

## THE CATHOLIC RECORD,

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## RATES FOR ADVERTISEMENTS.

Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type 12 lines to an inch. Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

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,  
388 Richmond Street, London, Ont.

## The Catholic Record

LONDON, FRIDAY, OCT. 4, 1878.

## TO OUR PATRONS.

As to-day we issue the first number of the CATHOLIC RECORD, it is but fit that we should begin by thanking all who have kindly encouraged us in our proposed enterprise, either by subscribing for our journal, or by recommending it to others. The Prospectus of the CATHOLIC RECORD will be seen in another column, and it speaks for itself in regard to the manner in which we intend to conduct it; still our readers will naturally desire to know more in detail the aims which we shall have in view in our future career. To explain these will be our chief object in the present article.

The letter with which His Lordship the Right Reverend Bishop of London has favored us, and the extract from his Pastoral, which is published in our Prospectus, show the importance of good Catholic newspapers, and that they ought to be received in every Catholic family. Our faith teaches us that the purpose of God in creating and redeeming us is that our whole life should be devoted to His service. Hence, while our mundane condition obliges us to attend to secular matters, the great end of man on earth, that we should know and serve God faithfully, ought never to be left out of sight. To know God we should study our religion, and to serve Him we should practice what religion enjoins upon us. Secular newspapers undoubtedly have great utility, provided that they are well and honestly conducted, and that they do not circulate immoral or irreligious matter; but how frequently do we not find that they pander to the vitiated tastes of many of their readers, and by admitting into their columns articles against Catholic morality or truth, instill the poison of false principles into the minds of those who would otherwise be pure and loyal to the Church. Constant reading of what is evil in its tendency will inevitably have the effect of lessening our attachment to religion, and thus diverting us from the service of God. Even the firmest rocks are worn away by the constant dripping of small drops of water. Hence those especially who are liable to read in the secular newspapers direct or indirect attacks against the Catholic Church, should by all means have an antidote at hand against the poison which otherwise they would certainly imbibe. This antidote can be nothing else than a good Catholic newspaper, which will sustain the Catholic cause independently of the parties which divide the political world, which will explain Catholic doctrine and discipline, advocate Catholic interests, and correct misrepresentations which may from time to time be made against the Catholic Church. Such a newspaper we intend the RECORD to be, and not only those who are exposed to read poisonous anti-Catholic literature would do well to take this journal as an antidote, but every Catholic family should take it for the purpose of knowing the triumphs and trials of the Church both in this and in other countries the world over, and of furnishing its younger members with a literature which will train them in the path which will make them fervent and well-instructed Catholics, able to "give a reason" for the faith that is in them, and which will make them good citizens as well. Our forefathers, impelled by a spirit of faith, sacrificed their possessions, their means of livelihood, their liberty, their very lives, for the sake of training their children in the faith. We would be unworthy of such sires if we proved recreant to our sacred duty of instilling into our children those holy principles of religion which alone can give true consolation amid the troubles and cares which we must encounter in this world, and secure that more lasting reward for which Christians labor.

The importance of a good Catholic newspaper in a Catholic community cannot easily be over-estimated. There are excellent newspapers of this kind published in other cities of America and Europe, but the want of one such has long been felt for the important dioceses of Western Ontario. A truly Catholic newspaper is wanted which will be independent in politics; one which will give the local Catholic news of the West, while not neglecting the general news of the world, and this want the CATHOLIC RECORD is intended to supply.

We cordially invite correspondence on interesting local matters, from all the parishes of the Dominion. We shall be especially thankful to those who furnish us with well-written articles on the current topics of the day; still, any correspondents who feel that they can give us the facts in regard to any interesting occurrence, will put us under an obligation of thankfulness by sending us the bare facts, and we can ourselves put them into a form suitable to our columns. With an able editor, and many contributors among the foremost rank in Canada, as writers, we expect to make the CATHOLIC RECORD one of the best journals in the Dominion. Our selections of Irish and general news will be made with special attention to what will prove interesting to our readers. Some of the best Catholic tales which have been written will appear in parts in our columns, and a Puzzler's Corner will prove interesting to the young, and to those older heads who delight in this species of literature. Altogether we expect to make this journal a most welcome visitor to each family. We have confidence that the patronage which has been offered will be continued and extended, and on our part we shall feel an honest pride in making the RECORD all that its best friends would wish it to be.

## THE IMPORTANCE OF CATHOLIC EDUCATION.

Dating from the inception of the great schism or apostasy, falsely named the Reformation, the Catholic Church has in every clime sought to so ground its children, and particularly those whose minds had not yet matured, in the principles of their holy religion that even contact with its enemies and the exponents of their pernicious tenets could not shake the foundations of their faith. The Holy See in various ways and by signal benefits and privileges conferred on those engaged in this sacred work has repeatedly placed the high seal of its approval on all efforts tending in this direction. Religious orders, whose fame is co-extensive with the universe, have been organized attaining marvellous growth, penetrating, by their representatives, to the remotest corners of the inhabited globe, for the sole purpose of educating and thereby rescuing from perdition the images of their Creator. These societies, existing by the approbation of the Sovereign Pontiff, aim to so ground children and youths, and more especially the rising generation of Catholic children, in the fundamental principles of their faith to the end that they shall, as with an armor of three tempered steel, be protected in after years against the assault of the schismatic, the infidel, and the oily tongued enemies of their religion.

The devotion of many thousands of lives and great intellects to a work which can in no case yield any remuneration on this side of the grave, the abnegation by a large fraction of humanity of all the physical enjoyments which are commonly considered essentials of life, the severing of all the ties which naturally link them to friends and kindred, for the sole purpose of rescuing a few of their brethren from that ignorance which, in its practical results, too often involves spiritual as well as temporal destruction, surely merits some recognition at our hands. Were we required to requite these immeasurable sacrifices in silver and gold, lukewarmness might be regarded as a simple manifestation of old Adam—i. e., a selfish regard for our own pockets. But what are the facts? Hundreds of thousands of saintly men and spotless women are in all quarters of the world engaged in this service whose only expected reward is the salvation to the Church, and triumphant resurrection of its children's children, the sole aim of each one of these devoted lives being to induce Catholic parents to give their children Catholic education. How many realize the importance to their offspring and ultimately to themselves of careful training during the few early years of life, when the first but most lasting impressions are formed.

As the sapling is bent, so will it grow, or the some remnant of its early inclination may only remain in after years, there will inevitably for the term of its life, be leaning in the direction of its early course and the trace of its early training. The simile is peculiarly applicable to the Catholic youth of our country. Thousands of children yearly, owing to the dereliction of their parents during the period when their young minds are most susceptible to good influences, and when their dispositions might have been cast in the right mould have, with their maturity, grown in contempt for the rites of our holy religion, and the duties entailed upon them by virtue of their hereditary affiliation therewith. While so far as our mundane judgment is concerned, it may forever remain an open question to what extent the Almighty will hold these unfortunate waifs accountable, there can be no doubt as to the future liability of the authors of their misfortunes to deserved retribution. No trust on earth is more sacred; no responsibility so great; no retribution so terrible, in the event of neglect on their part, as that imposed by

the Almighty on those entrusted with the care and training of the young. In too many cases parents, who otherwise conform to all the requirements of the church, deem that they have done their whole duty by their offspring when they have fed and clothed them, and at the proper age obliged them to attend mass weekly and approach the sacraments at intervals. And in the case of those who realize that in the present age the man who is without education is apt to be at the heel of the hunt, it too often happens that they hug the flattering union to their souls, that in view of their weekly attendance at their own church and occasional reception of the sacraments, it matters but little what school their children attend. To this source is to be ascribed the list of youths just budding into manhood, who, while nominally Catholics, have the merest remnant of their faith preserved and often none at all, and whose careers serve to substantiate the statement that Catholicism furnishes a large proportion of the quota to the national record of crime. If the overseers of reformatories, penitentiaries, refuges and all other correctionary institutions were as diligent in their inquiries as to the antecedents and early training of criminals, and more especially as to the source of their education as they are as to religion, we feel satisfied that in fully eight cases out of ten where the convicted malefactor now registers himself as a Catholic, it would be found that from his or her earliest attainment of intelligence they had been subjected to the pernicious influence of the public schools. That at the only period of their lives when it was possible for their young hearts to be imbued with a love of our Blessed Saviour, and a trust in the efficacy of the intercession of His Immaculate Mother, the Blessed Virgin Mary, their parents, recreant to the great trust reposed in them by our Heavenly Father, whose gift these children were, persistently deprived them of the opportunity of acquiring a knowledge of the true faith by failing to send them to Catholic schools, and deliberately placing them under not unfrequently the proselytizing influence of public school teachers.

And then forsooth when these children eventuate as ingrates and drunkards, addicted to every form of depravity and mayhap, personally abuse and assault, even the authors of their being, the lamentation is—"After doing all I could, bearing the pains of labor or the toil of many days this is my return." The anguish is genuine! The tears spring from the deepest font of a wounded heart. Much sympathy is felt by the average listener who, perhaps, belongs to the current generation, and knows nothing of the fact that by reason of deliberate neglect to provide the tractable child with proper religious instruction the parent forfeited all claim to sympathy. The exemplification of the principle involved in the foregoing might be indefinitely extended did space permit; it is, however, sufficient to say that few, if any, instances (other than the odd exceptional case requisite to prove the rule ever occurs) where a proper foundation of religious instruction has been laid as a basis, in which the child develops into other than a faithful servant of God and the Church.

After this admittedly long preamble we approach its natural sequence and our object in discussing this question. The necessity for Catholic Education. Parents fail not in the performance of this duty as you hope to meet your children in heaven! Fail not in this duty, as you rely on the aid of your offspring in the winter of your lives when all other resources fail! Fail not in this duty, as you trust yourselves to eventually attain that communion with the saints a belief in which you express at your nightly prayers! For, be assured, that if you do none of these blessings can possibly fall to your lot. The murder of an immortal soul far exceeds in heinousness that of a human body; and the neglect of any parent to send his or her child to the schools provided all over our land by the disinterested efforts of the clergy of our holy religion, may eventuate in the loss of the soul of that child, by reason of associations and habits formed under the pernicious influences surrounding public school life. Who would like to bear the load that parent will have to carry at the judgment seat on the last day who, through wilful refusal to avail himself of the safeguards provided by his church suffers his children to imbibe views and opinions from alien teachers the natural consequence of which are physical and moral destruction.

## TO OUR SUBSCRIBERS.

It will be noticed by our prospectus that we promised a paper of forty-eight columns. We hope our friends will not be under the impression that we have deceived them in this regard. We could have given forty-eight columns on the sheet we publish; but on consideration we have decided to make the columns about three-eighths of an inch wider, and give only five instead of six to the page. While we do not give the number of columns promised we give precisely the same amount of matter. Most first-class papers have adopted the wide column, and we think our readers will also consider it an improvement as compared with the narrow one.

## MIXED MARRIAGES.

"The evil of mixed marriages was never more painfully illustrated than it has been within the last few days by the decision of Sir Richard Malins, the vice-Chancellor, in regard to the case of Mr. and Mrs. Agar Ellis. That decision was in favor of the right of the Protestant husband to change his mind, whenever he so pleased, as to the religion in which his child or children should be brought up; although, as in this very instance, prior to his marriage he had deliberately, formally, and solemnly pledged himself to have whatever children might be born to him as the fruits of that marriage brought up in the Catholic religion, that being the religion of his wife. Mixed marriages are alone assented to by the authorities of the Holy Catholic and Roman Church upon that distinct understanding—namely, that whatever offspring there may be to the marriage of a Protestant husband and a Catholic wife, or vice versa, the whole of the children, without exception, shall be brought up as Catholics. The agreement just entered into is the most solemn pledge of all—it is a sacred and religious compact, and it is one solemnly entered into upon that word which everyone regards in the light of one as binding as an oath, the *parole d'honneur*! That word of honor was pledged by Mr. Agar Ellis when he married the Hon. Miss Stonor, the daughter of Lord Canons. Had he not given it he would not have been enabled to contract marriage with the lady of his choice. A son and three daughters are the fruits of this marriage. All four are baptized as Catholics by the hands of Catholic priests. The infant son dies a Catholic. The three surviving children, the daughters, are brought up as Catholics. The Protestant father having from time to time during the lapse of a dozen years objected to all this as the consequence of his own agreement with his wife prior to their marriage, at length appeals to the law for help to enable him to break his sacred word of honor. The law, speaking through the lips of Vice-Chancellor Malins, decides that Mr. Agar Ellis's *parole d'honneur* can be so broken, and it is broken accordingly. There is the whole case in a nutshell, and compacted though it is into a nutshell, it speaks trumpet-tongued against mixed marriages."—*Weekly Register*, Aug. 10, 1878.

It is one of the difficulties that the Church has to contend with in Canada, that some of her own children are not sufficiently impressed with the importance of obeying implicitly and devotedly the laws, and even the recommendations of their Mother the Church, established by Christ for the express purpose of pointing out to us the path to Heaven. Many of her children seem to forget that the Catholic Church is the only divinely appointed religion, and that therefore it is not a matter of indifference to God whether we cling loyally to her or pander to the sectaries whose chief object is to impede the propagation on earth, of Christ's one Truth. This pandering to error is however not tolerated by religion; and hence Holy Scripture and Catholic tradition agree with the teachings of reason in denouncing Religious Indifferentism. Reason itself tells us that God, who has revealed His truth, cannot be indifferent whether we accept it or not. God insists that His teachings of truth eternal should be unreservedly believed. Sacred Scripture teaches this same doctrine most positively, for the Apostle St. Paul pronounces in the most striking terms an anathema against any one who would presume to teach any other gospel except that doctrine of Christ which had already been preached: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." Gal. i. 8. A similar anathema is pronounced in verse 9, and innumerable other texts prove that a breach of the Unity of the Church, whether by teaching false doctrine, which is called heresy, or by Schism, which consists in departing from the external unity of the Church, is a grievous sin against God and His law. We need not quote more passages on this subject, most of them being already well known to our readers for whom these remarks are intended. To show concisely that this has always been the teaching of the Church we need only cite the words of St. Augustine in his treatise on the unity of the Church, chap. iv: "Christ entire has head and body. The head is the only begotten Son of God, and the body is His Church; these are the bridegroom and the bride, two in one flesh. Whosoever they are who disagree from the head, according to Holy Scripture, are not in the Church. . . . And again whosoever agree concerning the head, but do not communicate with the unity of the Church, are not in the Church, because Christ himself testifies that they disagree concerning the body of Christ, which is the Church."

From these premises it is clear that indifference to our divine faith, or that lukewarmness which puts it on a par, or nearly so, with modern sects, is a most dangerous error. As reasonably may truth be compared with falsehood, or the light of the sun at noon with the darkness of midnight.

In the case of mixed marriages there is nearly always this error lurking in the mind of the Catholic party, or else a gross negligence of the obligation of parents to their children. Since religion is of such paramount importance, proper provision ought always to be made by parents for the religious education of their children. This provision is usually neglected when one of the parents is a non-Catholic, for even if the latter has made all the promises which the Church requires, permitting the Catholic parent to give the children a Catholic training, still the example of the non-Catholic parent, as well as the moral influence the latter will naturally exercise, sometimes directly, always at least indirectly, over his or her own children, will tend to produce a certain amount of indifferentism to truth in them, and will

be very prejudicial to their true interests. This being the case even when a Catholic education is given to the children, how much greater does the danger become when mixed marriages are entered upon without the solemn promises required by the Church being made by the non-Catholic, or when the promises have been made only to be broken? And yet experience shows that these promises are often violated as they were by Mr. Agar Ellis, who, according to the extract above cited from the *Weekly Register*, violated the promises made when he married the Hon. Miss Stonor.

A case of mixed marriage, not unlike that of Mr. Agar Ellis, occurred not long ago under circumstances which brought it prominently under the notice of the Canadian public within the last few months. A Mr. K., a Protestant, a native of Dundee, Scotland, was married a Catholic lady by the celebrated Dr. Keenan, author of the well-known Controversial Catechism, which is in the libraries of many of our Catholic readers. Their marriage took place about 27 years ago, and as Rev. Dr. Keenan certainly knew his duties as pastor, we cannot doubt he required all the conditions to be fulfilled which were required by the Canons of the Catholic Church. Mr. and Mrs. K. reared a family of seven children, six boys and 1 girl, and lived happily together till the year 1871, at which period their abode was in Toronto. In contravention of the ecclesiastical requirements, and undoubtedly also in violation of the promises made by the Protestant father, a family arrangement was made, according to which, on alternate Sundays, the children went, some with their mother to the Catholic Church, and the others with their father to the Presbyterian Kirk. The elder boys were also sent to Protestant schools, while the younger boys and their sister went, with their father's approval, to Catholic schools. Towards the beginning of the year 1871 Mr. K., being probably induced by the Presbyterian clergyman, in whose church he was an elder, broke up this arrangement, and the eldest boys, aged respectively about 19 and 17 years, were ordered to leave the house if they would not cease to attend the Catholic Church, and go solely to the Presbyterian. Their religious convictions were already arrived at, and they chose rather to suffer persecution than to abandon the Catholic faith, knowing that "We ought to obey God rather than men." (Acts v. 29.)

Not contented with ejecting from their home the two eldest boys, the father, unknown to their mother, sent to Scotland two of the children, twins, aged 12 years, to be educated as Presbyterians. The mother, having the best of reasons to believe that he intended also to conceal from her, the three younger children, anticipated him by placing them out of his reach. Mr. K. finding himself thus overreached, appealed to the law of the land, and the decision was that he only had the authority of making arrangements for the education of the children. The mother's rights were completely set aside. The decision, though perhaps quite in accord with human law here, lacks one quality which we regard as essential to a law which binds the conscience, that is to say, justice. We therefore sympathize entirely with the suffering mother, who bore up against a persecution which dispersed her family, and sent herself adrift from a comfortable home, which she had aided in making for herself and children. But the end of the story is not yet. Mrs. K. did not yield her maternal rights. Not only did she keep, under threat of imprisonment, the guardianship of the three children whom she secured at the break-up of the family, but she followed to Scotland the two who had been abducted by the father, and had there a touching interview with them. She did not then succeed in obtaining their custody, but later she traced them to Whitley, where they had been placed under the care of a Protestant minister. A short interview with the children led them to follow the fortunes of their persecuted mother, and only a few months ago the public read in the daily journals an account of how the brave mother was brought before the courts for "abducting" her own children, who had been unjustly put out of her control and care.

The Presbyterian press, and notably the *British American Presbyterian*, were loud in their denunciation of the mother's course, while these events were taking place. How different would it have been if a Catholic father had treated a Protestant wife as Mr. K. treated his Catholic wife. We believe that Mrs. K. has to the present time succeeded in her enterprise, and that her five younger children are still in places where the mother's rights will not be ignored.

Mixed marriages, then, are exceedingly dangerous to religion. But not only are they dangerous to the religion of the children; the same reasons which we have adduced show their danger even to the Catholic parent; for if the example of the Protestant parent leads to indifferentism in the children, will it not likewise have a similar effect upon the Catholic parent? Any of our readers need only recall to mind the cases of mixed marriages

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