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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 one 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, very sincerely,
 Yours + JOHN WALSH,
 Bishop of London.
 Mr. THOMAS COFFEY
 Office of the "Catholic Record."
 FROM HIS GRACE ARCHBISHOP HANNAN.
 St. Mary's, Halifax, Nov. 7, 1881.
 I have had opportunities during the last two years of more or less reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. W. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
 + MICHAEL HANNAN,
 Archbishop of Halifax.

Catholic Record.
 LONDON, FRIDAY, JUNE 16, 1882.
 THE BAZAAR.

We have very much pleasure in announcing that it has been finally decided to hold a grand Bazaar, Fancy Fair and Drawing of Prizes in aid of the Cathedral building fund, beginning on the 22nd of December next, and closing on the 2nd of January, 1883. We have been favored with the prize list, and feel safe in saying that no such list has ever yet been presented to the Canadian public. Apart from his magnificent gift of \$1,000 in gold, His Lordship, whose heart is in the great work of constructing and completing a Cathedral that will forever be an honor to religion in this Western Peninsula, donates, as will be seen below, many valuable prizes in the shape of farm lands in the North-West and town lots in Ontario, besides some rich and magnificent objects of art. The clergy and religious communities of the Diocese, with their accustomed liberality, also contribute many valuable prizes. When we state that the management of the bazaar has been placed in the hands of the Rev. Father Cornyn, we offer a sufficient guarantee that it will be conducted with order and efficiency and brought to a crowning success.

- SITS OF HIS LORDSHIP BISHOP WALSH.
 1.—ONE THOUSAND DOLLARS IN GOLD.
 2.—A Farm of 100 acres in the fertile region of the Touchwood Hills, North-West Territories.
 3.—Another Farm also of 100 acres in the same locality.
 4.—A Lot in the Village of Mount Brydges, in the Co. of Middlesex, Ontario.
 5.—A Lot in the Village of Port Elgin, in the Co. of Bruce, Ontario.
 6.—A parcel of land consisting of a quarter acre in the Tp. of Elderslie, in the Co. of Bruce, Ontario.
 7.—House and Lot in London East, valued at \$500.
 8.—Cane of Blessed Virgin, set in gold and turquoise, a splendid work of art, presented to His Lordship by His Holiness Pope Pius IX. in 1876.
 9.—Gold Headed Cane, belonging to the late Cardinal Altieri and presented to His Lordship by the nephew of his Eminence, Prince Altieri, Rome.
 10.—Enamel Miniature of St. Raphael, presented to his Lordship by Cardinal Monaco La Valletta, Cardinal Secretary of State.
 11.—An exquisite painting of the Madonna, presented by Mgr. Kirby, Bishop of Litta and President of the Irish College, Rome.
 12.—Miniature copy of a Madonna, by Luca De La Rubia, executed by Cardinal De Falloux.
 13.—Oil painting of the Blessed Virgin, presented by Mgr. English, of the College of Nobles, Rome.
 14.—Beautiful bijous in carved ivory of the 15th Century, presented by Count Paar, Austrian Ambassador to the Holy See, valued by Parisian experts at \$300.
 15.—A number of Engravings of Monuments of Christian Art, taken from the Catacombs, presented by Cavaliere de Bossi, with autograph of each engraving.
 16.—Vie de Charlemagne, magnifique edition, superbly illustrated, presented by Louis d'Orleans, Duc de Nemours.
 17.—New Testament and Initiation of Christ, splendid edition, in silk and mosaic, presented by Marguerite d'Orleans, Princess Czartoryska.
 18.—Fancy Chair, presented by the Marquis de Salvo.
 19.—Vie de Jesus, magnificent edition, beautifully illustrated, presented by the Ladies of the Sacred Heart, Lyons.
 20.—A magnificent Marble Clock.
 21.—Virtue's Imperial Shakespeare, superb edition, neatly illustrated.
 22.—Pictorial America, splendid binding and illustrations.
 23.—A splendid bust of Pius IX., in Carton Pierre, presented by the celebrated artist Frog-Robert, Paris.
 24.—A covered Buggy (new), valued at \$100, presented by the Rev. the Franciscan Fathers of Chatham, Ont.
 25.—\$100 in gold, by Rev. Father O'Shea, P. T., Senarth, Ont.
 26.—Fruit Stand, valued at \$100, presented by Rev. Father Bauer, P. T., Palmer, Ont.
 27.—Ladies' Gold Watch, valued at \$50, presented by Very Rev. Dean Wagner, Windsor, Ont.
 28.—Silver Tea Set, valued at \$50, presented by Very Rev. Joseph Bayard, P. T., Sarnia, Ont.
 29.—Gold Headed Cane, valued at \$50, presented by Rev. James Ryan, P. T., Wallaceburg, Ont.
 30.—\$50 in cash from the Rev. the Basilian Fathers of Assumption College, Sandwich, Ont.
 31.—\$50 in cash from Rev. Father Dillon, P. T., of La Salette, Ont.
 32.—Prize valued at \$50 from Rev. Dr. Kilroy, P. T., Stratford, Ont.
 33.—Prize valued at \$50 from Rev. Father Flannery, P. T., St. Thomas, Ont.
 34.—Prize valued at \$50 from Rev. Father Brennan, P. T., St. Mary's, Ont.
 35.—Prize valued at \$50 from Rev. Father Waters, P. T., Goderich, Ont.
 36.—Prize valued at \$25 from Rev. John Carlin, P. T., Woodstock, Ont.
 37.—Prize valued at \$25 from Rev. Joseph Molphy, P. T., Madoc, Ont.
 38.—An Embroidered Easy Chair, valued at \$75, from the Ladies of the Ursuline Convent, Chatham.
 39.—Pair of handsome Pillow Shams and coverlet of blue satin and white cloth, elegantly embroidered in crewel work, valued

THE ROMAN QUESTION.

M. Emile Ollivier, the well-known Minister of the Second Empire, has been lately interviewed by a correspondent of the Figaro. M. Ollivier had just returned from Rome, where he had spent four months in careful study of the Papal difficulty. The ex-minister had, while in the Eternal City, interviews with the Holy Father and with leading Italian politicians, and was forced to the conclusion that the question of the status of the Pope is the most absorbing of all now pre-occupying the minds of Italian statesmen. So impressed was M. Ollivier with all he saw and heard in Rome as to the position of the Pope that he has decided on discussing the Roman question in a pamphlet which will, no doubt, be extensively read. The pamphlet will, as far as we can surmise, from the views expressed by its author, tend to dispel many false notions concerning the attitude of the Sovereign Pontiff towards the Italian kingdom. It has now become so evident that the Holy Father is not free in Rome, and that his government cannot enjoy that liberty of action so necessary for the well-being of society throughout the world, that no one who has given the matter serious attention can pretend that the difficulty can be settled otherwise than by the retrocession to the Papacy of its temporal sovereignty.

The law of guarantees devised by the enemies of the Papacy themselves affords, as it must now on all sides be admitted, no adequate protection for the freedom of the Sovereign Pontiff. For were it carried out to the letter by one administration, there is no certainty that another would maintain its provisions, and, besides, no such law can guarantee what is required: absolute security for the Holy Father.

The Pope is a sovereign—not a subject. His government maintains constant relations with peoples in every portion of the world. He influences human society everywhere. Human society is therefore deeply interested in the position he occupies. It is anomalous, it is unfair to all other nations that one should exercise sway over a sovereign having spiritual control over millions of their subjects. Every government in the world is interested in this vital question. The Pope, for the peace and welfare of society, must be free, the College of Cardinals must also be free. Neither can be free in forced subjection to another government, and that composed of men hostile not only to the Papacy, but to Christianity itself. The Catholic world can never rest satisfied that its government is safe from violence and outrage under its present circumstances and surroundings, and cannot rest satisfied till Rome becomes once more the temporal possession of its rightful sovereign, the Pope.

THE EDUCATION OF WOMEN.

From the *Journal de Rome* we learn with hearty gratification that M. Tabarrini, a member of the Italian Senate, has made a very interesting report on the effect of the law concerning schools for girls. The distinguished Senator, although surrounded in his legislative capacity by an atmosphere almost purely infidel, does not fail to give expression to honest convictions. He recommends a moral and religious training for girls and favors a thorough acquaintance with the best versions of ancient and modern classics for those destined to teach. He vigorously opposes the placing of youths of the tender sex in universities and schools ill-suited to their requirements, tastes and capacities. We have not before us the text of the report but can safely state that its author must support his contention by able and convincing arguments. One of the most pernicious errors of the support of secular education nowadays is that of the advocacy of the co-education of the sexes. The system of educational training suited to man is not, we hold, the best calculated to develop the intellectual powers of woman. The latter is different from that in which men move. Their occupations must be as different as their tastes, their lives as different as their faculties. Why then insist as some do on forming the mind of woman in the mould in which that of man is cast? There is no reason whatever for it, as the results of

education in the United States and Canada abundantly show. The great requirement of society to-day is woman trained as Mr. Tabarrini would have her trained, religiously and morally as well as intellectually.

THE BELGIAN ELECTIONS.

The kingdom of Belgium is at this moment agitated by an exciting election campaign. Choice is to be made of both senators and deputies to fill the vacancies caused by the retirement of one half the members in both houses. The main issue before the people is the school question. Our readers will remember that when the present dominant party in Belgium succeeded after a long struggle in reaching office, one of its first acts was to procure legislative sanction for an iniquitous school law, devised for the purpose of preventing religious training in the national system of education. The Catholic party offered strenuous resistance to this measure, but in vain, the infidel majority in both chambers remaining firm in support of the scheme, till it finally became law. The state system of education has been now for some time on trial and can be fairly judged by the Belgian people on its merits. Its advocates predicted for it the completest success. They promised the nation an era of enlightenment and progress under an educational system freed from the control of the priesthood, before which the past glories of the Belgian nation would fade into utter insignificance. Many were found to put faith in these predictions and promises, but brief experience has shown that the system of religious education which has made the Belgian nation one of the most enlightened, happiest and progressive in Europe, is that which the people owe to themselves and their country to re-establish. A more odious and tyrannical measure than the state school law of Belgium, it were difficult to imagine. It vests the fullest power in the state government to the detriment of municipal autonomy, of which European liberals are so often the pretended champions. The teachers themselves receive their appointment from the government. What would be said in this country if the government of Ontario, for instance, arrogated to itself the right of appointing teachers for every school section in the Province? Would there not be, and justly so, deep and widespread indignation? Would not such a course on the part of the government be denounced as the very acme of despotism? Yet this is but part of the despotism of that school system forced upon a Catholic nation by a handful of aggressive infidels assisted by the funds and organization of secret societies.

Mr. Jacobs, a leading Catholic statesman of Belgium, at a recent meeting at Charleroi, justly condemned liberalism, as exercising, under the name of freedom, the most odious tyranny. "In Germany" said he, "it banishes religious orders, and permits the exercise of ecclesiastical functions only to those who have attended a state university, passed an examination before a secular commission, taken an oath prescribed by the state, and have been approved by the state. But after all this, if they be found unreliable for state purposes the approval may be revoked and the state subvention for their support withdrawn. In Switzerland, also, liberalism preaches the religious bodies, in Geneva the wearing of the ecclesiastical habit being absolutely forbidden. Of its own motion and on its sole authority the Swiss government has also ordained that the *cures* are to be chosen by popular vote, all calling themselves Catholics have the right to vote! France has not yet prescribed all religious orders, but disqualifies their members from acting as teachers, and this at the very moment that its government makes education compulsory."

M. Jacobs clearly defines the issue before the electors when he declares that the present government has but one pre-occupation, the crushing out of free education, the forming of the rising generations in the mould of liberalism and impiety. Schools which the so-called liberals term indifferent as to religion, but which are really irreligious and

imposed upon every municipality. Whatever the desires of the majority of the electors in the municipalities, whatever the convictions of heads of families as to the mode of education best adapted to the wants of their children, they must *bon gre mal gre* accept the state system. The Catholic party has taken a very just position in the school question. It proposes not the abolition of secular teaching for those who may desire it. It simply insists upon the right of each municipality to establish and control its schools and demands that the government should render financial assistance to Catholic schools so established wherever they are found efficient. Could anything be more just or reasonable. On the one side, there is despotism and unreasoning disregard of the rights of conscience, on the other respect for conviction, for conscience and for true liberty of action. We cannot believe that a majority of the electors of the Catholic kingdom of Belgium, a kingdom that owes its origin to the strong convictions of a noble Catholic people, will give a further lease of power to men who, notwithstanding their boasted professions of devotion to the cause of freedom, are, as they have been proved to be, the very worst enemies of the true progress and enlightenment of mankind.

THE REAL ISSUE.

It was recently well said in the Prussian Lantag that there are now throughout Europe but two parties, the party of order and the party of disorder, the one Christian, the other revolutionary. And, in fact, upon whatever country of Europe we now cast our eyes, we see the contest raging between these two elements. There is everywhere a party of disorder extremely active and determined. In some countries it is the governing power, in others it so far intimidates the powers that be, that the principles of revolution are propounded and carried into effect by monarchs themselves. In some few others the party of order yet enjoys ascendancy, but that ascendancy is daily threatened by the gravest dangers. The signs of the times to-day in Europe are indeed ominous. In those countries especially where the revolutionary party has control of the government, the outlook for the future is far from bright. In France infidelity has been enthroned, not only in the senate but in the school room, the nursery of Senates. The Tablet puts the state of affairs in France in the clearest light:

For ourselves, we have for years asserted in these columns, what no honest foreigner, on whichever side he may be, will deny, that the aim of the movement known with sufficient accuracy as the Revolution is the destruction of Theism and Theistic ideas, including, of course, the ethics which rest on Theism. And it is against the Catholic Church, as the great asserter of the doctrine of God and the mainstay of the morality which has its sanction in the Divine attributes, that the Revolutionists unceasingly wage a war of extermination. They have already carried that war very far. And one would think that the eyes of even the most obtuse Englishman ought to have been somewhat opened by recent proceedings in France. Surely, for example, the Bill recently introduced by M. Roche, an active and influential member of the Extreme Left, might suffice to expel any lingering doubt as to the true ends of his sect. The professed object of this project is the total separation of Church and State, and the first step which it proposes towards the carrying out of the scheme is the entire plunder of the Church. Not only does M. Roche demand that the beggarly maintenance accorded to her clergy by way of compensation for the property of which she was robbed a century ago shall be taken away; he insists that she shall be deprived even of the very fabrics dedicated to God in which her sacred rites are performed. Religious edifices of all kinds, his measure provides, are to be made over to the authorities of the Commune in which they are situated, but with the proviso that under no circumstances are they to be given up for religious worship of any kind, while all the sacred vessels and garments of every sort, all the furniture and fittings, are to be sold within six months from the date that the measure becomes law, and the proceeds devoted to the sustentation of atheistic schools. Moreover all the property which the clergy,

secular or regular, may possess is to be seized by the State; and they are to be declared incapable of acquiring property; liberty of association is to be entirely denied to them; they are to be simply deprived of civil rights. Such are the main provisions of M. Roche's Bill. The details of it we need not stop to examine here. Let it suffice to say that they are worked out with a care and ability which reflect great credit upon the author as a draftsman, and that they provide a complete machinery for the stamping out of religion in France.

In any other legislative body, except, of course, the Italian Parliament, the very introduction of such a measure as that of M. Roche would excite a feeling of the utmost horror and disgust. Not so, however, in the French Chamber of deputies. The Premier himself, M. de Freycinet, did not dare meet the proposition by a direct negative. He simply moved its reference to a committee already sitting on the question of the Concordat. The vote taken on the motion of the Premier showed that while 269 members favored the reference of the measure to the committee, no fewer than 139 voted against it. In Italy, matters are not much better, a revolutionary faction controlling the legislative functions of the people. The Italian Parliament, representative of a mere fraction of the people, has already so often shown its hostility to religion and disregard of the principles of right and justice at the foundation of all good government, as to inspire but little confidence in its future course of action. The actual state of events both in France and Italy portend evils of the most momentous character for both countries. The interests of religion in both countries could not well be in greater peril than they are at this very moment.

THE REPRESSION BILL.

The Repression, or, as it is termed by its authors, the prevention of crime bill, is meeting with an amount of opposition that the government did not anticipate. Not only Irish but English members, have expressed themselves very strongly against certain provisions of the measure. The Irish judges, who cannot be accused of any very decided friendliness for the people amongst whom they administer justice, have very emphatically condemned the abolition of trial by jury contemplated by the measure. The most obnoxious features of the bill are (1) its interference with the liberty of the press; (2) its practical prevention of the right of meeting; (3) its abolition of trial by jury; (4) its making words spoken abroad punishable at home; (5) its despotic ordinances on the subject of domiciliary visits and arrests without warrant. The bill can never have the effect intended. Instead of being preventative of crime it will prove, as recent occurrences show, a very strong incentive to it. The government would have done far better to have strictly adhered to the pact known as the Treaty of Kilmainham, and give Ireland some measure of constitutional government. The organs of the government call upon the Irish to observe law and keep order. The government has, they seem to forget, placed the Irish nation beyond the pale of law and order. Ireland is treated as a country in rebellion and anarchy, in our opinion, without reason or justification. The government refuses to rule the country by constitutional methods; the people refuse to submit to any other methods of government. Eighty years' experience of the futility of coercion should be of itself sufficient to warn the government against recurrence to a course so full of peril to law and order.

Mr. Parnell took just grounds against the repression bill when he declared that the passing of the act would throw Ireland into the hands of the secret societies, and that by persisting in securing for it legislative sanction the government would play into the hands of the men who committed the Phoenix Park murders, and shut the door in the face of the vast majority of the Irish people who desired to see the government return to constitutional methods, and were ready to accept any measure looking to final settlement of the land question. A Roman journal, the *Osservatore Romano*, makes the following comments on the measure:

"No one has condemned the horrible misdeeds recently committed in Ireland more severely and energetically than Catholics; and no one has been more ready than Catholics, who are the natural and vigilant defenders of social order and peace, to admit the necessity of extraordinary measures for preventing the recurrence of such savage crimes." But active and willing champions, as they indeed are, of justice and equity, Catholics would not admit that the rights of public defence should be converted into reprisals, and the guardianship of order and authority be changed into the gratification of cruel vengeance. And therefore they generally deplore the excess of repression which

appears to the eyes of all men in the Bill proposed by the British Cabinet for the protection of public peace in Ireland. Among the Liberal journals of London, and even amongst the very friends of the Ministry, are not wanting severe censurers of the intended measures, which, annulling at one blow both the regular processes of criminal law, and the liberty of the press and the right of meeting, and the inviolability of domicile, and setting up arbitrary tribunals and nominating functionaries clothed with irresponsible despotism, and proclaiming the sad law of suspicion, constitute for poor Ireland a condition more dolorous and sad than she ever had to endure in the past and emulate, to the damage of civilization, the sinister days of Henry VIII., Elizabeth and Cromwell. And yet the profound and real grief evoked in Ireland by that infamous evoked in Ireland by that infamous universal impulse with which the Irish people hastened to the churches to express their horror at the crime and their pity for the victims, the loud and solemn protests made in all quarters, the separate sentiments of Ireland from those of the murderers, the very loyalty with which it was acknowledged by the more influential exponents of opinion in England that the responsibility for the crime ought not to be thrown upon the Irish nation, all this caused expectation of milder and more temperate deliberations on the part of the English Government.

The writer here takes a very just view of the course of the government as disappointing in the extreme to all true friends of peace and order. The Irish nation was in nowise chargeable with the tragic deed that terminated so sadly the lives of Lord Cavendish and Under-Secretary Burke. Yet, the whole nation is to be deprived of constitutional government because of the crime of a few miscreants. We are glad also to give place to the following observations of the same journal, recalling a page or two of modern European history.

It was thought by some journals that perhaps the Cabinet of London would be led to reflect that the enormous difficulties in which it is now involved in regard to Ireland, may be the counter blow of the conduct of it for more than fifty years adopted in European affairs. In reference to this it ought to have remembered with regret both the year 1830, when the English Ambassador hastened along the streets of Paris distributing gold to excite rebellion and the year 1860, when the English Minister openly favored at Naples the conspirators against King Ferdinand, and how English agents at Rome joined with political agitators to overthrow the Pontifical Government, and how the English influence was employed to second the force of the revolution, and how English statesmen from their seats in Parliament publicly approved the usurpations, revolts, and violations of the rights of nations, and, finally, how the highest and the highest political classes, either by writings or speeches, applauded the fall of that temporal dominion of the Church, which is the palladium of fidelity to international laws, and of peace and public order in every country. It seemed to that portion of public opinion to which we have alluded that to retroact with the mind all those circumstances might induce those who govern England to look on the enormous difficulties in which that country is now involved as an expiation of the policy which they have pursued for more than fifty years, and that, taught at least once by sad experience, they would be brought to confess that they were in the government of nations withdraw from the path of justice cannot proceed farther without paying the penalty.

GODLESS SCHOOL RECORD.

Americans apparently never tire of presenting to the world the good effects of their school system. We must confess very plainly, indeed, that we are no admirers of that system, for to our mind there can be no education without religion. The purely secular or godless system of school training has now been for three generations existing in most States of the union. We are perfectly satisfied that it should be judged by its results. Formerly it was the custom to attribute the increase of crime to ignorance. This cannot now be done, at all events in America. We have now on this continent a species of enlightenment acquired through the medium of godless schools. The effect of this enlightenment for one week is shown by a contemporary:

"The criminal news of a single week makes a sad showing of boyish depravity. A boy of Belleville, Ill., killed the girl who rejected his addresses on account of his dissipation. Two Arkansas boys quarrelled over a rabbit hunt, and one slew the other with an axe. A St. Louis boy stabbed a playmate who teased him for his ignorance of English. A West Virginia boy shot his rival in a girl's affections. A Virginia boy confesses the poisoning of two persons. A Texas boy shot a little girl because she refused to put down a nail when he ordered her to. A Kansas boy is on trial for intentionally drowning a playfellow. Two Wisconsin boys maltreated a child nearly to death. Three boys pleaded guilty to a highway robbery in Chicago. An Iowa boy is a forger. A Missouri boy set fire to a house. A New Mexico boy shot a baby. A Colorado horse thief is aged 8 years, and none of the other criminals mentioned were over 16.

If one week can produce such a luxuriant crop of tragic crimes, what might not a year do? The statistics for a year might open the eyes of the advocates of purely secular education.