

**The Catholic Record**  
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Rev. JOHN P. COFFEY, Editor.  
THOMAS COFFEY, Publisher & Proprietor.  
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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 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 *Record* and am much pleased with its excellent literary and religious character. Its judicious selection from 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 condescend your mission for the diffusion of the *Record* among their congregations. Yours faithfully,  
+ JAMES VINCENT CLEARY,  
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

### Catholic Record.

LONDON, FRIDAY, SEPT. 28, 1883.

(OFFICIAL.)

#### CIRCULAR LETTER OF HIS LORDSHIP THE BISHOP OF LONDON TO THE CLERGY OF HIS DIOCESE.

Bishop's Palace, London,  
Sep. 25th, 1883.

REVD. AND DEAR SIR:—Our Holy Father Leo XIII. has addressed an Encyclical Letter to the Universal Church, in which, after recounting several of the signal and public benefits obtained for the Church and society through the intercession of the Immaculate Mother of God, he prescribes special devotions to be practised towards her during the coming month of October. In the present sad and urgent necessities of the Holy See and of the Church in various countries, our Holy Father calls upon the faithful to have recourse by holy and fervent prayer to our Blessed Mother, in order that, now as of old, she might, by her powerful intercessions, obtain from her divine Son, our Lord and Saviour Jesus Christ, the triumph of His truth, and the victory of His Church over the hostile powers of earth and hell, for the spiritual welfare of the faithful and the salvation of Christian society. For this purpose our Holy Father ordains:

- 1st. That the festival of the Holy Rosary, which occurs on Sunday, the 7th proximo, should be celebrated with special devotion and solemnity.
- 2nd. That from the first of October until the second of November, five decades at least, of the Holy Rosary, together with the Litany of Loretto, should be daily recited in all parish churches.
- 3rd. That the same devotion should be practised in other churches and chapels dedicated to the Blessed Virgin wherever the Ordinary shall consider it useful and practicable. Furthermore, the Holy Father desires that, in addition to the daily recital of the Rosary, the Holy Sacrament of Penance and the Blessed Eucharist should be celebrated and the Benediction of the Blessed Sacrament given to the faithful.

In order that the children of the Church might, with more earnestness and spiritual profit, apply themselves to the practice of the aforesaid devotions, the Holy Father has deigned to grant the following indulgences:

- 1st. A plenary indulgence to all who, on the festival of the Rosary or, where priests are not sufficiently numerous to hear confessions, on any day of the Octave, having worthily received the Sacraments of Penance and the Blessed Eucharist, shall visit a church and there offer up their prayers to God for the wants of the Church according to the intention of His Holiness.
- 2nd. An indulgence of seven years and as many forty days' indulgences which may be gained by the faithful as often as they shall devoutly recite the Holy Rosary for the intentions of the Holy Father. To those who for some reasonable cause cannot be present in church at the aforesaid devotions His Holiness has deigned to grant the same indulgences provided they privately recite the Rosary and the Litany of Loretto according to his intentions.
- 3rd. His Holiness also grants a plenary indulgence, on any day they may choose within the stated time, to all those who during the period aforesaid shall have been present ten times at the public recital of the Holy Rosary, or who, prevented by some just cause from assisting thereat, shall have as often privately recited it, provided also they receive worthily the Sacraments of Penance and the Blessed Eucharist, and pray for the intentions of His Holiness.

We exhort you, Dear Revd. Father, to carry out with all fidelity the aforesaid prescriptions of our great Pope, and with all possible zeal to urge the faithful committed to your charge to avail themselves of the rich treasures of graces and spiritual favors offered to them on this occasion. In order to carry out the intentions of

His Holiness you will please have daily during the appointed time:

1. A public recital of the Rosary and of the Litany of Loretto in your parish church after the celebration of the holy sacrifice of the Mass.
- 2nd. You will give Benediction of the Most Holy Sacrament as often as practicable during the month of October.
- 3rd. You will afford the faithful every opportunity of approaching the Sacraments of Penance and the Blessed Eucharist with the view of gaining the indulgences.
- 4th. You will explain fully the nature and benefits of indulgences and the conditions on which the aforesaid indulgences may be obtained.

The grace of our Lord Jesus Christ be with yourself and your faithful people. Believe me to be, Rev. and Dear Father,  
Your devoted servant in Christ,  
+ JOHN WALSH,  
Bishop of London.

#### ITALY AND THE PAPACY.

How many times since 1870 have we been assured that the question of the temporal power of the Papacy is finally and irrevocably settled, and that the Popes can never again become temporal sovereigns? No sooner had the Piedmontese forces, in violation of every private and public obligation, seized on the Eternal City than every non-Catholic and every anti-Catholic publicist the world over hastened to assert and reassert that the fall of the temporal power of the Papacy was final. Catholics, grieved and mortified as they were by the sad events of that period, dispirited and disheartened by the then gloomy outlook, did not, however, lose hope. The noble pontiff himself, whose loss was greatest and sufferings most acute, gave his children the brightest example of patience, endurance and heroism in his noble bearing during the dark days of spoliation and injustice that followed the occupation of Rome by the degenerate Savoyard. He felt that though the children of iniquity had achieved a triumph, it would be but momentary, and that in God's own time the victory would once more crown the right.

The fortitude of the illustrious Pontiff under adversity and trial, in the midst of humiliations and bitterness, such as have rarely, if ever, befell a sovereign, inspired his faithful children with courage and hope for a bright day of triumph to come. The advent to the papal throne of the present great Pontiff, one of the most gifted who has yet filled the chair of Peter, almost immediately after the demise of the prince who had seized on the patrimony of the Holy See, has produced one of the most auspicious events in the modern history of the Papacy. Blessed with the heroic endurance of his illustrious predecessor, and with a prudence and forecast that have no parallel at the present day, Pope Leo XIII. has, within five brief years, succeeded in drawing the attention of the world to the relations of the Papacy with Italy. By his recent letter to the Cardinals de Luca, Pitta, and Hozzbroether, which is, we are coolly informed by cable dispatch, a most important and erudite document, the Holy Father has produced a profound impression on Italian public opinion. This most able and erudite document, different, it is said, from anything that has for centuries appeared from the Vatican, clearly proves that the Papacy is no enemy to Italy, but, on the contrary, was, and is a national glory. There is not throughout its own whole length a single word of attack on free institutions or the national sentiment. The letter opens by reciting the fact that the assaults of the adversaries of the Church are more especially directed against ecclesiastical history, specially to that part having reference to the relations between the Papacy and Italy. Their estrangement, the Holy Father points out, has already brought disastrous effects, and may still lead to other consequences of incalculable evil. It is for this reason that the Holy Father communicates his views to the three Cardinals in order that through their wisdom they may be carried into effect. History, maintains the Supreme Pontiff, when studied with out passion, is the best apology for the Church and the Papacy, and those who attack the Papacy cannot learn history intact, for history is a living witness of its great glories. They, therefore, have recourse to falsehood and misrepresentation. This course they began three centuries ago and have since followed. The example thus set by the avowed enemies of the Holy See has been unfortunately followed by Italian and Catholic writers. After deploring the sad fact that the falsehoods of the past have been revived and are now being taught in all countries against the Church, the Holy Father reminds the Cardinals of the inestimable benefits which the Holy See has rendered to European society, but particularly to Italy, which, among other benefits, derived the great one of preserving intact its religious unity. The letter then proceeds to recite the opposition of the earlier Popes to all barbaric invasions, the work achieved by them when the seat of the Roman empire was transplanted to Constantinople, demonstrating that the temporal power proved a great source of civil utility. The Popes, in order to defend the rights of their own sovereignty, several times prevented a great part of Italian territory from becoming subject to foreign rule. The Holy Father reminds the Italian nation of the glorious days of the medieval republics, the struggle against the Turks and the battle of Lepanto. It is painful, His Holiness adds, to see so many Protestant writers doing justice to the Papacy, while Italians do the reverse. It is, therefore, necessary, that men of conscience, deeply versed in similar studies, should begin to write a history with the object of propagating the genuine truth, answering by the clear exposition of facts the accusations accumulated against the Papacy. The Holy Father then announces that the library and archives of the Vatican will be placed at the disposal of writers, who, under the supervision of the three Cardinals above named, will undertake the publication of so important a work. No one can feel surprised at the interest aroused among all classes in Italy by the Papal letter. The whole question of the relations between Italy and the Papacy is once more opened, and there cannot be the slightest doubt that its re-opening will be productive of the very best effects. More than twenty years ago Dr. Brownson wrote of the situation in Italy at that time:

We will say in conclusion, that we are far from being convinced that the affairs of the peninsula are either settled, or in train of being settled speedily. In the first place we have some doubts if Divine Providence will give a final victory to a power that has been so unjust, so iniquitous, so unscrupulous in the means it has adopted, as the Piedmontese government; in the second place, we do not believe that the Emperor of the French really wishes all Italy to be united in one kingdom under Victor Emmanuel, or any other Italian prince. If he could not do so, he would not be so anxious to see the king of Italy for his ally, he would not be so favorable to Italian unity, as it would strengthen France against her enemies, and, in some sense, preserve her hegemony of Europe; but he knows far better than we do that this is not to be the result of Italy, once constituted and recognized as an independent kingdom, will follow in its alliances its own interest, and be as likely to ally itself with England, Austria, or Russia as with France. He must see that a united Italy would be followed by the union of the Spanish and Italian peninsulas, which would form a single government, and by the unity of Germany, which, instead of strengthening France, would really reduce her to a second-class power. If he finds it impossible to carry out the policy of his uncle, and virtually to absorb the Spanish and Italian peninsulas in his own empire, he will most likely return to what for centuries has been the policy of the French government, that of permitting no great centralized power on the frontiers of France. It has always been the policy of the French government to keep Italy divided, to prevent a union of the Spanish and Portuguese which would form a single government, and by the unity of Germany, which, instead of strengthening France, would really reduce her to a second-class power. If he finds it impossible to carry out the policy of his uncle, and virtually to absorb the Spanish and Italian peninsulas in his own empire, he will most likely return to what for centuries has been the policy of the French government, that of permitting no great centralized power on the frontiers of France. It has always been the policy of the French government to keep Italy divided, to prevent a union of the Spanish and Portuguese which would form a single government, and by the unity of Germany, which, instead of strengthening France, would really reduce her to a second-class power.

These words, penned long before the fall of Rome itself, but at a time when the pusillanimous course of the late emperor of the French filled the whole Catholic world with doubt and alarm, indicate the danger in which France placed herself by her wicked connivance at Piedmontese treachery. Italy, once constituted and recognized as an independent kingdom, not only pursued its course of spoliation in regard of the Papacy, but basely abandoned France in the

hour of the latter's trial and humiliation. Not one noble or generous action worthy the Italian nation or its traditions has the Savoyard dynasty performed since the unification of the peninsula. Having betrayed France, under circumstances of peculiar perfidy and ingratitude, no other power can place on Italy the slightest dependence. The position of that country is, therefore, notwithstanding the alliances it has of late forced itself into, one of comparative isolation. The European atmosphere is now filled with wars and rumors of wars. There is a feeling throughout the continent that mighty struggles are at hand, and that the map of Europe is to be changed as it has not been for seventy years. That these struggles will speedily come we make no doubt. The foundation of two mighty combinations, one with Germany and the other with Russia at its head, betokens the approach of troublous times. What will the end be? Among other things the re-establishment, we think, as foretold by Brownson, of the Papal government in full and secure enjoyment of independence. Italian public men look to the future with no feeling of security. Prussia, having made common interest with Austria, they can hope for nothing from the former country—and everyone knows what they deserve to expect from the latter. All that now remains for them to do is to cultivate, in so far as they can, the good will of Austria. The Holy Father could not, under the circumstances, have chosen a better moment to make an appeal to the best feelings of the Italian people. They have been too long deceived and befooled by political charlatans and hungry adventurers. The Holy Father now appeals to history as the vindicator of the Papacy, and history on this subject cannot be appealed to in vain. The position of the Papacy is wholly unassailable in the light of history. "Though the sovereignty," said years ago, Dr. Brownson, "in its own nature is temporal, yet the right of the Pope to govern is not purely temporal. These states are not precisely the domain of the Pope, for he is, after all, their administrator rather than their sovereign. He is not elected sovereign of those states, but is elected bishop of Rome, and therefore Pope or supreme visible head of the Church, and it is because he is Pope that he exercises the right of sovereignty over them. They are states of the church; the sovereignty is vested in the Holy See, and therefore is a right of the spiritual society and invested with the spiritual character which attaches to all the rights or goods of the Church. Here is the reason why, though we can distinguish the political from the religious question in the recent act of wresting Aemilia or Romagna from the Holy See, and annexing it to the kingdom of Sardinia. There is in the act not simply a political crime punishable by the civil authority, but a sin against the Church, the sin designated at all times under the name of sacrilege, not only because it despoils the Holy See of its goods, but because it appropriates to profane uses what was devoted to sacred uses. The Church, by her divine constitution, it may be conceded, was not invested with the right of sovereignty over these states, nor any right to appropriate the government of them to herself. But when they came legitimately into her possession, and she became, whether by act of the people or the concession of princes, or as first occupant of the vacant throne, their legitimate sovereign, the right of sovereignty over them ceased to be a laical right, and became a right of the spiritual society, and of the Pope as supreme chief of that society. It then could not be attacked without attacking not merely a temporal, but also a spiritual right, and incurring the guilt of sacrilege. The Pope, in his capacity as temporal ruler, has and can have no authority over, or to alienate them, and can alienate them only as spiritual head of the Church, and then only for spiritual reasons, for the interests of religion, of which he is supreme judge. Under every point of view then, the political question is complicated with the spiritual."

Though no Catholic deserving the name will be found disputing the soundness of these views, attested as well by reason as by history, there are many who fail to bear them in mind, or bearing them in mind, fail to assert them as they should be asserted. The history to be written, under the supervision of the most eminent cardinals to whom the letter of the Pope is addressed, will also demonstrate the correctness of other opinions laid down more than twenty years ago by the same eminent writer cited above. Among them we may particularize: "Here is the terrible evil of the recent acts of the Sardinian government, sanctioned or acquiesced in by his most serene majesty, the Emperor of the French. In them a blow is struck at all government, and therefore at society itself, for society is impossible without government. The cause of the Pope is the cause of all sovereigns, of all legitimate government, whether monarchical or republican, of society, of the human race. . . . We see now what the world has lost by the changes which have rendered impracticable the exercise of the inherent supremacy of the Papacy over temporal sovereigns, that while the judicial power remains, the executive power is crippled."

#### THE IRISH FRANCHISE.

Our readers are well aware of the fact that the Irish franchise is one of the most unjust and restricted character. To remove the inequalities of that franchise the government during the late session of Parliament introduced a bill extending the franchise to certain classes in Ireland that are now unjustly deprived of the privilege of voting. The bill passed the Commons, but was unceremoniously rejected by the Lords. The latter body sees no injustice in permitting classes in England to exercise the franchise corresponding to those very classes in Ireland to which they refuse that privilege. To understand the injustice and inequalities of the Irish franchise, we need but cite the statement of an Irish writer of authority:

The Province of Ulster, he says, comprising nine counties, and having a population of 1,312,876, has 15,856 votes less than Birmingham and Nottingham, in England, with but a little more than one-third as many people. The two provinces of Munster and Leinster, comprising 18 counties, with a population (not counting that of cities or boroughs) of 2,674,000 have 6,218 less voters than the two English counties of Cheshire and Derbyshire, having less than one million of people. Dublin, Limerick, Cork, Athlone, Waterford, Malvern, Drogheda, Dundalk, Kilkenny, Ennis, Gloumel, Bandon, Tralee, Carlow, Dungarvan, Wexford, New Ross, Portlinton and Youghal, cities and boroughs of Leinster and Munster, having a united population of 885,000, have 21,820 voters less, between them, than the two English boroughs of Salford and Hull, with but a united population of 250,000. The entire province of Connaught, with over 850,000 people, has 1,718 voters less than Stoke-upon-Trent, English borough, with a population of 131,000. Finally Glasgow has 2,630 more voters than all the cities and boroughs of Ireland combined; Yorkshire has 189,000 more than all the Irish counties, while Lancashire has near 120,000 more voters than the whole of Ireland put together. The moral of this disparity between the state of the English and Irish franchise is this: If Ireland were allowed the same electoral privileges accorded to England and Scotland, Ireland would elect 90 out of the 103 Irish representatives on the National ticket. At present she only returns about 25 consistent and 35 doubtful Nationalists; leaving 43 seats at the disposal of Tories and Whigs, by which the actual voting strength of the Irish National Party in the House of Commons is reduced to 27. It is satisfactory to know that the popular chamber in England is at all events favorably disposed to the just extension of the right of voting in Ireland, and that even with the present restricted franchise, the national party is, with due organization, certain of carrying at the first opportunity more than three-fourths of the Irish constituencies. In connection with the proposed extension of the franchise in Ireland, it is said that the Gladstone government propose coupling with it a proposition to reduce the number of Irish representatives in the House of Commons. Even in point of population, Ireland is not now adequately represented in the House of Commons. Besides, she entered the Union with a guaranteed representation of at least one hundred members. Wicked and corrupt as was the last Parliament of Ireland, it had never sanctioned the legislative union if ever Ireland were to lose its

relative strength of representation in the Imperial Commons. The terms of the compact of union have, however, been before this time grievously violated, and we need not be surprised if ere long, with or without reform in the franchise, that compact be again violated in respect of representation. The very proposal to thus gag the voice of Ireland by reducing its representation is another proof of British incapacity, to govern Ireland on any other lines but those of prejudice and despotism.

#### WILFUL MISREPRESENTATION.

The Toronto Telegram has from its very origin been characterized by a settled and studied purpose to vilify and misrepresent the Irish race. The Telegram finds that such vilification and misrepresentation pays. It panders to the depraved appetite of a narrow bigotry that delights in any injustice done an outraged but devoted race. It were difficult to ascertain which the Telegram hates the more intensely, the race or the religion of Irishmen, nor is it any part of our purpose now to determine the direction in which the unconcealable animosity of purchasable journalism is most inclined. Our purpose is to call the attention of our readers to an article which appeared in the Telegram some short time ago, purporting to deal with the important subject of "Irish American Journalism." In this tirade the Toronto organ of fanaticism fairly surpasses itself. Without even a shadow of justification for a course so absurd, it sets out by assuming that the Irish World is the chosen organ of American Irishmen, that it speaks their sentiments, and represents their views and feelings. The Telegram knows quite well that the Irish World is not and cannot be fairly taken as the mouthpiece of Irish American public opinion. We do not indeed deny that the Irish World does speak the sentiments of some Irishmen and of some Irish organizations. But it also speaks the sentiments of many who are not Irish and of organizations that have no purpose in common with the achievement of Irish independence. Speaking of the Irish World as if it were the sole organ of Irish public opinion, the Telegram says: "If its object were to lower the cause of Irish nationality in the estimation of mankind, and to impress the world with the conviction that Irishmen, and particularly Irish Americans, are the most ignorant, bigoted, unreasonable and ungovernable portion of the human race, then nothing could surpass its pages in adaptation to this end. In them one looks in vain for serious reasoning or sound argument. On the contrary, they overflow with filthy billingsgate, elaborate blackguardism, and horrible avowals of sympathy with schemes of wholesale violence and murder that would disgrace the vilest wretches that ever cursed the earth. Delighting in and sustaining such a paper as this, and making it the medium of their purposes and desires, Irishmen cannot be surprised to find themselves despised and ostracized by the American people and their aims and methods forcibly condemned by the respectable portion of the American press."

Who, we should like to ask, has given the Telegram information that the Irish delight in and sustain the Irish World? Who has proved to his satisfaction that they make that journal the medium of the expression of their purposes and desires? And where has he learned that Irishmen are despised and ostracized by the American people? The wish in this case is assuredly the father of the thought, and the thought as foul as its origin. We know something of the Irish World and something of the Toronto Telegram, and must in all candor say that for filthy billingsgate and elaborate blackguardism the latter completely distances the former and fairly equals any journal on the continent. "It is notorious," continues the Telegram, "that from Maine to Mexico, the Irish Catholic element is looked upon with suspicion and distrust as a disturbing force, likely, if not seriously confronted to hinder the advance of American institutions, having for their object the development of popular intelligence,

and thereby the destruction of popular institutions. The Irish Catholic south! Here the case away. We from Maine to Mexico found fanatics with Catholics who do not however be disturbing force advancement of institutions, but because we have a like Canada who who ability for every non-Catholic nals, such as United Irishmen, istic body. Such however, prev America from that reason, re dictate. "Irishmen," "owe it to the country to wi and to disavow who write for The Patrick Rossas and the all belong to the who thrive and misery and dgram is evidence proceedings of vention, the spectable repr Irishmen ever that convention by the Irish of endorsement contrary, rep not an organ ion in America edly disavow O'Donovan R. mott. The on Irish Am proved itself attempt at m tempt made cravings of race and reli

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Having no to any establish tions but the be accused distinction in this count departure of looked on w of Canada, creed. The times lacked for the due functions. comings be he of his m of his dispos able impro Canada. V perhaps in antecedents will regret quis in a la expression echoed thro those of a great count "We have and no cou been a prob spoken by a House in dis only court fair name gentlemen, I am so believe I an than some I ascribe it I have seen than have know what and to what have fallen forest world vines have great centu land from v future prom glories th proudly b country be that wondr in gloomy beneath the valley and by Alpine peak—the And in each sections of that you make you among the tinent but have seen tories that behalf, and be the de and I pray this great own good ple. But wi the depa will, we row eve