

THE CATHOLIC RECORD,

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The Catholic Record

LONDON, FRIDAY, DEC. 13, 1878.

TO ALL AGENTS.

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can. Where we have a local agent all monies can be paid to him, thereby avoiding the trouble and risk of sending them by mail.

Look out for the Christmas number of the CATHOLIC RECORD. There will be a special PUZZLER'S CORNER, with puzzles of peculiar interest, and additions to the prize list.

We have received the Irish American Almanac for 1879, published by Lynch, Cole & Meehan, No. 12, Warren St., New York. In addition to its usefulness as a calendar, it has the merit of being a most desirable acquisition to the library.

ANNEXATION INDEED!

The Boston Pilot of Dec. 7th has an article on "Canada's Queer Position," which is really a curiosity in its way. It deals with the following questions, viz.: "Would the United States oppose making it a kingdom?" "Does Canada want annexation?" "The discontented aspect of the Canadian people."

"The conflict between England and the United States." "Is the Monroe doctrine 'dead'?" And concludes that it would be "well for Uncle Sam to keep his eyes wide open, and watch closely all that will take place on the St. Lawrence for some time to come."

Now, we would like to know what right has the United States to oppose us in making any form of government we think proper? Perhaps on the principle that the United States having a population of forty millions and we only four millions, the stronger would have a right to dictate to the weaker?

The average American newspapers are noted for their gratuitous impertinence, but we never thought the Boston Pilot would run in the same channel. "Who are the Cana-

"dians?" Before speculating on the constituent elements of the Canadian population, it might be as well for the Pilot to pay a little more attention to home affairs, and make a careful analysis of that multifarious conglomeration called the American people, with a view to discovering if the future form of government of the United States is to be modelled on the Russian plan.

"Does Canada want annexation?" propounds the Pilot. No, thank you, we would rather be excused. We cannot understand how the Pilot can imagine that "nine-tenths" of the Catholic Irish would vote for annexation.

As the Pilot has always been an eminently Irish Catholic newspaper, it is naturally looked upon as good sound authority upon all matters pertaining to Irish Catholic interests in the United States. But when it attempts to discuss Canadian affairs from an American standpoint, and displays such utter misconception of the true feelings of the Irish Catholics of Canada, we feel it a duty incumbent upon us, to shake in some manner, the Pilot's credulity in their annexation proclivities. We would ask the Pilot what social, political or religious advantages would the Catholics of Canada gain by annexation to the United States?

Politically and religiously the Irish Catholics of Canada enjoy a degree of freedom that their compatriots in the United States cannot, nor dare not aspire to. They are represented in the Local Legislature, House of Commons and Senate of the Dominion, and they have the privilege of educating their children in the principles of Catholicity without being compelled to contribute to the maintenance of a Godless system of State education. They have their Separate Schools where their children can receive secular and religious training under the supervision of their pastors, and can also avail themselves of the advantages of the best system of High School training in the world.

We deny that there is any discontent or lack of public spirit among the Canadian people. On the contrary, there is not a more contented or more high-spirited people to be found. This is more than can be said for the land of tramps and frauds. The Pilot may rest assured that, of her own free will, Canada never will be annexed to the United States.

FEAST OF THE IMMACULATE CONCEPTION AT THE SACRED HEART.

On Sunday afternoon, feast of the "Immaculate Conception" of the Mother of God, we had the pleasure of witnessing a scene at the "Sacred Heart," which will not be easily effaced from memory.

Of what passed in the forenoon of this ever-memorable day, we know little, save that hour after hour fervent adoration poured forth their hearts' best worship before the Blessed Sacrament, which had been exposed from early morning, but the beauty of its closing scene made us almost imagine ourselves led by childhood's angel hand, within the golden vestibule of Heaven.

Towards dusk, the bell summoned us to the Convent Chapel, to receive the blessing of our Eucharistic God. Every thing around inspired devotion. The measured step and recited airs of the pupils as they slowly and reverently passed to their places, —our venerable Pastor entering the sanctuary with mitre and crozier, attended by his reverend clergy; the solemn strains of music accompanying the clear, youthful voices of the choir, the golden lilies and myriad lighted tapers, which decorated the brilliant altar and earthly throne of the adorable hidden, God, who "delights to dwell with the children of men," —all these combined to lift the heart to the heavenly court, which was, even then, resounding with glory to God, who had so wonderfully exalted "His Handmaid," and, with praises to Mary, our Immaculate Queen.

After the last notes of the "Laudate Dominum" had died away, seven young ladies advanced to the altar rail, and were enrolled, by His Lordship, in the respective sodalities of the Institution.

The privileged Children of Mary wore robes of spotless white, fitting emblem of the angelic virtue which was the distinguished characteristic of her, to whose gentle guardianship, they came to entrust their precious innocence.

His Lordship, who was deeply touched by this lovely ceremony, expressed the pleasure it afforded him to preside thereat, and in a few, practical and eloquent remarks, endeavored to excite the devotion of all present towards that Immaculate Mother, whose glorious privilege the Church commemorated on that day.

We regret that it is not in our power to reproduce his own beautiful thoughts, but we can not refrain from citing a few passages. "Among the children of Adam, there is not one untainted by sin—It is true, none of us need fall into grievous sin, for even, despite our corrupt will, acted upon by temptation, it is in the power of each and every one of us to resist, aided by the grace of God. But it is not so with Original Sin. This fatal blight descended to every one of the human race, vitiating our whole nature; all have been tainted therewith, all with one exception. Stainless and pure the Blessed Virgin Mary alone gleams forth like a solitary star in the darkened firmament. When God at the gate of Eden pronounced the awful sentence of death on Adam and all his posterity, He promised that the reign of sin should be destroyed, saying as He cursed the serpent: "Behold I shall place enmity between thee and the woman, between her seed and thy seed, her heel shall crush thy head." The prophets, in their inspired language, said of her, "Who is she? I saw her and there was no spot, etc. Isaiah, who is styled the prophet of consolation, peering into the dim future, pictures the image of Mary rising above the horizon of time, exclaiming in the rapture of his joy: "Behold I shall relate to you a wonder. A virgin shall conceive in her womb and shall bring forth a Son, and He shall be called Emmanuel, God with us." It was most fitting that the Blessed Virgin should be the triumphant enemy of sin, the poisonous seed of Satan." His Lordship here exhorted his youthful audience to imitate the purity of their immaculate mother, by keeping their souls free from every stain. Narrow is the way that leads to eternal life, but broad is the road that leads to perdition." The episcopal blessing which concluded this brief, but truly eloquent discourse, revealed the tender affection of the pastor. All heads bowed to receive it. And soon a sweet, childish voice was heard entering a pretty canticle to our Blessed Lady, the entire school joining in the chorus. Immediately the pupils rose and each, holding a pure white flower, moved slowly around the chapel aisle followed by the Children of Mary of the outer world and the community. The beautiful banner representing the Immaculate Conception, was borne at the head of the procession, and the floating streamers, held by three Children of Mary robed in white. Emerging from the chapel, the devout clients of Mary moved solemnly down the spacious corridor into a lofty apartment, at the end of which there was a beautiful shrine, and a profusion of roses and lights, and, towering above them all, appeared the statue of our Immaculate Mother. Here a little girl advanced to the foot of the altar and sweetly sang another anthem in Mary's praise. Retracing our steps, and ascending to an upper corridor we halted before a third altar, decked with white, crimson and gold, from which our Heavenly Queen seemed to smile on the prostrate band of her faithful loving children, as they sent up earnest supplications in behalf of their cherished parents and all whom they love. The long lines again moved forward to the spacious Study Hall, at the extremity of which appeared a miniature grove. The procession entered, chanting the beautiful hymn "Queen of the Fount Immaculate, Queen of the Grotto fair," we might have easily imagined ourselves transported to some sylvan sanctuary. A most life-like statue of Our Lady of Lourdes was seen far above the foliage of the surrounding trees, while around the Virgin's feet, choice hot-house plants were strewn in profusion. On either side of the altar grouped a number of angels. One held a thimble, sweet image of the fragrant incense of grateful praise, which on that never-to-be forgotten day, had ascended to Mary's celestial throne. While still chanting on bended knee we noticed that the angels gently raised a golden curtain from one to the other, until it reached the bright spirits standing nearest the Madonna. It was their privilege to place the diadem on her virginal brow. We remained in mute admiration for a brief moment, when the silvery voice of a child stole softly on our ear. While the chorus which followed, resounded through the echoing corridors. We retraced our steps to the chapel, where the pupils deposited their snow-white blossoms in a golden urn, at the foot of Mary's gorgeous shrine, and which we learned, was a reward of their fidelity during the preparatory novena. One of the Children of Mary, of the Academy, then came forward and in a clear, distinct voice, feelingly pronounced a solemn Act of Consecration, composed for the occasion, in which the pupils were placed under the powerful protection of their Immaculate Mother for the coming year. At the termination of this beautiful prayer, the Children of Mary, of the outer world, bearing lighted tapers clustered around the altar while the President solemnly renewed protestations of love and fidelity in the name of the fervent sodalists. One of the sweetest hymns addressed to Mary Immaculate "Ave Sanctissima" was touchingly sung. The pupils quietly retired, not, we feel assured without having received the blessing of the spotless mother, to whom they had offered their heartfelt homage. 'Twas like awakening from a dream of Heaven, when we found ourselves, once more in the chapel, with only the glimmering lamp of the sanctuary, which told us of the presence of Him, to whose pure mother we had just seen such a glorious tribute paid. We felt as if angels had invited us to unite with them, in praising God for the precious graces He had so generously bestowed on us, and an increased desire to take part one day, in the tri-

umphal procession of the celestial Jerusalem. As we issued from the Convent portal, we were sweetly attracted once again to our mother's feet, by the brilliantly illuminated grotto. The shadows of night had already fallen, the mild radiance issuing therefrom contrasted vividly with the profound darkness that veiled every surrounding object. Lovingly repairing thither to receive a farewell blessing from our Immaculate mother, we were forcibly reminded of the beautiful figure applied by his Lordship to Mary, in which he compared the Immaculate conception to a solitary star in our darkened firmament. We then returned to our homes, to the joys and sorrows of every day life, but with the firm resolve to keep faithfully the sacred promises made at Mary's feet. We felt the sweet conviction that our heavenly mother "will watch over us while shadows lie far over the waters of life's stormy ocean." "She will hear our hearts lonely sigh, for her's, too, hath blest." Ah! sweet mother, would that after Jesus, we could see thee loved, honored and imitated by all mankind. As we reluctantly withdrew from these beautiful and soul-stirring scenes, we instinctively recalled the charming lines of Adelaide Proctor.

Ave Maria! bright and pure, Hear, oh, hear me when I pray: Pains and pleasures try the pilgrim On his long and weary way: Fears and perils are around me— Ora pro me. E. de M.

ETHICS AND ENGLISH HISTORY.

It is idle to change Cecil and the mass of Englishmen who conformed with him in turn to the religion of Henry, of Mary, and of Elizabeth with baseness or hypocrisy. They followed the accepted doctrine of the time—that every realm through its rulers had the sole right of determining what should be the form of religion within its bounds. (Green's History of the English people, p. 291.)

This is strange ethics for the pen of an educated man, but every way worthy of one determined by hook or by crook to sustain the warring cause of the great Protestant tradition. Because the mass of Englishmen at the Reformation in being "everything in turn and nothing long," followed "the escaped doctrine of the time," there was nothing of baseness or hypocrisy in their conduct. This is strange doctrine even in politics, not to speak of the far higher matter of religion. To be a Tory with the Tories, a Whig with the Whigs, a Chartist with the Chartists, would not be, we should imagine, a very high standard of political morality even amongst Hottentots. Nor do we altogether see how its being the accepted doctrine of Hottentotdom would alter the case in making any the less base or hypocritical. Our author is illogical. It has been the accepted doctrine of the age to turn one's coat with every fresh government, may indeed save Cecil and the mass of Englishmen of Reformation times from the reproach of not being "as other men," but can never shield them from the charge of baseness and hypocrisy, so long as trimming and turn-coating are considered base and hypocritical. Does our author see whether his doctrine would lead him? A murderer is no less a murderer surely because he murders on principle. John Knox, who denounced Mary of England as "a Jezabel, a traitress and a bastard," would have murdered her on principle without the slightest compunction or remorse had she happened to have come into his power. And in murdering her he would have pleaded the lightest of all principles, the religious principle. But that would not surely have made him any less a murderer. It was the accepted doctrine of the reformers that Mary might be deposed, and even murdered in order to be deposed because she was a Catholic. Knox—the ruffian of the Reformation—as he was styled by men not of historian Green's stripe—howled forth to the world that it was the plain duty of people of the realm "first, to remove from honor and authority that monster in nature (Queen Mary); secondarily, if any presume to defend that impiety they ought not to fear first to pronounce, then after to execute the sentence of death." To keep the oath of allegiance was "nothing but plain rebellion against God." In his book, which is a direct summons to rebellion, and an open desire of murder and regicide, Goodman maintained the right of people to take the sword of the Lord in their hands." And Bishop Point tells us what was to be done with that sword when it was taken in hand. Both by God's law and man's "the ungodly serpent Mary ought to be punished with death as an open idolatress in the sight of God." This is "wild rhetoric," as even Green himself acknowledges, but when it is the wild rhetoric of their religious principles, and if principles true or false are to excuse men, these murder-breathing reformers have an equal right with "Cecil and the mass of Englishmen to plenary absolution.

The true question is—not whether they acted on principle—but whether the principle on which they acted was a true one in the premises? Even Mr. Green can feel "that to the people at large there "must have been something false and ignoble in the "sight of a statesman or priest who had cast off the "smash under Edward to embrace it again under "Mary, and who was ready to cast it off again at the "will of Mary's successor. If worship and belief "were spiritual things, if they had any semblance of "connection with divine realities, men must have "felt that it was impossible to put them on and off at a king's caprice." Exactly, Mr. Green these are brave words, and yet almost in the same breath you would excuse Cecil and the mass of Englishmen, who preferred "a king's caprice before the law of God, the law of the connection of worship and belief with "spiritual things" and "divine realities."

The fact is Cecil and the mass of Englishmen were right in their logic though abominable in their principles. If worship and belief, as they appear to have believed, were not spiritual things, if they had no semblance of connection with divine realities, they did right in putting them on and off at a King's caprice. This was the whole doctrine of the reformation—the divine right of King's to impose a national faith. The old doctrine of Catholic christianity had always held that truth should be co-extensive with the world and not limited by national boundaries—that the Church was one in all countries and amongst all people and that there was a Christendom which embraced all kingdoms, and a Chris-

tian law that ruled Kings and people alike. But the reformers had changed all this. In their ethics—the accepted doctrine of the time—every realm through its ruler had the sole right of determining what should be the form of religion within its bounds, and on these shallow ethics John Richard Green, M. A., and author of "History of the English people" seeks to excuse Cecil and the mass of Englishmen for their quadruple apostasy—an apostasy under Henry! another under Edward! another under Mary! and a fourth under Elizabeth! Truly J. R. Green your ethics are as slip-shod as theirs.

SACKBROS.

OUR MANCHESTER LETTER.

(From Our Special Correspondent.)

MANCHESTER, ENGLAND, 21st Nov., 1878.

Though again returned "they moi" I find it impossible to put aside the various thoughts arising from my late visit to Paris. This is not due alone to the inspection of its magnificent buildings, squares or boulevards, but in consideration of the various political parties who seek to rule the destinies of France. Though the Bonapartists and the Orleansists are no doubt strong in numbers, and influence it is quite clear that the Republicans hold the reins of government and if the present temper of feelings of the people may be taken as a test the Republican form of government will be permanent. This may surprise many, it has surprised myself for I have long looked with distrust at French governments know that Paris rules France, and Paris is the centre of revolutions, any few years may see a change of government. There can be no doubt that outside of France, Frenchmen have been looked upon as politically discontented people. Mere children, full of whims and fancies, fond of novelties yet satisfied with nothing long. My late visit more than any other, even despite my personal predilections, has shown me that France is decidedly Republican in spirit. The election might be said to prove this, but the tone of the press decidedly shows it. I am not sure whether religion may not for a time suffer from the connection as the attempt to force ecclesiastical students and curates to serve in the army is very ominous, but still I hope for the best as our faith binds not itself to any special form of political government. Paris is without doubt the most beautiful city in the world and still it grows in beauty. The rebuilding of the various public edifices destroyed by the Communists during their short reign of two months has been slow indeed, but it must be remembered that property which was perhaps worth more than £30,000,000, and which was totally destroyed is not soon or easily replaced. The Palais de justice is quite rebuilt and its immense halls are in full use. The Hotel de ville is perhaps about half finished. Minor buildings have long since been rebuilt. Altogether Paris looks at its best and the people seem to have recovered their old light heartedness. And this is the Paris which had in 1870-1, held out for a third of a year against a powerful invader, whose inhabitants had been half starved, to whom the rats that thronged the sewers, the cats and dogs that roamed the streets or the favours of the household had become edible luxuries. To whom even the show animals of the Zoological gardens had been sold at excessive prices for food. But there is in the French nature something which prevents them being long depressed. The country is rich in every sense, the people great in all those qualities which help to make a great nation. The Frenchman is always thrifty. In successful times he is sure to put something away for the future. In bad times we find him still more economical, still possessing the power and the will too, to help his country, as witness the marvellous loans to the government in order to pay off the excessive German indemnity. He has an intense love of fatherland, and if he is a Parisian, he desires no other dwelling place on the earth. It must however be borne in mind that his government humours him a good deal in order to keep him quiet and submissive. The Frenchman loves music, and displays of all kinds. The military bands provide the one by playing in many of the gardens and squares while the other comes whenever there is the slightest reason for making a demonstration. The Frenchman of today cannot be treated so cavalierly as he used to be. His oft repeated formula of "Liberty, equality, and fraternity" have given him notions of himself which though sometimes unreasonable yet are not without some weight. The pomp and glitter of Imperial doings used formerly to have a seductive influence over him, but now he feels something like the same enjoyment without the cost. Part in his improvements may cost an enormous amount in money but the people enjoy the beauty of the alterations. Expensive boulevards may be formed, but they have the pleasure of walking down them when they like or sitting under the shade of their trees. Paris life is an out-door life and the powers that be know just exactly what will suit the people. The eye must be pleased, the ear gratified. Parisians are noted for their love of the theatre and in Paris we find that many of the theatres are subsidised by the state. The famous "Theatre Francaise" for instance is a privileged theatre having a subvention from the government of about £100,000, besides which it has the power, after due notice being given, of enlisting into its troupe any actor or actress it may select from any of the other Parisian theatres. The new Opera house may be said to be in every sense a state theatre, and an idea may be formed of its size and importance when I state that it has cost about £1,400,000. I have said an idea may be formed of it, but after all it will be a very faint one, as for magnificence in every possible form the theatre really stands alone. It has had its vicissitudes, and has been long in its completion, nearly fourteen years. It is lavish in ornamentation of every kind, perhaps too much so, but a stranger is not the best judge of what suits another nation. The theatre will seat 2,200 persons but this portion of the building is but small compared to the space occupied by the entire building. Altogether it is the largest in the world. The French theatres are too much heated. I have already said that the electric light is used externally at the New Opera House, but I don't think I mentioned that the lights are produced from and extinguished by an apparatus in the Opera House which causes the lighting and extinguishing to be done in an instant, and without special application

to each lamp. In other words, so that it seems as if few more improvements might be made in the lamps. One of our friends asked for power to use not be sorry when we days we have had a de become general, and much more than Man the new light will so only difficult to find in such weather. Sp rangement in Paris w soon as you hire a cab on which his number the information a tr desire, that is to say, by "course" or time, select a cab, if possi Paris to which he is g night by the color of there is a distinct col of Paris. 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