

that these volumes afford to all confessors and directors of souls the means of determining what is and what is not sin; that they deal with matters of the foulest sort, and of the most sacred, indifferently; that they teach a morality which is at least questionable; and that they have been adopted by the Jesuits as the foundation of their worse than mischievous 'probableism,' a system that teaches that if the names of two casuists, or even of one of any reputation can be quoted in favor of such and such a sin—as men outside the confessional would call it—not being mortal, but only venial, the penitent may claim absolution or may repeat the offence without endangering his salvation." We have here statements of very important bearing. The writer declares that these volumes, meaning St. Alphonsus' Moral Theology, afford confessors and directors of souls the means of determining what is and what is not sin. This is the only statement in the paragraph we have cited that can pass unchallenged. When the writer affirms that this work treats of matters of the foulest sort and the most sacred indifferently—he says what is simply untrue. St. Alphonsus lays down lucidly the principles to be followed by confessors in dealing with every species of sin by which the law of God is broken, and points out clearly the duties of all in charge of souls or fulfilling sacred functions. To say that this is treating of matters of the foulest sort and things the most sacred indifferently is a gross distortion of the actual fact. The *Globe* also affirms that the system of probableism is more than mischievous, and proceeds to give his definition of the system. The definition of the system cited from the *Globe* is absolutely incorrect. Such a system would make that which is in itself wrong, right. The real efficacy of this admirable system consists in the removal of doubt and difficulty from the minds of penitents and confessors as to the guilt of sin and the scope and force of moral obligations on which a difference of opinion has arisen amongst theologians of renowned authority. The very same system is practically followed daily in our law courts and is found to give the utmost satisfaction.

The *Globe* says that the first *raison d'être* of the order founded by St. Liguori was "The state of utter ignorance, not only of religion, but also of the first principles of morality, in which Liguori found the people of his diocese living." Our readers will at once perceive what reliance can be placed on such writers when dealing with Catholic subjects when we inform them that St. Alphonsus founded his Congregation in 1732 and was made bishop in 1762, just thirty years after. The object of the new order was the securing of souls most destitute of the means of spiritual regeneration and the revival of fervor amongst those blessed with spiritual advantages, but grown lukewarm or cold in the discharge of duty. The object of the order is the very same to-day. The life led by its members tends to the promotion, first, of their own sanctification, and thereby to the salvation of the souls they take in charge. Well indeed may the *Globe* declare that the "Congregation of the Most Holy Redeemer is to the Holy See one of the most powerful and helpful of all the religious orders."

In Toronto and throughout Ontario its influence will be speedily felt. The venerated Archbishop could not have done greater service to the cause of religion than to establish a colony of the zealous disciples of St. Alphonsus in his episcopal city. It may be termed the crowning act of a long and useful episcopal career.

BEACONSFIELD came down plump on Gladstone the moment Parliament opened. The new Government "had unsettled everything in Europe, Asia, and Ireland by reversing the policy of their predecessors." Beaconsfield is more noted for ingenuity than truth. Asia was pretty badly unsettled before he gave up the Government, and the unsettling of things in Ireland is older than the Gladstone administration by several months—not to say centuries. But the man who is out must, of course, have a fling at the man who is in. It is very certain that if Beaconsfield were still in, the situation in Ireland, at all events, would not be any better. Gladstone made a pretty fair return when he accused "Endymion" of having arrested men in Ireland, and been afraid to bring them to trial.

THE IRISH STATE TRIALS.

The state trials in Dublin drag their slow length along wearily. The Crown has exhausted its evidence and failed to make anything of a strong case. Mr. Macdonough, the leading counsel for the defence, has already opened the case for his side with an ability, erudition and moderation, admirable even in so distinguished a jurist. He has clearly pointed out the scope and objects of the Land League and justly declared them to be as legal as those of trades' unions. He has marked out the line of defence so very precisely that with the evidence within easy call, the learned counsel will have no difficulty in making good his case. We confidently hope that the jury may agree to an acquittal of the traversers. Such a verdict would carry with it vast moral influence. The Government very unwisely resorted to a state prosecution for the purpose of preventing free speech in Ireland. The leaders of the people declared to the people just what English statesmen themselves have often avowed, that the land system of Ireland is pernicious and destructive, and must be remodelled. They took every means within reach to educate the public mind into a just appreciation of the requirements of the situation, and succeeded in arousing a storm of popular indignation without parallel in the history of Ireland itself. The attempt made by the government to fasten the outrages which unfortunately occurred in various parts of the country on the Land League has proved singularly unfortunate for the Irish administration. The Land League has had no connection with these outrages. Every sane man must condemn crime even when committed under circumstances greatly extenuating its guilt. Every friend of the Irish cause unites in condemning the unfortunate and wicked deeds to which infamous persecution has driven some few of the people. The crimes of these few clearly show the necessity for a change in the land system. In a normal condition there could be found no country in the world so peaceful and law-abiding as Ireland. The League seeks to place Ireland on a basis of peace and order. The verdict of the jury in acquittal, will greatly strengthen the popular cause and promote the very best interests of the country.

THE IRISH QUESTION.

The government has met with many surprises since the opening of the houses. The English liberals have in very many cases shown themselves determined to rest satisfied with nothing less than a radical measure of land reform for Ireland. They know that there has been too much temporizing in the past on the land question. Had Mr. Gladstone last session introduced a vigorous measure, his hands to-day would be far stronger than he finds them in dealing with this question. He gave way too far to landlord influence, powerful in the cabinet, but weak with the party at large, and now sees himself obliged to break with the landlords on the one hand, or the vast majority of the liberals on the other. It is idle for the government to disguise from itself the fact that the land question must be dealt with in a true spirit of reform. The Irish people will not accept any settlement as final that will not effectually remove the abuses and tyranny from which they now suffer. The most reliable testimony is at hand to show that the mass of the population of Ireland exists in a state of want, destitution, and misery, unequalled in any part of the known world. The cause of this deplorable state of affairs is known. Can he truly lay claim to the title of statesmanship, who, knowing this cause, fails to insist on its removal? We trust not, and we expect that the party representing popular opinion in England will, ever, at the risk of depriving its leaders of office, demand, and secure from government a radical and trenchant measure of land reform for Ireland. Mr. Healy, the new member for Wexford, was nowise extravagant when he denounced the present system of land tenure in Ireland as barbarous. The system is indeed barbarous. Its re-

sults have proved its atrocious and inhuman character. The extravagance of language employed by some amongst the popular orators affords no justification for its perpetuation. The weakness of landlordism could not be more clearly exemplified than in its attempt to arouse alarm amongst the timid by giving prominence to thoughtless and heated expressions of opinion from some of the friends of the people. We know not yet what course Mr. Gladstone has decided to pursue, but we do know that nothing short of a measure re-constituting the Irish land system on a basis of fairness to all classes, will satisfy the people or pacify the country. When there is wide-spread popular dissatisfaction there must be a grievance. If a country be happy and content, the ablest demagogue will find within it no room. The government can now make Ireland happy, it can give the Irish people contentment, it can put a lasting term to rebellion and lawlessness. Is it equal to the occasion? Time will tell.

AN ABANDONED SECT.

A year or two ago the Anglican body made itself ridiculous by the occurrences incidental to the election of a bishop for the diocese of Toronto. The choice of the synod fell, after repeated ballotings, on Dr. Sweatman, the present incumbent of the See. His election having been brought about by the determined attitude of the Low Church party, he resolved on his accession to the doubtful honor of the Anglican episcopacy to show his gratitude to that party by a furious, ill-tempered, illogical, and disingenuous, not to say anything more pointed, attack on Catholicity. The object of the attack—the acquisition of cheap popularity for a man in a position to which the merest chance had called him, excited no other feeling but one of general contempt. The very uselessness of the office he fills serves every day to bring Bishop Sweatman's lack of influence into notice. Of authority he has none that we are aware of. His chances for acquiring respect he has himself thrown away. He serves the purpose of a sort of ornamental leader in the Anglican system. As this system has no foundation it could not be expected to have a head. It has a few merely nominal chiefs, such as Bishop Sweatman, utterly without influence or standing. He repudiates any association or companionship with the other sects of Protestantism, some of which, with all their follies, are much more in earnest than the sect of which he is a titular. He has, therefore, brought down on himself and the Anglican system the condemnation of the "stalwart" Protestants of other denominations. Their quarrel is a matter not of satisfaction, but of grief to us. For we see the origin of their bitter contentions in their exclusion from the source of truth. The pretensions set up by the church of England to Catholicity and apostolicity have left that church in a position of utter abandonment. Its helplessness was never so manifest as it is to-day, and nowhere to-day so deplorable as in Western Ontario.

EDITORIAL NOTES.

It is reported that the police of Naples have just discovered a plot to murder King Humbert. The ruler of "regenerated" Italy will now perhaps pray to be saved from his friends, the disciples of the red-shirted hermit of Caprera.

At a reunion of Socialists held at Ghent not long since, a delegate from Antwerp said: "We shall conquer the Liberals or bend them; but what will not bend is the priesthood—is Catholicity; these two enemies must be *mowed down*. We must revive the schemes of '93; for, understand me, we are the sons of the great revolution."

DURING the "working off" of last week's edition of the *Record* something went wrong down below (in the press room, we mean,) when the sharp treble of the presiding geni of that classic locality—we dislike the use of profane words—was suddenly heard pronouncing the following: "I say, boss, why is Ireland like Germany at the present time?" "Give

't up?" "Because the people are suffering from May Law (-)" There was a *tableau vivant*!

LONDON Truth contends that the "outrages" in Ireland have been grossly exaggerated by English journals. The impression has been sent abroad that land-owners cannot cross their thresholds without danger of being shot. During the entire movement, it is pointed out, only six agrarian murders have taken place in Ireland, while during the same time more cases of poisoning have occurred in England. To say that Ireland is given over to assassination is as little true as it would be to assert that England is given over to poisoners.

IN THE New York Assembly on the 14th, Mr. Niles introduced a resolution requesting Congressmen to secure the passage of a resolution tendering the offices of this Government to Great Britain in settlement of the Transvaal republic difficulties. This is characterized as impertinence by one of our Canadian papers. What will our contemporary term the interference of Great Britain in Turkish matters? The great heart of the British Government is wont to beat in profound sympathy for peoples a long way from its own doors.

In the House of Commons, on the 17th, Justin McCarthy moved an amendment agreed upon by the Home Rulers, praying that the Queen refrain from employing the navy, military and police in enforcing ejections when the rent exceeds the poor law valuation, pending the consideration by Parliament of the Land Bill. He said the disorder in Ireland was mainly due to the evictions. Mr. Gladstone, in the course of his speech on the motion, declared this was an insult to the throne. The throne must be an exceedingly thin-skinned institution if this will be construed into an insult. What a pity the throne has never had some consideration for the feelings of the people of Ireland. Insults *in galore* have been bestowed on them for many a long day. The throne is over-sensitive.

THE sale of flash papers has been forbidden at the depots and on the cars of the New York Central Railroad. This is a good action, which the recording angel will write in letters of gold to the credit of Mr. Vanderbilt. So says the *Baltimore Mirror*. If our Canadian railway managers would go and do likewise they would be performing an act which would be duly appreciated by the traveling public. It is indeed a positive nuisance to have this sickening illustrated rubbish which is brought from across the lines paraded before one's eyes before he has been five minutes in the cars. The books, or, at least, most of them, are bad enough, but the average illustrated paper is an abomination which should be excluded from the list of articles handled by the news vendors.

HAMILTON LETTER

MISSION AT ST. PATRICK'S—WHAT WE OUGHT TO DO WITH OUR BOYS—THE SEPARATE SCHOOL BOARD OF EDUCATION—DUNDAS ITEMS—A PROSPEROUS AND PROGRESSIVE CORPORATION—THE POWER OF UNITY—MISCELLANEOUS—CHIPS.

MISSION AT ST. PATRICK'S. A Mission has been announced to take place at St. Patrick's under the direction of the Redemptorist Fathers of Quebec. It will commence on Sunday the 23rd inst., and will continue for a week or ten days.

WHAT WE OUGHT TO DO WITH OUR BOYS. A great military hero once remarked to the effect that ignorance could be excused, but a mistake was unpardonable. Now this man referred to the science of war, and its grim adjuncts. In his opinion the private soldier who fought in the ranks, untutored as he was in the mysteries of warlike tactics, but docile and obedient, was more worthy of admiration than the skillful general whose oversight caused the loss of a battle, or a disarrangement of military plans. But there are matters in connection with our social life in which mistakes committed (as they daily are) are productive of consequences far more deplorable than even the loss of a battle, from the fact that the loss of life and property fails to counterbalance the loss of morality and of future reward. We refer to the unfortunate blunders made by parents and guardians either in neglecting to furnish those under their care with the necessary means of acquiring a Christian education, or in attempting to do so in a manner that produces a directly opposite effect to that intended.

The first and most blameworthy error on the part of Catholic parents is the sending of their children to mixed schools, where they are in danger of having their youthful minds poisoned by the sneers and jibes of their comrades, and their religion scoffed at and insulted by the very textbooks given them for their instruction. This is the sin of commission which has been referred to more explicitly in a former issue. We will, therefore, pass to the sin of omission.

In this age of machinery, steam, and

other Yankee notions, the prevailing idea of the human mind is the accumulation of dollars and cents. For this purpose all the ingenuity and power of man are taxed to the utmost; the hours of daylight have proved insufficient, and the silence of the night is invaded to satisfy this golden desire.

The parent toils that his family may be supported. He demands at a certain age the labor of his children that they may contribute to their own sustenance as well as that of the whole family. It is always good and proper to admire industry, but like everything else there is a possibility of degenerating its laudable principles by pushing it to extremities, and by so doing become guilty of the too common error of mistaking drudgery for honest labor.

Now, the point we wish to impress on the notice of our readers is the necessity of giving their children as far as lies in their power a good religious education. There is constantly before our eyes the spectacle of scores of boys 14, 12, and even 10 years of age, toiling in the machine shops and manufactories of our city, ignorant of or shamefully deficient in matters educational. These poor boys, and sometimes girls, are confined in these unwholesome places at a period of life when their youthful minds should be expanding beneath the influence of education, and their buoyant spirits swelling before these healthy recreations and amusements, which together with the earnest practice of their studies serves to lay the foundation of their future manhood, both morally and physically.

Parent, say not that you are too poor to afford your child these opportunities, and that your poverty forces you to put him to work at so tender an age. The time is long past when this plea could be advanced with favor. Labor of all kinds secures too high a premium for its execution to say that your own exertions are insufficient to provide for the wants of your family. Keep your child at school until his knowledge and age has reached their proper maturity, and if his years have been guarded with adequate care when he goes forth into the world, vigorous in intellect and body, you will reap your reward by his attention to you in the future, or at least you will enjoy the satisfaction of having performed your duty. For it is a duty and a triple one: to God, to your country, and your offspring. To the first by inculcating a knowledge of the duties of religion; to the second by placing him in a position whereby his intelligence will prove beneficial to his fellow creature, and to the third by giving him the means of advancing his own personal interests. Do not send him so young upon the stern realities of the world, long before his young mind has ceased to revel in those innocent romances kindred to boyish nature. Give him the means of acquiring a substantial unvarnished instruction, so that when he takes his stand on the world's platform he will not lack ordinary knowledge. Let it not be said by him in after life, when you are in your grave, and he, poor fellow, is struggling against the odds which ignorance has thrown in his way, "Had my father left me at school but three years longer instead of sending me at twelve to earn a trifling sum, which he could well do without, I would not now be dependent on my neighbor for information. Nor would I be the laughing-stock of my educated companions."

DUNDAS ITEMS.

During the year 1880 there were two hundred and twenty-seven names of pupils entered on the Registers of the Dundas Separate School. The average attendance was about 75 per cent. This is said to be the largest attendance ever had in this school. Satisfactory as this account may be in point of numbers, it is noteworthy that a little exertion on the part of the parents could make it still more encouraging. The carelessness of many parents in regard to the proper education of their children is manifested no less in Dundas than elsewhere. About 50 children are employed in the cotton factory, who, judging by their immaturity in age and knowledge ought still to be at school.

The Sisters who have had charge of the school but little more than a year exhibit here as everywhere else that great care and attention to the interests of their pupils, which has always been their eminent characteristic. To them may be chiefly attributed the increased attendance and the general satisfaction that pervades the minds of the parents with regard to the condition of the school and the proficiency of the pupils.

The Separate School authorities of Dundas are fully alive to their interests. We know of no other place that is more so. Every dollar of debt has been paid, and for the first time in its history the school is self-supporting. Moreover there is not one child of Catholic parents attending the common schools, and there is not a Catholic ratepayer in the municipality whose taxes do not now go into the Separate School fund. There are not a few places in Ontario of greater pretensions than the "Valley City," which might with profit and credit emulate its action in school matters.

The School Board for the present year (1881) is as follows: Rev. P. Lemon, Superintendent and Treasurer, Messrs. John Sourbeer, Chairman, Patrick Cass, Secretary, Wm. Casey, J. O'Connor, T. Byrne, R. Cody, P. Manion and Thos. Hickey.

The Altar Society, a comparatively new institution in Dundas, has at present the very large membership of 350, comprising alike men, women and children. Its receipts for thirteen months amount to \$412.00—a sum whose greatness clearly proves the flourishing condition of the Society. It has already contributed much towards the furnishing of the altar and sanctuary and is now making arrangements for the purchase of a new set of Stations of the Cross, in oil, at the cost of \$350. The spirit of the age in Dundas is evidently the spirit of Catholicity, and that in all its vigor.

The House of Providence continues to thrive. Applications for admission are on the increase, and there is no greater evidence of the worth of this institution than that many of the applications are from Protestants. These are treated with a consideration equal to that given to Catholic applicants, thus proving that Catholic charity is neither national nor sectional, but, as its name implies, universal.

THE BOARD OF EDUCATION. The first meeting of the Separate School

Catholic Record.

LONDON, FRIDAY, JAN. 21, 1881.

THE GLOBE AND THE REDEMPTORISTS.

The *Globe*, in its issue of the 14th inst., devotes more than two columns to the Redemptorists, a body of religious who will shortly, we are happy to learn, be established in Toronto. The article in the *Globe* contains much to which we can take no exception, but advances at the same time many statements wholly devoid of foundation. The eulogium on Father Laurent, with which the writer sets out, is one to which we think every citizen of Toronto and a very large portion of the Catholic body in the Province acquainted with the zeal, piety, and earnestness of that good priest, can readily subscribe to. Father Laurent well deserves the promotion extended to him by His Grace the Archbishop, and we do venture to say that nothing but the self-sacrifice and ceaseless energy of the good fathers of the congregation of the Most Holy Redeemer could compensate St. Patrick's Parish for the loss it sustains in the removal of Father Laurent. The latter enters a wider sphere of duty, but in St. Patrick's he leaves a memory which time can never efface, for *Hic illius arma, hic curus fuit*.

We heartily endorse the statement of the *Globe* that the Redemptorists are one of the "most ascetic, zealous and active" religious bodies in the Church, but deny most emphatically his assertion that they place the interests of their Order before those of the Church. The interests of this, as well as of every other religious order, are identical with those of the Church in every particular, so that when the members of any religious body promote the advancement of that body, they also contribute to the advancement of Catholicity. The writer in the *Globe* seems to express surprise that St. Alphonsus, the founder of the Congregation of the Redemptorists, should have been honored by Pope Pius IX. with the title of 'Doctor of the Church,' "being placed thereby on an equality of honor with such profound theologians as St. Chrysostom, St. Athanasius, St. Basil, St. Jerome, St. Gregory the Great, St. Augustine, St. Thomas of Aquin, Duns Scotus, and the other members of that irrefragable theological phalanx, whose learning was as conspicuous as it was universal. His title to this honor consists solely in his treatise on Moral Theology, the model on which all subsequent treatises on the same subject have been written." The writer cannot surely be ignorant of the fact that St. Alphonsus wrote many other most valuable works beside his Moral Theology. But had he written none other but this invaluable treatise, as the *Globe* terms it, his title to the honor so justly bestowed on him by Pope Pius IX. were indisputable. It is a work of singular erudition, deep thought, and marvelous knowledge of human character in every rank and condition of society. We have, we must confess, rarely noticed even in the *Globe* anything so disingenuous as its brief criticism of St. Liguori's masterpiece. "Without going into particulars, it is sufficient to say