

The Catholic Record

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THOMAS COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone 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."

Catholic Record.

LONDON, FRIDAY, MARCH 12, 1880.

ST. PATRICK'S DAY.

The celebration of St. Patrick's Day in Canada has been always of a religious character. In many large towns and cities the Irish societies have in the past, acting within their universally recognized right, formed themselves into processions and paraded the streets of those places. These processions always took place after the societies forming them had assisted at Mass, and listened to a religious discourse suggested by the occasion itself. Many Irishmen took no part in these processions, and we state it as a matter of fact, that wherever Irish Catholics felt that the holding of a procession might give rise to bad feeling of any kind, they generally abstained from such demonstrations. But nowhere did Irishmen or their descendants fail to observe St. Patrick's day. The approaching anniversary will, as far as we can learn, be celebrated in a manner more exclusively religious than ever before. In many places the processions will be omitted, and the saving thereby effected placed at the disposal of some one of the Irish Relief Committees. This commendable action on the part of the Irishmen of Canada is in itself an ample proof of the fact that our people in the new world do not forget the glorious traditions of their Catholic ancestry. The festival of St. Patrick should not be in any sense an occasion for the manifestation of political views distasteful to any portion of our fellow-citizens. That day recalls the greatest event in the history of the Irish nation, its conversion to christianity. It also brings to mind the heroic devotion of the Irish race to the Faith thus given it by St. Patrick. It brings to mind the endurance of generations of martyrs, the triumphs of Irish sanctity, and the glory of Irish learning at home and abroad. Let us ever celebrate the day by giving God thanks for the graces He has vouchsafed us, and beg of Him to abide with us till we, the children of St. Patrick, participate in the glory of our patron. Too often have Irishmen in Canada, as well as elsewhere, been made, even on St. Patrick's day, the victims of designing politicians, who by profession of the most ardent patriotism, seek to gain the support of Irishmen to advance their own selfish ends. The Irishmen of Canada have in this country a great purpose to fulfil. They must, by unswerving adherence to their religion, prove themselves good citizens, and trustworthy members of society. Thus they will fulfil that purpose. They will thus do more for Ireland and for the Irish race than by in any way co-operating in the schemes of political adventurers. We trust that the celebration of March 17th, 1880, will leave pleasant memories behind it.

The French Senate has rejected clause seven of Ferry's Education Bill. De Freycinet denounced the Jesuits, and threatens to enforce more severe laws against them. Ferry, it is reported, has resigned—a resignation devoutly to be wished for. De Freycinet will most probably also resign his position, and public opinion will resign him to oblivion.

THE ENCYCLICAL.

Leo XIII., within the second year of his pontificate, has sent upon the Catholic world two encyclical letters, bearing on the two most important and vital questions of the day—the guidance of the human intellect in its research after truth, and the reformation of morals, which can only be brought about, by the strict observance of the sanctity of marriage. We are all well aware how his former encyclical on "Scholastic Philosophy" was received with universal applause. Letters from the most distinguished prelates throughout the church thanked His Holiness for thus recalling the Christian world back to the old Scholastic Philosophy which alone is able to set bounds to the wild speculations of the mind of man, and which is the only philosophy capable of standing the test of, and forming a basis for, all modern science, and for the ever progressing discovery and development of physical and metaphysical truth. In compliance, then, with this letter, the philosophy taught at present in the great centres of learning of the Catholic Church is the philosophy of Aristotle Christianized by the genius of St. Thomas Aquinas. In a second encyclical, dated from St. Peter's, February 10th, 1880, the successor of the fisherman again addresses the patriarchs, archbishops, and bishops in favor and communion with the Holy See, Matrimony forms the subject of the present letter. We desire for the present simply to signify the receipt of the document. In our next issue we promise our readers a complete summary of the contents of this able encyclical, in which the Holy Father asserts once more the unity, sanctity, and indissolubility of marriage. After proving from the inspired writers the sacred and indissoluble character of matrimony, he points out how matrimony having been raised by Christ, to the dignity of a Sacrament, must come within the legislation of the church. The Pontiff shows on the other hand, how unthoughtful is the reasoning of those who would wish to give to the Church the administration of the Sacrament, and to the Civil Government the regulating of the contract of marriage. It is this contract itself which Christ elevated to the dignity of a Sacrament; it is the contract which is the form and figure of the Sacrament, and therefore, in the Christian marriage, contract and Sacrament are essentially inseparable. The divine institution of marriage reveals itself wonderfully in the customs and rites of pagan nations, which always celebrate marriage, not as a civil observance, but as a religious ceremony. The Church did not usurp the authority she claims to uphold the worthy administration of the Sacrament of matrimony. History at all ages goes to show that she declared marriage valid or invalid independently of statutes of the Emperors and Governments, and that the civil power, for the interests of society and of the State, should blend amicably with the church, and enforce her laws. A word on the evils of divorce and mixed marriages form the conclusion of this encyclical, which is accompanied with a solemn exhortation to the bishops of the church that they would inculcate on the minds of their flock sound principles and well-grounded convictions concerning this question so much agitated in our times.

UNCHRISTIANLIKE.

Very frequently we have considered it necessary to take some of our cotemporaries to task for using insulting epithets—in many cases meant to be so—when speaking of the Catholic church. Probably no paper in the Dominion betrays a greater weakness in this regard than the *Christian Guardian*, of Toronto. "Romanists" is the phrase mostly used when speaking of Catholics, varied occasionally by something still more unbecoming and out of place. We have in last week's issue of that paper a demonstration of how the editor feels under the same provocation. A correspondent of the Dominion *Churchman* says: Rev. Mr. Rainsford addressed a meeting in the Methodist "Preaching House." This is too much for the *Guardian*. He casts aside his habitual prayerfulness, and lashes the correspondent and Church of England Ministers generally in most vigorous style. He says, amongst other very sarcastic things, that the Church of England possesses few if any preachers worthy of the name, and that a third-rate Methodist Minister who leaves his church is hailed amongst them as an oratorical star. This whole matter is outside of our sphere altogether, and the only reason why we refer to it is to request our Toronto cotemporary to be more charitable in speaking of his neighbors of another Protestant communion. He is too sarcastic, and his remarks must certainly wound the feelings of many. It is very unbecoming and very un-

christianlike. We dare scarcely hope he will call Catholics by their proper name, but he should be more considerate to his fellow-Protestants at least. Oh! charity, how you are shattered under the guise of sanctimoniousness.

HIGHER EDUCATION IN FRANCE.

The French Senate has commenced what promises to be a long and able discussion of the education bill. The *Siecle*, a Republican organ of an advanced type, declares that the Senators will have to range themselves either on the side of Jesuitism or Revolution. The application of a term so opprobrious as Jesuitism (taken in the meaning given it by the *Siecle*) to Catholicism, shows at once the animus of the supporters of the cabinet of M. de Freycinet, and the firm purpose of the Republicans of every shade to overturn the existing Catholic institutions of higher education in France. By raising the cry that the education of the youth of the country is in the hands of the Jesuits, they hope to accomplish that which they could not so easily accomplish by simply arousing hostility to Catholicism. But Catholics cannot be deceived by the use of terms so palpably fraudulent. Those who seek to place "Jesuitism" in opposition to Catholicism, or to draw a distinction between the teachings of the fathers of the Society of Jesus and the teachings of the church, have no other object in view but to deceive the masses of the people. M. de Freycinet, in his speech in reply to M. Louis Blanc's motion for a complete amnesty to the communist offenders, makes a straight bid for radical support by hinting that the government, before giving consideration to the project of the friends of the commune, required the support of all Republicans in carrying out the reforms needed by the country. What M. de Freycinet, the radical Protestant Premier of France, meant by reforms, was the destruction of the educational rights of the Catholics of France and the invasion of the liberties guaranteed the church by successive administrations. Sustained as his administration is by a motley combination of demagogues in the lower chamber, who are united by one tie only, and that tie the hatred of Catholicism, M. de Freycinet may have felt that by committing himself to terms so cowardly in their vagueness he greatly strengthened his position. We doubt if the French Senate, Republican though it be, will see its way to support a measure so extremely radical as the education bill in its present shape. We trust that the members of the Senate may be guided by a spirit of patriotism and statesmanship, and that guided by such a spirit, raising them above faction and demagoguism, they may reject a measure so fraught with evil to the best interests of the French people.

A SUGGESTION.

In view of the almost certain large emigration from Ireland this coming spring, we consider it advisable that some steps should be taken by the Irish citizens of Canada to secure at least a share of that emigration for Canada. We may expect, at once, the advent to America of a large body of skilled Irish agriculturists. Every effort will be made to attract the attention of these immigrants to Dakota, Minnesota and Kansas. American railroad agents have in times past been active in inducing settlement in Kansas, and other States wholly unfitted for Irish immigrants. We have no objection to as many as possibly can find homes and comfort in that country, settling in any of Bishop Ireland's colonies. These colonies have been established in a manner to invite settlement on the part of Irish Catholics. Bishop Ireland certainly deserves the thanks and grateful remembrance of his countrymen at home and abroad for his services in finding land and procuring facilities for home comforts for so many Irish families. Bishop Ireland's action can be imitated by Irish Canadian Catholics. There is at Winnipeg a St. Patrick's Society composed of active and intelligent members thoroughly devoted to Irish interests, and officered

by gentlemen of recognized merit and known ability. If this society felt assured of the cooperation and support of the other Irish societies throughout the Dominion, there is no doubt that it would undertake the task of forming Irish colonies in our great Northwest. As there is no time to be lost in the matter, we take it on ourselves to suggest the early assembling of a convention either in Toronto or Montreal, of leading Irish Catholics of the Dominion, to consider the best means of establishing Irish colonies in the Northwest. We have no doubt whatever, that through the agency of an Association so trustworthy as the St. Patrick's Society, of Winnipeg, much practical good might be done in the direction indicated.

A GREAT FRANCO-CANADIAN CELEBRATION.

Our French Canadian fellow-citizens propose celebrating the 24th of June, 1880, by a vast assemblage of their countrymen in the city of Quebec. They expect representatives from every part of Canada and the most distant sections of the American union. There will also, we learn, be held, in connection with this celebration, a convention of Franco-Canadian representative men to consider the best means of furthering the interests of their race in the new world. The celebration will be, we are glad to notice, held under the immediate patronage of the bishops of the Province of Quebec. It will be, therefore, of a religious as well as patriotic character. A gathering of this kind will be found of great benefit to the French race in America. The deliberations of the convention will certainly be followed with interest by all classes of our population. The French Canadian population has steadily advanced within the present century in numbers, in wealth, in intelligence, in political influence and respectability. Their share in the future of the Canadian confederation will be as important as that they have already had in laying its foundations. The matter of colonization will no doubt enjoy a very large amount of consideration. The Province of Quebec contains many millions of acres of fertile land adapted to settlement, but as yet unoccupied. The Ottawa valley is alone capable of receiving hundreds of thousands of settlers. The valley of the St. Maurice is as large as whole European kingdoms, but, except along the shores of the St. Lawrence, is yet an unbroken wilderness. Steps will no doubt be taken by the convention to secure the early colonization of these valuable and promising tracts of country. But we hope that the North-west will not be forgotten. The French people, who do not feel inclined to go to the backwoods of the Ottawa and St. Maurice, will find ample room for the exercise of their energies in the North-west. They will there find every inducement the incomer to a new country could reasonably expect, nor will they be strangers there. Everywhere they turn in these immense territories, they will find traces of French endurance, and, let us say, of French heroism. They will find a large population either wholly or partially of French origin, speaking their language and professing their religion. The North-west then offers advantages to French colonists which the proposed convention certainly will not overlook. Not alone in this matter, but in others of great moment to the French race and to the Catholic church do we expect much good to flow from the labors and discussions of that convention. We trust that the celebration may be in all respects an unqualified success.

BISHOP ELDER.

The Right Rev. Dr. Elder of Natchez, has been appointed coadjutor to the Archbishop of Cincinnati. The appointment will be received with great satisfaction by the Catholics of that diocese and of the whole country. Bishop Elder is a prelate of recognized piety and prudence. His task in adjusting the difficulties which of late have afflicted the diocese of Cincinnati will certainly be as trying as any that has as yet fallen to an Ameri-

can prelate. We do not wish to make any predictions as to the probable course of the worthy prelate, but express our firm conviction that he will spare no effort to do justice to all, and thus secure a return of that confidence and cheerful good-will so essential to the progress of true religion.

AN EXTRADITION CASE.

French republican cabinets are no sooner out of one trouble than another stares them in the face. M. de Freycinet, no doubt, congratulated himself on the adroitness of his speech on the amnesty resolutions of M. Louis Blanc, and may have cherished the hope that by that stroke of parliamentary diplomacy he had, while refusing immediate amnesty to the communists, secured by his covert threat of inroads on church liberty, the support of the communistic section of the republican party. He has now, however, a case in hand which will permit of no parliamentary diplomacy. We allude to the extradition of Hartmann, the Russian Nihilist. The Russian Government has very naturally demanded the extradition of this individual, as, if not the prime mover, at least an important agent, in the recent conspiracies against the Czar. The President and his cabinet are said to be in favor of extradition, while M. Gambetta, who, since his advent to the presidential chair of the lower chamber, seems to be acquiring certain conservative traits, also lends his support to the same view. But the organs of radicalism have sounded the tocsin, and the forces of communism are arrayed in determined opposition to the proposed extradition of Hartmann. In this worthy, the radicals see a friend of that universal republic which they propose to build up by gunpowder, petroleum, and dynamite. In him they recognize a trusted representative of the system of assassination on which the devotees of Nihilism count so much to attain their object. The action of the French Government in the case of Hartmann will be looked on with interest. The *Rappel*, organ of the extreme radicals, has published a fierce article on the question. It seems that M. de Freycinet cannot, however unceasing his hostility to the church, unite the republican party. The case of Hartmann is the rock on which the cabinet seems destined to split, to be engulfed in the angry waves of radical commotion.

[Since the above was written, intelligence of the refusal of the French Government to extradite Hartmann has been received.]

PARNELL IN TORONTO.

From the accounts we have received the reception given to Mr. Parnell and his companions in Toronto was as hearty as could be desired by the most sincere lover of Ireland. It was hinted very broadly that Canada's greeting to the member for Meath would not be as warm and enthusiastic as that which he received in the United States. Time has clearly proved that Irishmen in the Dominion love the old land, and are at all times as ready to extend to her eminent sons as hearty greetings as those who have cast their lot under the Stars and Stripes. The Toronto press generally give Mr. Parnell praise for his practical and common-sense utterances. We hope his visit to Canada will have much influence in relieving the distress now so prevalent in the old land, and also tend in some measure to bring about the necessary and very just reforms in the land laws for which he is agitating.

AN INTRODUCTORY.

We publish in this issue an introductory to a review of Canadian history from a Catholic standpoint. The influence of Catholicity in every crisis of our history—an influence always exercised on the side of humanity, truth and legitimate freedom—has had too much to do with the formation of our national character and the institution of good government in our midst, not to receive some small measure of recognition. We direct the earnest attention of our readers to the introductory.

EDITORIAL NOTES.

The Irish Catholics of Montreal and Kingston have decided not to hold the annual parade on the 17th of March.

The poem by our friend Mr. T. O'Hagan, of Belleville, entitled "Ireland," appears in the last number of the *Canadian Monthly*.

It is rumored in Rome that Count Corti, Italian Ambassador at Constantinople, will be transferred to Paris, and that Baron Blanc, Italian Minister at Washington, will succeed Corti at Constantinople.

The High and Low Church question has caused considerable trouble of late in St. Phillips' Church, Weston village, and a deputation from that body waited on Bishop Sweetman to protest against the introduction into the services of the Litany of the incarnate word.

REV. HENRY WARD BEECHER'S opposition to the American Bible Society's present edition of the Bible has led Plymouth Church cutting that Society off from the list of objects for which collections are being taken.

The cable informs us that the address of the Roman Catholic bishops of the United States to the Pope's Encyclical relative to the philosophy of St. Thomas Aquinas has been delivered to the Pope.

REV. FATHER O'MAHONY is now conducting a mission at Kinkora, Father O'Neill's parish, assisted by Rev. Fathers Brennan and Ronan. The mission commenced on last Sunday. We have no doubt it will prove very successful.

CARDINAL MANNING in his Lenten pastoral, reviewing European affairs, says that the present disturbed state of things is caused by politics without religion, science without faith, education without Christianity, and faith without God.

It is stated that on the return from America of Mr. Parnell, the monster meetings in favor of his scheme for a peasant proprietary will be resumed by a series of county demonstrations in all parts of Ireland. Immediately after the announcement of dissolution Mr. Parnell was telegraphed to return.

The "Smart Alick" who does the telegraphing for the London papers in Toronto of course considered it his duty to throw cold water on the Parnell demonstration. The accounts we have to hand from the Toronto press serve to prove that the correspondent telegraphed his feelings and not the facts. The probability is he had his report written out long before Parnell arrived in Toronto.

They are getting enlightened at a rapid rate in Italy. The cable informs us that "Signor Morelli's bill, which seeks to make divorce lawful, was referred to a committee. The Ministry is favorable to it, but proposes modifications. This is the beginning of a movement which will transform the whole system of Italian life. The newspapers, for the most part, oppose it."

The souper clergyman has sent about the city some ladies with cards begging small contributions from those they meet for the Irish Society. If the cause were one which commended itself to the public there would be no need of adopting such a course as this. In ordinary times the action of this missionary would be simply impudence. In the face of the present distress in Ireland, it is a combination of impudence, bad taste and cowardliness.

MR. PARNELL and his companions passed through London on Saturday morning at 8:30. The impression got about that he would arrive on the afternoon train, and a large number of prominent citizens met on the station at 1:30 to extend a hearty greeting to the agitators. We are sorry this mistake occurred, as very many of our people were anxious to bid God-speed to Mr. Parnell in his noble work of land reform.

The cable informs us that *La Civilization*, clerical organ, has been fined 1,000 francs for insulting President Grevy and Waddington. It will now be in order for some of our cotemporaries to speak out in favor of the liberty of the press. But we are inclined to the belief that the fact of the fine being imposed on a clerical organ makes a vast difference.

In the debate on article seven in the French Senate, Ferry declared the Society of Jesus was a permanent conspiracy against the State. The man