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THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., 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 to the promotion of Catholic interests.

Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

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

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LONDON, FRIDAY, DEC. 12, 1879.

THE IMMACULATE CONCEPTION.

Pius IX. was still an exile at Gaeta, when, observing the increasing piety of the Catholic world towards the Blessed Virgin, and moved by the representations of many bishops that were quite in harmony with his own convictions, he issued the Encyclical of the 2nd February, 1854, addressed to the patriarchs, primates, archbishops and bishops of the whole world, in order to obtain from them the universal tradition concerning the Immaculate Conception of the Blessed Mother of God.

As the Cross itself was folly in the estimation of the early unbelieving world, so were such theological occupations at a time when the Sovereign Pontiff had not an inch of ground whereon he could freely tread, a subject for jesting and sarcasm to the worldly-wise of the nineteenth century. It was some time before they came to understand that a Pope is a theologian more than a king, that, as such, he is sure of the future, and that the solemn proceeding in regard to the Immaculate Conception was a triumphant reply to all the errors of modern thought.

The Encyclical was warmly responded to by the episcopate. Six

hundred and three replies were duly forwarded to the Holy Father. Five hundred and forty-six urgently insisted on a doctrinal definition. A few, only, and among these was Menseigneur Sibour, Archbishop of Paris, doubted whether the time were opportune. But there was no doubt as to the sentiments of the Catholic world. Only in our time, when the facilities of communication are so much greater than in any former age, could the plan of consulting so many bishops in all parts of the world have been successfully adopted.

Pius IX. was now at Rome, and invited around him all bishops who could travel to the Holy City. No fewer than one hundred and ninety-two, from every country except Russia, sought the presence of the chief pastor. The absence of the Russian bishops was all the more surprising, as the Russo-Greek church vies with Rome in the honor which it pays to the Blessed Mary. The prelates of Russia were not, however, to blame. Their good purposes were frustrated by the jealousy of the Emperor Nicholas. The bishops assembled at Rome in obedience to the wishes of Pius IX. did not constitute a formal council. They were, nevertheless, a very complete representation of the universal church. There were of their number some highly distinguished cardinals, archbishops and bishops, such as Cardinals Wiseman and Patrizi; Archbishops Fransoni, of Turin, Reisach of Munich, Sibour of Paris, Bedina of Thebes, Hughes of New York, Kenrick of Baltimore, Dixon of Armagh, together with Bishops Mazenod of Marseilles, Bouvier of Manse, Malon of Bruges, Dupanloup of Orleans, Ketteler of Dapenue. Who dare say that the learning of the Catholic world was not at hand to aid, with sound counsel, the commission of cardinals and theologians whom the Holy Father had appointed to prepare the Bull of definition? There had never been so many eminent bishops together at Rome since the Ecumenical Council of 1215. On so great an occasion Pius IX. had requested the prayers of the faithful, and throughout the Catholic world supplication was made to heaven in order to obtain, through the light of the Holy Ghost, such a decision as could tend only to promote the glory of God, the honor due to the Blessed Virgin Mary and the salvation of mankind.

The 8th of December, 1854, was the great triumphal day, which, according to the fine language of Bishop Dupanloup, "crowned the expectation of past ages, blessed the present time, claimed the gratitude of the centuries to come, and left an imperishable memory,—the day on which was pronounced the first definition of an article of Faith which no dissentient voice preceded, and which no heresy followed." All Rome rejoiced. An immense multitude of people of all tongues crowded the approaches to the vast Basilica of St. Peter, which was by far too small to contain the imposing host. Then were seen advancing the bishops in solemn procession, placed according to seniority, and followed by the cardinals. The Sovereign Pontiff, surrounded by a brilliant cortege, closed the procession. Meanwhile was heard the grave chant of the Litanies of the Saints, inviting the heavenly court to join with the church militant in doing honor to her who was Queen, alike, of angels

and of men. Pius IX. ascended his throne, and as soon as he had received the obedience of the cardinals and bishops the Pontifical Mass began. When the gospel had been chanted in Greek and in Latin, Cardinal Macchi, Dean of the Sacred College, accompanied by the deans of the archbishops and bishops, by an archbishop of the Greek rite also, and an Armenian Archbishop, advanced to the foot of the throne, and begged of the Holy Father in the name of the whole church, "to raise his apostolic voice, and pronounce the dogmatic decree of the IMMACULATE CONCEPTION." The Pope, bowing his head, gladly welcomed the petition; but wished once more to invoke the aid of the Holy Ghost. Then, rising from his throne, he intoned in a clear and firm voice which rang throughout the grand Basilica, the *Veni Creator Spiritus*. All who were present, cardinals, bishops, priests and people, mingled their voices with that of the Father of the Faithful, and the sonorous tones of the heavenly hymn resounded throughout the spacious edifice. Silence came. All eyes were fixed on the venerable Pontiff. His countenance appeared to be transfigured by the solemnity of the act in which he was engaged. And now, in that firm and grave voice, the charm of which was known to so many millions, he began to read the Bull which announced the sublime dogma of the IMMACULATE CONCEPTION. It established, in the first place, the theological reasons for the belief in the privilege of Mary. It then appealed to the ancient and universal traditions of the eastern and western churches, the testimony of religious orders, and of the schools of theology, that of the holy fathers and the councils, as well as the witness borne by Pontifical acts, both ancient and more recent. The countenance of the Holy Father showed that he was deeply moved, as he unfolded these magnificent documents. He was obliged several times, so great was his emotion, to stop. "Consequently," he continued, "after having offered, without ceasing, in humility and with fasting, our own prayers and the public prayers of the church to God the Father through His Son, that He would deign to guide and confirm our mind by the power of the Holy Ghost, after we had implored the aid of the whole host of heaven. . . . to the glory of the Holy undivided Trinity, for the honor of the Virgin Mother of God, for the exaltation of the Catholic Faith, and the increase of the Christian religion by the authority of our Lord Jesus Christ, of the Blessed Apostles, Peter and Paul, and by our own" . . . At these words the Holy Father's voice appeared to fail him, and he paused to wipe away his tears. The audience was at the same time deeply moved. But dumb from respect and admiration, they waited in deepest silence. The venerable Pontiff resumed in a strong voice, which shortly rose to a tone of enthusiasm, "We declare, pronounce and define that the doctrine which affirms that the Blessed Virgin Mary was preserved and exempt from all stain of original sin from the first moment of her conception, in consideration of the merits of Jesus Christ, the Saviour of mankind, is a doctrine revealed by God, and which for this cause all the faithful must firmly and constantly believe. Wherefore, if any one should be so presumptuous, which God forbid, as to admit a belief contrary to our definition, let him know that he has suffered shipwreck of his Faith, and that he is separated from the unity of the church." As the Pontiff concluded, a glad response "Amen!" resounded through the crowded Temple. The Cardinal Dean once more reverently approached and petitioned that order be given for the publication of the Apostolic letters containing the definition. The Promoter of the Faith, accompanied by the apostolic protonotaries, also came to ask that a formal record of the great act should be drawn up. At the same time the castle of St. Angelo, and all the bells of Rome, proclaimed to the world that the ever Blessed Mary was gloriously declared Immaculate. Throughout the evening the Holy City echoed and re-echoed to the sounds of joyous music, was ablaze

with fireworks, and decorated with innumerable inscriptions and emblematic transparencies. The example of Rome was immediately followed by thousands of towns and villages over the whole surface of the globe. It would require libraries, rather than volumes, to reproduce the expressions of pious concurrence which everywhere took place. The replies of the bishops to the Pope before the definition were printed in nine volumes. The Bull itself, translated into all the tongues and dialects of the universe by the labors of a learned French Sulpician, the Abbe Sire, appeared in ten volumes. The pastoral instructions, publishing and explaining the Bull, together with the articles of religious journals, would certainly make several hundred volumes, especially if to these were added the many books by the most learned men, and the singularly beautiful hymns and poems which flowed from the pens of Catholic poets, no less than the numerous eloquent discourses of the most gifted orators. Descriptions of monuments and celebrations would also immensely swell the list. Sanctuaries, altars, statues, monuments of every kind, as well as pious associations, arose everywhere in honor of the IMMACULATE CONCEPTION. The ever-increasing devotion to MARY had become greater than ever. It was to the unbelieving a phenomenon in the moral world of the nineteenth century, which they could neither comprehend nor account for. They could only see that it was a source of new life to the church.

THE OUTLOOK IN BRITAIN.

The general election held in the spring of 1874 resulted in a decisive victory for the Conservative party, led by Mr. Disraeli, who shortly afterwards gave himself an earldom, with the historic title of Beaconsfield. The Liberal party, then enfeebled by internal dissensions, and disturbed by the withdrawal from its ranks of the Home Rule members, was still further unsettled by the retirement of Mr. Gladstone from its leadership.

The latter had no doubt given umbrage to a large portion of the party by his hurrying on the elections in the face of an utter lack of organization on the part of the Liberals. But his towering intellectual strength, and his oratorical pre-eminence in the House of Commons, made him in the minds of the whole party the only leader who could successfully storm the citadel of Conservatism.

His resignation was, indeed, on his own urgent representation, accepted, and the Marquis of Hartington selected leader, but no one looks upon the latter as the real leader of the great Liberal party. However personally popular and respected, the Marquis has not shown any great aptness even for the nominal leadership which he now enjoys.

The task of exciting popular opinion in the coming electoral campaign rests with Mr. Gladstone as chief, and Mr. Bright as his trusty first lieutenant. They have already set to work to fulfil their task, and it must be said that from present indications, were an election to take place just now, the Tory party would certainly be relegated to the coldest shades of opposition.

Mr. Bright, in the speeches he has already delivered, displays much of that fervid eloquence which touches the hearts, and wins the strong sympathies of the masses, while Mr. Gladstone, with that earnestness and emphasis all his own, holds up to reprobation the assaults of the Beaconsfield administration on Parliamentary government, and meets with great favor in his assaults. The Tory party is, however, strong enough in Great Britain to carry so many seats as to make it impossible for the Liberals to return to power without the aid of a strong Irish following.

eighty-five or ninety Irish seats would be carried in support of the Liberal party. We have as yet no means of knowing what Mr. Gladstone's Irish policy will be, but it is altogether likely that it will be so framed as to unite the popular strength in Ireland with the feelings of the masses in England. The electoral campaign promises to be one of the most exciting since the union, and its results will be looked to with great interest by all who have at heart the peace, the contentment and the progress of Ireland.

"A USEFUL ALLY."

The Free Press of Dec. 5th treats its readers to a wrothy article anent the supposed alliance between the Irish agitators and Mr. Gladstone. This alliance must have taken origin in the fertile brain of our good neighbor, who can do anything wild or extraordinary on subjects connected with Ireland without giving alarm to his friends. His recent diatribe is more than usually wild and extraordinary beyond all precedent. He declares Mr. Gladstone actually savage, so much so, indeed, that he might be taken for a Canadian Brown, Blake, or MacKenzie. The Free Press has rarely perpetrated a piece of vulgarity equal to this, but vulgarity is one of its claims to support. It can excite no surprise in those who know how coarseness is appreciated by a certain class of readers. We doubt, however, whether the "savage" tirade of our contemporary will earn any large measure of appreciation from even the most vulgar of its supporters.

The most laughable part of this whole tissue of ungoverned coarseness is the invocation by our saintly contemporary of a blessing on the agitators and their new ally. When we come to think that a few days ago this sapient scribe informed his readers that Parnell & Co. had raised the demon, we can well understand the nature and efficiency of the blessing. Had he imparted the blessing to that interesting personage, the demon; of whose presence in Ireland he seemed within so short a period certain, who knows, but the whole question might have been settled, the stormy sea of Irish agitation becalmed, and all parties singing psalms to the new deliverer of the nation, the saintly Free Press.

Mr. Gladstone's whole course for some time past, we are informed, "has been characterized by want of judgment, and his language is exceedingly intemperate, &c." Want of judgment! A statesman who for years presided over the destinies of Britain, enjoying the largest measure of Parliamentary support accorded to any leader since the union, is thus arraigned, tried and condemned by a journal whose good judgment, exquisite taste, and temperate language are set forth in the article of Dec. 5th. Vulgarity so marked as to be a truly frenzied idioey, were in itself reprehensible enough in any journal, but when joined to a studied perversion of facts and a determined exclusion of truth, a marked characteristic of the reflections of the Free Press on the Irish agitation, we must conclude that if there be a demon in Ireland raised by "Parnell & Co." that gloomy being has a brother spirit in London, Ontario, equally as black, and much more mischievous, and that his guardianship is exercised over a journal known as the Free Press.

LORD DUFFERIN.

The rumor that Lord Dufferin is to be shortly appointed viceroy of India is again revived. No better appointment could be made.

The critical situation of affairs in Afghanistan requires the presence at the head of the Indian government of a statesman of his standing, judgment and prescience. British interests have in times past suffered enough from incompetence in the highest places in the Indian administration to have the mistakes of former days prevented.

Lord Dufferin will, if appointed, bring with him to the Indian viceroyalty a larger knowledge of human character than India has known since the days of Warren Hastings. We have no desire that he should

follow in the footsteps of the latter—no fear that he will—but in all that has been said and written concerning Warren Hastings, it has never been gainsayed that he showed a knowledge of the Indian aboriginal races never since equalled. His great abilities were marred by his unscrupulousness, but his services to the Empire could not be denied. Lord Dufferin has more tact and energy than any Indian viceroy has ever displayed, and we have no doubt that his administration would be characterized by all the energy and success which marked the career of Warren Hastings, without any of the cruelty which blasted the reputation of that well-known character. Canadians would hail with delight his promotion to a post so exalted, and watch with eagerness his success in a sphere so enlarged.

RUFFLED FEELINGS.

Under the heading "A scene at the lecture last night," the Quebec Daily Telegraph of the 5th inst. gives the following. It may be well to premise, however, that the lecture in question was delivered by a "Reverend Mr. Freshman," said to be the son of a converted Jewish Rabbi, but who, some say, was employed in Quebec some twenty odd years ago by the Jews of that city as their butcher. Be this as it may, however, it was more than insinuated at the time that had the authorities of Laval University been "open to trade," "Methodism" would not have been the form of christianity assumed. They were then about establishing a chair in Hebrew.

An amusing incident which the Telegraph omits to mention, is the sarcastic remark of a Jew who was at the lecture. He said that, in his opinion, "the Christians had been long enough trying to 'convert the Jews,' but he thought that after the beautifully harmonious (!) scene just witnessed, it was about time the Jews 'took a hand in' and 'convert the Christians.'" The sarcasm was not without its point, and was keenly enjoyed by those friends to whom it was made. Here is the Telegraph's account of the affair:—

A SCENE AT THE LECTURE LAST NIGHT.
Public scenes, more especially when they occur at the end of a lecture, become public property. To show the deep interest that was felt in the lecture delivered last evening by the Rev. Mr. Freshman, and the result of the many truisms he uttered, which was to raise a discussion which, though excited, may, and very probably will, lead to a more thorough training in Biblical knowledge. In the concluding part of his lecture, the Rev. Mr. Freshman stated that there were some passages of ancient Biblical history that were not generally understood by teachers of the bible and others, and that the showing of the phylacteries, &c., would probably throw some light on them.

At the close of the lecture the Rev. Dr. Cook, St. Andrew's Church of Scotland, got up and stated that he fully concurred in all the Rev. Mr. Freshman had said; he felt the truth of the rev. gentleman's remarks anent the thorough understanding of ancient biblical history and light being thrown on the subject by that evening's exhibition. As a member of the Protestant Board of Education, he had the opportunity of seeing fall into our present educational system, and he ventured and felt justified in saying that at examinations lately held he had met teachers who could not answer more than one question at the most in ancient Biblical history, and that of the simplest.

Rev. Mr. Clarke, Chambers' Free Church of Scotland, rose and said: Gentlemen, permit me to speak. The Rev. Dr. Cook does not know anything about the matter of the Biblical education of our school teachers. I, sir, (turning to the Chairman at the time) have good reason to know to the contrary. Our teachers have a good Biblical education; and here the rev. gentleman was interrupted by

Rev. Dr. Cook, who again coming forward, said the rev. gentleman does not know anything about the matter. I was in this city for thirty years before ever the Rev. Mr. Clarke came; and being, as I said before, a member of the Protestant Board, I have good cause to know what I am talking about. I therefore reiterate what I have always said, that the Biblical education of our teachers is inferior. He then sat down, and the

Rev. Mr. Clarke proceeded with his address, and again stated that the Rev. Dr. Cook knew nothing about it. At this juncture, Rev. Mr. Fothergill, Church of England, rose to his feet, and when silence was obtained, he said:—Ladies and gentlemen, I have had good cause for some time past to see the defectiveness of the Biblical education of our school teachers, and I must say that I cannot do other than cordially agree with all that the Rev. Dr. Cook has said. Rev. Mr. Clarke, shaking his finger, "How can you say that, sir?" He then seconded for a second time the motion that the thanks of this meeting be tendered, &c.

THE PEACE MAKER.
Rev. Mr. McCall, Congregational, then came forward and said, "we will sing a hymn to soothe our ruffled feelings." He then gave one out, and administered the benediction, after which the meeting closed. As they were going out the Rev. Mr.