

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, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned, accompanied by the full name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

THOS. COFFEY, Catholic Record, London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ontario, May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the church and the promotion of Catholic interests.

I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

MR. THOMAS COFFEY, Office of the "Catholic Record."

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LONDON, FRIDAY, JUNE 21, 1879.

THE testimonial in honor of Dr. Newman's elevation to the cardinalate is understood to have already exceeded £3,000.

THE Presbyterian Assembly of Saratoga, New York, are making rapid progress in their deliberations. They have now decided that baptism, as administered in the Catholic Church, is not valid. Well! somehow, we don't feel at all uneasy in consequence of this grave decision of this grave assemblage of very grave men. Probably at the next meeting they will gravely reconsider this point.

DR. PUSEY, after contradicting some silly rumor lately put forth as to an interruption in the lifelong friendship which has existed between himself and Dr. Newman, said, in reference to his eulogistic speech of the occasion: "The great trial to me was Newman. His command gone, and his grand speech has been made. It was a beautiful speech, quite the old John Henry Newman speaking out the truth, yet not wounding a single heart."

THE festival of Corpus Christi was celebrated in Montreal by one of the largest and most imposing religious processions that has ever taken place in that city. The route taken was through the south section of the city, which was magnificently decorated with arches. From almost every house banners and flags were displayed in great profusion. At least 30,000 people took part in the procession, which extended fully three miles. All the Catholic churches in the city were represented. The weather was favorable, and everything passed off without an accident of any kind.

AN extensive movement is on foot amongst some of the highest dignitaries of the Church in the United States to provide homes on farms in Kansas and other territories, for such of the Catholic people as would be benefited thereby. A large amount of money has already been subscribed to carry out this commendable undertaking, and it is more than probable that before long numbers of unfortunate persons who drag out a miserable existence in unhealthy, overcrowded cities will find themselves in independent circumstances. All that is necessary to attain this end is industry and perseverance. We hope a like movement will be initiated in Canada. Already our cities are overcrowded with unskilled laborers, many of whom could in a brief space of time make them-

selves comfortable homes if they were settled on the land lying waste in various parts of the Dominion.

FATHER JAMES ENT STONE, a convert to Catholicism, in the course of a lecture recently on the causes which lead people to the true faith, told the following anecdote: "There came one day to the church where I was stationed, in New York city, an old lady who wished to see one of the Fathers. She was evidently very ill at ease, and appeared somewhat frightened. She said to the priest: 'Rev. sir, I would like to become a Catholic.' 'Well,' said the Father, 'that is true news, I hope but what reason have you for wishing to become a Catholic?' 'Well,' she said, 'Father, I have been brought up a Baptist, and our minister, Rev. Mr. So-and-so, has been preaching a course of sermons on Romanism, and has been showing to us quite clearly the great progress which Popery is making in this country, and tells us about the design and the intention of the Romanists. The Catholics, he said, are keeping very quiet, but as soon as they are strong enough, they are going to rise and massacre the Protestants, and I thought I would like to be on the safe side.'"

THE Irish and German Roman Catholics of the United States seem to be making rapid strides in the development of a spirit of unity of action in matters pertaining to the advancement of our common faith. We hope they will continue to work unitedly until they make their influence for the good of society in general felt in every section of the country. The Pilot of the 12th says: "Twenty-four years ago the German Catholic societies of the United States were organized, and the work of the great central body, which convened at Newark, N. J., on the 1st of June, was initiated. They now present one of the largest and most effective organizations in the country. The spirit of fraternization with Irish Catholics has been exhibited at recent German conventions, and at the last convention of the Irish Catholic Benevolent Union at Worcester, Mass., the German Union was represented by an eloquent priest, who urged, with much force, a system of co-operation between Catholics of both nationalities in the work of the societies. At Newark the German Catholic Committee invited the Ancient Order of Hibernians to join in their procession. This spirit of harmony between the two great Catholic societies of the United States has more significance than that of mutual courtesy and promises much substantial work for the faith in the future."

THE Montreal Witness charges Dr. Newman with illiberality. It says, "he, more than others, should be the most liberal of men," because, it is inferred, the English law did not prevent him from becoming a Catholic. We have always considered the Montreal Witness the most liberal of newspapers. This paper is, to a very large extent, responsible for the exhibitions of bad feeling which have, from time to time, broken out between the Catholics and Protestants of Montreal. It has attached to its staff a regularly organized smelling-committee. These gentlemen are to be seen about the back doors of convents, asylums, and other institutions which are under the guidance of the Church. A very insignificant matter would be easily moulded into a great grievance or a huge outrage. For these little eccentricities the editor might with justice be termed the hero of a hundred libel suits. Many Protestant papers are at times very candid and honest in treating Catholic affairs, but the Witness is always contemptible. Chiquiquy could not find a more congenial sphere for his babblings, and we have no doubt the ex-monk Widdows will take up his quarters on St. James street when he returns from England.

IN those times, all religious instruction is excluded from the common schools. The Catholics consider that religion is as necessary and important in the education of youth as is the mortar which binds the bricks in a wall, and hence, wherever it is possible, they send their children to a school in which true religion is taught, in order that their hearts and consciences may be formed to virtue. What will it profit to know all things on earth if one is ignorant of God and of His Son Jesus Christ? In education, as well as in all the successes and adversities of life, one important truth must be ever kept in view: "Seek first the Kingdom of God and His justice, and all the rest will be added to you." Religious instruction given only once a week sets religion in a very secondary position—religion to irreligion as a goal. Children so brought up will not be very religious. A few minutes at the beginning of the classes, and a half hour or twenty minutes at the end of the day, will neither embarrass the teacher nor retard the progress of the children in their studies. How can a Government put the Bible in the hands of a man, and at the same time exclude from the government schools where he was educated?

WE have intelligence from Rome that at the municipal elections the "clericals," gained an advantage, owing to divisions in the Liberal ranks. The cable further informs us that the fact creates a great impression. We would not be surprised if still greater impressions were created before long by the course Roman affairs will take. The Italian Liberals, or, more properly speaking, the irreligious section of the body politic, are becoming weaker every day. The better spirit will soon come forth in Italy in all its olden power and beauty, and labor earnestly for the advancement of what is good and holy in the sight of God.

THE Boston correspondent of the Springfield Republican gives the following views of the Poyesset child murder, which contains a good deal of truth: "The Poyesset child murder is a monstrous, and yet it reveals a vein of the New England character that it is well for us to notice a little, before we let it pass into the quick forgetfulness that awaits everything in this age, when the daily newspaper creates and terminates public interest by its swift-succeeding waves of news and gossip. The religious fanaticism which led the Poyessets to murder their own child is a distinct trait of our people—less noticeable now, and perhaps less active than it was when our ancestors whipped Quakers and lung whistles, but existing always in one guise or another among the descendants of the Puritans. In the old times it was an intolerance of the people in the wretched class of fanatics at Sandwich, without power except over their own families, it shows itself in the cruel bigotry which delights in sacrifice, even to the extent of making the father kill the child with his own hand."

WIDDOWS has become famous as a wasp infamously. He has actually succeeded in having his dog brought before the British Parliament. The wonder is that someone did not stand up in defence of liberty of speech, and denounce the popish Rot to crush out the freedom of the Rot. It is a pity there is not amongst those English statesmen some of this spirit and fire so largely made use of on behalf of this distinguished comedian by a few members of our Board of Aldermen. Mr. Widdows, you had better come back to Queen's Avenue, where you were so highly successful in drawing large audiences and—large rolls of silver. Those Scotch people are evidently not disposed to appreciate you. The following is an extract from the discussion which occurred on the occasion referred to: "Mr. O'Donnell asked the Secretary of State for the Home Department whether it is true that recently serious excitement and rioting was caused at Dundee by the appearance on public platforms of a person representing himself to be an ex-priest of the Catholic Church, engaged in exposing the misconduct of the Catholic clergy. Whether the person in question was in the habit of mimicking in the most offensive manner the most sacred rites of the Catholic religion, such as the economy of the mass performed by the priest? Whether after much had been said and done, it was not discovered that the pretended ex-priest never belonged to any Catholic ministry, but was an ex-convict, who some years previously had been found guilty, in Canada, of a disgraceful offence? And whether, to prevent such abuse of the rights of religious discussion, some provisions would be introduced, as in the Indian penal code, against gross and scandalous insults to the religious beliefs entertained by large sections of Her Majesty's subjects."

THE Lord Advocate—I have to inform the hon. gentlemen that I have made enquiries, and I regret to find that there did take place in Dundee an exhibition of the disgraceful kind referred to by the hon. gentleman. The chief actor described himself as an ex-priest of the Catholic Church. I do not believe that he ever was a priest, and I have it on his own admission that he was convicted in Canada recently of an attempt at a disgraceful offence. I think that the law of Scotland, now that we are made aware of his proceedings, is quite sufficient to reach the party, and I trust to be able to give such

instructions as will prevent the repetition of any such scandal. (Cheers.)

The Lord Advocate seems to know the difference between freedom of speech and gross abuse of speech.

The following item comes by cable from Rome, concerning the action of the Pope at the attempt of the infidel members of the Italian government to make the marriage ceremony a civil contract: "The last of the pope's letters upon the proposed marriage law has been received in London and excites much comment. It is addressed to the archbishop and bishops of Turin, Verceili and Genoa. A bill making civil marriage obligatory before the pope has been pending before the recently passed by the Italian chamber of deputies and is now pending before the senate, and the pope has issued this letter in the hope of preventing its passage. He starts out with the assertion that the state has no right whatever to interfere in matters connected with marriage. To affirm, says he, that matrimony is a sacrament, and that nothing more than a civil contract is necessary to deny the fundamental principles of Christianity. Marriage is not an invention of man but of God, who commanded by this union the propagation of the human race and the construction of the family. Marriage in what concerns the substance and the form is essentially sacred and religious, the preservation of which belongs to the church by the mandate of a divine founder. The church has no wish to injure the political authority of the state. It acts only to protect the sanctity of the tie and the religious forms proper to it. The new law has been dictated by a desire to cause new tribulations to the church, not by a wish to maintain order. He instructs the bishops to warn the faithful that, except in forms established by God and the church, there can be no honesty or sanctity in the marriage tie, and also to remind them that the church, after having placed in safety the integrity and dignity of the sacrament, permits the faithful to take the benefit of whatever second advantage civil legislation affords."

THE CHURCH IN IRELAND IN THE XVII. CENTURY. In our last issue some facts were given illustrative of the sufferings of the Church in Ireland during the penitential times. It may be interesting to give our readers some further details on the subject, and also to mention certain peculiarities of ecclesiastical discipline and usages that obtained in that country in the 17th century. The beginning of that century, was marked by a most violent persecution of Irish Catholics, and this persecution with little or no intermission down to this date, if we except the period during which the Kilkenny Convention held its brilliant but short-lived sway. In 1611 Dr. Mathews was appointed Archbishop of Dublin, and he was the only bishop in the province of Leinster for the time being. The suffragan sees were governed by vicars. At this period the Government issued proclamations requiring the Catholic clergy to quit the kingdom under pain of death; commodities that none should send their children beyond the seas to be educated and that all those who had already sent such should recall them within one year; prohibiting any Catholic from filling the office of teacher; subjecting the laborers of Catholic clergy to confiscation of their goods, requiring that all persons should attend the Protestant churches on Sundays and holidays, and that all Protestant churches destroyed during the war should be rebuilt at the expense of Catholics, etc. "All these measures of draconic severity," writes D'Alton, "were enforced with jealous and arbitrary vigilance; the factors of persecution rioted with impunity over the land, spies traversed the cities, the villages, the fields; they scrutinized the habits, opinions and thoughts of men; threats and terrors were poured over the devoted people, but when the hand of a fiction was heaviest upon them, when even the Sovereign of their allegiance combined against their liberties, they adhered most tenaciously to their ancient faith, and to the priesthood of their service and sufferings. This undying fidelity of the Catholics to their religion astonished the Lord Deputy, Cliechester, that he was wont to declare, 'that Popery must be something inherent in the soil in Ireland; that the very air and climate must be infected therewith; when sooner than abandon it men were determined on renouncing obedience to their prince, and even regard for their posterity, and even their own temporal happiness and

lives.' The unprincipled and heartless Deputy could not understand how men could prefer principle to prosperity, and the claims of conscience to worldly happiness."

It was this undying fidelity of the people to their persecuted and outlawed Church that inspired Moore to write his immortal melody, "Through grief and through danger." The poet represented an Irish peasant affectionately addressing his persecuted Church, and preferring her in her chains and sorrows to her pampered rival the Anglican establishment: "Thy rival was honored while thou wert wronged and scorned; Thy crown was of briars, while gold her brow adorned. She would not be to temples, whilst thou lay'st hidden in caves; Her friends were all matters, while thine, Yet cold in the earth at thy feet I would rather be, Than wed what I loved not, or turn one thought from thee."

Notwithstanding the cruel enactments above mentioned synods were held from time to time with a view of regulating such ecclesiastical discipline as could be observed in those calamitous times. The decrees of those synods disclose the tremendous difficulties the Church had then to contend against, and also indicate certain peculiar ecclesiastical usages then prevalent in the Irish Church. A Provincial Synod was held in Kilkenny in the latter part of June, 1614. Among other things it was enacted in this synod that each pastor should have a baptismal font, securely covered and locked, and in no other place or vessel should they baptize, unless in case of necessity. It would seem that the form of baptizing by immersion was extensively used in Ireland at and before this period. The anathematized or baptismal trough so frequently met with in connection with the ruins of old churches throughout the country is an evidence of this practice. It was decreed at this synod that henceforward this mode of administering baptism should be discontinued; "various and just reasons determine us, and especially to guard against the danger of suffocation and of contracting infirmities which, in the opinion of those qualified to speak on such matters, are liable to result from the practice of immersion in baptism; conforming to the usage of many other portions of the Christian world we decree that from the kalends of October next, of the present year, 1614, no priest shall make use of the form of immersion in baptizing infants, but shall in every case—the sponsor holding the child over the font—pour water from the font on the head of the infant, saying, etc."

Priests were directed to instruct lay people, should they be called upon in case of necessity to baptize children, to express the form in these words in the mother tongue—"I baptize thee in the name, etc." and to warn them against the use of the form, I do christen thee; "for though this latter mode of expression be found in the Sacramental Manual we do not consider it sufficiently approved or safe to employ." "The baptismal garment or vestis Christianalis must not be applied to any secular use or even given in charity to the poor. If it can be used about the altar it may be done, otherwise let it be burned."

It was decreed that none but chalice having at least the cup and the paten of silver should thenceforward be consecrated. The pewter chalices heretofore consecrated might be tolerated until unfit for use, when they should be broken up. In case of its being necessary to say Mass in the open air (sub dio) as too often was the case, the priests were directed to provide that the table of the altar, above, at the back, and at each end, should be provided and secured against wind, rain or other atmospheric disturbance. What a commentary is all this on the fearful character of the times!

The giving of the Peace at low Mass was ordered to be discontinued. In certain cases of necessity laymen were permitted to bear the Blessed Sacrament in a pyx to the dying. In this case he sick were enjoined not to touch the Blessed Sacrament with the hand, but to take it reverently from the pyx with the tongue. This enactment recalls the times when the infant Church had to contend with Pagan persecution, and when the whole power of imperial Rome essayed to drown the Church in the blood of her children. It had been an ancient custom

amongst Irish Catholics to abstain from meat on every Wednesday, and on Fridays, and in some parts even on Saturdays to abstain from the use of eggs and white meats.

Pope Clement VIII., by an Indult dated 13th of March, 1598, taking into consideration the calamities of the time, gave faculties to the bishops and their delegates to commute this abstinence from meat on Wednesdays, and from white meats on Fridays and Saturdays, and eggs outside of Lent, and in Lent from white meats only into other works of piety.

The faithful were also accustomed to fast on every Friday in the year, but in 1671 the bishops ruled:—"Since after diligent enquiry there does not appear to have been an established custom obliging the faithful to fast on Fridays throughout the year, we desire that in future priests should declare (as we do now) that no such obligation exists." So great was the fervor and penitential spirit of the people that their zeal and love of religious perfection were not bounded by the precepts of the Church, but sought the higher regions and purer atmosphere of the practice of evangelical counsels and voluntary penitential works. In fact, the Church, as we see was obliged to restrain instead of stimulating their fervor and penitential spirit.

This is the piety and zeal that have risen superior to the most bitter persecution and that have deemed chains, and imprisonment, and exile infinitely preferable to worldly honors and emoluments purchased by loss of honor and peril of the soul. This was the conviction of many an Irish exile who felt as the poet sings: "Oh, we would rather houseless roam, Where country of our God may lead, Than be the sleekest slave at home, That cringes to the conqueror's creed."

On the 24th of July, 1685, a Provincial Council was held at Dublin, under the presidency of Archbishop Patrick Russell. The second decree of that synod shows the decided belief of the Irish Church on the subject of the Immaculate Conception of the Blessed Virgin, nearly 200 years before it was declared to be a dogma of faith. "Regarding the Blessed Virgin Mary, who is esteemed as the general patron of the whole kingdom, we decree, and moreover, order that the Feast of her Immaculate Conception be observed as of precept throughout the whole province, and consequently that all on that day abstain from servile works."

In the June of 1686 a Diocesan Synod was held at Dublin, at which disciplinary decrees to the number of forty-two were enacted. We call attention to the 21st decree which alludes to a beautiful and significant custom prevailing in Ireland regarding the marriage ceremony—the custom of placing a white cloth over the heads of the married couple. "We will, says the decree, that the white cloth symbolizing the joining together of the parties, be placed over the heads of the married couple according to the ancient custom or usage." This white cloth was directed to be placed over the heads of the bride and bridegroom at the Sanctus of the Mass, and to be removed at communion. This white cloth was a symbol of the union of the married couple—"they shall be two in one flesh"; but it was also typical of the purity of soul and heart that should characterize the recipients of this great Sacrament. The following decree (33rd) will have a special interest for the clergy:—"We enact that he who has had the cure of souls in this diocese for five years shall bestow on the diocese a silver chalice and paten. If he shall be ten years so charged he shall, besides the foregoing, give to the diocese a Missal and a proper set of vestments, and if anyone should not comply with this mandate he is to be deprived of the cure of souls throughout this diocese. The ordinary is to have the right to bestow these articles on such places as seem to him fit."

We could linger long and lovingly over many other beautiful usages that obtained in the church of St. Patrick in the ages that are past, but we must not impose too much on the good nature of our readers. That Church has beautiful traditions and

glorious memories which have made her name dear to the hearts of the faithful in every part of the world.

For the three hundred years she has suffered the pains of tyranny and won the crown of martyrdom and now it is a queenly in her home, and the young church of Australia and With loving hearts and veneration of saints, and we say esto.

The kings are dead In Erin's right and The barbs that die Her name and I But fixed as fate Unchanged like Her Church still The keys of life

THE PUBLIC WORKS OFFICE AND CONSTRUCTION DEPARTMENT. Written for the C. S. T. AR

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