

The Catholic Record

Published every Friday morning at 422 Richmond Street.

Annual subscription..... \$2 00
Six months..... 1 00

ADVERTISING RATES.
Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch.
Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Tuesday morning.

TO CORRESPONDENTS.
All matters intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.

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 one and principle; that it will remain, what it has been, throughout, 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 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."

Catholic Record.

LONDON, FRIDAY, SEPT. 17, 1880.

AN ANGLICAN SYNOD.

Anglican Synods are sometimes prosy, sometimes lively, always ridiculous. The Provincial Synod, which was opened in Montreal on the 8th inst., offers no exception to this rule. Its proceedings were marked by a mock solemnity and laughable disregard for truth brought into full prominence by the sincerity of unsophisticated brethren, both lay and clerical. The perusal of the columns of bootless and canting discourses reported in the daily press, may prove a relief to readers wearied of the staleness of Fall Show prize lists setting forth the respective merits of poultry, porkers and oxen, but cannot, in the end, fail to bring into contempt the chief actors in the so-called synod. The synod began its proceedings with a solemnity that must have been devised to awe the feeble representation in attendance of the attenuated remnant of the "Church by law established" in Canada. There was a "procession," we are told, formed on the morning of the 8th at Synod Hall. The procession consisted of lay and clerical delegates preceding the bishops, whose "chaplains" bore the episcopal staffs. We are also told that, as the procession entered the cathedral, the "Old Hundred" was sung as processional, and that the lay and clerical delegates separated on either side of the aisle to allow the bishops to reach the chancel. A "litany" was then recited, and the bishop of Nova Scotia preached. The sermon, if it can be so called, was one tirade of distortions of Holy Writ and perversions of patristic deductions and teachings to place the Catholic Church in a false position. In the very beginning of this episcopal diatribe we find interjected a vehement assault on the doctrine of purgatory which the worthy prelate from away down by the sea declares contrary to Scripture and to the teachings of the Fathers. He favors us with but one text of Scripture, to which he gives his own version, and with not even one citation from the Fathers to prove his assertion. If a Catholic bishop were to lay down arguments and draw inferences after this fashion, how the church organs would berate the craft of Rome and its priesthood? Having eased himself by this *pro-nunciamento* against "Romanism," the bishop then delivered himself of certain very hazy conceptions concerning "building up on Christ," as to the constituents of which there may be, he admits, "differences of opinion." "We have only for ourselves," he proceeds, "to be sure that we are so resting upon Him, so looking to Him that He is in very truth the rock on which we are building. And then we are bound to satisfy ourselves that we have the true system of doctrine and discipline based upon this foundation, for the pure gold must include both, must denote the most perfect state attainable on earth. And we, brethren, claim to have as our heritage the gold." This is a very pretty picture, indeed, but the bishop, with one unfortunate stroke, betrays himself unmercifully. "With some alloy," he continues speaking of the gold so

pure a moment before, "with some alloy, it may be now intermingled, but yet the purest to be found on earth."

He informs us that whatever the defects and infirmities of the leaders of the Reformation in England "their purpose and their anxious desire was to sweep away all the accretions of later ages and to restore the building to its primitive state, as far as that state could be certainly ascertained." The Nova Scotian prelate is literally correct in ascribing to the leaders of the so-called Reformers a purpose and anxiety to wipe away all the accretions of later ages, especially in the matter of church property, which they audaciously made over to themselves, otherwise their success was not complete.

Bishop Binney regretfully, no doubt, affirms the existence of two "great" parties in the Church, and while himself a very pronounced high-churchman, seeks, but in vain, to establish a community of belief between these "great" parties. He asserts the efficacy of baptism and the real presence of Christ in the Eucharist—doctrines vigorously denied by one of the "great" parties to which he pointed out at great length the virtues of a comprehensive charity. He concluded a very incoherent discourse by urging all to an active and energetic faith. Thus passed the first day of the synod. Our readers may well judge how the remaining days were spent. A disjointed organization and an enfeebled system of teaching have placed the Anglican body at a great disadvantage in respect of other Protestant sects. Under the influence of outside aggressiveness and internal disorder, it must soon cease in America to occupy any prominent position in the religious world.

PROROGATION.

The British Parliament has been at last prorogued. By the Irish people the session just terminated will be long remembered as a session of promises broken and pledges unredeemed, but it will also live in their memory as a session wherein the Irish representatives displayed more of genuine courage and outspoken independence than at any time since the Union. The government, at the opening of the session, led the people of Ireland to believe that the land question would be dealt with in a broad and liberal spirit, and the long standing inequalities and injustices of the Irish franchise removed. The session has ended, but the Irish tenantry are to-day in no better position than at its opening. The session is over, and for thousands of Irishmen, in every just sense qualified for the exercise of the franchise, the same glaring inequalities of which they have for years complained still exist. The Liberal administration introduced a measure for relief for the Irish tenantry so narrow in scope and limited in comprehensiveness that very little if any good could be expected from its operation. It showed a certain desire on the part of the government to remove, at least gradually, the tyranny from which landlords in Ireland suffer. It constituted a practical admission of landlord misrule, and was, therefore, contemptuously rejected by the Upper Chamber. The rejection of the small measure of relief to Ireland, embodied in the compensation for Disturbance Bill, shows the deep-seated spirit of hostility to Ireland animating the lords spiritual and temporal of the United Kingdom. Sir C. Dilke, himself a minister, was at the close of the session, compelled to admit that the Lords' Chamber had proved a clog on useful and progressive legislation. We feel free to declare that the Upper Chamber never yet dealt itself so severe a blow as it has in rejecting the Compensation Bill. By this rejection it proves its own utter selfishness, and its unworthiness to make laws for the country. In its whole history we do not know of one measure of a truly liberal character that did not meet with a spirit of intolerance as soon as it entered the portals of the lords. To its cowardice alone, in the face of popular indignation, is due whatever of progressive legislation England has enjoyed for the last two hundred years. We feel, how very, that its

culminating act of stupid folly in regard of the famine-stricken people of Ireland will do much to shake its very foundations and bring its worthlessness to a close.

The attitude of the government towards Ireland, while not as satisfactory as it should be, was not as hostile as that of the Beaconsfield Government in the session of 1879. No coercion act was proposed, though fanatical landlords declared the peace of the country in danger. But the government neglected its manifest duty in abandoning its Irish Franchise Bill. Barren of practical results as the session has proved in regard to Ireland, we make no doubt whatever that from the position of independence assumed and maintained by the Irish representatives throughout the session of 1880, that of 1881 will not pass away without some practical measure of reform for Ireland being placed on the statute books. The national party requires unity, organization and subordination. With these qualifications the party must achieve success. One year of thorough, complete and effective organization amongst the Irish members, of popular opinion, were to Ireland, what we trust the year 1881 will prove to be, a year of redemption and regeneration.

THE FRENCH CABINET.

The French Premier, M. de Freycinet, has fallen into bad grace with the ever growing radical element in the Republican ranks. He has not, to their mind, enforced the decrees against unauthorized religious societies with the vigor and promptitude required. The banishment of the Jesuits is to him the brightest feather in his cap, but he will not be permitted to wear it long in peace. The radicals, while pleased with the banishment of the Jesuits and the closing of their schools, will not rest satisfied with anything less than the complete destruction of religion in France. M. de Freycinet, weak-minded as he has already proved himself, cannot go so far, and must, therefore, soon step down and out. His administration has achieved nothing in the way of useful legislation for France. The attention of the Chambers has been occupied with long and angry discussions on speculative questions of government and administration to the detriment of the true interests of people. Savage assaults on religion and emphatic advocacy of socialistic doctrines delighted the various groups of the "Left" throughout the session of the Chambers. Any declaration in favor of religion, any protestation against revolutionary and irreligious doctrines met with prolonged and repeated expressions of disapproval from the majority. The President of the Lower Chamber, M. Gambetta, lent his authority to the repression of free speech by a far-fetched exercise of his powers. For the socialist and atheist there was a licentious freedom of utterance—but for the Catholic—for the supporter of law, order and authority, there was no freedom. We have followed, with pain and humiliation, many of the discussions in the French Chambers. The representatives of the people in a country like France, blessed with natural wealth and a progressive and industrious population unsurpassed in the world, have a particular duty to perform, and that duty is the building up of popular institutions on the basis of authority and religion. Their country has, for one hundred years, sought after a stable government founded on some other basis, and failed to find it. Its repeated failures in this respect has brought upon France disaster and humiliation of the bitterest character. Is it not time that this should end—that insecurity should disappear and revolution terminate? The De Freycinet Cabinet might have addressed itself to this task. It preferred the continuance of revolution, and is, therefore, doomed to an early and unhonored death.

A LARGE number of our subscribers at a distance owe us various sums of money for the RECORD. We cannot afford to send a collector to these localities, and our friends would greatly oblige by remitting the amounts by post. We would feel deeply indebted if they would accede to this request without delay.

FATHER STAFFORD'S LETTER.

Last week we gave place to a letter written by Rev. Father Stafford, of Lindsay, touching upon the habit prevailing among a certain class of gentlemen of giving vent to their inordinate bigotry before the Ontario Teachers' Convention. The gentleman who so recently distinguished himself as Prof. Macvicar, principal of the Presbyterian College, Montreal. We were not at all astonished to find Prof. Macvicar, the bosom friend of the notorious Chiniquy, and perhaps the most thorough-going anti-Catholic bigot in the Eastern province, making use of such language. We would naturally look for little else from such a quarter. On every occasion his narrow-mindedness and intolerance crop out. He seems powerless to keep it in check. But we are very much astonished, indeed, and we solemnly enter our protest against the custom of permitting such a class of persons to address the teachers of Ontario at their conventions. Father Stafford's letter will no doubt be productive of much good. It has been extensively copied by the press. The attack of the professor appeared in the Toronto papers, and Father Stafford's letter found place in the Mail. The Globe, we understand, refused its insertion, although the remarks of Prof. Macvicar appeared therein a short time before. We cannot see any good reason why a course should be taken by the Globe managers, and most people will be inclined to attribute the cause to feelings which ill-become the conductors of a leading newspaper.

THE PUBLIC SCHOOLS.

A bitter pronouncement against the Public School system, lately appeared in the New York Times from a Protestant gentleman, Mr. Richard Grant White. Education without religion—secular training devoid of moral culture—is every day bearing fruit which makes men shudder for the future of the country. What Mr. White says regarding the Public Schools in the United States will apply to Canada with almost equal force:

"Go into any household, the mistress of which has had twenty years' experience of her position, and ask if in any employment she may have to offer, whether requiring skill and intelligence or mere faithful obedience to orders, she would prefer a public school pupil to one who, although a 'greenhorn,' has been well brought up in a respectable, but humble, family, and you will be astonished, if you have not been so astonished before, at the quickness and the earnestness of the decision against the product of the public school. The young woman who, after a few years of education at the public expense, seeks situations, are (with very rare and notable exceptions) entirely unfit for their positions, and not only so, but incapable of being fitted for them by constant instruction given in the kindest manner. They are ignorant, slovenly, headstrong, self-conceited, disrespectful, and heedless, altogether unamenable to the discipline of a well-ordered household. Their 'education' has simply fitted them to read dime novels and cheap newspapers, to cover dress altogether unsuited to their position, and to go to the theatre or on excursions with a 'young man.' Their view of the requirements of their position is that they are to do just so much work as will give them the right to demand the money that will enable them to compile the aforesaid enjoyments, and that they are to do no more. Of notions of duty, of interest in their work, of a desire to learn it thoroughly, of docility, of that respectful bearing which begets respect, they are as innocent as Hottentots or Yahoos. As to their minds, they are generally in every respect somewhat inferior to young women who have had no public school education, and who can hardly read and cannot write. No housekeeper of experience desires to take a public school pupil into her service in any capacity."

"Nor are the boys who come from our public schools much more admirable products of the system. A small number of them are of that human order which is born for intellectual labor, and is compelled to it by a restless inward force; some, of course many more, reserved, and almost timid dispositions, and these profit in a certain degree by their education, although it is doubtful whether the benefit resulting to themselves or to society justifies the means and the expenditure by which it is attained. But as to the large majority of the boys who come from our public schools, ask those who employ them. Ask the master mechanics whose memory goes back to a time when apprentices came only with the instruction and the training received at home or in a dame-school. The answer, unless I am much in error, is sure to be that, although the public school boy may be more glib of tongue, and speak superficially a little about geography and history, of which his predecessor was ignorant, he is generally inferior in all that makes a good apprentice, a good workman, a thrifty, substantial, respectable man. He is less respectful, less docile, less in earnest about his work, and, on the whole, inferior in principle, in faithfulness, and even in manners, to the boy who has been taught merely to read, and to write, for God, and to honor his father and his mother."

"Nor do the records of crime justify the general assumption that public schools are a conservative moral force in society. And indeed he must be a heedless observer of human life who regards intelligence, or any kind or degree of education, as a moral safeguard. Intelligence and education may teach caution, but they do not inspire principle; and not unfrequently natural gifts of mind and acquired knowledge are made merely the effective engines and promoters of crime. It would be interesting to know what proportion of our native criminals have been pupils of

our public schools. I have not accumulated any statistics upon this subject, but, judging from my observation, I venture to say that the proportion is very large, so large that if it were authentically ascertained the publication of it would produce a profound and painful sensation."

THE RETREAT.

The retreat conducted by Rev. Fr. Burke, C. S. S. R., for the priests of the diocese closed on Saturday morning. All expressed themselves delighted both with the exercises and with the manner in which the good sisters of Mount Hope entertained their guests during the week. On Sunday last, at the High Mass, Rev. Father Burke preached a most eloquent and forcible sermon, taking for his text "Thou shalt love the Lord with thy whole heart, with thy whole mind, with thy whole soul." The sermon was a rich treat, and was heartily enjoyed by the St. Peter's congregation. We hope we may often have the pleasure of hearing the Rev. Father again.

EDITORIAL NOTES.

It is rumored that Mgr. Scandilla, an Italian Bishop, has been appointed by the Pope Apostolic Delegate to Canada, in the room of the late Dr. Conroy.

A CORRESPONDENT of the *Figaro* says that there is no exaggeration in the assertion that "brigandage and assassination are of almost daily occurrence, and that the only reason why the newspapers in Italy do not, as a rule, mention these things is that, because of their frequency, they have ceased to interest the general public." Is this regenerated Italy?

FANATICISM is rapidly increasing in Turkey. Last week the Imam of a mosque, in the presence of the Sultan, denounced him as an unworthy successor of the Khalifs, and upbraided him for listening to those who wish to make Christians and Mussulmans equal. He told him that Christians must be protected and cherished as children are by parents, but must be kept in subjection, not treated as equals. This "Imam" exhibits in his utterances about as much cheek as an Irish landlord.

THE Toronto City Council have voted the sum of \$300 for the purpose of entertaining the Sovereign Grand Lodge of Odd Fellows who meet in that city this week. People who do not belong to secret societies, and who pay their taxes into the city treasury for the purpose of carrying on the legitimate business of the corporation, will most assuredly look upon this transaction as a very unwarrantable proceeding. Sovereign Grand Lodges and all other Grand Lodges should pay their own expenses wherever they chose to go, and it is simply an outrage to vote away the money of the taxpayers of Toronto or any other city for the purpose of dining and winning every society which sees fit to transact its business therein.

It is a curious coincidence that the Liberal party almost monopolizes the political energy of the Catholic peers. Lords Ripon, Emly and O'Hagan are all old stagers in public and official life. But with the single exception of Lord Bury, the Tory peers are negative and neutral in their course of action. The Duke of Norfolk votes occasionally, but does not speak, and the same may be said of Lord Bute, whose powers as a speaker are so considerable that his party may well regret that it cannot utilize them. Lord Denbigh is warmly attached to Conservative principles, and votes steadily, but he, too, is a silent partisan; Lord Petre does not speak, nor do we remember to have ever seen his name on a division list. We are inclined to think that Lord Brayne will do both his creed and his country a service if he inspires with new political life a Catholic party in the House of Peers.

Under the influence of the splendid harvest Ireland is becoming quieter. The Irish are largely disposed to confide in Messrs. Gladstone and Foster. The efforts of the agitators are fruitless. The Irish undoubtedly expect substantial legislation next year. The present calm is delusive unless the hope is fulfilled. The Government mean to settle the land question, and should the House of Lords interfere a warm constitutional contest is expected.

The foregoing appeared in the telegraphic summary a few days since. The man who has charge of the London end of the wire must have been greatly disturbed in mind from some cause when he sent us over such an inconsistent and disjointed jumble of sentences. What he

evidently means to convey is the fact that the Irish have very grievous wrongs to be redressed, but they must keep very quiet and ask for relief in a manner wholly in accordance with the Uriah Heep method of proceeding in such cases.

MAY FISK and her blondes have come and gone. Fifty dollars and costs was the fine imposed on each of the managers of the show. One of our city dailies, noted for wrestling with philosophy, defends the cause of May on general principles, and makes sarcastic allusions to our energetic Chief of Police because of his disarranging somewhat the programme of the troupe. This whole business is a disgrace to our civilization. It is sickening to witness the degree of favor with which this shameless batch of women are received in our community. Our bill boards are covered with pictures which would bring the word "shame" from a Hottentot. Our press advertises the nasty thing, and a portion of it rises up in its defence. A public hall is crammed to the doors by men who wish to be recognized as upright and honorable citizens, but who hesitate not at times to exhibit a lamentable amount of moral baseness. We are a very enterprising people—a very intelligent people—but it must be admitted, and we say it with sorrow, that too many of our citizens are men who sneer at morality, and worship but their base passions.

The *Official Paper*, of the third week of August, published a royal decree naming a commission charged to study "the reform of pious works" and undertakings in Rome, signed by King Humbert and Signor Depretis. Upon the suggestion of the Secretary of State, the king decrees as follows: "To institute a commission charged with executing an inquiry, moral, economical and administrative, in all the pious works of the kingdom, and to study and propose a new plan of general reorganization which would answer to the spirit of the times, and the new social state and condition of things. The commission will propose to the Minister of the Interior the nomination of provincial committees charged to execute under its direction, and throughout its proceedings, all the investigations necessary for the accomplishment of the mandate. The Government authorities would provide all necessary information, and sanction the commission to examine and study for itself the question of reform." The commission is to constitute itself in the way it deems the most expedient for the purpose, naming a president at its head, and other secondary dignitaries as his coadjutors and advisers.

This is in keeping with other legalised robberies that have been perpetrated by the Italian Government since it laid its sacrilegious hands on the patrimony of the church, and no doubt it will not be the last. The enemies of God and His Church are allowed for a time to continue in their persecutions, but in the case of the Italian Government, as in the case of all persecutors of our holy religion, history will repeat itself, and the time may not be far off when deep humiliation will settle on the usurpers of the temporal power of Christ's Vicar.

It is most extraordinary what a power has hitherto over the minds of some of our Protestant friends. A few months since our contemporaries who grasp at every little item which is calculated to weaken Catholic faith, held up to the world with immeasurable delight the glorious prospects of the Independent Catholic Church of New York. Then came a season of internal commotion among the brethren of the new sect. Their "bishop" and "clergy" and people entered into a kind of rough-and-tumble fight over the collections. The words "scoundrel" and "fraud" were hurled from one to the other in such an energetic manner, that the Protestant people who gave the movement any countenance became ashamed of their company. The New York *Christian Advocate* has taken up the "movement" again in its columns, and tells us rejoicingly that there is yet encouraging signs. The "Independents" had a "meeting" recently in the "church," and were "preached to" by ex-priests, so we are informed. We have no guarantee that these men are any better than their predecessors, who were some months since ejected from the household of the new faith for "malfeasance in office," or something of that sort, and also on its being discovered that they never had been priests. An advertisement in the daily papers will bring forward, at any time, a host of men who are willing to be styled "ex-priests" for "so much a week and found." The *Christian Advocate* winds up its hopeful article with the customary postscript: "Those ex-priests would remind Christian people that there are no funds for carrying on this work, paying rent of church, etc., but the voluntary contributions of the public." After the miserable exhibition these men who are engaged in the "work" made of themselves some time since, most people would expect to hear no more of appeals to the public.

Archbishop Gibbons, says an exchange, was once a boy in a grocery store in New Orleans. If he was as good a boy as he is a bishop, his employer must have been pretty well satisfied.