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LETTER FROM HIS LORDSHIP BISHOP

London, Ont., May 23, 1879. COFFEY,—As you have become and publisher of the CATHOLIC 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 one 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. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore carnestly 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."

Catholic Becord.

LONDON, FRIDAY, AUG. 5, 1881. FATHER FABER'S POSTHUMOUS WRITINGS

dulging the confident hope that they will accord us no small measure of thanks for the pleasure they will derive from the first of a series of choice selections from the above, and which for some time will occupy a prominent place in our pages.

With the character of the illustrious Oratorian's writings generally, our readers, we doubt not, are well acquainted; but with the works left unfinished at the time of his lamented death, the public, we take leave to say, are not so familiar. These works, which contain a rich and rare and varied mine of wealth of thought, were published twenty years ago by Father Bowden of the Oratory-a cherished friend of the author, an accomplished scholar and a devoted Priest

Father Bowden reproduced them

in the form of "Notes on doctrinal

and Spiritual Subjects," and as he says in his preface, they have been left for the most part in the unfinished state in which they were found: as it has been thought better to let them appear incomplete than to give them another shape by alterations which might expose the Author's meaning to misinterpretation. They ill be judged not by themselves alone in their fragmentary character, but in connection with the many complete and finished volumes which were published in the Author's lifetime. Then he adds, "The Notes are intended to serve as a collection wherein may be found considerations in a short form upon the chief Mysteries of the Faith and the Spiritual life, and from which persons of all classes and ranks in life, especially religious communities and those engaged in missionary labor, may draw materials for meditation and instruction." Fr. Bowden concludes his preface with these simple and beautiful words: "To many these Notes will be interesting as an illustration of the methods of thought and works so familiar with Fr. Faber; and it is believed that those who had not the pleasure of hearing his sermons will be glad to have some record of them, however imperfect: while all will rejoice that his words would not be lost, but should continue the work of increasing, upon earth, the love and honour of Almighty God, our Blessed Lady, and the Saints which he strove so successfully to promote."

It is needless to remind our readers that of all writers, living or dead, with the exceptions perhaps of Cardinals Newman and Wiseman, it can be said with entire truth of Fr. Faber, Nihil tetigit quod non ornavit; he treated of no subject that he did not embellish with the resources of a master-mind. That he possessed the poetical element in a very marked degree is abundantly proved by the published collection of his "Oratory Hymns." Wherever the English language is spoken, the use of Fr. Faber's hymns is now well-nigh universal. His "Pilgrims of the

awhile," "The Precious Blood," are now translated into almost every tongue. And it is on record, which is unquestionable, that Wordsworth, the distinguished English poet, while on a visit at Elton, England, volunteered the flattering encomium that "if it was not tor Frederick Faber's devoting himself so much to his sacred calling, he would be the poet of his age." But, it is not from his position on the Parnassian heights that Catholics, competent to ap reciate his genius and his wondrous labors in God's service, estimate the claims of Fr. Faber to distinction and to enduring fame. The London Tablet speaking of his writings in general and of these "Notes" in particular, says: "He being dead, yet speaketh." "There is no man to whom these words are more applicable than to the deceased Fr. Faber. His influence extends far beyond his native land; his works have been translated into almost all European languages; his words sink into the heart and have moulded the characters of Catholics wherever the faith of Peter is held; his voice brings comfort to the mourner, courage to the faltering, peace to the troubled, and strength to the weak; but above all his zeal for the glory of God, his thirst for souls and his devoted charity have Our readers will pardon us for in- left us an example which is ably summed up in the words of his bio grapher: He served Jesus out of love. The London Catholic Register, too, pays him the following graceful tribute: "There is throughout Father with which we to day present them, Faber's writings such a genuine, earnest, honest tone of practical piety, that the reader who would not be charmed with them must be

> But, from a Catholic stand-point, the highest human testimony that could be borne to any servant of God is that given by the Dublin Review, Jan., 1864, in reference to Fr. Faber. At the end of a long, elaborate and exhaustive article on his works, the writer, who at that time was one of the highest dignataries f the English Catholic Church, unhesitatingly says: "We know of no one man who has done more to make the men of his day love God and aspire to a higher path of interior life: and we know no man who so nearly Bernardine of Sienna in the tenderness and beauty with which Father Faber has surrounded the names of Jesus and Mary."

these writings."

With these eloquent and appreciative eulogies, we will close our brief remarks by committing, with great confidence, to our Catholic and non-Catholic readers, the selections we will publish from these "Notes." In these selections, many of Fr. Faber's distinguishing traits will be at once apparent; but there are others which will stimulate mental exertion and which only serious meditation will enable one to discover. We are persuaded that more fervent piety, deeper respect, and purer affection for everything Catholic will be the issue of the perusal of these interesting and instructive writings and that many will not rise from them, until they have realized what Fr. Faber himself felt, when he wrote, Oh! how touchingly, "religion is not a private luxury-a simple sofa of sweet soft thoughts for conscience to lie down upon and take its ease. Love is work-God must have work from us-real, earnest, thorough work. We can at least begin with ourselves and increase our own love of Him. and we must begin at once, this very day; we must begin manfully-we want conversions-nothing short of it-look at the past; it will never do. Comfort, and luxury and home, and ease are not meant for those who wish to follow Christ-God's will be done, whatever that gracious will

DEATH OF A RELIGIOUS.

On Tuesday morning, at the Convent of the Sacred Heart, London, Ont., Mother Catherine Kennedy peacefully expired. The deceased was a native of Alexandria. Virginia. Her death was occasioned by Night," "The land beyond the Sea," heart disease. Requiescat in pace.

COLLEGE OF OTTAWA

"O Come and moun with me The time is fast approaching when it will be necessary for parents and the education of their children or by our people in education, and the zeal shown by educators in worthily meeting this legitimate aspiration. The ambitious growth of our country and the universal development of two points towards which the responsible portion of the community must turn their attention when dealing with the important question of affording instruction to the rising generation. Without in the least denying the efficiency of the tradiwithin the walls of well-nigh all the and hearing that such a system is inadequate to the requirements of the age. A learned Q. C., of Montreal, J. J. Curran, Esq., in a speech given re-union of former students of the College of Ottawa, remarked on this that in very many of our institutions of learning the old beaten path that was followed in the petit seminaire of France, a century ago is still pursued. regardless of the changes in time, place and circumstances." And at the great celebration in honor of Canada's patron Saint some time ago, the committee of letters expressed things, a more extensive application indeed difficult to please. To a good frequently manifested both by the able Catholic their perusal must be like clergy of our church, and the rulers one of our very best books of spiritof our country, that some one of our ual reading; to a non-Catholic their institutions would take a step in the offect must be to increase greatly his right direction? "Speak to those," reverence for the Church. In a continues the orator above quoted, word, good cannot fail to come of who are engaged in the training of youth under that system, (petit seminaire) and they will probably tell you with frankness: "we acknowledge the existence of serious drawbacks, but how can we revolutionize in so important a matter" Yet?

instance more notably than in this institution." The College of Ottawa then has taken the step for the satisfaction of parents and statesmen, the advantage of our young but beloved Dominion. Already we have had most honorable appreciations from various quarrepresents to us the mind and the ters, not such commendations as fall preaching of St. Bernard and St. from the lips of an enthusiastic andience after a brilliant distribution of premiums, but the quiet and intimate conviction of minds devoting time and talent to the welfare of church and country. And here let it be said, by the way, that the English department is confided ing to controvert either of these views, to English-speaking and English educated teachers. It would be from highly interesting for us to open the prospectus or programme of studies tollowed in the College of Ottawa, and show to our readers the fitness of this system of education to our needs, but one word will suffice, The present programme of studies has been in operation for the last seven years. It is the fruit not only of twenty-five years' observation as to the education required in our clerical students, but also of the intelligent and frequent suggestions of the head-officials of the civil-service and statesmen regarding the qualifications of those to whom our future progress and honor will be entrusted. We may say in conclusion, that the College of Ottawa has made a furrow for itself in the and that we wish to see the number of its students increase during the coming year, thereby to satify a want long since felt by the Catholic English-speaking population of this

this step has been taken, and in no

taken in March, shows that in forty years there has been a decrease of over 3,000,000 in the population, which is now 5,159,859. The ecclesiastical statistics give the following results: Roman Catholics, 3,951,-880; Episcopal Church, 635,670; Presbyterians, 485,403; Methodists, 47,669. There has been a decrease in the last decade of 108,979 Catholies, 32,328 Churchmen, and 12,145 factor into account. Presbyterians.

country.

"COMMON SENSE."

A PROTESTANT cotemporary quotes an article on Irish affairs from the guardian's to select an institution for New York Observer, and styles it a common-sense view of the situation wards. It is with an increased plea- in that country. Here is some of sure that we notice the interest taken the common sense:-"Even the priests, with here and there . n exception, though giving ercouragement to lawlessness, take care not to make themselves amenable to the law." When men give encourageevery branch of human learning are ment to lawlessness we should fancy they make themselves amenable to the law. More particularly is this the case in Ireland, where there is abundance of law, and precious little justice. Another sample of New York Observer common-sense is the following:-"Really the case seems tional system of instruction adopted almost hopeless, and one of the worst elements in the desperation is educational establishments of the that the real rulers of the Irish country, it has come to our notice people are the Romish priests, who will never permit them to settle down into willing and obedient subjects of Protestant England." It has often been claimed by colporteurs by him on the occasion of the grand that the people of Lower Canada are ruled by the priests. If this is the case, how does it happen that the dominions have "settled down into willing and obedient subjects of Protestant England?"

A PROTESTANT OPINION.

politics and science, published in Washington, contains the following remarks concerning the Catholic their displeasure at the present sys- Church as a conservative element. tem, and proposed, besides other This paper was some time since notoriously anti-Catholic in its views. to mathematics and the physical The expression of opinion given besciences. Need we speak of hopes low is therefore all the more remark-"It is a noticeable and gratifying fact

that some of the earliest and strongest ex-pressions of horror at the crime of the as-

sassination and of sympathy and hope for his victim have come from the clergy of the Roman Catholic Church, One highest dignitaries of that church, the Archbishop of Baltimore, has issued a special pastoral on the subject, directing that prayers and other religious services offered in all the churches under his control for the President's speedy recovery. He points out at the same time the enormity of the attempt to take the life of "one who, while representing the whole nation, is also, as to matters temporal, the highest vice-gerent of God him-self in the land," and, extending his view beyond the immediate case, speaks of the crime as an illustration of "the mischief crime as an illustration of "the mischief of which a single iudividual is capable when he has once ceased to fear God, to value man or to dread the consequences of giving free scope to his own passions. Macaulay years ago in his striking way called attention to the wonderful vitality shown by the ancient church despite the fact that all the progressive forces ern society were arrayed against her, and since he wrote that vitality has been per-haps more impressively manifested than ever before. What is the secret of this great tact, so puzzling and discouraging to many good men? The fanatical Protestant accounts for it on the theory that "the devil takes care of his own;" the pious Roman Cathelic regards it as the fulfilment of Christ's promise to be with His church all days, even to the consum-Without att mptmation of the world. to settle the question in a paragraph, I may say that the language above quoted from the Archbishop's pastoral suggests what seems to me a more philosophical explanation. It is a truism that growth and permanence of society depend upon the maintenance or the restoration when lost of a due balance between two great antagonistic principles, the principle of liberty and the principle of authority. unrestrained by authority runs rapidly into license : authority without rty soon becomes despotism. We live "a progressive age" and the whole tendency of our modern civilization is t destroy the balance, to exalt liberty and to belittle authority. There have obeyed the same tendency and has carried the principle of liberty to excess, and experience has shown that every such excess jects. Out of that primitive and unsatiss followed by a reaction in which all the conservative elements of society unite for self-preservation. Now the Roman Cathlic church is the oldest, the strongest and incomparably the best organized conservative institution existing or that ever has existed in the civilized world. I speak not of its theological doctrines, but of its practical influence, which is always on the side of lawful authority. Local circumfield of education in this country, stances and complications may, as in Ireland, seem to force the church for a time to champion the other side, but, as a general rule, she is against communism. nihilism and all that pestilent brood of "isms," and on the side of the old and tried ways So it happens that when, as in the French revolution, come great tidal-waves of liberty run mad, having submerged and destroyed all ordinary institutions, begins to recede, the Catholic Church is found THE census of Ireland, which was still standing, forming a living link between the present and the past and a nucleus around which the conservative elements can rally to reorganize society. Aside from all theories, social or theologi cal, humanity instinctively feels the need of such an institution. This appears to be one of the main reasons why the old

church has endured so long and is likely to endure much longer, and gentlemen who are engaged in casting the Pope's horoscope and calculating the hour of his final downfall will do well to take this

tant and hible-reading countries, the same paper publishes the following

and accusing them of being ignorant unestion: "It is a subject of regret people in that part of Her Majesty's positive pleasure for the criticism.

The Republic, a weekly journal of

back to the earliest ages of their own history, when their national authority was in its infancy. When England was six or eight kingdoms instead of one, and when the King of Wessex and of Norcised over the whole island a limited authority, not altogether unlike that of an American President; there might he murder and outrage in one end of the island, which those in the other end of it might find themselves altogether powerless to prevent or punish. So long as the loca

forced, not by one legislature and one ex-ecutive, but by nearly forty legislatures and forty executives. What constitutes a legal marriage or a valid contract on one side of a State line, has no validity on the other side. The citizen who passes from one State to another transfers himself to a different system of civil and criminal jurisprudence. The conflict of State laws is settled on the principles laid down by writers on international law The National Government, so far from having the power to enforce order and put down lawlessness in every part of its lomain, is not able to defend its in the exercise of those duties which it requires of them. Its citizens are driven away from the ballot-box it establishes or national elections, and murdered for the exercise of their discretion in voting tor Congressmen and for a President : but it cannot interfere. We are still in that happy and primitive condition which corresponds to what used to be called the

by Mormon missionaries in Protes-Saxon Heptarchy, and we are so much in love with its disorders that we will suffer no one to meddle with them. Dr. Russell's strictures on the state of things which exists in the far West and the Southwest are both true and timely. scathing rebuke of those who are engaged in belittling Catholic peoples for their adherence to the old faith,

and priest-ridden: In face of the generally-received idea that ignorance is at the bottom of all vice and that education is the way to all vir-tue, does it not appear strange that the Mormon missionaries are more successful among the enlightened Protestant populations of Denmark, Sweden and Norway than they are among the ignorant, priest ridden people of Ireland, Spain or Italy In these latter countries the Mormons ge no recruits, in the others many. No less than seven hundred of them were landed in New York last week. Will some be liever in the efficacy of the educational nostrum study out this problem and give to the public the results arrived at? I am afraid, however, that, like one of Dundreary's conuncrums, it is one of those things that no fellow can find out.

AMERICAN LAWLESSNESS.

The American people will, we doubt not, in time duly appreciate the very just and temperate criticism on Mr. W. H. Russell's recent letter to the Morning Post, given to the public by one of their own ablest journals. We make place with which in part applies as well to Canada as to the United States:

Dr. Wm. H. Russell, in his recent letters to the Morning Post of London, has been expressing very unfavorable opinions of Western parts of our country. finds too much shooting and too little re-gard for law and order, and his letters are not calculated to attract emigrants and settlers to these new communities. It was not to be expected that Dr. Russell would see only the roseate side of American life, or that he would hesitate about speaking his mind of us. His letters from America to The Times during the war, and the manner in which his criticisms were resented, did not tend to a warm friendli ness between the great "special correspon-dent" and our country. But, on the other hand, Dr. Russell is a man of truthfulness. He has never drawn upon his imagination for his facts. So far as his insight and his knowledge go, he speaks by the book. And the criticisms of such a man as he may be worth our heeding.
What Dr. Russell writes to The Morning

Post will produce in Europe a very different impression from that which American readers will receive from it. We do not speak of the irritation it may arouse in Americans' minds. We refer to the failuse of European readers to appreciate se peculiar governmental arrangements those artificial limitations of responsibility which characterize our American system. When English or French readers hear of lawlessness in any remote corner of France or England, they hold "the Government" responsible for it. Their national authority has a long arm. It can take hold of the most obscure offender in the most remote village and bring him to justice. It can put the whole civil and military machinery of the realm in motion to punish any public disorder. It can "change the venue" of any case from the capital to the remotest province, or from the remotest province to the capital. And when English or French readers, of no when English or French readers, of no exceptional information, read Dr. Russell's letters, they will judge of the situation as they would of disorder in Caithness or Gascony. They will say, "What are Mr. Garfield and his associates about to mit such a state of things?" They hold every American in every part of the country responsible for the permission of unpunished murder and the constant use of deadly weapons. And they will regard the whole land as unsafe because these outrages on law and order take place or the Texas frontier.

To understand such a state of things as xists in America, English readers must

ines were lines which limited responsi bility for public order, the nominal ruler of the whole island could hardly interfere Out of that primitive and unsat factory condition England emerged by ocal rulers was confined more and more to purely local objects. But in America we have made our arrangements to prevent any such growth, and to stereotype fundamental law arrangements which belonged to the colonial condition of America, and have no fitness to what Our criminal law is enacted and en-

That the lawlessness which exists in Texas is a disgrace to the whole country is ad-

nitted by even the newspapers of the state. That lawlessness was brought nome to the people of this city not long State. ago by the unprovoked and unpunished murder of a Philadelphia actor, who visited t at State on a professional tour What goes on in States farther North is seen by the plunder of a railroad train in Missouri, and the cruel and needless murder of a conductor and a passenger. No sooner is the deed effected than it is set down to the credit of a gang of professional robbers and murderers, kn exist for years past in that civilized Commonweath, but never put down by the strong arm of the law. It is true that the men were not recognized, but the transaction bore all the ear-marks which howed its resemblance to what they had been doing for years past with impunity.

There is but one road out of this bad state of things. It is through the maxim accepted by the people of the country during the war. "Whatever is necessary for the existence of the country and of its

a nation without bringing the national conscience and the national authority to bear upon lawlessness in every part of the land. Thus far we have consoled our selves with the idea that this lawlessness belonged to the foundation stages of society. We have pointed to new and wild towns transformed into quiet cities. The truth is that we only moved mischief one stage westward, by opening still newer and wilder places, to which the reckless element had moved on. We have come to the end of that process. We see growing up in the more settled parts of the West towns whose whole population almost is made up of professional lawbreak most is made up of professional lawbreakers. Those are especially common at the junctions of the great railroads which unite the Western cities. One such lies in Illinois, at the junction of the O. & M. with the Illinois Central road. Another is the Missouri village in whose vicinity this train was robbed. This evil is localizing suppression. They are thwarted at every step by the escape of the rogues across the lines which defines State inrisdiction, and the necessity of appealing to authorities of neighbor State who take only a languid interest where the crime is not one of extraordinary magnitude.

government is legal and constitutional or not." We shall scon come to the pass of

seeing that we cannot continue to exist as

The conscience of the world holds every civilized nation responsible for the life and safety of each of its citizens. The day must come when our colonial traditions will give way to this demand Dr. Russell has done us good service by

We look forward with confilence to the time when American society, founded on a firm basis, will be the envy and admiration of the world as well as a model for future generations. This time will come when the suggestions of the criticism to which we have given space will be

fully carried out.

THE MISSION OF THE PRESS.

During the course of a missoin con-

ducted some time ago by the Very Rev. Father Hennebery, in the diocese of Sandhurst, Australia, the Very Rev. Father delivered a powerful discourse on the mission of the press. Having sketched the true mission of the Press, he showed the stand of the secular press of the day with regard to the teachings of the Catholic Church, showing that the church or her ministers are blackened and maligned on every possible occasion; that every calumny no matter how malignant or absurd is sent broadcast over the land, poisoning the minds of the public and filling them with the most preposterous ideas of Catholicity. He then showed how much support the Catholics of Australia gave to such journals, and indeed what he said of Australia is equally true of our own country, and contrasted with this support their efforts for the sustenance of Catholic journalism in the following Let us now see (proceeded the preacher)

what part the Catholic press takes in the intellectual activity of the age. What do the Catholics of Australia do to encourage Catholic journalism? Where they, being a fourth of the population, ought to support 100 Catho ic newspapers—less than one-fourth of the secular papers extantthey sustain but eight or nine, and that poorly enough. They pay over £6000 a week, and over £300,000 a year—allowing the small average of twopence a copy for a fourth of the weekly and annual is sue—to subsidise the secular press, and leave meanwhile, to a great extent, the few Catholic papers extant to a struggling existence. Many take a Catholic journal and do not pay for it at all, or not unti after years of forgetfulness, trying to the proprietors. Tens of thousands received no Catholic journal whatever. They impose on the generosity of others by rowing journals they themselves ought to have and pay for. Money is wasted in large amounts by the Catholics in purchasing anti-Catholic papers, which frequently fling the most taunting reproaches at themselves, their nationality, and their at themselves, their nationality, and their religion. O, my people, why seek ye vanity and follow ye lies? How long shall your folly continue? Is it not time to become wise by the experience of the past? Your enemies libel you and endeavor to blacken your race and your religion. But so far you have paid them for delaying a or if not precisely for the their doing so, or, if not precisely for that, they have been fattening on your money and

gloating over your b which you strengthen t strike you and your inte ground. They sympatemies of your race at l They side with the tyra cruelly evicted many friends, and have throw world. And you pay men who do so! They tive system of godless lead your dear childre His Church, from heav and you do not resent thousands to have the and you call that word, at least in work. time to change your time to change your subsidising your enemies support your friends. I Catholic journals. Pius before his happy death, bishops of the Catholic w the circulation of good among their diocesans a ful thing. Leo. XIII. in telling us that the ci olic journals amongst present circumstances is

EDITORIAL

THE Irish Land Bil House of Common Lords will do with i

A DESPATCH date July, says that the fa estate of Machamara have received lette them with death if Macnamara has also with death by anony

THE Toronto Teleg truth in a very manner in a late doubtless a fact the would evince a wa for Ireland the effect people would be years Ireland has l the reigning sovere of the blood as if i colony to be avoided of the finest countrie

LARGE quantities some infernal macl cently been discover Many blame America importing them, wh incline to the opinio ernment and the po about these things th Certain it is that th however contempti justify their barbar wards the Irish tena

WE thank our o Christian Guardian extended to visit th meeting and regret ourselves of the trip many of the gentle promoted these mee and believe good re But we hold a cont our conclusions are references made in papers to these out referring to camp There is a mingl corner-lots, of hy financial speculatio work and study. and gallantry, that least, suggestive of tian piety.'

THE London, Eng

has made a new

detriment of Irelan found out that th boys" in some of Well, what despera resorted to by the b-little the fair fam They have time and to make the outsic that Irishmen are a graded people. Th sharply taken to ta disregard for truth sertions of this r have now been co to the corners of t to find an excuse fo The corner boy nu tution which flou every country in the dare say in no greater perfection where the Telegr Here in Canada we friend gatherings quite as formidable ous as are to be For an unscrupule press commend us don, England.

By CABLE we les astical quarrel has gow growing out of ing quarrel between and liberal wings The standard of and faith and catechism are the The liberals wish so as to do away of infant damnatic tination and verbs Bible, while the hold that these de preserved. At a of the Free Chur