilty. He quotes Scripture for the sacrifice, and with fully as much reason as the Methodists, Presbyterians, or Congregationalists quote Scripture in defence of their "isms." A man may cut off his hand with an axe, if it give him scandal, and only follow the "right," which Protestantism has taken the liberty of giving him, of interpreting the Scriptures; he may demand an eye for an eye, and observe the Jewish Sabbath, and what Protestant sect can consistently excommunicate him? Protestantism never claimed the attribute of infallibility, and it cannot forbid its followers to bring their own crude opinions to bear upon the sacred book.—Catholic Review.

EDITORIAL NOTES.

REV. M. J. TIERNAN, chancellor of the diocese, thankfully acknowledges the receipt of \$160 from Rev. P. Brennan, St. Mary's, and \$127 from Rev. Father Flannery, being the amount of collections taken up last Sunday in their churches for the Irish sufferers.

FULL of years and honors, highly revered even in the sect which he abandoned for the Truth, Frederick Canon Oakley died in London on Friday. Of the numerous books, essays and reviews which Canon Oakley wrote before and after his conversion, many have obtained a wide popularity in this country.—Catholic Review.

The Committee of the Mansion House Fund for Irish relief has received £2,000 from Brisbane, Australia; £500 from Bombay; £200 from the Irish Benevolent Society, London, Ont., and £451 from Newark, N. J. A letter has been received by the Committee from Archbishop Gilbons, Baltimore, expressing sympathy for the sufferers. The total amount of subscriptions is £55,550; total of grant, £24,600.

We would remind our amiable contemporary the Christian Guardian that it is exceedingly bad taste, and very uncharitable as well, to point out that such and such persons charged with murder are Catholics. We could name many murders committed in Ontario of late years by Methodists, and very brutal murders too. We would never think of parading before the world the fact that they belonged to the Methodist persuasion, and find fault with the enlightening influence of Methodism. We cannot commend newspaper editors who set themselves forward as religious teachers, but who are absolutely devoid of charity.

They had a terrible rumpus recently in a Brooklyn church, because of the preaching of a sermon to the Masonic order by Rev. Dr. Wild who is a Mason. Mr. Wm. Brown lately Principal of a College in Belleville, Ont., who is a member of the congregation, found serious objection to introducing the Masonic business into the church, and claimed that the order was anti-Christian. Rev. Dr. Wild defended the Society, and said we cannot get into the Kingdom of heaven, unless we are Masons. We are sorry for this. We hope he will reconsider his assertion, and at least add the editors to the list.

The London Times says the war vessel which the United States Naval Department is to be asked by Congress to dispatch with American contributions will be received in British ports as freighted, not only