

The Catholic Record

Published every Friday morning at 428 Richmond Street.

Annual subscription \$2.00 Six months \$1.00

ADVERTISING RATES. Ten cents per line for first, and five cents per line for each subsequent insertion.

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.

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scious to impart to those whose heart and mind he will find free from the stain of sin. The following admirable reflections of the appendix to the Roman Ritual are so well adapted to this holy season, that we do not hesitate to transfer them to our columns: "The spirit of the church, during Advent, appears in all her practices and ceremonies. She no longer sings canticles of joy: during this holy time she forbids the solemnization of marriage; she vests her ministers and clothes her altars with penitential ornaments, she prescribes abstinence and fast on certain days, she recites particular prayers, to show how ardently she wishes her children to prepare pure and holy ways for the Lord. She desires that at the approaching feast of Christmas, Jesus Christ may be formed anew in us by the grace of a perfect conversion, and by the increase of faith, hope and charity, as well as of every other virtue. In order to receive him worthily, we must prepare ourselves by sentiments of religion, devotion, vigilance, by retirement from the world, by withdrawing from company, by prayer, penance, and meditation, by the practice of piety, charity and humility, and finally by reading works that may instruct us in the knowledge of this great mystery."

In conformity with the above, the Catholics of all the churches of the diocese of London were exhorted, on the first Sunday of Advent, to assist daily at the holy sacrifice of the Mass, as regularly as their occupations would allow, and to give as much time as they could spare in reading books of piety, examining their consciences, and preparing themselves for a worthy reception of the Sacraments of Penance and Blessed Eucharist. The members of St. Peter's Cathedral have not turned a deaf ear to the earnest exhortations of their pastors, as we may judge by the large number of fervent Catholics who during last week availed themselves of the devotion of the Forty Hours, and of the Jubilee season, to gain the indulgences of the church.

EVANGELIZING THE WORLD.

The last number of the New York Evangelist contains an article which is very remarkable. The writer is Dr. Arthur T. Pierson, a Presbyterian clergyman of Detroit, Michigan. His gigantic scheme is thus set forth: "Let us remember that one hundred and eighteen millions belong to Protestant and evangelical churches. If we could depend on each one of this whole number to do his or her share of this work, how easily it could have been done! If personally, or by proxy every such believer should, during these twenty years, reach six new souls with the gospel, the whole world would be evangelized! Of course we must make a large discount from this gross number in estimating our working force.

Let us then suppose that out of this one hundred and eighteen millions only ten millions have real evangelical knowledge, faith, and experience. Could not God use this picked band, like Gideon's, to do the whole work? Let each of those ten millions, during twenty years, reach six new souls with the gospel, and the grand result is still reached! Think of it! We may take one in ten of the Protestant church members, and with them bring the present population of the whole world to the knowledge of the gospel, by simply securing this result; that each of that elect number shall in some way bring the gospel into contact with three souls each year for twenty years! Of course both means must be multiplied, if this great work is to be done."

The reverend doctor should at once engage a hall, call a public meeting, and give this scheme a good send-off. The most important matter to be considered, however, is to hit upon some plan that will ensure united action. The different sects seldom pull together for any time, and while there is a babel of beliefs amongst the evangelical missionaries, it is unreasonable to suppose that any degree of success will attend their efforts in the way of spreading the gospel. Fancy a Presbyterian, a Methodist, a Baptist, &c., all preaching their particular notions of Christianity to some benighted pagan. Suppose we were to persuade one of these people to visit the United States, and take him to hear Beecher, then Talmage, then Moody and Sankey, then the boy preacher Harrison, then to attend a Methodist camp meeting, with the poor soul would hurry home as soon as possible, and ever after entertain the conviction that Christianity was truly a most peculiar and inconsistent belief.

IMMACULATE CONCEPTION.

Although belief in the Immaculate Conception had its origin with Christianity, yet it was only in the eleventh or twelfth century that, in its present sense, it took a prominent place amongst the doctrines of the Catholic Church. Not only in religious but also in civil society, do we find monuments of this belief. Societies, eminently Christian, feel the importance of facts dear to common piety, and endeavor to hand down their memory to future generations. So it was with this fact. Long before its definition a magnificent marble column was erected on the Esquiline by Paul V., on which were seen the typical signs of the Immaculate Conception. A colossal statue of the Immaculate Conception towered above the walls of Granada. The pious Ferdinand III. had statues of the Immaculate Virgin erected in the cities of Vienna and Prague, and consecrated to the spotless Mother of God, Austria and Bohemia. In Bologna, Lucca, Naples and Palermo, statues are still found which certainly belonged to the middle ages. These monuments marked the progress of this religious belief, and attested to posterity the pious vows of their fathers, the graces sought for and the generous gratitude felt on receiving these graces. After ages of Faith and of expectation the Catholic mind was satisfied by the definition which gave to the Immaculate Conception the dignity of a dogma. The fact is kept on the 8th Dec., and the dispositions with which we should celebrate it and the fruits we should draw from it are clearly indicated by the nature of the mystery itself. For even a cursory glance at the glorious privileges of the Blessed Virgin in her Immaculate Conception cannot fail to inspire us with a horror of sin, a great love of sanctifying grace, and an unremitting attention to the preservation in our own souls of this most precious treasure. The Immaculate Conception of the Blessed Virgin is a consequence of the infinite hatred God necessarily bears to sin. This hatred is so great, that rather than suffer the Blessed Virgin to be stained with sin, He chose to work a miracle in her favor, by which she was exempted from the general law by which all the children of Adam are born in sin. But if original sin, in the commission of which our will takes no part, is so odious, how detestable must be those actual sins that are purely voluntary? In consequence of her exemption from original sin, Mary was adorned from the moment of her conception with a grace which made her soul the object of the love and complacency of God. Baptism confers on us as similar grace. Are we thankful to God for having given it to us? Let us imitate the Blessed Virgin, and by making good use of the graces we possess, merit more precious and more abundant ones. For this end let us often have recourse to her powerful protection and address her with the title of "Queen conceived without original sin."

HOME RULE FOR IRELAND.

Now that Landlordism has been driven to a corner even by British Legislation, and is almost entirely defeated, the question of Home Rule is the next in order for the combined efforts of United Ireland. The Orangemen, and spirited, patriotic Presbyterians of the north, equally with the faithful and oppressed Catholics of the south, feel intensely the absolute necessity of Legislative Independence and domestic attention to the public concerns of their common country. Parnell has opened the eyes, hitherto shaded by bigotry and foreign interference, of Orangemen, to the abject state in which Ireland lay prostrate under the heel of landlord domination. The Presbyterians have always seen and felt it, the Catholics, less privileged than the others, have for centuries groaned under it. But now a united stand is made—and all Ireland—Orange, Presbyterian and Catholic—calls for Home Rule. How can England, hitherto callous to the sufferings of an oppressed nation, turn a deaf ear to the cries of a united people? With what brazen effrontery can the British Parliament that gives Home Rule to Canada and to Australia, refuse it to Ireland, when a determined and united demand is made and insisted upon by the whole nation? Not only have Canada and Australia their local parliaments—but the several provinces into which they are divided enjoy their autonomy, and Local Legislatures, Ontario, with a population of scarce one million and a half, has her independent Parliament; Manitoba, with scarce twenty thousand, enjoys the benefits of Home Rule; British Columbia, with still less of a population, manages her own local affairs in a Parliament of her own. With what effrontery then, we say—with

what perversion of common sense and common justice—can England refuse a local parliament to Ireland with her six millions of a population? Especially, when we consider that the population of Ireland differs in character, in religion, in interests and instincts from the people of England. How can people who never can understand the character, or sympathise with the feelings of a neighboring nation, legislate for that nation? How can England, that wishes and tries to monopolise the trade and commerce of the world to herself, make laws tending to the material prosperity of Ireland? It is evident, therefore, that neither in the spiritual, the educational, the moral, or the material progress of Ireland, can England ever take so much interest as to withhold or oster by legislative enactments any advance or progress in the sister kingdom. She ought, then, to abandon the project. She has tried it now for seven hundred long years, and has utterly failed. It is about time that her eyes should open at last—and that she should say—"Irishmen, you have magnificent parliament buildings of your own in College-Green, Dublin—possess them in peace, and make your own laws, for your own country, that we Britishers can never understand. It will not cost you so much to erect Legislative Halls, as it did to build up Ottawa; or, as it will to sell the old parliament house in Toronto, and erect a new one instead, on which millions will have to be squandered. We will return you your old library with all the valuable manuscripts in the Irish language on the Breton Laws, which we stole from you, but which are of no earthly use to us; and you may deal with your churches and your schools, and your universities, and your charitable houses and your central prisons, and constabulary, and your fisheries, and your waste lands and your landlords—just as your legislative majorities hereafter may decide. All we shall require of you is that you send us able and eloquent men to help us in the Imperial legislature and foreign embassies, we have such a lot of dull heads here in England. We shall insist on controlling the army for foreign service, and in managing the Post and Custom departments, but you will have your share per capita of the revenues of the empire."

SPECIMEN CASES.

The special correspondent of the Toronto Globe in Ireland, mentions a case on the estate of the Earl of Leitrim where one Hugh Strain, who thirty years ago paid £5 10s. for 44 acres of "wretchedly poor land," having made improvements, now pays £13 rent; and says this is a typical case of the condition of the Leitrim estate. With reference to the late Earl, the correspondent says: "Both in Letierkeny and other points westward, I made special enquiries as to the truth of the darker stories with respect to his systematic seduction of the daughters of his tenantry, and the universal testimony of those who know the estate and the neighborhood well is that these statements are literally true."

The same correspondent, under the heading, "a dog in the manger," says: "Allusion has previously been made to the lack of other industries than that of farming in this part of the country as a cause of much of the prevalent distress. The country near Letterkeny contains valuable mining resources which if rightly developed would give employment to a great many people and relieve the competition for the land. Here again the landlord system is a stumbling-block in the way of progress and industry. A prominent feature of the landscape in the west of Letterkeny is the hill of Socarr—I am not quite certain as to the orthography—which contains a large amount of coal near the surface; yet its owner, the (Protestant) Bishop of Derry, will neither open the mines himself nor allow them to be developed by others, though English capitalists have made overtures to him, offering very favorable terms. Meanwhile the poor tenantry shiver over their insufficient turf and sod

fires, and the laborers scrape together every fragment of stick and twig they can collect for fuel purposes, and men are living during a large part of the year in enforced idleness who would be glad of the opportunity to labor."

And yet we find Sir William Vernon declaring that the ministers would not swerve a single hair's breadth from the path considered necessary for the interests of the kingdom whether they gained or lost the Irish vote.

While on the other hand his colleague, Lord Hartington, said disappointment doubtless exists widely concerning the result of the various efforts made to restore peace to Ireland, but the government will continue to remember that all trouble is not due to the perverseness of the Irish. England in past years has committed even greater mistakes which have not yet been altogether expiated.

POLICE MURDERS IN IRELAND.

In a place called Belmullet, in Ireland, it will be remembered that a short time since an encounter took place between the police and a mob of men, women, and boys and girls. The police were ordered to fire, and many a poor creature in the crowd fell mortally wounded. After the order to cease firing had been given, and while the people were running away from the police, some members of the force still continued firing. Two women were thus shot dead. One of the constables has been found guilty of murder by a coroner's jury, but the crown solicitor has declared that the verdict will be quashed by the Queen's Bench. What wonder that the crown and its representatives are held in supreme contempt by the Irish people. It would be strange, indeed, were this not the case. Under that much talked-about British constitution there are instances of monstrous injustice taking place in Ireland every day which would not be permitted even in Russia.

WILL HE?

The cable announces that "the greatest demonstration ever held in Scotland in connection with the land agitation took place on Thursday at Aberdeen. Two thousand delegates, representing 40,000 farmers, were present. Several Scotch members of Parliament attended. Resolutions were passed demanding a general reduction in rents, compensation for improvements, the abolition of the laws of hypothec and entail, and other legislation in the interest of tenants farmers. It was argued that the legislative changes must apply to existing laws. A farmer's alliance for Scotland was formed.

It will now be in order for Mr. Gladstone to introduce a "Coercion Act," an "Arm's Act," a "Peace Preservation Act" and other like nostrums—including suspension of Habeas Corpus—to keep these "unreasonable" Scotchmen in order—but Will He?

EDITORIAL NOTES.

The Philadelphia Times states a truism as follows: "Nothing has given Bob Ingersoll prominence, but the discussions into which he has entered." If Christians had let him alone he would have dropped out of sight long ago. We live at a time when everything must be turned to money. Judas betrayed the Lord for thirty pieces of silver, and Ingersoll will blaspheme for an hour and a half for fifty pieces of silver.

Advices from Dublin say that the Liberal members of the Corporation have decided to name E. Dwyer Gray and several other advanced politicians to the Lord-Lieutenant for the office of High Sheriff of Dublin. It is usual to appoint the first person named. We are inclined to believe, however, that in this case the rule will be "more honored in the breach than in the observance."

The Church Times, of London, which professes nothing so much as reverence for the historical Church of England, a few hours after Dean Stanley's death told its readers that the late Dean managed Westminster Abbey as a combination of the Crystal Palace and Madame Tussaud's, with a dash of the Necropolis, and that his absorbing desire was "to secure eligible corpses for interment."

Mr. Beecher characterized the Guiteau trial as the spectacle of an "imbecile judge at one end of the bench and a vagrant fool at the other." This may be, but "most

people will be inclined to say that Mr. Beecher should mind his own business. Guiteau is in the hands of the law, and it is not becoming in any man, much less a professed Christian clergyman, to be hurling such epithets at either judge or prisoner.

The Presbyterians have come to the conclusion that the most fruitful cause of the late disasters to their sect is the "want of heart" manifested by the preachers. It is time that the members of this sect became alive to this stubborn fact. How can there be progress where there is nothing but cold, heartless formalities. There is more gloom in Presbyterianism than in any other form of Christian belief, and we cannot wonder that God's sunlight is annihilating slowly but surely the dark and dismal and contracted formula of faith given to his countrymen by John Knox, in exchange for the old and true and beautiful religion implanted there centuries before.

The Ottawa correspondent of the Globe writes that Bishop Lewis, of Ottawa, who has lately returned from an extended tour in Europe, states there is a movement on foot to have the annual meeting of the British Association for the Promotion of Science held in Canada in 1883. Captain Price, a member of the association, has given notice that he will make a motion to that effect at the annual meeting in September, 1882. The association numbers some six thousand members, and embraces the leading scientists of the World. The President, Sir John Lubbock, is represented as favoring the project.

The Mail, on the other hand, says there is no likelihood of the proposed meeting being held in Canada. There can be no doubt that the holding of such an important assembly in this country would be of immense advantage, in making it better known in the Old World.

The Protestant "Bishop" of Manchester, replying to a letter complaining of his denunciation of secularism as "breaking down the purity of English family life," says, on the authority not only of his clergy, but of laymen who mix with the working classes and know their thoughts, that the sanctities of domestic life are not valued by men who adopt the atheistic and secularistic hypothesis. The spreading canker of ignominy in all classes of society, of which medical men sadly assure him, is the one thing that alarms him for the future of England, and he feels bound to lift up his voice against the terrible issues. If men's faith in a God and righteousness is destroyed, and they are taught that there is no hereafter and no account to be given of their lives here, the natural and necessary outcome will be to destroy the moral health of life at its root and make purity an impossible virtue.

Much as we hear about "outrages" in much maligned Ireland, there has been nothing yet like the following—and yet we hear of no army being drafted into the country nor vessels of war being sent on the coast of England; no coercion act nor suspension of Habeas Corpus: "Owing to the number of outrages and the powerlessness of the police to check them, the streets of Liverpool (England) are now unsafe for woman, girl, or child to traverse unprotected after dark."

A telegram has been received from Rome by the Paris Gaulois stating that there will shortly appear in the latter city a pamphlet entitled, "The Papal Situation and the Last Word on the Roman Question." It is further stated that the publication is inspired by the authorities of the Vatican.

It is the opinion of the Dublin Freeman "that Lord Carlingford, at one time Chief Secretary for Ireland, does not think that logic is necessary when addressing an English audience on Irish affairs. Speaking at Radstock, Somersetshire, he justified the recent action of the Government on the ground that the leaders of the Land League had carried the issue between themselves and the Government out of the constitutional and moral field of argument into the field of force and violence. The methods of the League were essentially methods of force," he said. He then proceeded to particularize them. These methods, he said, had been "speeches," "edicts," "exhortations," and the "detestable form of intimidation which went by the name of 'boycotting.' They, he added, were not constitutional means of attaining a great public object, but formed a force which the Government was itself compelled to meet with force."

This is a curious kind of argument, but it went down with the worthy Somersetshire bumpkins, who cheered it to the echo. To ordinary mortals it would appear that the methods enumerated by Lord Carlingford, be they good or bad, were

not methods of force and violence. Speeches may be very admirable or very reprehensible—they may, indeed, be very violent, but they are not violence of force. The same may be said both of edicts and exhortations. They may be moral or ferverse, useful and mischievous, loyal or disloyal, laudable or culpable, or criminal, but they are certainly not methods of force or violence. Boycotting or exclusive dealing may be legal or illegal. It may be justifiable or excusable, it may be and often is, most cruel, and as Lord Carlingford said, detestable, but surely it is ridiculous to describe it as a method of force or of violence. Mr. 'Chi' Fortescue was never distinguished by the force of his utterances. He was always a nice man but dreadfully milk and watery. In Lord Carlingford we find the water with just enough milk left to spoil it. After the specimen of the logic we have quoted we are scarcely astonished to find him winding up his speech by the assertion that there "never was a time when Englishmen felt better disposed toward Ireland." This statement shows at least a kind of courage in his lordship—that kind of courage which could boldly disregard facts when they do not fit with the speaker's argument."

Mgr. Duquesney, Archbishop of Cambrai, recently said, in the course of a short sermon: "I honor and respect the lay teachers as I do the Congregational teacher, provided that he understands the sublimity of his duties, and joins example and precept to the imparting of the truths of our holy faith. But if God be driven from the school I give France ten years to sink to the lowest place among civilized nations."

According to a report just published by the Minister of the Interior the superficies of Canada is divided as follows, in square miles: Ontario 109,480; Quebec, 193,356; New Brunswick, 27,322; Nova Scotia, 21,731; P. E. Island, 2,134; Manitoba, 150,000; British Columbia, including Vancouver's and the other Islands 395,344; North West Territory 1,863,900; district of Keewatin, 309,077; Islands in the Arctic Ocean 31,700; Islands in Hudson's Bay 24,400. Total, 3,406,542 square miles.

HAMILTON LETTER.

Christmas Tree—An Organ for St. Patrick's—Dundas Items—A flourishing Society—New By-Laws—Pave Streets—The Municipal Elections—Change of Base—Night Schools—Miscellaneous.

CHRISTMAS TREE.

The Altar Society in connection with St. Patrick's Church have taken the preliminary action towards getting up a Christmas Tree entertainment. The purpose holding it during the week between Christmas and New Years, and will devote the proceeds to a fund for purchasing a new organ for the church.

DUNDAS ITEMS.

The Young Ladies Sodality of Dundas is in a very flourishing condition. Their meetings are regularly held and well attended, and the society perfectly unanimous in its actions. Seventeen new members were received into this sodality a short time since, making the total membership at present one hundred and twenty. This is a strong society, and its numbers and condition speak highly for the pious inclinations of the young women of Dundas.

The Society of the Sacred Heart set on foot a few weeks ago is now definitely organized, and is steadily gaining strength. This has been constituted by the Rev. Fr. Feeney, who seems to take particular interest in the spiritual welfare of the young people of the town. Both societies are under his charge.

MUNICIPAL ELECTIONS.

The contest for the mayoralty will likely be decided on the personal merit of the respective candidates. Charles Magill, Esq., an ex-mayor, claims experience on that account and lays stress on his willingness to serve the public without pay. J. E. O'Reilly, Esq., the present Mayor, has held the position for several years in succession, points to his past record, and says if the public think him worthy of another term he is willing to accept it. Candidates for Aldermen are not more numerous than necessary, and public interest in the results of the elections is as yet quite calm. However, before the critical time arrives, some important issues may arise in municipal politics that may stir up the more lively action.

NEW BY-LAWS.

A by-law will be introduced at the next meeting of the city council to pave with cedar block, certain streets of the city. This will be done as an experiment to test the durability and efficiency of the kind of pavement and to ascertain from its cost the financial ability of the city to pave in a similar manner the various principal streets. The parts selected are James street between Main and Vine, and King street between John and Park.

A by-law to raise \$10,000 to aid the Mechanics' Institute passed the council but so strongly is public opinion opposed to the measure that the Directors of the Institute have just decided not to press its submission. They will remove the books, chattels, etc., to cheaper premises as soon as possible.

MISCELLANEOUS.

This mild weather has been favorable to building operations, and many stores and tenements commenced in the early

Catholic Record.

LONDON, FRIDAY, DEC. 9, 1881.

ADVENT.

The four weeks which precede the great solemnity of Christmas are called Advent. They are set apart by the church to prepare her children to celebrate worthily the first coming of Our Lord—his birth in the stable of Bethlehem. For this purpose we are invited to meditate earnestly on the instructions addressed by St. John the Baptist to the Jews, in order to prepare them by penance and prayer, for the coming of Him whom the Prophets called the Expectation of the Nations. For four thousand years the just of the Old Testament, the Patriarchs and Prophets expressed their ardent longings and desires for the coming of the Messiah. The promise made to our first parents in the earthly paradise was repeated by heavenly messengers, through every century, during the long lapse of time which intervened between the fall of the head of the human race, and the coming of the Redeemer.

The Jewish ceremonies, their numerous sacrifices, were but a type of the great sacrifice of Calvary. The remembrance of the future Redeemer was kept alive among the people by the frequent prophecies of inspired men. The most minute circumstances concerning His birth, his life of poverty and sufferings, his death on the cross were, from time to time, described by Divine command. As the period when the World's Redeemer was to be born approached, the warnings of the prophets to the people to prepare the way for the future Messiah became more urgent and pressing.

The anniversary of one of the church's greatest festivals will be at hand in a few weeks. We will be summoned to the crib of Bethlehem, there to adore the new-born babe and offer him the homage of our love and gratitude. The church is anxious, as we read in her liturgy, that her children should take advantage of the graces of his first coming in the fulness of time, as a Saviour, in order that they may prepare for his second coming at the end of the world as a terrible judge of all mankind. For this purpose the pastors of the church, borrowing the burning words of John the Baptist, on the banks of the river Jordan, cease not, during the holy season of Advent, to exhort their people to make themselves worthy of the numerous graces and blessings which the Saviour of mankind is de-