

The Catholic Record

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work to 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 Journal and am much pleased with its excellent literary and religious character. Its judicious selection of 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 commend 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. 14, 1883.

INSULT ADDED TO INJURY.

Mr. Richard O'Shaughnessy, whose scandalous betrayal of the noble and patriotic constituency of Limerick was chronicled in these columns last week, has since added insult to injury by issuing an address to the electors of that city expressing his conviction that the masses of the English people are honestly anxious that Irish affairs should be regulated by Parliament with a careful and generous regard for the condition and necessities of Ireland. We say that in making such a declaration Mr. O'Shaughnessy adds insult to injury. He was sent to Parliament that he might use his every influence to see that the condition and necessities of Ireland should receive earnest and generous consideration. He not only did not do so, but actually voted against the concession of the just demands of the Irish people, throwing in his influence with the avowed enemies of Irish rights. And now after securing, by basest treachery, a sinecure in whose possession he can laugh at the good people whom he deluded into electing him Mr. O'Shaughnessy informs them that the English people are desirous that the condition of Ireland should receive careful and generous consideration! The condition of Ireland simply demands just consideration. This it has never yet received from the Parliament or people of England, thanks in a large measure to the baseness and perfidiousness of such men as Richard O'Shaughnessy.

A ROYAL WILL.

We were to admit that the late Count de Chambord had not, as his enemies claim, the gift of statesmanship, we should do no injustice to the deceased prince in so far as his possession of the noblest personal and public qualities is concerned. The Count de Chambord may not have been a statesman in the more recent acceptance of that much abused and misunderstood term, for he practiced duty and loved righteousness too well to do aught against conscience and principle. He had, however, in the largest measure, that noblest quality of a prince, the love of his fellow-man. This was shown throughout his life, and has received splendid attestation in his will. By that instrument he bequeaths to the Society of the Propagation of the Faith the sum of 100,000 francs, to the poor of Paris an equally munificent sum, and to the convent at Goritz, 150,000 francs. These generous gifts, made out of true charity, attest the splendid faith and generous qualities of the late Count de Chambord. No one now can feel surprised at the devotedness to his person and cause shown by his followers throughout his life and at his death. In him the world has lost a true Christian prince who would have graced and honored any throne.

HIS LATEST.

That most despicable of the trading Irish politicians who infest the city of New York, and who are a veritable disgrace to the Irish name and race, O'Donovan Rossa, has again signalized his folly and ineradicable baseness by calling, at Irish expense of course, to Mr. Gladstone, a message said to read as follows: "Abandon the mock trial of your spy, Jim McDermott. When the British empire plays such a farce as this you must be hard driven."

This man McDermott referred to by Rossa is, we believe, a most despicable creature, but not more so than his quondam and perhaps present friend Rossa himself. There is in our eyes little, if any difference, between such men as O'Donovan Rossa, James McDermott and James Carey, all are the unclean offspring of those murderous and unchristian secret societies that have brought so much sorrow, shame and disaster on Ireland. Any encouragement given them is an attack on the freedom of the Irish race, for it strengthens the enemy by robbing us of the sympathy and support of the right minded and earnest who now in every land take a deep interest in the Irish cause.

THE POSTAL SERVICE.

On and after the 1st of October our American neighbors will enjoy the benefit of an important reduction in postal rates. Letters now charged three cents postage will be carried to all points in the Union and all points in Canada when posted in the United States for two cents and proportionate rates in accordance with weight. This is indeed a very decided measure of postal reform and one that without delay should be inaugurated in Canada. In fact the time has, in our estimation, come for an uniform postal rate of one cent on all letters, and the total abolition of newspaper postage in Canada and the United States.

The Canadian Postmaster-General has an excellent opportunity of acquiring the lasting gratitude of the people by the introduction of radical reforms of this character and by the removal of some of the cumbersome machinery, relics of by-gone days, when red tape was held in higher veneration than to-day, that impedes the due discharge of public business in the Post Office Department. There is a larger amount of fossilized uselessness and antiquated rubbish in the Post Office service than in any other Department of government. It should at once be cleared away. This country has no use of men with the small and narrow ideas of some who reign as little deities in the Postal service. No minister, however capable or well intentioned, can properly manage the business of his departments through such instruments as the Postmaster-General has in many cases to employ. The Postal service includes many competent officials, but is hampered by the presence of others who should at any cost be got rid of. We may have early occasion to further call public attention to this matter. Meantime we may say that the postal service will continue in a more or less unsatisfactory condition till important changes are made at head quarters.

THIBAudeau VS. MURRAY.

We publish elsewhere an article from the Pembroke Observer on the subject of the suit lately instituted by the firm of Thibaudeau & Co., Montreal, against the Messrs. Murray of Pembroke. There have been in connection with this suit published certain statements seriously affecting the character and standing of the latter as business men. These statements are completely refuted by our respected contemporary by means not only of the incontrovertible declarations of Mr. S. Murray, M. P., and Mr. Thos. Deacon, Q. C., legal adviser of the firm, but by facts well known to the public in the Ottawa Valley. We gladly give place in our columns to the article from the Observer, a journal, which to say the least, is never disposed to take the wrong side in matters affecting personal right. We are ourselves of opinion that the secret of the Messrs. Thibaudeau & Co.'s action is to be found in the Hon. Mr. J. R. Thibaudeau's connection with the C. P. R. Syndicate.

STRANGE BUT TRUE.

We have no desire whatever to raise invidious distinctions, but our attention having been drawn to a matter of some interest to the Catholics of the country we deem it our duty to make at least brief reference to it. The Catholics of Canada have not, that we are aware of, complained that a Governor General of their faith has never been appointed since the English occupation of the country. They might with very good reason have done so. But because they have not done so, is no reason why attention should not on their behalf be called to the singular but unmistakable fact that out of our eight Provincial governors but one is a Catholic, Lieut. Governor Robitaille, of Quebec. Whence this strange exclusion of Catholics from these high executive offices? Are their public men less qualified than the Cornwalls, Dewdneyes and Robinsons that now fill them? No one will, we think, advance any such absurd statement. Well then there must be some object in excluding Catholics from preferment to these high places. Whatever that object we should know it. The fact that Catholics are in a minority in every Province but Quebec is no just reason why the Lieutenant Governors of all the Provinces but that one should be Protestants. In many other Provinces the Catholics constitute a very large proportion of the population, and will, we can make no doubt, before very long convert their present minorities in these Provinces into majorities. These people have, however, in the meantime a right to their just share of governing power, which they can not have so long as their religion is made a barrier against the preferment of their leading public men.

THE JAVANESE DISASTER.

The news of the terrible earthquake with its appalling loss of life has filled the world with horror. Following so closely upon the Ischia disaster it ought indeed teach the world a wholesome lesson of fear of and dependence on the Creator. With all our boasted enlightenment we are after all as nothing in the hands of the Almighty. The loss of 75,000 human lives by means of one catastrophe should surely bring men to a recollection of duty, for God never punishes the human race but for a purpose. Well, indeed, will it be for us if we take a salutary lesson from the Javanese catastrophe. A few words as to the country and people that have suffered will not be uninteresting to our readers.

From the Montreal Gazette we learn that Sir T. S. Raffles describes Java as low and in many places swampy on the north coast, while, to the west, it is overgrown with mangrove trees and bushes. On the south, on the other hand, the coast, he says, consists of a series of rocks and cliffs, rising perpendicularly to a great height. In the interior vast mountains stretch longitudinally through the island, while others of inferior elevation and countless ranges of hills, running in all directions, form the boundaries of plains and valleys. On the north the ascent, he states, is gradual from the coast to the base of the mountains, especially on the west side, where the breadth is greatest and the mountains are far inland. The scenery in some parts is described as most diversified—uniting all that is rich and beautiful of waving forests, never-failing streams and constant verdure, with a pure atmosphere and the glowing tints of a tropical sun. The low coasts are, according to the same writer, in parts unhealthy, but when the traveller has advanced five miles inland, he meets a brighter scene and enjoys a purer air. "At length he reaches the high lands. There the boldest forms of nature are tempered by the rural arts of man; stupendous mountains clothed with abundant harvests; impetuous cataracts tamed to the peasant's will. Here is perpetual verdure, here are the tints of brightest hue. In the hottest season the air retains its freshness; in the driest, the innumerable rills and rivulets preserve much of their water. These the mountain farmer diverts in endless conduits and canals to irrigate the land, which he has laid out in terraces for its reception; it then descends to the plains and spreads fertility wherever it flows, till, at last, by numerous outlets, it discharges itself into the sea." And it is on this paradise of her own and man's creation, says the Gazette, that nature, from her secret arsenal, has poured forth destruction on man and his works, sweeping all, with ruthless force, into chaos and death.

As to the Javanese themselves the Gazette correctly states that according to Balbi, the geographer, they may be regarded as the most polished people in Oceania, while their literature is the richest and most important. At three different epochs they have been the preponderating nation of Malaysia. The first of these was towards the second half of the 14th century, when the Empire of Majapahit embraced the whole of Java, the Kingdom of Palembang, in Sumatra, the island of Bali, and the petty states in the southern part of Borneo. The second was in the first half of the 15th century when their dominion extended not only over all Java, but also over Sabrang, Goa, Macassar, Celebes, Bonda, Sumbawa, Ende, Timor, Sooloo, Ceram, part of Borneo and Palembang, in Sumatra; and the third, in the early part of the 17th century, when the Empire of Mataram nearly equalled that of Majapahit. Few people of the same intellectual rank (though compared with that of the surrounding communities, it is a high one) have risen to such a position of power as they have done at certain periods in their annals. The Javanese are supposed to form about two thirds of the population of the island from which they take their name.

Java has not been as fortunate in its political history since its fall under European sway, whether British or Dutch. Its latest calamity will no doubt prove one of the most serious blows it has ever received. The island has indeed often suffered from earthquakes but the greatest disaster that has ever visited it is that before which the world now stands aghast.

THOUGHTS FOR THE TIMES.

We read in the holy gospel according to St. Luke that a certain man had two sons whom he loved most tenderly. Upon these two sons he built those hopes and aspirations which ever find place in a parent's heart, more especially when the innocent charm of boyhood gives way to the vigor of incipient manhood.

But if any difference could be discovered, or discrimination established, in the love which this parent of the gospel bore his two sons respectively, it would certainly be found to favor the younger.

For him the fond devotion of a father had pictured a youth of undimmed brilliancy and unmingled happiness, a manhood of unrestrained activity and vigorous efficiency, while the rich mellowness of a golden Autumn could offer no picture of an old age so rich in good deeds.

Consider then, reader, the anguish which rent that parent's heart, the pain so sharp, so bitter and so acute which pierced his inmost soul when that son for whom he had pictured a future blessed with so much of happiness, so much of tranquillity and so much of content, came to his father at the very moment when that parent was, perhaps, contemplating some means whereby to set him upon a path of blissful success. Imagine, reader, if imagined it can be, the sorrow which darkened that father's soul when from the lips of that son he heard these words: "Father give me the portion of substance that falleth to me."

And that father accustomed through a long course of years to yield to the smallest desire of his son divided his substance and gave him that portion which fell to him.

Then, after a few days, as the Scripture tells us, that son gathering all together went into a distant country.

In that distant country removed from parental control, he wasted his substance in riotous and scandalous living.

Surrounding himself with everything that could minister not only to his material wants but to his baser passions, he seemed for a time to think that the abundance of his wealth could overcome the justice of God, or to forget that man owed any respect or obedience to the laws of his Creator.

His halls were thronged with parasites and flatterers who lost no occasion to commend his profession and belaud his profligacy. To all outward appearances in the midst of a luxury and splendor so often sighed for and envied in this world, he seemed to have secured the fullness of human happiness. But God will not suffer his justice to be defied with impunity. For, the

Scripture tells us that when this erring son had wasted his substance, a famine came upon the land.

Necessity now compels him to abandon pleasure to preserve life. His halls are now deserted by the parasites, and bereft of their splendor, for the famine has reduced even the richest to the most abject misery.

Consider the nature of such a calamity as a famine. When an entire nation dependent for the food that gives life, upon the fecundity of the earth, find that despite all cultivation, that the earth refuses to yield her fruits, how terrible the visitation, how complete the catastrophe! The strong grow pale with fear, and the weak and the little ones droop and wither and die. The greatest strength at length fails, and valor sinks into abject cowardice. The most sacred ties of nature, are burst and broken, and misery stalks through the land sparing neither rank, nor age, nor sex. "And he went," says the Gospel, "and joined himself to one of the citizens of that country and he sent him into his farm to feed the swine."

Nursed in comfort, not to say luxury, blessed with a parental love which anticipated his just desires, and of late master of immense wealth, he is now reduced to the necessity of feeding swine. Could humiliation be more bitter; could debasement be greater? Yet, his humiliation had not yet reached its depth. For, so long was it since he had satisfied the cravings of nature, that he would fain have filled his belly with the husks the swine did eat, and no man gave unto him.

That son had not scrupled to rend his parent's heart, and behold now, how just the retribution! Every sense of self-respect abandoned him, and he seeks the nourishment reserved for the most unclean animals. At the thought of his degradation his very soul sank within him. For, whosoever he looked, he saw famine, and ruin, and death. But the darkest night often precedes the brightest day.

Through the threatening clouds that darkly and densely lower upon him, a ray of hope pierces its way. Returning to himself he said: "How many hired servants in my father's house have plenty of bread and I here perish with hunger. I will arise and I will go to my father and I will say to him: Father I have sinned against heaven and before thee, I am not now worthy to be called thy son; make me as one of thy hired servants." Then, filled with a vigor almost incompatible with his reduced bodily strength, he set out on his return to that home he had abandoned—to that father he had betrayed. Bad as had been his conduct, long as had been his absence, his father had not forgotten him. Day after day, that fond parent, swayed by his love for the absent one, came forward to the road by which his lost son had departed. What longing glances he cast down that road! How often he was doomed to disappointment! But he sighed, and prayed and hoped for his son's return. So that when weary and footsore, naked and famished that son appeared in the distance, the love of his father, giving brightness to an eye already bedimmed with age and with grief, recognized its object.

And when he was yet a great way off, when he was at such a distance that no one but that father could have decreed him, that loving and venerable parent saw him. With a heart filled with emotion, he ran forward to grasp him in the fondest embrace.

Then that son who had abandoned him, not daring for shame to look up in his father's face, cried out: "Father I have sinned against heaven and before thee, I am not now worthy to be called thy son."

Then the servants by order of their master brought the first robe to put on his shoulders, a ring to put on his finger and shoes for his feet.

"Bring hither the fatted calf and kill it and let us eat and make merry because this my son was dead and is come to life again, he was lost and is found."

Says Cardinal Newman, of the Church: "Her empire is a continual conquest."

IRELAND'S STRUGGLE FOR THE FAITH.

XIX.

Why, I can smile, and murder while I smile, And cry content to that which grieves my heart, And wet my cheeks with artificial tears, And frame my face to all occasions.

On Cromwell's departure, after the siege of Clonmel, Henry Ireton became commander-in-chief of the Puritan army. There yet remained in the hands of the Catholics the cities of Limerick and Galway, with some few other towns, and certain of the western counties. Ireton laid siege to Limerick, which bravely resisted till the close of October. Galway survived till May, 1652. After the fall of that historic city the war drew rapidly to a close and the high hopes once held of Ireland's liberation doomed to the severest disappointment.

McGee recounts the fate of the leading characters of the Confederation war:

Mountgarrett and Bishop Roche died before Galway fell, and were buried in the capital of the Confederacy; Bishop McMahon, of Clogher, surrendered to Sir Charles Coote, and was executed like a felon by one he had served from destruction a year before at Derry; Coote after the restoration, became Earl of Orrery; Clancarrick died unnoticed on his English estate, under the Protectorate; Inchiquin, after many adventures in foreign lands, turned Catholic in his old age, and his burial of churches bequeathed an annual alms for masses for his soul; Jones, Corbett, Cook, and the fanatical preacher, Hugh Peters, perished on the scaffold with the other regicides executed by order of the English Parliament; Ormond, having shared the evils of exile with the king, shared also the splendor of his restoration, became a duke, and took his place, as if by common consent, at the head of the peerage of the empire; his Irish rental, which before the war was but £7,000 a year, swelled suddenly on the restoration to £80,000; Nicholas French, after some sojourn in Spain, where he was coadjutor to the Archbishop of Saint James, returned to Louvain, where he made his first studies, and there spent the evening of his days in the composition of those powerful pamphlets which kept alive the Irish cause at home and on the continent; a Roman patrician did the honors of sepulture to Luke Wadding, and Cromwell interred James Usher in Westminster Abbey; the heroic defender of Clonmel and Limerick, and the gallant, though vacillating Preston, were cordially received in France, while the consistent republican Ludlow took refuge as a fugitive in Switzerland. Among the martyrs of the Confederation war deserving of special mention were, besides those otherwise noticed, O'Kelly, Archbishop of Tuam, who was executed at Sligo, and O'Brien, Bishop of Emly, who died a martyr's death at Limerick.

Thousands of the people were exported to the Barbadoes or driven to the wilds and morasses beyond the Shannon. The Puritans used their victory as might have been expected. Extermination and death were the weapons they relied on to spread their doctrines. The character of their rule during their days of undisputed ascendancy may be judged from the following:

In June, 1650, a plague broke out in Dublin. It raged for three years. In 1650 it had slain 16,000 persons, and it is estimated in all 30,000 perished.

During the plague the persecutions of the Catholics were stayed; but in the winter of 1651, when the violence of the disease seemed for a time relaxed, the rage of the Puritans broke out again with greater fury.

A letter from Dublin, 11th November, 1650, states:

"The Tories are very busy in these parts, and it is probable they will increase for all the Papists are to be turned out of the city; and for the Jesuits, priests, friars, monks and nuns, £20 will be given to any that can bring certain intelligence where any of them are; and whosoever doth harbor or conceal any of them is to forfeit life and estates." (From Proceedings in Parliament, 1650, page 913.)

So rigorously was this order carried out that the Governor of Dublin was able to write on the 19th of June, 1651:

"Though Dublin hath formerly swarmed with Papists, I know none now there, but one who is a churchoff and a peaceable man. It is much hoped the glad tidings of salvation will be acceptable in Ireland, and that this savage people may see the salvation of God." (See Prendergast, page 139.)

The Governor published an edict commanding all Catholics of whatever sex or age to present themselves at the Protestant church, or otherwise, within fourteen days to remove, under penalty of death beyond two miles from the city walls; none were allowed to return to the city without a written permission from the Governor, and then only by day, for all Catholics were absolutely prohibited to rest for even one night within the walls.

What was the result of this attempt at military conversion? The usual result—it made the people more devoted to their faith. An Irish Catholic writer says: "No alternative now remained to the Catholics; they had to choose between the death of the body or of the soul. Yet of all the dense population of Dublin, only 500 of the lowest populace, impelled by fear of cold and famine, and other impending calamities (to them far more dreadful than the sword), presented themselves at the churches ordered by the Governor."

"Such Catholics," he continues, "as yet retained some property outside the city walls welcomed the exiles to their roof, and shared with them their remaining goods, till the following year the rigor of the edict was again relaxed, whilst at the

same time all were glad in penance to the bosom of the greater part of who had fallen away."

These orders for the Catholics were frequently succeeding years, and it is alleged that some few Catholics committed to remain in Ireland. Thus, on 5th of Governor of Dublin grant licenses to such as to remain in the city as he venient, the licenses to age, color of hair, coat of every such person not to exceed twenty days of their stay to be of license."

When, in 1656, a was published, ordering papists to withdraw miles from all walls before the 25th of May, orders were issued to the lin to report what made in carrying it out. October new instructions the same "to take effect move all the papists to dwelling in the city, and the city, within forty days, publication of the order on the 19th of November papists still remaining turned to the Council, ordering them to be tried."

Nor were these mere were choked, to use the missionaries.

The galleys had its the 3rd of April, 1655, stated that Mr. John Kilmenagh, being tried, which sat in St. I. Dublin, was led out "duly hanged, with pl and back: for not trans."

Sometimes the order directed against papists; for instance, on 1656, at the petition of and other Protestants issued for "all papists searched for by the papists, Dublin, and none to be in Dublin or its suburbs. Again, on 3rd of petition of the Protest Dublin, the mayor ordered "to report to why the Irish cooper moved."

The Puritans had a business in their other tions. So mercilessly were ted, and so relentless tions, that in 1657, they, then newly appointed, were obliged to that "there were not Dublin, Catholics end parishes.

OTTAWA.

The Catholic school Capital have all the most favorable opinion from the very large and daily growing Press of the 1st inst., ing concerning one of the congregations of NO-NEW SWAZI.

Studies will be res- tional institution on important that pupils in their attendance school is conducted w and system that it is pupils who are not are arranged and leg a race—those who are likely to be left behind.

It is unnecessary many and peculiar educational establishments the most favorable opinion from the very large and daily growing Press of the 1st inst., ing concerning one of the congregations of NO-NEW SWAZI.

There is not a se- dition of the Sep which has not been and in every way the pupils and the more a credit to cial condition while not been what the owing to the large particulars in the fu tion. It is only rime when the mo have been actively loving are the

Victoria Ward— Leon David, Wel Smith and F. L. George's Ward—J. and J. R. Emond, G. J. D. Gareau, G. Bouillon and Finlay, secretary—transit officer, Robt. gentry, local super-

There have been teaching staff, and a correct list of the day.

Sisters High Sch- vent, Grey Nuns, Christian Broth Notre Dame Scho- Severius, teacher. Notre Dame's seven classes boy teachers.