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THOS. COFFEY,
Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, ONT., May 23, 1878.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the *Catholic Record*, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principle, 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. 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, Sir, Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, APRIL 22, 1881.

EASTER.

The great Christian festival of Easter was this year celebrated with even more than accustomed joyousness. It is indeed pleasing to note that with the decadence in many quarters of real, genuine, lively faith in the mysteries of the Christian religion, there should be such manifestations of Catholic devotion as the festival of Easter brings forth. *Hæc dies quam fecit Dominus.* Truly Easter Day is the day made by the Lord himself. It is the first and principal of Christian festivals, commemorating that wondrous manifestation of Christ's divinity which crowned his public life. The glorious resurrection of the Redeemer from the tomb, wherein his persecutors had vainly believed him lie forever, proved to all men that he was truly the Son of God. Everywhere throughout the Catholic world Easter day is one of rejoicing and festivity. On that day the work of Divine Redemption was, as it were, completed by the triumph of Christ over death, the product of sin. The sorrow pervading the entire Church on Good Friday, therefore, gives way to joy. All men on that day hail Christ not as the Redeemer suffering on Calvary, but as the Son of God triumphant over the powers of darkness. So long as the great festival of Easter is duly celebrated as it has been in days of old, we may hope for a bright future for humanity. We may indeed, so long as Catholics forget not the mystery commemorated on that glorious day, hope that God has in store numberless blessings for the human family.

THE JUBILEE.

It was indeed with heartfelt pleasure that the Catholic world received the first tidings of the Jubilee proclaimed by our Holy Father Pope Leo XIII. The apostolic letter of the Pope proclaiming the Jubilee is now at hand. This letter recites the causes which have prompted the common father of the faithful to grant this inestimable favor to the Christian world. The Supreme Pontiff points out the many evils which afflict our age. He sets forth the difficulties which the Church has to encounter in the fulfillment of her mission, and shows in particular how it is that upon the Roman Pontiff himself the hostility of the unchristian spirit now abroad vents itself in a particular manner. One characteristic of the revolutionary tendencies of the age has been for the last half century its determined hostility to the authority of the Holy See. This hostility has made itself manifest in various ways. Not content with robbing the Holy Father of his temporal patrimony, the revolutionists have endeavored in every way to deify his authority and misrepresent his influence over mankind in general. It is, therefore, with just reason that the Pope now refers to the violence and calumny of the enemies of the Roman See and calls upon his faithful children to assist him with their prayers. What the revolutionists in Italy dare openly to do, their heretical and infidel allies elsewhere insidiously attempt.

The Holy Father points out in particular the course of the Italian government in the matter of education. Interference on the part of the State with the manifest right of the Church in reference to education is unfortunately not restricted to Italy. It is common in America, and even in France itself has lately assumed a character of the most unchristian aggressiveness. We feel that we but bespeak the unanimous sentiment of our readers when we say that we feel deeply grateful to His Holiness for the Jubilee he has proclaimed. We feel assured that his faithful children in Canada will endeavor to fulfill all its conditions, and gain for themselves and their families the numerous blessings consequent upon such fulfillment.

THE SCHOOL QUESTION.

We cannot compliment the *Advertiser* on its recent attempted reply to Richard Grant White's article in the *Nineteenth Century* on the American Public School System. Our worthy contemporary had a very bad case in hand, and instead of argument had recourse to verbosity, which always leads to absurdity. The writer in the *Nineteenth Century* did not deny the marvellous progress and solid advancement of the American republic in many walks of civilization. His object was to point out the dangers which he conceives to menace the nation through the nefarious efforts of an anti-Christian system of education. That the public school system is anti-Christian few, if any, will have the hardihood to deny. Every tree is known by its fruits. The fruits of the public school system are manifestly dishonesty, immorality, and infidelity. The civilization of America is indeed of an advanced order, but it is a civilization tainted with moral degeneracy as that of Greece or Rome. America is not more civilized than were these famous republics. Why? Because the America of to-day is not less Pagan than were Greece and Rome. To what must be attributed the absence of Christianity from the national life of the neighboring republic? To one thing only—to the Godlessness of its schools. The American nation has had experience of one generation at least of citizens trained in the so-called public schools. Its thinking minds have not failed to discern the evil effects on the present epoch of the training afforded by these schools. The *Advertiser* cannot overcome argument by assertion. The mere laudation of a system popular only with narrow minds or blatant demagogues cannot sustain it. The system whose baneful effects are felt on every side, destroying domestic tranquility and happiness, and endangering national security, cannot, we firmly believe, long count on the support of an intelligent people.

THE SCOTT ACT.

The Scott Act has been defeated by a very large majority in Hamilton. We did not, we must confess, expect any other verdict from so intelligent a constituency. The friends of prohibition have done their own cause more good than they imagine by bringing as they did the subject before a public which viewed it in every light, and from every available standpoint. We have been always of opinion that one of the reasons why prohibition has been heretofore, wherever it has been tried in this Province, a complete failure, is that it was carried into effect in many rural constituencies without that full and fair discussion which characterized the recent contest in Hamilton. Another cause of failure is the intemperance of speech of which many prohibitionists themselves are guilty. We would be glad indeed to see our population educated up to the standard of total abstinence. But we have always failed to see that it is just or possible to make people moral and virtuous by act of Parliament. We some time ago published a series of answers made by the Bishop of London to certain questions propounded to him relative to prohibition. The Bishop in his reply very properly, we think, insisted that the duty of moral reform rested with the Church. The State is indeed bound to render every assistance to the Church to

enable the latter to fulfill its duty. But the State cannot, without serious detriment to the cause it proposes to subvert, usurp the place of the Church as the moral regenerator of mankind. But then it will be said that the Church, as may be seen by the spread of intemperance, has failed to accomplish the liberation of man from the thralldom of this vice. Of no other Church do we speak but the Catholic Church, for it alone can redeem men from any vice. And we fearlessly state that the Catholic Church in every country where its influence is felt has done its full duty towards diminishing and removing the evils of intemperance. It is only in those countries where the influence of Catholicity is least felt that the people or any large portion of them look to the State for effectual protection against drunkenness.

The Scott Act, even if put in force, cannot prevent drunkenness. Like all prohibitory measures of the kind, it means in large communities the diffusion of intemperance. The *Globe* recently despatched two correspondents—one a prohibitionist, the other an anti-prohibitionist—to Maine to report on the result of the Prohibitory law in that state. The result of their observations is thus summed up by an able American journalist:

"The report of the two Commissioners sent out by *The Globe* of Toronto to investigate the workings of the Prohibitory Law in Maine, constitutes, at present, the most readable part of the contents of that somewhat heavy newspaper. The two are of opposite views as to the advisability of such a law, and they go together in their tour of investigation, but make their daily report independently of each other. They have found that, under the strictest law that can be devised, amended repeatedly to meet the views of the prohibitionists, it has been found impossible to suppress the liquor traffic in Portland. Under six years of the administration of the law, by officials as zealous as Neal Dow himself, the utmost accomplished was that the evil was no longer possible and it could be had only in places accessible to none but the initiated. At the end of the six years, the people of the city elected the Democratic candidate for the post of sheriff, expressly because he would not enforce the law; and for the past six months liquor has been obtainable at the principal hotels, in the drug stores, in the oyster saloons, and at a great number of low groceries in the back streets. While the time of the drought was at its height, Yankee ingenuity was taxed to the utmost to evade the law or escape its administration. Liquor was kept in one house, and passed through tubes to another for sale. It was carried about in flat vessels on the person, especially of women, and sold from these on the streets. It was enclosed in barrels of sweet cider, with ingenious faucets, which furnished the innocent fluid if turned in one way, and the 'crooked' if turned the other. And, last of all, it was obtained by organizing clubs, which imported a supply from Boston, and divided it among the subscribers *pro rata*. A d yet, although all this is known and admitted on all hands, it is also agreed that there is to be no repeal of the law. It is thought to have made drinking so disagreeable, and to have robbed it of so many of the fictitious attractions by which the young are decoyed into the ways of alcohol, that even those who doubt the logic and the principle of the law will do nothing to effect its repeal. A good number of them take the ground occupied by the doubtful politician who told his constituents that he was in favor of a Maine law, but opposed to its enforcement. This, of itself, we regard as an argument against such legislation. It is a misfortune to have on the statute-books a law which many honest people regard as impracticable, and in whose violation they acquiesce. And, unless we have misread human nature, the fact that whiskey can be had in Maine only by the evasion of a law regarded as tyrannical, will, of itself, give zest to drinking habits which they would not possess otherwise. So the wise king thought: 'Stolen waters are sweet, and bread eaten in secret is pleasant.'

While treating of this subject we may be permitted to say a word or two in reference to Catholic temperance societies. There are such societies already established in various places in this Province, but there are many places which have no such associations, which would, in our estimation, be greatly benefited by their establishment. The influence for good of a devoted Catholic total abstinence society is truly incalculable. But to do its work fully and faithfully it should be insisted on that its members lead thoroughly practical Catholic lives. We know of no other means so efficacious to keep the members of such societies up to the standard they have themselves chosen for their guidance as the frequentation of the Sacraments. Let them also eschew in their discussions everything savouring of violence or uncharitableness and their power for good must daily increase. We hope to see the day when every town in Ontario will have its Catholic temperance society in good working order. Then will prohibition of a more just and beneficial, because lasting character, spread its agis

over our people, securing them the enjoyment of peace and true happiness.

THE FRENCH IN AFRICA.

Ever since the acquisition of Algiers by France, there has been in the French mind a decided purpose to extend the sway of their country further eastward in northern Africa. The government of France has certainly done much to give peace and happiness to Algeria. The people of that country are no longer ground down by enormous burdens of taxation to support inhuman despots. There is no longer that internal strife nor that prevailing sense of insecurity so characteristic of despotic governments. If Algeria is well governed by the French there is no reason to doubt that Tunis, which the French, for grave and just reasons, are about to invade and occupy, will be as well governed by them. Tunis is a large and populous state to the east of Algeria. It has been always a troublesome neighbor to France, and its frequent disregard of all international obligations has led it into trouble with several other states. The French government has displayed a great deal of forbearance towards its neighbors in overlooking many acts of violence and injustice perpetrated by the Tunisian government on French citizens, and its unlawful interference with French commerce. It will be indeed a fortunate day for the misgoverned subjects of the Bey of Tunis when the French occupy their country. They will then enjoy peace, security, and good government.

TROUBLE IN THE CAMP.

The republican party in the United States is threatened with dissensions of a very grave character by the attitude assumed towards the new administration of Senator Conkling. We were told previously to the Garfield inauguration that the old quarrel between Messrs. Blaine and Conkling had been buried, and that these statesmen, forgetting the animosities of the past, would unite to make the pathway of the new President smooth, even, and flowery. But Secretary Blaine is not unlike his great rival in one characteristic; he has yet to learn how to forgive an enemy. Senator Conkling had quarrelled with the Hayes administration because of its appointments to office in the state of New York. Under previous republican administrations the patronage of that state was practically vested in Senator Conkling. It was expected that with the advent to power of Mr. Garfield that, at all events, no nomination to office in that state would be made in disregard of the Senator's views. This expectation has been doomed to early disappointment. Secretary Blaine, the leading spirit in the new administration, could not see his way to perpetuate the strength of his new rival in New York, and therefore secured the Presidential nomination in several cases for persons known to be hostile to Conkling. The latter has lost no time to avow his intention to make matters disagreeable for the administration. The Senator from New York leads his party in the Senate and possesses very great influence over the republican masses in New York and elsewhere. He is a man of great firmness of purpose and will lose no means to make his influence felt in reducing the Cabinet to submission. The trouble in the republican ranks may lead to very serious consequences for the party. Conkling will be sustained by many republicans in the Senate and by his large following in New York to the bitter end. Time will tell whether Secretary Blaine can rule the Administration in defiance of the views and feelings of the distinguished Senator from New York.

COMPLIMENTARY.

The following letter we have received from Prof. McCabe, Principal of the Normal school, Ottawa.
DEAR SIR.—In renewing my subscription for the *Record*, I wish to express my warm approval of the paper. It is one of the most welcome of those which come to my house. The matter, whether original or selected, is admirable, and is such as will foster a taste for healthy and intellectual reading, so necessary at this stage of the so-called enlightened nineteenth century. The *Record* should have a very large circulation. I wish it every success.
JOHN A. McCABE.

EDITORIAL NOTES.

"BLACK PRINCES" is the title by which the *Irish Canadian* wishes the Bishops of the Catholic Church to be known. He gives the term as if uttered by others, but he has used it so often of late that it appears to be a nick-name according to his own heart.

The *Catholic World* for May has been received. It is an exceptionally good number, containing very carefully prepared articles on interesting topics.

The Toronto morning papers have announced that hereafter their subscription price will be raised to \$7 per annum. It is perhaps their intention to have the subscribers to the dailies make up the loss entailed by selling their weeklies at less than the cost of production. Most of our weeklies are sold at a price that is far from being honest.

BRADLAUGH, the infidel, has again been elected to represent Northampton in the House of Commons. This circumstance would lead us to ask the question what manner of people have we in Northampton, England? Surely there is there a rich field for missionary effort. An infidel constituency in the heart of a country professing to be the most enlightened and most Christian in the universe, is certainly a circumstance calling for serious consideration.

OUR Rochester contemporary thinks it a pity that there is a quarrel between two Canadian contemporaries on the same side of the Irish question. The attack was forced on us. We considered it a duty to tame the individual and try to keep him within the traces. We would wish to rub a little of the Garibaldi oil on him. We have a Canadian *Irish World* man, and it becomes necessary to rub him down a little once in a while.

OUR enterprising and excellent contemporary of Detroit, the *Horne Journal*, has moved into new quarters in the Post and Tribune building. We hope good fortune will follow it in the new premises. It richly deserves a large measure of success as a reward of its indomitable push and energy. The *Horne Journal* should be well supported by the Catholics of Detroit. It is a live paper and thoroughly Catholic in tone.

OUR esteemed contemporary the New York Tablet wants to pick a quarrel with Mr. A. M. Sullivan. We think our friend has mistaken the calibre of his opponent. Very eminent persons have crossed lances with this distinguished Irishman, and they invariably come off second best. Let A. M. Sullivan, our friend, You have at best very little cause for attacking him. We do not think there is an Irishman in public life who is more deserving the confidence and esteem of his countrymen than A. M. Sullivan.

THE *Catholic Columbian*, of Columbus, Ohio, comes to us considerably enlarged and in a neat new dress. We wish our contemporary every success. There are few Catholic papers in the United States for which we have as sincere a regard as the *Columbian*. It has the true Catholic tone, is always brim full of choice ideas and sage advice to Catholics, both young and old. We would fondly wish others of our contemporaries would copy the style of this excellent Catholic weekly.

O'CONNELL, as everyone knows, once dubbed the British House of Parliament "a gang of six hundred soundrels." The late Mr. Carlyle appears to have had an equally unparliamentary opinion of the "first assembly of gentlemen in the world." He was at one time very anxious to make the acquaintance of Sir Garnet Wolseley, and a few months ago the desired opportunity came. "Well," said the General in the course of the conversation, "what do you think of the present House of Commons?" "Six hundred talking asses," replied the veteran author, and quitted the subject.

THE affecting burial-service of the Catholic Church was recently performed in Philadelphia over the widow of the late Lewis C. Levin, who thirty-seven years ago was the leader of the Know-Nothing Anti-Catholic party in Philadelphia, and who was sent by it to Congress for two terms. The late Mrs. Levin was received upon her husband had so bitterly and consciously attacked; and soon after his death, twenty-one years ago, all of his daughters embraced the same faith.

THE Archbishop of Cashel has written a letter to the *Dublin Freeman*, in which he says it is utterly impossible for him to reply to each and every one of the friendly letters

he has received within the last few days, or to acknowledge the resolutions passed in his regard at the various public meetings that have been recently held throughout the country. He thinks, however, that he can suitably and sufficiently express his thankfulness, in a general way, through the *Freeman* for all such communications, assuring his correspondents at the same time that he has been amply indemnified by their kind and encouraging words for the scurrilous assaults that have been lately made on him in the columns of the London and anti-Irish press.

"Why are girls so injudicious in their toleration of dissipated young men?" It is very often the case that a thoroughly good girl will deliberately marry a man who makes no secret of his bad habits. What can she expect but misery to ensue? A life-partnership should not be entered into without at least as much caution as men display in making business combinations for limited periods. No man selects his business partner from among men who drink much liquor or have other bad habits. As for more manners and the ability to make oneself agreeable, they have not of themselves influence enough among men to secure a pound's worth of credit or to justify anyone in believing their possessor on oath. A girl who is not old enough or shrewd enough to have learned what are the standards by which men are tested, would be far surer of a happy life if she were to let her parents select a husband in the prosiest manner imaginable, than if she were to make her own selection in the manner peculiar to girls. A life-partnership is not easily dissolved.

THE Most Rev. Dr. Nulty, Bishop of Meath, has just published an essay on the land question, which is creating consternation in England. In it he says: "The land of every country is the common property of the people of that country, because its real Owner—the Creator who made it—has transferred it as a voluntary gift to them. *Terram autem dedit filio hominum*—The earth he hath given to the children of men." Now, as every individual, in every country, is a creature and a child of God, and as all his creatures are equal in his sight, any settlement of the land of this or any other country that would exclude the humblest man in that country from his share of the common inheritance would not only be an injustice and a wrong to that man, but moreover would be an impious resistance to the benevolent intentions of his Creator."

LENT as it used to be in Paris, and Lent as it is there under the republic, suggests some striking contrasts to a writer in the *Constitutionnel*. "Formerly," he says, "after Ash Wednesday had come, fair women lolled in rocking chairs and told one another how charming they felt their enforced tranquillity. Now the happy, peaceful period of Lent, prescribed by the Church as one of repose for the digestive organs of the devout and as a means of preserving delicate constitutions from numberless derangements, has developed into a season of dissipation. Away with restraints, fasting, and privations. Succulent, but indigestible, *pates de foies gras* triumph where used to reign the unpretending but wholesome food. Sparkling, foaming wines deck the table whereon St. Gabriel and Apollinaris should alone have made their appearance."

Captain Boycott was not long on American soil till he was subjected to the processes of the interviewer. His immediate intention in coming to America was to visit friends in Virginia, and he has not made up his mind to stay. He was generally well treated during the voyage across, although subjected to a little hissing on the part of some of the steerage passengers. In regard to the state of Ireland, he believes the coercion policy should have been adopted last autumn.

Of course it should, captain. In fact there ought to be a perpetual coercion act passed for Ireland. A country that becomes too warm for such a kind, good man as Captain Boycott should be visited with some terrible calamity. We hope the climate of Virginia will agree with him. In fact we know it will, if he makes up his mind to agree with it. This is what he should have done in Ireland.

There is a fair prospect at last of a systematized effort being made to remove a portion of the Irish people from places where they are worse than useless, to the Northwest of the Dominion, where they can be placed in a condition to achieve competence and independence for themselves, and contribute their share towards the wealth and power of the Empire.—*Free Press.*

It is rather unreasonable to expect that people who are treated as serfs in Ireland will have much regard for the power of the Empire. They come away with a burning hatred of England rankling in their hearts, and the man who would assert that their sentiments should be loved and devoted to the mother country is a person who knows little about human

nature, or whose common sense is entirely obliterated by his buncal loyalty and nonsensical jingoism. cannot help expressing the hope that were a general election to hand our contemporary would be found *more than useless* just that time, you know. And the might be said of journals representing the other side in the Canadian political arena.

The Irish Church Missions Society for the Scripture Reading Society for the last week held a joint meeting at Midway Park Conference Hall. A. Denny, who presided, spoke of the work done by the agents, societies, and first introduced the Rev. J. Townsend, who delivered an address on Irish Church Missions. These missions are devoted to Catholics, amongst whom at present is a spirit of enquiry, and a desire to know the truth, which fairly gave rise to the hope of a brighter day for Ireland. Society employed 26 missionary men, 184 Scripture Readers and 1 in the English Language, and 99 in the Bible in Irish to the people of the district. The Rev. J. Townsend gave some details of the work of the Scripture Reading Society, which has been established for about sixty years. Its agents were not content with Romanists solely, but embraced Protestants as well. From what we see of the society, he was convinced its annual income of about £3,000 most judiciously expended, and more readers in various parts of the country were greatly needed. The meeting subsequently addressed by the Rev. J. Townsend, who was a well-known Christian Guardian.

Some few weeks since we were publishing the "Humorous" ment. We intend to supply it by occasionally inserting extracts as the foregoing. To the olie mind there is in this long hypocrisy a taint of genuine

The *Irish World* of this week is the Skirmishing Fund Society, reading six columns of what we call "white washing bluster," and confess that we were as sick as a dog when we read it. The cause of Ireland is in hands, and if it is not in hands, it has become of it? In a grand flourish of indignation he denounces "slanderees to prove him a scoundrel confederates themselves victims of slander." The proof are all in your Mr. Ford, or in the hands of the trustees. It is for you and then your innocence of the grave charge against you by Ross, a rowe, Philadelphia convention. Both nations will neither fight nor shy anyone. If the Skirmishing counts are subjected to any of it men you name we will addibly sion. Until this or something of the done the public will not and exonerate you or your brother. ing a finger in the pie. We want statement of facts, not a verbiage pleading collection of glittering ties which might mean anything thing.—N. Y. Tablet.

We feel certain the great Irish people at home and will never again place confidence in those noisy braggarts who ever flatter the shamrocks of their eyes for the purpose of more money for themselves. The little emblem of Irishness has too often been used as a board for adventurers and politicians, who keep political brokers' shops, where all new and second-hand political bought, sold or exchanged most reasonable terms. At traffic is carried on in the Ireland and Irish nationality.

WHAT would be thought Canadian Government would seriously to consider the city of passing a coercion present time? We would them madmen. Well, what the verdict which candid pronounce against the En government for passing such Ireland? Oh! but Ireland disturbed state, it will be Is it? We have often as the "disturbance" has manufactured by the late scattered before the world English press, for the world prejudging the cause of a League. We cannot have unmistakable proof of this more than the opinions of the judges of Ireland. In *Freeman's Journal* appears ing: "The criminal busi county and city of Cork sizes closed on Monday, and we have referred in general the matter before it, while to take a detailed the proceedings there, a what the reality was, a "outrages" on which recie legislation was grou population of the great city of Cork consists of lion of people, and the erated at the assizes over of over three months, which included that very fore the introduction of the Bill which was relied on