

The Catholic Record
Published every Friday morning at 486 Richmond Street.

THOS. COFFEY,
Proprietor and Publisher.
Annual subscription \$2 00
Six months 1 00
Advertisers must be paid before the paper can be stopped.

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 one and principle, 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.

LETTER FROM MGR. POWER.
The following letter was given to our agent in Halifax by Mr. Power, administrator of the Archdiocese of Halifax.
St. Mary's, Halifax, N. S., June 30, 1882.
DEAR MR. WALSH.—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.

Catholic Record.
LONDON, FRIDAY, NOV. 10, 1882.
THE SCHOOL QUESTION IN FRANCE.

The Bishop of Ajaccio, Corsica, has addressed to the clergy and laity of his diocese a pastoral letter on the subject of the law relating to primary instruction to which we desire to call special attention. The bishop says in substance that the new law in reference to primary instruction is designed to inaugurate a system of education from which religion will be banished. "Is it desirable, he asks, as is said, that education should be neutral, that is neither favorable nor hostile to religion. Enough has been said as to the eminently perverse and dangerous character of these so-called neutral schools. The Sovereign Pontiffs and many prelates, illustrious by their learning and virtues, have condemned them pointedly as the very foci of incredulity. Were they absolutely neutral, as it is claimed they are, their tendency would be to destroy faith and piety in the rising generation, for the sole reason, that in them no mention is made of God or of the obedience due him. Children to whom instruction is imparted, not only in the ordinary branches of learning, but who are spoken to of their moral obligations from the civic standpoint only, will understand perfectly well that if in the moral law laid down for them, God hath no place, it is because God has been set aside, and that religion is looked on as a mass of superstitions incompatible with the teachings and deductions of scientific knowledge.

"If this course of reasoning, suggested to the youthful mind itself by the very neutrality of the schools, is confirmed by facts and by testimonies, numerous and significant; if the patrons and partisans of the new system everywhere avow and declare that the essential character of that system is the containing of God and of all things in the supernatural order, pastors can no longer permit themselves to be blinded by illusions, and are bound to defend with all the strength at their command, the souls of those confided to their care."

The bishop then points out the regulations on the subject of education adopted by the French episcopate, and which he declares in force in his diocese. These regulations may be reduced to the following:
Whosoever there is established a purely state school and in the same place a free school conducted by religions of either sex, or by preceptors truly Catholic, parents must send their children to the Catholic school. Whosoever there is no other school than that of the state, neither the bishop, nor the Sovereign Pontiff absolutely forbid

the sending thereto of Catholic children. But they tolerate such action on the part of parents only on the following conditions: (1) that religious instruction be procured for the children sent there, with all the more diligence on account of the exclusion of such instruction from these schools; (2) that parents shall watch with care over the teaching imparted in the school room in its relations to Christian faith and morals; (3) that if the faith or morals of children be endangered by attendance at these schools they must be withdrawn and that parents must, rather than permit their continued attendance or their return after withdrawal, bear with seizure, fine and even imprisonment. Neither father, nor mother, nor guardian can fail in these manifest duties without exposing their own souls and the souls of the children under their care to the danger of everlasting perdition.

THE SITUATION IN RUSSIA.

Russian affairs have of late attracted very general attention abroad. This influence of Russia in European and Asiatic politics is so great that the direction of its policy, whether foreign or domestic, is a matter of very grave moment to the civilized world. One of the most important of the recent acts of the Russian government is undoubtedly the change made in the press law of 1865. This law was framed against what was termed the "dangerous tendencies" of printed publications and periodicals. When, however, the commissioners charged with the framing of the law came to define these dangerous tendencies, they found themselves greatly embarrassed. They rightly judged, on the one hand, that the number of possible cases implied in so general a term as that of "dangerous tendencies" might without careful definition very easily be stretched out to an indefinite extent, but on the other abstained from any attempt at such definition through the fear that no matter how careful they could be in this regard, incriminated journalists might easily find some loophole of escape. They, therefore, left the interpretation of the term dangerous tendencies, to the administration itself. "As it is impossible," they affirmed, "to determine fixed rules in this regard, we hold it to be expedient not to define the cases wherein journals might merit administrative correction. The term, dangerous tendencies, is a general one, and does not absolutely exclude any interpretation."

Thus was given the government a carte blanche in its dealings with the press, and the administration did not fail to make good use of the liberty accorded it. Now, however, after many years of experience, the repressive law of 1865 is found inadequate for the repression of the dangerous tendencies of the press, and more stringent provisions put in force to restrict the liberty of that powerful engine of thought and political vitality. The newly devised amendments to the press laws may be reduced to the following. (1) any journal that has received the three necessary premonitions, must, on its reappearance after suspension, submit each of its numbers to the censorial office before eleven o'clock of the night previous to its distribution, whereupon the censors, if they find anything therein prejudicial to the public safety, may order the suppression of the issue; (2) the publishers of journals which appear without having been submitted to the censors for examination previous to publication, may be compelled, on the order of the Minister of the Interior, to give the names and occupation of the authors of such articles as may call for administrative action; (3), the suppression of a journal, which entails on the publisher and editors thereof legal disability to engage in similar work for the future, is placed in the hands of a committee composed of the Ministers of the Interior, Public Instruction and Justice, together with the chief law officer of the Ecclesiastical Synod. These provisions, if rigidly enforced, and there is little room to doubt that they will, will be practically equivalent to the suppression of independent journalism. The pro-

vision made to force submission to the censors before eleven o'clock each night, deprives the controllers of newspapers of the opportunity of publishing news received during the night, and the public the advantage of being informed of the course of events in their own country and elsewhere. The power vested in the minister to require whosoever he thinks fit from the publishers of papers the names of their contributors is designed specially to prevent officials of the government from exposing administrative abuses of which there is a multitude in Russia. The power vested in the three ministers and the chief law officer of the Synod invests them with extraordinary and despotic powers over the persons and property of journalists. In case any of the latter should be so unfortunate as to criticize the public action of any of the ministers forming part of the commission charged with the right of suppressing newspapers, they could not look for mercy from such a tribunal, whose decrees can not be appealed against. In a word, the press of Russia is bound hand and foot, and completely at the mercy of the administration. But though the press at home be subjected to such despotism, nothing can prevent the circulation of attacks on the government printed elsewhere. The legitimate discussion of abuses by the press at home could not but lead to wholesome effects, attacks from abroad must end in disastrous results. A free press, in the true sense of the term, is the very best safeguard of good government and the sure promoter of popular progress.

Meantime, while such repressive measures have been taken against the press, preparations go on apace at Moscow for the coronation of the Czar in May. The Cathedral of the Assumption, wherein the ceremony is to take place, has been entirely restored. The Kremlin has been also put under repair, and will soon be invested with at least some of its ancient splendor. According to the ardent pan-Slavists in Russia, Moscow is not only the real national metropolis of the empire, but its natural centre, its very heart and soul. In their eyes St. Petersburg is simply the accidental seat of government. Built outside the limits of Russia proper, on the soil of ancient Finland, and to them practically a foreign place. They hold that since the removal of the government to the banks of the Neva, the organism and life of the state has been detrimentally affected. They also maintain that the civilization of Western Europe, introduced by Peter the Great, has in due time produced that undivided licence in thought, and corruption in morals of which Nihilism is the legitimate fruit. In the eyes of the Pan-Slavists it is only in the intellectual life of Moscow that are associated on a firm footing an exact knowledge of Russian history and the right apprehension of the true national wants of the country.

So much for Pan-Slavism. It is, however, to be greatly feared that even so important a change as the removal of the seat of government to Moscow could not relieve Russia from the evils of which it complains. The country is suffering from the natural results of irreligion amongst the educated and titled classes, and laxity of morals, and ignorance of Christian truth amongst the humbler. A Russian journal draws the following sad picture of education in the empire: "One must even involuntarily shudder in thinking of the fate awaiting the rising generation, if some change for the better do not soon take place. We speak not now of the great centres of population. In localities which till lately were considered secluded, there begin to be discerned evil signs, and the school room itself unfortunately is not sheltered from corruption. What is there noticeable is not the growth of learning, but the weakening of family ties, the relaxation of morals and the failure of all discipline."

We deeply regret to announce the death of the Very Rev. Thomas Canon Walsh, which took place at Bedford on the morning of the 2nd of November. Canon Walsh was at the time of his death sixty-two years of age. He was ordained priest on

the 18th of October 1854, by the late Archbishop Walsh, and was subsequently pastor at Prospect, Windsor, and elsewhere. He was educated at Tuam and All Hallows.

STERILITY AND USURPATION.

For one hundred years European nations have been guided by the spirit of revolution. Through its influence republics have been founded and governed, monarchies ruled. The saving power of religion having been rejected, an order of things entirely new has replaced it. It is well, therefore, to review its action and study its results as compared with those of religion. Revolution has been well characterized as both sterile and usurpative. It has never raised an enduring monument, nor established an institution that has survived the trials that spring from within itself. Never have the flowers of art taken root on its hollow soil. Never has the popular imagination animated its deeds with the pious and touching legends which are the poetry of the multitude. Never has painting or sculpture immortalized its triumphs in their masterpieces. Never have they inspired the genius of the poet or excited the curiosity of the learned.

What monument have, for instance, Rienzi or Savonarola left of their passing popularity? This artistic sterility has extended even to Protestant countries. The works of art, which are admired in England and Germany, date from the ages of faith. Heresy is cold, and has never enlivened the heart or nurtured genius. For twelve years, the Revolution has had occupation of Rome. It has laid out great open streets, empty, cheerless, and without beauty. It has destroyed much that was beautiful and has raised edifices without any marked characteristic, such as are to be seen in Geneva or Berlin. It is the same with its public policy. Its laws are not more fixed than its edifices. Each change of ministry brings about a change of laws. Every caprice of an unstable majority involves a radical change in legislative policy. There is ceaseless, never-ending change.

Behold, on the other hand, the monuments of the Popes, and the institutions of the church. These institutions are unchangeable, not only enduring, but living, living in each one of us, living in the very hearts of the revolutionists themselves, without their knowledge. Who amongst them would dare ever propose a Parliamentary sitting on Easter Day, or for which of them is not Christmas Day an occasion of veritable rejoicing? And if there remains in their souls any vestige of rectitude, in their hearts any remnant of charity, they must admit that it is the very church for which they profess so much hatred that taught them whatever they know and practice of truth, honor and right living. Popular piety has surrounded the institutions of the Church with admirable legends, and the ages have embellished them with the wreaths of poetry. For ten centuries they have animated the imagination and inspired the genius of artists. What wonderful monuments have been raised to perpetuate their origin and immortalize their memory? With such Rome is filled. There has never been a Pope who has not added many a masterpiece to the beauty of the Eternal city, and all these monuments are intact, all speak of the glory of the Church and the majesty of its government. Although it is in Rome that the wonderful fecundity of the Church is more easily perceived than elsewhere, a visit to any city, town or hamlet is sufficient to convince one of the indelible strength of works built in the name of God. What is it that everywhere first strikes the eye? The dome or turret, the visible and material prayer of man seeking to raise his soul to God. What is it that the Revolution would oppose to these eternal institutions and these imperishable monuments of faith? Theatres in feeble imitation of marble, or houses built of flashy earthenware, empty displays of vanity. When one religion succeeds another, when one civilization replaces another, the later one inherits some of

the memories and monuments of that which preceded it, and appropriates them wisely to its own purposes. Thus Christian Rome did not destroy pagan Rome. It sanctified it, because it was its lawful heir. Christianity planted the cross on the Capitol and in the Coliseum, it installed St. Paul in the place of Adrian. It purified the places consecrated to Venus, and then held up the Virgin to honor. From the day of its triumph, pagan temples celebrated the glory of Christ, and Christ, the victor, Christ the king, Christ the emperor, replaced the false gods and added to the splendor of the victory from the richness of their spoils. In a word, the treasures of paganism were merged in, transformed, transfigured, and sanctified in the triumph of Christianity. But the revolution has assimilated nothing; it made no change but in destroying that which existed. It has not the strength that perpetuates life and its memories. It knows nothing but the swiftest mode of rapine and destruction. It usurps, but founds not, and robs instead of appropriating. It confiscates the work of ages, the masterpieces of genius and the accumulated treasures of popes and kings, but knows not how to use them.

Does any one, for instance, look upon the Quirinal as a palace of Savoy? Nay, not more than the Mausoleum of Augustus is taken for a circus.

The conquerors of Rome do not feel at home in the Eternal City. The revolution has assimilated none of the traditions of the Papacy. It has profaned that which was sacred instead of consecrating that which was profane, as did the popes before the revolution was thought of. There is, however, nothing either durable or definite but what is consecrated. Profanations are easily wiped out and stains removed.

Revolution has ruled in France for nearly a century. A long time, indeed, but what is a century in the life time of a people. The English were predominant in France in the fourteenth century for nearly one hundred years. What trace have they left of their passage? Who remembers it? The French Revolution thought fit to destroy monuments, mutilate palaces and pillage churches, but has as yet erected nothing definite or durable itself. Revolution has been installed in Rome for twelve years. But what of that? Rome is yet the City of the Popes, the metropolis of the church, the centre of Catholicity. Twelve years after the conversion of Constantine, Rome was transformed from a pagan into a Christian city; and now twelve years after the Italian revolution, it would suffice to return Rome to its legitimate mistress, the Church, to prove that no lasting change has taken place, to obliterate from memory the strangers temporarily installed in the Pontifical palaces, and to cause everything to be, even as if these adventurers had never been.

OLD CATHOLICISM.

Old Catholicism is in a very sickly condition. Every day witnesses defections from its ranks. The following declaration was lately addressed by an old Catholic priest to the Väterland:

"The undersigned regrets that he caused a great deal of scandal by becoming a member of the Old Catholic church, and in co-operating in the work of certain journals written in a sense hostile to the Catholic church, and hereby declares himself firmly resolved to testify, by his future conduct, how much, by the assistance of God, he has changed in belief and in life, and that he doth call God to witness this his purpose."

JOHANN JUNGBAUER.

Krumm, Sept. 22nd, 1882. Financially the organization is in a very sad condition. At Breslau, in Silesia, some of the representative men of the schism, having met under the presidency of "Bishop" Reinkens, to take measures to supply the lack of means caused by the growing indifference of the faithful, it was decided to have recourse to the government for further help. At this meeting "Bishop" Reinkens, amongst other things, said "it was a mistake to suppose that Prince Bismarck had created Old Catholicism. The

chancellor was not endowed with sufficient power to do so. Old Catholicism was, he held, an independent organization, and it was only when it had proved its right to existence that the government allowed it the miserable subvention of 48,000 francs. It was, he thought, unfortunate that old Catholicism should have been considered a mere state organization. Thence came all these misfortunes. If freed from that false interpretation of their origin, they must have gained, in his estimation, many more adherents." At the same meeting, one Weber urged on his brethren to unite with the Protestants against the pretensions of Rome, and the Protestant provost, Dittrich, promised to speak at a coming Protestant Congress in favor of Old Catholicism.

Thus are the old Catholics reduced to the alternative of begging state aid or soliciting Protestant alliance. It is not unlikely that all their parishes will follow the example set by Zobten. In that place the leaders of the body were obliged to return to the state officials the keys of the church of St. Anne, of which the Catholics, its rightful owners, had been dispossessed. They abandoned it on the ground stated by themselves—that the number of the faithful was too limited to require even the ringing of the bell to secure their attendance.

THE CHURCH AND THE DEMOCRACY.

It is clear that the anti-social movement that we follow with the interest which is ever felt in the approach of a mighty revolution, tends to develop its strength, and that whatever may be said to the contrary, the City of the Popes is, in the minds of Italian radicals, at any rate, the real field of battle on which will be decided the fate of Christian civilization. It is just and meet that it should be so. But for us the issue is not doubtful. "Christ conquers; Christ reigns; Christ rules; Christ protects his chosen people against every evil." Thus reads one of the inscriptions graven on the base of the Vatican obelisk which the Emperor Caligula had transported from Hieropolis to Rome and which he raised in the Eternal City to the memory of his predecessors Augustus and Tiberius. Augustus, Tiberius and Caligula passed away, leaving behind them only the remora of blood and vice and transitory human glory. But Peter yet stands calm and erect, knowing that the future is with God and that God is with his church till the end of time. The Lega della Democrazia is, says Le Journal de Rome, one of the most important organs of the anti-social movement. In a late issue of that journal appeared a letter from one of the socialist leaders of Italy wherein he affirms that "the exercise of the inalienable rights of sovereignty and the development of local energies federatively grouped in certain predominant centres, are the natural products of civilization and are everywhere becoming actual necessities, as well in regard of social economy as of moral security. This is so true that monarchists of moderate means are constrained to foresee in the light of economic results and actual facts a deluge of dramatic energy proceeding from America to inundate Europe. Everywhere radical agitation declares itself in favor of a federal republic. Even the Bulgarians, the Romanians and Servians, lately delivered from slavery and barbarism, declare themselves republicans. Already the peasants of Norway, the radicals of Scotland, the Autonomists of Ireland, and the democracy of Spain, Portugal and Germany, ardently desire the establishment of republican systems on the federal plan. Australia, too, and the Cape Colony, are moving in the direction of republicanism."

The most powerful lever against monarchies is public and private economy—for monarchs, by the very nature of their system, are forced to surround themselves with courtiers, standing armies and multitudes of office bearers. Whence the necessity of excessive taxation, direct and indirect, and of accumulated fortunes which oppress labor. Hence also the helpless struggles of monarchs against republican institutions. Military and bureaucratic oligarchies

beget unnecessary intrigues, procure distinction for individuals through popular election, but to the favor of a prince work through flattery and various means of corruption.

Democratic republicans may prepare the way for the realization of their ideal, by proving, through their deeds, the superiority of their virtues. In the fourth of the African Augustin urged Christians, that is to say, the lists of his time, to practise virtues which should procure for the city of God. In the same manner, European democrats may prepare for the advent of republicanism by practising the virtues which inspire and on which it is really based. These must do themselves the favor of the They must meet monarchial risk and immobility by sin and abstemiousness of life themselves, without hesitation head of all institutions have objects public morality and enment, or the amelioration laboring classes, physically talented; busy themselves matters of agriculture and industries; in a word, disarfoes by toleration, dignity, and integrity."

Needless here to discuss bombastic and baseless m. Its only importance is its in of the ardent vitality and aims of Italian socialism. It of the uneasiness now pe all peoples and states. Even the spread of ideas and the tion of principles hostile to the organization and propag associations bearing various but all opposed to church truth, is indeed indicative of ing struggle of a character t midable. We may, howe with tranquility on this v ment, and dread not its iss know that everything in it is either willed or permitted and must sooner or later the promotion of his glory, sion of truth and the sal men of good will. From th of the Vatican, the Sinai new law, the Vicar of Chri res the depths of the ho looks on the movements of ples who have been led into are doubtful or positively he weeps over the loss of n souls, but he knows that, willing or unwilling, these will come to him, that he v them within the fold of unity and save them. For son Catholics follow with in anti-social movement and every progressive phase. they well know, 's in the r volution, and that in nals City itself are planned acts of its more advanced and that there must be de fate of Christian peoples.

REWARDING INFAMOUS.

Under the pretext of in ing those who suffered the coup d'etat of 2nd of Decem the French government gra al pensions, varying in am 800 to 1,200 francs, to nea survivors of the Commune is most extraordinary and connection with the mat the Bulletin Officiel, which the lists of state pensioner the title "former membe Commune" side by side v recitals of patriotic servic does the government of recognize the Commune a ize the murderers of the Archbishops, Jesuits and cans. This a French jou stigmatizes as a national

The cable informs us that the gentleman, Marwood the threatened with assassination to go to Ireland to perform a The executioners of the Duke mercifully allowed him to deliciously flavored butt of M his favorite beverage. As Ma occupation is hanging other should at least be allowed to end of one of his own ropes, aft the slip-knot and nose aft patent method and to his patient.