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LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1878.
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 principle, that it will remain, what 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."
FROM HIS GRACE ARCHBISHOP HANNAH.
St. Mary's, Halifax, Nov. 7, 1881.
I have had opportunities during the last two years or more of reading remains of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. Hoping you may obtain a long list of subscribers, and wishing a blessing on your good work.
I am, sincerely yours,
PATRICK MGR. POWER,
Administrator.

LETTER FROM MGR. POWER.
The following letter was given to our agent in Halifax by Mgr. Power, administrator of the Archdiocese of Halifax.
St. Mary's, Halifax, N. S., June 30, 1882.
DEAR MR. WALSH.—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.
From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those on whom you may call, in the course of business, as a person in every respect worthy of confidence.
Hoping you may obtain a long list of subscribers, and wishing a blessing on your good work.
I am, sincerely yours,
PATRICK MGR. POWER,
Administrator.

Catholic Record.

LONDON, FRIDAY, NOV. 3, 1882.
ALL SAINTS AND ALL SOULS.

On Wednesday last the Church celebrated the festival of All Saints and on Thursday made special commemoration of the souls of all the faithful departed. The feast of All Saints is one of the most solemn in the ecclesiastical calendar, and was instituted for a four-fold purpose; first, to return God thanks for the graces and triumphs of His saints; secondly, to excite men to a faithful imitation of those virtues by considering the examples of truth, rectitude, humility and perseverance set by so many devoted servants of God in every age and rank of society and the eternal reward which they enjoy to which we are also all called; thirdly, to enable us to beg the divine mercy through this multitude of powerful intercessors; fourthly, to enable us to repair any failure in our not having rendered God due honor in the particular festivals of his saints, and to give him glory in the saints unknown to us and for which no special festivals have been set down. All the saints are comprised in the solemn celebration of this day, which has been very properly termed an image of the great eternal feast which the heavenly Father himself continually celebrates with all his elect in heaven. The first and principal object of the feast of All Saints is to offer to God supreme and sovereign honor on account of his saints, whose merits and triumphs are the effects of his graces. Its secondary object is to enable us to offer veneration to the saints themselves and present them fervent petitions for the assistance of prayer and intercession to God on our behalf. When we do honor to his saints we give honor to God and to Christ Jesus, true God and true man, the Redeemer of all mankind, the source and fountain-head of all purity, sanctity and glory. "In His blood," declares Alban Butler, "the saints have washed their robes, and from Him they have derived all their purity, whiteness and lustre." "His divine life," continues the same writer, "is their great exemplar and prototype, and in the characteristic virtues of each saint some of his most eminent virtues are particularly set forth; his hidden life, in the solitude of his anchorites; his spotless purity in the virgins, his patience and charity in some, his divine zeal in others, in them all in some degree his plenitude of all virtue and sanctity." St. Thomas tells us that "virtue subsists principally (1) in trials and afflictions, (2) in the conversion of sinners, (3) in purity of conscience." Virtue in its three-fold development and in all its essential attributes was practised by the elect of God whom we are called on to honor on the festival of All Saints and to imitate throughout our lives. To imitate

them we must bestow frequent contemplation on their lives and actions. They despised the goods of this world, they overcame adversity, they sought not after earthly power, nor pleasure, their sole purpose being to love God and serve him with fidelity—through detachment from the world and its perishable goods. "Is it astonishing," asks St. Ambrose, "that he whose spirit is ever in heaven should merit and receive assistance from on high? His life, like that of the apostle, is spent as it were in the very City of God itself. *Nostra conversatio in caelis est.*" There exists, according to the same saint, "amongst those who live in a saintly manner, such an intimate relation, association and union with heaven that it matters little to them whether they be in heaven or on earth, whether they be angels in angelic form or angels in human form, for they have within them the same life and the same sanctity. The saints obtain merit for themselves and for the world by following Christ Jesus (1) by the purity of their lives, (2) by the goodness of their hearts, (3) by the observance of the commandments, (4) by the reception of glory. Should they not then be honored and venerated by all men who derive so much benefit from their virtuous deeds?"

On All Souls day Holy Church invites its children to pray for all the faithful departed. It is indeed a holy and wholesome thought to pray for the dead. The suffering souls in Purgatory are most dear to God, and no supplications of ours are more acceptable than those of charity and mercy addressed to the Eternal Father on behalf of those souls whom his justice refuses admission to heaven till the last farthing of their indebtedness be discharged. But while the justice of God and his hatred of sin detains the souls in Purgatory, in that place of exile, seclusion and punishment, his mercy prompts him to invite us to assist them out of our charity. The Church of Christ is, we know, composed of three different parts, the triumphant in heaven, the militant on earth, the suffering in purgatory. Our charity should extend to all three. Our love for God binds us to share not only the comforts and blessings, but also the miseries and afflictions of all comprised within the mystical body of Christ. We maintain communion with the saints in heaven, by giving them honor, imploring their succor, and praising God for their triumphs. Communion with the suffering souls we can maintain by soliciting the mercy of God in their favor. We can do so by the holy sacrifice of the Mass, by prayer, by fasting, by alms, and indeed by all manner of good works performed with that purpose and intention.

The practice of praying for the dead is very ancient. It existed in Jewish times, as is evident from certain of their ceremonial practices and from the incident related in the second book of the Maccabees, of Judas Maccabeus sending twelve thousand drachms of silver to the temple for sacrifice for the dead. An eminent Protestant divine, Dr. Jeremy Taylor, speaking of this fact says, "We find by the history of the Maccabees, that the Jews did pray and make offerings for the dead, which appears by other testimonies and by their form of prayer still extant, which they used in the captivity. Now it is very considerable, that since our Blessed Saviour did remove all the evil doctrines and traditions of the Scribes and Pharisees, and did argue concerning the dead and the resurrection, yet he spoke no word against this public practice, but left it as he found it, which he who came to declare to us all the will of his Father, would not have done, if it had not been innocent, pious, and full of charity." The practice of praying for the dead prevailed from the beginning in the Christian Church, and the most ancient fathers speak of the custom of offering the Holy Sacrifice for the dead. Tertullian, speaking of certain apostolical traditions, says: "We make yearly offerings (or sacrifices) for the dead, and for the feasts of the martyrs." St. Cyril of Jerusalem, in an exposition of the liturgy, says that in it we pray for the emperor and all the living; we also name the

martyrs and saints to commend ourselves to their prayers; then mention the faithful departed to pray for them. "We pray for our fathers and bishops, and in general for all among us who are departed this life, believing that this will be the greatest relief to them for whom it is made, while the holy and tremendous victim lies present." And St. Chrysostom declares that it was not in vain that the apostles ordained a commemoration of the deceased in the holy and tremendous mysteries. They were sensible of the benefit and advantage that accrues to them from this practice. Such, then, being the constant belief and practice of the early Christians, we cannot be surprised that that belief and practice are to-day as universal as the church itself. Everywhere throughout the world, during the whole year, but especially on All Souls' day, and throughout the month of November, prayer and sacrifice ascend to heaven for the faithful departed, that they may be loosed from their sins.

MODERN MIRACLES.
Miracles, it is clear, have not yet ceased. Witness an item from New York wherein we are told that "Rev. F. Mauck created a sensation on Sunday evening, the 22nd of Oct., last, at the Apostolic church, Brooklyn, by claiming to possess the miraculous power of healing the sick by the laying on of hands, and requested all who were sick and believed in Jesus Christ to ascend the platform. Over two dozen persons, we are told, came forward, including persons afflicted with rheumatism, deafness, chronic catarrh, kidney disease and dimness of sight. After prayer, the preacher passing his hands over the afflicted and commanded the disease to depart. He wrenched the noses of those having catarrh and blew into the ears of those deaf. Strange to relate, nearly all the afflicted expressed themselves relieved, if not absolutely cured."
If the rev. gentleman who has been thus fortunate continues to sustain his success, he may expect large accessions to the ranks of the Apostolic Church from the many unbelievers suffering from rheumatism, catarrh, kidney diseases, and even dimness of sight. Other preachers have succeeded in raising sensations, but have afterwards worn sackcloth and ashes. Such, however, will not be the lot of Mr. Mauck, if he spare humanity the necessity of using Vegetable Compounds, Hop Bitters, Kidney Wort, and even the world-renowned St. Jacob's oil.

GOOD NEWS.
The London correspondent of the Globe, in times not far remote, won distinction, if not gratitude and admiration, for tidings he had conveyed to the benighted 'colonists' of the Dominion, as to the opinions and sentiments of Englishmen in general on the condition of Canada and the doings of Canadians. Some few months ago he informed us that there was a good deal of talk in London about the "address presented to Lord Kimberly on behalf of the Queen from the Dominion Parliament. As you will have heard," he says, "by telegraph the hounding of the Times, I need not here repeat any of the anathemas which appeared yesterday in leader type. You may, however, like to know that there is but one opinion here, and that is that the address was extremely ill-advised, ill-timed and unfortunate. As regards the question of Home Rule," continues the correspondent, "there is not the slightest resemblance between Ireland and the Dominion. The Irish people, divided among themselves, animated by the fiercest religious animosity, an excitable, emotional race, always liable to be worked upon by mischievous demagogues, cannot for one moment be compared with the quiet French habitants or the law-abiding, loyal people of Ontario. What Ireland might be were it not for an ignorant priesthood and professional agitators it is impossible to say; but were Home Rule conceded to that unhappy country nothing is more certain than that civil war, anarchy and the oppression of minorities—not to speak of rebellion—would be the almost immediate consequences. Not even for a party cry, or to win the Irish vote in places where it is powerful, would any sane English politician put up on the Home Rule cry. "We will not disgust our readers with a repetition of citations which formerly appeared in this journal from the leader in the Times on the action of the Canadian Parliament on the question of Home Rule. The language held by the Times was grossly insulting and intended to alarm the small souls of the 'colonists.' There was, however, instead of alarm, determination and defiance aroused by the "thundering" of the Times, the less of which, we may incidentally remark, is heard on this side of the Atlantic the better for British connection. But why recall, our readers will ask, the silliness of the correspondent or the cowardly bullying of the journalist at this particular time? Well, the matter occurred to our mind in this way. What a wonderful people must be the British when a few resolutions adopted by a legislature as respectable as even that of Britain, resolutions on a subject of essential import to the unity and preservation of the Empire, could cause them to excrete Canada and Canadians and drive them into fury, while the landing in England of a cargo of twenty-five tons of Canadian salmon brings on our devoted heads blessing and praise. This is no exaggeration. The correspondent of the Globe himself states it with the unctuous suavity of one conveying exceeding good tidings. "A cargo," he says, "of 25 tons of fresh salmon has just arrived from Hudson Bay, and its arrival is made the text of a lengthy editorial in to-day's Standard, in which attention is called to the various dainties the epicure may expect to see on his table from Canada when the Pacific Railroad is completed. Alluding to the salmon in the rivers of British Columbia, the article goes on to say:—"For the present we must be content to receive the supply of these vast salmon shoals preserved in tin. But when the Pacific Railroad is built, doubtless some will Emet, with the following form of receipt.
Received from Mr. _____
The sum of \$ _____
To enable Irishmen to write the Epitaph of _____
ROBERT EMMET.

We hope that all Irishmen in Canada will give peddlers of these cards a wide berth. It is humiliating to see the sacred cause of Ireland's freedom and the names and merits of her heroes made a matter of low traffic for the benefit of a vile set of knaves and poltroons as ever breathed the air of heaven.

ANOTHER FRAUD.
The schemes of the Skirmishers are not yet exhausted. After duping the Irish in America out of many thousands of dollars, they have set on foot another movement to fleece confiding Irishmen in the United States and Canada of their loose cash. A dispatch from New York informs us that "sixty gentlemen here who have heretofore been identified in a greater or less degree with Irish national movements, have issued an address to their fellow countrymen and friends, calling for aid with which to organize resistance to foreign tyranny in Ireland." Among the signers to the address, and we desire to call our readers' special attention to the fact, are the names of O'Donovan Rossa, Joseph Cromien, George Shearman, Patrick Sarsfield Cassidy, George Smith, Edward Dully, P. K. Hogan, P. J. Condon, Paul F. Leonard, James Kenefick and Walker J. Elliot.

From an esteemed Catholic contemporary we also learn that among the latest schemes of plunder concocted by the O'Donovan Rossa faction is a picture of Robert Emmet, with the following form of receipt.
Received from Mr. _____
The sum of \$ _____
To enable Irishmen to write the Epitaph of _____
ROBERT EMMET.

We hope that all Irishmen in Canada will give peddlers of these cards a wide berth. It is humiliating to see the sacred cause of Ireland's freedom and the names and merits of her heroes made a matter of low traffic for the benefit of a vile set of knaves and poltroons as ever breathed the air of heaven.

covers the interior lakes, and which never bring satiety, and the wonderful candle fish, or 'oolachan,' which ascends the North-Western rivers in March. Veterans from these wilds grow enthusiastic over its tooth-someness. Nor need we languish for the endless game birds of the plains and prairies when the 'refrigerating car' runs across Rupert's Land. The delicate antelope, the noble wapiti, the moose, the buffalo hump, and a dozen other unknown or rare delicacies will beg the epicure's opinion, alongside the salmon which three weeks, or less, ago were being speared by a Carriere Indian at Fort Alexandria, or the *Corregonus* which, even more recently, was swimming in the cool waters of the Great Slave Lake. May all these pleasant dreams be realized." Thanks, Sir correspondent, for the information. We now know that John Bull is more easily approached through stomach, than through head or heart. When, therefore, the Canadian Parliament has any more such resolutions as those on Home Rule to send across the water, let them be accompanied by a few tons of fresh salmon, and a pleasing modicum of 'oolachan.' And our prairie provinces should be asked to have in readiness for such occasions a choice variety of the delicate antelope, the noble wapiti, the tender aged moose and the fatted bison. Let the waters of the Great Slave Lake, and of the Lesser Slave, of the Great Bear, of the Athabaska and the mighty Mackenzie and every river that feeds the Arctic, all then yield up their treasures to the appetite of the worthy Mr. Bull. Then he may be safely approached. Thus may he be induced to condone the impudence of his 'puling' colonists. By offerings of our golden salmon, and toothsome candlefish, of our tender antelope, and inviting wapiti, of our luscious moose and irresistible bison, his anger will ever be appeased and joy reign in his heart. Of beaver tail he has clearly grown tired. By all means then let him have the white fish, the game birds and the other dainties with which he has now only a literary acquaintance. With a plentiful supply of these delicacies to satisfy his epicurean tastes, we may be permitted to humbly ask, but must not even then form sanguine expectations of receiving.

THE GRAY IMPRISONMENT.
The House of Commons has appointed a select committee to investigate the circumstances of the incarceration of Mr. Edward Dwyer Gray, M. P., in the month of August last, by the arbitrary order of Mr. Justice Lawson. A proceeding more wanton and unjustifiable never disgraced even the Irish bench, which has never shown any tender regard for popular rights or freedom of speech and opinion. It has, however, till lately observed some sort of respect for Parliamentary privilege. Parliament itself inflicted the gravest injury on its own privileges, especially the inviolability of its members from arrest on charges of a purely political character, by its passage of the Coercion Act framed by Mr. Forster, whereby Messrs. Parnell, Dillon, Sexton and O'Kelly were all cast into prison without trial or even cause shown for their imprisonment. Mr. Justice Lawson had certainly never entered on so bold a course as the ordering of the arrest of Mr. Gray, if he felt any dread of Parliamentary inquiry and censure. That his action will meet with censure we scarcely believe, but feel glad that it is to be made the subject of inquiry, however limited or incomplete.
The following is the full committee appointed to investigate the imprisonment of Gray:—Gladstone, Northcote, Goschen (Liberal), Whitehead (Liberal), Mowbray (Conservative), Raikes (Conservative), Giffard (Moderate Conservative), Plunkett (Conservative), Attorney-General James, Forster (Liberal), Dillwyn (Liberal), Parnell, McCarthy, Sexton and Healy.

The Committee, it will be seen, consists of six Liberals, five Conservatives, and four Home Rulers. The Irish party is ably represented on the Committee, and will, we feel confident, make its investigation of the facts of this extraordinary case as complete and exhaustive as possible. The rights of Parliament

and the freedom of journalism both imperatively demand that such arbitrary power as that exercised by Mr. Justice Lawson in the case of Mr. Dwyer Gray should be wrested from the hands of men responsible in such actions neither to the sovereign nor the people.

THE FAILURE OF PROTESTANTISM.
Le Journal de Rome, speaking of the present position of Protestantism, makes the following declaration: "Arianism, it affirms, seduced kings and emperors and divided nations. This famous heresy lasted for more than three centuries, and still continued to live in a thousand different forms after the abjuration of its leaders.

Socinianism took rise in Europe towards the middle of the sixteenth century, but, driven from the Old World, re-established itself in the New, where it still survives. The Manicheans, condemned by Councils, and proscribed by emperors, breathed its doctrines into every rebellious spirit of the middle ages and of modern times, but now the Manicheans are no more. Pelagianism lived for more than a century, and Nestorianism, vanquished in the west in the sixth century, continued to hold some few followers together in the east, till the middle of the sixteenth. The heresy of the Albigenses, renewed and continued by the Waldenses, lived on till almost our own day.

The history of heresy is synchronous with that of truth. A great theologian has declared: *opposita heresibus cas.* It is indeed necessary that heresies should be, as well to determine and to solidify dogma, as to conserve its purity amid the vicissitudes of theological discussion. But if it is necessary that heresies should be, it is also necessary that they must die and not live, one falling on the ruins of another, to attest the authority of the church founded by Christ, and enduring from St. Peter to Leo, and certain to subsist without failure in its indefectible unity, even to the end of time.

The West has been divided since the sixteenth century by a heresy which has seduced and deluded as many princes and peoples as that of Arius, and given birth to nearly as many different sects. Is this heresy more dangerous than that of Arius? Let theologians decide, for us it suffices to know that it is in its decay, and that it bears on itself the seal of death.

Protestantism now makes no converts in Europe. Its age of propagandism in civilized nations has closed forever, and it now devotes whatever of strength it yet possesses to protect itself against the principles of dissolution that have found refuge in its own bosom. Protestantism is at this moment divided into two great schools, the one moving rapidly in the direction of pure rationalism, which is the negation of Christianity, the other directing its steps towards Catholic dogma. Led on by the necessity of unity and authority, this school is returning to the teachings of Rome, and must soon acknowledge the authority and supremacy of the successor of Peter. Already, in England, conversions take place in great numbers, and all the while the state-paid chiefs of the Anglican Church dispute among themselves on the constitution of the hierarchy, and the means of spreading their system.

In Germany, the leaders of the state heresy daily grow more furious in denunciation of the Church of Rome, for the very reason that they understand the incurable weakness of heretical doctrine. They heap abuse on Rome, because Rome they hate, and stand confounded and abashed in the presence of its magnificent unity. On all sides, indeed, it is clear that the critical moment for Protestantism has come. Vainly do Protestant doctors assemble. The more they seek to define, not the dogmas, but the sum of Protestant belief, the more they fall into division, sub-division, and confusion. The weakness of Protestantism is incurable in the light of reason, for if the principle of authority be once rejected, there is no other choice for the human mind but free-thinking and rationalism. If, on the other hand, we accept and admit the principle of authority, we must not only acquire knowledge of the system to which we attribute it, but the reason on the strength of which it imposes its rule. Thus of necessity we must go back even to Christ and the institution which he founded. In a word, we must go to Rome.

Protestant peoples themselves understand this double obligation, and apart from their salaried divines, give themselves up to rationalism, and in some few cases look to Roman orthodoxy as the solution of their perplexities. If the Anglican church has yet some strength in England, it is owing to partial adherence to Catholic rites and forms of government. In Germany Protestantism is completely disjointed. Of the works of Luther, Calvin and Zuinglius nothing remain but ruin and confusion. Thus the great heresy of the West may be claimed to have reached the term of its unfortunate and disastrous existence.

ARCHBISHOP LYNCH.
The Toronto Mail seems to have itself to the task of vilifying and the venerable Archbishop of Toronto. No one has denied the right of it to think as it pleases of Marmon; other work in prose or poetry, one with any pretensions to impartiality can admit that it has a right to heap the vilest abuse on any one who dares to differ from it on such a question. The editor of the Mail may be a poet, his literature may be far more acute and exquisite than of even such ordinary pet Archbishops but he must be made, we feel confident, leaves this Province, learn, as learned elsewhere, that the opinions, especially those equal, superior, to him, in every mental must, be respected. We failed to perceive that many of the respectable journals of the party he presumes to dictate, and it ranks he is a comparative straggler in his utterances. His Grace bishop has been perfectly right throughout the whole controversy, and has by the able stand he took on that added another to his many claim veneration and gratitude of the of Ontario.

ST. TERESA.
In a pastoral issued on the occasion of the centenary of St. Teresa the eloquent Bishop of France, Mgr. de Freppel, other things, said "God is in his saints. He raises the very moment that stands in greatest need of tivity and endows them with tributes most suitable to their sion. Whether it be a qu winning souls to the faith sealing the doctrines of their life-blood, or whether incumbent on them to combat the arms of science, aposty and doctors, saints wanting to do the divine will is the wonder of wanderers contemplate for eighteen in the history of the Church ceaseless fecundity of the Christ is the certain marine origin. At the epoch was born in a little town Castile, the child predestined fill so high a mission, the world was in the throes of most terrible trials it undergone. The pagan the fifteenth century had in many souls the sense of natural, and the Protestants the sixteenth century v point of everywhere un the principles of authoring was then so neces replace in honor, with the obedience, the holy austere gospel. In the bosom it Church, in the cloister amid the distractions of the widespread relaxation line called for serious reform could effect this reform and success, but the Church the voice of its pastors and its saints. Assisted by has promised to be w into the end of time possesses in its own life necessary to triumph passions." Having dw great works accomplish Papacy and the Council behalf of the Church, prelate continues: "It work of reformation, a moral, that St. Teresa upon to hold a high place was this place? By could the order of Car to its primitive fervor a station which Christ with all its heart? The living Church of God ments each one of wh tes its strength to th of the designs of God, mutuality and concurr all the members of this in whose life they al There is the head to arm to execute, and vivify the whole body the children of the gr Christ, there are son Josue, do battle on t others who, like Mos pray on the mountain mer take hand and struggles of truth agai busy themselves in administration and go