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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its aims 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. 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, 18th 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 selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will send me a copy of the RECORD for the diffusion of the RECORD among their congregations. Yours faithfully,
 JAMES VINCENY CLEARY,
 Bishop of Kingston.

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JAN. 26, 1883.

IRELAND'S STRUGGLE FOR THE FAITH.

II.

In 1543 Cromer, Archbishop of Armagh, died. He had been throughout his whole career an uncompromising foe of royal supremacy, and an earnest as well as devoted advocate of the just claims of the Roman Pontiff to supreme authority and jurisdiction. The choice of the Holy See for a successor to continue the good work of this worthy prelate fell on Robert Waucop, a Scotchman of erudition and piety. This remarkable man, though blind from his youth, enjoyed the reputation of being one of the most brilliant scholars and soundest theologians of Europe. He was one of the few representatives of the Irish episcopate at the Council of Trent which condemned the heresies of the various sects of reformers already scattered throughout Europe. To Primate Waucop is justly ascribed the honor of being the first amongst Irish prelates to introduce the Jesuit Fathers to Ireland.

The Society of Jesus, founded by Ignatius of Loyola in 1541, had from its very foundation kept the advancing tide of heresy in check. But as the society grew in numbers and influence it was not content to act merely on the defensive. It became aggressive, and everywhere achieved victory after victory.

"Dominant in the south of Europe," says Macaulay, "the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found under every disguise and in every country; . . . in the hostile court of Sweden, in the old manor house of Cheshire, among the hovels of Connaught, arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying." . . . The old world was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. They were to be found in the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Spice islands, in the observatories of China. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues of which no other native of the west understood a word." The arrival of Jesuits in Ireland, an event due to the foresight of Primate Waucop, is one of the most significant proofs of the earnestness of the struggle between the adherents of the ancient faith and the professors of the new doctrines in Ireland. If Archbishop

Browne and satellites suppressed monasteries, seized temporalities and robbed the altar of its gold and silver plate, overturned images and desecrated relics to propagate the new religion; if by bribe, by menace, by torture, and occasionally by murder they spent their whole strength in building up the king's spiritual supremacy, the faithful pastors of a faithful people gave their whole hearts and minds and strength to the work of preserving intact the seamless garment of Christ, the figure and type of the unity and indivisibility of God's holy Church.

The introduction of the Jesuits into Ireland gave deep offence to Archbishop Browne, who denounced them in terms of bitter invective. His denunciations of the intrepid followers of Loyola served but to strengthen them in the affection and confidence of the Irish clergy and people. The good work of Primate Waucop was continued by his successor, George Dowdall, of Ardee, who had been at Archbishop Cromer's death nominated by the king to the see of Armagh, but out of deference to the Holy See, which had bestowed the primatial dignity on Robert Waucop, the king's nominee waived his claim till the death of Waucop, when he entered into possession of the primacy. If Henry nominated the Prior of Ardee to the first ecclesiastical dignity in Ireland because he considered him pliable as to his convictions, never did a king make a greater mistake. The new primate did not take possession of the See of Armagh till the reign of Edward VI, who, at the early age of nine years, succeeded his father on the death of the latter in 1547. From the very day of his accession to the see of Patrick, Archbishop Dowdall was the unflinching and unpurchasable defender of the ancient rights, prerogatives and customs of the Irish church and of the supreme authority of the See of Peter. On the death of Henry the reins of government fell into the hands of the Duke of Somerset, uncle of the young king, who, under the title of Protector, exercised absolute sway in the royal dominions.

The crown was in the beginning of this reign represented in Ireland by Lord Deputy St. Legar. He was a zealous partisan of the Reformation, and made strenuous efforts to set up the form of worship approved by the Protestant Privy Council of England for both kingdoms. On Easterday, 1551, the church service in English was for the first time read in Christ church, Dublin. Previous to this a meeting of the Irish prelates took place by order or invitation of the Deputy in Dublin. The reformed bishops were led by Dr. Browne, and the Catholic prelates by Archbishop Dowdall. A long and fruitless discussion took place. The Primate refused to receive the royal order to establish the English form of worship in the Irish church and with the whole body of the Catholic prelates, with the exception of Myles McGrath, of Cashel, who joined the apostates, retired from the conference. Of the eight bishops who accepted the decree of the Privy Council five were Englishmen and mere creatures of Cranmer. Goodacre of Armagh never entered the primatial city. Miles McGrath of Cashel and Quin of Limerick were banished by the outraged people of their episcopal cities. Bale barely escaped with his life in Kilkenny. Nowhere, in fact, could the people be induced to tender deference or obedience to the schismatical bishops. Vainly were troops despatched from England to assist the Lord Deputy and the Irish Privy Council, now led and controlled by Browne, in their projects of religious innovation. The people were not to be overawed by menace, nor overcome by strategy or violence. The new religion, with its strange and meaningless liturgy, they were resolved not to accept, and everywhere throughout the brief reign of Edward VI. maintained a vigorous, and on the whole successful resistance against the propagation of heresy. The death of Edward in 1553 terminated a period of nearly twenty years of oppression for the Irish church. Paralyzed by suffering and enabled by martyrdom the church of Patrick, of Malachy and of Lawrence O'Toole rose again in the loveliness of its purity and the splendor of its holiness to assert in

peaceful triumph its undisputed sway from Cape Clear to Donegal bay, and from Boyne's fair banks to Shannon's broad estuary.

The successor of Edward was Mary, daughter of Henry VIII. and Catherine of Aragon. Mary was a devoted Catholic and lost no time in restoring Catholic worship in both countries. Primate Dowdall was recalled from Brabant, whither he had exiled himself during the last reign. The heretical bishops, with Browne at their head, were deposed and Catholic divines appointed or restored to the sees usurped by the former. In the Irish Parliament of 1556, the first assembled for several years, many enactments of importance were assented to by both Houses of the legislature. The queen's legitimacy was, we read, admitted; she was invested with the royal authority and her posterity declared entitled to inherit the crown of England and Ireland; heresy was made liable to punishment and ordered to be suppressed; all the acts which were passed against the Pope since the twentieth year of the reign of Henry VIII. were repealed, and all concessions made by Archbishop Browne were declared null and void. The triumph of the Irish church was thus complete. The whole hierarchy of Ireland was once more united in its adhesion to the ancient faith. The people led by the pastors, thus united and zealous, were prepared for any reverse of fortune which might again plunge the Irish church into the sorrows of persecution. The time was not far distant when Ireland was again to meet with oppression, massacre and spoliation. But the first twenty years of heretical persecution had prepared the Irish people for the terrible ordeal they were, under Elizabeth, to undergo. The record of the heroism of our fathers fighting and dying for faith and fatherland should inspire us children of a martyr race to cling like unto them to that altar and that cross which are to Christians protection and glory *præsidium et dux deus* and make it our constant aim and unflagging purpose to bear throughout our lives the noble characteristic of our heroic ancestry—love of God and love of country—to preserve, in a word, for those to come after us, as our fathers preserved for us, the priceless heritage of Patrick, of whom the bard has well sung:

No shadow shall make dim his name,
 No sun its light efface;
 Deep in his people's heart, no steel
 Its graving shall erase.
 Holy his prayers shall keep his tale,
 Nor ever Erin's name
 Shall be forgot, with Patrick's faith
 The dearest thought of fame.

IRISH DISTRESS.

The distress in the west of Ireland is of the severest character. Lord Spencer fell into a very grievous error in issuing a circular refusing to institute public works and to allow boards of guardians to grant outdoor relief. He has himself visited the western part of Ireland and knows something of the destitution apt to prevail in the districts now visited by famine. But he is the mere creature of the Castle hacks and follows their advice in all things. They have no kindly feeling for their fellow countrymen in distress, and are never happy except in promoting hostility between the government and the people. Mr. Trevelyn, the Irish secretary, has taken a wise step in visiting Donegal. He will there see for himself the evils of that thrice accursed system of land tenure which has driven so many thousands of Ireland's children into disease and death. There will be periodical famine in Ireland till the land question is settled on an equitable basis. That basis is none other than the establishment of a peasant proprietorship. Mr. Trevelyn, previous to his connection with the Irish government, had the reputation of possessing liberality, judgment and foresight. We trust that he may have the courage of expressing the convictions he must form from personal observations in Donegal, and that having expressed them he may act on them. There could be no stronger evidence against English misgovernment in Ireland than these periodical famines. Give Ireland home government and famine must disappear.

We are compelled to hold over some important communications until next week.

CATHOLICS IN THE MARITIME PROVINCES.

Most if not all of our readers remember that at various times since confederation, the Catholics of the Maritime Provinces have complained of injustice exercised towards them in the matter of political appointments. When the Dominion Senate was first constituted not one Catholic was appointed to that body from the Province of New Brunswick. During the very first session of the Parliament of Canada, the Hon. Mr. Anglin drew the attention of the government and of the public at large to this monstrous injustice. It was so evident that the Catholic body had been deliberately ignored in the appointments first made, that when attention had been drawn to the fact, one Catholic was called to the Senate from New Brunswick. By virtue of population the Catholics of that Province stood entitled to four members out of the twelve to which New Brunswick was then entitled, and on the same ground are now entitled to at least three out of thirteen Senators now selected from that Province. The Catholics of New Brunswick have, however, to be content with one solitary representative in the Senate of Canada. Is this, we ask, just or fair? Is it the manner in which the Protestant minority of Quebec would like or permit themselves to be treated?

But it is not of the Senate we now desire particularly to speak. Our attention has been called by a respected correspondent from the East to the vacancy on the Supreme Court Bench in the Province of New Brunswick. The name of Judge Watters of St. John has been very favorably mentioned in connection with the filling of this vacancy. But it is alleged by our correspondent that the fact of his being a Catholic prevents his promotion to the bench of the Supreme Court. He has every qualification for the office, but it appears that the spirit of puritanism in New Brunswick is yet strong enough to prevent the elevation of a Catholic to the highest court in the Province. The legislature of New Brunswick has dealt by the Catholic minority in the Province with such intolerance and injustice that no one can doubt the existence of the rankest bigotry in the breasts of an unfortunately too large a portion of that majority. But if the local legislature be so unjust and intolerant there is all the more reason why the Dominion government should step in to protect, wheresoever it can, the rights of the minority. We desire to put a very plain question in reference to this matter. We desire to ask whether any man in New Brunswick or elsewhere is to be excluded from appointment or preferment simply because he is a Catholic? If such be the case, and from many instances that have come under our notice, we are inclined to think it is a principle often acted on, Catholics, irrespective of party leanings, should rise in vigorous protest against it. The Catholics of New Brunswick have shown a very marked preference for the policy of the present Dominion government. One of their number forms part of that government, and will not, we are confident, permit the just claims of his co-religionists to be ignored. Speaking of the vacant judgeship in New Brunswick, the St. John Evening Globe states that the Hon. Mr. Costigan "was taken into the government before the election chiefly as an assurance to the Roman Catholics of the Maritime Provinces that the government was about to inaugurate for them a new era, and that they were to be more fairly considered than they had been in the distribution of public offices. The fact that they had not been so considered had been proclaimed under successive governments by Senator Miller and by Senator Dever, their representatives in the Senate, and had been in some degree admitted by the representatives of the government of the day. Promises had been made them that the wrongs of which they complained should be righted, and Mr. Costigan's appointment was proclaimed as a guarantee that there would not be much cause for future complaint." This was certainly understood to be the meaning of Mr.

Costigan's appointment, and the effect of that appointment was to secure for the government a large measure of support it could not otherwise have secured. Mr. Costigan brought far more strength to the government than any individual member of the Cabinet from the Maritime Provinces, and will, we are certain, from what we know of his public course, never fail to insist on the rights of his co-religionists to representation in the Senate and on the bench being acknowledged and granted. The Catholics of New Brunswick have certainly set their hearts on the appointment of, at least, one of their number to the Provincial Supreme Court bench. Judge Watters is certainly fitted for the post and ought to be appointed at the earliest possible date. If the place, now vacant, has been promised to Mr. Fraser, or if he has, as some claim, been really appointed, we hope it will be only on the distinct understanding that the next vacancy shall be filled by a Catholic. What our Catholic friends in New Brunswick, and, for that matter, in every Province, must strenuously insist on, is, that no man, simply because he is a Catholic, shall be excluded from government appointments. They have the remedy in their own hands for any injustice of this kind that may be inflicted on them. They are numerous enough, intelligent enough, and, we trust, united enough, to make themselves felt in political contests to such an extent as to have their just claims respected. It is their duty to strengthen the hands of those they have chosen to represent them so long as those gentlemen do their duty by them—and to punish them, by rejection at the poll, in case they fail in that duty. What we say to the Catholics of New Brunswick, and of the other maritime provinces, is, to be vigilant in regard of their representatives, fearless in the assertion of their rights, and determined to employ every legitimate means to obtain them to the fullest extent.

CHURCH AND STATE IN FRANCE.

Every year of late in France the concordate of 1801 is subjected to discussion the moment the debate on the budget is opened. During the last session of the French legislative bodies this discussion assumed a very serious form. M. de Freycinet, in a moment of most deplorable weakness, had consented that the chamber of Deputies should appoint a committee of twenty-two members charged with the preparation of a new *modus vivendi* between church and state, and with the total revision of the Concordate. It is true that the adversaries of the Concordate were in a minority on the Committee, but no one can now doubt that the republic has at length reached that part of the masonic programme which prescribes total separation of church and state. Thus far the Church has been protected, but by narrow majorities, against republican rapacity. But how long will those majorities resist that secret influence which has already accomplished so much in the way of hostility to religion. The system followed by the radicals is very clearly seen. The lodges give the word of attack, speakers visit public assemblies, and a factitious agitation organized in favor of some innovation proposed. Candidates are bound to pledge themselves in its support, and when the legislature meets a member brings it up for discussion. The government of the day may offer it momentary resistance, but is soon forced to yield and the lodges carry the day.

It was thus that immediately after the exposition of 1875 the dismissal of Marshall MacMahon was resolved upon and accomplished. Then came the agitation for the amnesty of the Communists and the unexpected surrender of the government to be followed in turn by the banishment of the religious orders and the most abominable education laws.

There has been a marked difference between questions opened through masonic intervention and those springing from the personal

motion of any politician, however prominent. Thus, powerful as Gambetta once was, he could not succeed in his attempts to introduce the *scrutin de liste* or bring about a revision of the Constitution.

Not till the masonic body has had disposed of the question of the total separation of church and state, will there be any revision of the constitution heard of. The vast majority of the French Chamber of Deputies is anything but well disposed to the Church. Amongst the actual ministers there is not one real friend of religion. Yet the proposed abolition of the Concordate has not yet met with general favor amongst the radical majority. Many radicals advocate the continuance, at least in name, of that solemn covenant. They consider it is better to keep it nominally in force and use it as a means of persecuting the clergy and restricting the operations of religion. They distort its provisions into despotic infringements upon the rights of the clergy, and would regret its disappearance lest that body might escape from their control altogether.

The adherents of Masonry, on the other hand, think that the Concordate is a cover and protection for the priests in the exercise of the holy ministry. Feeling this, they seek its abolition. Not that in case of its abolition they would cease their persecution of religion. They have indeed no such intention. With the Concordate removed they would proceed to the closing of the churches and the proscription of the priests. They would level any monument of religion with the ground and make France as unchristian as Zululand and more irreligious than pagan Rome. Between radicals in the name of the temporary maintenance of the Concordate, and radicals in favor of its immediate abolition, there is little difference in the eyes of French Catholics. Both are deadly enemies of the Church and can be overcome only by vigorous, united, and concerted action on the part of its faithful children. Hitherto there has been no such action. Events of daily occurrence now prove it to be indispensably necessary, if there is to be anything left of freedom for religion in a republic that boasts of liberty but has never yet shown that it understands the meaning of the term.

A CATHOLIC SOVEREIGN.

The Empress of Austria has written Queen Margaret of Italy a touching letter, setting forth the reasons which prevented the Emperor Francis Joseph and herself from returning at Rome the visit of the King and Queen of Italy to Vienna. The empress declares that neither her husband nor herself could persuade themselves to visit them in the Eternal city, and she calls the attention of the Italian Queen to the misfortunes which have fallen on all who have interfered with the rights and independence of the Pope. After having spoken of the persecution of Napoleon I. practiced on the Sovereign Pontiff in 1809, she adds:

"The fact is that after numerous and terrible reverses the Pope was restored to Rome, and Napoleon relegated first to the Isle of Elbe and afterwards to that of St. Helena. And his son! The unfortunate King of Rome! He died in this very palace from which I write. At eight minutes past five on the 22nd of July, 1832, he died here in the very chamber of the palace of Schoenbrunn that his father had occupied in the days of his triumph, in this palace where he had in anger and haughtiness dictated the decree of the 17th of May, 1809, which despoiled the Pope of his dominions and made himself master of the city of Rome. I cannot think of these horrible coincidences without being filled with dismay. I know well that certain public men laugh at all this, that they call it an accident, but this accident, my dear sister Margaret, has been mournfully repeated in our own days. There was, as your Majesty would say, a third Napoleon who in 1856, although there had been born to him a son, began at the congress of Paris the war against Austria and the Pope, for Austria and the Pope have always had the same joys, the same persecutions, the same sorrows. The good Empress Eugenie, like Maria Louisa at

a former time, trembled for her child when she saw the floodgates of persecution loosened on the Pope and more than once expressed fears to her husband, who, however smiled at the fears as became a free man from prejudice. Nevertheless disasters rapidly followed each other for the Bonapartes, the father, crushed at Sedan, had to see his sword at the feet of the King of Prussia, that very sword which would not place at the service of church, but even used against it. And his son, unhappy boy! was afar to perish miserably at the hands of the Zulus. The more possible that to these two accidents not should be added strikes me with terror and disposes me to suffer a thing rather than enter Rome or an ancient and apostolic palace of Quirinal.

I now suffer keenly on account of my inability to return you the affectionate visit with which you honored me, but it is not my own fault, is the fault of those who rule according to worldly polity while we are in accordance with our material instincts. You who are also a mother can understand me and sympathize with me, while I, for my part, understand you and sympathize with you. Without entering into peculiar questions which concern us permit me to predict for both of us a happy day, the day on which we, husbands, ourselves and our children may visit each other and embrace each other merit at the same time the blessing of the Vicar of Jesus Christ.

"I am, with my whole heart, your affectionate sister,

"ELIZABETH

These are the words of a Catholic princess, and clearly show what thought in Catholic circles of present position of the Holy Father. The letter reflects honor on the Empress Elizabeth. Her sentiments, so nobly expressed, remind one of the best days of the age of faith. With such a noble outpouring of Catholic mother, the house of Hapsburg may well hope for long years of prosperity and security. The rights of monarchs to their thrones never so gravely injured as it was the spoliation of Rome and the throne of the Pope. It never be re-assented in a manner just and so emphatic as by the restoration to the Supreme Pontiff that which is his own.

AMERICA VINDICATED.

Mr. Bryce, M. P., in the December number of the *Fortnightly Review* discusses the question of American politics. The honorable and learned gentleman, who is Professor of Tory at Oxford, and well known author of that excellent work, "Holy Roman Empire," has more than once visited America. In his last visit he was accompanied by Mr. Freeman, also an able writer and profound thinker. Both were received to large audiences, and well received. Mr. Freeman just concluded a series of magnificent treatises of Americans their institutions. Mr. Bryce steps forward with an article product of keen observation and mature reflection on "Some Aspects of American Public Life." He declares very plainly "that America is no worse than England in possession of political characters whose faults even vices surpass their merits; that there are plenty of public men in Washington just as upright minded and high minded as the leading politicians in England. He asks his English readers to be misled by exaggerations, to trust to American newspaper novels for the real condition of American politics, but at the same time calls on Americans to improve efficiency of their administration and to put a stop to jobbery of the work, and encourages those who have already set to work to stop leaks in the ship of state. He points out the fact that, while in England the political life of the country is its man, its central, its social life, the chief occupation of the men most conspicuous by their talents, the great game of fiction and the widest field for otic and philanthropic effort, America it is not the main or current of its life, but a kind of