The Catholic Mecorb shed every Friday morning at 486 Ri

REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher & Proprietor

nust be paid before the paper can LETTER PROM HIS LORDSHIP BISHOP

WALSE.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC ESCORD, I deem it my duty to announce to assisteribers and patrons that the change of proprietorship will work no 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 earnessity commend it to the patronage and encouragement of the clergy and laity of the diocess.

Believe me,
Yours very sincerely.

lieve me, Yours very sincerely, + John Walsh, Rishop of I

Mr. THOMAS COFFEY
Office of the "Catholic Record." LETTER FROM BISHOP CLEARY. LETTER FROM BISHOF CLEARIS.

Bishop's Palace, Kingston, 18th Nov., 1882.

DEAR SIR:—I am happy to be asked forword of commendation to the Rev. Clearing and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in Londou with the warm approval of His Lordship Most Rev. Dr. Walsh. I am a subscriber the Journal and am much pleased with it excellent literary and religious character supply Catholic families with most useful and interesting matter for Sunday reading; and help the young to acquire a taste for pure literature. pure literature.

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion your mission for the diffusion among their congregations
Yours faithfully.

†JAMES VINCENT CLEARY.

Rishon of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD

## Catholic Record.

LONDON, FRIDAY, AUG. 24, 1888.

MORALITY IN THE PUBLIC SCHOOLS In the August number of the Cath

olic World there is an article deserv ing more than a mere passing notice. It is from the pen of the Rev. Walter Elliott, and deals with the important question of morality in the public schools. The public school system of the United States is so much part and parcel of the republican regime as accepted by the American people, that no man can afford with impunity to assault it. True, the veneration in which it was once held is gradually giving way to a saner view and a more just perception of its deficiencies in theory and in practice. Still, so firm is the attachment of the average American for the common school that he hears not without impatience or distrust any criticism of these deficiencies. Father Elliott therefore approaches his subject cautiously, by citing from Protestant writers on the failure of the public schools to give moral culture to children. After citing the views of these writers Father Elliott justly draws his conclusion: "Here is a confession of failure. It is here admitted that no system of instruction can be a success which ignores morality, and the schools, for this reason, have failed to maintain Amorican citizenship at as high a standard as that at which they found it. world of peace and harmony and It is confessed that the schools have undying beatitude. The afflictions failed to make good citizens, because the teaching of morality was left exile are at the worst light and tranout; furthermore, for we are entitled to claim the logical inference, if a system of schooling, embracing a moral training, had been adopted (or rather the older and more rational systems fostered and developed) the men and women of our generation would have been the wiser and better for it. The admission is tantamount to a confession of the immorality of immorality." So evident has this "immorality of immorality" become to all thinking Americans, that in certain states the legislature sponsibility at the door of state

new gospel will be taught. But may we make so bold as to inquire into its subject matter? Will it not be a most mongrel morality, this moral code of compromises and concessions, a bit from Tom Paine, another from Jesus of Nazareth, some sentences from Benjamin Franklin, then Saul of Tarsus, something, too, from atheistic Frenchmen, all sifted and sorted by a school board nominated at a ward caucus and elected amid the turbulence of party strife?" The writer in the Catholic World deals very justly with the public school system, when he says that, as it stands, it teaches an evil lesson, that it leaves wrong impressions, that it induces irreligious habits of mind, that it suffers rational beings to grow to maturity with moral vacancies which become aching voids in after years; and finally, that it is a public, powerful, vast influence which declares by its very existence that religion is not a weighty enough matter to hold the first place in the preparation for life. He also points out that in the early history of America it was never deemed the office of the state to make good citizens, but of good citizens to form the state. And he lays down an incontrovertible truth when he states that a school endowed by the state and managed by public officers is not a free school, because it belongs to the state and not to parents, and is as much of an anomaly amongst us as a state newspaper would be. The state, adds Father Elliott, may, indeed, well concern itself in the matter, but only to aid and encourage the endeavors of faithful parents, and reserve its dominating influence in education to the training of children whom the providence of God, in the loss of their parents or their parents' criminal neglect, have thrown upon public charity. The views so clearly and ably enunciated by Father Elliott should be held and firmly maintained by all Catholics, amongst whom it is of the first importance that there should be correct opinions on this subject. Were all Catholics to hold and maintain such views, the school problem were very soon, in our estimation, solved to their satisfaction.

THOUGHTS FOR THE TIMES.

X.

We read of the illustrious St. Basil that he never stood in fear of exile, for he regarded heaven as the only fatherland of humanity and earth a common place of exile. Our stay here must indeed be brief, for we are not made for this world; we are made for a brighter and better world-a sitory, but if suffered with patience will merit for us treasures in heaven. "For," says St. Paul, "that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal."

In the excess of discontent, and in the anguish of a troubled spirit, how has had to step in to make a vain often do we sigh for relief from the endeavor to protect the morals of the yoke of sorrow? The Apostle tells school children. Father Elliott has us that whatsoever of tribulation he rightly apprehended the whole cause endured was light and momentary of the difficulty when he lays the re- -yet St. Paul suffered stonings and scourgings; he accomplished more usurpation. The truth is, indeed, that than all the other apostles and the state has assumed those func- crowned his labors by death itself. tions of parental right and authority | The sufferings which we have to enwhich cannot be usurped without dure may indeed, and often are, acendangering the very existence of cording to our various circumstances. the social fabric. Never was des- acute in the extreme. The vanity of potism more galling, nor more de the world, the craft of Satan, the leterious, than that practiced by the falsehood of our passions, the treason state in robbing parents of the right of friends, the bitterness of enemies, of educating their children accord- the vicissitudes of fortune, all coming to their conscientious convic- bine to render our lot here below tions. The state, by interposing it- one of pain, anxiety and distress. self between the parent and the child, But this pain, this anxiety, and this robs the latter of that moral training distress, which are, by the bounty of without which there can be no true God, fleeting in their nature, sink education. Some of the writers into nothingness if we cast our eyes cited by Father Elliott call upon the beyond to the great hereafter—to state to devise a code of morals for the eternal kingdom whose plains are the use of schools, whereupon the irrigated by torrents of peace, glory the use of schools, whereupon the rev. gentleman remarks: "Of course and beatitude. As it is the delight we are to take for granted the spirit, of boyhood to look to manbood, and zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this of maidenhood to look to woman— dred and forty-four thousand having zeal and unction with which this zeal and unction with which the zeal and unction with which the zeal and unction with the zeal and

hood, so should be our delight in an His name and the name of His ardent expectation of eternity. How Father written on their foreheads. pre-occupied are the devotees of fash- And they sung, as it were, a new ion with the ephemeral pomp, the canticle before the Throne, and befleeting beauty, the transitory pleasures, riches and honors of this ancients, and no man could say the world? They sacrifice health, canticle but those hundred and forty. and vigor, and even wealth, to make four thousand who were purchased a name in a circle where honor from the earth; for they were virnever yet found place, where gener- gins." osity never sought place, where modesty never desired place, but every vice holds supreme and undisputed sway. Be it our part to imi tate the ardor of these worldlings for things earthly by our ardor for heaven. By taking means adequate to the end, we shall indeed reach heaven, with its overwhelming delights. What are these means? Amongst them we may reckon a desire for heavenly rest, entire purity of heart . vio lence to natural inclinations, perseverance in the path of rectitude, patience in affliction, imitation of the saints, contempt of worldly things, frequent elevation of the soul to heavenly things, in a word, self-sanctification. Seeing, then, says St. Peter, addressing the early Christians,"that all these things are to be dissolved, what manner of people ought you to be in holy conversations and in godliness? Looking for and hasting unto the coming day of the Lord, by which the heavens being on fire shall be dissolved and the elements shall melt with the burning heat. But we look for new heavens and a rew earth according to his promises, in which justice dwelleth." With that great apostle we should look for the world to come, the world where joy and praise and gladness shall be the reward of all the faithful children of God. We who now suffer so much, from the very uncertainty of human things, should direct all our desires to that kingdom of God's glory where uncertainty throws not its withering shadow over the lives of men honored by a participation in that glory, the kingdom where undisturbed tranquility is the happy lot of those admitted within its eternal portals. How lovely are thy tabernacles. O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God, for the sparrow hath found herself a house and the turtle a nest for herself where she may lay her young. Thy altars, O Lord of hosts! my King and my God! Blessed are they that dwell in Thy house, O Lord! they shall praise Thee for ever and ever. With what ardent desire indeed did the Royal Prophet hope for the advent of the heavenly kingdom. It was that ardent desire for eternal rest with God which caused him to exclaim:

For what have I in heaven f and besides thee what do I desire upon earth? For thee my heart and my flesh hath fainted away. Thou art the God of my heart and the God that is my portion forever. It was this same desire which animated St. Paul throughout his entire glorious but arduous apostolate. "Ihave fought the good fight, I have finished my course, I have kept the faith. As to the rest there is laid up for me a crown of justice which the Lord, the land for many generations every penny just judge, will render me in that which the unfortunate island could be day, and not only to me but to them that love his coming." To entertain any such desire our hearts must be kept undefiled. "Blessed are the clean of heart, for they shall see God." humiliation, and by fervent prayer, will we be enabled to overcome that unfortunate passion which insinuates itself into the daily routine of social life, seeks gratification without regard to time or person or place, that wretched passion which has not answered the letter of Leo XIII. has consigned so many loving par- There is much curiosity expressed as to ents sorrowing to the grave, and so the nature of such an answer. What can daughters to dishonor and death, that plaints of the Holy Father? Some time passion which suggests so many crimes disgraceful in their nature l'Abbe, I am sorry for the impression our and appalling in their consequences, clerical policy produces at the Vatican; that passion, in fine, which robs but what can I do? The Constitution so hood of its honor.

"And I beheld," says St. John the Evangelist, in the Book of Revela-

EDITORIAL NOTES.

- The editor of the British Medical Journal has made a tour of inspection in Donegal, Ireland, as a physician, and found 14,000 persons living on two cents worth of meal a day, the money baving been sent from the United States, and being distributed by the Irish priests.

- We regret to announce a sever accident which occurred on Friday last to Lawrence Coffee, Esq., commission mer-chant, of Toronto. As he was driving along Queen street he was thrown from his buggy. We earnestly hope his injuries will not prove serious, and that he will soon recover. Mr. Coffee is one of the most highly esteemed citizens of Toronto.

- In another column is announced the demise of one of the most esteemed citizens of Washington, D. C., Dr. W. J. C. Duhamel. We deeply sympathise with the family-with some of whom we had the pleasure of being acquainted—in their dire affliction. A fond husband, a loving father, a true Catholic he was, and we hope he is now enjoying the reward of a well-spent life with the Church triumph-

- Bishop Ireland of St. Paul, Minn recently said: "The need of the hour is a grand tidal wave of total abstinence sweeping over the land. The strongest protest possible must be made against intemperance. Total abstinence is the protest. Will it be made with sufficient force to save the people? This is the vital question for the future of America and, I might add, for the future of religion."

- The Protestant Church of Germany, during her preparation for the fourth centenary of Luther's birth, is rudely disturbed by a vigorous Roman Catholic attack from Janssen, a professor in Frankfort-on-the-Main. It is Janssen's aim to show that the Reformation was the greatest calamity that ever befell Germany and Europe; that Luther is the spiritual father of revolution, and Rome the protectress of order in Church and State; that before the Reformation the condition of the civilized world in religion, morals, science, and art had reached an unexampled height, and that the steps of the new movement were marked by decay and corruption everywhere. In a few months after publication 14,000 copies of the book were sold. Replies have been written by Kostlin, Kameran and others.

- Joseph B. Loomis, the young man who was hanged at Springfield, Mass., concluded his confession of guilt with the following earnest words: 'Rum lies at the foundation of my sorrows. It found me a motherless boy with no one to influence me to discard its use. I followed on, and before I was aware of it, it held me as a slave. I could not maintain a moderate use of it. The more I used, the tighter were the chains riveted about me, until now I find myself about to be hanged on hereby warn everybody, but those who sell it or in anywise uphold its use. Let my fate be a warning to the young and old, that the safest way is to touch not. nor taste the cup that has robbed me of home, friends, and liberty of life."

- In drawing attention to the present condition of the Irish landlords the New York World says:-"The Irish landlords are not afflicted with excessive modesty. Having, as a rule, squeezed out of Iremade to yield up, they have not been able to live on their extortions. They have mortgaged their estates and incomes until, under the recent reduction in rents. they find themselves without any incomes In most countries a land-owner whose By vigilance and by severity alone rent will not pay the interest on his will we succeed in attaining the pur- mortgage is content to let his land go, and ity thus commended by our Lord stand in his true position as a poor man. Jesus Christ. By self-denial, by But the Irish landlord wants "relief"-at the expense of the taxpayers, of course Should their application fail we see no reason why they could not earn good livings as book-agents."

- The Paris correspondent of the Bos says : President Grevy, up to the present, many once promising sons and M. Grevy say in reply to the just comago M. Grevy said to an ecclesiastic who had just returned from Rome :- 'Monsieur manhood of its fortitude and woman- ties up my hands that I foresee I shall be made to sign things that I disapprove of in my conscience. Is it my fault? Can I resist the Parliament? Is it not the ex-

for from such a man as this. It is for this self up, with all complacency, to the irreligious element in the Government who turn him to whatsoever account they

- A telegram to the daily papers, from Boston, dated the 20th, says that Grace Hanly, aged 15, for several years unable to use her limbs, this morning, at the Church of our Lady of Perpetual Help, after a nine days' novena, suddenly recovered their use and walked home. - A learned Hindu reformer at pre

sent visiting England delivered a lecture

before a distinguished Protestant and Catholic audience recently, and in the course of it he spoke as follows:- He could not say too much in praise of the Governor-General of India. It was doubtless known to all present that he was a Catholic. He had heard many people disliked Lord Ripon beause he was a Catholic, but in India they did not make such distinctions between Catholics and Protestants. He generally found Catholic missionaries so hard-working, so devout, so accessible to everyone, that Catholicist on the whole was held in greater respect in India than any sect of Protestantism and, therefore, Lord Ripon being a Catholic made no difference in India. He was so amiable, he was so good, he was so just, that the people of India were really learning to love him. The Viceroy walks about the streets there without any military guard to protect him. He is dressed like any Englishman, he carried nothing but his cane, and he was kept constantly bowing to the salutations of the people. This simplicity went a long way to endear the Viceroy with simple people. It was indeed a contrast to the religious divines who drove abroad in grand carriages, with all their embellishment and appurtenance, and who were not in sympathy with the people. They could not understand such mode of life in the followers of Him who led a life of poverty.

IRELAND'S STRUGGLE FOR THE FAITH.

XVI.

The noble isle doth want her proper limbs, Her face defaced with scars of infamy, Per royal stock graft with ignoble plants. And almost shoulder'd in the swallowing And almost shoulder'd in the swallow grief Of dark forgetfulness and deep oblivion.

The National Assembly, which met at Kilkenny on the 23rd October, 1642, was composed of 11 bishops, 14 temporal lords, and 226 commoners duly chosen by the nation. After assisting at High Mass in the Cathedral the members of the Assembly met for deliberation in the large dining hall of Sir Robert Shea's extensive mansion, near the market place of Kilkenny. Patrick Darcy, the most eminent lawyer of the times, was chosen chancellor, while Nicholas Plunkett acted as speaker, and Cusack as attorney-general. The chaplain of the Assembly was Father Thomas O'Quirk, of the Dominican convent at Tralee. This assembly declared its office to be to consist of an order for their own affairs till his majesty's wisdom had settled the present troubles. A committee was appointed to consider and report upon Patrick Darcy were members. It reported

statute laws of England, in all points not contrary to the Roman Catholic religion, or inconsistent with the liberty of Ireland, were acknowledged as the basis of the new

government.
"They resolved that each county should "They resolved that each county should have its council, consisting of one or two deputies out of each barony, and where there was no barony, of twelve persons elected by the county in general, with powers to adjudicate on all matters cognizable by justices of the peace, pleas of the crown, suits for debts, and personal actions and to restore possessions warned. actions, and to restore possessions usurped since the war; to name all the county officers, saving the bigh sheriff, who was to be elected by the supreme council, out of three whom the council of the county were to recommend. From these there was an appeal to the provincial councils, which were to consist of two deputies out times a year, or oftener, if there was occa sion, to examine the decisions of the county councils, to decide all suits like judges of assize, to establish recent possessions, but not to interfere with other suits about lands except in cases of dower.

"From these there lay a further ap-"From these there lay a surtner appeal to the supreme council of twenty-four persons, who were to be elected by the general assembly, of which twelve were to be constantly resident in Kilkenny, or wherever else they should judge it to be most expedient, with equal in the supremental processing that two thirds to conclude the voices, but two-thirds to conclude the rest; never fewer than nine to sit in council, and seven to concur in the same opinion: out of these twenty-four a president was to be named by the assembly, and was to be always one of the twelve resident, and, in case of death or any other serious impediment, the other resi-dents out of twenty-four were to select a president.

It was also enacted, 'That the council should be vested with power over all generals, military officers, and civil magistrates who were to obey their orders, and send an account duly of their actions and proceedings; to determine all sections and proceedings; to determine all matters left

ever; to hear and judge all capital and reason, of not knowing what to say, of having nothing in fact to say, that he has not yet written to the Pope. Besides, he has no religious belief, and he gives him-

"And as the administrative authority was to be vested in the supreme council, it was decreed that, at the end of every general assembly, the supreme council should be confirmed or changed, as the general body thought fit."

The Assembly then proceeded to elect the supreme council, consisting of five prelates, the Archbishops of Armagh, Dublin and Tuam, and the bishops of Down and Clonfert, together with nineteen laymen, The Council was composed in equal numbers of members of Milesian and Norman descent. The Assembly also sent envoys to various European courts to enlist sympathy and secure support for the cause of the Catholics of Ireland. An adjournment having been voted till the following spring, the supreme council made a progress through the south, accompanied by 500 foot and 200 horse. They visited various important towns in Southern Leinster and Munster, and everywhere aroused enthusiasm for the national cause.

On the meeting of the Assembly in the spring of 1643 the governments of France, Spain and Rome were represented. On the field the Catholic army achieved several marked successes and everything looked bright, indeed, for the cause of Catholic freedom. In the north O'Neill took Charlemont, in the west Galway had surrendered to Burke, and in Leinster Preston's army invested Dublin itself. The Puritans never before experienced such a feeling of dread. They were saved from utter ruin in Ireland by the duplicity of Ormond. The letter commanded nominally for the king, and, though he placed the lord justices in Dublin under arrest, entered into a secret alliance with the Scottish General Munroe, on the one hand, while, on the other, he proposed to the council at Kilkenny to unite the royal and Catholic forces. His proposition was unfortunately entertained, and a truce concluded at Ligginstown, in Kildare, which was renewed in 1644; and was brought to a termination only in 1645, at the instance of Riniccini, the new nuncio who had replaced Father Scarampi as envoy to the Holy See. By the terms of the armistice each party was to retain possession of its quarters as they were held at the date of the cessation, the forces of each one to repel any infraction of its terms, the Confederates were to have free access to the king at any time. Finally, the Supreme Council pledged itself to the payment of £15,000 in money, and £15,-000 in provisions to his majesty.

This truce was the great and irreparable mistake of the war on the part of the Catholics. They sacrificed all for seeming advantages which not only proved of no value but were actually detrimental to their interests.

O'Neil had opposed the peace from its first proposal, and thereby provoked no small amount of enmity. Castlehaven was actually for a time placed over him in sommand of the Catholic forces of the north. He, however, continued to serve with fidelity in his subordirate position, and in 1645 was not only restored to the shief command of Ulster but was given that a form of provisional government. Of that of Connaught besides. In 1646 O'Neil committee, Lords Gormanstown and won the great victory of Benburb over the Scottish general Munroe, who had met him with an army ten thousand strong. as follows:
"Magna Charta and the common and 3,200 men killed on the field. All his The Puritan general lost in this battle tents, stores, guns, and 1500 draught horses,

also fell into the hands of the Catholic

army. From Benburb O'Neil proceeded to Mullingar to join Preston, who proposed investing Dublin. Ormond was now the king's representative in Ireland, having been named vicercy in 1644. There were now three parties contending for supremacy in Ireland, the Catholics, the Royalists, and the Buritans. The chief officers of the first were O'Neil and Preston; the Marquis of Ormond, of course led the royalists, while the Puritans were commanded in the north by Munroe and in the south by Lord Inchiquin and Broghill. The position was so complicated that it gave full scope for the exercise by Ormond of that duplicity which characterized him throughout his whole career. The king himself, closely pressed by his English and Scotch enemies, looked with hope to an alliance with the Catholics of Ireland. Not, indeed, to benefit the latter, but to save his crown. Disappointed by the long delays in Ormond's negotiations with them which Charles had hoped might lead to a lasting union of their forces, he dispatched to Ireland Herbert Earl of Glamorgan, an English Catholic nobleman, to bring the negotiations to a final close. After lengthy discussions and vexatious delays, a settlement was arrived at, and on the 28th of March, 1646, was signed the treaty known as Glamorgan's articles, for the King by Ormond and by Lord Muskerry, and other commissioners on behalf of the Supreme Council of the confederates. These articles conceded to the Irish substantially all that they claimed and all that was gained in the subsequent times by the struggles preced-

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ing the memorable years 1782, 1793, 1829.

This is evident from the articles themselves, of which the following are the prin-

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