

The Catholic Record

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TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.
THOS. COFFEY,
Publisher and Proprietor.
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 aim and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the *Record* will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, SEPT. 10, 1880.

SOCIAL DEGRADATION.

In the midst of our vaunted advancement and loudly trumpeted enlightenment, ought we not pause from time to time to reflect on the sad increase in crime, both in this country and the United States? The publication by sensational dailies of horrid crimes with all their harrowing details has made crime so familiar to the public that each new horror witnesses but some slight manifestations of piteous curiosity without ensuring aversion for the crime and speedy chastisement for the criminal. But what is still worse, criminals guilty of monstrous outrages on society are even sometimes lionized by small-hearted men and weak-minded women, whose morbid fancy leads them to admire the degenerate notoriety of the criminal. It is indeed painful and humiliating to notice such exhibitions of abject wickedness. The man who commits the greatest crime, whose savage deeds should strike all with horror in, in many places, made the hero of the day. He is visited in his cell—loaded with floral offerings in the Court-room, and covered with tears of sickening sympathy at his execution. We make no exaggeration when we say that men and women, too cowardly to practice virtue and too sensualistic to admire true heroism, glory in shameful deeds which, in the most degenerate days of the pagan states of antiquity, would excite loathing and disgust in every rank of society. Yes, we declare emphatically that the age we live in is, as far as its materialistic social fabric is concerned, not progressive but retrogressive in the very worst sense. With crime defiled and rascality ennobled, this nineteenth century recalls to mind the very worst days of Caligula and Nero and Heliogabalus, whose crimes brought on them in brief time the indignation of the people. We have had, and yet have, our Caligulas, our Neros, and our Heliogabals. In Europe they have had and have yet voluptuous despots who have made royalty a mockery and monarchy a scandal. We have statesmen who have debauched public opinion and covered whole nations with disgrace. A licentious press, under the inspiration of infidel and heretical teaching, has contributed its quota to general disorder and degradation—we say degradation, and repeat it pointedly. When we find, as disclosures from the records of crime within the past few years, and notably within the past few weeks, unmistakably show, that crime is openly pursued as a profession in our large cities, must we not admit that, amidst the splendid progress made by the American continent, social deterioration is plainly visible. We have been horrified within a month or two by the details of an outrage of unmentionable brutality in Buffalo, and now two others, even surpassing that of Buffalo, follow in the city of Chicago. Isolated cases of crime would not, in our estimation, call for the severe censure with which we visit society in the New World. But, from the evidence brought to light by crime

tion with these cases, we see that crime is followed as a profession, to the ruin of families and the lasting disgrace of individuals. Our prisons are filled—but not with those guilty of the greatest crimes. The drunkard, and the burglar, and the forger, all find place in these institutions, but the red-handed murderer, who follows his avocation in open day light, escapes chastisement. If we desire true progress—if we hope to attain social security—it is time that these miscreants were stamped out. The sensational pulp and the hiring press has each proved ineffectual as a social reformer. Only in those places, in those ranks of society covered by the mantle of Catholic teaching, do we witness immunity from these startling crimes, and it will, we firmly believe, be only when the sphere of Catholic influence is broadened and its scope enlarged, that society will make that true advancement springing from the peace of families and the security of individuals.

THE TURKISH QUESTION.

The European Powers are evidently somewhat interested in the adjustment of Turkish difficulties. They have decided on a naval demonstration with the view of alarming the Porte. The Porte will not, however, be alarmed. The Powers themselves do not believe in the proposed naval demonstration as a means of securing or enforcing internal reforms within the Turkish dominions. The whole affair may safely and justly be denominated a grand diplomatic farce. The policy of Lord Beaconsfield to keep alive Turkish power in Europe, was a false policy—a policy antagonistic to the requirements of the populations subject to Ottoman rule and to the just expectation of the age. But Lord Beaconsfield, in the framing of his policy, did not consult the wants of these populations, and did not seek the honors of a great social and political reformer. His purpose was to maintain British ascendancy in the East by the thwarting of Russian projects on Turkey. He looked on Russia as Britain's rival and enemy in the East and so framed his policy. But to us it seems that the minister who, to accomplish some special purpose of his own, seeks the aggrandizement of his own government by the perpetuation of the cruellest abuses, deserves not the high honors and exalted titles of statesmanship. We did think that when the reins of government were entrusted to Mr. Gladstone that he who took so lively and humane an interest in the amelioration of the condition of the Christian populations under Turkish rule would initiate a policy whereby Britain should commit herself to the maintenance of her rights and to the protection of the much-abused Christian subjects of the Sultan. But what do we find? We see the present administration itself, led by Mr. Gladstone, pursuing the same course as its predecessor, demanding indeed, but not insisting on the inauguration of the reforms so much needed in the internal administration of the Ottoman Empire. We are ourselves of opinion that the inauguration of these reforms will not be witnessed till Turkish rule shall have been overturned. But when the governments of Europe undertake to insist on reforms, under the actual regime in Turkey, they must see that something more persuasive than a naval demonstration is required to secure the object aimed at. The present proceeding cannot surely be looked on even by the Powers themselves as serious. Nothing can come from the naval demonstration but a prolongation for a brief period of Turkish rule with all its hideous abuses and cruelties. The time is coming, and coming rapidly, when a new and powerful empire must arise on the shores of the Bosphorus. It is that empire and not Russia that Britain will have to fear in the future.

WHAT shows in a remarkable degree, the excellence of the Catholic Church in a human point of view, is the avidity with which its enemies seize upon falsehoods uttered by foul-mouthed men against its teachings and practices. Lies are the only weapons that can be used against the Church. The truth is in its favor. Which will triumph is evident enough to right-thinking

THE ANNIVERSARY OF SEDAN.

The Germans this year indulged in their usual commemoration of the anniversary of Sedan. The celebrations of the day were not, however, as universal or enthusiastic as in past years. For the first few years after the battle of Sedan the German people seemed to imagine, or to believe, that when the French Empire perished at Sedan the French nation fell with it. Never was mistake greater. The French nation may be truly termed "the imperishable." From the days when Caesar invaded the fair Provinces of Gaul to the present time it has never been truly conquered. Its history proves that its trials, its vicissitudes and its triumphs have all served to increase its strength and promote its growth. The defeat of the French army at Sedan was, in many respects, a blessing to France. The Napoleonic dynasty had failed in its duty to the country, to the French people and to Europe. Napoleon III., intimidated by the agency of secret societies, lent himself to projects and to views antagonistic to the solid growth and steady progress of France. He began his reign with a zeal in behalf of religion worthy a successor of Charlemagne and St. Louis. The first years of his reign saw France growing in respect and influence throughout the world in a manner to excite the envy of every rival nation. So great, indeed, was the prestige of France for many years under his sway that it may be truly said that even in the palmiest days of the first Napoleon, who made kings and kingdoms as he traversed the continent, France enjoyed no more influence than when Napoleon III. filled the French imperial throne. But Napoleon committed a fatal mistake when he sought to reconcile revolution with religion and good order. The empire in its last years looked for a foundation on the baseless principles of Robespierre and the terrorists of '93. It sought the security of the monarchy on doctrines opposed to social order. The emperor, surrounded by evil councillors, endeavored to perpetuate by *plebiscites* the dynasty of the Bonapartes. The people, under military pressure and influenced by the historic recollections associated with the Napoleonic race, did, indeed, vote for a perpetuation of the imperial form of monarchy. But though a numerous majority of the people cast their ballots in favor of the empire, they were not satisfied with the mode of government pursued by the emperor. Louis Philippe had, before him, tried the experiment of an atheistic monarchy and failed most ignominiously. The experiment of Louis Napoleon perished at Sedan. But France did not die with his dynasty. The French nation yet survives. Its voice is yet heard with respect in European councils. Germany succeeded, it is true, in aggrandizing itself by the fall of the French Empire. But the German Empire of to-day is even more powerless than the French Empire of 1870. The commemoration of Sedan must, therefore, be looked upon as a sort of mockery and delusion. France, notwithstanding the senseless policy of its Republican Government, is to-day, everything considered, the most powerful nation in Europe. In a short time it will be again the dictatrix and mistress of European politics. Then we shall hear no more of Sedan.

THE JUDGMENT.

The city press announced, during the past week, the arrival home of his Lordship of Huron, Bishop Hellmuth. This time his Lordship's arrival was marked neither by a "service of praise" nor any of those exhibitions which gave rise to that unpleasantness that recently brought his Lordship before the Court of Chancery. He just arrived in time to hear that the decision of the court was against him, and that the venerable archdeacon whom he wished to see banished from the board of the college would still retain his place. We have no doubt that his Lordship would have preferred a view of the waters of the St. Lawrence even *in silk* to that *Marshy* perspective which greeted his arrival home. With the true inwardness of Mr. Schulte and the

the Bishop of Huron is likely to have a lively time. We heartily congratulate the venerable Archdeacon Marsh on the favorable decision rendered by Chancellor Spragge in the case *Marsh vs. Huron College*. It seems to us to be a perfectly just one, for we can see no reason, whilst some other members of the board of that institution retain their places, why he should be expelled for duplicity. We have come to this opinion from reading the evidence in that trial, as published in the daily papers.

IMMORAL EXHIBITIONS.

We are glad that London has marked its disgust for disreputable exhibitions of semi-nude women by the arrest of May Fiske, but it seems to us that the duty of our officers has not been completely done. It is true that what was done was well done as far as it goes, but neither May Fiske nor any other female of this character could afford to go around the country unless she met with encouragement and support from the public. While she is the principal culprit, we cannot help thinking that those who patronize her are not less guilty than she is, and that therefore some of these gentlemen (?), whom the city press has styled bald-heads, are really the persons who should be brought before the police magistrate. No one will deny that this class of public exhibitions is ruining the morality of the rising generation in the neighboring Republic, and it is not calculated to do less harm to the youth of Canada. We therefore look upon those who support these persons as real enemies to the country, men who, in the desire to pandering to their own morbid and unclean curiosity, would furnish to the young, by their example, an inducement to visit those fœdus sources of iniquity, whilst they supply these same sources with the means without which they would soon entirely disappear. Nor do we think that the position occupied by these men in society, nor an imprudent consideration for their families, should prevent the law from punishing such persons. The question is one of vital importance to the country at large, the well-being and morality of our young men and boys is endangered, and far better that the blush of shame should be brought to the friends of these men, than that thousands should grow up morally rotten, who are to take their places by-and-by in society as the heads of families. Some action in this direction would no doubt have the effect of keeping away from these places men who pass for respectable, and who cannot be reached except by the arm of the law. The good to be effected is worth the trying, and if our City Fathers give their attention to this during the time at present frittered away in senseless squabbling, their administration will be remembered as one that will have brought a real blessing on the community.

ECCLIASTICAL RETREAT.

On Monday evening the Bishop and priests of the diocese commenced the exercises of the annual retreat at Mount Hope. The exercises are being conducted by Rev. Fr. Burke, C. S. S. R., of Quebec. The life of the priest is one surrounded by many difficulties, and he hails with joy the arrival of a season in which he may strengthen himself in those virtues so necessary for the worthy fulfillment of the sublime office to which he has been called. Not infrequently he is obliged to overcome obstacles in the exercise of his ministry which are calculated to weaken his courage and dampen his zeal in the service of his Master; here in these days of solitude are his courage and zeal renewed. Hence it is that the faithful priest looks forward to its annual recurrence. Occupied during the year in the work of his neighbor's sanctification, these few days are given to him to work exclusively for his own. But the priest is not the only one interested in the success of the ecclesiastical retreat. As all his work is for the welfare of those entrusted to his care, those who look up to him for guidance are also deeply interested, and it is their duty to help him in

this spiritual duty. This may be done by their earnest prayers to God that the work our faithful pastors are engaged in may bear abundant fruit, so that when the week has ended they may return to their posts ready to make new sacrifices in the service of Him to whom their lives have been consecrated.

LORETTO ABBEY, TORONTO.

The Institute of the Blessed Virgin Mary, popularly called "Loretto Nuns," dates in England from 1680, in Germany 1650, in Ireland 1821, and in Toronto, Canada, 1847. Many houses of the order are also established in other places in the Dominion. We lately had the pleasure of visiting Loretto Abbey, Toronto. It is one of the most beautiful convent homes in the Dominion. The building embraces all the modern improvements conducive to the health and convenience of the inmates, while the grounds surrounding the school, comprising five acres, are laid out in the most beautiful manner imaginable. It is situated on Wellington Place, quite convenient to the business part of the city, and yet occupying a secluded spot which is really charming in all its surroundings. The present Superior, Mother Teresa, is one of the first five missionaries who came to Canada when the Order was instituted in this country. There are eight houses now in the Dominion, and another is about being established in the State of Illinois—the first in the United States. Many houses also exist in India, Australia, &c. We deem it unnecessary to say anything in commendation of the system of teaching pursued by these good ladies. Wherever they are known—and they are known nearly everywhere—the accomplished young ladies they send out in the world is ample proof of their success as educators. Loretto Abbey opened for the next term on the 7th of September. A prospectus, giving all information, will be sent on addressing Lady Superior.

THE KINGSTON DIOCESE.

Some friend has sent us copies of the *Irish Canadian*, Toronto *Mail* and *Globe*, containing effusions over different *noms de plume*, concerning the appointment of the Very Rev. Dr. Cleary to the vacant See of Kingston. We have no doubt these papers were sent for the purpose of having us notice the question. Up to the present we have scrupulously refrained from saying a word about it; and why? Simply because we look upon this matter as altogether outside of our field, and as one that in no way concerns us. We have not spoken of it, not because we have not the interest of the Church in Kingston at heart, but because we believe it better to leave these matters in the hands of those to whom God's Church is not afraid to entrust them, nor can we believe that it would not be infinitely better if these correspondents to the different journals mentioned had employed their time in some other way more useful to themselves and more beneficial to others. What good have they effected by introducing those matters into the columns of the secular press? Where ecclesiastical appointments, or calls, as they are more generally termed, depend altogether on the will of the people, we can understand why some would take this means of directing public opinion, but here such is not the case, and what these different writers may think about the appointment will not affect, in the least, the selection of the Holy See. We can see no good that can possibly come from this war of words against the vacant diocese, whilst the spirit evinced in most of these contributions is far from edifying.

ARRIVED HOME.

We have had the pleasure of a good, hearty hand shake on Saturday last with the Rev. P. Brennan, pastor of St. Mary's, who has just returned from Ireland. He speaks of the old land in the most glowing terms, and looks to her future with hope. He reports the feeling against the House of Lords as very strong, and says that the opinion in Ireland is that if they continue in their blind opposition to measures for Ireland's

welfare, that the time is not far distant when they will be obliged "to step down and out." We congratulate Father Brennan on his safe arrival.

EDITORIAL NOTES.

The *Liverpool Catholic Times* very justly characterizes the Tanner fast as a "brainless desire for notoriety."

CATHOLICITY is making rapid strides at Prince Arthur's Landing. A new convent is now in course of erection. It is situated on the church property and commands a fine view of the entire bay and surrounding scenery. It is a large veneered brick building, and when completed will add greatly to the appearance of that portion of the town.

We have received a copy of a new Catholic daily called the *Times*, published in Montreal. It has started out in a proper manner. A paper which commences small is likely to grow and prosper. It looks neat, and is conducted with marked ability. We wish our little friend a long career of usefulness.

HIS LORDSHIP BISHOP CRINNON and His Excellency the Gov.-Gen. have both honored the Loretto Seminary, Hamilton, by the presentation of medals. The former is the giver of a silver medal for proficiency in Christian doctrine, and the latter a bronze medal for excellence in the study of the French language.

THE Dublin *Nation* suggests to the Irish National Land League that a portion of their fund be employed in the preparation of a black book of Irish landlordism, showing the manner by which these landlords became the owners of the soil of Ireland and their titles to the property they now hold. It would be safe to venture the assertion that many of these gentlemen have very poor titles to the estates they hold possession of.

THE Night Medical Service established by a recent act of the Legislature of New York for the purpose of providing the deserving poor with medical assistance in cases of sudden emergency during the hours of the night is now in full working order. Amongst the medical practitioners appointed as above for New York city, is Dr. George D. McFauran, formerly of Quebec, nephew of Rev. B. McFauran and cousin of Rev. B. J. Watters, both of this Diocese.

THE Jesuits of Havana are the owners of a meteorological observatory, which furnishes the press with signs of the weather. There is published there a Liberal paper which takes every opportunity to insult Catholic priests and Jesuits in particular, besides preaching doctrines utterly repugnant to Christian dogma. The Jesuits have refused this paper the privilege of obtaining reports at the observatory, and this is termed intolerance. Bigots may call it what they please. It may be intolerance, but most people will say that it is very natural the Jesuits should take this course.

THE *Liverpool Catholic Times* states the case as between landlord and tenant in Ireland in the following words. We might add that we consider our contemporary's views the same as those expressed by all thoughtful and disinterested people the world over in regard to this matter: "Now, the fatal principle underlying all the rancours for the Irish difficulty conceived in lordly regions is that the highest and most sacred right reposes in ownership of the soil. There is deep and dangerous disease in the relations between owner and cultivator in Ireland. It is not the good of yesterday, or of a year, or of a hundred years. It is the product of the confiscations and partitions and of antagonistic political and religious convictions, and it has grown in intensity with the relaxation of harsh laws and the increase of intelligence."

THE EXPELLED JESUITS.

The police found the Jesuit schools in Paris, Lille, Toulouse, Montpellier and elsewhere evacuated. The civil representatives at Poitiers found six Jesuits, three claimed to be proprietors; the other three offering no such claim were ejected, causing a slight demonstration by the crowd outside.

Paris, September 2.—The Franciscan reports that the proposed letter of religious congregations was drafted by the Vatican, in accord with the desire expressed by De Freycinet to the Papal Nuncio, and that the document has been approved by several French Bishops and by De Freycinet, and has been accepted by about fifty Superiors of congregations.

The Temps declares that the Alsatian Jesuits in Rue Lafayette will be expelled like the others.
London, Sept. 5.—About one hundred of the Jesuit fathers, who were recently