

THE CATHOLIC RECORD,

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RATES FOR ADVERTISEMENTS.

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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 propriety in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not accessible for publication, but as a guarantee of good faith.

WALTER LOCKE, PUBLISHER, 388 Richmond Street, London, Ont.

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Mr. Denis McCarthy is the authorized agent and collector of the CATHOLIC RECORD for London and vicinity, to whom subscriptions and other payments due this office may be made.

DONAHOE'S MAGAZINE.

We have received a circular and prospectus of a new monthly magazine to be published by Mr. Patrick Donahoe, of Boston, Mass., early in December. It will embrace the two "great essentials instruction and amusement."

Of the various nationalities throughout the country, none are more exposed to the evil influences of the day than the descendants of the Irish race. For their elevation I will particularly cater.

We wish Mr. Donahoe forty years more and a full measure of success for his praiseworthy enterprise. The price of the new magazine will be \$2 per year post paid. Single copies 20c.

PROTESTANT PAPERS AND PERNICIOUS LITERATURE.

The Protestant press of the United States is beginning to see the danger which threatens society by the dissemination of demoralizing literature. The Congregationalist says:—

Including two vile so-called "police" gazettes, that never could pass muster with an ordinarily decent policeman, New York city alone furnishes twenty-five of the flashy, broadly illustrated, demoralizing papers which are depraving the taste and sapping the morals of children and youth throughout the country.

Our Protestant friend has seldom written a greater truth than this in its concluding sentence. An awful responsibility belongs to those in charge of the young, a portion of it they can discharge by keeping from them this bad literature.

"A teacher," says our contemporary, "in one of our public schools recently found one of her pupils, a little fellow scarcely eight years old, devouring the contents of 'Shorty, Jr. on His Exp. or Always on a Racket.' Thirty pages of slang, vulgarity, and cheap pictures—and the story unfinished at that—were offered to juvenile readers at the enticing price of five cents. The author modestly refrains from making his name known. The teacher confiscated the precious volume, which looked as though a dozen children had already read it, and asks if there is not some power that will suppress such publications, almost as harmful as anything that Special Officer Comstock would declare illegal. But parents cannot always follow their children into the

streets, and teachers cannot follow them home, and the example of older companions and the many pictures easily tempt them. In spite of constant watchfulness, these trashy stories are often found in the children's hands. The teachers complain that the attention which should be devoted to studies is given to this hurtful reading, and that the slang and vulgarity with which nearly every sentence is filled reappear in the speech and manners of their pupils. It would appear that only great supervision over the child, at home and at school, and protection from bad associates, can prevent the destruction, through these stories, of every refining and virtuous instinct of the child. The stories themselves cannot be repressed so long as publishers find them to pay."

AN ENGLISHMAN ON IRISH CATHOLICS.

The question of the superiority of Protestant or Catholic nations in point of morality, has been discussed so often with advantage to the latter, that it would seem needless to offer further proofs. Generally speaking, Catholics are quite indifferent to the demerits of their Protestant antagonists, but they are forced by the slanders that are being continually brought against them to contrast themselves with others. An Australian clergyman is the latest champion of Protestant morality, but he has found a "Knight worthy of his steel" in the person of Mr. J. K. Heydon, an English gentleman who took up the charge, and contrasting Ireland with his own country arrives at the following conclusions:—

1st. For the last sixteen years crime has been decreasing in Catholic Ireland, until now the Government are doing away with many of the jails. There were 11,888 convicts in prison in England and Wales during the year ending 31st March, 1866, against only 1,402 in Ireland. In 1875 there were thirty-three sentenced to death in England, and only three in Ireland, and this although the population of England is little more than four times that of Ireland. Other years exhibit similar results; indeed, in no less than six years, namely, 1867, '68, '69, '72, '74, and '77, there was not a single execution in Ireland. The population of this colony is at most one-eighth that of Ireland, yet how should we not boast if in the last twelve years we had only sixteen executions.

2nd. In the matter of illegitimate births, Catholic Ireland stands in proud contrast to the sister kingdoms; and that this is due to religion is irrefragably proved by the fact that in Ireland itself, precisely as the Catholic religion predominates, the districts are freer from this vice of unchastity.

3rd. That Ireland is improving in temperance is proved by the falling off in that country, to the extent of many thousands of pounds, of last year's revenue from strong drink; whereas, on the other hand, that deficiency is made up to the Consolidated Revenue by a much more than corresponding increase from the same source in England and Scotland. This moral improvement, too, is mainly to be attributable to the influence of Catholic clergymen and their inculcation of the Christian virtue of temperance.

No one can say that these differences are owing to race. The English and Scotch peoples, though undoubtedly they are high-spirited and strong-passioned, have more prudence and self-control than their fiery Celtic neighbors. Each nation in particular, and I am proud to be one myself, have a great respect for law and order, and are by nature very religious-minded, yet we see crime more rife amongst them than amongst the lasty, quick-tempered, hot-blooded Irish. What can be the reason of such a contrast, if not that in the one morality is based upon more natural considerations—prudence, respectability, prosperity, comfortable homes and the like—and in the other more upon the everlasting decrees of the Eternal God.

There is one very important comparison which Mr. Heydon neglected to draw, namely, the difference in the nature of the crimes committed in both countries, with regard to their atrocity, heinousness, etc. He might also have remarked that the commission of crime in England has been reduced to an organized system, whereas, in Ireland it is the result of some unfortunate circumstance. Nine tenths of the executions in Ireland have been for agrarian or political offences; and those gross and revolting crimes which are of daily occurrence in other countries are almost entirely unknown in Ireland.

MARKS OF THE TRUE CHURCH.

Those who live, or rather vegetate, outside of Catholic unity, can have no possible conception of the beneficent and all-saving influences and consolations they are deprived of, both for time and eternity. They are strangers to that quiet confidence and perfect repose in which the Catholic soul communes with God in the blissful ecstasy of assured faith, and of a cheering hope that makes every pain seem light, and every sacrifice a blessing direct from the hands of Him who consecrated suffering in the agonies of Calvary.

What cheers the Catholic in his progress through this troubled and tempestuous life, is the ever unwavering assurance he feels of the Divinity of that system of belief and practice, in which he has been nurtured and disciplined from reason's earliest dawn. His own unaided intelligence—once a belief in God and his attributes is established—must lead him to an expectation of finding in that system perfect unity and harmony in all its parts, since God is one; since truth is one; since nothing can be contradictory or inconsistent in the Creator's most perfect work—His saving Church.

His own reason, too, must lead him to a thorough conviction of the necessity of holiness being stamped upon that system. It must be founded on holiness, must lead to purity, honesty and sanctity of life and conduct; must have produced holiness in souls, not only of many, but of all those who adhere

strictly and perseveringly to its teachings and practices, to its counsels and precepts.

Again it will strike the sincere and honest thinker that, a saving system must be intended for every one of God's countless creatures; for the poor as for the rich, for the ignorant as for the learned. Therefore it must be obvious to all, without exception, that it must be easy of access, that it must be practicable in every age and under every clime; in fine, that it must be Catholic and universal.

The Catholic then, of his own unaided intelligence, without book or Bible, but solely with the light of that reason, judgment and inward grace which God bestows on all, is certain to arrive at the conclusion that a Church to be the work of God, to be a saving system, must possess distinctive marks, unity, sanctity and Catholicity, or universality.

But if he has read in books, or if it has been handed down to him, that Christ founded His Church upon the Apostle—He, Himself being the corner stone—then it will naturally occur to him that the Church which he is a member must be able to trace its origin to the Apostolic times, that its priesthood must be of Apostolic succession, that the charter of privileges it claims, must have been granted originally to the Apostolic body; in fine, that his Church must teach in doctrine, must enforce in discipline or practice contradictory of what was taught and enjoined in the days of the Apostles.

However, with all these characteristic and distinctive marks of its divine foundation, the Church must be seen, must be easily found out and recognized, so that even as the prophet tells us: "Fools themselves can not go astray" or be deceived. She must then be a visible Church, for salvation is promised to all without exception. Another privilege which this church must enjoy is that of being God-like, that of teaching without any possibility of leading men into the ways of error or sin; there must be no possibility of her deceiving others or being herself deceived—therefore she must be infallible.

How could we attach ourselves to a Church that would pretend to teach us the way to eternal happiness, and yet offer us no guarantee that she is free herself from error. How could we believe in a Church that does not believe in herself. If we are to be taught God's will, and guided by the hand to a possession of present and future happiness, we want an infallible guide, or none. We want a teacher who is sure, knowing at the truth, who cannot possibly lead us astray.

But there is no institution on this earth that lays any claim to such certainty, such infallibility, only the Catholic Church. The true Church of God, therefore, must be One, Holy, Catholic and Apostolic, Visible and Infallible.

LETTER OF POPE LEO XIII.

We publish this week a letter of His Holiness Leo XIII. to Cardinal Nina, the Pontifical Secretary of State, in which the Holy Father fearlessly protests against the attempted usurpation of his spiritual authority by the Italian Government. Apart from its spiritual significance, this important document displays such an amount of literary ability, such an independence of expression, such a forcibility of reasoning, that it is impossible not to admit that it is the emanation of a great mind.

In this letter the Holy Father calls attention to the unwarranted interference of that sacrilegious hand called the Italian Government with the appointment of bishops in Italy by the Holy See. King Humbert—by virtue of a concordat which Pius VII. in 1818 made with Ferdinand I., King of the two Sicilies—claims the right of nominating bishops and archbishops within the territory known as the two Sicilies. It appears by that agreement Ferdinand and his Catholic descendants were privileged to nominate fit and proper ecclesiastics to vacant sees within their dominion, on fulfilling certain conditions. Humbert, claiming the same rights as Ferdinand, has—through the Royal Procurator—summoned the Archbishop of Chieti to appear before the Civil Tribunal at that place and show cause why judgment should not be pronounced against him. The Archbishop was appointed by the Pope to the See of Chieti, was duly consecrated, and entered upon the discharge of his Archiepiscopal duties without, of course, consulting King Humbert or his Government.

In the summons conveyed to the Archbishop, Concordats are quoted in support of the King's claim to the right of Royal nominations. There are twenty-eight articles in the Concordat between Pius VII. and Ferdinand I., one of which says that, "in consideration of the utility that redounds to religion in the present Concordat, His Holiness accords to His Majesty King Ferdinand—in perpetuity and to his Catholic successors—in the throne, the right of nominating worthy and fit ecclesiastics furnished with the qualities required by the sacred canons to all those dioceses and archdioceses of

the Kingdom of the Two Sicilies, etc." Were King Humbert the lawful heir of Ferdinand, this article would seem to justify the claim of the Italian Government to Royal patronage over the Archdiocese of Chieti. But there are articles of another nature, binding on the King of the two Sicilies and his heirs. Article two says: "In virtue of the preceding article (which proclaims the Roman Catholic Apostolic religion the sole religion of the State) the instructions in the royal universities, colleges and schools, public as well as private, should in all things be conformable to the same Catholic religion."

Even if the Italian Government complied with the stipulations of the foregoing article, it would be a difficult matter to prove King Humbert the lawful heir to Ferdinand the First, except in the same way that President Hayes might claim to be the lawful heir of George Washington, or Oliver Cromwell of Alfred the Great. But all the other articles are equally difficult for the Italian Government to comply with. Article twelve provides that all ecclesiastical property previously seized in the Napoleonic wars is to be restored. Article five provides for the acquiring of new possessions by the Church, and that these shall enjoy the same rights as the ancient foundations. Article twenty provides for the freedom of archbishops in the execution of their personal ministry according to the sacred canons, and they will judge matrimonial cases, in their own courts, and they will pass sentence. Article twenty-four gives them authority to examine books and papers printed in or introduced into the Kingdom, and prohibit their circulation if they contain anything derogatory to religion and morals. Article twenty-seven says: "The property of the Church shall be sacred and inviolable in its possession and in its acquisitions."

How can the Italian Government reconcile its claim with these articles? The Government that robbed the Church of its property, that turned convents into stables and dog kennels, to gratify the caprice of a profligate King; the Government that established the civil marriage system; the Government that not only allows, but encourages all kinds of licentious and obscene literature to be published—especially if it ridicules religion and its ministers. Perhaps the Italian Government may see fit to abolish these articles. But if it does, then it must—except it has lost all sense of respectability and become entirely devoid of honesty—also abolish the article upon which Humbert bases his authority to nominate.

The Archbishop paid no attention to the summons, and the civil tribunal has given judgment against him, but it remains to be seen whether they will carry out this decision—by forcibly removing him—or not. If they do, they flagrantly violate a law passed a few years ago, called the Law of Guarantees, by which the King of Italy renounced the right of appointment and nominations of bishops or archbishops in any part of the Kingdom.

DEATH OF CARDINAL CULLEN.

The Catholics of Ireland and indeed of the United Kingdom have sustained a very severe loss in the death of this great and holy prelate. The cablegrams have flashed the melancholy news to the continent that Cardinal Cullen was taken suddenly ill on Thursday, October 24th, at two o'clock in the afternoon, and that two hours later his pure soul had sped to the bosom of the Heavenly Master, whom during life he had served so well and faithfully. His malady, aneurism of the heart, was pronounced serious, but not dangerous. Suddenly he began to sink, uttered audibly the responses of the prayers for the dying, and at the last moment shook hands with his private secretary—he said "good-bye" and expired without pain. Cardinal Paul Cullen was born in Carlow, April 27, 1803. His parents sent him at an early age to Rome, where he was educated at the College of the Propaganda, and was, after his ordination as priest, appointed Professor of Hebrew. He had been for several years rector of the Irish College, when the revolution broke out under the twin leadership of Mazzini, apostle of the dagger, and the notorious Garibaldi. Pope Pius IX. fled to Gaeta. All the monasteries, convents and colleges were invaded by the Garibaldians, who held high revel in the churches and basilicas consecrated to the sublime purposes of worship and prayer. The ecclesiastical dignitaries and presidents of colleges had to leave Rome and seek safety in flight. Father Cullen, however, remained faithful to his post of duty. He hoisted the American and British flags over the Propaganda and other colleges left in his charge, and dared the blood-stained Revolutionists to insult the honor or molest the subjects of those nations. Thus by his unflinching courage and firmness he protected a vast amount of sacred property from spoliation, and the lives of many. During several months the Garibaldians held possession of the city, and committed the most unheard of abominations in the spoliation and profanation of altars and shrines en-

riched by the piety of many ages and nations. Father Cullen remained all this time fearless amid the outrages and howlings of the demons of the Revolution. The French, however, under General Oudinot, laid siege to Rome, and after a fearful struggle captured the city, driving the rebels before them into the Apennines, whence Garibaldi and Mazzini made their escape into Switzerland. This occurred on the 2nd July, 1849. A few weeks later Pope Pius IX. returned to the Vatican from his place of exile, and in the following February elevated Father Paul Cullen to the Episcopal dignity, appointing him successor to Dr. Crolley, in the Primateal See of Armagh. Consecrated on the 24th February he went to Ireland with the title of Delegate Apostolic, added to that of Primate of all Ireland. He immediately set to work to secure for the Catholics of Ireland a system of primary and secondary education which might preserve the pupils from the danger of losing their Faith. He held a Synod in Thurles of all the bishops, vicars-general and theologians of Ireland, in which the Queen's Colleges were condemned as Godless, and measures were adopted for the foundation of a Catholic University. In 1852, on the death of Archbishop Murray, Dr. Cullen was translated to the Metropolitan See of Dublin, thus losing the primateal rank inherent in the See of Armagh, but confirmed for life in his position of Delegate Apostolic, which placed him at the head of the Irish Hierarchy. By this change he obtained more facilities for carrying out his plans for the establishment of the Catholic University of Dublin, and to this cherished work he devoted all his energies.

Property was secured by purchase in the heart of the city, on the south side of St. Stephen's Green, and in 1854 the University courses were opened under the presidency of the far-famed John Henry Newman. Some years later a new University building was commenced at Drumcondra, the Archbishop of New York, Most Rev. John Hughes, preaching on the occasion of the laying of the corner stone, July 20, 1862.

John Henry Newman assumed the position of Rector, with a full sense of the responsibility attached to it, a just appreciation of the work he had to do and a true estimate of the character and intellect of the youth with whom he had to deal. "It too often happens," says he, "that the religiously disposed are in the same degree intellectually deficient; but the Irish ever have been as their worst enemies must grant, not only a Catholic people, but a people of great natural abilities, keen-witted, original and subtle. This has been the characteristic of the nation from the very early times, and was especially prominent in the Middle Ages. As Rome was the centre of authority 'so, I may say, Ireland was the native home of intellectual speculation.' The fame of the learned Dr. Newman drew crowds of students not only from all parts of Ireland, but from distant portions of the continent. It seemed as if the old days were returning when Ireland was the sanctuary of all the learning of Europe. But to this hour the British Government has refused to grant a Charter to the Catholic University. What the United States has bestowed on almost every Catholic college in America—what even the British Government has ceded to Laval College in Quebec—the insatiate bigotry of England still refuses to Catholic Ireland.

In June, 1866, Archbishop Cullen was created Cardinal to the great joy of the Irish people and of the citizens of Dublin particularly, who had not enjoyed the honor of a native and resident prince of the Church since the days of the so-called Reformation.

In 1867 the Archbishops and Bishops of Ireland met in Dublin under his presidency as Delegate Apostolic, and published resolutions declining all help from the British Government, and condemning mixed education and secret societies. Archbishop Cullen was not popular with the Fenian brotherhood, or the advanced nationalists who plotted in secret the downfall of England. But subsequent events have proved that his views were correct, and his condemnation of secret plottings and midnight drillings, saved the liberties and the lives of hundreds of his impulsive fellow countrymen. If he was not popular with the ultra nationalists he was the idol of the poor of Dublin who knew his great generous heart and who enjoyed the wealth of his munificence and charities. Although he commanded the respect and gratitude of the rich and the powerful, he never pandered to viceregal splendor, nor toadied to the dignitaries of Dublin Castle. He was tireless in his efforts to save the perishing ones of his flock from the ravenous clutches of Proselytism. He established on a grand scale Catholic asylums for the blind and for the deaf mutes, Catholic hospitals, and places of refuge for the homeless and the orphan. The name of Cardinal Cullen will remain for a long time enshrined in the hearts of the people of Dublin, both small and great, both rich and poor—more especially the poor, who knew him most and loved him best. Cardinal Cullen assisted at the great Council of the Vatican,

and was, with C. conspicuous in ad promulgating the bility. In Rome in private, he was placed in him as an Irish Church. His his task fulfilled, I crown of glory of ised to the faith Master: "Well d "servant, because "few I will place "the joy of thy L

OUR MANC

WHAT THEY THINK OF THE GLASGOW ETC.

(From Our

Manches

Two days ago I rec RECORD, and I must pectably delighted which it has been iss both good, while the its kind. I sincerely will receive the heart all Catholics who di opinions may be dis have literary matter to young and old. ing how many subse the Record a fine Catholics of your to their efforts to make a general rule our n owing to their limit as a matter of strict specially directed to spend their money of interests and injuri support given at the olie editors to secure the various topics of have been enough acceptable in any soc minor interests, apand olicity, you will n Even in this vast cit paper! It is true t given through the p appointed to detail miles away. We ha ing papers, besides parties, but as yet Catholic newspaper, you may consider y Catholics of old Ma

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may not become ru Indian house here last, and already ru while I write a run largest Building Soc initiated upon the excellent institution as their capital is

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