

## THE CATHOLIC RECORD,

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WALTER LOCKE,

PUBLISHER,  
388 Richmond Street, London, Ont.

## The Catholic Record

LONDON, FRIDAY, MAY 2, 1879.

President Grevy has signed the pardons of 800 more Communists, who may repay him for his kindness yet, by trying him in his own *Gargoy*.

We regret to announce to our readers, especially the many friends and admirers of Rev. Father Cooney in Canada, that on the 23rd ult. Notre Dame University, near South Bend, Ind., was destroyed by fire. The college building, infirmary, Old Men's Home, Music Hall and Minors' Hall were all entirely destroyed. The loss is estimated at \$200,000; insurance, \$60,000. No lives were lost. A student named P. J. Dougherty was seriously injured by jumping from the second story. The origin of the fire is in doubt, but is supposed to have been caused by spontaneous combustion. The circulating library of 25,000 volumes, valued at \$10,000, 17 pianos and other musical instruments in Music Hall were all burned. The institution was one of the largest of the kind in the West, and was founded by Father Sorin, Superior of the Order of Fathers of the Holy Cross. The Emperor Napoleon was a warm friend of the institution, and made it several fine presents, including a chime of bells. It is expected that the institution will be rebuilt and ready for occupation by September.

The conciliatory attitude which Bismarck has lately assumed towards Alsace and Lorraine is one of the signs of the times. Not long ago he would have treated with contempt any proposition emanating from the representatives of the conquered provinces for the amelioration of their political condition. In fact, he, on more than one occasion, gave Alsatian deputies to understand that it was for him to rule and for them to obey, and that they should feel very thankful for the privilege. He even went further and declared that they had no political rights, except what ever the Imperial Government felt disposed to grant them. But what a change has been wrought in a short time upon the obstinate iron will of the German Chancellor. "Time works wonders," but it is seldom that in so short a space, it operates so forcibly and effectually as it has upon Bismarck. To think that he has actually acceded to the demand of Alsace and Lorraine for a legislature of their own, gives us hope that perhaps Beaconsfield may take a leaf out of Bismarck's book and apply himself to the study of Home Rule for Ireland.

Some of our temperance orators, whose knowledge of chemistry has enabled them to discover that alcohol in any form is a poison, would find a splendid field in England for the spreading of this great scientific temperance principle, only we fear that they would have to contend against a system of medical science which is evidently a hundred years behind the temperance medical science of this continent. In a London (Eng.) paper, Messrs. Bernard & Co., distillers of Leith, (Scotland) advertise a certain kind of spirits, having the significant name of "Encore Whisky," which means, we presume, that each dose is to be repeated, and lest there should be any mistake about the real intent and purpose of giving it such a name, a large number of medical sponsors have written a declaration of responsibility for all the consequences that may follow the encoring of this ardent beverage. And this is their declaration, viz:—"Wholesome and pleasant"—*Lancet*; "A safe stimulant"—*British Medical Journal*; "Very wholesome, may be safely used"—*Medical Times*; "Invaluable as an alcoholic stimulant"—*Medical Press*; "A safe stimulant"—*Practitioner*; "An excellent dietetic stimulant"—*Sanitary Record*; "Should be in general use"—*Public Health*; "All who value their health should use it"—*Food Reformers*; "Purest whiskey I ever examined"—Dr. Bartlett; "Free from all injurious substance"—Dr. Paul; "Very wholesome and fine quality"—Dr. McAdam; "Whiskey free from all impurities"—Dr. Tichborne. Verily there is much need of a good temperance chemist in England.

## FATHER STAFFORD AND VICE CHANCELLOR BLAKE.

We publish in another column a letter from Rev. Father Stafford, of Lindsay, in which the writer tries to palliate the conduct of Vice Chancellor Blake, and to censure, in a measure, those who undertook to expose and condemn it. We take it for granted that the first part of the letter which refers to the Archbishop, and the Bridget Maloney affair, is intended for the *Irish Canadian*, therefore, we will pass over it, and allow the editor of that journal to answer for himself. But we feel that the latter part of the letter calls for a few words from us. Father Stafford says:—"The third charge against the Vice Chancellor is his invitation to his fellow Protestants to unite to put down *Papery and infidelity*. This language was used, not at the bench, but at a religious meeting, and in a moment, probably, of intense religious fervor and over-boiling enthusiasm, consequent on the termination of a clerical contest, which, for several days, must have been very perplexing." He then admits the rudeness of the Vice Chancellor, "but," says Fr. S., "we must remember that it was not the judge who spoke thus, but the delegate to a religious meeting, assembled for the purpose of electing a bishop of the church (as by law established)." This is a very charitable argument in favor of the Vice Chancellor, by a professed friend and adviser, but it is far too illogical to be acceptable to those who view the matter from a more impartial standpoint. In order to show this, it will be necessary for us to take the liberty of placing Father Stafford in a position something similar to that of the Vice Chancellor at the Anglican Synod. Let us, therefore, by way of illustration, suppose that there was a political convention at which Father Stafford was present, and in a moment, probably, of intense political fervor, he made use of expressions that were considered highly offensive to those who were opposed to him, and "altogether unbecoming and disappointing" in a clergyman. Then, if the public press took exception to his language, and called upon the ecclesiastical authorities to remonstrate with him, could his friends plead in extenuation, with any degree of success, that he did not speak as a priest? Or would the fact of his not being in the pulpit when he gave vent to his pent up feelings, be considered a sufficiently palliating circumstance for the condoning of the offence? We think not. It would, in fact, be impossible for him to divest himself of that sacerdotal responsibility which attaches to a priest under all circumstances. Neither can a judge be said to be entirely free at any time from that air of judicial responsibility which his title and his presence, at all times, and in all public places, imply. When Vice Chancellor Blake addressed the Anglican Synod, it was not as plain Mr. Samuel Blake, neither were his utterances received as the emanations of an ordinary mind at the Synod would have been. On the contrary, every word he spoke carried with it all the force which judicial authority could impart. We have the greatest respect for Father Stafford's opinion, but at the same time we can not look upon the conduct of Vice Chancellor Blake as complacently as he does, nor can we see anything in the Vice Chancellor's public life that calls for our admiration. There can be no reasonable excuse for his conduct at the Synod, except that he is a fanatic. But a fanatic has no business to be a judge. There is evidence already, in the Bridget Maloney case, that there is a possibility of his being influenced even on the bench by fanaticism. Now, we presume, the Vice Chancellor is a well bred gentleman, and as such, could not harbor the thought of insulting a lady. What, then, but his hatred of Catholicity could have caused him to so far forget himself as to sneeringly insult a most respectable female, whose position on the occasion was so awkward as to render her doubly sensitive? Would he have insulted a Protestant lady placed in a similar position? Not at all. His gentlemanly instincts would not permit of such a feeling being entertained for a moment. Catholicity is the red rag that arouses his latent bigotry and causes him to forget that he is a gentleman and a judge. Father Stafford thinks "the proper way to have dealt with him in this case was for some gentleman to call him an insolent and send him his card."

We beg to differ with him, because the insult was not exactly a personal one, it was a general snub to all Catholics—especially Irish Catholics. We have previously expressed our opinion of Vice Chancellor Blake's language, and nothing has occurred since to alter it, and we do not wish to be understood as being disconcerted when we say, that Father Stafford's letter has failed to make the slightest impression upon us in favor of Vice Chancellor Blake.

We are authorized to state that there were eleven hundred communions received during the mission in St. Thomas, and that many who had not approached the sacraments for years became again practically united to the church, and resolved never more to be severed from it.

## EXTRAORDINARY GROWTH OF THE CATHOLIC CHURCH IN ENGLAND IMMEDIATELY AFTER THE RESTORATION OF THE HIERARCHY.

If the increase of Catholics in England was rapid during the decades which preceded, it was much more so immediately after the restoration of the Hierarchy. This event appears to have given a new impetus to the growth of the Church and her salutary institutions. Religious communities, multiplied under the fostering care of the Cardinal Archbishop, and the encouragement which the Holy Father never ceased to afford. From 80, at the accession of Pius IX., they rose to 367, and schools and colleges increased from 500 to 13,000. The number of priests in Great Britain was more than trebled. It grew from 820 to 1,968, whilst churches and chapels rose in proportion—from 626 to 1,268. The number of Dignitaries and other ministers of the Church of England by law established, who, within the same period, embraced the Catholic Faith, is estimated at over 1,000. There were, at the same time, numerous conversions among the laity. All this, together with the natural growth of population and immigration from Ireland accounts for the increase of Catholics throughout the British Isles in the days of Pius IX., as well as for the great additions to the number of their clergy, churches, religious and educational institutions. Monsignore Capel ascribes these extraordinary developments, in great measure, to the action of that section of the Church of England which is known as the High Church or Ritualist division of the establishment. This is true, no doubt, as regards any augmentation of the Church through conversions from Protestantism and the impetus given by the movement towards Catholic union. "It is scarcely possible," says the Rev. Monsignore Capel, "to find a family in England that will not own that one of its members, or at least some acquaintance, has relations with the Catholic Church, or observes some of the practices of that Church, whether it be adoration of the Blessed Sacrament, auricular confession, devotion to the Blessed Virgin, or veneration of the saints. The movement is of such powerful proportions, and possesses such vitality of action, that no power on earth, no persecution on the part of Protestantism, the Government or the press, is able to suppress it. Catholics would never have been able themselves alone to realize what is now accomplished by a section of the established Anglican Church. The members of this party, by their discourses in the pulpit, have familiarized the public mind with expressions which Catholics never could have spread among the English people to the same extent, such as altar and sacrifice, priest and priesthood, high mass, sacrament, penance, confession, &c. The movement has produced this result. Many of her sons have become seriously religious, who had been in the habit of considering that the service of God was only a fitting employment for Sunday. In fine, the spirit of God which breathed on the waters at the commencement, is now passing over the British nation, and impelling it towards Catholic truth." Not a few of those who were once distinguished ministers of the Anglican Church are now officiating with great acceptance as Catholic priests. Of the 264 priests of the diocese of Westminster, there are 40 who were members of the official or low church. There passed not a week, M. Capel assures us, that he did not receive four or five Ritualists into the communion of the Catholic Church. This was no fruit of his labor and ability, he modestly as well as truly observes. They were persons with whom he had no relations whatsoever, until they came to him, their minds made up, and expressed that serious determination which is so characteristic of them.

The publications of the celebrated statesman, Mr. Gladstone, although they have not won for him reputation as a theologian, have, nevertheless, promoted the cause of Catholic theology. The opinions of so eminent a man were naturally subjects of general discussion; and thus, whilst he opposed Pius IX. and his decisions, he caused many, who would never probably have thought seriously of anything a Pope could say, to give their attention to matters spiritual of the highest import. As regards his own theology, it is partly sound, partly the reverse. Whilst entirely misapprehending the doctrine of infallibility and denying what he conceives it to be, he vigorously maintains the indefectibility of the Catholic Church, and acknowledges the claims of her pastors to "descent in an unbroken line from Christ and his Apostles." Such is one of the powerful agents in the great movement of the age. The most influential of all, however, was Pope Pius IX. himself. English people and Americans often sought his presence, and who shall tell how many, after having conversed with him, or his representatives, have been disabused of their erroneous notions, or have even embraced the Catholic faith?

One chief cause of the remarkable development of the Catholic Church in the British Isles is the complete religious liberty which

Catholics enjoy. This important fact was thoroughly recognized on the occasion of the celebration of the anniversary of O'Connell in August, 1875, when a solemn *Te Deum* was ordered in all the churches by the Cardinal Archbishop, in thanksgiving for the liberty of conscience which was so gloriously won for the United Kingdom as well as Ireland and all the British colonies. Pius IX. and the whole Catholic world joined, on the same occasion, in acts of thanksgiving with the spiritual heirs of Saints Patrick, Augustine, Columba, and Thomas of Canterbury.

It is a noteworthy fact that the number of Archbishop and Episcopal Sees, together with Vicariates Apostolic, &c., created by Pius IX. throughout the British Empire, is not less than one hundred and twenty five.

## THE JUBILEE.

With reference to the conditions of the Jubilee, and the time and manner of its fulfilment, and all such things it is not our place to say a word; that belongs to higher authority. But still the Catholic journalist would be greatly wanting in the instincts of his profession if he did not feel he had a duty of some kind in connection with so great an event. Whether the name of jubilee is derived from the Hebrew word *jebel*, a man's horn, or this latter article in consequence of its use on so joyous an occasion, was so called from some term signifying rejoicing, makes but little difference to us. It is not the name we are thinking about now, but the thing itself, and about that we are in no sort of doubt. It is a time of richest blessings—of graces outpoured in superabundance—it is not merely a history of sunshine lighting up the dark paths of earth, but a full summer's day, spreading its genial warmth over ever zone, and filling all the land with the most bounteous stores.

It has often struck the writer painfully that one of the worst effects of living in an un-Catholic country, is that what we may call the spiritual sense of faith is dulled in proportion to the sharpening of the polemical faculty. We subtract from insight what we bestow upon argument, and the loss is very great. The whole framework of our spiritual nature is hereby loosened, because the true secret of its compactness here below, as its essential bliss hereafter, depends upon being in the presence of God. And God is not an inference, the conclusion of an argument to be accepted by the ratiocinative faculty. He is the great sun of light shining upon all who turn their faces toward him, the ever-present Father to be looked upon and listened to, obeyed and followed whithersoever He may lead. One spark of His grace, if we may speak so reverently, is worth a million words, and every sound of His voice sweeter than the music of the spheres. If we thought of these things as we ought; but that is not it, thinking is not enough, if we lived in the atmosphere of this belief, which we are everyday propping, what an overpowering consolation would not the announcement of the jubilee bring us, for then surely God is near us, is looking most affectionately upon the world, when by the mouth of His vicar he proclaims to the whole world, high and low, rich and poor, saint and sinner alike, that this is a time of extraordinary special mercy, that now every one may arise, and go back to the possession he may have forfeited, may re-occupy the old homestead, and may look in peace and happiness upon the rich inheritance made by his baptism, and now restored by grace. Indeed it is a glorious time. Who that has looked back upon the days and reflects how uselessly and worse he has spent them, but must have wished in his heart—Oh, if I were to begin again! Well, what to the human heart is only an impotent longing, is easy to God, and will most assuredly be granted now to as many as make a right use of the jubilee privileges. The past can be blotted out in its sins and their consequences, the old book so soiled with a sad, guilty record, be thrown into the fire, and a new one substituted, white as the snowy robes in which our Holy Mother reached us back to our parents from the purifying fountain of regeneration. Old wounds may now be healed, the life of the soul be renewed, and the powers of the spirit, like old machinery, shattered by the disorders of sin, be gathered up, each into its place, and bound into one compact piece against the trials and dangers of the future. Nothing of all the past need remain except the memory of its danger to keep us humble, and that propension to evil which is the consequence of actual sin. *Gaude et latere*, rejoice and be glad, the address the church makes to our Blessed Lord upon the resurrection of her Divine Son, should ring in every Catholic heart throughout this blessed time, when the opportunities of rising again and beginning anew are so abundantly provided for us. Rejoice and be glad. Why should we not? The conditions are easy, the fulfilment light. Only a little, a very little exertion on our part, and God will do the rest. The world is longing to lay aside its burden, and divine mercy, moved by infinite love, accedes to the prayer of many hearts, and proclaims this unusual benediction.

Who shall be indifferent now or heedless? None, we hope, and that none may, let us begin with ourselves, and in the brightness and peace that will reward us we can become, each in his sphere, a missionary for the furtherance of the good work, till round and round the world, wherever there is a sin-laden conscience, it may be stirred up and run to the waters, which offered freely, without money or price, have the efficacy to wash every spot away.

## POPE LEO AND THE ROMAN SCHOOLS.

The telegrams from Rome about Pope Leo and Roman Schools as communicated by the Atlantic Cable are not without their comical aspect, which even intelligent non-Catholics can see.

An American writing from a non-Catholic standpoint, sends the following common sense remarks on the Pope's recent action to the *Catholic Review*.

Knowing that the relation of the Pope to the school question in Rome must necessarily have stirred up some interest, and possibly not a little animosity, among the Protestant people of the United States, I shall be glad if you can make room for a purely non-Catholic and non-Protestant view of the subject. The anti-Catholic newspapers of England and the Continent are making the customary amount of fuss over the Pope's letter, which they assert to be only another step on the road to the removal from Rome of all influences and institutions not strictly Papal. Now, personally, I care but very little for what the ultimate and secret purposes of the Pope and his advisers may be—provided they are vexing themselves at all with any deep designs of the sort hinted at. If his Holiness wishes to eject from Rome all the heretics and schismatics within sight of St. Peter's, he may do so and welcome for all I care. On the contrary, if these pestilent people can make good their foothold there by fair and honorable means, your correspondent will not lose a night's rest or miss the enjoyment of his daily allowance of cigars on account of it. I am not a religiousist of any well-known variety, but I have, it is to be hoped, a love of fair play, together with an unexplained weakness for an occasional outbreak of the truth on the surface of things. And the truth about the school question in Rome is not far to seek nor hard to put in words.

"To begin, you doubtless know that the Eternal City, 'horrid nest of imbecile scoundrels,' as a friend of mine—an ultra-Protestant of the Moody type—declares it to be, has, nevertheless, or in Papal days had, as good an assortment of public schools as are to be found in Edinburgh, city of Chalmers, Knox, and all the dear old reformers. These schools are, of course, Catholic, and the religion of the Church is taught in them. But knowledge of the secular world is also taught in all its branches, just as fully for aught I can see as in England or America. It should also be said that notwithstanding the extensive sweeping away to which the Roman Church has been subjected, of its powers and privileges, this admirable school system has not been permitted to suffer. The Pope has contributed generously from his own private purse, that they might not decrease in number nor in efficiency. Whether the authorities who control these schools choose to teach the tenets and faith of Catholicism in them, or not, seems to me clearly to be nobody's business but their own—seeing that no one outside that Church is asked to help or support them."

"But I must not trench upon your space for general talk. What I have said already is well understood in Rome, and everywhere else, by all persons who can lay claim to intelligence and justice of opinion. What the Pope's educational letter is aimed at is nothing more nor less than a matter which I shall try to make as intelligible as possible in a hastily written, after-dinner scrawl. In Rome there are several establishments of a mongrel character entitled schools, which seem to be managed by persons who, it strikes me, might have found something quite as profitable and much more respectable to do in their own lands—for they are chiefly American and English. One of these is a boarding school, which I have heard of, and which I have seen. It is a most 'cheeky' description. The theory is to rob the Catholic Church of her children while she is embarrassed and impoverished by the recent wholesale confiscation of her property by the civil power. That is the whole story. And as is Van Meter's school, so are all the rest. It is a soup and sanctity arranged in one irresistible combination by the excellent persons who evidently understand the relation between an empty stomach and the institutes of theology. Against this the Pope protests with considerable show of reason, and the opinion of many well-informed Protestants residing in Rome, or temporarily there, is that the journals and organs who see in this an occasion for alarm at the threatening tendencies of Vatican councils, are raising a tempest in a teapot—or, rather, in an iron soup-kettle."

"As I said at the outset, it doesn't greatly interest my friend at my elbow—who has, I see, gone to sleep with the stump of his cigar between his teeth—or myself, whether Leo XIII. wins or Van Meter and his English co-partners; but it is a degree disgusting to hear such a tremendous barking of the sectarian watch-dogs, merely because the Roman Pontiff, who is much too closely cabined to hurt anyone, writes a letter about the question of the education of his own sheep in his own parish."

DEATH OF REV. FATHER NOETHEN.—We deeply regret to announce the death of Rev. Theodore Noethen, the worthy pastor of the Holy Cross and Chaplain of the penitentiary at Albany N. Y., which sad event took place on Holy Thursday. His health for some time previous had not been of the best. Father Noethen was a native of Cologne, and was in the sixty-fourth year of his age. For some years he held the office of Vicar-General. Father Noethen was the author of an abridgement of Church history, and other works. He was greatly respected by all classes of society. *R. I. P.*

John, son of Mr. John Moore, and brother of Mr. James R. Moore, of St. Mary's has fallen while fighting for his country in the war now going on in Zululand, South Africa. Mr. Moore, accompanied by Mr. Alex. Stewart, another native of St. Mary's, started for Africa some three years ago, with the hope of getting better health through the change of air, and at the same time bettering their fortunes.