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TO CORRESPONDENTS. All matters intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY, Publisher and Proprietor. Subscribers who change their residence will please send us, by Postal-card, their Old as well as New Address, and thus insure the prompt delivery of their paper.

When a subscriber tells a postmaster to write "read" on his paper, and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very little about the way ordinary business is transacted, or that he is a worthless dead beat.

LETTER FROM HIS LORDSHIP BISHOP WALSH. 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 aims 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.

Office of the "Catholic Record," 10, St. James's Street, London, W. I have had opportunities during the last two years or more of reading copies of the Catholic Record, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

Catholic Record.

LONDON, FRIDAY, FEB. 3, 1882. AN IRISH CENTENNIAL.

One hundred years ago the Irish people accomplished, without the shedding of blood a revolution of surpassing magnitude. From the abject position of a dependant province, Ireland at one bound sprang into the dignity of an independent kingdom. That which required years of strife and torrents of blood elsewhere was achieved by an united and enthusiastic people in a few months of peaceful agitation. For such an achievement a leader equal to the cause he championed was required. Ireland then had such a leader in the person of Henry Grattan. The cause he undertook to champion was indeed a great one, but to win success for the people in that cause he had to overcome one of the most powerful and unscrupulous governments in the world. By dint of courage, perseverance and eloquence worthy of the brightest days of Greece and Rome, he overcame every difficulty and gave his people a place among the nations. To understand the magnitude of the Irish revolution of 1782 we must go back to the period of the English revolution of 1688. This latter revolution drove James II., its lawful Sovereign, from the throne of Britain. The Irish people for a time maintained a vigorous struggle in his behalf, but had to succumb to the superior strength and resources of the Williamite party. This party had had many sympathizers in Ireland, chiefly amongst the Protestant population of that kingdom, who looked upon the cause of William as that of their religion. No sooner had the Irish army departed for France than the fanaticism of the Protestant minority was let loose upon the unoffending Catholic majority, which even treaty obligations of the most solemn character could not protect. Confiscation, deprivation of civil and religious rights, injury, insult and persecution became the order of the day for the unfortunate Catholics of Ireland. Not content with inflicting injustice upon the Catholic majority, the Protestant Parliament of Ireland acquiesced in the provisions of the well known Poyning's act, which two centuries before a Parliament of the Pale had enacted, surrendering to England and its legislature absolute power over Irish legislation. The baseness of the Protestant Irish Parliament after the revolution of 1688

went further, for we find that in the 6th year of George I. an act passed the British Lords and Commons giving the Parliament of Britain full legislative power over Ireland, in total disregard of the existence of the Parliament of that kingdom; and this latter body made no protest whatsoever against this iniquitous measure.

For years after the passing of this act, no man in Ireland dared question the right nor dispute the power of the British Parliament to make laws for Ireland, as if the latter country had no legislature whatever. This is the period of which it is well said that during its existence Ireland had no history. Passing by Molyneux, who enjoyed no influence commensurate with his ability, no man, till the time of Dean Swift, openly asserted the right of Ireland to Parliamentary independence. But even Swift, with all the persuasive power of his genius, could not rouse the Irish nation to that enthusiastic spirit of brotherly feeling and patriotic determination afterwards destined to make Ireland an independent country. The spirit of the country had been broken by civil strife and relentless intolerance on the part of a dominant and vindictive minority. The century which passed away with the accession of William, Prince of Orange, to the throne of Great Britain, had been for Ireland one of interecine conflict almost without cessation. This ceaseless strife left its imprint on the succeeding generations, and gave the bigotry of the minority—taught to look upon themselves as the owners and rulers of Ireland—an impulse which placed on the Irish statute-book laws the most disgraceful ever enacted by man—measures from which the cowardice of a Domitian or the ferocity of a Maximian would have revolted. But the generation of Irish Protestants which saw the penal code in full operation soon learned to detect its diabolical intolerance. That same generation of men also chafed under the servitude imposed upon the Irish people by the acknowledged claim of the British Parliament to make laws binding on Ireland. They say that while they were themselves from time to time called upon to elect representatives to a so-called Irish Parliament, a foreign legislature in which they had no representation enjoyed and exercised the right to make laws for them regardless of the existence of their own Parliament. It was not long till the cultured youths of Ireland began to boldly discuss the right of England to treat Ireland as a conquered province. They held that the true position of Ireland was that of an imperial kingdom, equal in dignity to England itself, and that the unjust claims of the latter were in plain contravention of the unwritten but well-understood contract which bound both nations together. The Irish Parliament, towards the middle of the last century, began to open its doors to many of the ablest and most cultured minds in the kingdom. Within its walls might then be found men of eloquence and genius fit by every mental endowment to legislate for any people in the world. These men saw that so long as Ireland permitted itself to be ruled as a province, the Parliament of the kingdom possessed no real power to effect lasting good for the country. But then England was all-powerful, and they well knew that sooner than acknowledge their legislative independence, she would have recourse to arms. The victory of Culloden had crushed disaffection in Scotland, and the success of the Seven years' war in America had brought low the pride and might of France. Ireland could not then provoke an appeal to arms. But the good time was coming. Flood, the leader of the Irish popular party, during a long and eminent public career, gave the people's cause the impetus which paved the way for Grattan's victory in 1782. No sooner had Henry Grattan appeared in Parliament than he attained a foremost rank. His bright epigrammatic eloquence, his profundity of thought, and unequalled argumentative power, gave him such remarkable influence and strength in debate in an assembly the most learned and eloquent in Europe, that soon every hope of the people for liberty centred round him. The American revolu-

tion had deprived Britain of its allies in Europe, and was about to rob it of an empire in the new world. France threatened an invasion of the British isles. England could scarcely defend itself—and Ireland rose to arms to protect its shores from foreign aggression. An immense citizen army at once appeared, as if by magic stroke, throughout the island. With arms in their hands, the Irish people felt themselves invincible. The invader did not appear, and the citizen soldiery met in Convention and resolved to lay down their arms only when it was acknowledged that no power save the King, Lords and Commons of Ireland had right to make laws binding on that kingdom. The eloquence of Grattan in the Irish Senate and the determination of a brave, united and thoroughly-armed people outside the walls of Parliament, soon achieved a victory of which Ireland should ever be justly proud. It is well, it is just and right, that this centennial year of Irish independence should be commemorated everywhere that Irishmen or their descendants are found, and the name and services of the illustrious Grattan recalled to the gratitude of a race that owes so much to his genius and patriotism. When Ireland again achieves legislative independence, it will be when some other Grattan rises to first disenthral her from the domination of that spirit of disunion which has so long kept it in subjection to a foreign and hostile legislature.

THE FALL OF GAMBETTA.

When the republican dictator a few weeks ago assumed office, we ventured to predict that he would find his position one of no ordinary difficulty. From what we knew of his administrative career during the last months of the Franco-Prussian campaign, we held no very high opinion of his capacity to fill the exalted position of first Minister of France. During that very critical period, when France, crushed under the weight of misfortune and disaster without parallel in its chequered history—Gambetta with the Favros and Cremieux with whom he surrounded himself—evinced such a lack of statesmanship and veritable patriotism as made it difficult for the genius of a Thiers to deliver France from utter ruin. What but the incapacity of the provisional government to which the defeat of Sedan gave birth paved the way for the anarchy of the Commune in the Spring of 1871? Who can deny that had France not had the misfortune to be ruled for months by men who added disgrace to defeat, that the country would have been spared the disaster of civil strife and the humiliation of seeing its capital city flowing with the blood of its own children. Gambetta, had he true administrative talent, had in the fall of '70 and the winter of '71 a splendid opportunity to achieve distinction by rendering his country services never to be forgotten. He opened his career in that memorable crisis by vain boasts and insulting bravado. With the almost entire regular force of France in the hands of the enemy he persisted in maintaining a struggle which the whole world knew to be entirely hopeless. As a consequence, disaster followed disaster till the French nation had to accept just such terms as the German minister proposed. Could any record be more humiliating? As a demagogue, however, Gambetta has ever proved a success. Under the imperial regime he won a certain renown by craftily placing before the people the evils of absolutism. It was indeed an easy task for any one gifted with even less perceptive power than Gambetta, to see the evils of the imperial system of the third Bonaparte, who preserved the weaknesses without inheriting any of the greatness of the first. Then Gambetta has the gift of a commanding popular eloquence which he well knows how to employ in assaulting men or institutions. The government of Louis Napoleon had from its alliance with Sardinia in 1857 proceeded from bad to worse in its foreign policy, and France under its fitful and wavering guidance lost so much of prestige and influence that Frenchmen gave ready ear to its bitterest opponents.

Since 1871 Gambetta has constantly sought to rule the republican party and make it subservient to his own ends. For years he evaded the responsibilities of office with the view of forcing himself into the Presidency. No matter what administration took office he managed to place obstructions in its way with the view of rendering the position of the Chief Magistrate one of such difficulty as to be untenable. The very men who had borrowed his own opinions and sought to give them legislative effect could not escape the subterfuge and malice of this prince of demagogues. But a time at length came when he had to take office or retire from public life. For this latter alternative he was not prepared, and, therefore, entered office with a cabinet filled with creatures of his own choice. Instead of meeting the chambers with some programme of domestic reform and administrative progress, he propounds a scheme of constitutional change uncalled for by the people and reproached by thinking men of all parties. He insists that this scheme be carried into effect, and threatens that unless the legislature adopt his view that he must resign the seals of office. To his surprise and chagrin the chamber of deputies refuse to be led through further humiliation and disgrace under his dictation. By a large majority the representatives of the French people reject his proposed constitutional reform, and force him to retire from office. He can now no longer be regarded as the leader and dictator of the powerful party which so often favored him by an abject compliance with his wishes. A death blow has been struck at his influence. His will no longer be the death shadow hovering upon each successive administration. His subterfuge and intrigues will no longer be dreaded. As a leader he has fallen—as a prominent politician his failure is so signal and so palpable as to be irreparable. France loses nothing by the withdrawal of Gambetta from office, while the republican party, by rejecting the false principles and pernicious doctrines which he imposed on it, may enter on a career of greatness, usefulness and patriotism it has never yet known.

GERMANY AND THE VATICAN.

It will be a source of genuine satisfaction to our readers to know that diplomatic relations are in a fair way to be resumed between Germany and the Vatican. It is indeed remarkable that at a very time when Italian radicals and infidels are compassing the banishment of the Supreme Pontiff from Rome, the most powerful government in the world should, after long years of estrangement, accredit an ambassador to his court. The renewal of cordial relations between the German government and the Holy See will not only be beneficial to the Catholics of Germany, but to the German empire itself. What the German empire absolutely requires is a policy of consolidation, under which alone it can maintain its commanding influence in Europe. With its large Catholic population deprived of the rights they hold most dear, it were quite impossible to put any such policy into operation. The German empire owes its existence as much to the valor of Catholic soldiers as to the Protestant fellows in arms; and upon the loyalty and patriotism of all classes of its population must depend for the maintenance of its just influence in the councils of Europe. Its action in reversing the erroneous and short-sighted policy of religious intolerance deserves commendation, and cannot be removed from the minds of many true German patriots that feeling of uneasiness begotten of the pernicious effects of the Falk laws. There is another point in connection with the renewal of friendly relations between Germany and the Vatican to which we desire to call attention—it is its effect on the status of the Holy Father in Rome. Every Catholic recalls that when the body of the late Pope Pius IX., of imperishable memory, was last summer subjected to cruel and inhuman outrage in the streets of the capital of a "regenerated" and "emancipated" Italy, many were the prophets who arose to predict the speedy removal of the present illustrious Pontiff from Rome. They are now, however, silent. The disgust and anger excited all over Europe and the world by the cowardly outrage of a mob of Italian radicals on the dead body of a great king whom they feared when living, finding expression in the timely and vigorous protests of courts, cabinets, governments and people, have driven these prophets into their native obscurity. The Sardinian king may boast that Italy will permit no

interference in the local concerns of the Italian nation, but the status of the Supreme Pontiff is not a local concern of Italy. It is a matter pertaining to the Christian world at large, and there is now no doubt, from the attitude of Germany and Austria, as well as other powers, that however the Court of the Quirinal may threaten and boast, the Supreme Pontiff must be protected from insult, and his present position receive every attention with the view of securing his perfect freedom of action in the government of the church. We have never doubted that the more European statesmen study the position of the Sovereign Pontiff, as a mere subject of the Italian monarchy, that it will be found anomalous and untenable. There can be but one solution of the difficulty, and that is the restoration of the temporal sovereignty of the papacy, and even the most short-sighted can now see that events point very clearly to such a happy result.

THE MORMON QUESTION.

We are happy to notice the growth of a sound and strong public opinion amongst our American neighbors on the subject of Mormonism. This living outrage on humanity, civilization and Christian enlightenment has now assumed such proportions and audacity as to demand immediate and vigorous action for its removal. Mormonism is not only supreme in Utah, but has spread the dark shadow of its influence over Arizona and Idaho. The Mormon leaders have no doubt been making preparations for a conflict with the Federal authorities. They well know that the state of isolation in which their sect so long lived has, by means of the easy method of communication now subsisting between the east and west, forever passed away, and that with it must, unless they possess sufficient strength to resist the government, perish the imperium in imperio they have so long been permitted to maintain. To our mind the national administration has grossly failed in its duty to the American people in so long tolerating an abuse which has brought shame on the republic and disgrace to its christian professions. We can well remember the vehement onslaughts made some years ago on slavery. Orators, pamphleteers, and journalists were then busy in denouncing the iniquities of a system which, during its existence, never wrought the same injury to public morality, national honor and true progress that Mormonism has operated. There was no abuse connected, however remotely, with slavery, that did not receive attention from the earnest advocate of abolition. In season and out of season they kept the question before the public mind till the bulwarks of slavery crumbled to the dust under the assaults of a determined people. It should be so with this question of Mormonism. Everyday its existence isolated adds to its strength and enhances the difficulty that must be encountered in its suppression. It is a menace to national unity; and viewed solely from a political standpoint, should be dealt with in a spirit of firmness untempered by laxity. The Federal government has expended much energy and wasted life and treasure in bootless and unjust wars upon the persecuted Indian tribes of the West, but has yet done nothing to bring into subjection a class of men whose principles, tenets and practices are in direct and open contradiction of its authority. The Indian has been slaughtered, in some instances whole tribes have been almost exterminated, because the villainy of mercenary agents drove him to arms; the Mormon, on the other hand, openly defying the laws of the country, has not only not been interfered with, but, by a criminal remissness, encouraged to persist in his nefarious course. It now appears, however, and we are glad indeed to note the fact, that the government intends to deal with Mormons in a spirit of rigor it has not yet exercised. There will of course be a struggle on the part of the Mormons to maintain their anomalous and unpatriotic position, but the spirit of the American people once aroused will render the contest short, sharp and decisive. The friends of the American republic everywhere will gladly hail its deliverance from the disgrace and injury of the Mormon system.

WIDDOWS.

We call the attention of our readers to a remarkable article regarding the fellow Widdows, from the Toronto National, which we publish elsewhere in our columns. The National is owned and published by Protestants, and no doubt in this article gives honest expression to the estimate in which Widdows is held by the enlightened Protestants of this country. Catholics have too much self-respect to take any notice of him and his calumnies, but it is no harm to let our readers see what Protestants think of him. The article speaks well for the head and heart of the National.

EDITORIAL NOTES.

In view of the yearly increasing number of pilgrims to the celebrated shrine of "The Thaumaturgus of Canada," *Le Bonne Ste. Anne*, sometimes called *St. Anne of Beaupre*, the Redemptorist Fathers (Belgian Province) in charge of the parish have found it necessary to make lateral extensions to the already large and magnificent church. The churchwardens have accordingly called for tenders, and the expenditure is estimated at about eight thousand dollars.

We are pleased to learn that Mr. Alex. Winchester and family, of Hamilton, were sometime ago received into the Catholic Church by the Very Rev. Father Heenan. They had been previously members of the Presbyterian communion. We congratulate Mr. Winchester on the happy event of his entry into the one true fold. He deserves no little credit for taking this step despite the indignities heaped upon him because of his courage to embrace the Catholic faith.

The following synopsis of the number of ordinations at the Grand Seminary of Montreal lately, goes to prove conclusively that the children of the Green Isle are now, as ever, furnishing their full quota to the service of the Altar.

Tonsure.—Total number, 9, of whom 4 were Irishmen from the United States, 3 do from Canada. Minor Orders.—Total number, 33, of whom 3 were French from Canada, 8 Irish do, 16 Irish from the United States, 6 doubtful nationality. Licenses.—Total number, 17; of whom 4 were French from Canada, 13 Irish from the United States, and 1 Irish from Canada. Priests.—Total number, 25; of whom 3 were French from Canada, 20 Irish from the United States, and 2 Irish from Canada.

Some few days ago the cable-man told us that the bodies of Hurly, the process-server, and his son, had been found "chained together" in Lough Mask; that was the morning despatch, but that of the same afternoon brought the intelligence that the rumored discovery, including the "chained together" story was "a hoax." Now comes along the following: Dublin, Jan. 27.—"The bodies of Hurly, the process-server, and his son, who disappeared from the neighborhood of Ballinrobe, have been found in Lough Mask in bags sunk by means of stones. The bodies were found near the house of one Carigan, who was arrested on suspicion." Next!

The "Oregonian" says that the Secretary of a Gentle ladies' society in Salt Lake City recently wrote to Mr. Gladstone, directing his attention to the fact that thousands of young English people are annually degraded from their homes to lives of degradation and shame, and asking if the British Government could not in some way interfere. The Premier replied that nothing could be done in the matter, as the young people go voluntarily. It is a remarkable fact that while Mormon missionaries find England a good field, they can do but little in Scotland or Ireland. Scotch Presbyterianism and Irish Catholicism hold the hearts of their subjects against all assaults. The English church is respected, but not loved by the English masses.

Mr. Robinson, of New York, has said some very severe things in the United States Congress about Great Britain. He has called the attention of the American Government to the outrages perpetrated by that great nation on some of her own subjects and the citizens of other countries. A local paper ridicules Mr. Robinson for his course of action. Some few years since Great Britain felt very anxious about the condition of the people in the dominions of the Sultan of Turkey and agitated an armed interference to prevent the cruelties said to be perpetrated by the ruling classes. It seems very reasonable, after all, that other nations should once in a while take a peep into the internal condition of affairs of the country where the raging, roaring lion is wont to perambulate. We may be told that everything is all milk and honey in this particular part of Europe. People who place loyalty above common sense may think so, but the stern facts brought to light of late go to prove that there is, indeed, a very ugly and deep-seated disease affecting the body politic of the mother country. We will not seek Irish testimony on this point. Those who feel interested may read the correspondence sent from Ireland to the Montreal Witness and Globe—papers not proverbial for friendliness to Irishmen—and they will most assuredly be convinced that Mr. Robinson was not far astray in calling the attention of the American Congress to the tyrannical acts of the British Government.

WINDHAM.

The parishioners of this place were greatly delighted on Sunday last, to see once more in their midst the much esteemed and talented young curate, Father McKeown, who had spent the first days of his priesthood among them here. He celebrated Mass and preached in his usual eloquent and learned style.