Catholic Record.

CATHOLIC PROGRESS.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 1.

LONDON, ONT., FRIDAY, NOVEMBER 22, 1878.

NO. 8.

ECCLESIASTICAL CALENDAR.

November, 1878.

Sunday, 24—Twenty-fourth and last Sunday after Pente-cost. – Feast of St. John of the Cross, confess-or; double.

Monday, 25—St. Catherine. Virgin and martyr double.
Taesday, 26—St., Gregory Thaumaturgus, Semi-double.
Wednesday, 27—Office of the feria.
Thursday, 28—Sts. Irenaeus and companions, martyrs;
double. Gouble.

Friday, 29—Vigil of St. Andrew, commemoration of St. Laturninus.

Saturday, 30—St. Andrew, apostle; double, 2nd class.

[PUBLISHED BY REQUEST.] In Memoriam

of Margaret Sweeney, who died at Hamilton, Sept. 6th, 1878, aged 25 years.

1878, aged 25 years.

Thy beaming eyes, alas! are dark,
Thy lovely bloom has fled,
Evanished is the vital spark,
And thou art with the dead,
But thou, who o'er thy friend's low bier,
Sheddest the bitter drops like rain,
Pray that a brighter, happier sphere,
Will give her to thine arms again,
Her body rests awhile, neath earths green sod!
Her soul all glorious appears before its God,
Yes, thou art gone, we mourn thy loss,
Thou sleepest in an early tomb;
God give us grace to bear this cross,
And look to him alone,
Heav'n witness! tho, the strokelthat nips,
Thy blossom in the strokelthat nips,
Other hearts by kindred thes bound nearer,
Dear to my thoughts thy memory will remain.
Hamilton, Nov. 6th., 1878.

A FRIEND.

ANOTHER LETTER OF HIS LORDSHIP THE RT. REV. DR. WALSH, BISHOP OF LONDON.

ST. PETER'S PALACE,

London, Ontario, Nov. 13, '78. WALTER LOCKE, ESQ.-

DEAR SIR,-On the 22nd of September we approved of the project of the publication of a Catholic newspaper in this city. We see with pleasure that you have successfully carried into execution this project, in the publication of the CATHOLIC RECORD. The RECORD is edited with marked ability, and in a thoroughly Catholic spirit, and we have no doubt that as long as it is under your control, it will continue to be stamped with these characteristics. Such a journal cannot fail to be productive of a vast amount of good, and whilst it continues to be conducted as it has been thus far, we cordially recommend it to the patronage of the clergy and laity of our diocese

> I am yours, Sincerely in Christ, + JOHN WALSH. Bishop of London.

LETTER OF HIS LORDSHIP THE RIGHT REV. DR. CRINNON, BISHOP OF HAMILTON.

Bro. Tobias, Director of the Christian Brothers Toronto, writes :- "We like the first numbers of the CATHOLIC RECORD very much. It bids fair to be the best Catholic journal in Ontario.

OPINIONS OF THE PRESS.

Lockport Catholic Visitor. We are pleased to notice the establishment of a new paper, the CATHOLIC RECORD-at London, Ontario. Walter Locke is the publisher. It is a large well printed sheet, and offered at \$2 a year. We wish the RECORD success.

Hamilton Times. "THE CATHOLIC RECORD. "-This is the title of a new religious weekly paper published in London, which was found to be a long felt want in the dioceses of Western Ontario. The first number came out on October 4th last, and is an eight page sheet of creditable appearance and much promise. One page is devoted to editorial matter, and able writers have charge of that department. We wish the RECORD a

prosperous career. New York Tablet.

NT.

WHAT EVEN A SECULAR JOURNAL CAN SEE OF CATHOLIC PROGRESS IN AMERICA. EMINENT NAMES IN LETTERS, ARTS, AND SCIENCES, IN WAR AND PEACE. The New York Graphic taking the opening of the Cathedral of St. Patrick, New York, as the text of a review of Catholic progress in America, collects together many interesting notes on the Catholic Church It has required twenty years of work and the expenditure of a very large sum of money to bring the new Catholic Cathedral, on Fifth avenue, to its present stage of completion. The edifice is roofed in ; the windows are glazed, some of them with extremely handsome stained glass pictures, the works of eminent foreign artists; a temporary floor has been laid down; and during the next two weeks the great fair, for which elaborate preparations have been made, will be held there, commencing to-night. It is not Catholic money alone which has thus far been contributed to the erection of this really magnificent temple. Citizens of almost every shade of religious belief have contributed largely towards its cost; and they must feel a solid satisfaction now in looking at the result. It will be long ere the Cathedral can be completed; indeed, in one sense, great cathedrals like this are never wholly finished: there is always something to be added-a new altar here, or an additional chapel there. But already the building is beautiful and an honor to the city. It is not faultless, but it is the finest ecclesiastical structure in the New World. The opening of this cathedral reminds us that the death of Pius IX. and eatherlai remnes us that the death of the A. A. the election of his successor have been followed by a series of events that at least make possible the realization of the hope, or the fear, that the Roman Catholic Church may renew its youth, and once more place itself at the head of the army of progress. This thought gives fresh interest and significance to a question that has long been deemed important by non-Catholic Americans who endeavor to look beyond the ignorant present into the pregnant future. What is the true strength of the Roman Catholic Church in this Republic; what, if any, is the actual progress it is making here? There are abundant evidences of a certain material advance annually achieved by this Church in America; the statistics now before us—and of which we shall give the substance in the course of this article-show a steady increase in the number of her adherents, her places of worship, her religious houses, her educational and charitable establishments. But to what extent, if charitable establishments. But to what extent, if any, do these outward and tangible evidences of growth represent what may be called the intellectual and spiritual advance of American Catholicism.—its success in strengthening and widening its direct or indirect influence upon the art, the science, the morals, the politics, the literature and the social life of the community? The Catholic Church in the DIGENE OF HAMILTON, No. 5th, 1878.

WALTER LOCKE, ESQ.—

DEAR SIR,—Your agent, Mr. Gooderich, called on me yesterday to procure my recommendation for the circulation of your paper in this dioces. I willingly grant it, and earnestly hope that your enterprise will meet with the hearty encouragement of the priests and people of this diocese. Your paper is when redelion against Ecclesiastical Authority is so amount. I am glad that you are free from all political parties, and therefore in a position to approve of wise legislation and to condemn the contrary. Wishing your paper an extensive circulation,

1 remain, dear sir,

Yours very faithfully,

+ P. F. CRINNON,
Bishop of Hamilton.

Bishop of Ham own motion. No Catholic has yet sat in the Presentation of the Supreme Court has been of the Supreme Court has a Dr. Brownson, Dr. Ives, Archbishop of Boltmore; Father Hecker, Father Hec

works of art worthy of very careful study and of high praise. We are obliged to confess that these are chiefly the productions of foreign artists, and this remark will apply to the interior artistic attractions of the Catholic churches generally, but art knows no country. The art galleries of the United States, public and private, if lumped together, would not equal the treaures of sculpture and of painting that may be found in the principle Catholic. painting that may be found in the principle Catholic churches throughout the country. It is not in the largest of the churches, however, that the finest and most notable of these works are always to be seen; many of the most beautiful of them are hidden the most beautiful of them are hidden to the most beautiful of the most beautiful away, so to speak, in comparatively small and obscure buildings, and are seen only by the people of the parish or by an occasional visitor. But "the people of the parish" do see them, and this too, not rely once a week, but often every day; and in this fact we may find the first answer to one of our questions. Without dwelling on this point, we may say that, as schools of art, the Catholic churches exercise a powerful, quiet, extensive and ceaseless clevating and refining influence. As for the music in the Catholic churches so much cannot be said. Too the Catholic churches so much cannot be said. Too often it is open to severe criticism. In the German churches and in those which belong to the various religious houses, the music at High Mass, at Vespers, and at Benedictson is often excellent—that is, it is and at Benedictson is often excellent—that is, it is solemn, majestic and simple—sweetly melodious without frivolity. But in many of the parish churches and even in some of the cathedrals the music distracts rather than soothes or elevates the mind; a vile practice prevails of giving at a High Mass or a Missa Cantata a Kyrie Eleison from one composer, a Gloria from another, a Credo from a third, and an Agnus Dei from a fourth; there is a straining after effect, and an absence of perfectness straining after effect, and an absence of perfectness and congruity which is painful. This fault is not so glaring as it once was; many of the bishops have set glaring as it once was; many of the bisnops have set their faces against florid music; the cultivation of the Gregorian chant—which, when perfectly ren-dered, is the perfection of sacred melody—is assid-uously pursued. For the rest it may be added that those services of the Catholic Church which are con-ducted without music and in almost perfect silence are really the most impressive and seducing to the imagination and the heart of even the non-Catholic imagination and the heart of even the non-Catholic observer. An eloquent Methodist Bishop has lately paid a curious tribute of praise to those "whose feet go elattering by our houses the cold winter mornings before daylight, who fill their churches to worship God while we are in our beds." There are few more striking scenes than that which may be witnessed any Sunday morning at five or six o'clock, for instance, in the Church of St. Stephen. Twenty-sicht, and Twenty-ninth streets. The immense eight and Twenty-muth streets. The immense church, holding 4,000 or 5,000 people, is filled with devout worshippers; they are of all classes in society, although the greater number are workingmen and working-women; the sun has not risen, and the throng is only dimly seen by the imperfect light of and Twenty-ninth streets. The immense throng is only dimity seen by the imperiect again of the gas burners; at the altar there is a single priest, with two acolytes. Not a word is heard, save by those very near the altar, who may distinguish the low voice of the priest as he reads the invocations addressed to God and not to man; a little bell tinkles thrice; every head is bowed to the ground; every hand smites the breast; every heart is lifted up in silent adoration and supplication. Of the thousands there assembled, every one believes that God has descended from heaven, attended by an that

It has a staff of 40 professors, and about 250 staff-ents. Its present president, Rev. Patrick S. Healey, S. J., a scholar of very high rank, is an American; so are many of its professors, among whom a num-ber have distinguished themselves in science and literature. Among its presidents—there have been twenty-two of them—three have since become bis-hops. Mount St. Mary's College, Enamettsburg, has also been the Alma Mater of some of the most distinguished Catholics in America, among them Cardinal M'Closkey. It has at present 193 students. St. Louis University, at St. Louis, Mo., has seventeen professors and 353 students. This institution also—as well as St. Joseph's College, in Alabama, with tweuty professors and 120 students; St. Xavier's College, Cincinnati, with seventeen professors and 250 students, and St. John's College, Fordham, where the proof important of all—is under the and 250 students, and St. John's College, Fordham, perhaps the most important of all—is under the control of the Jesuits. So are the College of the Holy Cross, Worchester, Mass.; College of St. Francis Xavier, in this city, and Santa Clara College, Calfornia. The Jesuits, indeed, have their full share in the education of Apparient Cathalian and what in the education of American Catholies; and what-ever else may be said of these priests, it must be ad-mitted that they are excellent and thorough teachers in the languages, the sciences, logic and meta-physics. Good as these colleges are, however, none of them, any more than any of our Protestant inof them, any more than any of our Protestant Institutions of learning, are entitled to the name of university, in the true sense of that word. It is a cherished hope of the prelates, the clergy, and many of the laity, that such an institution may be built up, and Bishop Becker, in the American Catholic Quarterly, has made a strong appeal in favor of that gigantic undertaking. Universities, however, like great eathedrals, are scarcely built, they grow, and their growth is the work of centuries. To the education of women the Catholic female teaching orders cation of women the Catholic female teaching orders have paid great attention in this country, and there are more than 400 Catholic academics, many of them of a very high grade, for the education of young ladies, besides over 250 select schools in which young girls receive a superior education. The quality of the education given in the academies excellent; a fact so well known that many of the pupils are the daughters of Protestant parents. In twenty of the principle of these academics—of which the one attached to the Presentation Convent in San Francisco is the largest-there are 413 teachers and 3,304 pupils. What, however, is the position of the Catholies towards the literature, the art, the science, the philosophy and the journalism of the country, what eminent jurists, scientists, physicians, and authors have they produced, what books have they written, what magazines and journalf are they publishing? For a hundred years they have been free to acomplish what they liked here; there has been nothing against them, save a prejudice, which has long since pretty well died out in the minds of the intelligent, and the early poverty of the majority of their number. Have they all things considered, made as much progress in these channels of influnence as could have been expected? The question is rather a difficult one to answer. In the first place, the United States has not been prolific of men eminent in the higher sciences. "There is of men eminent in the higher sciences. "There is not to-day in this Republic," says a Catholic writer, "two scientists, Catholic or Protestant, of such established reputation that their names will be well remembered one hundred years hence." Nor have the Catholics yet been able to establish a great daily newspaper in their interest. The attempt has been made, we believe, in more than one instance, but it has not succeeded. There is, indeed, a daily Catholic journal published in Cincinnati, but it is printed in German, and is read only by the German Catholics. A few years ago a large sum of money was subscribed in New York for the establishment of a carried into effect. We are not certain that there is any necessity for such a journal. Catholics often complain, and with reason, that the daily press sometimes displays an amusing but annoying ignor-ance, sometimes an unbecoming spirit of rancor, in But, on the whole we think they have little cause for complaint against the daily press. There is not a daily journal of any importance in this city which has not Roman Cath-olics on its staff; if they are men of influence and choose to exert themselves, they can keep the man-aging editors from unnecessary blundering in this direction. In the field of weekly journalism, how-ever, and in that of monthly and quarterly magaz-ines, the Catholies have made their mark. In their eckly journals a most remarable improvement has weekly journals a most remarable improvement has been observed during the lost five or six years. We may take, as the best type of the existing Catholic weeklies, "the Catholic review" of this city, a pub-lication now in its seventh year. Instead of a sheet

Father Weninger, Rev. James Kent Stone, the late Archbishop and the present Bishop Spalding, Dr. Brownson, Dr. Cummings, Bishops Rosecrans, McGill, Hewit, Ives, Monahan, Burnet, Muller, and Tissot. In poetry, McGee, Savage, Miles Ryan, Rouquette, Mrs. Ford, O'Reilly, Howard, Collins, Colonel O'Hara, Williams and Scanlan. Colonel O'Hara was the author of that admirable poem, "The Bivouac of the dead," written on the occasion of depositing the remains of the Kentucky soldiers who fell in the Mexican war beneath a monument erected in their Father Weninger, Rev. James Kent Stone, the late Mexican war beneath a monument erected in their honor. We may be pardoned for giving the first stanza :

"The muffled drum's sad roll has beat,
The soldier's last tattoo;
No more on life's parade shail meet,
That brave and fallen few;
On Fame's eternal camping ground,
Their silent tents are spread,
And glory guards, with solemn round,
The bivonae of the dead "

We gather, then, from this review of our subject, that the Catholic Church in the Republic is making some advance in the fields indicated. Whether this progress is as great as might be expected is not so certain. It is probably true that the work of the Roman Church in this country has up to this time been one of preparation. She has sowed much seed; the harvest is to be reaped hereafter; it may be great or it may be dissappointingly small.

AGES OF ANIMALS.

A bear rarely exceeds twenty years; a dog lives twenty years, a wolf twenty, a fox fouteen or six-teen; lions are long-lived, one named Pompey, lived teen; lions are long-lived, one named Pompey, lived to the age of seventy. The average of cats is four-teen years, a squirrel and hare seven or eight years, rabbits seven. Elephants have been known to live to the great age of four hundred years. When Alexander the Great had conquered one Porus, king of India, he took a great elephant which had fought very valiantly for the king, named him Ajax, and dedicated him to the sun, and let him go with this inscription: "Alexander, the son of Jupiter, has dedicated Ajax to the sun." This elephant was found three hundred and fifty-four years after. dedicated Ajax to the sun. This countries found three hundred and fifty-four years after. Pigs have been known to live to the age of thirty years, the rhinoceros to twenty. A horse has been years, the rhinoceros to twenty. A horse has been known to live to the age of sixty-two, but averages twenty to twenty-five. Camels sometimes live to the age of one hundred. Stags are long-lived; sheep the age of one hundred. Stags are long-lived; sheep seldom exceed the age of ten; cowslive about fifteen years. Cuvier considers it probable that whales sometimes live to the age of one thousand. The dolphin and porpoise attain the age of thirty. An eagle died at Vienna at the age of one hundred and four years. Ravens have frequently reached the age of one hundred. Swans have been known to live three hundred years. Mr. Mollerton has the skelleton of a swan that attained the age of two skeleton of a swan that attained the age of two hundred and ninety years. Pelicans are long-lived. A tortoise has been known to live to the age of one hundred and seven.

HOW THEY FIGHT THE "FIRE FIEND" IN THE COUNTRY.

sundared years hence." Nor have been able to establish a great daily interest. The attempt has been in more than one instance, but it. There is, indeed, a daily Cathdard in Cincinnati, but it is printed read only by the Gernan Cathsa go a large sum of money was York for the establishment of a ger, but the enterprise was never. We are not certain that there is such a journal. Catholics often St. Albans (Vt.) Advertiser. then jumping over after it he hauled it to the oppo-site fence, and was about to throw it over, when Mr. Gallagher, who had recovered his breath and got possession of an axe, interfered. "Stop," he said, "you never can throw that calf over that fence! possession of an axe, interfered. "Stop," he said, "you never can throw that calf over that fence! Let me cut the fence down!" But Mr. Plug world not heed him, shied the calf over, followed it, grabbed it and ran it a quarter of a mile to a ditch where bed it and ran it a quarter of a lime to a direct where he dumped it, and where it was found drowned the next day. The barn burned and the house near it was in great danger. Mr. Plug, having got back from rescuing the calf, satisfied that the house would go, and determined to save the furniture, turning to the crowd he asked: "Are we men?" "Yes," radied Limerick and several other boys. "Then ing to the crowd he asked: "Are we men?" "Yes," replied Limerick and several other boys. "Then let us save this house!" He rushed in, upset a large flower stand, breaking the pots and plants on it, threw a bootjack through a window, and, then getting hold of the parlor carpet tore quite a hole in it. Then he started to ascend to the upper story. The starts were parrow, winding and rutch dark. Then he started to ascend to the upper story. The stairs were narrow, winding and pitch dark. He had got about half way up when some one threw a feather bed over the baluster; it came down on his head, and he rolled with it to the foot of the stairs, where Mr. Gallagher, who had just broken the front door from its hinges, grabbed the bed and man and threw them out into the front yard. Then James ascended to the roof and found that the fire was under control and the men coming down. He started ascended to the root and found that the fire was under control and the men coming down. He started
der control and the men coming down. He started
to descend the ladder, and about half-way down met
Limerick, who had a kettle of hot water, which he
insisted that Gallagher should take, though he was
informed that it was not needed. To oblige him
and nearly
the start that he immediately draward it. There was so hot that he immediately dropped it. There were several persons beneath the ladder, and though they several persons beneath the ladder, and though they stood from under with promptidude and profane observation, scarcely any one failed to get a few drops of it. One man thought that it was done on purpose, and had to be held while facts were explain-ed to him. Scarcely had the row been settled when Mr. Pluy came up and accused James of trying to Mr. Plug came up and accused James of trying to smother him in the feather bed. James of course smother him in the feather bed. James of course denied it. At one time a fight seemed imminent, but they were finally taken home by friends, and the next day the man who owned the house and calf sued them for damages.

SCANDAL

comes to us this week. It is a bright, well edited journal, conducted with taste and judgment. It displays in its editorial department much talent, and, if it continues as it has begun, we hesitate not say that it will be successful. It is, apart from the labe manner in which it is edited, Catholic through and through. But have for its future.

Alcinston News.

The Catholic Record, published in London, is on our exchange list. In ago, it is but a triff in advance of the News. It is remarkably well edited, and is evidently under the supervision of an experienced hand. Bevoted almost exchange of the Record, in the archidocese of New York, which cannot be interests of the Roman Catholic Church, in Canada, it is as a bright, well edited in the supervision of an enterty of a century is very creditable. We need only mention a century is very creditable. We need only mention as the last directory is 2,186, and the returns are far from complete. A for higher education, it must switch the supervision of the part through and through. It has our warnest wishes for its future.

Alcinston News.

The Catholic Record, published in London, is on our exchange list. In ago, it is but a triff in advance of the News. It is remarkably well edited, and is evidently under the supervision of an experienced hand. Devoted almost exclusively to the interests of the Roman Catholic Church, in Canada, it is as yet free from narrow minded bigotry, and for the properties of the Rev. For the interest of the Roman Catholic Church, in Canada, it is as yet free from narrow minded bigotry, and and Wheelester's proposal and this respect many well be patterned after by many denominational journals of Protestantism.