

The Catholic Record

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Terms to agents, twelve and a half percent. 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.

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,

J. JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

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LONDON, FRIDAY, JUNE 27, 1879.

The London Times pays the following compliment to England's new and illustrious Cardinal:—"For many years the English people—that is, all in the least disposed to think and feel as he does—have regarded him as a father, a saint, an exception to all earthly systems and rules."

THE POPE exhibits a marked predilection for the Church and the people of Ireland. His greetings of Irish prelates visiting Rome is most cordial and emphatic. When his brother was raised to the cardinalate he assigned him to the Church of St. Agatha, the Irish church of Rome. It will be remembered that this is the church which contains the heart of O'Connell. On Whitsunday His Holiness, with his own hands, conferred episcopal consecration on Mgr. Woodlock, Bishop of Ardagh.

THE following item comes from Glasgow in regard to the man Widows:

"Information has been received that an investigation has been held by the Christian people of Glasgow into the charges against ex-Monk Widows, and it has resulted in proving their felicity. On the strength of the result of the inquiries Widows was presented with an address at a public meeting, and a purse of sovereigns."

We are not at all surprised at this. Wherever the man goes it is probable he will find a small number of persons who have more sovereigns in their pockets than common sense in their heads. To such an extent do some people allow this no-popery craze to take possession of them that they are willing to overlook almost anything in order to cast a stone at the Pope. We know that some of this individuals best friends in London were at times ashamed of his vulgarity. The small circle of feather-head bigots who have flocked around him in Glasgow will soon tire of his bad manners and worse character.

We would advise our readers to be on their guard against an impostor calling himself Father Dominic or Father Clementine. For some time past he has been operating among the missions of Michigan, saying Masses in private houses, hearing confessions, collecting money to found a house of the Dominican order in Detroit, and heating his way generally with much success. He devoted his attention to places where there are no settled clergy, missions like Owosso, Holly and Dearborn, and did pretty well in Ypsilanti. Lately he has favored the Canadian shore with his presence and has circulated about Amherstburg and Leamington. On Sunday last he celebrated divine service in a private house at Grosse Isle, where he represented himself as Father Dominic, of the Dominican monastery at Montreal, an institution which does

not exist; and he is believed to have collected a considerable amount of money on the strength of an alleged recommendation from Rev. Fr. Baroux, of Eoorse.

Particulars of a very disgraceful affair reach us from Tyreconnel, Ont. It seems the appointment of a colored clergyman to a parish in the Church of England was the cause of all the trouble. What a sad want of true religious sentiment there must be among a people who thus refuse to worship God under the ministrations of a person whose skin does not happen to be as white as their own. These gentlemen evidently know little of the history of Christianity, either ancient or modern, or they would not thus insult a man whose race has given to God's church some of the greatest and most gifted minds. In the Catholic church the black and the white, the prince and the peasant, the rich and the poor worship at the same altar and partake of the same sacraments.

MOUNT HOPE PICNIC.

Our readers will remember that on Dominion day a grand picnic will take place at Mount Hope, the proceeds to be for the benefit of that most excellent charitable institution. Independent altogether of the praiseworthy object we serve by patronizing the picnic, arrangements have been made to enable those who attend to spend the day in a thoroughly enjoyable manner. When we take into account the beautiful grounds, situated in the most commanding and picturesque spot in the city, the amusements, and the plentiful supply of refreshments, we feel certain all who attend will be better pleased with the manner in which they have spent the day, than those who go elsewhere. By all means go to Mount Hope on Dominion Day. You will thoroughly enjoy yourselves and you will at the same time have done a good action in aiding to support the large number of little ones committed to the care of the good sisters.

THE SUPREME ORANGE LODGE.

We have intelligence from the old country to the effect that a delegation from the Supreme Orange Council will be present at a meeting of the Grand Lodge, to take place on the 26th of July next. We are sorry these gentlemen do not employ their time and talents in something higher and nobler than in the task of keeping alive this very objectionable and very unnecessary combination. For the life of us we cannot tell what object they intend to accomplish. They declare they are the champions of civil and religious liberty, the bulwark of Protestantism. But this little kindness on their part is utterly repudiated by the better class of our separated friends. If our Protestant neighbors ever require strong arms and willing hearts to guard their liberties, we do not think they could place much value on the Orange Order in the time of need. We do not see any reason to complain of a desire on the part of Catholics to curtail their liberties in any respect. Even supposing the disposition existed it is improbable that the minority of the people of the Dominion would try to enforce their religious convictions on the majority. We hope all who love their country—who have a sincere desire to see Canada prosper in the future as she has prospered in the past—who wish to see her the home of millions of free and enlightened and noble souls—who wish to see her take her place among other nations as a land of peace and plenty—will cut out this noxious weed, this fruitful mother of rancor and disorder and bloodshed—which it is the aim of these Irish and English and Scotch fire brands to transplant in this beautiful young Dominion. Public sentiment is the surest method which can be employed to attain this end, and we are confident our Protestant neighbors will do their share in the work by letting these men severely alone, and treat them to that indifference and contempt which they so well merit.

In the early ages of the Church it was compulsory for every Christian to receive Holy communion every Sunday and holiday, and it was with much sorrow the obligation was changed to once a year, as decreasing faith and coldness necessitated it.

BISHOP HELLMUTH ON THE ADVANCES OF THE CHURCH.

In reply to an address presented him by some members of the Anglican Synod, Bishop Hellmuth complained "that the Church of Rome was making insidious advances in London, and elsewhere in the country." We thank him for the admission. Yes, the Church is making advances in the city and elsewhere, but these advances are not "insidious"; they are as open as broad daylight, and there is neither a desire nor an object to conceal them. The Catholic Church means to win this country and to hold it for Christ and His blessed mother. Canadian soil has been reddened by the blood of Catholic martyrs. Our missionaries baptized our rivers, lakes and capes, and gave a Catholic nomenclature to the great outlines of our country. In the words of the poet:

"Their memory liveth on our hills
Their baptism on our shores,
Our everlasting rivers speak
Their dialect of yore."

The Church then means to advance every day in the conquest of souls in this free land, and in this work God is with her. "Behold I am with you all days, even to the consummation of the world."

Protestantism has had its day in this country as elsewhere, and, like all the works of man, is fast crumbling into ruin and nothingness. The under-currents of infidelity that have flowed from the poisoned fountain of private judgment are fast sweeping away the sandy foundations on which it has been built. The Church of England especially is torn and rent asunder between contending factions within her bosom, and like the progeny of sin, as described by Milton, is being devoured by her own children:

"For when they list, into the womb
That bred them they return and howl and gnaw
My bowels, then depart, then bursting forth,
Afresh with conscious terrors vex me round.
That rest or intermission none I find."

That Church is founded on the alleged right of revolt, and it cannot logically complain if her children should act on that principle and turn it against her. Besides these destructive agencies within her, working for her ruin, as a house divided against itself cannot stand, the sects like the Methodists and others are simply eating her up in the country parishes and the remote missions. There is therefore no future for the Church of England in this country. It may yet linger in our cities, kept together by ties of local respectability and wealth, but its days of usefulness or of aggressiveness are past and gone. Protestantism has lost its power; it is already feeble and decrepit with three short centuries of age, and the principle of private judgment on which it based its right to revolt against God's Church is the solvent that has eaten into its heart and destroyed its vital powers. If, therefore, Christianity is to endure in the coming ages for the mitigation of human sorrows and the salvation of individual man as well as of society, every Christian man should rejoice that "the Church of Rome is making advances in this city and elsewhere throughout the country."

The Bishop offers money in order to aid in bringing Protestant higher education within the reach of Protestant families. But the Bishop's money cannot buy, nor can Protestantism produce, the spirit of self-sacrifice, the life-long consecration of self, without any earthly reward save that which virtue gives to the sacred cause of Christian education, that distinguish our educational institutions and which enable them to distance in the race all Protestant educational establishments. Besides, there is an air of purity and holiness about our Convents that have a charm for all Christian hearts and that will always win the patronage of parents who love the beauty of holiness in the lives of those who are charged with the educational care of their beloved children.

"It is so hard to be a practical Catholic," say many. True, it takes some self-denial, some labor not pleasing to human nature; but then what matters that, if we save our souls and live on forever and ever in the happiness of heaven.

Why is it that only women are considered worthy the exercises of religion is hard to understand. At all the Masses, devotions and at the Communion railing, the women outnumber the men almost ten to one. Why is it?

HELLMUTH LADIES' COLLEGE.

A correspondent of the Free Press, writing to that paper a few days since, took occasion to picture in the most glowing terms all he saw and heard on a recent visit to Hellmuth Ladies' College. We do not object to the promoters and owners of that institution saying all they please in its praise, either through advertisements or semi-editorially. It is no doubt most proper to do so from a business point of view, and a great deal said in its favor may be correct. But we consider most objectionable this habit of dictating to people where they should and where they should not send their children to be educated. The Bishop is reported to have made use of the following sentence, which, no doubt, is intended to be very forcible, otherwise it would not have been couched in such strong language and terrible italics:

"The Bishop also fully agreed with the petition that it was greatly to be deplored that the daughters of many of the most respectable members of our Church in Canada are sent to Roman Catholic Institutions of learning that they may be educated." When will this cease?

When people now-a-days go out into the world to do business they contract a disposition to purchase where they can procure the best and the cheapest article, and they sell where they can get the most money for their wares. His Lordship will pardon us if we make bold enough to suggest that this same maxim is carried out in all its entirety in connection with the management of the institution in question. We do not find fault with this. It appears to be acknowledged on all sides as a most correct mode of dealing. Protestant parents, somehow, fall into this same course of conduct, when calculating where they can get their daughters educated best and cheapest. We would prefer not making this comparison, but it seems to us to meet the case in point so forcibly we cannot resist the temptation. Catholic educational institutions do not require continued newspaper puffing, that they may fill up a number of empty benches. Every young lady who graduates at a Roman Catholic Convent is for the most part all the advertisement they receive, and a most valuable advertisement she invariably becomes. Let us ask any lady trained in a Convent, no matter how high her position in life may be, her opinion of Convents and nuns. Ask her if she was taught anything there which was not good and noble. Say something in disparagement of nuns as a body of teachers, and you will find you have made a mistake. If you desire to abuse or sneer at nuns, do so in the presence of those who know not what they are. A Convent girl, be she Protestant or Catholic, will never tolerate you to cast a taunt at those who made their young lives happy as the day is long, and trained their hearts as well as their minds, that they may travel through life in after years as models of goodness, and piety, and charity. The better the Protestant, the more indignant will be the rebuke. Travel from one end of the Dominion to the other, and then cross over the border, and go into every corner of the great republic, and we feel morally certain you will scarcely find a Convent girl who ever yet applied for a divorce from her husband. We cannot say as much for the fashionable boarding school, where the head is trained in the studies of the day and the education of the young and tender heart is almost entirely neglected. The Hellmuth Ladies' College may be a very excellent educational institution in its way. We do not wish to say anything in disparagement of its teachers, who no doubt perform the duties to the satisfaction of those who pay them their salaries. But they are not nuns. Nuns devote their whole lives to the work for the love of God, and not for salaries. They perform their own work, and receive no salaries. This is the secret of the moderate compensation demanded for so many advantages in a Convent.

We do not think it will benefit Hellmuth Ladies' College to indulge in comparisons. It would therefore be better for the gentleman in question to let Catholic educational institutions alone. Whenever a man says or writes anything uncharitable or uncalled for about a Convent, it would be safe to say that the individual never set foot in a Convent in his life, and knows nothing of its grand and noble work of Christian education.

THE EIGHTEENTH CENTENARY OF THE MARTYRDOM OF SS. PETER AND PAUL.**ARTICLE I.**

A new joy awaited the Holy Father. The year 1867 will be ever memorable in sacred annals, as the year of the great centennial celebration of the glorious martyrdom of SS. Peter and Paul. "Peter went to Rome," St. Jerome writes, "in the second year of the Emperor Claudius, and occupied there the priestly chair for twenty-five years." On the same venerable authority it is known that Peter suffered two years after the death of the great Roman philosopher, Seneca, who was executed by order of Nero in the sixty-fifth year of the Christian era. In the same work (*de viris illustribus*), St. Jerome says that SS. Peter and Paul were put to death in the fourteenth year of Nero's reign, which corresponds with the sixty-seventh year of our era, when reckoned from the first of January, and not from the 13th October, the date of Nero's accession.

The French troops had scarcely been withdrawn from Rome in fulfillment of the September agreement, when Pius IX. invited all the clergy and people of the Catholic world to visit the city in order to participate in the celebration of the centenary, and witness the canonization of several holy persons, long since deceased. Their names were Josephat, the martyr Arch-bishop of Solotsk; Pedro de Arbués, an Augustinian friar; the martyrs of Gorcum; Paul of the Cross, founder of the Passionists; Leonardo di Porto Maurizio; Maria Francesca, a Neapolitan of the third order of St. Peter of Alcantara, and Germaine Cousin, of the diocese of Toulouse. Shortly before, in the preceding December, the Holy Father enjoyed the great happiness of celebrating, with even more than ordinary solemnity, the beatification of the Franciscan Monk, Benedict of Urbino, who died in odour of sanctity, at Fossombrone, in 1625, within a few miles of Sirigaglia, the birthplace of the Pope, leaving the whole country bordering on the Adriatic and the province of Umbria, in a manner embalmed by a life of sanctity and extraordinary self-denial. Pius IX., from early youth, was familiar with the history of this saint, whose noble birth and distinguished abilities opened to him the way to worldly fame and prosperity, but who, nevertheless, chose the cross, becoming a Capuchin, and having no other ambition in the seclusion of the cloister than to be a worthy disciple of his crucified Saviour.

It was by no means to indulge his own pious feelings, or to gratify the clergy and Catholic people, that the venerable Pontiff invited so many from Italy and all parts of the Christian world, to take part with him in celebrating these canonizations, and, at the same time, the eighteen hundredth anniversary of the martyrdom of the Blessed Apostles, the founders of the Church. This object was to edify, to place in contrast with, and in opposition to, the worldly and unbelieving spirit of the time, the teachings and the solemn offices of religion, together with the power of holiness, so admirably shown forth in the lives and glory of the saints. The revolution aimed at nothing less than the destruction of everything spiritual. It was good for it to be taught that true spirituality is beyond its reach.

It would hardly be fair to contrast as purely worldly, the grand exposition at Paris, the world's fair, with the religious celebrations at Rome. The rich and varied display of the objects of art and industry, in the beautiful capital of France, was the result of an advanced Christian civilization. It was recognized as such by the greatest statesman and the ablest men of science, and the wisest rulers of the age. No doubt it savored more of the world and of things worldly than the festivals at Rome. But the holy city bore it no grudge. It was other powers and other arts than those which furnished out so grandly the Parisian

exposition, against which Rome waged perpetual war. A Roman, let it not be forgotten, and not the least pious among the Romans, the illustrious scientist, Father Secchi, whose recent decease the world laments; took the highest honors at the great industrial and artistic fair.

Paris, indeed, was in contrast with Rome, but more by its materialist philosophy, than by its magnificent exhibition of material improvements. This philosophy availed itself of the exposition in order to show to what extent it prevailed; and Paris extolled mere worldly power, luxury, comfort and voluptuousness, whilst Rome had no praise but for humility, poverty, self-denial, chastity. Paris applauded Alexander II. who massacred the Poles; Rome, on the other hand, did honor to Polish bishop, Joseph Kunieievicz, who was cruelly murdered by Russian fanaticism. Paris celebrated the apotheosis of free-thinking and religious indifference; Rome, on the contrary, heaped honors on an Inquisitor, Peter d'Arbues, who suffered martyrdom. Paris was loud in her acclamations to the Potentates and conquerors of the day, whilst Rome exalted an humble shepherdess, Germaine Cousin, and some poor and obscure monks who were hanged by heretics, three hundred years ago, in a small town of Holland. Yet was not Paris distinguished only by material glories, nor was Rome altogether free from the taint of modern worldliness. There were those in the latter city, who, in the midst of an atmosphere of pious thought, plotted deeds of diabolic wickedness, whilst Paris, which honored the arts, was not without sympathy at Rome, and her prelates, the bishops of France, were far from being the least among those five hundred high dignitaries, twenty thousand priests of God's Church, and more than one hundred and fifty thousand Christian people from all quarters of the known world, who took part in celebrating the glorious centenary and the no less glorious victory of more than two hundred martyrs. The display of art, industry and modern improvements of every kind presented, indeed, in the midst of the beautiful French capital, a magnificent and cheering sight. It was nothing, however, to the moral spectacle afforded by the presence of ten or twelve mighty sovereigns around the now imperial author of the *comp. d'état*. It was supremely worldly. Who would then have said that William of Prussia, and Napoleon III., the Zar of Russia, and the successor of the caliphs, who, at the exhibition *fetes*, joined hands in apparent friendship, were so soon to be engaged in deadly strife? and that that capital, where so many great potentates came to honor Napoleon, should, in a year or two, know him no more, and even struggle with all the energy of desperation to obliterate every vestige of the improvements with which he had so enriched and beautified the city? This was the world; for the world is insincere. This was the world; for, the figure thereof passeth quickly away.

In Rome it was not so. There art and religion walked hand in hand. Religion fostered art. Art was dutiful and repaid the boon. It became the handmaid of religion. Everywhere, within the walls of her temples, were seen the products of art's filial labor, in sculpture, painting, poetry and music, her inexhaustible treasury of thought and history ever presenting new sources of artistic power to the hand of genius. Those temples themselves being, indeed, the finest monuments of architecture, bear glorious witness to the excellent union of art and religion.

Worldliness, on the other hand, when at the height of its passion against religion, seeks to destroy all the creations of art and genius. It aims at nothing less than to reduce mankind to the condition of the savage, and is not ashamed to acknowledge that such is its aim.

SUNDAY IN PARIS AND LONDON.—Sunday was so wet—says a Paris correspondent—that the people could do nothing but pour into the picture galleries. Now in London a wet Sunday has no picture galleries to relieve its dreariness, and the people pour into the public-houses. Is there not a difference?

Of all the religions in the world, the Catholic is the only one that displays any divinity in its doctrines and practices.

REVIEW OF BISHOP MAN'S CHARGE.

WAS THE EARLY BRITISH CATHOLIC SCHISMATIC, AS IS THE ENGLAND?

It would be amusing, if the question of the most vital in to what desperate shifts men to uphold religious theories foundation in truth or in history. At one time we read of Protestantism going to an impure sect, half Christian, half heathen, as religious ancestor time we see them putting on and gravely asserting that the Church was an independent and that the church of England is the legitimate descendant and the rightful inheritor of privileges. It is thus the gent assumptions are put variance with God's holy will supported as the baseless fact. But this from the very nature, is inevitable. Error in the presence of truth, and must of necessity employ sections and fanciful theories.

Of this we have a start in the charge delivered by the Bishop Sweetnam, of the opening of the Anglican city. In this charge, the bold bid for popularity with party, by calling hard name Catholic Church; but in so doing that he ought to be a Christian and he demeaned himself in the bishop's position of example of good breeding courtesy—not to say church and not disgrace themselves with vulgar abuse and offensive epithets, belittling the idolatries, the summonies of Rome, "accusment," "idolatrous Rome" are expressions that dishonor and outrage the ordinary life. However, tastes of the Bishop to the undisturbance of his.

We now come to some assumptions with which and will proceed to show untenable they are in the irresistible logic of facts. The bishop says "the have grown to be ashamed of the name of Protestant, and to speak quite apologetically of it. But I would have you as a church with a policy of its own, with and authorized statement of the reformation. It is back the independence the Church Catholic, struggle which was as on birth; beyond this Papal primacy; beyond it of the Saxons, and its consequent back Sec of Rome, back the tians and dispensations, tians, who also had the liturgy, to the very church of England day not from the Reformation from Rome was not body, but a self-imposed yoke, a return to penitence."

The theory of the early British Church, Bishop Sweetnam, of the change that is of abuse and oppression was invented for a species of the church, becausalous. Claim the Catholic Church, and cut off from all Church Catholic, and oriental schismatic its defenders have of an independent position of separatism. But the after-thought, and the of a Henry, or brutal violence to Church from "the all churches" to "the and plunged it into But this ingenious pendent churches at which the drowned can be of little service cause of the Anglican cause the doctrine pointed supremacy anterior question: posed of—and it can like the booming who use it, since the church would be rebellion against a authority; secondly, proved that the Anglican, in any sense, is British Church. They must depend on the ple of whom it is rulers who preside respect can be considered as the church of England nation has very I and the temporal the English people said to be the line who governed the Britain. This the question—was independent of the communion with the prove that it was able to show to hearers that this