

The Catholic Record

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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 tone 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.

THOMAS COFFEY,
Office of the "Catholic Record."

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LONDON, FRIDAY, JAN. 16, 1880.

RUMOR.

A very important rumor is going the rounds. It is to the effect that at a meeting of the Bishops present at the celebration of the golden jubilee of the Vicar-General of Quebec, it was finally decided to request the formation of two new dioceses, as a central point between Upper and Lower Canada. Also the erection of Ottawa into an Arch-bishopric. The new Province is to be called Ontario, and the two new Sees to be located at Pembroke and Hull, respectively. Rumor further says that the necessary documents have actually been forwarded to Rome.

MR. PARNELL'S MISSION.

Many of our contemporaries endeavor to throw ridicule on the mission of Mr. Parnell to this country, and to treat it as a wild scheme capable of effecting no good. It is a significant fact, however, that though our sapient editors may dub it wild, that Irish landlords holding first positions, both as regards wealth and intellect, have not hesitated to prepare long and labored answers to Mr. Parnell's arguments, and to present them to the American public through the columns of the New York press. Evidently these gentlemen look upon the efforts of Mr. Parnell as capable of winning the American people to the cause of the Irish tenant farmer, and lay great store by that opinion, or they would not take all the trouble they have taken to represent their cause. The two most powerful advocates of the landlord interest are Mr. Kavanagh the member for Carlow, one of the most intellectual amongst the landed gentry of Ireland, and the Earl Dunraven, who has cabled a five-column article to the American press combatting the present movement to better the position of the Irish farmer. In the long article of the Earl Dunraven, there is a good deal of the usual clap-trap with which the Irish question has been always met by the advocates of the landlord's cause, and there is of course a good deal of misrepresentation of the course taken by the Irish patriots who are using every effort to strike at the root of Irish distress. He charges Mr. Parnell with advising the tenant to refuse paying any rent. Now this is simply false. In face of the bad season and the growing distress, the poor farmer finds himself unable to pay the high rent which in times of prosperity taxed his every energy to meet. His landlord is unwilling to accept the little he can give and secure him against eviction, consequently, after paying the last farthing he is possessed of, he is still exposed to be thrown, together with his family, out of his holding, and cast penniless upon the world. Mr. Parnell in this case advises him to keep back the little he can pay, until he is secured against eviction, and at the same time endeavors to organize the farmers of Ireland into a union of action, and to induce them to refuse to take the land from which their neighbor has been driven. By this means he hopes to overthrow the present exorbitant rents and to

compel landlords to accept such remunerations as their tenantry can afford.

There are in Ireland 15,000,000 of acres for the support of a population of 5,000,000. It is calculated that of these depending altogether on the soil about 77 per cent. are tenants at will. These hold their farms on leases given by the landlord, but which may be recalled at his pleasure. They are consequently entirely dependant upon his will. He is at liberty to raise the rent as he may deem fit, and if the tenant should not be able to meet it he is at his mercy. Though years of toil may have brought the land to its present state, though the father and grandfather of the tenant farmer may have labored, until they have quadrupled its former value, yet is he exposed to see the work of himself and his family, not only enrich the landlord, but to perhaps pass into the hands of others, whilst he is coolly told that the best remedy for him is to bid good-bye to the land of his fathers, and seek a living on a foreign shore.

From the noble Earl's letter one would be led to believe that Mr. Parnell and his associates were endeavoring, in seeking to establish "tenant proprietorship," aiming to do the grossest injustice to the present proprietors of the soil; yet such is not the case. The means he proposes are simple and just, and whilst they are calculated to better the condition of the farmer do no injustice to the landlord. There is nothing in his proposition against either the spirit or the letter of British law, as may be seen from examination. Most of the land to-day possessed by Irish landlords was confiscated by the crown at some period or other, and the conditions imposed by the crown are still in vigor. One of these conditions is that the crown may sell the land. It has then a perfect right to do so, and the exercise of this right is what Mr. Parnell and his colleagues ask for. In asking this they demand that no injustice be done the landlord, but that he receive a just and equitable price for his land, which will pass from his hands into the possession of the occupiers and workers of the soil. The source from which he proposes to gather the necessary funds to buy the land is the "Irish church surplus." After the disestablishment of the Irish church there remained millions in the British treasury known under the above title. Now, there is not a penny of this money that has not come from the Irish people, and what more just than that it should be used to remove the greatest cause of social trouble amongst a people to whom in justice it belongs. So far, there seems to be but little disposition on the part of the British government to tackle this question so vitally important to Ireland. In other lands she plays the part of reformer, whilst she allows within her own realms an evil unequalled in the history of any other country. It is to be hoped that Mr. Parnell will succeed in his undertaking, and that the expression of public opinion may come with such force on the present ministry as to induce them to legislate in the interests of a nation whose loyalty to England has been shown on many a well-fought field.

THE EXTREMISTS.

The Ministerial Association of Guelph has met and has resolved, and the resolve is that they won't attend funerals on Sundays. The reason given is that it is not in keeping with the observance of the Lord's day to have funeral corteges passing through the streets. Besides, it is altogether probable that attending funerals is very annoying to these gentlemen on personal grounds. The Lord's Day is the only one in the week when most of them do any work at all, and it must be a great hardship to be so overburdened with church business. A correspondent writing to the *Advertiser* of this city suggests that it "would be better, simpler and more to the point, if the Guelph Ministerial Association would resolve that no one should hereafter die on a Thursday, Friday, or any other day that would render burial on a Sunday desirable."

Would it not be a grand under-

taking if the Ministerial Association of Guelph would meet again, and "whereas," and "resolve" that a curtain be drawn over the sun on the Lord's Day, and that the moon and stars be requested to "keep behind the clouds," until after the hour of twelve on Sunday night. This would enable us to enjoy a dismal, doleful, quiet, sorrowful-looking Sabbath, which would be dear to the hearts of these austere ministers of religion.

A RABID WRITER.

We are not a little surprised our cotemporary the *Christian Guardian* should admit into its columns the effusions of the individual signing himself "Dixie." Mr. "Dixie" is troubled in spirit at the rapid advancement of Popery. Now, before we say another word, we wish it understood we do not believe Mr. "Dixie" is a Christian gentleman, or he would not have made use of so many offensive epithets in this contribution to current literature which will live in the minds of its readers just while they are reading it. He has a particular hatred of "convent colleges," and claims they do not impart an education worthy of the name, and that when these young ladies go out into the world and say they received a convent education they seldom get credit for knowing much. We naturally ask ourselves what manner of man can this be? Does he lay claim to any education himself? His assertions are very broad and very serious. Has he ever read Catholic history? Has he ever been in a "convent college?" Has he any intimate lady friends who have graduated at the Sacred Heart or the Loretto convent? We must in all seriousness assert we do not believe he has. We feel morally certain that some of the leading Protestant gentlemen in London, whose daughters were educated in the Sacred Heart, would be this person to speak these words in their presence, tell him at least that he was not properly informed. But, perhaps our "Dixie" friend is right from the point of view in which he looks at the subject. "The convent girls would not get credit for knowing much." Well, perhaps they would not. Convent girls are not allowed to read the flashy novels of the day, and are not permitted to enjoy the luxury of studying all the New York story papers. Convent girls are taught to be economical, and are impressed with the idea that it is sinful to spend enormous sums of money to gratify every whim of the fashions. Convent girls do not know a great many things which it is just as well they should not know. But *Convent girls do know* how to become the most admirable of wives and mothers. And, if proof is wanted, seek them out in London or Toronto society, and see what manner of women they are. Place them beside the graduates of the fashionable boarding school, and see if they stand the test. The best proof that they have stood the test is in the fact that so many of our most eminent Protestant fellow-citizens still prefer the convent to all other schools. If "Dixie" would take a trip to the New England States, and take a glance at the moral ruin visible on every side, perhaps his better nature would instinctively cry out in supplication for more "convent colleges." Convent girls do not know many things which it is well they should not know, but *Convent girls* are taught everything which tend to make them the very angels of society. We have no hesitation in saying that those young ladies who graduate at the Sacred Heart, Loretto and many other convents, are as thoroughly proficient in every respect as any young ladies in the country.

We wish to draw attention to only one more point. The writer goes on to say:—"Nowhere, perhaps, is there a more compact and domineering Romish Church than in the Lower Province of our country. There the system towers above everything. Of long standing, it has taken deep root and flourishes. But not content with her supremacy in Quebec, Rome has invaded every place of importance in Protestant Ontario; and here on virgin Protestant soil she is no despicable rival of the strongest sect. In fact, wherever Protestantism lifts up its head she hastens to show her colors too; and in some places, even in Ontario, is in advance of all her Protestant competitors." "Ontario is virgin Protestant soil." Well, now, Mr. "Dixie," it is a pity you did not consult some of the Indians before you made this assertion. You surely ought to know that the blood of the martyred Jesuits flowed along the streams of "this virgin Protestant Ontario," almost before Protestantism was known, and long before a Protestant set foot in Canada. Has "Dixie" ever read of Christopher Columbus? If he has, probably he will say he should not have been permitted to set foot on this "virgin Protestant continent of America." It is evident "Dixie" has an extremely slight knowledge of history, more particularly Catholic history, else he would not have made so many very strange assertions. We hope our friend of the *Guardian* will not encourage this rampant bigotry. If a first claim is to be proven to this country the Catholics most certainly have the best title. But it is wrong to speak in the style adopted by this writer. Canada now belongs equally to all who live in it, and he who strives to make it prosperous and happy has the first claim on it. There should be no class distinctions; there is room enough for us all, and liberty enough for everyone to enjoy his own religious belief. If a Catholic wishes to become a Protestant, he is at liberty to do so. If a Protestant wishes to "go over to Rome," there is no need of our friend in Toronto getting into a rage about the advancement of Popery, and telling us that something terrible is going to transpire. If his faith is receding—if it cannot keep up in the race—we have a proof that the Almighty Hand is not willing to reach out assistance, that he knows only the sheep of his own flock.

EDITORIAL NOTES.

ST. PATRICK'S SOCIETY will give a torchlight procession to Mr. Parnell on his arrival in Montreal next month.

THE Irish Relief Committee of San Francisco has telegraphed \$2,000 to Dublin, for relief to the sufferers in Ireland.

THE Bishop of Kimala Diocese states that in Ballina, Ireland, out of a population of 6,000 over 2,000 are starving. Letters from other parts of the country represent the suffering as something beyond description.

It is rumored that the Government is in possession of startling and alarming news from India, which it is endeavoring to keep secret until a Cabinet Council is held.

ARCHBISHOP LYNCH leaves Toronto shortly for Halifax to meet the Rev. Dr. Scamella, Apostolic Delegate, who comes to this country to take the place of the late Rev. Dr. Conroy.

THE Society of St. Vincent de Paul, in France, has resolved to have a special collection in each of its conferences to relieve the distress of Ireland.

TALMAGE says he is now ready to forgive anybody he has injured. So says a telegram from New York. If Talmage were a Catholic, or a Catholic priest, he would not have found it necessary to make this declaration.

ENGLAND has lately come into possession of a harbor on the Gold Coast, Africa. It is expected that adjoining territories will shortly come under the same control. And then will be dealt out to them plentiful supplies of "British Constitution," "Civilization" and "Starvation."

HENRY WARD BEECHER attended the meeting in Brooklyn held by Messrs. Parnell and Dillon. He expressed himself in sympathy with the movement and said that men who tilled land should be the owners of it, and where they were not, the land owners were holding them by their throats.

A CATHOLIC BISHOP of the Diocese of Achonry, Ireland, in acknowledging French subscriptions for the relief of distress in Ireland, dwells on the pitiful condition of his flock, and declares it is painful to have to stretch out his hand towards America and France rather than to flourishing

England, which yearly receives millions from Ireland as taxes.

A DEPUTATION waited on the Governor-General on Saturday and presented a petition asking that he would use his influence to assist in the amelioration of their countrymen in Ireland. They were graciously received, and His Excellency gave them a satisfactory reply.

THE British forces in Afghanistan are said to be in a worse condition than ever before. Mohammed Jan occupies a strong fortress and refuses all advances made by Gen. Roberts. He is reported to have twelve guns and a large amount of ammunition, and is determined to make a desperate resistance.

VICE-CHANCELLOR BLAKE gave an address on temperance in the room attached to the Memorial Church on Tuesday evening last. His object in advancing the cause of total abstinence is commendable. It is a pleasure to witness men holding high positions combatting a great evil, but it is the reverse when they forget themselves and descend to scurrility when speaking of the faith of their fellow-citizens. We hope the Vice-Chancellor will give us a lecture on "Christian charity" on some future occasion.

THE *Toronto Globe* says the *Catholic Register* is not far wrong when it states that from the Ritualistic churches of London alone two thousand persons pass over to the Roman fold every year. We publish an article in another part of the paper, which shows that it requires \$5,000 to make one *hopeful* convert to Protestantism in Ireland, while here we have two thousand highly educated persons in England who become Catholics of their own free choice, with no temporal advantage in view, but quite the contrary.

THE papers publish a long report of a fight for money between a man and a bloodhound in St. Louis. We are also told in the report that the man has given his name as Patsey Brennan, but that it is an assumed name. This is not the only instance we have where blackguards who undertake to do anything shameful, attempt to cast the odium attached to it on the Irish. There are of course some very bad Irishmen in the world, but fighting dogs and kicking women to death with hob-nailed boots are not characteristics of even the worst of them. If we had this rascal's proper name, it would not be either a Patrick or a Michael.

MR. HEATHCOTE, the eldest son of Sir William Heathcote, the venerable High-Churchman who appointed Kelde to the living of Hursley, is, we believe, a Jesuit. Nor will he be the only Catholic baronet of the future belonging to a religious community, for Mr. David Hunter Blair, the eldest son of Sir Edward Hunter Blair, has, it is said, left the world for the cloister.

THE New York *Herald* undertakes to lecture Mr. Parnell as to the method he should pursue in collecting funds to alleviate the distress in Ireland, and gravely counsels him to drop the political feature of his mission, and appeal to the American nation as the representative of a starving people. This is certainly cool on the part of the *Herald* in face of the fact that it is and has been throughout the warm advocate of the landlord interest. It is to be hoped that Mr. Parnell will not listen to the suggestion of a journal that will no doubt do its best to turn him from the main object of his mission, because that object once obtained the *Herald's* pets—the landlords—would be obliged to give up a system of tyranny, which has for centuries placed the Irish tenant farmer in a position a little worse than that of slavery.

"NEVER speak slightly of your neighbor," is the earnest exhortation of the *Catholic Columbian*. If you have nothing good or commendatory to say of any one, at least refrain from saying anything evil. A heedless word is often productive of great injury to one's character. Years of suffering cannot obliterate. Anyone can soil the reputation of another and cast a blight upon his life, however exalted and pure he may be, by uttering a suspicion or a covert insinuation. No reputation can be proof against a sneer, nor will any protestations prevent the mischief it may occasion. Place a tongue, lest you may be the unwitting cause of injury to a fellow creature by casting a stain upon his character, and taking from him

thereby, that which is dearer than life—a fair name."

AS AN instance of public school morality we are interested to give the particulars of a murder by school girls at Hagerstown, Ind. Two school girls, about fifteen years old, daughters of wealthy parents, were expelled from the school for bad treatment of a schoolmate of the same age named Miss Kates. While the latter was on her way home after school they assaulted her, one knocking her down with a base ball bat and the other jumping on her and breaking four of her ribs. Miss Kates managed to crawl a short distance to her home and died soon after communicating the facts to her mother. According to report the parents of the assailants went to the murdered girl's mother and persuaded her by a bribe of \$3,000 to keep the affair secret. The facts, however, leaked out through school children who witnessed the assault, and have created much excitement.

"BANISHED from Rome?" What is banished? Pere Hyacinthe is just beginning to answer to that question. Our readers will remember that the ex-Carmelite applied to Lambeth Conference for recognition and he was placed under the spiritual jurisdiction of the Anglican Primus of Scotland. This dignity was to see to it that the Pere should be perfectly advised on all subjects of church polity; he was to be furnished with faculties and his children provided with confirmation at proper times. The Primus has grown weary of his burden. He flings it to the ground and defies the Archbishop of Canterbury to raise it up. The Episcopal Synod of Scotland has officially remanded one of its members for "too much familiarity with the Old Catholics of the Continent," the burden of the offence being his communing with them at the Lord's Supper. The best thing Hyacinthe can do now is to get himself consecrated by McNamara, Bishop of Five Points, N. Y.

A CONVICT in the Wisconsin State prison refused to go to his cell when ordered by the Warden to do so. The Warden held a watch in one hand and a pistol in the other, and said: "I will give you three minutes to obey, and if you don't I will shoot you." The convict doggedly folded his arms and stood still. Minute after minute passed, the Warden counting them aloud. This was in the workshop, and all the prisoners were spectators of the scene. When the three minutes had expired, the warden took deliberate aim at the convict's heart and said: "I'll give you two minutes more, and I swear I'll kill you then if you don't go to your cell." At the end of the extra two minutes the pistol was fired, and the convict fell dead. The officer is sustained by the higher prison authorities, who say that his course was perfectly proper under the circumstances; but the District Attorney of the county will try him under an indictment for murder.

PRINCE BISMARCK'S illness has developed into hypochondria, and his death is regarded as a probable event of the near future. This has in nearly every case been the intelligence we have received from Europe regarding persons who have made themselves conspicuous by their hatred of the Holy See. Cavour was melancholy before his death, Garibaldi is becoming more melancholy every day, and now we are told that the "man of blood and iron," the man who laid out for himself the task of trampling Christ's Vicar, and Christ's Church under his feet, is about to go the way of all flesh with his unholty work left unaccomplished—his melancholy mind brooding over his sins—with none, perhaps, to pray for mercy on his soul, save those whose divine faith he vainly sought to crush out of existence. And so they all will go, and Christ's Church and Christ's Vicar on earth will still live and still flourish in all lands.

MR. JOHN B. DILLON, who accompanies Mr. Parnell as a representative of the Irish Land League, is, like the agitator, a young man, and one of rare mental qualities. He is by birth a gentleman of position and means, and a scholar and patriot by natural selection. In appearance Dillon is a remarkable man. His hair is very dark and straight, and lies low and close on his forehead. His pallid face is long, his nose aquiline, and his whiskers dark and young. He has a striking resemblance to a picture we have seen of Robert Emmet in the dock. One would look twice at him among any gathering. He is reserved, sad-looking, and very silent. But he is an observer of men, and we should judge, a person difficult to disconcert. To look at his handsome but melancholy face, one might take him for a