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THOS. COFFEY,
CATHOLIC RECORD,
LONDON, ONT.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

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.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, OCT. 24, 1878.

HIS GRACE THE ARCHBISHOP of Toronto will sail from Liverpool on the 28th instant. We feel sure he will receive a warm welcome from his people in the archdiocese.

Pilot: "Why," asks Talmage, "are Scotland and Sweden the most moral countries in Europe?" The answer is, because they aren't; but Mr. Talmage says it is because they read their Bible; and Mr. Talmage doesn't read statistics, or else he might know that of all countries in Europe Scotland and Sweden are precisely the two most immoral ones.

The editor of the London Herald has retracted the ungentlemanly language it made use of towards Father Nugent. He expresses sorrow for his conduct. Will he now have the malice to retract the insinuations thrown out against a priest of this city whom he had not the courage to name? We can assure him that the article in question was neither written nor dictated by a clergyman. The proprietor of this paper is editor, and is responsible for all that appears in it.

The death of Sir Bourchier Palk Wrey, Bart., says the Universe, has not received much public notice at the hands of the English newspapers. The reason is obvious. The deceased baronet was a distinguished convert, and to his practical ardour in the cause of Christianity may be attributed, to a great extent, the resuscitation of the Catholic Church in Devonshire, in which county his estates were situate.

The London Tablet says "the various bodies of Protestants in this country may undoubtedly, with much propriety, meet upon what they call the ground of 'common Christianity,' because, having in strictness no doctrines at all, but only opinions, the suppression for a time of particular articles of their credenda is a matter of very little moment to them.

teenth century is a very different thing from the Protestantism of any other, and this remark holds good of all its varieties. Imagine the feelings of a resuscitated clergyman, whether of the Georgian or Jacobean era, on finding himself in St. Alban's, Holborn, or All Saints', Margaret Street, or in the temple of Mr. Haweis or Mr. Stopford Brooke. Consider the vast discrepancy between the Anabaptists as they rose and their modern representatives, who, as if to mark the difference between themselves and their spiritual ancestors, have shorn away the first two syllables of their distinct appellation. Compare the Wesleyans of today with the original disciples whom John Wesley ruled so tightly until his death. What has become of the fasting which was once one of their most sacred practices? or of the early preaching which their founder declared to be the palladium of 'the people called Methodists?'

IMPROVING.

Last week one of the big dailies had something like the following:—"Amongst the latest 'verts to the Church of Rome from amongst the nobility are," etc.

The person who, at the gracious call of God, had given up all that was most dear on earth—position, property, friends, and home perhaps—was sure to be, at the best, only a weak-minded fanatic, or a silly woman, or a conceited parson, or mayhap merely a lord! Spiritual disloyalty and perversion were natural to such people. Those they left were the real gainers by their foolish secession, and Rome had reason to be ashamed of her new recruits, &c.

Well, it has been said and written that if you are unjustly treated, there is one vindication sure to come. Have patience, and if nothing else does it, time will right you.

daily aggregating to the Church as many as are to be saved, we are glad to be freed from the sight of that miserable spite and offensiveness that used to accompany every account of a new conversion.

IRISH PARLIAMENTARY REPRESENTATION.

The number of registered electors in Ireland is comparatively small. While in England and Scotland the constituencies with a registration of less than one thousand are few in number, in Ireland more than one fifth of the Parliamentary representation is returned by boroughs with a registration, in many cases, less than three hundred. While in England and Wales, returning four hundred and ninety-three members of Parliament, there are but twenty-two seats within the gift of constituencies of a registration of less than one thousand, and in Scotland with sixty members but two such seats, in Ireland there are twenty-two such seats—exactly as many as in England and Wales—and very nearly as many as in Great Britain entirely. The smallest registration in England does not go below six hundred, while in Ireland we have Portlinton with 142, Kinsale 202, New Ross 218, Ennis 250, Mallow 258, Dunganon 261, Downpatrick 293, and Callan 297. These eight boroughs, with an aggregate of 1922 voters, return four times as many members as the county of Down, with 12,911 registered electors, and as many as the counties of Cork, Tipperary, Tyrone and Wexford, with a voting population of 39,468.

If we pursue our enquiry further we discover Youghal with 266, Dunganon 318, Athlone 352, Tralee 357, Enniskillen 408, and Bandon 420 electors. Six boroughs with an aggregate registration of 2,121, returning as many members as Dublin, Cork, and Belfast, with a registration of 36,428.

Again, we see Dundalk and Drogheda, with 1322 voters, returning as many members as the county of Tipperary, with 9277 electors. The boroughs of Lisburn and Coleraine have together 1268 electors and have a member each. The county of Down has a registered list of voters numbering 12,911, with two members only. The total registration of the twenty-two Irish boroughs, returning each a member, is 8573, while the county of Antrim alone has 11,067; the county of Cork 15,635, and the town of Belfast 19,663 electors. These figures bring us to this conclusion, that the representation of Ireland, thus restricted, is not in the gift of the people in a manner as secure as contemplated by the constitution. These small electoral colleges are so susceptible of influence of a sinister character that they frequently contradict through their chosen representatives the well-understood wishes of the people. The trading politician, and we regret to say that there are many trading politicians in Ireland, generally finds a refuge in such constituencies. Atilone sent a Keough; Carlow a Sadler, and Tralee now sends an O'Donoghue to misrepresent the Irish people. In any proposed reform of Irish representation, the Irish representatives should demand the extension of the franchise, to secure constituencies of importance, consideration and independence. We have had, more especially in later years, to admire the determined patriotism of several of the smaller Irish constituencies; and at this moment some of the most reliable of Irish representatives owe their seats to borough constituencies. But the victories in times past were achieved by sacrifices too great to demand at every succeeding contest from an impoverished and oppressed electorate. The present representatives of many of these boroughs could have no fear of their seats being endangered by an enlargement of the constituencies, for, what the smaller electoral colleges now in feeble accent declare, the larger constituencies would in undertones proclaim. With an extension of the franchise, few of the boroughs at present returning members would lose that privilege. With the exception of Portlinton, Dunganon, Bandon, and possibly one or two others, the registration could be easily increased to five hundred, and in the case of many towns to more than one thou-

sand. Constituencies such as these—popularized, if we can so term their liberation from the sway of a few interested and generally unpatriotic individuals—would offer an inviting field to the ardent and ambitious amongst Irish patriotic politicians. Rarely, if ever, would these constituencies be found in direct and emphatic opposition to the expressed will of the nation. With moderation, with justice, with progress as incentives, the electors of these towns would be ever found guiding Irish public opinion to the noblest social achievements—the highest political reforms.

PRESENT STATE OF IRELAND.

Our contemporaries are filled with accounts of the depressed state of Ireland, and those interested in the welfare of that country and her people justly apprehend a crisis not less trying than the famine of '47 and '48. A country, possessing, as Ireland does, agricultural resources of the first order, and a rich store of mineral wealth, should be the home of a happy and contented people. That such is not the case with this unfortunate island, none will deny, and that there must be something wrong to bring about the existing state of affairs, all are ready to admit. It is much easier to understand the evil than to suggest means to relieve the soil on which it weighs with such an incubus. Within the present century it has been an onward course of misfortune increasing in misery year after year, a population gradually becoming depleted, and the starving remnant of a once happy nation seeing no ray of hope in the dim vista of the future. How long, oh! God, will it continue thus? Providence, no doubt, has its own wise ends in view, and what seems to be the threatened downfall of Irish nationality may under its guiding hand be but the dark hour that heralds the coming of a glorious day. We fervently pray that such may be the case. But whilst we place our trust in the abiding justice of God's Providence, we cannot but be interested in the human means which are being used for the amelioration of Ireland's state.

We must confess that whilst we look upon Mr. Parnell and his associate Home Rulers as honest, earnest men, who have the good of the country at heart, it is not without misgiving that we notice the radical tone of the recent tenant-farmer meetings. The people of Ireland are by nature impulsive, and we tremble lest the guiding hand, which leads them to the dangerous mountain-pass, may prove unequal in the moment of danger, and fear that in the excitement which has been recently caused, the wise counsel to abstain from violence may pass unheeded. It may be that the sad experience of the past unmurves us, but from time to time we find ourselves canvassing the question, is Mr. Parnell equal to the emergency? or is his influence on the Irish people sufficient to enable him to say with effect to the wave of human passion which he will undoubtedly call forth: "Thus far shalt thou go and no farther." We dread to think of the consequences of failure, for terrible, indeed, would they be to unhappy Ireland. We remember well what a storm of excitement existed in Ireland in the Fenian movement of '65. We saw with what impetuosity young Irishmen threw themselves into the dangerous association, and whilst their great desire for the relief of their country blinded them to the demands of law and justice, we feel certain that in the beginning none thought of offending either against one or the other. The memory of the heartrending scenes in and around Green Street Court House, in Dublin, is still vivid, nor can we shut out from mental view the despatched look of despair which marked the mother's face as she heard the judicial sentence that condemned her noble boy, her only support, to a life-long penal servitude. It is certain that such scenes of sorrow will follow if the present movement is not conducted by able and competent leaders, men who have won the confidence of the people, whose voice will be obeyed, and whose intentions are above the shadow of reproach. We hope that Mr. Parnell has all the qualifications necessary for such a

trust as will devolve upon him in the present sad state of Irish affairs.

The bad season, together with American competition in the markets, has hastened a state of affairs that is, indeed, deplorable, and the Irish farmer, in many instances, sees nothing before him but starvation. The payment of exorbitant rents, difficult even in the best of seasons, has now become a matter of impossibility. Many of the landlords have shown a consideration for their tenantry in this their sad distress that is indeed laudable, whilst those who met their demands for abatement with indifference or absolute refusal have only increased the difficulties of the moment, and at the same time jeopardised their own interests. The Irish farmers are fast becoming emancipated from that cringing slavery to the landlord which marked the past; their case is desperate, and desperate men resort at times to desperate means to better their condition. This is why we fear for Ireland. They are supporting thousands of families living in idle luxury from the returns of a land whose soil is filled by their hard labor, and from which they have a right to expect a reasonable sustenance, this sustenance they do not get, and the continuance of this grievance, heightened by the present distressed state of the country, has driven them to the very verge of open resistance. The consequences of a conflict between this class and the military, that will certainly be called in to enforce the laws, is something terrible to contemplate.

It is with regret that we notice the very flippant tone of the English press, which, notwithstanding the fact that Ireland is in the deepest state of misery, still persists in presenting the Irish farmer to its readers as a chronic grumbler. We cannot help thinking that a close examination will expose a chronic cause for this grumbling. There is after all very little sentimentality in the wrongs of which the Irish complain, and which the London Times terms "sentimental wrongs." The fact that there is spent outside of Ireland more than one-third of an income wrung from the hard labor of a class of men that must themselves submit to the greatest personal deprivations, savors little of the sentimental, and in our poor judgment gives a very just cause of complaint. If England occupied the place of Ireland, and saw the produce of her soil going to support absentee proprietors, alike alien in religion and nationality, would she not grumble? Ireland has abundant reason to complain, and it is nearly time that some move was made by the government to meet the exigencies of the times. Far better to take prudent measures now than to wait until the people, goaded to recklessness, will seek redress in open revolution.

PERSONAL.

We learn with pleasure that Mr. J. J. Kehoe, a rising young barrister of Ottawa, has decided on removing to Stratford. Mr. Kehoe is a gentleman of rare ability, high culture and sound judgment. During his very brief career he has been the recipient of many signal marks of esteem from the associations with which, in his native city, he has been connected, notably the Father Mathew Temperance Society and the Catholic Literary and Benevolent Union, of which he was founder and first president. We gladly welcome Mr. Kehoe to this section of Canada, and wish him every success.

DUEL BETWEEN A TURK AND A CATHOLIC.

A Turk named Osman Sargolaga was sitting in the Caffo Greco in Via Condotti, where were assembled a party of Italians, including a Sicilian named Antonio Palamary. The Italians began to abuse the Catholic religion and the Holy Father. So blasphemous and outrageous were the remarks of Signor Palamary that the Turk became indignant and called him a base coward, and said although he was no Catholic he would be ashamed to speak so disrespectfully of the head of that religion. The Italians were astonished and Signor Palamary, who has the reputation of being a practiced swordsman,

called on the Turk for an apology, which was refused, and a challenge was the result. The next day the parties, attended by seconds, went outside the Porta del Popolo to fight. The Turk was again asked to apologise and to withdraw the offensive epithet, but he repeated it. The duel was fought, and the Turk wounded his antagonist twice, once in the breast and secondly in the right arm. Signor Palamary being disabled, the seconds interfered and the duel terminated.

HOW PIUS IX. WAS WONT TO DEAL WITH PERSECUTION AND PERSECUTING POWERS.

NEW GRANADA—SWEDEN—DENMARK.

Whilst in the old world, wherever really free political institutions existed, the spirit of persecution quailed before the recognized principle of religious liberty, in certain portions of the new it appeared to gain strength and to increase in the violence of its opposition to the liberty of the Church. This was particularly the case in New Granada, where politicians without statesmanship or experience imagined that they had made their people free, when they succeeded in separating them from Spain and establishing a Republic in which the first principles of liberty were ignored. It is not on record that the clergy of New Granada sought to do violence to any man's conscience or ever thought of forcing anyone to accept the Catholic creed. To say the least, they were too wise to attempt, thus, to fill the Church with hypocrites and secret enemies. Of such there were already too many in those societies which shun the light, and in the new world as actively as in the old, intrigue and manoeuvre in order to overthrow regular and legitimately-established government. Even the Republic of New Granada, which has been fashioned so much according to their will, was far from perfect in their estimation, so long as the Church was not completely subject to the State. So early as 1847, Pius IX. addressed a fatherly remonstrance to the President of the new Republic. It was of no avail. The evil continued. Anti-Catholic legislation was coolly proceeded with. In 1850 the seminary of Bogota was confiscated. The following year, bishops were forbidden the visitation of convents. Laws were enacted requiring that lay parishioners should elect their parish priests, and that canons should be appointed by the Provincial Councils. The clergy were robbed of their proper incomes, and the Congress or Parliament of the Republic arrogated the right to determine what salaries they should enjoy, as well as what duties they should fulfil. This, surely, was nothing less than to reduce the Church to be nothing more than a department of the civil government. The Church could not so exist. Its principles and organization were from a higher source. The socialists and secret plotters fully understood that they were so, and that in this by the secret of the Church's power to promote virtue and check the course of evil. It consisted, it appears, with their ideas of justice and liberty that the Church should, if possible, be deprived of this great and salutary moral power. So, whilst neither its members, generally, nor its clergy, desired radical and subversive changes in the essential constitution of the Church, the Republican leaders determined that it should be completely revolutionized. The bishops and priests protested, with one voice, against such fundamental innovations. The Republicans no less resolute, and bent on their wicked purpose, imprisoned and banished the clergy. One dignitary alone showed weakness. He was no other than the Vicar Capitular of Antioquia. Pius IX. charitably rebuked him and exhorted him to suffer courageously, like his brethren. The persecution, meanwhile, was very sweeping. The Archbishop of Bogota, Senor Mosquera, and almost all the suffragan Bishops, were driven from the country, so that there was scarcely a Bishop left in the Republic. It was now speedily seen that the godless radicals had overborne their ungracious work. The country was roused. The tide of popular indignation set in against the politicians who had, and they, dreadfully, withdrawn, with could command the assumed.

nation set in against the politicians who had, and they, dreadfully, withdrawn, with could command the assumed.

Persecution in Scandinavian countries. Whilst the brooded gloom of the new began to decay where for centuries of conscription where even the existed not. The champion of Protestantism and Gustavus Wasa, plus, were not bequeathed to which were introduced as those of the sians, and which navians, which Norwegians, embraced the Princes were vation. They untruth; they unare of no avail order to stifle the terrors of y be brought in more terrible remained in feignation, until a swept over European adventures of the formic time of Bernpenal laws become a Catholic to imprisonment of Sweden, in law, came to faith. They v and sentenced the country. barbarous sent and caused the Swedish penal Thus was a missionary zealing himself of circumstantial pastor.—M Stockholm. labors assiduous many difficult fruit. He concess that can against deep hostile to the civilization to the tions, and whilating for three Denmark in Sweden. W after the Danish penal hundred conv Faith.

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The recent Ohio, at once whelming, r of Gen. Grant's denial terms certainty. The Democ want of deci policy, and to tion to the "solid South abolished, the franchised, t years placed "carpet-bag North, have b sence, and tant result, elements an tion have be many of race cal sense, a isted in the slavery time prophecy, B opinion that obtains posse on the streng and, perchance his anti-Cat boring Rep years, find crisis as gra gloomy fall trows winter aed it with this very m of Alabama Florida, Gea ana, Maryla North Caro Virginia an sixteen Sta