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Walter agarantee of good faith.

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 necessa, ily for publication, but as a guarantee of good faith.

WALTER LOCKE,

The Catholic Record

LONDON, FRIDAY, DEC. 20, 1878.

TO ALL AGENTS.

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year 1879. Agents in taking subscriptions will date receipts from January, 1879. We want good agents in several important towns, villages and townships, and we hope our friends will exert themselves in behalf of this the best Catholic paper in Ontario.

TO SUBSCRIBERS.

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

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

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

Look out for the Christmas number of the CATHOLIC RECORD next week. There will be a special Puzzler's Corner, with puzzles of peculiar interest, and additions to the prize list.

A BLACK CROW!

A BIRD THAT DOES THE "TRIBUNE'S DIRTY WORK.

We call the attention of the proprietor of the Tribune to the following extract from a letter which we publish in full elsewhere, hoping that a stop may be put to the infamous conduct of this scurrilous blackguard who represents the Tribune as travelling agent. We had heard several complaints before, but did a man whom we considered to be partially demented, but it seems this course of action on our part has only encouraged the fellow to more boldness in the unbridled use of his slanderous tongue. If the proprietor of the Tribune allows this man to persist in his mission of slandering the private character of the publisher of this paper, we shall be obliged to take such measures as will ensure his

Limerick, Ont., Dec. 10th, 1878.

"DEAR SIR,-I was always under the impression that 'live, and let live,' was the great maxim of the Saxon and Celt all over the world, but I have been mistaken. When a man calling himself an Irishman and a Catholic, stoops to falsehood and slander, it i enough to dampen the ardor of the strongest An agent for a Catholic journal, the *Tribune*, a Mr. Crow, has so slandered the editor and publisher of the RECORD, using the most scandalous language and the vilest epithets that it were possible for a man to stoop to, that I, and all fair-thinking people consider it high time that such conduct were stopped, or else shown in its' proper colors."

THE FREEDOM OF THE PRESS.

We have often heard that the enjoyment of the freedom of the Press is one of the grandest features of our free institutions. By some, the great things which it has accomplished, as an institution, are greatly exaggerated; by that every person has the privilege of startvehicle for the conveyance of the thoughts this time have learnt a lesson that it is a and undefined faith means hap-hazard faith, which is three sons and two daughters.

and opinions of its projectors, or of the party, sect or clan whose ideas it reflects. It may be a medium which enables us to argue and counter-argue, to abuse, ridicule, slander and malign each others characters, without fear. RATES FOR ADVERTISEMENTS. Or, it may mean that the most immoral and debased minds have the right not only to publish, but also the right to obtrude upon the public their filthy, immoral and blasphe mous emanations. Or it may be a mears whereby tyranny and oppression can work their will upon liberty and human freedom. How, it may be asked, can the "Press" be made an instrument of tyrany? If the freedom of an accuser be in excess of the freedom of the defendant, does not the freedom become licentious on the one side, and but little more than apologetic on the other? There are certain journals which, through great repute, attain to great power, and the power thus attained is wielded for the mainenance of the repute; and the freedom conferred by the power and the repute becomes henceforth a terrible despotism, the lesser journals being pushed into a corner, whence they cannot make their voice heard. By the without a head. natural process of things, the freedom of the press degenerates into one-sided liberties; the journals having the most power eclipsing those of higher principle. If the proprietors of journals were always men of high principle, who thought first of the interests of truth, the liberty of the Press would be the most glorious of all liberties, for it would simply extinguish falsehood. If journals cared more for telling the whole truth, than for advancing their own personal interests by lying on principle, we should then indeed have the true liberty of the press, for we should possess the true liberty of truth. As it is, we possess the exact contrary. For years political journals will go on defending the actions of the party to whom they have become allied, maligning any good, and cloaking every bad action performed or committed. They will steadily repudiate the most truthful accusations by the most mendacious rejoinders, and most eloquently deceive, and artfully fascinate their subscribers who pay them to tell the truth. Similarly Sectarian journals will keep on making assertions that have been proved rotten by a thousand testimonies, and assuming things that have no existence except in the imagination of fanatics; still the people who pay for those journals accept every word as Gospel truth. The fact is that a great feature of the liberty of the Press is that people paper, speaking on this subject, says:

"The English, who are so vinced of their own liberties, and who fancy that they can know everything about everything, live and die in the profoundest ignorance of first principles, because they are the slaves of their journals. This is really not exaggerating the fact. It is not to much to say that the liberty of the Press is, in some senses, the worst of all slaveries; for it is the liberty of being deceived all one's life-by the very teachers whom we pay to deceive us. Some that true liberty was when the Reformation showed the door to Church authority and welcomed, in its stead, the authority of the Press, whose interest was to pander to vanity. The exchange of authorities has been fatal. Our masters have not taught us what is true; they have taught us what has paid them the best.

It is impossible to have a free Press where the truth cannot always be told and upheld, and falsehood unmasked and put down. If legitimate teaching, on all points of Christian morals, were recognized as it ought to be in not think it necessary to notice the ravings of this country, we should have a keener appreciation of the duties of the Press, and of its obligation to higher authority.

THE HOLY ROMAN CATHOLIC CHURCH.

And the Christian population of Europes A. D. 1878, i. e., 361 years after the great Schism, generally called "The Glorious Reformation."

Now what has this glorious Reformation ecomplished? The Bible, and nothing but the Bible, has been the cry ever since, as it is falsely stated, Dr. Martin Luther drew the Word of God from under the bushel and gave it to the people. What a lie! Had he D. D. by the Catholic University of Wittenberg for his learning and erudition in Holy Scripture, and were there not others equally as versed in the same as he himself? Wit ness Dr. Eck, of Jugolstadt, in many respects superior to Luther, the great poltroon, and the tool of a princely faction, opposed to the ever-increasing power of the Catholic House of Hapsburg. But in order to return to our question, I ask again, what has this reforma tion accomplished? Luther, in his multi farious, and at times, most vulgar writings has more than once asserted that he would be the instrumentality of putting an end to the Chuch which he and his confreres were others, but feebly recognized; and by many, pleased to call "The Kingdom of Anti-christ." totally or imperfectly understood. What does not to mention other "blasphemous names. the freedom of the Press mean? It may mean

The unfortunate apostate monk, who presumptuously or falsely declared that he was

an apostle or church reformer without being educated and intelligent man, The ignorant and called to such an office like Aaron or St. Paul; and a people who put their trust in men like Luther and Henry VIII. in matters ecclesiastical and religious, are certainly benighted and in the grossest darkness and ignorance. They are gone-their works testify of them. Their principle of "private "judgment" prescribed by them to the ten with interest, was the "well done" uttered. It masses-not the Bible, for this was the gift of God to men without the intervention either of Luther, Calvin, Zwingly, John of Leyden or Henry VIII., being the work of the invention of printing by Catholic talents. We say their principle of private judgment in Biblical matters of faith and practice has been the source of pernicious sects and fabulous absurdities. This principle has engendered all the isms innumerable from Lutheranism to Darwinism. It has become the hot-bed of Sectarianism, Rationalism, Socialism, Scepticism and infidelity, and hence the Church reformed presents to us a figure of countless limbs everywhere disfigured and ill-shaped,

Again, what has the so-called Reformation accomplished? Has it broken down the most sacred chair of St. Peter? Go to Rome. and you find there in place of Leo X. an other Leo, equally and most vigorously combatting both the tenets of Luther et hoc omn genus, as well as modern infidelity? Have the masses, the nations of the earth, the clergy, and the bishops of the Church proved faithless to the Vicar of Jesus Christ? Circumscribe and count the numbers of them that in Europe alone openly and cheerfully profess the Holy Roman Catholic Faith. Compare them with those who belong to the various and countless sects, the Waldenses included, now brought under one new general term, "Evangelicals," under which they presume to wage the combat renewed against the Rock of the Church. Alas, in vain! We say, circumscribe and compare, let numbers speak and favete lirguis! Roman Catholics in Europe, 136,546,000; Sects, Anglicans and all called Evangelicals, 48,925,000.

N. B.—The Russians being Greek Catholics, so-called, are not numbered with the Protestants since the Reformation; they number. 63.388.000.

LITTLE DOGMA, LITTLE FAITH.

The Protestant world goes crazy at the mere pay people to deceive them. An English mention of dogma. It will allow you any amount of faith, if you will not ask for dogma. As Daltonism is an inability of the eye to see the color red, so Protestantism a species of theological Daltonism cannot see dogma. This is a grave defect, and a strong withal. For what is dogma, but faith formulated, defined, surveyed and staked out. What a fence is to a farm-what geographical boundaries are to a country, such dogma is to faith. What should we say to the man, who when his neighbor came to buy his farm should point it out with a wave of the hand There is the farm? Where? There. But where are the boundaries? But is this Rome as Ambassador from Siena at the coronation the middle, or beginning or end of the farm? Where are the boundaries? Oh! never mind the boundaries-there is the farm-I hate boundaries. We doubt very much whether our friend would find a buyer on such terms. Lord Beaconfield-a good Protestant though a Jew-only the other day defending the Afghan war explained that England was forced to fight the Ameer because of "an unscientific boundary." Now if the frontier of a country is of such importance that thousands of human beings have to be butchered and millions of dollars expended (3,000 camels alone will be wanted for the Cabul Pass) to make it scientific surely the frontiers of faith should be made equally scientific at all costs. But dogmas are the "scientific frontiers" of faith ("I thank the Jew for the expression.

But what makes this theological Daltonism of our Protestant friends all the more remarkable is—that whilst they accept nay; exaggerate faith, they reject dogma. Such was Luther's deep reverence for faith-or rather we should perhaps say-such was his holy horror of good works, that by a species of ledgerdemain he slipped the little word "alone' into the Bible in order to exalt faith above charity. "We account a man justified by faith alone" (See Luther V. 1 p. 405 edit. Witt. anno. I551.) Now if these men have such an exaggerated idea of faith as they pretend why this holy horror of dogma.

The Englishman or American who loves his constitution will love the safeguards and guarantees of that constitution. And the man who loves faith not himself been adorned with the title of should love and respect the definitions of faith which are faith's most certain safeguards and guar-

But the fact is (and this explains the apparent inonsistency) Protestants like faith as little as they like dogma. Erasmus (whom Green quotes as th prime mover of the English Reformation, though it hard to tell where he was) wrote: "never was the Christian faith purer or more undefiled than when the world was content with a single creed, and that 'the shortest creed we have." Though Green nuotes this as the germ of all future Protestant doc- 1848 he withdrew from that community, remaining rine-Professor Huxley's "protaplasm" we supse-we fail to see how it sustains him. It is one thing to denounce too much dogma and another to assert" no dogma. Both from the words themselves and from the context, it is clear, that Erasmus was only decrying too much dogma. But Green quotes him as a Protestant protoplasm, and he is welcome to him. If then this dictum of Erasmus, as understood by Green, is to be taken as the germ of Protestantism, it is evident that Protestantism loves faith ing any kink of journal, and of making it a doing the work of God, will no doubt by as little as dogma. No dogma means undefined faith

dangerous thing to assume the character of all very good for the ignorant, but will not save the educated may say "I believe what God has taught" and may be saved, not so the educated and intelligent man. He, if he would be saved, must not only be lieve what God has taught, but must know and in struct himself as to what God has taught. It is the parable of the talents over and over again. To some was given one talent; to others ten. that had brought back their talents, whether one or was, he, who had to dig up his talents, whether one or ten, that received the malediction.

It is strange-and here we have another reformation incongruity—it is passing strange, to find there men who so ostentatiously call themselves the new learning, arguing thus in favour of "undefined faith." In all other things they are most exacting. In physics-in astronomy, chemistry, mechanics &c. &c., they are always searching after truth and when they get it they want it presented in the most definite and unambigious shape possible; nothing slip-shod or hap-hazard will content them there. But in religion they abhor the definite; faith on which, acording to them, all depends is there the purest where least defined: the shortest and the least creed is the best creed whereby to be saved. In truth 'tis strange! 'tis passing strange!

That they do not share this love of short creeds with Almighty God is evident, or rather we ought to have said Almighty God does not share it with them. If Almighty God wished short creeds the Bible is a mistake; since it is the Bible undoubtedly that is at the bottom of all these creeds. Let our friends beware: they are impressing the inspiration of the Scriptures. If Almighty God had wished short creeds he never would have inspired four Gospels, I know not how many Epistles and a book of Revelations, And again let them beware. They are vindicating that Catholic Church, which they so pertinaciously assail. The dogmas of the Catholic pertinaciously assail. The dogmas of the Catholic is forbidden to do this except with the consent of Church are condensed concentrated Scripture; Scripture boiled down to a scrip. But surely if continuous the justice of a law which allows a man to break a densed Scripture be too much for these people, what must deluted Scripture be?

SACERDOS.

THE FAMILY OF THE PECCIS. The historical, biographical, and genealogical re-

view of the illustrious family of Pecci, to which his Holiness belongs, has recently been published in Rome. It is drawn up with considerable care and faithfulness. This ancient and illustrious family, from the Castello di Procena in Tuscany, of which it possessed the lordship, between the thirteenth and fourteenth centuries came to dwell in Siena. There it was regarded as one of the most prominent familes, and was inscribed in the Ordine dei Nove. The Peccis had for some time the privilege of granting the diploma of Notaryship. Fra Giovanni Pecci, Cavalier of St. John of Jerusalem and Protonotary Apostolic, was Bishop of Grosseto in the beginning of the fifteenth century, and is buried in the Cathedral or Duomo of Siena. A most beautiful monument in bronze, the work of Donatello, bearing his effigy in relief and the family arms, marks his last resting-place. Bartolomeo Pecci was one of the Signoria on the City. Giacomo di Marco Pecci, a gentleman of wealth and position, offered hospitality to the Sovereign Pontiff Martin V. and to all the members of his Court. He further lent to the Pontiff 15,000 florins, and received in pledge the Rocca, or Castle of Spoleto. Pietro Pecci, Lector of Civil and Canon Law in the University, assisted in the collection of edited at Naples by Bulifon in ment. But peoples eyes will be opened to the 1695. Giovanni Antonio Pecci, born 12th December, 1693, died 3rd March, 1768, was Cavalier of have effect on Catholic action for the ture, and left several works. Giuseppe Bernardino much effect on the market, but it caused Pecci, nephew of the above, born in Siena 1724, of the Olivetan Order, was made Bishop 1774, and suffragan of Montalcino. Another Pecci founded in 1373 the Order of Hermits of S. Jerome in Spain,

and received the honor of the altars. Towards the end of the fifteenth century one of the family of Pecci went to reside in the Pontifical States at Carpineto Romano. Here the branch States at Carpineto Romano. Here the branch from which the present Pontiff descends took up its residence, and its descendants still remain there. The first to establish his residence in Carpineto

was Pasquale Pecci, born 1582, 1668. The father of the present Pontiff, Domenico Ludovico Pecci, was born 2nd June, 1767. He was an upright, prudent, and valorous soldier, who descreedly received the title of colonel in the Imperial Army of Napoleon 1. He married Anna Prosperi Buzzi of Cori. She was very kind to the poor and a lady of great piety. She fulfilled worthily the duties of mother, and at her death, which took place 5th August, 1824, she was mourned by all. A monument is erected to her memory in the Church of the Stimmate at Rome. Domenico Ludovico died 8th March, 1838; of this union was born the

Sovereign Pontiff Leo XIII. Don Giuseppe, brother of the Pontiff, was born on the 15th December, 1807; he became a member of the Society of Jesus, but during the events of cular priest and a learned Professor of Philos At the University he continues to lead the phy. At the University he continues to lead the life of a true philosopher, despising ease and positions of dignity. This illustrious scientist has regarded it his duty to accept the charge which his Holiness bestowed upon him by motuproprio on the 9th September, namely, that of entrusting him with new office of Sub-librarian of the Holy RomanChnrch

and Domestic Prelate.

Ferdinand, another brother of his Holiness, was born 7th January, 1816. He entered the Roman Seminary, but was seized with illness and died at

OUR MANCHESTER LETTER.

[From Our Special Correspondent.]

MANCHESTER, ENGLAND, 28th, Nov., 1878.

A legal question of the greatest importance to

Catholics and one showing the incalculable evils of

mixed marriages, was decided on Saturday last in the Chancery Court of appeal. The successful party in the suit is a Mr. Agar Ellis, a Protestant who thirteen years ago married the daughter of Lord Camoys, who is the head of one of the oldest Catholic families in England. It appears that previous to the marriage a promise was given by Mr. Ellis that any children they might have should be brought up and educated as Catholics, and it was only on the strength of his promise that the lady consented to the marriage. The present surviving issue of the marriage are three girls between twelve and a half and nine and a half years of age who have been brought up by the mother as Catholics. For some reason not easily divined Mr. Ellis has at last determined that the children should be brought up as Protestants, but as this is not in accordance with his ante-nuptial promise and also against the wishes of the girls themselves he has met with an opposition which compelled him to seek the assistnce of the Court of Chancery. The vice-Chancellor Sir Richard Malins pronounces in favour of his claim and forbade the mother taking the children to confession or to any church or chapel where worship was performed otherwise than according to the Church of England. It is against this decision that an appeal has been made, but I regret to say without any success. In fact the judgement has gone even further in stengthening the fathers authority over his children, putting aside all rights that the mother may claim. Morally of course Mrs. Ayar Ellis has a perfect right to educate and bring up her children in a religious manner and according to the doctrines of her own Church. But legally she most solemn promise in fact an agreement with his wife and yet be sustained in it legally. The moral ense is shocked to find that a man, anxious for an alliance with a Catholic lady, may make any arrangements he pleases before the marraige and yet break all his promises afterwards with impunity. The law says that he does not thereby forfeit any of his inherent rights and that he may claim these rights bylaw at any time he chooses after the mar-riage. I don't think that we have ever had a legal decision on the point in question so clearly defined, so that I expect a great amount of criticism and discussion will arise upon it. I feel quite certain that the Catholic writers for the London weeklies will this week take the question in its various bearings and deliver their views upon it. It is of great impor-tance here as there are many marriages in high life in which the same agreement has been come to as different to the religious training of his children, or, which is the more charitable conclusion, after fulfill-ing his promise to his wife for so long a period, to now suddenly turn round and claim the aid of the law, marks a change in his conduct immoral in every sense. For the courts of law to entrust the religious training of children to a father who has not the honesty to keep faith with his wife argues a wrong distribution of power somewhere. It may be well assumed that harmony in the household of may yet be a conflict between the children and the citizens of Siena who subscribed the Capitoli della father, if his control should be repugnant to their wishes. After the religious training they have already received it will be difficult to instil into their minds the prejudices and errors of the sectarians, Still there may be the terrible alternative which often arises with deadly effect of loss of social posi-tion through any disobedience to parental rule, It is painful to find that such eminent and learned gentlemen, as our judges really are, should be so ignorant of the teachings of the Catholic Church. Rome as Ambassador from Siena at the coronation of the Emperor Sigsmund, and accompanied him to Ferrara, where he received the title of Count Palatine and Baron; and in 1538 he was sent by the Catholics. It is a condition of the marriage on Sienese to pay homage in their name to the Pontiff Paul III. when he was residing at Monte Oliveto.

Catholics. It is a condition of the marriage on which the Church always insists, so that any marriage contracted between a Catholic and a Protest-Desinerio Pecci was Jurisconsult and Professor at ant be the Catholic man or woman, shows with cer-Desinerio Pecci was Jurisconsult and Professor at the University of Siena. The Poetess Onorata Pecci acquired great fame in the fifteenth century as being exceedingly well versed in literature; two of her sonnets on religious subjects may be read in will be like discussion of the legality of the judg justice which may be exercised under the Santo Stefano, and most learned, especially in Tus- Two days ago the banking firm of Messrs, Fenton Santo Stefano, and most learned, especially in Tuscan antiquities. He published several works. The Abbe Giuseppe, his brother, born 1700, died 1751, was very learned in civil law and in Greek literaterly had ceased to obtain much support from the leading community. The failure has not produced one or two other banks yesterday. It is stated on good authority that the total claims against the bank will be a little over half a million sterling. The greatest sufferers will be the solicitors, who have their clients' money in the bank, treasurers of local boards, and overseers of the township. The latter are held by law personally liable for all monies received for use of the township. As usual many of the sufferers are clergymen, medical men, and small thrifty shopkeepers. I understand that the Baxendale Turkey Red Dying Co. was carried on by three of the partners of this insolvent bank, and there is every probability, therefore, that these works, which employ 400 hands, will be closed. At any other than the present time such an alternative might not arise, but now trade is so deplorably bad that it is not likely a purchaser can be found. Confidence in the bank has declined ever since its posi-tion was shaken by a run upon its funds eighteen months ago. I think no better indication of this can be given than when I state that of all the building societies in Rochdale and the neighborhood, numbering about thirty, not one of them has its funds in the bank. Such caution, however, was not shown by everybody, for a workingman denot shown by everybody, for a workingman deposited £200 in the bank, late in the afternoon of Monday, when the resolution to close must have been already come to.

Public attention is really only attracted by fail-

ures of a gigantic figure, for ordinary failures may be counted in dozens, and yet awake no interest save of course to those who are duped. The re Manchester failure of Messrs. Hugh Balfour & The recent is important, however, in every sense. This firm has been in the Manchester trade as shippers to the east for the last thirty years, and enjoyed a reputation second to none. It is said that in the year 1861 the firm possessed a capital of one million sterling, and this seems credible, for in 1869 one of the partners. Mr. George Balfour, died and left £450,000, nearly all of which he made in business. As he was not the founder of the firm, we may As he was not the founder of the firm, we may fairly assume that the co-partnership was a wealthy one. The amount of liabilities is near £400,000, the age of 14. Cavalier Giovanni Battista, elder brother of the Pope, now lives in Rome. He has The probable assets will only reach \$50,000, and

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