

The Catholic Record
 Published every Friday morning at 432 Richmond Street, over McCallum's Drug Store, and nearly opposite the Post Office.
 Annual subscription..... \$2 00
 Six months..... 1 00
 ADVERTISING RATES.
 Twelve and a half cents per line for first, and six cents per line for each subsequent insertion. Advertisements measured in non-pariel type, 12 lines to an inch.
 Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.
 THOS. COFFEY,
 CATHOLIC RECORD,
 432 RICHMOND STREET,
 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 ownership 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, JULY 25, 1879.

The Cleveland Leader seems to have accepted the contract for destroying the Catholic Church. The South Bend Sunday News, in reckoning up the chances of success, says that a Kankakee mosquito sat upon Forepaugh's largest elephant the other day, and attempted to swallow him whole.

CARDINAL NEWMAN in thanking the Catholics of Oxford, who had congratulated him on the great honor conferred on him by the Church, says: "The name of Oxford brings with it to me associations and raises a throng of affectionate feelings peculiar to itself. The ashes of the mighty dead, the relics of the time when it was Catholic, still lives there and remind us from time to time of their presence, by the effort they seem to make to throw off the superincumbent errors which have so long kept tyrannical hold of them. The religious movement to which you refer was an exhibition of that latent energy and a token of what may take place at some future day. The present spread of Liberalism may be, for what we know, another movement towards some great triumph which is to come. Meanwhile, you, the Catholics of Oxford, have a great and sacred duty in preserving the traditions of the past and handing them down to happier times. That you may be prosperous in this work, and increase in numbers and in zeal, is the sincere prayer of, sincerely yours in Christ, JOHN H. CARDINAL NEWMAN."

McGEE'S WEEKLY administers the following sensible advice which a large number of Catholics might bear in mind with profit: "Catholics, especially young Catholics, are often thrown into great perplexity by the apparent necessity of defending things which are indefensible. No Catholic is bound to defend all the acts of particular Popes. The Catholic Faith does not teach that the Pope can do no wrong. He could even admit, without danger of denying our faith or the doctrine of infallibility, that Pope Alexander of the Borgias was not a model Catholic, for, as we all know, the Pope is infallible only when he speaks *ex cathedra*, (1) as Supreme Teacher (2) to the whole church, (3) Defending a Doctrine (4) to be held by the whole Church (5) in faith and morals. The impression, which too many Catholics have, that they are bound to find excuses for acts done by the Popes as men, as rulers, as legislators, produces much wrong. We do not believe that Pope Adrian gave Ireland to the English. And if he did commit an act so unjustifiable, it was by reason of the secular power which a grateful world had conveyed to him, and not by reason of that spiritual assistance in faith and morals which the council defined as infallibility.

The "Old Catholics" seem to have had a hard time of it last year, and their synodal meetings in Switzerland, in Vienna and in Bonn received serious depletions in their ranks. In all Austria the sect has but three priests, and these three, with four laymen,

constituted the whole of the Vienna gathering. The seven laid their heads together and passed eight resolutions, among them one to the effect that laymen should participate in Church government, which was perhaps a sort of decent compliment to the preponderating lay element in the Synod, and two others, which deferred with a like complacency to the weakness of the clerical element by abolishing "compulsory fasting" and "compulsory celibacy." The Synod likewise "abolished Mass stipends and payments for prayers," which also looks as if the lay delegates were stiff about their numerical preponderance. At Bonn, the "bishop" made no report, but said that while there was no increase in numbers, there was also no falling off. The fact is, however, that three of the Bonn professors, Laugen, Menzel, and Rensch, have resigned their Old Catholic positions, that two of the theological students have recanted their heresy and sought admission into Catholic seminaries, that only three are left. Only twelve priests and forty-six laymen attended the Synod.

The Brooklyn Review commenting on the French Education Bill says there is some ground for hope that it will be defeated in the Senate, and France thus saved from the disgrace, peril, and anti-republican reaction which the passage and enforcement of this measure of injustice and persecution will inevitably cause. The passage of the Bill through the Chamber of Deputies by a majority largely swelled by the shameful timidity or defection from principle of many Catholic members, has had an evil effect upon the prospects of the Republic, and has placed a powerful weapon in the hand of its foes, the motives of some of whom, by the way, are such as no Catholic has any sympathy with. But we repeat what we have said on other occasions—the stability and perpetuity of the French Republic depends upon it being the guardian and protector of religious freedom; and as there is no religion in France worth talking about, save the Catholic religion, the Republic, to be stable and permanent, must be the guardian and protector of Catholic freedom against the assaults of infidels. To take another example—France has thus far been free from the awful sin of legalizing divorce. But now a section of the non-Catholic and irreligious members of the Assembly are doing their best to lead France into this sin. A divorce bill has been introduced in the Chambers, and referred to a committee which is friendly to the bill as a whole. It has already adopted the article which pronounces the adultery of the wife to be a just cause of divorce. It has modified another article so that husband and wife shall be in a position of equality before the law. At its next session it was to enter upon the consideration of the three new causes for divorce which M. Naquet proposes in his bill, namely, (1) persistent mental alienation during the space of more than two years, (2) open desertion and (3) disagreement in religious matters. If the French Republican leaders are not careful they will kill their Republic.

A VERY interesting correspondence is that between Cardinal Manning, writing in the name of the English bishops, and Cardinal Newman. The Archbishop of Westminster writes: "Your Eminence's name has been so bound up with the Catholic Church in England for the last thirty years, and we have regarded you with so true a friendship and veneration for your many virtues, your sacerdotal example and your signal services to the Catholic faith, that we largely share in the consolation felt by your Eminence at this merited recognition of what is due to your life of faithful and unreserved devotion to our Divine Master. We earnestly pray that you may be long spared to us, and that this happy event may add many consolations in the latter days allotted to your Eminence and to us." Cardinal Newman wrote from Leghorn in reply. The writing indeed was that of an amanuensis, as he was ill and confined to his bed, but we are sure all will recognize the words as giving utterance to the sentiments which he so nobly can express. "Now that I

am well enough," he writes, "to have left Rome, my first duty is to express to your Eminence both the gratification and gratitude which I felt on reading your letter. I know well how, on becoming a Catholic, thirty years and more ago, my foremost wish was to approve myself, as to the Sovereign Pontiff, so also to the then bishops of the Catholic body in England. I at once presented myself to them one by one, and was pleased to find the interest which they took in me. Now, then, when the bishops pay me the high honor of assuring me that the last thirty years they and their predecessors have regarded me with so true a friendship and veneration, I have the gratification of learning that my honest pains to please them have not been taken in vain, and I have nothing more to desire. No such encouragement indeed did I need from some of their Lordships, since I made their acquaintance when they were young, almost as soon as I was received into the Catholic Church, and through that long interval they have allowed me to feel sure that they were personally attached to me; much less from your Eminence, whom I knew even in your early college days. But it is a great satisfaction to be told, and told in so formal an address, that even when there was not such a bias in my favor, equally as when there was, I have through so many years, and under such varying circumstances, and by such men, been so tenderly and respectfully regarded."

BE CAREFUL, PARENTS.
 We have long considered that a great and good work could be accomplished were our booksellers and news dealers to combine in refusing to sell books and papers having an immoral and debasing tendency. It is really scandalous to observe the display made by some of our not over-scrupulous newsdealers of papers and other cheap literature containing an amount of moral poison for our young people perfectly shocking to contemplate. Some of our booksellers are men who would not knowingly sell anything which would have a tendency of this nature, while others, who are sorry to say, do not care what they dispose of so long as the coppers are accumulated. If you ask this latter class of people why they keep such stuff on their counters, they will tell you they cannot help it—that it pays better than anything else they sell—that they cannot be expected to be critics, and so on. If they allow themselves to ponder over this subject calmly, they will readily see what a false position they assume. No doubt it pays to sell boys and girls that abominable trash emanating from the vilest minds in the vilest dens of New York and other large American cities. It pays them to corrupt the minds of young boys and girls who are attracted by the flashy covers and tempting titles of this wretched literature. What would be said of a druggist who would tempt children to become opium-eaters on the plea that it would pay him to do so. We would like to see a combination among our booksellers which would have in view the total discontinuance of the sale of these low and degrading publications. A correspondent writing to the New York Review thus advises Catholics how to proceed in stopping their sale. We earnestly commend the same suggestion to our Protestant fellow-citizens, all of whom, we are confident, desire to see their families grow up imbued with sound moral principles: "Aware of the interest you take in the propagation of sound literature as opposed to that which is now corrupting the morals of the young, and of the old as well, I make bold to ask space in your paper to suggest one way by which your readers can cooperate with your efforts in this direction. It is this—to withdraw their patronage entirely from any newsdealer who has for sale those flashy and immoral papers against which a constant warfare should be waged. Surely it is not asking too much that one should refuse to buy one's Catholic Review or other papers at a news-stand where an offensive display is made of prints with illustrations as suggestively vile and indecent as they can be, and yet defy the laws against this species of poisonous reading. The vendors who profit

by the sale of these papers shall be taught practically (that is, through their pockets) the infamy of their share in debasing and demoralizing the minds of the young, and this will be done if the purchasers of decent literature should make it a rule to refrain from patronizing them."

THE INDIANS OF THE NORTH-WEST.

We have an Indian question looming up in the North-west. Mr. David Laird is Governor of these territories; the place was made for him in 1876, in order to remove him from the ministry upon which he reflected no small discredit. This modest Lieut. Gov. hails originally from Prince Edward Island. In that obscure corner of the universe, it was for many years the custom of politicians to acquire notoriety and power by openly avowed hatred of Popery. Mr. Laird had always at convenient times a very large amount of this marketable commodity at hand. He could see no necessity for Catholics having schools of their own, and for that matter churches. Did we say necessity? He saw no reason or justice in the thing. His honest soul suffered many grievous perturbations when reflecting on the wicked and criminal audacity of the Papists. He could not conceal his wrath against Papal aggression and the admiring Islanders returned him to Parliament. When, fortunately for itself, this little island became part and parcel of the Dominion, David Laird became a member of the Commons of Canada. It was a happy time for men of his mould and calibre. He suddenly opened his eyes to the enormity of the Pacific scandal, and then became a Minister. His career was brief, but not brilliant. He could no longer indulge in his favorite pastime—berating Pope, bishops, and priests, and his spirit sank within him. His colleagues discovered the absolute want of an executive in the vast territories of the North-west, and sent him thither a full-fledged governor. Here a wide field of usefulness opened for him, but he was not long a resident of the North-west till he learned that the Indians in that section—with a perverse obstinacy—incomprehensible to his pious soul—adhered above all to the religion of the Pope and to its Ministers. It had been from the first the policy of the Canadian Government to employ the influence of the Catholic priesthood in bringing the unfortunate redman to civilization and peace. But Mr. David Laird has suddenly discovered that the priests are not duly accredited Indian agents. The redmen may starve—may be even driven to cannibalism, but no aid shall be given him by the hands of the priest. The buffalo has left the plains and starvation staves a whole race in the face, but this model governor refuses to co-operate with the ministers of that religion, which can alone restrain the Indians from violence in alleviating the miseries of starvation. This man may not have violated the constitution as Gov. Letellier is accused of having done. He has done worse, he has violated the laws of God and of nature, and should be at once removed. His removal would be a further proof of a conciliatory purpose on the part of our government towards the Indians, and give universal satisfaction in the North-west, where he will leave a name forever execrated.

THE DEATH OF THE PRINCE IMPERIAL.

The circumstances brought to light by the court-martialing of Lieut Carey throw a still deeper gloom over this unfortunate campaign, already darkened by dishonor and disaster. That a Prince of distinguished birth, a guest and ally of Britain, should have been sent, nay, even permitted to occupy a post of peril with a handful of attendants, betrays incompetence and recklessness, not to speak of treachery in high places. We were amongst those who could see no special honor, no glorious triumph to be achieved by the Prince in taking part in a war upon an inoffensive people struggling for the dearest rights of man. But his going there on the impulse of high-minded, if mistaken, generosity, demanded that he

CATHOLIC EDUCATION IN FRANCE.

By a singular coincidence the Imperial Parliament of Britain and the National Assembly of France are at one and the same time engaged in the consideration of measures seriously affecting the interests of Catholics. And, strange to say, while the Parliament of Protestant Britain is seeking in some measure to meet the just wishes of the Catholics of Ireland, the Legislature of Catholic France has, at the instance of Ministers, under consideration a measure depriving the Catholic body of that great country of rights, in the matter of education, which they already enjoy.

True, the measure introduced by ministers in the British Parliament does not propose to do anything like even-handed justice to Catholic Ireland, but it is certainly a step in the right direction and bears ample testimony to the influence which calm reasoning and persistent agitation, through the instrumentality of press, pulpit, and platform, can and must eventually exercise in a country governed like Great Britain. The bishops of Ireland will not be satisfied with any half measures to catch or conciliate the Irish political interest on the eve of a general election. Every measure conceded must be—to meet acceptance—a measure of full justice. Catholic Ireland asks no more and will take no less. It may seem anomalous, but it is at present an

indubitable fact that Catholic public opinion in Ireland exercises more influence over the British Parliament than Catholic public opinion in France brings to bear upon the National Assembly. This anomalous state of things is to be accounted for by the greater political activity of the Catholics of Ireland, who have long since learned the mode of fighting their battles under the forms of the constitution. A mere handful of blatant demagogues aided by the infidel press—largely controlled by Jewish capital—has by unabated activity arrived at the head of affairs in France. The immense body of the French electorate is certainly Catholic; but in the rural districts thousands of electors never cast a suffering, while the Communistic associations under various names exert themselves vigorously in all the large towns and thus secure an easy triumph for their candidates.

The leaders of Catholic opinion do not take the necessary pains to undeceive the masses of the people in the urban constituencies, and thus thousands of good Catholics are permitted, almost without opposition, to support the nominees of an infidel and communistic cabal. By cheap publications from the press, and by the formation of political associations, such as have long since existed in Ireland—changing names with varying circumstances—the Catholic electors of France would soon come to know and to exercise their power. Already they appear to have risen from their apathy. Petitions against the proposed measure of M. Ferry bearing 1,643,000 names have been presented, and such feeling evoked that if this infamous measure pass, the day of its sanction will mark the doom of the Republic itself. While speaking of Catholic public opinion in France it may not be out of place to refer to the recent victories obtained in Austria and Italy by the Catholic electorate.

In the city of Rome the electors gave a flat contradiction, upon this the first opportunity which offered, to the famous *plebiscite* of October, 1870, by returning a "clerical" municipal council. This is a severe rebuke to the enemies of the Church and to the despoilers of the patrimony of St. Peter. The example of the Roman people will be followed by many other portions of the people till the exercise of power again fall into legitimate hands. Debt, taxation, and beggary have been the results of Savoyard spoliation in Italy. Such results soon bring a deceived people to their senses.

In Austria the victory for the Conservative party has been complete and proves that the masses of the people have emancipated themselves from Jewish and infidel political control.

To secure in every country the right of the Church to educate its children is the duty of all good Catholics. For, so long as the Church is enabled to educate her children for God, so long will Catholics enjoy freedom, content and happiness. The pending struggle in France will be watched with the deepest interest everywhere. If infidelity triumphs, its triumph will be but momentary, while this present trial will give to Catholic public opinion lasting unity, strength and influence.

THE BIBLE.

What position does "the Bible" hold in the Catholic Church?—or, to put the question in more general terms—how is man to arrive at the knowledge of salvation?

The Protestant answers, search the Scriptures, which are infallible. The Catholic mounts higher than this and answers: Hear the Church, which is higher than and prior to "the Bible," and through which alone "the Bible" can possibly be rightly understood. We will not now enter on the important question whether the Bible contains all the truths revealed to man, or all the truths necessary for salvation. Irrespective of this the Church is higher than and prior to the Bible. As an historical fact the Church is prior to the Bible, because the Apostles taught prior to writing what they taught, and the Church existed in the Apostles. The Church is higher than the Bible, because the Church is the word of God, and the word of God is higher than any prior