

THE CATHOLIC RECORD.

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WALTER LOCKE,

PUBLISHER.

288 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, DEC. 6, 1878.

TO ALL AGENTS.

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year 1879. Agents in taking subscriptions will date receipts from January, 1879. We want good agents in several important towns, villages and townships, and we hope our friends will exert themselves in behalf of this the best Catholic paper in Ontario.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we have a local agent all monies can be paid to him, thereby avoiding the trouble and risk of sending them by mail. Care should be taken when making payments to obtain a receipt, and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

The *Sarnia Observer* has changed hands, having been purchased by Messrs. Harry Gorman late of the *Advertiser* of this city, and Geo. E. E. of the *Toronto Globe*. Both young gentlemen have ability and journalistic experience. We wish them success.

Look out for the Christmas number of the CATHOLIC RECORD. There will be a special PUZZLER'S CORNER, with puzzles of peculiar interest, and additions to the prize list.

AN AMERICAN IDEA OF CANADIANS.

Since the announcement of Lord Lorne's appointment the American papers generally have been making speculative comments as to the effects which such an appointment would ultimately produce. Some of them have predicted that Canada will become a Principality or a Kingdom, others that it will declare its independence, while there are some who fancy that the time will come when Canada will so love American institutions that she will crave to be taken under the fostering wing of the "bird that does not make his living honestly." Among the more sensible remarks made by some of our cousins we find the following in *McGill's Weekly*:

"About the time that this issue of our journal reaches distant subscribers in Canada the new Governor of the Dominion, the Marquis of Lorne, will have landed on its shores. Hereafter our northern neighbors have been fortunate in their rulers, and the wise and statesmanlike policy of such men as Monk and Dufferin has done more to bind them to the parent country than could be effected by an army of a hundred thousand men. If the Queen's son-in-law, assisted by the prestige of royalty which surrounds his consort, fail to perpetuate the feeling of loyalty and affection, it will not be the fault of the colonists, who are prepared to receive him with extraordinary *celat*, and to yield him and his wife true and cheerful fealty. Should he disappoint them by substituting the glamour of court etiquette, and the dissipation of St. James, for hard work and judicious measures, the effect on Canada will be striking and permanent.

That the people of the new Dominion, of all nationalities, are loyal to the crown of Great Britain, few who know them can doubt; but there is also among them, particularly those born on the soil, a latent spirit of republicanism and a yearning for national independence that needs only a fitting opportunity to display itself. On this side of the line we can afford to smile at the demonstration of popular enthusiasm with which the Princess Louise and her husband will be received by their temporary subjects; but such exhibitions are evanescent, and the Canadians, being a practical people, will, when the excitement of the moment passes away, require substantial proofs of the regard in which they are held by the home government. If Lord Lorne can furnish these, the continuance of the Dominion as an appendage of the British crown may be indefinitely prolonged; if he cannot, the days of the colonial condition are numbered.

DEPRESSION OF TRADE IN ENGLAND.

While we hear on the one hand that England is making vast preparations for war, not only against the Ameer of Afghanistan, but also in view of a possible conflict with Russia, on the other we perceive that a great internecine war is being waged between capital and labor. The fact cannot be denied that England is in a most depressed condition. Her factories are idle, her mines are closed or only partially worked, and her working people in a most pitiable state of distress. In Sheffield the most appalling distress and destitution exists among the mechanics and laborers in consequence of the business depression. Hundreds are living in tenements without clothing or furniture, which they have been forced to sell to procure food, and they are without fuel and depend upon the charity of their neighbors for subsistence. So deplorable a condition have they been reduced to that the Mayor has called a public meeting to devise measures of relief. Our Manchester correspondent in his letter of last week says:

I regret to say that the prospects of an improvement in business here are very shadowy. Information from all sources points to the one sad fact, that in trade there is no change for the better. I have already referred to the remedial measures proposed by the manufacturers or operatives in order to avoid further disputes or strikes, but they seem of no avail. The closing of mills, or running them only for a few days a week, makes no difference for the better. The demand for goods does not increase and matters are still complicated.

We naturally ask ourselves what is the cause of this depression in the trade of the greatest commercial nation of the world? It is not far to seek. There was a time when the productions of English genius, enterprise and industry, found a ready market in every quarter of the globe, and British ports were teeming with the raw material of the world, waiting to be wrought into all manner of goods by English manufacturers. This time has gone, and with it a great part of England's commercial greatness. America, France, Germany and Russia are able to compete, and are trying to outstrip her in arts, in science, and in commerce. The consequence is that English trade is paralyzed, manufacturers cannot sell their goods because the supply is in excess of the demand, therefore they cannot afford to keep hands employed even at starvation wages. This state of things cannot last much longer, for the history of England furnishes ample proof that when the English masses clamor for bread, they mean what they say. If the humiliated thousands rise in their might and demand that the Government apply a remedy to their distress, they will have to be heard. But what is the remedy? Starvation and winter stares them in the face, and the poorhouse or emigrant ship threatens to be their inevitable doom.

How they will accept the inevitable, remains to be seen. Englishmen are brought up from their cradle in the belief that they are the freest, happiest and most contented people on the earth, and as a natural result of such training every Englishman has an intuitive idea of liberty, though in many instances the idea appears anomalous. There are thousands of them who do the most servile work for the most miserable wages, who will go into an ale house, on Saturday night, and when feeling pretty jolly sing most lustily, "Britons never shall be slaves."

If the working classes of France were reduced to such a state they would hoist the flag of revolution in twenty-four hours. But the English are a more patient people, and, as a natural consequence, a more determined people when they decide upon taking action.

The depression is not confined merely to the manufacturing classes, it is so general that its effects upon the agricultural classes are being so severely felt that landlords complain that they cannot get tenants for their farms. One of the greatest curses of England is this infamous land monopoly, whereby individuals have obtained possession of thousands of acres, while thousands of individuals cannot own even one acre. If the manufacturing interests of England permanently decline, more attention will be given to agriculture, and perhaps a day may come when the Government may deem it necessary for the existence of the nation to have a redistribution of the land. What has made a great nation of France and enabled her to pay an almost fabulous amount of money to Germany but an equitable distribution of land? There, every man who has ten, twenty or a hundred acres *owns* it, therefore he has an interest in his country that the English tenant-at-will cannot have, and when his country is in danger from war, pestilence or business depression, he is able to come forward with greater alacrity to assist in alleviating distress or disaster, than the average English farmer can possibly do.

We hope the day may come when he will be able to do so, and that the dark cloud which is at present lowering over England's commercial prospects may, for the sake of suffering humanity, be speedily dispelled.

IS THE JESUIT ORDER A SECRET SOCIETY?

The more searchingly we investigate the authentic records of the Society of Jesus, the more thoroughly convinced are we of the daring hardness and blasphemous disregard of truth that impelled Orangemen in Montreal to swear on oath that "the Jesuit Order is a secret society." How a journal with any pretensions to respectability, can week after week repeat the falsehood, and harp on it, and draw out lengthy conclusions from it, as the Montreal *Witness* has been recklessly doing, is beyond our comprehension. Every opportunity desirable or possible was given to the enemies of the Order at all times, to prove their charges. No documents in the possession of the Jesuits were hidden away or left unsearched, no book or manuscript of theirs but fell into the hands of those most anxious for the condemnation of the whole Order. Other causes than groundless accusations of this nature, led to the suppression of the Jesuits in Catholic countries such as Spain, France, Portugal, and even Italy. Protestant historians of the highest order in rank and respectability have taken pains to trace their suppression to its true source, and have discovered no other cause of the vengeful hatred which persecuted the Jesuits than the general profligacy of the times, the corrupt morals, and degeneracy of Christian Faith which marked the latter half of the eighteenth century. The English historian Adam says: "We may, without wounding the susceptibilities, call in doubt the crimes and evil intentions attributed to the Jesuits, and it is much easier for us to believe that a formidable party, hostile not only to them as a body, but to the Christian Religion itself, effected in those countries the ruin of this society." (His. of Spain, vol. iv, p. 494.)

Schoele, a German Protestant historian, says: "The Jesuits of France, under the appearance of extraordinary zeal for religion, and the infidel philosophers, while parading sentiments of philanthropy, were both working with all their might for the destruction of Pontifical authority. And such was the blindness of many well-intentioned and pure-minded men, that they made common cause with a set that they would have abhorred had they known its intentions. But in order to destroy all Church authority in the kingdom (and thus complete the ruin of Catholicity), they found it necessary to isolate it, by knocking from under it the support of that sacred phalanx so devoted to the Pontifical throne, we mean, the Order of the Jesuits. Such is the true cause of the deadly hatred with which that Society was pursued with such bitterness during the latter part of the 18th century. (Vol. 44, p. 71.) In a preceding volume, page 53, the same author declares that DeChollet, at the instigation of the infamous Madame Pompadour, after expelling the Jesuits from France, pursued them even into Catholic Spain. He left no means untried of making them odious, and objects of terror to the King, (Charles III.) and finally succeeded by a most atrocious calumny. He had presented to this Prince a letter purported to have been written by Father Ricci, Superior of the Jesuits, in which the King's birth was declared illegitimate. This absurd concoction had such an effect on Charles that he gave orders to have them banished from the kingdom." (History of European States, vol. 39, p. 53.) The Protestant authors Schlosser and Leopold Ranke speak in almost identical terms of the hard persecutions endured by the Jesuits, chiefly on account of their steadfast and determined opposition to corrupt courts, to shameless courtisans, and to the infidel tendency of the age in which they lived, and strove for Gospel truth and purity.

It is very remarkable that not one of the authors above mentioned even hints at these terrible and mysterious oaths so often alluded to in the Montreal *Witness*, and to whose existence witnesses swore on oath before a Judge of the land in open court. But the most positive evidence of the non-existence of oaths, or of such secrecy, is to be found in the archives of the legal courts in France and Spain especially, where every scrap of writing or printed matter that ever passed through the hands of a Jesuit previous to the condemnation of the Society underwent lengthy and minute examination—and it should be understood that this procedure in law was undertaken not only for the purpose of discovering some treasonable charge against the Order, but also, with the intention and anxious wish of finding some plea for their suppression and condemnation by the Holy See in Rome. Now if it could have been proved that the Order was a secret oath-bound society, its condemnation in Rome would have been promptly and for ever effected. It would have been branded immediately as dangerous to religion and morals, and been stigmatized as the *Frances Macons*, the *Carbonari* of *hoc genus omne*.

By a decree of the 17th April, 1761, in re P. Lavalette, the Parliament of Paris ordered that the constitutions and rules of the Society of Jesuits be laid on the table.

Three Counsellors, Chauvelin, Terray and Laverdy, who were Jansenists, and faithful tools in the hands of Mrs. Pompadour, were appointed for the examination of those for midable constitutions. Three months afterwards, on the 8th July, Chauvelin read his report to a full house, and denounced the Jesuits as dangerous to religion and the freedom of the subject. These were vague terms, and no specific charge was proved, but Madame's influence reigned supreme, and the expulsion of the Jesuits was a forgone conclusion. But had traces of a secret oath been found, had any mention been made in any of the documents found in the possession of the Jesuits, of grips, or signs or passwords, how they would have been held up in holy horror! how all Europe would have rung with the horrid discovery, and how the Vatican's thunders would have been heard to growl!

We therefore deny, emphatically deny, the perjured allegation that the Order of Jesuits is a secret oath-bound Society or that there is any secrecy whatsoever about it, good, bad or indifferent.

PRAYING AT OR FOR.

We once had a parishioner—a Highland Scot—man and a convert to Catholicism—who told us that the reason he left the Presbyterian Church was, because the minister in his prayers "ordered God about so roughly." If the following prayer, vouchsafed by one of our leading English papers as having been offered, somewhere about July last, to a Ross-shire congregation, is not apocryphal, it is evident that Sandy's minister is as strong as ever at "ordering." This time it is the aristocracy he orders.

"We pray for our aristocracy. Give them some education in their low and degenerate condition, that they may have some common sense to guide them to do good, which is much needed in this country and this poor Highlands. We hear so much of alarms of war, and of the cruel slaughter of men and horses, caused by those who govern this country, who are only cowards, designing treacherous men, and politicians." &c., &c.

This is strong language for a prayer to God; is hard on the aristocracy, and sounds wonderfully like that other prayer, uttered in another temple, by one who did not strike his breast saying Lord: be merciful to me a sinner. "Give them" (the aristocracy), "some education, in their low and degenerate condition," appears to us a more modern version of that celebrated prayer "we give thee thanks that we are not as other men," whilst the epithets "cowards, designing, treacherous men, and politicians," remind us strongly of that other strong language "adulterers, murderers, extortioners, as is this Publican." &c., &c.

Evidently Scotland has not yet got beyond the days of the Cromwellian Protectorate, not to mention the far-off days of our scriptural friend the Pharisee. Our Ross-shire clergyman, if he have not Pharisee blood in his veins, must at least be a lineal descendant of Feakes & Powell of the year of grace 1653. These worthies, like our Ross-shire clergyman, introduced into their prayers most of the subjects discussed in the Parliament of their days. But these worthies, unlike our Ross-shire friend, were all for war. God, they maintained, had given Holland into the hands of the *aristocracy*, whence they should proceed to pluck the whore of Babylon from her chair, &c., &c. Bevering, one of the Dutch Ambassadors, amused himself by going one day to one of their prayer meetings. His verdict is more forcible than polite. "Being then in the assembly of the saints," he writes, "I heard one prayer, two sermons. But, good God! what cruel and abominable and most horrid trumpets of fire, murder, and flame."

But, after all, the chief difficulty will always be to determine whether these prayers are prayers for or prayers at. If prayers for, then, though we must perform give them the credit of the *father in re*, we can hardly grant them *sanctus in modo*. Like our Presbyterian convert we must ever doubt them as ordering about of God somewhat too roughly. Zeal may excuse a great deal of bad language, but then it is after all only the excuse of "a fool's pardon." But if they really are prayers at, then there is indeed no excuse. No zeal can excuse hypocrisy, and to pretend to be praying for, in order to pray at, is beyond doubt, the most degraded of hypocrisies. There is something horribly blasphemous in this praying at. It is making God a deputy soldier, and who will do that will do anything. Certes; our Ross-shire shepherd is in a perilous state.

There is one expression in our clerical friend's prayer which would lead us to fear that he is mixing prayer, politics and advanced science together in most unholy *alla polidra*. "Cruel slaughter of men and horses." Why men and horses! This coupling together of two such incongruous things as men and horses is remarkable, and is either very derogatory to the men, or very complimentary to the horses. Perhaps it is Darwinism, and is out of compliment to the fact of the men having once been—horses. Who knows.

SACERDOS.

THE McLEOD-COONEY CONTROVERSY.

The following letters which appeared in the *Stratford Herald* of Nov. 27th were called forth by a wanton display of ignorance of Catholic teaching, made by the Rev. Mr. McLeod, of Stratford, in a sermon preached by him in reply to Father Cooney's lecture. It is strange how Protestant ministers will persist in assuming that the most absurd doctrines are taught by the Catholic Church, without making the necessary enquiries from the proper sources of information; and that Protestant laymen will accept those unwarranted assumptions as Gospel proofs. The

onus of proof devolves upon him who makes an assertion, and in the present instance Rev. Mr. McFarlane McLeod is bound both in duty to himself and to the people at large, to sustain his assertions by satisfactory proofs.

To the Editor of the Herald

DEAR SIR,—I flattered myself from what I had heard from Protestant friends about the abilities of Rev. Mr. McFarlane McLeod, before he came to Stratford, that I would find in him an able but honorable opponent of the Catholic Church—a man whose love of Christian Charity would never permit him to impute to Catholics, principles or practices which they do not hold or observe, and which the church condemns as abuses. I regret to state that I have been disappointed. I find him industriously exciting prejudices against us by exhibiting Catholics from his pulpit as men holding the most unscriptural and unchristian doctrines, as men grounding their faith on human authority not the word of God—as men who are enemies to the circulation and to the reading of the Holy Scriptures—as men who adore the Virgin Mary instead of God—as men hurling anathemas and curses at those who call themselves Protestants. Had the Rev. gentleman devoted a little of his spare time to the study of the Catholic Catechism, or looked over any of the numerous and uniform exposures of Catholic faith in circulation here and in Great Britain. Had he even looked into the American Cyclopaedia or turned over the pages of "Chambers" (Protestant) Cyclopaedia, he would find that he had been hitherto contending, not against the Catholic faith, but against the fictions of designing knaves, or perhaps against his own misconceptions and misconstructions of the language of the Catholic Church, at any rate I do not think he would have ventured to stake his reputation as a scholar on the statements attributed to him in his lecture last Sunday night, week by the reporters of the *Herald*, *Times* and *Bacon*.

What he said about Rev. Father Cooney "presuming on the ignorance of his hearers" applies very specially and strikingly to himself. If the Church of Rome is the cursing, unrepentable, unscriptural, mercenary creed he paints her, how does he account for the havoc she is now making among the noble, the wealthy, and the educated men and women of England? That intently Protestant journal, the *Whithall Review*, gives the names of 17 Lords, 8 Earls, 2 Dukes, 2 Marquises, 13 Barons, 14 Countesses, 5 Duchesses, 5 Marchionesses, 61 Ladies of title, 3 L. L. D. (Doctors of Laws), 3 D. C. L. (Doctors of Civil Law), 2 Ph. D. (Doctors of Philosophy), 13 M. D. (Doctors of Medicine), 6 D. L. (Doctors of Letters), 145 M. A. (Masters of Arts), 4 B. D. (Bachelors of Divinity), 2 D. D. (Doctors of Divinity), 65 B. A. (Bachelors of Arts), 1 E. L. S. (Bachelor of Letters), 1 K. C. B. (Knight Commander of the Bath), 1 G. C. B. (Grand Commander of the Bath), 2 C. B. (Commanders of the Bath), 1 F. R. S. (Fellow of the Royal Society), 2 M. R. A. M. (Member of the Royal Academy of Music), 2 F. S. A. (Fellow of the Society of Antiquaries), 2 M. R. A. S. (Member of the Royal Asiatic Society), 1 E. L. S. (Fellow of the Linnean Society), 2 Admirals, 6 Generals, 13 Colonels, 2 Lieutenant-Colonels, 23 Majors, 35 Captains, 5 Lieutenants, 2 Judges, 33 Lawyers, 5 Justices of the Peace, 12 Honorables, 32 Authors, 23 Publishers, 7 Architects, 13 Scientists, who have, to use its own words, "never departed from Protestantism to Rome within the last thirty or forty years."

I am not sorry that Rev. Mr. McFarlane McLeod has made this unprovoked attack on the Catholic Church and its adherents. It will compel me to publish (with the kind permission of *Herald*, *Times* and *Bacon*) a brief, plain and correct declaration of the real tenets of my church on those points which are still so misrepresented or misconceived. The controversy will tend to establish a better understanding of Catholic doctrines with our fellow citizens, no matter what form of religion they profess.

My letters will, I hope, be received by all who read them with the same love of truth and the same good will with which they will be written by Your obedient servant,

E. B. KILROY, D. D.

LETTER FROM FATHER O'NEILL.

To the Editor of the Stratford Herald.

SIR,—In your report of the sermon of the Rev. Mr. McLeod, in reply to Father Cooney's lecture, among many things the Rev. Gentleman is made to say, "The visible Church was set up by Rome as a new way of salvation. She claimed that all within her pale would ultimately be saved. They might suffer the pains of purgatory, but in the end they would be saved."

I would like very much to know where Rome teaches the consoling doctrine of the ultimate salvation of all who live and die within her pale. I have been born of Catholic parents, I have ever lived among Catholics, and I have devoted many years to the study of the Church's pale, who before did I hear that Rome taught that all Roman Catholics would be ultimately saved. Can it be that Rome has withheld that consoling doctrine from me, and I believe from all Catholics, and yet has revealed it to Mr. McLeod?

In the Catechism which I learned in my youth and now teach in my old age to the little ones committed to my care, the question is asked: "Is it sufficient for salvation to be members of the true Church?" And the answer to that question is: "No, we must avoid evil and do good." I believe, and I think most well-instructed Catholics believe, that there are many within the Church's pale, who do not avoid the evil and do the good they should, and who shall therefore be damned eternally. At all events there is not a shadow of ground for the assertion that Rome teaches the ultimate salvation of all within her pale. When Mr. McLeod made that assertion he must have been utterly ignorant of her doctrine, or he must have shamefully presumed on the ignorance of his audience. There is not an old woman that counts her beads at St. Joseph's who could not have told him so.

It is indeed to find one clergyman charging another with presuming on the ignorance of his audience, and yet deliberately committing the fault he forewarns his hearers of, that I am disappointed. I am not certain that Father Cooney was guilty of the offence charged, for I did not hear his lecture, but I am quite certain that the Rev. Mr. McLeod so offended, if your report be correct. Father Cooney and the Rev. Mr. McLeod should have such an extensive regard for the exact truth, especially the truth which ought to be the chief of all truth, that no decent man would dare to say of either that he trifled with the truth, or presumed upon the ignorance of his hearers.

Father Cooney in his youth studied the little catechism to which I referred, and he ought to be guided by its teachings. In the Catechism it is set down for Catholic truth, "that no lie can be lawful or innocent; that no motive, however just, can excuse a lie, because a lie is always sinful and bad in itself."

If your report be correct, the Rev. Mr. McLeod owes an apology to his audience; if it be incorrect, I am sure he will thank me for giving him an opportunity to set himself right with your readers.

Very truly yours, JOHN O'NEILL.

Kinkora, Nov. 25th.

If I date this it is not because it is not because but simply because the many English at the closing of some Paris friends am still, though the past. It is to tempt one from the short but dull and Calais. Companies in their journey can be but I have never been able to do he exists. I have and a half hour boisterous sea journey, however excellent on a rangements for of the trains. Last, and at one trance to the E itself a splendid to remain perma a grand view of also the vast ways, or sites for buildings which the terior of the grounds and a series of fount the sunlight, brilliant. We Seine which is which can be permanent bri row for the in pass that way. Exhibition its admirably pro you enter the however, and not alone by the costly travel front in a kin jewels of France. Wonderful col and which com India by the centre of the v. named Rue d house archite charmingly dis we enter into utes far surpl world has yet is excellent, country be which every admiration. galleries for in length with small, but all tention of the glimpse, but o instead of a ere you were pottery many wonderful yet articles of man names of Rot of the English many of the chancery. But and Russia m from one obje lections of Fie lent and the sive people, rounded and of the building rattle of the the time has you see what been filling th to walk in th but yet how Every one is without incoi this is to an have experie pushing and even when it the theatres v French. We make our w French people feature the n strikes Engl matter what crowds of Fr play any of are so comm seems to be es. In the adjacent to the bright eye people as the how to enjoy able way. economy di corner of the family entri brought up on the last d the real rep of all Nation people of all now it was t allowed to bea teats of selves. The ment has n means for developed the twelve r government been nearly visions has l sion to thou travelling many close schoolmaste and from at Men in blou continually, wives and d the stiff w domestic set. About four the drums i no official c done as it h the expressi