

The Catholic Record

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

Annual subscription..... \$2 00
Six months..... 1 00

ADVERTISING RATES.

Twelve and a-half cents per line for first insertion. Advertisements measured in nonpareil type, 12 lines to an inch. Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.

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 character 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, FEB. 27, 1880.

THE NEW CATHEDRAL.

The address made by Bishop Walsh to the Catholics of London, to erect a new cathedral to the honor and glory of God is being most heartily and generously responded to. The parishioners of London are of one mind in judging the present building as unworthy of a congregation in their present social position, and as representing but poorly their zeal and love for the beauty of the Lord's house.

It is therefore a matter of no surprise, if all subscribe most generously towards the erection of this temple, which will stand as a monument of their living faith, when they shall have passed away. It is hardly a fortnight since the opening of the subscription list, and already a large amount has been subscribed, with that cheerfulness so pleasing to God. Judging from the earnestness with which all are united in imposing on themselves no small sacrifices for this good work, we can have no doubt but that each week will make the roll of large-hearted subscribers much longer.

The most encouraging feature in this undertaking is the fact that all without exception are ready to give according to their means, the comfortable out of their comfort, the poor out of their poverty. Nor are Protestants behind on this occasion in testifying their good will and friendly feelings as two handsome donations amounting to \$2,500 are already in hand from them. With these bright prospects, it is reasonable to hope that we shall before long assist at the laying of the cornerstone of a cathedral which will at least in some manner be worthy of the Majesty of God, which dwells in every Catholic church.

THE DOMINION GRANT.

We are happy to announce that the sum of \$100,000 has been voted unanimously by Parliament, in aid of the prevailing distress in Ireland. Had a larger amount been voted we would have been better pleased. No doubt, the Government would have acted more liberally were our finances in a flourishing condition. Taking into account the deficit announced in the revenue, the Ministry could not have been reasonably expected to advise His Excellency to sanction a more magnificent contribution. The inception and carrying out by the Government, of this timely measure of relief to our sorely afflicted brethren in Ireland is due, we learn on good authority to Sir John Macdonald. This is so much to his credit. What does Mr. Mowat propose to do in connection with the Irish famine? We are anxious to hear from him, and we trust his action will meet the expectations of those who gave him so large a measure of support.

Four bailiffs accompanied by a strong police force made an attempt to seize some cattle belonging to a delinquent tenant in county Waterford, Feb. 19, but were overpowered and driven off by a crowd of five hundred persons.

FATHER CONNELLY AND THE PRESS.

Father Faber has truly affirmed the journalism of the age to be a type of ungodliness; it represents the section of human intellect which, when in good humor, thought our Lord mad, in indifference was Pontius Pilate, and when in bad humor gnashed its teeth upon Him. Journalism has in fact all the characteristics of a bad despotism; it is irresponsible, has no principle but success, it is mercenary in the vilest sense this term conveys to the mind, it overwhelms truth by force—brute force—of circulation not meeting nor needing to meet a question fairly.

This opinion on the press is unfortunately but too applicable to the line of conduct pursued by certain journalistic organs in treating the questions and events of the present day; very remarkably so in speaking of Rev. Father Connolly, Pastor of Biddulph, a venerable priest who for many years has been laboring with zeal and energy for the good of religion, and who, in spite of all calumnies still enjoys the confidence of his brother priests and the esteem of his people. Some days ago a correspondent of the *Globe*, writing from Lucan, reported that it was the opinion of a citizen of that village that Father Connolly was at the bottom of the disgraceful murder of the Donnelly's. It is deeply to be regretted that the *Globe* should publish abroad, and through the country the name of a holy priest, because of the lying, slanderous, calumniating assertion of an unprincipled man, and much as we abhor the name and bloody deeds of a murderer, we maintain that they who thus cooperate in murdering the character of a man, in tearing to pieces what a citizen of honor, and especially what a priest holds most sacred, namely, his reputation, we maintain, that such are no better nor less guilty than the cowardly murderous outlaws who steeped their hands in the blood of the Donnelly's.

When Father Connolly was appointed to the parish of Biddulph, he found that country in a state of lawlessness, which we could hardly expect to find existing in Afghanistan or in Zululand, the most remote and uncivilized parts of the British Empire. There the poor people had protection neither for life nor property. Men were fired at, farmers, after their season of hard work, had to stand by and see their barns containing the fruit of years of labor burnt to the ground, tongues were cut out of horses, the cattle maimed and rendered useless, and the peace and liberty of the people at large were at the mercy of villainous desperadoes. In the face of all this, magistrates were overawed, constables afraid to do their duty, and it is admitted that justice, law, right, or equity were words wholly unknown in that township. We wish to blame no one, for we are entirely ignorant of the perpetrators of the above deeds. We wish simply to state facts. These then being the facts, we ask what was the duty of a good Pastor, of a priest who had the interests of his people at heart. It was certainly to endeavor to counteract and put a stop to that state of things. Father Connolly was not unaware that in various sections of the country there existed associations for protection against horse-stealing and other similar attacks on property, and therefore he thought of a like association in his parish. In open daylight he formed a society which all were invited to join. It was no secret society bound under oath, as some would fain assert, its meetings were held openly and fearlessly, for its object was not only strictly legal, but calculated to produce great good, for its end was not to avenge wrongs or take into their own hands the administration of the law, but to bring boldly to justice and before the recognized law-courts of the land, the guilty parties, if discovered. It might be alleged, that the danger of such an association would be its leading to another society, secret and illegal, and in fact we hear in this case of a second one said to be a branch and offshoot of the first. An argument

which proves too much is no argument at all, and certainly as well might we condemn every Temperance Union, every Young Men's Christian Association, and every society, however worthy its object, if a few members of the said associations, outstepping the constitutions and regulations, and in direct opposition with the very object of this brotherhood, would club together for some desperate, unworthy act.

In trying then to protect his flock, Father Connolly was only doing the duty of a good priest and citizen, and the means he took are certainly not to be condemned and were the only ones left for him to choose, when the administration of justice was unscrupulously jostled aside. The Donnelly tragedy having followed the foundation of this organization, it is assumed up and down the country by men who cannot reason or who do not wish to reason, that the association formed by Father Connolly was the cause of the Donnelly massacre. Such an assertion reveals a most superficial or dishonest mind, for no conclusion could be more false or illogical. In ages of superstition, if there appeared in the heavens a comet, shortly before the breaking out of a war, it was generally believed by frivolous and poorly trained minds that the comet was the cause of the war. *Post hoc ergo propter hoc*. The same reasoning is applied to the association. The Donnelly murder happened some time after the association had been in existence, therefore the association is the cause of the murder. We can see no more connection between the comet and the war, than between the association and the murder, even less, for it is generally supposed that the moon and celestial bodies sometimes affect weak minds, and cause them to talk and act in a very odd manner, while it still remains to be proved, first, that the association was the cause of murder, and secondly, that the murder might not have taken place even sooner if it had not been for the organization of this body. This at least will ever remain certain, that the assassins of the Donnelly's, whoever they be, acted in direct violation of the end and object of the association which Father Connolly brought into existence in Biddulph.

We have no sympathy with the murderers, nor do we desire to say one word in their favor. As a law-abiding people, we could not witness such a disgraceful crime in Canada and not regret to see its authors, if clearly proved guilty, go unpunished. Neither shall we try to attenuate the bloody deed by speaking of the provocation the Donnelly's are said to have given. We simply wish to express our regret for Fr. Connolly, that his name should be in any way mentioned in connection with the murder, unless his name be given as that of a kind-hearted pastor, who did all in his power to avert from his people the terrible effects and consequences of many years of lawlessness. We protest against his sacred character, as a priest, being so far outraged, as to set him side by side with one even accused, but not yet proven guilty, of murder, and we fear not to say, that the papers which have recourse to such measures in order to keep up excitement, and feed public curiosity, are mercenary, unprincipled, and libellous sheets, unworthy of the noble mission the Providence of God has marked out for the press.

We demand, as an act of strict justice, that the papers that have calumniated so unscrupulously Rev. Father Connolly, should at least publish this article as a slight act of reparation for their reckless assertions.

BISHOP IRELAND, of Minnesota, commenced proceedings in the United States circuit court in Chicago, Feb. 19, to enjoin the administrator of the estate of Michael Keegan, and for the appointment of a receiver. The bishop claims that some time prior to his death Keegan forwarded to him stocks, bonds, and deeds to the value of \$1,500, with the request that they be devoted to the founding of an agricultural school for poor boys, and naming the prelate as his daughter's guardian. Both Keegan and his daughter are now dead, and the bishop seeks to have the estate disposed of in accordance with the wishes of the deceased.

REFLECTIONS ON GOVERNMENT AND THE DUTIES OF CITIZENS.

We propose devoting brief space to the discussion from time to time of the principles of government, and the duties incumbent upon all enjoying the privileges of citizenship. Privileges are acquired and retained by the proper discharge of duty. Now, no duty can be properly discharged, unless fully and clearly understood. In a country like this where the form of government is so complicated, and the exercise of the rights of citizenship so frequently called into action, there is certainly a grave obligation on every citizen to understand his position and duty. Our duty as citizens is of a twofold character, positive and negative. In other words, as citizens we are bound to do whatever the law ordains to be done, and omit doing whatever the law commands to be omitted. In many countries of Europe the negative duties of a citizen are manifold and irksome, but in Canada these duties are not of a nature to infringe upon, but to protect the rights and promote the happiness of every citizen. The principle followed in the neighboring republic, is to enact no law affecting anything subject to purely individual action in the exercise of his natural rights. Every citizen enjoying the franchise is in this country vested with legislative functions. The Legislature of Canada consists of three branches, the Queen (represented by a viceroy), a senate chosen in equal numbers from the three great sections of the confederacy, Quebec, Ontario and the Maritime Provinces, and the people represented by deputies chosen from amongst themselves. The act of choosing representatives is the most important of the positive duties of a citizen of the Dominion, no man is as yet compelled to cast his suffrage at elections, but as the franchise by its being a privilege presupposes the duty upon which it is based, it is evident that an enactment compelling electors to cast their suffrages were not an act of injustice, but in many respects a wise, salutary and advantageous measure. The citizen who without just reason neglects the duty of voting at elections, does not deserve the protection of the laws in the way of holding and enjoying a privilege the value of which he so wholly disregards. Deprivation either partial or total of the privileges of citizenship were a punishment, none too severe for neglect, so base and we may say criminal. The criminality of such a man is quite apparent, for endowed as he is under our constitution with the privileges of legislation, he is bound, in so far as he is concerned, to see that honest representatives be chosen to co-operate with the other legislative powers in the state in securing and promoting the ends of good government. If he fail in this, he does whatsoever in him lies to defeat these ends. To discharge faithfully his trust as a citizen, a man must know in voting for whom he votes, and why he votes for one candidate against another. How frequently it happens that electors cast their suffrages without enquiry, or upon grounds futile and absurd? Upon grounds wholly personal or springing from prejudices unmentionable in a community advanced as ours, men capable of doing honor to the state are rejected, and men wholly incapable of representing their own, or the people's interests chosen to the highest position in the gift of their fellow-citizens. Electors acting upon such motives are found one day voting for a man holding principles directly antagonistic to those professed by the candidates, who upon the morrow shall be honored by their suffrages. Thus they stultify themselves in the eyes of an intelligent public. Every man should vote upon principle, that is to say, he should cast his vote in favor of that candidate who according to his sound judgment will best discharge the duties of representative in furthering the principles upon which government is based, and social happiness secured. Every elector is not capable of a just discrimination between principles; but there are in every community men who by education, intellectual

acumen, and moral worth are peculiarly fitted to exercise such discrimination. To these men, not only the unintelligent and illiterate, but that great body of citizens prevented by the vigorous pursuits of life from following the course of political action should have and generally do have recourse. Among these social mentors none sway so just and powerful an influence as the newspaper editor and clergyman. As to the right of the latter to interfere in politics, it must be admitted that as citizens and as clergymen they have a just and well-established right to interfere. As to the mode of this intervention, it must also be as positively declared that it should be characterized by good sense and moderation, altogether devoid of rancor, personality and extravagance which could not but prove hurtful to the best interests of society and religion. That all citizens who read the CATHOLIC RECORD may be assisted in deciding for themselves as to the proper discharge of the functions of citizenship the following reflections are offered. As it is between principles not men, that electors are called upon to discriminate we cannot more aptly begin our reflections than by a brief reference to the principles upon which government is based. Man is essentially a social being, and society is coeval with his creation. Society is not, however, of human but of divine origin. It did not take rise in a perception on the part of man of its necessity, nor from mutual agreement on the part of some men willing to relinquish a certain share of independence to secure a collective happiness. It took origin from the very nature of the creative act which placed the first man and the first woman in the world accompanied by the gift of dominion over the rest of creation and the counsel to increase and multiply. Society was at first made up of a family, and this family governed by laws made in accordance with that natural perception of right with which the human intelligence is blessed, especially when guided by the law of God. The laws were administered by the head of the family, and to these laws all the members of the family were bound to submit. When in turn the children became heads of families, they administered and executed the law in their respective households. Thus society increased from one to many families all at first governed by the one head. But in the course of time, when the increase of population forced many families to seek new abodes other societies were formed, well governed and prosperous according to the degree of fidelity with which they adhered to the laws and traditions of the parent society, and lived in obedience to God. The migrations in the patriarchal times differ essentially from those which take place in our own day, we ourselves have witnessed the immigration of large bodies of people to America, but upon these immigrants did not devolve the duty, as it did upon those of old, to choose and establish in their new places of residence, that form of government best adapted to their wants and circumstances. The immigrant to America finds on his arrival a regularly constituted government to whose authority he must without question submit. It was the lack of this authority, a necessary adjunct of the early dispersion of the human race which in a large measure caused the lapse of a great portion of humanity into a state of barbarism. The principle of authority is the mainstay of government, so that whenever this principle is set at naught social happiness becomes impossible of attainment. The first American immigrants upon their arrival found here a large population divided into many nations all with two exceptions plunged into barbarism, and these two aboriginal nations which enjoyed a quasi civilization were ruled by a system incompatible with the happiness of the European adventurers. It therefore became the duty of these men to establish in America that form of government to which in their own countries they had been subject, saving such modifications as their altered circumstances demanded. Had they not done so, they had

had speedily sunk to the level of these very aborigines, leading lives more compatible with the want of creatures without reason than with the needs and aspirations of intelligent beings. Had the principle of authority, demonstrating to each one of them the necessity of a strong government, not been firmly implanted in their hearts, such should certainly have been their fate. We see then, that as society is necessary to man, so authority or government is necessary to society. Society could not for a moment subsist without government of some kind. Governments have often been overturned, but society did not on that account crumble to pieces for the reason, that new governments sprang up from the ruins of the old. Thus it was in England when the Commons dethroned and beheaded King Charles. A new government succeeded the monarchy and saved society from demoralization and ruin, frequent changes of government result from the demoralization of society, as is to-day witnessed in Mexico and South America, and to a certain extent in some countries of continental Europe, changes are brought about by the form of government under which a people live, being perverted and undermined by bad legislation. Hence the necessity of arresting such legislation before it becomes incorporated with the system of government itself. But no matter what changes are produced by bad legislation or otherwise, government of some kind there must be. The natural law in ordaining the necessity of society provides for its continuance, and no men seek any object in common without some kind of government. If the object be social happiness, some one or more of themselves must be invested with authority sufficient to enable them to procure the attainment of that object. No body of men, however barbarous or degraded, has as yet been found without some form of government. Now as society is of divine institution, government is also of divine origin, for all authority proceeds from God, whence comes the often perverted doctrine of divine right. The principle of government is divine, but the various forms under which the principle is reduced to practice are of human origin. How absurd then to appeal to divine right for the maintenance of forms of government, perhaps incompatible with the advancement of society, and on the other hand how criminal to clamor for the destruction of governments adapted to the wants of the people, as inimical to the well being and individual happiness of man? Government as to its power is vested with a four-fold character. It is legislative, for every government must enjoy the privilege of making such laws as the circumstances of the governed may require; it is executive, for its power of making laws were nugatory without the faculty of enforcing them; it is judicial in that it is vested with the power of interpreting its own laws, and thereby allay disagreement; it is retributive in that it enjoys the faculty of punishing offences against its own laws and the well being of society.

THE LAST KICK.

Our Diocese, the Episcopalian organ published in Detroit, wound up its earthly career a few weeks ago. We understand that what remained of it has been purchased in Chicago. Its sudden death proved a want of appreciation on the part of those to whom it looked for support, and its last dying words proved at least its consistency. A bitter hater of everything Catholic, its dying moments were in keeping with its life, for amongst its last utterances was the charge that Catholicism was the bane of Ireland. It means that because Irishmen and Irishmen's sons lost their lands, were exiled from their country, sent on the world paupers, by laws which were enacted because they would not renounce Catholicity, then indeed, was it the bane of Ireland in the estimation of such men as wrote the last editorial in our defunct contemporary. If it means that the children of Ireland were denied education by the Protestant power that

ruled their country would accept of based on Catholic the bane of Ireland. But land has been any evil influence Catholic teaching from our late Antagonism to charge against that has been No man having ledge of modern of making it doubt very much parted" was accused" Catholic persons so from the frequent stories they true, perhaps deceased journey To be still m has been, it lic, then its been attributed "Catholicity

CHARITY.

Amid all is not unmi children who tune. To-day sorrows over faithful child land in all been true to though the been held on moment when her strength true to that predecessor instrumental sons have been Rome, who rob it, amon ers were st and now w hunger Leo to help the given a man of his own has ordered up in the c Rome. No which he h be speedily grand work

THE

New York cised over Cowley can merly an the Episco time been tion know an asylum death of o investigat that it has a loose w adjudged there are cases ag is, to one. If what is s this asylu Catholic would be of Rome in the pro paries crectly s their fault of their ment of s in questi

THE

The bi duced into supply so in Ireland sight th most jus itself it more of legislato in such the good collecti land c it was tress by is to ha from the