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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.
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 principles; that it will remain, what 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."

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov. 1882.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection of the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will commend your mission for the diffusion of the RECORD among their congregations. I am, Sir, very respectfully,
Yours faithfully,
JAMES VINCENT CLEARY,
Bishop of Kingston.

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JUNE 1, 1883.

THE MARQUIS OF LANSDOWNE.

It appears that the appointment of the Marquis of Lansdowne to the governor generalship of Canada has been finally decided on by the home government. A more injudicious appointment could not be made. Lord Lansdowne has acquired, on both sides of the Atlantic, a reputation as a public man which entirely unfits him for the successful administration of Canadian affairs. He has shown himself a bad landlord, in the very worst sense of that odious term, so much so that the mere mention of his name excites, amongst Irishmen at home and abroad, a feeling of loathing that can only be accounted for by the commission, on his part, of some grievous public misdeed. When Irishmen of all classes and creeds, with a unanimity rarely if ever equalled in the history of that unfortunate country, demanded amendments of an extensive character in the laws touching the relations between landlord and tenant; when English statesmen of the first order and highest prestige and influence, declared that the concession of these amendments was a necessity for the well-being of the Irish themselves and the security of the empire, Lord Lansdowne, who then held office under Mr. Gladstone, abandoned his post in the administration of the day, on the ground that he disapproved of the legislation designed by his own leader, and demanded by the whole Irish nation, for the amelioration of a tenantry that had just endured the horrors of famine. There are in Canada and the United States many who have experienced the despotism of Lord Lansdowne, there are many who have been eye witnesses of the horrors accompanying evictions on his Kerry estates, and who will bear out our declaration that he is to-day one of the most unpopular of living Irishmen. Lord Lansdowne is indeed a young man and may yet repair some of the follies of his past life, but until such reparation be made, he ought not to be entrusted with the duties and responsibilities of the governor generalship of Canada. The Dominion government is just now desirous of securing for this country a portion of the Irish emigration to America. To accomplish so laudable a purpose our government would require every possible measure of assistance from the Imperial authorities. But that assistance Canada is not to receive. For while British statesmen may contribute millions to the deportation of the Irish tenant, they cannot induce him, after his flight from landlord exaction, to settle in a country ruled by a Lansdowne. We speak in the best interests of this young and rising country, we speak in the hope of contributing our feeble share to the maintenance of respect for good government and legitimate authority, when we protest against the appointment of Lord Lansdowne to the chief executive office of the Dominion. We speak in the interests

of peace and harmony amongst our people when we urge on our countrymen to make known by public meeting and by petition their disapproval of the choice of that nobleman to replace the Marquis of Lorne. We call upon the Irish Catholic members of the government to use their influence to prevent the infliction on this Dominion of the great wrong it should be made to suffer by being forced to accept the Marquis of Lansdowne for its governor general.

CHRISTIAN SCHOOLS.

At the meeting held last month in Paris of those interested in the diocesan work of free Christian schools, many fine speeches were delivered, and an interesting report presented by M. Benys Cochon. This gentleman produced a very salutary effect on his audience by showing, from the statistics at hand, the extent of the work performed. With ten millions of francs the Catholics have in three years accomplished, in the matter of education, one third of what the city of Paris has achieved with an annual expenditure of twenty millions. Every pupil of the municipal schools costs 120 francs, every pupil of the Catholic schools from 40 to 50 only. M. Cochon showed that it was owing to the disinterestedness of the Brothers and Sisters that this enormous difference was attributable. The whole assembly burst into loud exclamations of approval when he asked if the city of Paris itself did not owe these devoted religious some mark of gratitude for the saving they had been enabled to make by their fifty years of loving and loyal labor.

GOOD WORDS FROM SPAIN.

A Spanish bishop lately addressed the clergy of his diocese in urgent and impressive terms on the subject of the Peter's Pence contributions. "Every day," says the venerable prelate, "makes it more pressing on us to contribute to the Peter's Pence collections. Knowing the fervor and enthusiasm of Catholics, who on all occasions hasten to succor the wise and virtuous Leo XIII., we hesitate not for a moment to have recourse in the fullness of confidence to our generous and disinterested dioceses to beg of them in the name of our Holy Church, in the name of our paternal Chief Pastor, and in our own, to make a supreme effort in favor of the highest and holiest of causes. We ask them all to place in our hands the stipend of one day in each month that we may make an offering of this contribution to the Holy Father as long as his present sad and deplorable condition may endure. We will let him know that the priests of our beloved charge deprive themselves, out of love for the Holy Father, of things which are even necessary to them. We have communicated this thought to our illustrious chapter, and its worthy members acting on it with glad and eager desire, declaring themselves ready to suffer all things, even death itself, with the Supreme Pontiff. With the same hope we now address the rest of our clergy. We know but too well their straitened circumstances. We know that in the dioceses under our care, it is only by dint of self-sacrifice and privation that rectors, curates, or any priest can live. But we know also that when anything concerning the Holy Father comes in question, all things else are of secondary importance, and that our clergy, so distinguished by their learning, so humble in their modest aspirations, and so respectable by their solid virtues, are ready for every sacrifice. We are not, dearly beloved children, ignorant of any one of the objections you might offer to our call. How many times, in visiting the flock under our care, have we not felt our heart burdened and were forced to cry out 'My God, what may we not hope for Spain with a clergy so firm in its faith and so heroic in its abnegation.' It is because we know you that we make this appeal. What do we ask? Almsgiving in the name of Jesus Christ for his Vicar on earth. One cannot utter such words without anguish, without prostrating himself to adore the judgments of the Lord. Let us, however, after humbling ourselves, rise strong in God's grace with head erect and

heart strengthened to offer the Church our very life itself.

"It is during the combat that the leaders of our army prove themselves. The Pope now resists, let us also resist. The Pope lives in poverty, let us do likewise. Let us kiss his hand with respect, bedew it with our tears and place therein the coin of our ardent charity which shall be inscribed in heaven for our recompense and our eternal crown."

This eloquent and touching appeal of the worthy bishop could not have failed to procure a generous response. The Spanish clergy have been at all times characterized by an unshaken devotion to the Holy See.

THE NOISY AND INCONSEQUENTIAL.

As might have been expected, a few noisy "patriots" have, without waiting for the Papal circular, given vent to intemperate denunciations of Papal interference in Ireland. The cable despatches give but a very meagre statement of the purport of that circular, which no fair-minded man should attempt to discuss, much less to condemn, before reading its full text with such explanatory comments as may be offered by the authorities at the Vatican. Now we have the great privilege of being Irish, but we have also the greater privilege of being Catholic. Our first and most sacred duty, even as an Irishman, is to subordinate our views and feelings to our duty as a Catholic. Our duty as a Catholic demands that we should be in all things respectful not only to the teachings but the counsels and warnings of the Holy See. We are now of course speaking of teachings, counsels and warnings in matters political. We cannot too well understand that Rome has the right of teaching us as to our civic and political duties, and that Rome does not and cannot err in such teaching. As to counsels and warnings addressed by the Holy See to either clergy or people of a Catholic nation, it is quite possible that, given certain conditions, a contingency may arise wherein either clergy or people, or both, may feel it their duty to offer such information to the Holy See as will satisfy it that no action has been taken by either or both to warrant any condemnation implied in these counsels and warnings.

Until we see the *verba ip si ssima* of the now famous Papal circular, we cannot undertake to say that, in our estimation, any such contingency has arisen, as far as Ireland is concerned. All we now say is that the very worst foes of Ireland's highest interests are the noisy and inconsequential few who, at this moment, through the press and on the platform, seek to place the Irish people in a false position towards the Holy See. The men should be boycotted by the really patriotic Irish.

BISHOP CLEARY'S PASTORAL.

We invite the earnest attention of our readers to the Bishop of Kingston's Pastoral, of which we last week began and this week complete publication. This document is one of the ablest of the many productions of a like character with which we have been enabled to favor our readers. The truths it contains are indeed old, but acquire freshness and renewed vigor at the hands of the learned prelate who proclaims them once more to his faithful people.

PROTESTANT INTERESTS.

Our Orange friends will, no doubt, during the July heats of the coming summer, that will, as July heats generally do, drive everyone else into comparative seclusion and silence, indulge in some very ardent discussion on Protestant rights and interests. Their orators will, we cannot doubt, complain that the Parliament of Canada did, during its late session, neglect Protestant interests by rejecting the bill providing for the incorporation of the Orange Association. Well, let any one may be deceived as to the true action of Parliament in reference to Protestant interests, we take occasion to draw attention to the fact that while one distinctively Catholic measure, that incorporating the Oblate Fathers of the North-West, received the sanction of Parliament, the following distinctively Protestant measures were passed into law:

An Act to incorporate the Board of Management of the Church and Manse Building Fund of the Presbyterian Church in Canada, for Manitoba and the North West.

An Act to amalgamate the Presbyterian Ministers' Widows' and Orphans' Fund in connection with the Presbyterian Church of the Lower Provinces, and the Widows' and Orphans' Fund of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, and to create a corporation to administer such fund.

An Act to incorporate the University of Saskatchewan and to authorize the establishment of colleges within the limits of the diocese of Saskatchewan.

An Act to amend "An Act to incorporate the Missionary Society of the Wesleyan Methodist Church in Canada."

We commend the above to 12th of July orators. But we forget. They never deal with facts. They have another purpose and diligently fulfill it—viz., the sowing of hatred and discord.

THE AUSTRIAN ASSOCIATION.

The Austrian government has given its approval to the constitution of the Austrian Association, placed under the protection of the Archduke Albert, and having for object the propagation of Catholicism in Bosnia and Herzegovina, the defence of Catholic interests in these countries and the establishment therein of the required works of charity. The organization of this admirable society is placed on a solid basis chiefly through the pious solicitude of the emperor and his august family. Branches may be established in all the provinces of the empire. The funds collected are to be sent to Vienna, where, under the management of a central committee, they will be divided amongst the bishops and governors of the annexed provinces.

Austria, in officially patronizing the propagation of Catholicism in regions formerly subject to the Moslem yoke, accomplishes a work at once truly politic and civilizing. By the means just indicated the imperial government fills the role devolving on it of grouping together and initiating into Christian life the Slavonic populations of the south of Europe, besides laying the foundations of empire for itself.

In fact, Europe is what it is because of its christianity, and the only true christianity is Catholicity. Nothing can overcome Turkish power unless the religion of Mahomet be vanquished, not by force of arms, but by evangelization and the protection of Catholic institutions. The Greek schismatical religion counts more followers in the Turkish provinces of Europe than any other form of Christianity, but with the increase of Austrian power in the East there is little doubt that Catholicity will there prevail both over schism and infidelity.

Catholicity is the most powerful and successful instrument for the civilizing of nations. In fact, without it there can be no true civilization. Having for its head a sovereign of the spiritual order, and therefore devoid of ambition and free from desire of conquest, Catholicism can be established in the east without the exercise of any undue political influence. If indeed the Church be permitted to do its work without the intermeddling of self-seeking politicians, it never fails to pursue its mission with success.

EASTERN CHRISTIANS.

Some of the Christian converts in China and Corea display a heroic constancy in suffering for the faith that recalls the brightest days of the early Church. We read of one aged man, a Christian, in China, who, having nobly confessed the faith, was condemned to exile. Previous to his banishment the native pagan magistrates had engraven on his forehead the words, "accursed religion of Jesus." The heroic old man not being able to efface the blasphemous inscription, which he justly considered an outrage on his faith, had all the words but "Jesus" cut away from the living flesh on his forehead. From Corea we learn that on the invitation of their missionaries, ever under the ban of persecution, the faithful of that kingdom have secured the bodies of four of the latest martyrs, and to save them from outrage on the part of the pagans, have had them trans-

ported to Japan, whence they hope to have them sent to France. The faithful of Dijon would, we may well believe a Catholic journal of that diocese, rejoice to possess the remains of one of their compatriots who died for the faith. Just de Bretenieres.

FOR THE NORTH WEST.

As indicated in a former issue His Lordship Bishop Duhamel of Ottawa, and His Lordship the Bishop of St. Albert, N. W. T., left for the North West on Monday last. They were accompanied by the Very Rev. Father Tabaret, President of the College of Ottawa, Rev. Father Michel, P. P., Buckingham, P. Q., and Rev. Father Dagaat, St. Boniface. Ten sisters left at the same time for the far West, five of whom belong to the congregation of the "Faithful Companions of Jesus" from England. These sisters hold diplomas qualifying them to teach in England and France, and will open schools in the North West.

EXTRADITION.

The question of extradition has of late given rise to interesting discussions amongst American journalists. These discussions took form from the reported intention of the British government to demand from the authorities at Washington the extradition of certain parties now in the United States, said to have been concerned in the Phoenix Park murders. The American takes, in our opinion, a very just view of the matter. Our esteemed contemporary declares that while it should not regret seeing all the perpetrators of these crimes in the power of the British government, and would, for Ireland's sake, especially be glad of their condign punishment, maintains that the right of national hospitality cannot be violated even for the detection and punishment of "Invincibles." These crimes, as the writer in the American holds, do not come within the meaning of the extradition treaty. They are not, as he maintains, acts of mere personal malice or vindictiveness, but the results of a great political disturbance, and the direct fruits of English misrule in Ireland.

"Suppose," says the American, "Mr. Egan could be shown to have supplied the 'Invincibles' with money from the funds of the Land League, with the distinct knowledge that it was to be used for the removal of the Irish Secretary and Mr. Burke. In that case, Americans would have no sympathy to waste on Mr. Egan; but they could not surrender him, without establishing a precedent which would be used by the British or some other Government against men for whose struggles in behalf of liberty we should have every sympathy. This is the principle upon which England herself acted in the case of the Italian conspiracies in London against the life of Napoleon III. A careful study of the despatches exchanged between London and Paris on that occasion would furnish our State Department with the expressions of polite regret and emphatic refusal needed for the present case."

Our able and respected contemporary, the New York Freeman's Journal, deals with the matter more comprehensively than the American. Our friend very pertinently draws attention to the fact that England has been the hatching place of plots against the peace of every nation of Europe.

"Mazzini," says the Freeman, "with hands imbued in the hideous and unnatural crimes of the Carbonari, found a comfortable asylum in London. Every hater of the Pope had only to make his sentiments known to be petted and encouraged by the English Government. London has become notorious as a city of refuge for malefactors and for conspirators against all authority, except English authority. And, in spite of all this, we are told that England must have Sheridan, Tynan, et al., delivered to her tender mercies."

Informers, as the writer just cited maintains, may take it into their heads to denounce anybody, and an accusation in the eyes of the present

Castle authorities seems to be almost equivalent to conviction.

"If England," he goes on, "defended the right of asylum strenuously, how much more should the United States! Had the rebellion of '76 failed, Charles Carroll of Carrollton and the signers of the Declaration would have doubtless been 'extradited' as conspirators against legitimate authority. Success saved them. Shall the United States deliver up every conspirator against British authority who fails to undermine it? We know that these Fenians failed in whatever attempts they have made against the British Government. That is all we do know. It is no crime before the law of the United States to be a Fenian, though it is a grave one against the law of the Church. Messrs. Sheridan, Walsh, and Tynan may be Fenians—they may even believe in dynamite. When the United States begins to extradite men because they are Fenians, there will be a precedent for the extradition of these men. Until then, the United States can not surrender them. The word of an informer, who has denied his faith to swear a false oath and broken it to take another, goes for nothing."

These are sound views, views that cannot be gainsayed by any loyal American citizen. While such views are held by our neighbors there is no danger whatever of the provisions of the extradition treaty being pushed to vexatious lengths that could only result in a sad increase of lawlessness and crime both in Ireland and America.

DIOCESE OF KINGSTON.

The Rev. Father Barber, O. M. I., is just now giving missions in the Diocese of Kingston. Father Barber is one of the ablest and most successful missionaries either in Canada or the United States. In the Dioceses of Ottawa and Montreal he has accomplished incalculable good. In the diocese of Kingston he has lately given missions in Trenton and Gananoque that have been successful beyond the most sanguine anticipations. We congratulate the good pastors and people of these parishes on their good fortune in having had a mission from Father Barber—and feel happy to learn that his stay in the "ancient" diocese is to be prolonged for some months. We tender Father Barber our heartfelt thanks for his kindly commendation of the RECORD wherever he goes. Catholic journalism has indeed no warmer friend in the country than this devoted priest.

PREACHERS IN ITALY.

Evangelical preachers, in the pay of sectaries in England and America, have of late years spread themselves through various parts of the Italian peninsula. Their success in making proselytes is small indeed compared to that which they have achieved as disturbers of the concord and harmony so essential to public tranquillity. In one of the Italian Provinces the conduct of one of these evangelical emissaries recently gave rise to public manifestations of indignation which culminated in a petition addressed to the prefect of the Province. This petition, bearing several thousand signatures, begins by reciting the fact of the preacher's arrival and mode of action, and goes on to state that his discourses have moved the entire population of the city, who take them as insulting to their Catholic sentiments, and perilous to that faith in regard of which they hold such feelings of love, respect, and obedience. "In fact," says the petitioners, "this pretended Free Christian Church is the negative itself of Catholic doctrine. The preservation and defense of Catholicism is not only a duty for Catholics, but a right guaranteed by the constitution of the kingdom, of which the first article declares that the religion of the state is the Catholic, and that other forms of worship existing at the time of the promulgation of the constitution are tolerated according to law. This is the fundamental basis of the constitution and cannot be separated from the subsequent articles of that instrument."

Our people have given undeniable proof of their respect for the law and have never done aught against