

The Catholic Record

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THOS. COFFEY, CATHOLIC RECORD, London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles.

Yours very sincerely, JOHN WALSH, Bishop of London.

Catholic Record.

LONDON, FRIDAY, OCT. 17, 1879.

THE London Times of a recent date warns its readers that unless something is done to retard the process of accumulating the soil in the hands of the few, even though the process should be spontaneous and unexceptionable, there may arise a fearful reaction.

WE are happy to be able to welcome the Philadelphia Advance into the weekly field of literature. We wish we had more papers of this sort. It combines all the good qualities which we like to see in a journal that pretends to be Catholic.

AN EX-GRAND MASTER of the Grand Orange Lodge recently kicked the Rev. Grand Chaplain so severely that permanent injury may result. We cannot have much pity for the gentleman. If people will keep bad company they must be prepared to take the consequences.

"REV. MR. BAYLIS, of Owasso, Michigan, has deserted his wife and children and eloped with a farmer's wife. It is said that the woman has telegraphed to a relative of hers at Cornua that she preferred to live with Baylis, and has, therefore, gone with him. This man Baylis has spent a good deal of time in and about Owasso. Finally he was asked to become pastor of the Baptist church at what is known as Maple River, about three miles from Owasso.

THE Freeman Journal of Sydney discusses the effect of the Bible upon pagan minds with great force. Without construction or explanation, or, in a word, dogma—all of which are superfluous on the Protestant hypothesis—it is to them anything their preconceived notions design it to be—a good treatise on magic, a method of philosophy, or a good joke.

ceived they have not the slightest objection to listen to him, just as a crowd in the streets will inevitably gather to witness anything that excites its curiosity. And if the missionary, as he often does, brings with him the implements of civilization, the pagan mind is not backward to recognize the fact that the plough and the spade and firearms alter their relative position with respect to their neighbor. The bungalows they learn to build ameliorate their condition, the scientific faces with which they are familiarized make easy that which was hitherto beyond their reach—namely, the very education, the beggarly element they received opens a career which they had never dreamt of. To purchase such boons as these the pagan may well pay the cheap price of attending schools and going to church. But how about the converts? where are they? St. Paul converted nations, St. Patrick converted Ireland, St. Augustine converted the English, St. Francis Xavier established a church in Ceylon which exists to the present—in a word the world was Christianized without any such agency as a Bible Society. How is it that missionary Protestantism, with its hundreds of thousands of pounds and its millions of Bibles, is admitted by every disinterested witness to be an absolute failure? When our Lord commissioned His Church to "teach all nations" he annexed to the commission a promise of success. In fulfilling that commission two schemes have been followed. One has succeeded; the other, and that other by far the richest and most powerful from a worldly point of view, has absolutely failed. Which scheme is the right one? Let any one read our Lord's commission and answer.

BACK TO HIS FLOCK.

Rev. Newman Hall is happy. He has returned from his holiday trip. But he can never in the minds of upright people, efface that inglorious smirch that now attaches to his name. He preached on Sunday at Christ Church, Westminster Road, for the first time since the hearing of his divorce suit, and in the course of the service took occasion to make a distinct reference to it. After offering up prayer, he invited the curious to interview the trustees of the church and they would tell them everything about his past and present, and possibly his future intentions. The reverend gentleman took occasion to couple his name with St. Paul. "Even St. Paul," said he, "whom no one could ever imagine capable of dishonesty, felt it right on one occasion to appeal to those to whom he had ministered, that he had coveted no man's silver, or gold, or apparel, and so in relation to other matters suggested by recent events, I would take occasion to appeal to my congregation, after twenty-five years of pastorate, during which I have ministered to you under all circumstances, whether any husband, or parent, or brother has ever had occasion to complain that the limit of gentlemanly deference or Christian purity towards all of every rank and age has been overstepped?" No doubt the rev. gentleman imagines he resembles St. Paul very closely in many things. It makes him feel happy to think so, and we have no desire to take away his peace of mind. But we might remind him that in the apostolic times there were no divorce courts. We will be told in reply, that these were very dark days, these days of the apostles, and that it would be impossible to keep back the tide of enlightenment and progress of the present age.

After unburthening himself of all he had to say on personal matters, he proceeded with his sermon on "The unsearchable ways of Christ." No mention is made in the report of the former Mrs. Newman Hall. This is a strange word, and there are strange churches, and strange congregations, with strange pastors, in this world.

THE LORETTO NUNS OF CANADA.

Our contemporary the Boston Pilot, one of the oldest and most widely circulated Catholic journals in the United States, pays, in its issue of the 4th inst., a graceful but well-deserved tribute to the accomplished and much-esteemed Ladies of Loretto, in Canada.

We can assure the Pilot that the "good words" it has published of "The Loretto Nuns of Canada," will be held in high appreciation by the Catholics of the Dominion. We trust the encomium of our confrere will have the effect of inducing increased numbers of American young ladies to cross the border and reap the educational advantages so richly supplied by the Convents of Loretto; furthermore that it will lead, ere long, to the establishment, through the Union, of the same institutions that have accomplished so much good in Canada.

The Pioneer of the Order, under the charge of the saintly and revered Rev. Mother Dease—the superioress of several Communities in Canada—were drafted from the parent house, at Rathfriland, near Dublin, by Madam Ball the foundress of the Loretto Nuns, in Ireland. Although their early years were beset with difficulties and trials, that were but too well calculated to test the fortitude and self-sacrifice of the most heroic, yet those devoted and tenderly nurtured ladies passed through the crucial ordeal unflinchingly, and without a murmur. Not only that, but they have been able to establish convents at Toronto, Niagara Falls, Hamilton, Guelph, Stratford, Lindsay, and Belleville, which are now in successful operation. The nuns upon whom devolve the duty of educating the pupils entrusted to their care, are ladies most refined and accomplished. Their grand aim is to train others as they have been trained themselves—true Christian gentlewomen. Their record, in Canada as in Ireland, proves that they have been successful in accomplishing their object.

We are rejoiced to learn that the various convents of Loretto, in Canada, are largely attended by Protestant pupils from the States as well as from the Dominion. It is well known that the religious opinions of non-Catholics are not tampered with, and hence Protestant parents send their children to those institutions where they feel confident no proselytizing influence is brought to bear on their youthful minds.

IRISH DISTRESS.

Every day the cable brings us intelligence that the suffering of the tenant farmers of Ireland is very great, and that something must be done without delay if a renewal of the scenes of 1847 and 1848 are to be averted. The Irish press terms with heart-rending accounts of the poverty and misery of hundreds of families whose crops have been utterly ruined by the bad weather of the past season. In many instances the landlords have come forward and generously granted an abatement in the rent, which will to a certain extent bring relief for the time being. The majority of land-owners, however, most of whom are absentees, have instructed their agents to collect to the last penny. They must have their pound of flesh. These gentlemen—as a matter of courtesy we call them such—live in England or have grand residences in some part of the continent. Fabulous sums of money are required for the maintenance of these establishments, oftentimes the scenes of the greatest debauchery. They care not about the next world, and endeavor to create a sort of heaven for themselves while on earth. When we look at this matter in all its bearings, we cannot wonder at the cry that has been raised by the public men and people of Ireland, to "Evict the Absentees." The government must sooner or later step in and grant some relief from this grinding injustice of the non-resident proprietors, and the sooner the better. A correspondent of the London Spectator writes as follows from one of the disaffected districts—"Ireland is being now moved as it never was within living memory by a vast and earnest agrarian agitation (which it is wrong to call an anti-rent movement), which had so deeply affected the public mind that unless some popular pressing wants as to more equitable conditions of tenure are satisfied the consequences of the refusal or neglect are likely to be socially demoralizing, if not politically serious. At present, despite many provoking restrictions,

the greatest possible dispersion to good order and lawfulness obtains; but it would be rash to forecast the results if the curb of restraint held distant famine. A starving people do not usually pay much respect to considerations of prudence and safety. In every quarter discontent now prevails. Landlords are grumbling because they do not nor are likely to receive their rents from an impoverished tenantry. Tenants, on their part, are disaffected because their crops are being ruined by bad weather and many are beginning to think that it is highly problematical if even the reduced rent, in some instances wisely allowed, can be paid. Grazers are uneasy at the absence of a demand for stock, and fair after fair, market after market, all tell the same dismal, despairing tale. Another correspondent takes a different view of the matter. It is not stated who this correspondent is nor what paper he has written to. The paragraph is a sort of a "nobody's child," and we cannot trace its origin. The likelihood is that it is the production of some absentee landlord. We give it in order to show how heartless and how false some men will be when their interests are at stake:—"With reference to the agricultural prospect in Ireland, a correspondent who has visited various parts of Ireland lying in the midland and southern counties, says he can testify that the recent fine weather has enabled the farmers almost everywhere to get in the grain; and he adds that the oat crop is excellent, and even above the average. The wheat also is a fair crop, and the potatoes have not been visited by any general blight. Hay is sound, and in many places abundant. The fields wear now a cheering appearance, and there is a very manifest return of confidence and hope among the peasantry. 'We would be at all so badly off as we thought' is an expression of a grateful feeling to Providence often heard. On the poor and low lands the agriculturist has met with serious disappointment, but it is (the correspondent states) a wicked exaggeration to speak of 'famine,' or to predict any course of universal distress. Prices both in the corn and cattle markets are moving up. The demand for cattle in the Dublin market has been spirited, and sales are made freely, and at higher rates."

THE LATE PAPAL ENCYCLICAL.

The Civita Cattolica of Florence praises to give its readers a series of articles on the late Encyclical of Leo XIII. of the first of which the following is a synopsis:

The war between truth and error, good and evil, is as old as God's Church the nature of which upon earth is to be militant.

But ever since the so-called Protestant Reformation this war has become more open and fierce. It cannot be denied that Catholic philosophers and theologians, who are the chosen champions of the Church have both with pen and voice, constantly and vigorously fought her battles, and are doing so still. But the wise Pontiff, who in these troubled times, holds with a firm hand the rudder of the "mystic ship," has discovered that our forces are somewhat scattered, and that consequently victory has not always been equal to the valor displayed by our brave defenders; whilst, on the other hand, our enemies, emboldened by apparent successes, have dared to proclaim to the world that science had finally succeeded in demolishing the foundations of religion, and that the downfall of the Church herself was now only a question of time.

Leo XIII., with keenest perception, saw moreover that the tactics of our adversaries, at the present juncture, consisted especially in taking away from the people true philosophy, and substituting therefor any sort of false philosophy that could possibly be invented to oppose the teachings of our Holy Faith. In order, therefore, to concentrate all learned Catholics into common action, and by this union to give them more power to sustain the battle for truth, and, at the same time, render inefficacious the weapons in the hands of our opponents, our Sovereign Pontiff in his late Encyclical lays down what

may be termed the "philosophical rule," "regula philosophi," henceforth in Catholic schools.

In order that all may well understand the importance of this "Philosophical Rule," we will first consider its antecedents; in the second place we will study it in itself, and thirdly, we will show forth its natural and necessary consequences.

I. By the antecedents of the Philosophical Rule, are meant all those things remotely or proximately connected with it, which preceded its publication, and which demonstrated to the world how wisely and how timely Leo XIII. acted in laying down such a rule. For all good Catholics who believe with undoubted certitude that Jesus Christ has communicated to Peter and to his successors the plenitude of authority to govern the Church, and that he has promised them his continued and uninterrupted assistance until the end of time, it suffices to know the fact that the Pope laid down such a rule, to infer at once that he had the right to lay it down; and they will therefore accept it without a murmur, because they know that he who obeys the vicar of Christ obeys Christ himself. Neither can Catholics be blamed or found fault with for this unreserved obedience to the mandates of their spiritual chief. Obedience is the general law of all well-regulated society. Besides, the followers of the various schools of philosophy condemned by the Church are more slavish in their obedience to their masters than ever Catholics were to the Popes of Rome. The submission of the Catholic is a reasonable obedience, whilst the unbelieving heid allow themselves to be led away blindly into every sort of error by lying charlatans, none of whom deserve the name of a philosopher.

Leo XIII., in manifesting a peculiar solicitude for the study of philosophy, does nothing but what the Fathers and Doctors of the Church have done before him. And, in fact, the Holy Father in his Encyclical, beginning with the Fathers of the apostolic times, runs through the various centuries, down to our own time, showing that at all times the study of philosophy was held in high esteem, and moreover, that it has rendered eminent services, because, on account of its manifold and intimate relations with the Catholic faith, it was frequently brought into requisition, as a useful auxiliary in establishing the claims of religion, and defending it against the attacks of her enemies. Philosophy is, as it were, the handmaid of faith, and as such renders it very important services.

First, philosophy predisposes the unbeliever to embrace the Christian faith, leading him, by the light of reason alone, to accept an infinite number of propositions, speculative as well as practical. With the aid of philosophy the human reason discovers in Faith a friend who offers it a helping hand, and elevates and ennobles it, never contradicts it, but rather confirms it in its scientific investigations; so much so that both feel themselves sweetly attracted and quite disposed to embrace each other. Now that the number of these propositions acceptable to mere human reason is very great, who can doubt, when he considers that all the knowledge concerning the Deity which philosophy acquires from the contemplation of nature, is explicitly or implicitly proposed to our belief by our Holy Faith; that the Christian code of morality is made up in great part of principles of moral philosophy, and finally that even the positive and revealed law may be said to be based on the eternal principles of the law of nature which it never contradicts.

In the second place, philosophy demonstrates that God is the creator, that He is infinite in Wisdom and Truth; whence it draws the conclusion that He has over us a dominion which is total and absolute, and that therefore He has a full right to propose to our belief truths which surpass the capacity of our intellect, though they cannot contradict it; that He can never fall into error, accepting for true that which is false, or vice versa, nor deceive us, obliging us to accept as truth that which He

knows to be false. Hence it follows that the fact of revelation itself, or any particular revealed fact or doctrine coming to the cognizance of the philosopher, he will naturally be induced to accept it, relying on the omniscience and the veracity of God; and this predisposition to accept the Faith may be crowned by the grace of Faith itself.

In the third place, philosophy teaches that there can be no effect without a cause, and that the latter must be equal to the production of the former. It demonstrates that miracles, which from the beginning of Christianity proved its truth and its divinity, are facts about the existence of which there cannot be any reasonable doubt, and, moreover, that they are of such a nature that they cannot naturally be produced by a created cause. Hence, philosophy itself teaches that these facts cannot be accounted for without the belief in God who in this manner renders infallible testimony to revealed faith and invests it with a luminous character of truth.

In the fourth place, true philosophy, resting upon the natural principle of causality, admits that not only the propagation of the Christian faith, but also its wonderful preservation, surpasses the reach of all natural causes, for the causes which naturally destroy all societies have no effect whatever against the Church, but, on the contrary, strengthen and multiply the number of the faithful, so much so that it has passed into a proverb that the blood of martyrs is the seed of Christians. Hence in order not to be obliged to admit the absurd principle that there may be an effect without an adequate cause, the philosopher is disposed to see the hand of Divine Omnipotence in the propagation and preservation of the Christian faith, and by making one step further, he will confess that the Church herself is from God.

In the fifth place, the philosopher, considering the beautiful figure of the Church, studying the sublimity and beauty of her doctrines, the purity of her morals, the holy lives of her children, their constancy under the most difficult trials, even to the point of giving their lives rather than renounce their faith or commit any sin whatever, infers that the Church is intended to produce in man the image of the Divine Perfections and so glorify God most efficaciously; and that hence she must be very dear to God, and that man may rest peacefully in her bosom, sure to do in this the divine will.

In the sixth place, it is from Philosophy that Theology borrows its scientific nature. In fact, science is not a simple proposition of revealed truth, but a knowledge deduced from solid evident and immutable principles, and it is philosophy precisely, which furnishes logic, without it this deduced knowledge cannot be had. Now, if on the one hand, revealed supernatural truths are not intrinsically evident to us, because our mind cannot perceive the intimate connection between the predicate and the subject of the propositions which express them, on the other hand, philosophy gives them an extrinsic evidence based upon the natural motives of credibility indicated above. By this extrinsic evidence which philosophy lends to revealed truths, which are, in themselves, solid and immutable, it invests them with a real scientific character. It gathers in one syllogism a revealed major and minor proposition, or to a revealed proposition it adds another proposition which is certainly evident by the light of reason, and draws therefrom scientific conclusions. Philosophy, moreover, applies to theology its scientific methods whether analytic or synthetic, so as to make it appear in a truly scientific character.

Seventh—and since all created things are the effect of Divine Omnipotence, and that the effect must always, in some manner, resemble the cause which produced it, it follows that in all created things, the image and similitude of God must shine forth, and that some traces of the one and true God must be found in man. For the same reason, the supernatural mode with which God operates in the order of grace must be reflected by the divine operation in the order of nature. Therefore it belongs to philosophy to furnish to

the theologian by analogies by the though the mystical and speculative unmasked and revealed nevertheless, because to human reason, plating it, exposing and pleasing delight.

Finally, philosophy called the breast cause it furnishes sword and buckle defensive purposes. This it first, by furnishing of polemical disputation all the sophisms which error sides truth; second, by assaults made upon science the defence science draws. Since the enemies sought to bring it disrepute, endeavor as opposed to the reason, it will be that this is false, plies between which is real opposition of reason nor science, but false assertion the true principle and faith to harmony, or at least real opposition by the Holy Father cyclical touches perfect precision points from which the connection philosophy is would say, almost body and soul.

The soul immense faith must regard faithful and most although faith is reason, which is osophy, even as noble than the body can only be found subject, and there reason itself, which faith may phy, the Holy F conclusion that the and the Doctors the Church herself the Councils or tiffs, did well to osophy; that it right to do so, but duty.

Among the various osophers the one most frequent pupils of the Church Pontiffs, is undoubtedly of Aquinas. Under the scholastic Thomas was ecc Catholic schools putes between Catholics were of rare occurrence subjects of celebration. But the so-called having by iniquity fold of Christ, had destroyed theology was d philosophy, and board scholastic tunately, many phers, deceived followed their philosophy from feely natural philosophy who attempted olic faith, since faith of a most vant, which furnished motives of credibility the difficulty of the name of science pretending to

example is necessary for it is plain to philosophy of Theology, and the direct and infallible authority would abound in description, such as ism Nihilism, etc. It is true false philosophy condemned by finite number erroneous philosophy were censured gations; but all furnished an eternal remedy. He desire for philosophy has been man have been writ