

THE CATHOLIC RECORD,

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We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer.

WALTER LOCKE, PUBLISHER, 388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, JAN. 10, 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford.

OUR PREMIUM PHOTOGRAPHS.

Some of our subscribers have neglected to avail themselves of the opportunity afforded them of procuring one of our grand Premium Photographs, by paying up their subscriptions in full on the 1st of January.

It has been found necessary in Berlin to publish a kind of official explanation of the extraordinary and detestable measures which the Government have seen fit to take with the ostensible excuse of crushing Socialism.

BRAVO! CORK.

The cable informs us that, at a meeting of the Town Council of Cork, on the 3rd inst., after several bitter speeches by Catholic members, a motion that the letter of the U. S. Consul at Queenstown, announcing General Grant's coming, be simply "read" was carried without a dissenting voice.

The despatch was dated from London, where, of course, it was worded in such a way as to make it appear that Cork's refusal to give Grant a public reception was due to the antipathy of the Catholic body alone.

The real cause of Cork's refusal to give Gen. Grant a public reception is based simply upon national pride, and nothing else.

He richly deserved the rebuff which he received, and Cork is to be congratulated on having been afforded such a splendid opportunity of teaching Grant and men of his ilk that they cannot always insult Irishmen with impunity.

It has been a noticeable feature that during the late storms the Grand Trunk has managed to keep open its connections, while other roads, particularly those in New York State, have been completely blocked.

OBITUARY.

As the old year was just going out, that is about four o'clock in the afternoon of the 31st ult., Mr. Michael O'Gorman, for the last five years Professor in Assumption College, Sandwich, breathed his last in that institution.

It would be a pleasure, or at least some alleviation of the distress his death has caused us, to tell how beautifully he made this preparation. But such things are difficult to state rightly, and we pass them over in order to have more time to say a word upon the life just ended.

The deceased was born in Toronto, in September 1846, we think, and after making his course of humanities in St. Michael's College, in that city, he went to the College of St. Sulpice, in Montreal, with a view to the study of divinity.

From his twentieth year he was the victim of an incurable malady. The bodily frame, as too often happens, was unequal to the support of the mind, and such was the state of his health all the way through that nothing but his wonderful courage could have enabled him to do anything at all.

DEATH OF THE HON. MR. TREMBLAY.

A Telegram informed us a few days since of the death of the Hon. Mr. Tremblay, late member of the Dominion Parliament for the county of Charlevoix.

The following is the address to which we refer: TO THE PUBLIC.

In the presence of the Eternity to which God very probably shall soon summon me to enter—Remembering the precept of charity which obliges the Christian to have no enemies, and commands him to pardon the injuries which he may have received, as well as to repair those he may have been guilty of towards others, in order the better to obtain the grace and mercy of God, at the solemn moment of death, I desire in all Christian humility and sincerity, to make the following declarations:

2. I myself ask pardon of all those whom in my writings or political contests in my public or private life, I may have offended in word or action.

3. Finally, if, contrary to my intentions, and the feelings of respect and filial obedience which I have always entertained towards the Holy Catholic Church, my mother, there has escaped either in my words or writings, anything that might be construed derogatory in the least to that spirit of submission which a Christian ought to cherish for her whom he considers the guardian of truth, and its sole organ on earth, I entirely repudiate it, and publicly express my desire that it should be regarded as if it had never existed.

4. In the position in which I find myself to-day in presence of an approaching eternity, man is better able to judge the value of human things. If he feels any regret, it is to have paid too much attention to the affairs of this world, and to have pursued with too much ardor, that which for a Christian ought always to be subordinate to the great interests of eternity.

May then, my friends and all those who were my political opponents, intercede for me with the common Father of Christians; and should God call me to Himself, I hope they will not refuse me the charity of their prayers.

P. A. TREMBLAY.

FREEDOM OF CONSCIENCE AND FREEDOM OF WORSHIP.

"Whilst refusing freedom of worship, therefore Cecil, like Elizabeth, was ready to concede freedom of conscience. And in this concession we can hardly doubt that the bulk of Englishmen went with him."

What rare notions of religious worship some people have! Here are Cecil and Elizabeth and the bulk of Englishmen of reformation times granting "freedom of conscience," but refusing "freedom of worship" to the world, and expecting nobody to be astonished at their conduct.

We have often asked ourselves the question, can a Protestant be tolerant? We think not. At any rate as a matter of fact Cecil, Elizabeth and the bulk of Englishmen of her day, and Oliver Cromwell in his day, as holding this doctrine, were not; and they are representative Protestant Englishmen of their several periods.

spiritual things, and if their is the slightest semblance of connection between them, what right has any human power to disjoin them? If external worship is only internal belief in action, if worship is an outward expression of our inward faith, how can any but a hypocrite hold the one and consent to discard the other?

OUR ENGLISH LETTER.

From Our Special Correspondent.] MANCHESTER, ENGLAND, Dec. 19th, 1878.

At the present moment the one theme above all others which fills the minds and mouths of men—is the sad death of Princess Alice. The press of the Continent equally with our own is full of regrets for the loss sustained. The English people were remarkably fond of this member of our Royal family for the devotion she displayed during the illnesses of her father and brother the Prince of Wales.

Another subject of present anxiety is the general distress which is prevailing in the manufacturing districts. From my previous letters relating to strikes, you will have gathered that I prognosticated much suffering this winter by the working classes. I regret to say that my anticipations are receiving a sad verification. Poverty and distress of all kinds are growing with remarkable strides.