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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 aims and principles. 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."
FROM HIS GRACE ARCHBISHOP HANNAN.
St. Mary's, Halifax, Nov. 7, 1881.
I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that diocese. I beg to recommend that paper to the faithful of this diocese.

Catholic Record.
LONDON, FRIDAY, APR. 21, 1882.

DEATH OF MOST REV. DR. HANNAN.

We can find no words to express the sense of loss and sorrow that still pervades the entire Catholic body of Canada since the sad news of the unexpected demise of the Most Rev. Dr. Hannan, Archbishop of Halifax, was made public on Monday last. The suddenness of such an affliction ever adds to the poignancy of the grief it necessarily occasions. To the bishop and clergy of London the announcement of the death of Dr. Hannan caused a feeling of sorrow truly indescribable, for His Grace had some time ago expressed his intention to enjoy shortly after Easter a few weeks' much needed repose, here in Western Ontario. His arrival was looked forward to with the earnest anxiety and glad anticipation begotten of their knowledge of his virtues and merits. But, alas! for human hopes and expectations. The illustrious prelate who was so soon to be an honored visitor in our midst, now lies in the chilling silence of death. Sorrow and consternation have seized upon the people whom he loved so well and served so faithfully. The beautiful metropolis of Nova Scotia is plunged into deepest mourning, for one of its most devoted and honored citizens has been suddenly snatched from life. All alike deplore the loss of the late Archbishop—the young and the old, the rich and the poor, the infirm and the afflicted—to all of whom he was a friend and a father. Dr. Hannan was consecrated on the 20th of May, 1877. In him the Holy Father found priestly virtues of the highest order, and rare administrative capacity, for Halifax was a see that had been made illustrious by the piety of the learned Dr. Walsh, its first Archbishop, and the eloquence of the gifted Dr. Connolly, whose sudden death had some few months before created a general feeling of regret that, in depth and universality, is only equalled by the present sorrow that hangs over the entire Province of Nova Scotia. Previous to his appointment to the Archbishopric of Halifax, Dr. Hannan was for many years Vicar-General of the Diocese. He was the tried and trusted friend and counsellor of the late Dr. Connolly—able, unassuming and kind, he was also a general favorite amongst the clergy, while with the people his "fix of all classes he was deservedly popular. What wonder then that in public estimation his appointment to the episcopacy was looked upon as certain when the vacancy occurred. No marvel if when his appointment was made known it gave rise to a feeling of heartfelt gratitude and gratefulness to the Holy See. Dr. Hannan's episcopal administration, though brief, was eminently successful. He visited every portion of his diocese, studying for himself the wants of his people, and taking every means to promote the sacred cause of religion, which, as a devoted pastor, he had at heart. Dr. Hannan endeavored himself to the faithful everywhere by his affability and won their esteem by his prudence and foresight. He was ever, in season and out of season, ready to gratify any good wish or adjust any wrong. The humblest of his people found in him a ready counsellor and willing friend. In the cause of Catholic education his solicitude was unceasing, his efforts untiring. He saw that with an efficient system of Catholic education, the future of religion in Nova Scotia was assured, and therefore set his heart upon providing the youth under his care with its unmistakable advantages. By them, and, indeed, by all classes of the Catholic people of Halifax, will his name and memory be cherished as a prelate who gave his life and all its energy and usefulness to the flock of which he was the good shepherd. With their sorrow we join ours, and with deep and unaffected grief lay upon his tomb our wreath of sorrow, for that tomb encloses the remains of a true friend of Catholic journalism.

DEATH OF REV. EDWARD BAYARD, A.B.D.

It is with deep feelings of regret that we have this day to chronicle the death of Rev. Edward Bayard, formerly parish priest of London. This sad event occurred on Easter Sunday morning at Tampa, Florida, whither the rev. gentleman had, by the advice of physicians, gone to recover lost health, and recuperate failing energies. Father Bayard was born at Ogdensburg, N. Y., on Dec. 4, 1830, and was consequently at the time of his death in his fifty-second year. After a good elementary training the deceased gentleman made a course of Latin studies under the direction of Rev. A. O. Giroux, parish priest of Isle Perrot, P. Q., and then in 1845 entered the Belles Lettres class of St. Theres College, not far from Montreal. Having finished his collegiate course with success and distinction, he was obliged through ill-health, brought on by assiduous study, to seek protracted repose in his father's home. He had long felt that God had called him to his service in the sanctuary, and resolved to follow the divine summons. He yearned for the time when returning health would permit his entry to the Seminary. This pious wish was gratified in September, 1851, when he commenced his course of theology in the Seminary of St. Sulpice, Montreal. Need we speak of the amiability, the gentleness, the prayerfulness, the diligent application which characterized Father Bayard at St. Sulpice? Suffice it to say that he soon there won the esteem of his superiors and the love of his companions, an esteem and love that he retained throughout his short stay in that famous abode of learning and genuine ecclesiastical piety. Raised to the priesthood at the Christmas ordination of 1854, Father Bayard was first sent as curate to St. Edward, and then to Longue Point, both in the diocese of Montreal. In June, 1856, Bishop Pissoneau, who had become acquainted with his priestly zeal, trustworthiness, and self-sacrifice, brought him with him to the newly-erected Episcopal see of London, and placed him in the position of rector of St. Peter's Cathedral. The onerous duties of this responsible position Father Bayard discharged with such prudence and success that upon his departure from London for Sandwich, Bishop Pissoneau appointed him parish priest of London. Many of our readers remember with affectionate and grateful regard the good services rendered to religion by Father Bayard while occupying this important post. When we say that his name is held in the deepest veneration, we but feebly express the feeling of the Catholic people of this city and neighboring county towards his memory. The news of his death created a profound impression of sorrow, and heart-felt prayers ascended on Sunday last, when the announcement of his death was made in St. Peter's Cathedral, from many who had known this good priest personally and from all who had heard of his devotedness to the cause of his Divine Master. Father Bayard remained in charge of the parish of London till the advent of the Dominican Fathers, when he accepted an important position in the Diocese of Albany, in which diocese he labored till his death. His last parochial charge was that of Baldwinville near Syracuse. Last fall he was taken ill with congestion of the left lung, and spent almost six weeks under the best medical care in the Albany Hospital. But medical skill, though giving him temporary relief, did not eradicate the malady, which continued its insidious work till, under the urgent pressure of advice, he sought the mild climate of the south for relief. But too late. Disease and exhaustion had made such inroads upon the constitution of the devoted priest, that not even the soothing breezes of Florida could prolong his life. He died, as we have said, on Easter Sunday morning, fortified by the rites of that Church of which he was so untiring and faithful a minister. He died far from those amongst whom he had ministered, but in death he cannot by them be ever forgotten. By none more dearly will his name and memory be cherished than by the Catholics of London.

THE CINCINNATI PASTORAL.

There has been, since the publication of the pastoral of the late Cincinnati Provincial Council, lavished on the Declaration of Independence an amount of cheap patronage that would, we believe, could they be recalled to the land of the living, amaze the authors themselves of that celebrated document. Amongst others that have rushed to its defence, from a supposed violent and utterly indefensible attack, is the Toronto Globe, which discerns from afar anything pertaining to prelate intervention in matters of purely state concern. Our contemporary declares that it seems pretty late in the day for a body of American divines to correct the foundation principle of the Declaration of Independence—and then adds, without a particle of evidence to support its contention, that the recent Provincial Council of Cincinnati has done this in the pastoral issued to the faithful under the spiritual direction of the Fathers of that council. We agree with the Globe that it would be rather late for a body of divines, or any other body, to attempt the correction, especially of the fundamental principles of that declaration. But we charge that journal with either ignorance of its fundamental principles or an inexcusable distortion of the same, in charging that the Cincinnati pastoral affirms anything contrary thereto. The fundamental principle of the document which declared the united colonies free, sovereign and independent states, is, as it has ever been apprehended by Americans themselves, that men are equal as to the rights of life, liberty and the pursuit of happiness. Where does the Cincinnati pastoral contradict this principle to which the signatories of the declaration of independence themselves did not give full application, for the majority of them believed in human servitude, the purchase and sale of human beings, with the monstrous and atrocious concomitants of that wicked system? The Fathers of the Cincinnati Council declare, indeed, that all men are not equal in the ordinary acceptance of that term, and they are undoubtedly right, as the practice of every government and the actual life of every state that exists clearly demonstrate. Men are not all equal in intellectual or physical gifts, they are not equal in dignity, nor in wealth, nor in influence, and it is utterly impossible in the present order of things that they could, for the government of man by man were then itself impossible.

When the Globe declares that the pastoral in question affirms the doctrine of divine right, a doctrine, as commonly understood in the light of British history in the days of the Tudors and Stuarts, meaning that divine sanction can be invoked to justify tyranny and cruelty, it is simply disingenuous. The sovereigns who immediately followed the Reformation, with an exception or two, all held and acted upon this doctrine so understood. In Catholic times the belief amongst princes and peoples was, that all power comes from God, and such is the Catholic doctrine yet. In Protestant times this doctrine was perverted into an extension of divine sanction to every exercise, no matter how tyrannical, of authority. And such is yet the doctrine in Protestant and infidel countries, where the *fait accompli* justifies spoliation, cruelty and injustice of every species. The Globe is well aware, notwithstanding its feigned ignorance and puerile inquisitiveness, that the *ipso facto* possession of power is not certain evidence of divine right. It is one of its evidences under certain circumstances, but is an evidence to the contrary when that possession is due to notorious robbery, plunder and treason. If our contemporary could give unprejudiced study to the Cincinnati pastoral and the declaration of independence, he could, we firmly believe, derive much profit from such study. But he must first learn to overcome prejudice and avoid bad faith in dealing with documents emanating from Catholic prelates.

Some people are so inquisitive, that if you were to speak of Jacob's ladder in their presence, they would want to know the number of the steps.

HEARD FROM AGAIN.

Mr. Goldwin Smith has an established reputation in two hemispheres. It is, however, a reputation that, fortunately for the honor of humanity, will die and not live. Restrict prejudiced mediocrity to provincial obscurity, and it excites commiseration; give it national extension and it provokes contemptuous indignation; dignify it with world-wide repute and it moves to disgust. Erratic without genius, well-read without liberality, dictatorial without self-control, ambitious without method, Goldwin Smith has thus far led a life embittered by disappointment, devoured by an acrid spirit of vengeance, unhonored by a single act of generosity. Self-conceit, envy and hatred have made a wreck that we view with unfeigned sorrow, of gifts which in their own sphere might have been employed to advantage. Inscrutability, malevolence and jealousy are qualities that make friendship impossible, and reduce their victim to a helplessness too subject for enmity. Hence the life of Goldwin Smith, with all its splendid opportunities, must be written down a failure, and an infliction, transitory, no doubt, but still an infliction on his species. Pedantic, ambitious, meddlesome and uncandid, the Oxford Professor of Lothian perverts history, disregards dialectics, defies decency and mocks truth. Well, indeed, to him might be applied words spoken ages ago of another:

Loquacious, loud, and turbulent of tongue;
Awed by no shame, by no respect controlled,
In scandal busy, in reproaches bold,
Spurned to mankind his envious heart
possessed
And much he hated all, but most, the best.

The great Burke said he knew not how to indict a nation. Goldwin Smith was not then born. From some other source than the works of the greatest of political economists, he has learned what Burke knew not. He declares in one of his recent letters to the Times that the Irish are yet savages, and require coercion, but surpasses himself in his last production, of which the following is a telegraphic summary:

London, April 11.—Professor Goldwin Smith writes to the Times that if the British legislature and people would handle the Irish question with vigor, their determination would be applauded by no body more than the great mass of the American people as distinguished from politicians. Smith recommends the abolition of jury trial in agrarian cases, collection of fair rents by summary process, suspension of representation of rebel districts, suppression of murderous presses, and special legislation concerning foreign emissaries, and their governments being given to fully understand their position and the liabilities they incur.

The great mass of the American people as distinguished from politicians is an entity which has no existence outside the brain of Goldwin Smith himself. The Americans, like citizens of every free country, are bound, by the very nature of citizenship, to be, and are, all politicians. Knowing something of America, we affirm, in the light of the course taken by the American people in the two houses of Congress, in several of the State Legislatures and great municipal bodies, at innumerable public meetings, that, with an exception weak in numbers and un-American in principles, their sympathies are heartily enlisted on the side of Irishmen struggling for right and equality. The abolition of trial by jury in agrarian cases would place all charged with such crimes at the mercy of the landed interest, and serve as all extra-legal repression ever serves, to intensify the unfortunate feelings that have reduced Ireland to anarchy. As to the collection of fair rents by summary process, all who have given attention to the Irish land question know that it is only in exceptional cases that such process need be resorted to. The suspension of representation of "rebel" districts were an open declaration of war upon Ireland, for by rebel in the sense of the writer to the Times, the whole nation, as clamoring and demanding the righting of its wrongs, should be designated. Deprive the Irish of representation, and you lose the right to tax them in support of a government in which they could then have no voice. Surely such a proposal implies blackhearted cowardice and a perfidious malice of which one man alone, we would fain hope, is capable. The laws as to foreign emissaries are at present stringent enough, and no bullying threat from Britain is likely to frighten any for-

sign government from protecting the rights of her citizens. The fifteen millions of Irishmen in America have done too much for the republic, as the registers of every battle field, and the records of every senate, state and national, demonstrate, not to be certain and assured of American support and sympathy in any legitimate assistance they may offer to their ancestral land. As to Canada, where Goldwin Smith has acquired a fame as unsavory as unreasoning bigotry deserves, his recent utterances excite no other feelings but abhorrence and disgust.

WELL MET.

John Chinaman has at last found outspoken friends in the Methodist Episcopal preachers of Philadelphia, who have, we learn, approved a paper expressing satisfaction at the President's veto of the anti-Chinese bill. We are not surprised at this manifestation of sectarian opinion in favor of Chinese to the exclusion of white labor, for disguise it as some toy, or deny it as others actually do, the influx of Chinamen means the exclusion of white men from the field of honest labor. Have the Methodist preachers of Philadelphia studied the question from the standpoint of the citizens of California and the other Pacific states who, irrespective of politics are pronounced in their views on the subject? We desire to impute no motives, but we do fear that if the question were one of Irish or German immigration the preachers would feel in no such hurry to express an opinion as they have shown themselves to be in the matter of Chinese immigration. Ah Sin, so childlike and bland, may well rejoice to have found at last a prayerful body of friends and protectors.

WONDERFUL DISCOVERY.

The London Free Press having found out that no man "with a house and lot over his head need fear to look the future in the face," has also discovered that the Burgh Convention at its late annual meeting in the Scottish capital expressed its approval of the principle of Home Rule for Scotland. The Free Press is apparently surprised at the demand, but does not lash itself into fury, as it almost invariably does, whenever Irishmen formulate a demand for self-government. In its article of the 12th inst., on "Home Rule for Scotland," our worthy contemporary begins with misstatement and terminates with irrelevancy, if not absurdity. Mr. Gladstone's invitation for a formulated scheme of home government was not, as the Free Press says, addressed to Scotland, but to Ireland. We are glad that Scotchmen should be the first to make response. Ireland will follow in good time. As to "home rule" ever becoming a religious issue in Scotland, none but one entirely unacquainted with the character and feelings of Scotchmen could assert. The thing is simply absurd. Our friend is good enough to say or the Scotch Act of Union.

"Not only were an absolute equality of commercial privileges, the establishment of their national church, and the maintenance of their own court of law, assured to them by the organic Act of Union, but in practice all parliamentary legislation relating specially to Scotland has been referred to the preliminary approval of the Scotch contingent in the Commons and the sixteen Scotch representative peers in the Upper House."

And then with admirable candor and sweetest amiability adds:

"It would appear, then, that the grievance of the Scotch is not of the same character as the Irish complain of." "Complain of" comes just as near the exact truth as prejudice permits. Scotland has little indeed to complain of, in comparison with Ireland, for Ireland got by her Union no equality of commercial privileges with England. The Union, in fact, killed Irish trade and manufactures. She had an alien church foisted upon her people, and no guarantee ever given that the will of the majority of Irish representatives should count for anything in shaping Irish legislation. The practice has been diametrically opposite. These are facts of which no man can pretend ignorance. Why, then, we ask our contemporary, does he not openly avow that the grievances of Ireland in the want of

home government are of a substantial character. We confidently look forward to the time, when, despite ignorance and prejudice, both Scotland and Ireland will again enjoy the blessings of self-government. Both countries will then experience happiness now unknown and unfelt. The Free Press may soon learn more of Home Rule, and in sad need it is of enlightenment.

TELEGRAPH MONOPOLY.

One of the first duties of legislators at this moment both here and in the United States is to set their faces against monopoly. The very safety of the state, and the happiness of the people imperatively demand restriction in the growth of monopoly. We are, therefore, in no wise disposed to view with pleasure the transference by act of Parliament of the Montreal Telegraph Company's property to the great North Western Company, which is controlled by the American monopolists. The Dominion line is already in the same hands, so that till the new Mutual line has extended its wires throughout the country, the people will be placed, in regard to telegraphic facilities, at the mercy of a heartless monopoly. The Mutual should receive, and will, no doubt, receive from all classes of Canadian people a hearty support to enable it to relieve them from this incubus of foreign grasping and exclusiveness. Parliament should be slow to grant privileges such as now claimed by the Montreal Telegraph Company to any such body. This Company by its original charter had vested in certain privileges for which it guaranteed to promote the public good by placing telegraphic facilities at the public disposal at reasonable rates. The rates were some time ago reduced by the Montreal and Dominion lines from 25 to 20 cents for every ten words as to messages from one place to another in Canada. No sooner were the lines leased to the Great North Western than the rates were again raised to the old figure, which we must say is quite exorbitant. At a much lower rate the efficiency of the line could be easily maintained, and handsome dividends paid the shareholders. We regret that the House of Commons rejected the very just proposal of Mr. Thomas White, to compel the Great North Western to charge no more than 20 cents for messages of ten words and under, sent on the Montreal line, and trust that before the Bill is passed the House of Commons will in the public interest insert in it some such clause.

SCHOOL LANDS IN THE NORTH WEST.

In the Dominion Lands Act introduced to Parliament by Sir John A. Macdonald, we find provision made regarding the school lands of the North West. The second clause of section 19 reads as follows:

"Provided, also, that all moneys from time to time realized from the sale of school lands shall form a school fund to be invested in Dominion securities, and the interest arising therefrom, after deducting the cost of management, shall be paid annually to the Government of the Province or Territory within which such lands are situated, towards the support of public schools therein,—the moneys so paid to be distributed with such view, by the Government of such Province or Territory, in such manner as may, by it, be deemed most expedient."

This clause does not in our estimation secure sufficiently the right of the Catholic minority to a share of the proceeds arising from the sale of these school lands. The Catholics of Manitoba and the North West have, by the constitution, the right of establishing schools of their own. Having this right, they are entitled to a portion of the moneys resulting from the sale of school lands, and should have their claims to such a portion fully and unmistakably acknowledged in the lands act. We consider that the act will, as it at present reads, confer a power so unrestricted as to be almost undefined upon the local government. We hope to see the bill amended in the sense we speak of before it receives the royal assent. We feel confident that no objection will be raised on either side of politics to such an amendment.

It is the little people, who make the most noise in the world. Heavy machinery moves with least jarring, but accomplishes the greatest and most effective work.