

The Catholic Record

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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. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely,
JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, OCT. 9, 1879.

THE Presbyterian Convention lately decided that baptism administered by the Catholic Church is not valid, and therefore well, we won't say it. It is terrible to think of it, but somehow we don't think of it. We now sleep just as comfortable as before the Presbyterian Convention solemnly sat, and solemnly condemned us to perdition.

A MAN named Wm. Linton, living in Delaware, has been arrested for beating his son in a most brutal manner. If the evidence of the child be true, severe punishment ought to be inflicted on this inhuman parent. Hot temper is no excuse for brutality. An administration of the cat, or a long imprisonment at hard labor, is an excellent remedy for such a temper as this man is said to have.

THE Rev. Dr. Pabisch, President of Mount St. Mary's Seminary, died at Mount Hope, Baltimore, on Thursday last, from nervous prostration. The Rev. Dr. was widely known throughout America and Europe as a ripe scholar, a brilliant theologian, and a sincerely pious priest of God. The hundreds he has prepared for the sacred ministry will not, we are sure, forget at the altar one who won their hearts by his modesty, piety and genuine kindness of heart.

DUFFERIN COLLEGE DOINGS.—The first of a series of lectures in the College Chapel will be delivered on Wednesday evening, at 7.20 p.m., by Rev. A. Brown. Subject: "Henry VIII." Friends are invited to attend. On the afternoon of the same day a match at football will be played in the college grounds, which will be open to the public. Game to commence at 3 p.m.

This is shameful. A match at football, to be followed by a lecture on Henry VIII. What a strange programme? This is irreverent, gentlemen.

CARDINAL MANNING, speaking at a Catholic temperance meeting in Liverpool, said that in Manchester, Liverpool, and London the Teetotal League of the Cross numbered 50,000 of the soberest men in England. Drunkenness was affecting our factory hands to such an extent that Americans, who had visited England to study the labor question, declared that the factory labor of America was more efficient than that of England, in consequence of intemperance among English factory operatives.

IT IS BECOMING a subject of discussion, whether Bright's disease of the kidneys is or is not to a large extent caused by the too free use of ice water. Ice water is no doubt very useful in its place, but when taken in large quantities it becomes positively dangerous. One of our contemporaries contends that it is not so much ice water as the bad whiskey which is put into it, that does the harm, and we are inclined to the opinion that this view of the matter is correct to a very great extent.

THERE were 15,000 people at a meeting on the 6th in Ireland. Shaw, member of Parliament, one of the Home Rule members, extolled Gladstone's Land Act. He said that those who worked the land should own it, and the landlords be fairly bought out. Parnell,

Home Rule member for Meath, declared that the tenants required no Acts of Parliament. They should rely on passive physical resistance to unjust demands. So long as Englishmen governed Ireland they would resort to robbery and oppression.

ONE of our exchanges says that a good practical Catholic is never heard condemning a good Catholic paper for being too Catholic. Those who find fault in this wise can most generally be selected from the few who are careless in attending Mass, and who seldom approach the holy Sacrament of the Eucharist. They read all the murders, and suicides, and divorce cases, and good moral food is considered dry and unpalatable as compared with these.

FOUR country meetings were held in Ireland on October 6th, on the rent question, one at Cork, where nearly 20,000 people assembled; at Maryborough, Queen's county, which attracted 14,000; at Dunmore, Galway, attended by 15,000, and at Ballinrobe, in Mayo. The London Post of Oct. 7, says—"The cavalry are under orders to be ready to proceed to Ireland at any moment during the present week. It is not improbable that the Irish troubles, as well as the critical position of foreign affairs, may have had something to do with the summoning of yesterday's Cabinet Council.

MR. DALEY, proprietor of the Connaught Telegraph, at the recent meeting of Irish farmers at Castlebar, spoke out in this bold fashion against the landlord oppression: "It would be better for the landlords and police not to drive the half starved people to desperation. We tell them that no amount of coercion or rent office tyranny will make the people submit to be driven out of their homes, as was done in 1847. In 1847, and 1849, there was a wholesale clearance, but in 1879 the people will not stand it. My friends, my advice is—pay the landlords the surplus you can make out of the land after reeling and clothing yourselves and families, and pay them no more. If you allow yourselves and families, you allow yourselves to be ejected you must choose the workhouse, the emigrant ship or the grave. So you will find it a more laudable death to die fighting for your God-given rights—your homesteads—than to die within the white government sepulchres, there to lie pauper graves."

FATHER DE REVELLE, the Dominican priest who died recently in Memphis of yellow fever, was a native of France, having been born there on the 7th of June, 1840. His first aspirations as a youth were for the military life; and he graduated with distinction in the military school of St. Cyr at an early age. Having heard, however, Father Lacordaire preach, and having read his very brilliant conferences, he became an ardent admirer of the preacher and of the Order which he had restored in France. He renounced the military profession, and having sought admission among the preaching brethren, was the last person that received the Dominican habit from Father Lacordaire. Father Kelly, who is well known in London, is now styled the hero of the yellow fever during three visitations of that terrible scourge. He is alone again for the third time. Father Revelle is the eighth Dominican priest that has fallen a victim to the disease.

"MONUMENT TO JOHN KNOX.—Mr. D. W. Stephenson, A. R. S. A., Edinburgh, has been commissioned to execute a monument to John Knox, to be placed in that city. It is proposed to place figures of Patrick Hamilton, George Wishart, George Buchanan and Andrew Melville at the four corners of the pedestal."

Many people no doubt believe that John Knox was a great and good man. They heard some one say so, and that is all they know about him. The Cincinnati Catholic Telegraph says that "by referring to the Edinburgh State papers of 1563 they will find that he became acquainted at Berwick with a family of the name of Bowes; that he seduced the mother as well as her daughter Marjory, and for many years lived (on and off) with both. He thus became the father of two illegitimate children, and having in this manner proved himself a worthy disciple and

imitator of all religious innovators, he became another 'father of the Reformation.' His after career is written in characters of blood and may be read by all. Vows broken and scoffed away, licentious riot, souls perverted, priests of God murdered, churches desecrated, altars overthrown, the crucifix trodden under foot, shrines of the Mother of God and other saints plundered and defiled, the sacred vessels of the Divine Sacrifice sold to be drinking cups of drunkards, and the Adorable Sacrament thrown into the streets. Chief author and instigator of all this and more was John Knox."

CATHOLICS are frequently charged with being too severe on the common schools, and have said pretty much all they are desirous to say on the subject. It is now in order to give occasionally the opinions of men who were the promoters of this system of education. A newspaper which will not be charged with any leaning towards Catholicity is the Presbyterian Banner, and this is what that paper has to say on the matter—"Unfortunately, there are indications cropping out here and there that the charge that our common schools are irreligious and godless, in a much wider sense than intended originally in the objection by the Roman Catholic Church, is in danger of being supported, at least to some extent. The absence of direct religious instruction has been so construed in practice, at least in some, probably in many places, as to admit bald secularism, and even materialism and atheism. The evidences are such as should lead to examination on the part of all the friends of the common schools and a deep anxiety for their future."

THERE is much good sense in the following from the Boston Pilot. Fancy studies, or cramming into children of useless branches of education, which will be of no service to them in after-life, is gradually finding its way into our Canadian schools:—"Although the cost of public school education in New York will exceed \$3,500,000 the present year, it appears that some thousands of children do not go to school at all, because there is no room for them. More school-houses are needed, but the money that should be spent to build them is wasted on fancy studies which will do the children no good, or on a kind of 'higher education' that has no proper place under the public school system. For instance, \$140,000 a year is spent on a college which is attended mainly by boys whose parents could well afford to pay for their education. These boys are instructed in Greek and Latin, at the expense of workmen whose own children are crowded out of the lower schools, and left to wander about the streets. The present operation of the public school system in New York looks very much like a fraud on the poor."

THE following extract from the Catholic Columbian contains much that should cause many of our Catholic young men to begin thinking they should try and set an example to their Protestant companions. If we wish to convince them that our holy religion is the true one, there will be a fund of argument in good example:—"A Protestant young man of this city, by inquiry and study satisfied himself that he must become a Catholic. That he had found the true Faith, he was convinced, but how so many Catholic young men could manifest so little concern about their Faith, he failed to understand. The conduct of these persons was so much in contradiction with their religion, that he was completely mystified, and asked an explanation of the person from whom he sought religious instruction. This is an instance of the immense influence of example in leading men to the true Faith. The sin of scandal will be a terrible one at the Day of Universal Reckoning. Catholic young men should heed this warning."

In the library of Georgetown University may be seen a copy of a very remarkable engraving, which refers to the institution of the Most Holy Eucharist. In it our Saviour is seen distributing the Adorable Sacrament to His Apostles, His lips uttering the words, "This is My Body." On the right, Luther offers the Communion, saying, "In this is contained My Body." On the left, Calvin does the same and declares: "This is the figure of My Body." At the bottom of the picture the artist has placed the significant query, in prominent letters, "Whom shall we believe?"

OUR FIRST YEAR.

The importance of the mission confided to the Catholic press cannot be overrated. The most sacred tenets of our Holy Religion are daily misrepresented and placed before the public by infidel prints in the most hideous forms. Productions of an immoral tendency in the shape of novels and romances are incessantly placed in the hands of the young and the old, to the certain detriment of faith and morals. Through the printing office now-a-days in the service of hell, the world is rapidly unchristianized. Now, in presence of these appalling evils, where shall we find a remedy? We unhesitatingly say: in the Catholic press. Who will oppose the apostles of errors? We say—the supporters of a Catholic press. To remain the cold spectators of these numberless evils would be a crime of the blackest dye. To silently submit to the evils, whilst we have the remedy in our hands, would be simply to connive at a most lamentable destruction of souls. In view of the above remarks we do not hesitate to assert that it is the bounden duty of every Catholic to sustain to the best of his power this most efficacious and most powerful instrument of good, this truly apostolic work—the Catholic press.

These thoughts have come to us whilst recalling the fact that to-day we are one year old. Just a year ago the CATHOLIC RECORD started into existence blessed by the approbation of the ecclesiastical authority of the Diocese of London. During that time we have labored hard to fulfil our mission; how we have succeeded we leave to the judgment of our readers.

As to the primary object contemplated by the originators of the RECORD, we do not hesitate to say that it has undergone no change. It was intended from the beginning to be, as far as our humble powers would permit, the staunch champion of justice, order, and religion. We hope we have not flinched in our efforts to stand by these eternal principles, which alone are the safeguard of society. Aware of the immense mischief and awful havoc caused the world over by the apostles of error in its countless forms: heresy, socialism, communism, heathenism, &c., we have made it our duty to use, with all the vigor we could command, these powerful weapons, the pen and the press to defend truth, religion and society. Convinced by a sad experience that the printing press is the most powerful vehicle of infidelity and immorality. We have endeavored to the best of our ability to place it at the service of sound principles and to make it the instrument of truth.

If in our career as a journalist our humble efforts have been productive of any good, we are in justice bound to say like St. Paul: "Let honor be given to whom honor is due." Like the industrious bee which sucks its sweetest honey from the most fragrant flowers of the field, we have never hesitated when opportunity offered itself to transfer to our columns the most brilliant ideas of our older and more experienced contemporaries, acting upon the principle that exchange is no robbery. Nor can we forget the important services we have received during the past year from some of our numerous friends, clergymen as well as laity, whose vigorous pen has contributed to the RECORD some of its most valuable articles.

Our journal begins to-day the second year of existence. In looking over the past and taking into consideration the great success it has obtained, we cannot but feel proud and encouraged for the future. From the various parts of the Dominion of Canada we have received the most cheering assurance that the CATHOLIC RECORD, which is as yet in the bloom of youth, has already taken its rank among the most prominent journals of North America. The non-political tone of the paper, the courteous manner with which it deals with those who differ from us on very important matters, the efforts we have made week after week to place before the eyes of our readers the current events; the particular pains we have taken to deal with the most important questions of the day as they occurred, our unwearied de-

fence and advocacy, humble, as our efforts may be, of the doctrines and principles of the Church, whilst exposing the bad faith and sophistry of some of our opponents—this course, and above all, the blessing of heaven, have won for our enterprise the sympathy and patronage of all Catholics in every part of our Dominion.

Before we bring to a close our remarks we beg to thank most sincerely their Lordships the Bishops and the clergy of North America for the great encouragement they have hitherto extended to us. They have been the main cause of the success of the CATHOLIC RECORD by recommending it to the patronage of those entrusted to their charge. Our friends of the laity have nobly responded to the appeal of their pastors, as the daily increasing list of subscribers testifies. We may be permitted to ask again all who take an interest in the paper to be so kind as to send us such news and incidents as may interest and edify our readers.

In return for the valuable services rendered to us by our numerous friends we beg to assure them that it shall be our constant effort to make the CATHOLIC RECORD a welcome visitor to every fireside, and a sound organ of every useful knowledge.

OUT OF PLACE.

In this age of progress one of the most unbecoming pictures imaginable is to see married and sometimes unmarried ladies take upon themselves the duties of men. We admire a woman in her proper station. She should be queen of the household. But we do not care to see her on a public platform preaching the Scot act or the Dunkin act, or Christian dogma, or women's rights, (the right to leave her home and meddle in matters which do not concern her.) We oftentimes see men encourage these things, but it will invariably be found that these are persons who have some ulterior end to gain far different from the elevation of the female sex, and who put women forward not that she nor the human race may be benefitted by her appearance in public, but that their own interests, often, if not always, of a sordid nature—may be advanced. The women who do most good in every community are those who make the least noise. There is plenty to do for all women in household duties and in works of charity, and she who devotes her spare time to these is the one whose actions are most pleasing in the eyes of God and man. The stump orator class are neither useful nor ornamental. The following words of Cardinal Manning should receive the careful consideration of every woman who wishes to be an honor to her sex:—"Of all the powers upon earth, he said, the greatest is in the hands of mothers and daughters and sisters. It is the power of good example, of a good life, of Christian love, the persuasion of their patience in waiting until the faults of those whom they try to win to better ways are wiped out. They can often do what priests cannot do. Many a man has been brought to heaven and the Sacraments and a holy death by the influence of wife, mother, or sister. When finishing his remarks, he condemned the employment of married women outside of their own households, saying that when a woman married she entered into a solemn contract for life that she would give her time to her husband, her home, and her children, and if she did not do so it destroyed the whole domestic life."

FRANCIS GEORGE AGAIN TO THE FRONT.

As a rule we do not think much about the sayings and doings of Francis George Widdows, ex-Franciscan monk and ex-resident of a government institution in Toronto. Francis George, we might say, never costs us a thought, unless when we are praying for mercy on all sinners. He is evidently contemplating another season in London, and he wishes us to advertise him. He has sent us a little book from Norwich, England, containing "Letters, Leaders, Meetings, Lectures, &c.," and it was reprinted, the title page tells us, by request—most likely of George himself. It was very ill-matured and

inconsistent of you, George Francis, to send us this book of yours. You know you have proclaimed time and again, that we "poor benighted" are not permitted to read Protestant books, and you know your little brochure, George, is a very Protestant book. Why, then, do you tempt us to commit sin? This is shameful conduct on your part, G. F., and very inconsistent as well. You are a great trickster, Mr. Widdows, and you have got into the right groove for making money. We have no doubt, if you come back to London again, when the "successive nights" of your show have become unprofitable, you will still find a number of persons ready to follow you and proclaim your greatness before the world. You would still gather quite a crowd as of yore. The season is now opening, and even a third-class organ-grinder can gather a number about him. Send along plenty of your books, in care of the Young Britons and True Blues. They will work hard for you. It's fun for them, and they will also have the gratification of believing that they are engaged in a good work. Barnum sends lots of printed matter ahead of his show, and Barnum is an old hand in the business. Could you not induce the Escaped Nun and the Zulu chief to come with you. You could then have a grand triple combination under one tent. You could go out in the woods and hold a camp meeting, and thus make Rome shake and also make—lots of money.

MR. BEISTER.

Mr. Beister is president of the Public School Board of San Francisco. Gen. Grant, who is now engaged in the business of exhibiting himself all over creation as a retired ex-president of the United States, lately put up at the city whose educational interests are looked after by Mr. Beister. This gentleman grasped the opportunity to inflate himself before the great ex-president, and gushed out the following address on behalf of the children of the Public Schools, but we rather think it was more on behalf of himself than of the children: "Gen. Grant,—Your loyalty to the public school system of the United States has impelled the school children of San Francisco to extend this special greeting. The children, their parents, and the Board of Education, recognize in you a true and fearless friend of popular education, and are proud to look you in the face and take you by the hand. Allow me, sir, to present to you the children and teachers connected with the public schools of San Francisco. These happy faces will tell their own story."

In ten years hence these happy faces will have passed into faces of dismal doubt and unbelief. These happy faces will be groping, not after the happiness of the kingdom of their Almighty Father in heaven, but after the almighty dollar on earth. Mr. Beister might have said: Gen. Grant—your loyalty to the public school system of the United States has impelled me to thank you on behalf of those children whose parents set no value on their souls. We want to live for this world. The next world we know nothing about, and after we die we are willing to take our chances. We want our children to become proficient in every branch of secular learning, we wish them to become adepts in the science of money-making. We wish them to be loyal to the United States of America, above all things, not troubling their young minds with moral obligations or religious questions. This may all be imparted at home if the parents think proper so to do, and, if not, it matters little to the United States of America. We supply them with all the means to become accomplished in the art of forgery and robbery—we train them in the best mode of starting banks and other corporations and running off with millions of poor people's money in their pockets, but if they do these things we have laws to punish them if they are not sufficiently wealthy or influential to buy themselves off. We give them every facility for getting married, and we provide them every facility for getting un-married. We want our young men to live in the married state with congenial souls, and we

wish them they strike thank you efforts in be and we ple you when didate for

REACTION.

Last week we forgot to mention that of minister to be looked at, course, we tainly wasn't. There was we don't care brought up a hobby of preaching Queen's Park been in Toronto hibitions of help saying them. Even dignified of but when, coat, and rants, and face out in consider it successful making re this by a gentleman field-pled into consid committee which we means of re which we first we the use by of this insu as described.

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