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 Catholies 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 necessatily for publication, but as a guarantee of good faith.

WALTER LOCKE,

"PUBLISHER, 388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, APRIL 4, 1879.

GRAND SUCCESS OF THE MISSION.

The mission which is now drawing to a close has been eminently successful; and it must be gratify. ing indeed, to His Lordship the Bishop, to know that the indefatigable exertions of Father Cooney have been productive of so much good. At all the devotional exercises the church is crowded to excess, and the immense numbers that receive Holy Communion is a grand testimony to the efficacy of Father Cooney's preaching. The subjects for the ast three days of the mission will be as follows :-To-day (Friday),-The one thing necessary. Sunday 10.30 a. m., -On the means of Perseverance 7.30 p.m., Lecture,-The Church and the Bible Monday 9 o'clock a. m.—Purgatory; 7.20 p. m.,— Christian Charity. On the last evening fifteen little gir's of the school, representing the fifteen my-steries in the Life of Christ, will sing some pieces of sacred music, and one of them will read the of Consecration" to the Sacred Hearts of Jesus and Mary. The Papal Benediction will be given after

ARE ALL MEN FREE AND EQUAL?

"The doctrine that all men are equal finds no favor with His Holiness, who argues strongly that as there are distinctions among the angels in heaven, so still more must there be distinctions amongst We are afraid that this sort of teaching men. We are afraid that this sort of teaching will not find so much favor as one could wish from many zealous adherents of the Church in this Western world, for it is a matter of notoriety that western world, for it is a matter of notoriety that very large numbers of the most devoted adherents of the Pope in the United States are Democrats, and hold most tenaciously that all men are free and equal, so that any other doctrine on the subject is, in their estimation, a doctrine of devils."—Globe, Jan. 16. 1879. Jan. 16, 1879.

Now let us put this beside a quotation from the same paper of the date Dec. 19, 1869.

"And Fenianism, therefore, is not an unmixed evil, so far as it tends to thrust an element of division into that huge fabric of Ultramontanism which overshadows the intellectual and spiritual life of the great majority of the people of Ireland."

Here is a wonderful change both in tone and sentiment. In 1869 the Globe thought, or allowed its European correspondent to say for it, that the loosening of the hold of Catholicity upon the Irish would be cheap at the price of civil war: In 1879 it suffers, actually suffers, from an apprehension that some Cath olics of the United States, who are Democrats, may not pay as much heed, as one could wish, to the utterances of Rome.

We would not like to suggest the theory of a miracle in such a connection, but really it would not argue an over-credulity in any one whose memory goes back over twenty years, to believe that there has been a very special interposition here. But be this as it may, the conversion is a remarkable one, and we congratulate our big contemporary upon it. There is abundant reason to rejoice at it; for as the saddest affliction a sympathetic mind can endure, arises from being forced sometimes to see the elect declining from the straight paths, so there is a joy, passing words to express, in witnessing the gradual coming forth to light of one who, of a truth, walked, erstwhile, in low and murky places. The blind man when restored to full sight made the mistake of considering all objects as equally near to him, or the same distance away, and required quite a little time to enable him to have a right idea of the relations of things; and for a stronger reason, eyes like our contemporary making its first experiments in encountering the full ray, may be allowed to blink not a little. It is then in the spirit of this kindly view of the case, and not by way of criticism, we take the liberty of suggesting to the writer, that he may discharge his mind at once of the painful apprehension. There is not the slightest ground for it. And for this reason, that what the Pope condemns, and what the Catholic American Democrats hold, are not one but two things; and so very different from each other, that if we were not determined to believe in the genuineness of the recent conversion, we would be tempted to think it was the wretched old spirit of 1869 that led to their confusion. All men are equal! This is the proposition

the Pope proscribes. Do American or any other Democrats maintain it? Did anybody, ever, anywhere, hold it? Was there ever, even a born fool, whose folly was so utter and bottomless as to accept this deliramentum Why, not to speak of Alexanders, or Caesar Napoleons, take an illustration from on own country. We have, and have had for good many years back, two very well-known

gentlemen engaged in so protracted a contest that surely by this time every faculty and ability that either possess must be drawn out to the full. One, according to an authority the Globe will not question, is endowed with nearly every quality, moral, mental, and even bodily, that can distinguish a man; the other, to speak algebraically (relying always on the same authority) is about the same equation with the signs all changed to minus. Yet John A. is Prime Minister, and has been so with a little interruption, ever so long, and seems likely to continue in the office till he is tired of it; and his honorable opponent is'nt premier, and never has been, at least, to any extent worth speaking of. There is no equal ity here. We marvel much this instance did not cross the mind of the Toronto writer, and save him not from saying, but from insinuating that he, if not the American Democrats, thinks all men are equal.

But, seriously, it is astonishing that any one could for a moment suppose that the principles of American Democracy and the doctrine condemned by the Pope have anything

All men are fice and equal is a capital legal fiction, when understood with its proper limitations, and reminds us of that other admir able fiction of our own Constitution, that "the King and Queen can do no wrong." This is really one of the most solid of those many walls the patience and sagacity of our ancestors have erected between the chief executive and the people. It keeps the two apart, and leaves to each plenty of secure room to discharge its own duties in, without interfering with the territory of the other. Only the hand of the traitor would dare to break it down. Yet who for this reason thinks for a moment that the King or Queen is impeccable. Folly never went as far as that; yet this is the kind of mistake Communists and Socialists (et hoc omne genus) of Europe wish to lead their dupes into. Because the formula "All men are equal" is a capital thing to have in mind in courts of human law, where all men have an equal right to be treated with justice, and is therefore one of the safeguards of the poor, it does not by any means follow that in defiance of all experience of common sense, we should be asked to accept it in a sense which is false, as ridiculously and dangerously false as a belief in the personal exemption from all imperfection and sin in her Majesty, because it is a fiction of the constitution that "the sovereign does no wrong. But the leaders of the Communist and infidel party in Europe are laboring with wondrous activity by appeals to the passions and interests, by sophistry and rhetoric of every kind, to get the people to accept as simple truth this stupid, monster falsehood; and not because they (the leaders) believe it themselves, for they are too able for that, but because they know it is the deadliest enemy to all order, the simple contradiction of the most elementary law on which society is possible.

As private judgment, when left to itself and not restrained, as it has been in England, by the strong hand of the State, has invariably run from Sectarianism into Congregational ism, and from that into simple Individualism, described in the soul-and-conscience-murdering formula, "every one for himself," so the doctrine of universal equality, in the Communistic sense, has for its immediate object the destruction of all social organization. and if carried out in its fullness would drag the nations of the earth through oceans of violence and bloodshed down to a position

more degraded than that of the wild Indians, It is frightful to think any one who has tasted of the blessings of social and governmental order, and who knows that that or der, the basis of all progress, rests upon the harmony of countless parts, individually unequal, but by the power of a divine hand, fashioned according to the measure of their varying fitness to the discharge of a duty little in itself, but becoming useful, and great and noble, by union through proper subordination, with the myriad activities of a like kind which make up the mighty sun of society's life and progress, should wish to destroy this great, and glorious and divinely-formed unity, and give us, in its stead, nothing but a world strewn with ruins. Frightful, certainly, but not incredible, since every day's news make the evidence more and more irresistible that there are men wicked enough to wish it, and actually laboring to accomplish it. The Pope, the head of Christian society, as in duty bound, warns the world against the danger, and by way of crushing the serpent in the shell, strongly presses upon his preachers and teachers the importance of guarding their people by sound instruction against the terrible calamity. Have we not, then, good grounds for saying that it is the duty of writers for the public press, if not actually to help the Pope in the great work he is struggling, against mighty difficulties, to perform, at least to abstain in every way from weaken, ing his hands. This much we look for from him, at all events, who has so much grace already as to have suffered from an apprehension that the solemn words of Rome might not be as effective as one could wish.

CLERICAL BUFFOONERY IN THE PULPIT.

The English papers have been somewhat exercised of late on the subject of "Clerical Buffoonery in the Pulpit," and some amusing examples of this failing have been made public. From a host of others we clip the following which should, perhaps, be rather classed under the head of "clerical snobbishness" than of "buffoonery:

A certain clerical dignitary having visited -, and having whilst there, met the Queen's lackey on the streets, began his sermon the following Sunday with the extraordinary announcement: "On my return from a visit to Royalty I will read the Gospel of the Day.'

What connection there could possibly be between "Royalty" and "the Gospel of the Day" the astonished, and doubtless highly amused, parishioners must have failed to perceive, though the reverened gentleman himself evidently realised its due importance. Caius Gracchus, it is said, whenever he addressed the Roman populace was accustomed to modulate his tones to the sounds of a trumpet, thereby gaining additional strength and energy for an acknowledged weak voice. It just possible that our Christian (?) orator aimed at something of the same kind, though in the moral order, with his Christian audience. A so recent visit to royalty he perhaps felt would give tone and strength and moral weight to his otherwise weak effusions. In this view, laudable however as this attempt to supplement his own short-comings by the prestige of royalty, may have been, it was hardly complimentary either to the ecclesiastical dignities which he held, or to the loftiness of that Gospel which he had been or dained to announce. If the ecclesiastical dignities which he held (and we believe they were somewhat analogous to our V.G.) would not obtain for him, in the eyes of his people, more reverence and respect than a visit to royalty, then had those dignities been most inappropriately bestowed; and if that Gospel which he had been ordained to announce required the flimsy bolster of royalty it must have indeed been a gospel of most weak import. Seriously, this habit of preach ng Paul or Appolo or Cephas or Beecher or Spurgeon, and not Christ, is the bane of modern Christianity, and belittles the preacher who resorts to it, even in the eyes of the most illiterate congregation as much as it belittles the Gospel he would pretend to teach Our Protestant friends are to be commiserated with on this phase of modern thought which has thus turned "the house of prayer" not so much into "a den of thieves" as into a play-house and a banjo-show. Happily, in the Catholie Church this state of things does not obtain to any great extent, if at all. No priest would be so far lost to all appreciation of the dignity of his sacred call ciation of the dignity of his sacred call and proper, gave her name in religion, the Vice ing as to play the buffoon before the Chancellor, with a course brutality which would altar of God; whilst if there were any attempt at tom-foolery on his part, it would at once be resented by the congregation and interdicted by his bishop.

SACERDOS.

TIME UNVEILS TRUTH. The light of truth is beginning to dawn upon the modern mind as to the Dark Ages. In spite of bigotry, Dr. Ryerson, Goldwin Smith and our school books, and especially our university class books, which so intelligently call the Middle Ages the Dark Ages, the world is beginning to awake to the fact that these ages after all was not as dark as those interested in the great Protestant tradition have been wont to represent them. Mary Tudor, England's first Queen regnant in a mournfully prophetic spirit, born doubtless of a strong faith in that innate love of fair play, which is after all and in spite of their bigotry, the one virtue of Englishmen, adopted the motto "Time Unveils Truth." Nor was her confidence misplaced, tardy though the unveiling has undoubtedly been. The Mary ous protest from the Bishops of Ontario Tudor of our present day is a far different Mary Tudor to that bloody Mary Tudor of our school boy days, who was held up to the world as the embodiment in the flesh of all that is cruel, despotic and bigoted in the Catholic Church. And so with the Dark Ages. Time is slowly, but surely, unveiling the truth, weighted down and covered over though that truth has been by a veil of bigotry ignorance and malevolence such as perhaps never before obscured any subject, When such papers as the Athenaum give way Ottawa, and in both the Provinces of Quebec one may be sure that the light is strong, unmistakeable and beyond concealment. And the amusing part of the matter is, that Time is having its revenge so far as to force the acknowledgement that, even from a Protestant standpoint, these ages are non-dark. This is certainly making Protestantism eat its own words with a vengeance, and is a pretty little is more especially a British country, and revenge, every way worthy of "Old Father Time." Let us hear the Athenaum:

" commended itself to one of the acutest minds the inconvenience arising from the circumof an age the most rich perhaps in acute minds that the world has ever seen. The idea that 'the Middle Ages' were a period of benighted ignorance and blind submission to authority is by now pretty well exploded. All over Europe the thirteenth century was a period of keen intellectual and political activity."

Well! was ever revenge so sweet as this? A Catholic poet "one of the acutest minds of an age the most rich perhaps in acute minds, that the world has ever seen !" A dark age, "and the most rich perhaps in acute minds that the world has ever seen!" The idea that the dark ages were a period of benighted ignorance and blind submission to authority is pretty well exploded. The thirteenth century (one of the Dark Ages) "a period of keen intellec tual and political activity!" And all this from what was formerly, and is, for all we know, one of the most evangelical of evangelical papers! Was ever revenge so sweet?

And lest there should be any fear of his (the reviewer) being classed amongst the Hallam school, which sets down every ignorant man as a Papist, and every intellectual man as an oppositionist, the reviewer scouts the idea of Dante's want of sympathy for the Catholic Church, that pet theory of the great Protestant tradition. "Dr. Church," he tells us, "has disposed of two fallacies often ac cepted regarding Dante: that he was a Ghibeling partisan, and a disbeliever in the divine appointment of the existing ecclesiastical system. It would be to mistake altogether his character to imagine him a doubter. It might as well be supposed of (St. Thomas) Aquinas.'

Oh shade of Hallam! can you rest quietly beyond the Styx, and hear such words from evangelical lips? And thou, O great Father Chronos, can you help but chuckle (not in deed in your sleeve, for you wear none, but behind your sythe snath) to see this sweet revenge you are so signally taking whilst un-SACERDOS. veiling Truth?

VICE-CHANCELLOR BLAKE.

It appears that the recent utterances of Vice Chancellor Blake at the Anglican Synod, were only a mild type of his deep rooted hatred for Catholics, when compared with some previous exhibitions which he had actually given in his official capacity. The Irish Canadian has formulated other charges against him which if proven, are certainly sufficient cause for his removal from the Bench. It, charges that

bishop Lynch, had testified before the Vice-Chancelbisnop Lynch, had testined before the Vice-Chancel-lor on a question of fact which arose in the Mercer case, his testimony was received by the learned Judge in terms so improper as to have been open to suspicion of an intention to throw discredit on state-ments made by his Grace under oath." And that on another occasion when a Mother Superior of the ladies of St. Joseph appeared before Mr. Blake as a witness in a case in which she had no interest whatever, and when in giving her name she, as was both n have done little credit to a street rough in the ex-citement of a faction fight, remarked, "that it was one of of those fine Italian names employed in such cases as a disguise for a Bridget Maloney!

Our contemporary further affirms that: "In Osgoode Hall general opinion declares that Vice Chancellor Blake discriminates in his manner,

Vice Chancellor Biake discriminates in his manner, if not in his judgements, against Counsel and suitors who are Catholics. Catholic lawyers accept that opinion so fully that, rather than prejudice the interests of their clients, they endeavour to have their cases brought before some other judge, or when brought before Vice Chancellor Blake, to hand their briefs to Protestant Counsel."

briefs to Protestant Counsel." The Irish Canadian of the 2nd inst., announces that these charges "have been forwarded for action to the Minister of Justice." In addition to this, we would like to see the attention of the House of Commons called to the conduct of Vice Chancellor Blake. There are plenty of Catholic members there, whose duty to their co-religionists requires them to attend to this matter. The Catholics of this diocese will expect to hear from Mr. Caughlin. We are of opinion however, that the

hands of any Catholic member, who should undertake to bring the matter up in the House, should be strengthened by a united and vigoragainst the conduct of Vice-Chancellor Blake.

A NEW DIOCESE.

It is rumored that there will soon be a new distribution of diocesan territory in the Provinces of Ontario and Quebec. Such distribution, if the rumor be well-founded, must be intended to remove existing inconveniences. How it will have this effect is not so easily understood. The present Diocese of Ottawa is situated on both sides of the River and Ontario. This, no doubt, is an awkward arrangement. The portions of the diocese situated in Quebec are separated from those in Ontario by a broad and rapid river, They are also under very different civil jurisdiction, the common law of England prevailing, generally, in the province of Ontario, which chiefly such laws as were secured to the French population by the Treaty of Cession, In a critique of Dr. Church's translation of governing the Province of Quebec. We can-Dante's De Monarchia it says "Of course the not give credit to the rumor that a new ar-"main interest of the De Monarchia lies in rangement is on the point of being adopted, "the statement of the political theory which for it is impossible to see how it would remove

stances just alluded to. Nevertheless, the same rumor insists that a new diocese called Pembroke will be specially constituted, consisting of parts of the present Diocese of Ottawa on both banks of the River Ottawa, and in the Provinces of Quebec, and Ontario. The Diocese of Ottawa will be compensated by an addition of territory, notably, the counties of Argenteuil and Vaudreuil, from the existing Diocese of Montreal, whilst it will still retain a considerable portion of its British or Ontario territory on the right bank of the River Ottawa. We are far from dictating to the authorities of the Church, but we will say that we would more readily accept as wellfounded, the rumor in question, if it bore that new dioceses are to be erected, each of which would be wholly on one side of the great Ottawa River, and also wholly in the same Province, whether Ontario or Quebec. Such an arrangement we could more easily believe to be in contemplation, as it would unite the entire civil Province of Ontario under one ecclesiastical jurisdiction, as it is already bound together by the same laws, same customs, and, generally the same temporal rule. In the Province of Quebec the Catholic religion is recognized by the State as the religion of the country, and is in many things supported by the law as an established Church. It would surely be no slight advantage to any new diocese that may be constituted to enjoy its ecclesiastical autonomy wholly in such a country, and with the aid of such law, instead of being trammelled with territory wherin the Church is acknowledged only as a "denomination," and treated and legislated for accordingly, respectfully no doubt, and fairly, as far as possible, but certainly without that high consideration which the great Catholic institution commands in the more Catholic Province of Quebec or Lower Canada.

THE PROPOSED NATIONAL CUR-RENCY.

PROGRESS OF THE MOVEMENT AT OTTAWA.

Ottawa, March 31 .- Another meeting was held this morning, at which about thirty members were present, both political parties being represented. Among those who attended were Messrs. Wallace, Rymal, Trow, Kilvert, Charlton, Thompson, Hay, Jackson, Burk and others. A great deal of interest was manifested in the subject, and it may be considered that it is now one of the live issues, as it will be brought before the House almost immediately. A number of resolutions were presented by Mr. Wallace, M.P., and after he had given a number of explanations, it was suggested that they should be placed in the notice paper at once and before Parliament for disussion, which Mr. Wallace promised to do

The following are the resolutions: 1st. That as money is a creation of government, no individual or corporation within the Dominion of Canada shall be authorized by law to make any note, bill or form or promise to pay or token of any kind whatsoever to circulate or pass current as money or its equivalent within the said Dominion. 2nd. That the Government of the Dominion in authorizing a bank to issue notes to pass current as

money, has abrogated one of its functions and de-legated a power that, in the interests of the people, it should at once resume. 3rd. That for the convenience and requirements

of trade and commerce, and for carrying on the public business of the country, the Government should at once provide an ample and sufficient supply of money.

4th. That the money so created and issued by the

4th. That the money so created and issued by the Government shall be copper and silver coins, and paper tokens of the following denominations, that is to say:—Copper coin of the nominal value of one cent to be legal tender up to 10 cents; silver coins of the nominal value of 5, 10, 25 and 50 cents, respectively, to be legal tender for a dollar or the fractional part of a dollar, and paper tokens of the nominal value of \$1, \$2, \$5, and \$10 respectively, the one dollar tokens to be legal tender up to fifty dollars, and two up to one hudred dollars, and the other denominations for any sum greater than their face value; and that the said copper and silver coins and paper tokens shall, within the Dominion, be legal tender, as provided for, at their face value, and be a full and satisfactory payment of all debts or other obligations of any kind whatever hereafter to be incurred either to, or by the Government of to be incurred either to, or by the Government of the Dominion, or to or by any Province, corpora tion or individual within the Dominion.

5th. That all debts or other obligations heretofore incurred shall be payable in gold or in Dominion money at a rate that shall make equivalent to gold; and that hereafter every contract or agreement to pay gold within the Dominion shall be illegal, and shall not be enforceable by law.

shall not be enforceable by law.
6th. That the money so created and issued shall, at the option of any of its holders, be convertable either into such, payable with interest at the rate of six per cent per annum in the lands of the Dominion, or into Dominion bonds payable in five years, bearing interest at five per cent, per annum, payable half-yearly on the first days of January and July in each year.
7th. That the land scrip shall be of the nominal value of \$100. \$500, and \$1,000 respectively.

value of \$100, \$500, and \$1,000 respectively.

8th. That the interest bearing bonds shall be of the nominal value of \$20, \$50, \$100, \$500, \$1,000, 85,000 and \$10,000 respectively; that the bonds of one hundred dollars and under shall be payable at one numered donars and under shall be payable at five years and shall be legal tender, and that the bonds over one hundred dollars, shall be payable in Dominion notes in twenty years, and shall only be transferrable on the order of the party in whose favor they were first issued, and when such trans-

ferrence has been sanctioned, and when such trans-ferrence has been sanctioned, and registrated by the Department of Issue.

9th. That is considered. 9th. That in order to prevent disturbance to the trade and commerce of the country, and to renu-merate the banks for the cost they had incurred in printing the promissory notes they now issue, the Government shall be authorised to issue to the banks an amount of Dominion money equal to their circulation on the 21st day of March inst; and for security for the repayment of such money the Government shall take the bond of the bank, payable on demand, for a sum equal to the amount of money advanced to the said bank or banks, and as an additional security, the bank or banks shall deposit with the Government an equal amount of assets of the bank maturing within three months of the date at which the money was advanced to the

banks. 10th. That the money shall pay I year: but for an end of the year thrate of four perce 11th. That Dor for Government i 12th. That any any officer of the any of the Dom the manner heret on payment has Parliament, shall be punishable witiary at hard labo

> bond or scrip, sh imprisonment in a period not less of any counterfe ing the same to punishable by th money of scrip. 14. That the or other promis foregoing regular ing such notes able either by the peninentiary less than one ye

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The Journal

We regret to Warren, deput County Court

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with his elder & Warren, wh those days wh the foot of the law with his was a barriste subsequently own account fession until office which h was distingui he devoted to the daughter Stanley, but the relict of l living at Port Tuesday, at t Harry Flo boat on Tury near the edg rent. One o about four four the with the boa the depth w

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