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The Catholic Mccord

Published every Friday morning at 432 Richmond Street, over McCallum's Drug Store, and nearly opposite the Post Office.

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LETTER FROM HIS LORDSHIP BISHOP

London, Ont., May 23, 1879, London, Ont., May 22, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce it is subscribers and patrons that the change of proprietorship will work no change in it tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely in dependent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I amonfident that under your experienced man as ment the RECORD will improve in useful ress and efficiency; and I therefore carnesity commend it to the patronage and encourage ment of the clergy and laity of the diocese. Believe me,

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

Catholic Record.

LONDON, FRIDAY, AUGUST 29, 1879.

THE Boston Pilot says Canadians would not risk losing their money by savings bank failures if they made more general use of their excellent system of postal savings banks, the for the good of government and peo-

THE cable dispatches in describing the political disturbances in Ireland, speak of the leader of the "Catholic party." There is no such thing as a Catholic party in Ireland. The troubles at Lurgan were caused by a procession of Home Rulers, which no doubt numbered Protestants as well as Catholics in its ranks.

OUR FRIENDS who may be very ardent in welcoming perverts from Catholicity, particularly if these perverts are from the ranks of the priesthood, would do well to act on the following piece of advice tendered by the editor of the Milwaukee Catholic Citizen, in the course of an article having reference to the doings lately of an unfortunate priest belonging to the Society of Jesus :- "If a Catholic priest or any educated Catholic presents himself to them to be received into any of their sects, they should enquire first of his past character; second, if there be marriage in the case; third, if he be crazy. Generally the convert may be put in one or another of these classes."

THE EDITOR of the Boston Pilot, Mr. J. Boyle O'Reilly, this week handles Mr. McMaster, of the New York Freeman's Journal, in a rather severe manner. The book recently published by Mr. O'Reilly, "Moondyne," is the subject of dispute. Mr. McMaster contends that it is a bad book, but we are inclined to believe that he is alone in this estimate of Mr. O'Reilly's production. Evidently the ecclesiastical authorities have not formed such an opinion of the work else we should have heard from them ere this. We are sorry to see these two very able men quarreling. We always feel a certain amount of humiliation when two Catholic editors take up the cudgels at each other. Mr. O'Reilly has certainly done his share-we might say more than his Virgin Mary:-" But though she died share-to raise the standard of Catho- as well as others, she died not as lie newspaper literature in America, others die; for through the merits of as well as having given us a book of her Son, by whom she was as she poems teeming with brilliant and was, by the grace of Christ which in also done good work in his time- filled her with light, which had puribut we wish he would stop using fied her fiesh from all defilement, she that sledge-hammer pen, more par- had been preserved from all disease cause than attacking such a man as and decays the bodily frame. * * J. Boyle O'Reilly.

dressed a letter to the Minister of Public Instruction, in which he secouts the offer of such "liberty" as at hand, and her soul was to pass in secouts the offer of such "liberty" as at hand, and her soul was to pass in should be mixed up in these work, and the wages at the East-end secouts the offer of such "liberty" as at hand, and her soul was to pass in sounce dextently as to have the article section has track during the past four years. He was finally caught by means of a decoy answer section.

Epinal when he promised that the domestic circle should not be invaded. "Is it," asked M. Bercier, "is it a own children at home without a policeman breaking open the door to learn to whom we have chosen to entrust their education?" He goes on te point out that the men who are the most ardent in advocating M. Ferry's bill are infidels who believe nothing but what they see and understand, and who will accept nothing that is supernatural or revealed; men who, in fact, regard the christian religion as a worn-out fable which has had its time like other religions before it. "It is the height of folly," cries M. Bercier, "for a government which is as yet only struggling for its own existence thus to arouse against itself the entire religious sentiment of the country."

THE Catholic Review says:-The malice of the enemies of the Society of Jesus is equalled only by their stupidity. The Atlantic cable lately brought the last illustration of this truth. Recently placards were posted threatening the life of the King of Belgium in case of his approval of the Secular Education bill passed by the Belgium Chamber of Deputies. It best and wisest system ever devised was at once apparent that this was a weak invention of the foes of the Church in Belgium, who wished to excite popular animosity against the cause of religion by these clumsy and transparent forgeries. The trick caused some indignation in the Catholics, and was generally ridiculed. But the Atlantic cable lately brought news of another step in the plot. For the third time these placards were posted up, and the man who was engaged in the work managed to have himself detected and arrested in the act-probably by a preconcerted arrangement either with the police, who are in the hands of the non-Catholic party, or with his accomplices. Then, on his arrest, in a simulated agony of terror and remorse, the man made the statement that he had been hired to do the work by the Fathers in the Jesuit College at Brussels! This statement, when made known, caused all Brussels to laugh. Even the non-Catholic portion of the population remarked that the trick was too transparent. The Jesuits, in their opinion, might be rascals, but certainly they were not fools; and they were altogether too wide awake to commit so foolish an act. But the conspirators were determined to go on with their despicable and ludicrous game, and on the strength of the absurd "confession" of the agent of some secret anti-Catholic cabal they caused the police to enter the Jesuit College and to arrest the librarian. There is little doubt that the utter hollowness and falseness of the pretended charge against the Jesuit Fathers will be exposed in due time; but meanwhile they may be subjected to much annoyance, and the accusation against them will be trumpeted abroad, and used in Belgium as weapons against

> CARDINAL NEWMAN, in his discourses to mixed congregations, makes the following beautiful allusion to the Assumption of the Blessed

a mere fact, not an effect; and when raw-hide, and use it as it ought to be a church unless he is, at least partly, REV. M. Berkur, pastor of a Pro- it was over it ceased to be. * * * testant Church in the avenue of the Pilgrims went to and fro; they do not know who are most to blame and it is cast in the teeth of every at Grand Army, Paris, the other day sought for her relies, but they found delivered a discourse in which he delive nounced in warm and earnest lan- or did she die at Jerusalem? Reports in any public place for the purpose and gets it." guage M. Ferry's proposed measure. varied; but her tomb could not be of engaging in a fight with a number He declared that it was mockery to pointed out, or if it was found, it was of other boys. Some over sensitive square, in accounting for the empticall the bill an act relating to "lib- open; and instead of her pure and parents may say their boys were ness of East end churches and with a erty of instruction" while it proposed fragrant body, there was a growth of attacked without cause. This may view of exempting the clergy from to prohibit a large body of citizens lillies from the earth which she had all be. But why not see to it that blame, asserts that the social circumfrom giving instruction to children touched. So inquirers went home your boys are home in bed, or imstruction to children touched. So inquirers went home your boys are home in bed, or imstruction to children touched. So inquirers went home your boys are home in bed, or imstruction to children touched. who are voluntarily confided to them marveling, and waiting for further proving themselves in some useful to church-going; and he sketches by their parents. M. Bercier has adlight. And then it was said how study instead of prowling about pub Public Instruction, in which he at hand, and her soul was to pass in It is a pity that the name of relig-

in the Holy City, to bear part in the petuates such senseless outbreaks of ceremonial; how that they buried her rowdyism. It is a shame, indeed, they found it empty, and angelic ants. But what shall we say of these choirs with their glad voices were ignorant bigots-men who scarce glories of their risen Queen. But however we feel toward the details of this history (nor is there anything in it which will be unwelcome or doubted, from the consent of the tions made to holy souls, that, as is her death but her Assumption."

Speaking on the subject of Divorce the Baltimore Mirror, which is Archbishop Gibbons' official organ, says: "Once upon a time a young woman met with an accident which deprived her of her sight. A heartless but blame the parents as much as we do witty physician, who had been called in to attend her, told her mother that the only chance for a cure was tions. All good men should shun to get her married, for, said he, that them as they would a criminal of the has opened many a person's eyes when everything else has failed. The great men. They are anxious to young people of this generation seem to have no conviction of the sanctity take public sentiment if it does not of matrimony. They rush into the married state without preparation, often only to bitterly regret their folly during their whole life. A pretty face, a shapely form, costly clothes and money are the unworthy considerations which make them wed. There is no examination of disposition, no search for virtues, no consultation. The engagement is kept a secret until just a few weeks before the wedding day, when it can no longer be concealed, and then the great step is taken. Soon after a couple of this kind are made one, the girl is found to be no angel, and the man shows himself to be both selfish and obstinate. Passion cools, regrets form, bickerings begin, until faultfinding ends in quarrel after quarrel, and another unhappy marriage is added to the long list. Then the promises of love and protection on one side, and of honor and obedience on the other, are lost sight of, and Among Protestants it is a divorce. But here the grace of the Sacrament comes in to help the parties if they are Catholics. When the priest united them at the foot of the altar, if they were in a proper state for the blessing, they received grace to love each other. This grace is sufficient to enable them to have for each other a pure and lasting affection, no matter what may be their respective fail ings, and with its help the least guilty one may bear with, placate, and ultimately regain the love of the other. Frequently, however, instead of making use of the aids of religion, the to drink to drown their sorrows, and their downfall into the depths of degradation becomes almost a certainty. Even when no such disastrous termi nation ends the unfortunate affair, the sufferings they undergo make them wish time and time again that

BAD BOYS.

they had not married in haste to re-

pent at leisure."

The telegraph brings news from Montreal that the Young Britons loafer, a mendicant, nay, a hypobeautiful ideas. Mr. McMaster has her had anticipated sin, which had and True Blues, and some Catholic erite. The churches vied with each boys of that city, recently engaged other in their gifts, and the most sucin a free fight, which resulted in considerable personal injury to some of proportion was spent in these 'doles' ticularly when he can find no better and mulady, and all that weakens the participants. What we would we know not, but the impression advise Catholic parents to do in the among the independent poor in Beth-* * She died, but her death was case would be to purchase a good nal-green is that not one person enters used on boys who misbehave. We maintained out of the church funds, in this matter, but we do know that tendent that he does not go there for

M. Ferry proposed in his speech at her Son, the Apostles were suddenly occurrences. It is the absence of are often under 20s a week. Saturgathered together in one place, even religion which keeps alive and perday night comes with a promise of with fitting rites; how that the third | that street-corner loafers should be we shall be permitted to educate our day, when they came to the tomb, termed either Catholies or Protestheard singing day and night the ever set foot inside a church of any sort-who have organized young boys into societies with the avowed object of keeping up this deplorable state of affairs. The Young Britons difficult to piety), so much cannot be and True Blues—as societies—have proved neither useful nor ornamental, whole Catholic world and the revela- and we pity the duplicity, if not something worse, of parents who befitting, she is, soul and body, with allow their boys to become memher Son and God in heaven, and that bers of an organization whose mem we are enabled to celebrate, not only bers have accomplished nothing better than shouting in praise of the memory of King William, and when ever it is safe to do so, to inflict bodily injury on other boys because

they happen to be Catholics. We do not blame the boys as much as we do the parents, and we scarce those hardened bigots who go about the country forming these organizaworst kind. They want to become achieve notoriety, but we much missoon give them a notoriety which will be only the just reward of their bad work.

A NEW WAY.

These are times when nothing should surprise us. We might be permitted to say these are times of religious enterprise as well as commercial enterprise. There was a period when the Catholic faith in England was the poor man's comfort and solace as well as that of the rich, when attendance at worship was not classed with the pastimes and amusements of the hour, but as a sacred and holy duty performed with cheerfulness and alacrity. How sadly has the change operated, particularly in the case of the poor man. There seems to be no place of worship where the lowly are made welcome. If they do stray into the grand cathedrals there is no divine presence to greet their hungry souls and make them the party most to blame is the welcome. Everything is coldness one who goes furthest from the They have left the world to enter the plighted word. When this stage is world again. There is no sanctuary reached, the natural course is tem- where their God is present before porary or permanent separation. them, there is no little lamp burning to guide the sin-laden soul into the presence of its Creator.

The London News of the World, re ferring to the state of affairs in some of the churches in England says the poor go for what they can get, and only last winter at one church a con gregation of 200 assembled Sunday after Sunday, and every one left with a ticket on some shop or other. The Times says: "We do not build

a church and steeple and endow it with perpetuity to be an adjunct to the Union. A man is not educated, ordained, instituted, and raised to a rank in society to be a rather bad parties to the unhappy marriage take receiving officer. Churches so filled are a failure, dispute it who will. The first step taken by the elergy to fill the new churches, according to the statement before us, "was to proclaim themselves as the overseers and almoners of a generation of paupers, and appeals were made for help; indiscriminate almsgiving at the very church doors was established, and every person seen to enter a church was denounced by his neighbor as a

The vicar of St. John's, Fitzroymust awaken pity. He says:

is marketing and cleaning to be done. One of the boys in my choir told me last Sunday that he was not to bed till half-past one. And I knew last week of a man in my parish who, when he came home, had to scrub the floor for a sick wife. Sunday morning comes. It is the only morning on which the poor can lie in bed. There are the children to be dressed, and let it be remembered that if the parents do not come to church, the Sunday school. There is the dinner to be cooked, babies to be minded, and a host of things to be done for

build up in their minds any amount of excuses. Catholic families, somehow, always manage to attend church. No matter how laborious the man's mended as teaching a much neglected but work may be, or the woman's either, a flock of innocent lambs into a forest no matter how many babies there are to be cared for, Mass is rarely lost sight of. The husband goes to one Mass and the wife contrives to go to the other. There are always early masses for the convenience of those who cannot attend later. Protestant churches hold no early services. They would be inconvenient for the wealthy, and, well, it does not mat ter much about the poor. This state of affairs is fast drawing back the people of England to the old church whose doors were ever open to receive them, where the consolations of the true faith made their earthly burthens lighter, and lit up their souls with a divine love for their heavenly Father.

IMMORAL LITERATURE.

The Catholic press seems to be getting warm in its denunciation of the authors of the immoral literature which has for some time been surreptitiously circulated among our young people. We feel certain that the pub lie mind has never become sufficiently alive to the necessity of stamping out this poison of society. way in which some of the worst of this immoral literature becomes circulated is through the medium of vaguely-worded advertisements in some American newswell. Heads of families should have They readily take part in find out from what bookstore it was benevolent establishments."

twenty-three years of age and generally respected among his neighbors." Acting upon the maxim of the good Dr. Watts, "that Satam finds some mischief still for idle hands to do," he had apparently given himself up to such multiform and engrossing avocations as to leave him little time even for the saying of his prayers. When apprehended," says the Albany Argus, "he was acting as superintendent of the Baptist Sabbath school in North Hoosack; he was widely known as contributor to the Troy dailies and local journals, he published a monthly amateur magazine called the Centennial, and he owned quite a large stock of printing material and a good press." But if Mr. Comstock is to be credstances of the poor are not tavorable to church-going; and he sketches those circumstances in terms which must awaken pity. He says:

Ited, his industrious and amaintely only man has been for years engaged in the work of "publishing and uttering observe literature," and has conducted this branch of his business with so much dexterity as of their tellow-conspirators, against

to one of his advertisements. These adto one of his advertisements. The vertisements, says the Albany Argus, have been circulated in every State in the Union, and in almost all our large cities.

Union, and in almost all our large cities.

We have from time to time spoken, not too emphatically, but with all the emphaour command, in denunciation of the horrible crimes committed by men like this young "Christian." In his case we are given to understand he sought for his are given to understand he sought for his victims young girls at boarding-schools and young men at academies and colleges. It had been thought that the Society for Suppression of Vice had succeeded in almost wholly eradicating this diabolical method of poisoning the minds, and ruining the souls of the youth of our country, but this gase which is probable substitutions. but this case, which is probably only one of many, shows how fallacious this idea has been. The profits of this infernal business are so large, and the means for its dechildren are, as a rule, sent to the tection are so inadequate, that no doubt it is still carried on to a fearful extent punishment can be too severe for the men aged in such a trade. Much as one dislike the underhanded, deceptive engaged in such a trade. which there is no opportunity in the week-days."

If people have no desire to go to church, it is a very easy matter to build no in the supersisting conditions they would fail to accomplish their work unless such methods was their work unless such methods. ployed.
To parents and guardians of chil-

the facts we have mendren, the tioned may be once more known to be frequented by raverious wolves, and should depend upon the vigi-lance of a few shepherds or hunters to prevent the wolves from attacking the sheep, no one would be surprised to hear of the futility of such precautions. Prudence would dictate that the sheep be enclosed in pastures surrounded by walls, over-or in pastures surrounded by walls, over or through which the ravenous beasts could not make their way.
Our religious houses, now happily num-

merous in every State, and in almost every county and township of the land, furnish these precautions. The children commit-ted to these institutions are secure from the ravenous welves who have free play in institutions conducted under the lax methods which prevail in all secular or non-Catholic benefits. non-Catholic boarding schools and acade

mies.

The Church teaches us how great is the control of a father over his child, but with this control is combined a terrible responsibility. Too many parents, while willing to exercise their control forget the counter and equal responsibility. For this neglect they will have to give a full and perhaps awful account. awful account.

THE PAPAL SOVEREIGNTY.

OPINIONS OF EMINENT STATESMEN.

M. de Rayneval, in his celebrated report, admits that the people of the Papal states are not enterprising. If they do not show much industrial activity, this is to be ascribed, not to the government, but to the elimate, the facility with which everything necessary for comfort is obtained, and the long established habits of the natives of the South of Europe. "The condition of the popu papers, and, we are sorry to say it, lation, nevertheless," adds the amsome of our Canadian papers as bassador, "is comparatively good, a vigilant eye on the reading matter amusements, when pleasure may be of their children. See to it that they read on every countenance. Are do not spend their pocket money on these the misguided people whose misthe Boy's papers published by rascals eries excite the commiseration of all who seem to think they have no soul Europe? There is misery, ne doubt, to save themselves, and care not how as there is everywhere, but, it is less many young people may be sent to than in lands that are not so highly perdition through the agency of their | favored. The necessaries of life are nefarious work. When a father or a so cheap as to be easily procured. mothers discovers any of these papers | Private charity never fails, and there with bad reading he or she should are numerous and efficient public

procured. Warn the vendor against It may be said by way of supplement selling it in future, and, if it be to M. de Rayneval's report, that Pius continued, come and let us know the IX. did all in his power to encourage circumstances. If the case demands | both science and the fine arts. His it, we will give the gentleman a not | many foundations for their promotion very complimentary notice. To are his witness. Among the rest are such an extent has this horrible busi- the College of Sinigaglia and the ness been carried on in the United Seminario Pio at Rome, together States, that the government has with the educational establishments found it necessary to organize a de- endowed from his private resources tective system for its suppression. at Perugia, Civita Vecchia, Ancona The New York Catholic Review of and Pesaro. To him, also, are due last week has the following piece of the high renown to which rose the information regarding this matter. | studies of the Roman University, the Another "Christian" has come to grief restoration of the Appian Way and of the Jesuits, but through the exertions of a government detective, Mr. A. Comstock, and at a cost of the funds which that official had at his disposal of \$5,000, and an expenditure of four years' time.

Mr. Comstock's victim is described by the Albany Angus, from which paper we learn the news of the misfortune which has overtaken him, as "a young gentleman, twenty-three years of age and generally

It is impossible to overrate the importunce of Count de Rayneval's report or the influence which it exercised over the public mind of Europe, when, at length, through the agency of the British and Belgian press, it obtained publicity. A refutation of Covour's interested calumnies, so able, distinct and straightforward, powerfully impressed the minds of British statesmen, and caused them to see the grievous error into which they had been betrayed at the Congress of way to Co eminent Br communica and took h his doubleand for I British P statements The calum tions of th had, indee tion, in th proprio, w Portici, to Rome. the reform Count de afterward granted plete as istence of More cou much-vat land itsel lify the r nor any however people, o of Italy isting i it was in Father : creed th the good eye of he adds ument patible fully ca that the must c among with a which judge i us plac in fulfi It con resign of Do ish Pa poral

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