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

London, Ont., May 23, 1879.

London, Mar. Coppery.—As you have become ristory of the Charfold, and principles it may duty to announce to ubscribers and patrons that the change in it and principles; that it will remain, what seem, thoroughly Catholic, entirely in medent of political parties, and excluy devoted to the cause of the Church and performed may be promotion of Catholic interests. I as deent that under your experienced manent the RECORD will improve in useful and efficiency; and I therefore earnest mendit to the patronage and encourage to the clerky and laity of the diocess.

Believe Me.

MT. THOMAS COFFEY

LETTER FROM BISHOP CLEARY. BETTER FROM BISHOP CLEARY.
Bishop's Palace, Kingston, 13th Nov., 1882.
DRAN BISH-I am happy to be asked for word of commendation to the Rev, Clerg, and faithful laity of my diocese in behalf the CATROLIO RECORD, published in Londow with the warm approval of His Lordship float Rev. Dr. Walsh. I am a subscriber the Journal and am much pleased with it vacellent literary and religious character is judicious selections from the best writer apply Catholic families with most usefund interesting matter for Sunday reading und help the young to acquire a taste for Island is pulsased if my Rev Clercy with

and neap the young pure literature.

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

†JAMES VINCENT CLEARY, Bishop of Kingston.

ME. DONAT CROWE, Agent for the CATHOLIC RECORD

## Catholic Record.

LONDON, FRIDAY, AUG. 17, 1888. THE DUTY OF THE HOUR.

The duty of Catholics in regard of their schools is one that has been frequently dwelt upon by this journal. To support schools already in existence, and establish schools in all places where they can be established, is, we hold, the great duty of the hour. We have quite recently spoken of the very limited character of the support given by our people to their schools for higher education. These schools, very unjustly, we contend, have to rely for existence solely upon the voluntary support of Catholic parents. This is, we maintain, unjust, in the face of the fact that the secular schools for higher education receive large annual subsidies of public money. But, however great the disadvantages the Catholics of Ontario and other Provinces suffer from the actual state of the law and its working, their duty is to extend a full, hearty and generous support to our collegiate and conventual establishments of learn-We desire specially at this mo-

ment to speak of the duty of Catho. lics, particularly in Ontario, in regard of elementary schools. Defective as are yet the school laws of Ontario, one-sided as is yet the vaunted school system of this Province, Catholics have certain privileges of which they do not by any means avail themselves to the extent they should. We well know that in many places, owing to limited numbers, and still more limited means, it is impossible for Catholics to establish separate schools. But there are also, we regret to say it, very many places in Ontario wherein it is not only possible, but even they fail to do so. Do we say too the armor of our brethren. The struggle on behalf of Catholic educa- his diary and his confidences to do. tion is one of the very gravest character. The enemy is full of activity ency and courage worthy a higher cause. We must, then, close our ranks in defense of our rights.

The law, imperfect as we have declared it to be, yet gives us privileges in the Province of Ontario of which we should not be slow to avail ourselves. These privileges were struggles. Now that we have them school girl, but at the same time he flesh and blood." Then, speaking of There is not a village or town in

itself, should we not profit by them to the very fullest extent? Let us have Catholic schools in every township and municipality wherein they can be established. It is, we think, a sad reflection on the earnestness and sincerity of the Catholics of Ontario that the total number of separate schools in the Province under their control should be fewer than two hundred. With a little more earnestness and determination, there might within two years be double that number of Catholic schools in the Province. By all means let us have them.

A LAST WORD.

We had not intended saying an-

Lansdowne's coming to Canada in the capacity of governor general. We have had, however, since last writing on the subject, such a wide opportunity of knowing the extent of the discontent excited amongst all classes of Irishmen by his appointment to that high post, that we briefly return to the subject. We were the first to raise our voice against his coming and have, ever since we first spoke of its inadvisability become daily more and more convinced of the justice of our position. We see in Lord Lansdowne's appointment a source of danger to the well-being of this country, now happily in possession of a most auspicious harmony amongst all classes to which it was so long a stranger. We see in it a total and wanton disregard of the feelings of a large and respectable body of the Canadian people. We see in it a defiance of Irish public opinion at home and abroad, that cannot fail of arousing the bitterest feelings of resentment amongst an outraged and indignant people. The government of Britain could not have made a more ill-advised nor dangerous aprointment. Had the public opinion of Canada been consulted before that appointment was made, Lord Lansdowne would have never been selected. The time has now, it is clear, come when the people of Canada must insist upon havng something to say in the selection of their governors. We are happy to state that while the Irishmen of Canada strongly disapprove of Lord Lansdowne's appointment, it is neither their intention nor their purpose to offer that nobleman any mark of disrespect. Their course towards him will be characterized by a dignified attitude of reserve befitting them as honest citizens, and expressive in the best sense of their feelings in regard of a nobleman appointed under such deplorable circumstances to repr Canada.

## LORD BYRON.

We read some weeks ago a most interesting article in the American under the heading, "The Real Lord Byron." The article was written in review of a work with that title lately published in Boston and written by Mr. John Cordy Jefferwithin the easy reach of our people, son. The reviewer is Mr. W. R. to establish such schools, and yet Thayer. He begins by stating that few men ever wore their heart on much when we declare that these their sleeve more openly than Byron, Catholics are derelict of duty? Are and holds that the fact of nearly all we guilty of injustice towards them his contemporaries and most of those when we affirm that they fail in the who have written about him since, discharge of a most sacred obliga- should have been perplexed by him, tion to their own households? Is it is one of the most curious instances odious on our part to contrast their of perversity in modern literature. lethargy with the activity of our Mr. Thayer thinks, it seems, and we separated brethren in the matter of believe him correct in this view, education? We think not. Ready that those who surrounded Byron in as we are to acknowledge the sacri- his life time were wilfully blind and fices made by our people in so many obtuse. Of Moore he says: "Moore, parts of Ontario, in the cause of the shallow, dapper, vain and offi-Catholic education, we should, we cious writer of melodies, succeeded believe, be failing in duty were we in doing his friend as much harm not to indicate the weak points in with posterity as it was possible for one who had all of Byron's letters.

Mr. Thayer's judgment of Moore and energy; animated by a persist of the poet's career proves it not trait of Byron will be found interestqualities. "Born with a headstrong acquired only after the severest of taught in youth to restrain it. He sin. I commend to thee my body

was as frank as a school boy. bodily infirmity added to his irritability and throughout life wounded his pride. Vanity led him to overcome corpulence by resorting alternately to starvation and drugs, from which at nineteen he had acquired the habit of drinking laudanum, a habit which at times nearly caused insanity. . . . His death made many forget his life, which had so shocked his contemporaries. A literatueur, fickle, vain and selfish, he was, nevertheless, a sincere friend, and at times exhibited traits of generosity and nobility which indicated he was not all bad. As long as his personal pleasure was not interfered with he was uncommonly amiable, but as soon as that was encroached ther word on the subject of Lord upon he forgot everything and everyone but himself," This is, we think, a fair estimate of Byron's character, or, rather, lack of character. That he was a man of power and genius none will deny. But that he was also a man lacking in

heart and fine feeling, the result of

irreligion, it is well ever to bear in

mind.

THE ASSUMPTION. On the 15th of this month the Church celebrated the feast of the most glorious assumption of the Blessed Virgin Mary into heaven. The commemoration made on that day is of a two-fold character. There is first celebrated the happy departure of the Virgin Mother from earth, and secondly her wondrous assumption into heaven. St. Liguori says that the death of Mary was precious both on account of the special graces which attended it and on account of the manner of it. As death is indeed the punishment of sin it would seem that the Holy Virgin, exempt, as she was, from every stain of guilt, should not suffer the penalty attached to crime. But God, in his inscrutable wisdom, decreed that the Mother should be like the Son, and, as the latter had died, so also he required that Mary should die. God also wished in the death of Mary to set an example to the just of the happy death prepared for them. There are three things which make death painful, sad and bitter, namely, attachment to earth, remorse for sin, and the uccertainty of salvation. All those were absent in the case of the Divine Mother. Her death was, even as her life had been, marked by a complete detachment from earthly things, by a most perfect peace of conscience and a certainty of eternal happiness. "What joy," says St. Liguori, "must the divine Mother have felt in learning course. that her death was at hand; she who had the fullest security of enjoying the divine favor, especially after the angel Gabriel had assured her that she was full of grace, and already possessed God! 'Hail, full of grace, the Lord is with thee. Thou hast found grace.' And well did she herself know that her heart was burning continually with divine love, so that, as Bernadine de Bustis says, Mary, by a singular grace not granted to any other saint, loved and

to preserve her life in the midst of such burning flames. The circumstances of the death of the Blessed Virgin also rendered her death most precious. To St. Elizabeth it was revealed that Jesus himself appeared to her immediately before her death with cross in hand, to show the signal and special glory he had obtained from the redemption, making acquisition by his death of this blessed creature who throughout eternity was to honor him more than all men and all angels. St. John of Damascus relates that Jesus gave his mother the Holy Vaticum, saying is rather severe, but the latter part to her: "Take, oh my Mother, from my hands that same body which thou wholly unjust. Mr. Thayer's por- hast given me." And the mother answering, said: "My Son, into thy ing. He says that selfishness was hands I commend my spirit; I recomhis central fault, deepening other mend to thee this soul that thou, in failings and nullifying many good thy goodness, didst create even from the beginning, rich in so many temper, which he fairly inherited graces, and, by a peculiar privilege, from both parents, Byron was never hast preserved from every stain of was nervous as a highly strung from which thou didst deign to take

the holy disciples surrounding her. she added: "I commend to thee, also, these my dear children; they are afflicted at my departure; do thou not be benefitted and beautified by console them, who lovest them more trees. As yet little has been done to than I do: bless them and give them strength to do great things for thy reckless destruction of trees, so long

St. Anselm holds that Christ as ended into heaven before his mother. not only to prepare for her a throne n paradise, but also to render her entrance into heaven more glorious, by accompanying her himself with all the blessed spirits. Wherefore St. Peter Damian, contemplating the splendor of the assumption of the Blessed Virgin Mary, says it is even more glorious than the ascension of Christ itself, for while the angels only came to meet the Redeemer, he Holy Virgin entered heaven met by the Lord of all glory himself and the whole blessed society of angels and saints. Another writer represents the Divine Word as saying: "I lescended from heaven upon earth o give glory to my father, but afterwards to pay honor to my mother, I ascended again into heaven, that I might thus be enabled to come to meet her, and accompany her by my presence to paradise."

tisement elsewhere published of the St. Antoninus says that as the College of Ottawa. We need not in mistress is incomparably above her these columns, whose readers are so servants, so is the glory of Mary unwell acquainted with the merits and speakably greater than that of the advantages of that institution, speak angels. St. Idephonsus declares that as the works of Mary incomparably surpassed in merit the works of all the saints, the reward and glory she merited cannot be conceived. Now if it be certain that God rewards according to morit, it is certain, as St. Thomas says, that the Virgin, who excelled in merit all. both men and angels, must have been exalted above all the heavenly

orders. St. Bernardine holds that as the other planets are illuminated by the sun, so all the blessed receive greater ight and joy from the sight of Mary. He likewise affirms that the mother of God ascending to heaven increased the joy of all its inhabitants. Hence St. Peter Damian bas it, that the blessed have no greater glory in heaven, after God, than to enjoy the presence of that most beautiful queen, and St. Bonaventure adds. Next to God, our greatest glory and our greatest joy is from Mary." Christians therefore should rejoice in the exaltation and glory of the Virgin Mother. They have in that Holy Virgin at the throne of God itself an unfailing mediatrix who knows and pities their miseries and weaknesses. To Mary then be all honor and devotion, and constant re-

## THE DESTRUCTION OF TREES.

A French writer, discussing the subject of the destruction of trees, says that the Egyptians deified and adored the Nile on account of its fertility, while the Arabs deified and adored a tree that rose amid the wild wastes of the desert, because of the pleasing shade afforded by its evergreen boughs. The first temples were built in the midst of trees, and the mysterious depths of the great was always actually occupied in lovprimitive forests have always ining God every moment of her life. and so ardently, that, as St. Bernard says, it required a perpetual miracle Woods were at all times and in all places regarded as sacred, and as such protected against the depredations of profane barbarians. In fact, the gothic style of architecture is but the posing grandeur of the mighty forests of old. One feels, on entering a grand forest, the same indescribable sensation experienced on entering St. Peter's at Rome. The same writer, speaking of the beauties of a certain maritime village, says that on his very first visit he was struck with the number of trees therein planted, and, from that fact, carried away a most favorable opinion of its inhabitants, who evidently have veneration and respect for trees. They do not, he adds, destroy those that are crooked or deformed, leaving them to die a natural death. They prefer lofty trees to the level garden, and, therefore, enjoy all the advantages of Nature with those of a most agreeable village. Honor and glory, he says, to this exceptional population, so worthy admiration and praise.

by tree planting. There is not a highway in the country that could remove the evils inflicted by the wrought in various parts of this country. The Province of Quebec, by its institution of an arbor day, and its encouragement of tree planting, has set an excellent example to the other Provinces in this regard. We hope to see this example, in one form or another, followed throughout the Dominion. Ontario should, without delay, take steps to encourage and promote arbor culture. The Province is being rapidly depleted of its forest wealth and beauty. It should, therefore, lose no time in making up for its losses, by giving every encouragement to tree planting both in urban and rural districts. The public interest demands legislation on the subject. We, therefore, hope that another session may not pass without the required enactments being

> THE COLLEGE OF OTTAWA. We direct attention to the adver-

placed on the statute books.

at any length in its praise. As every tree is known by its fruit, so also is every educational establishment appreciated by its works. The College of Ottawa, though yet comparatively young in years, has already given the country some of its ablest men. The ranks of the clerical, legal, journalistic, and the medical professions have all been implemented by Alumni of the College of Ottawa to an extent that sounds forth in trumpet tones the praises of their Alma Mater. Our readers will all remember our report of the proceedings of the meeting of the Alumni held on the 18th and 19th of June last, and the consequent organization on a permanent basis of an Alumni Association in connection with the College. The list of office bearers of the association attests in itself the widespread influence of the College of Ottawa. Amongst the office bearers of the Association are prominent gentlemen from nearly every Province of the Dominion and many of the States of the neighboring republic. The success achieved by these gentlemen in their various walks of life is to be attributed to the sound Catholic training they received in the College of Ottawa. If the College has much, may we not justly expect from it great things in its present comparative state of prosperity. To maintain it in its present position as one of the leading Catholic educational houses of America is a duty incumbent upon the Catholics of Canada, and particularly those of Ontario. English is the language of man are taught with care and success. The collegiate and commercial courses offer a solid fund of learning to the diligent student, who never spired with religious emotions the fails under the care of the College pensive spirit and chastened heart. faculty to leave their institution with a mental training of the first order. But besides mental training the student of the College of Ottawa receives a religious education fitting him thoroughly for the battle of life. reproduction of the sombre and im- Parents who set a real value on the religious training of their sons cannot do better than entrust them to the care of the good Oblate Fathers at Ottawa. We once more with pleasure commend the College under their charge in the Dominion Capital to the hearty support of our friends throughout the country. It is an institution as yet but in the beginning of its career of success, but which must soon, with the support we expect it will receive, assume a position of enduring influence and prosperity.

Cornwall.

Mr. Wm. Tallon is agent for the CATH-olic Record in Cornwall and vicinity, and authorized to collect subscriptions. All authorized to collect subscriptions. All business entrusted to him for this office will be carefully attended to.

Quality not quantity should be your maxim in all undertakings. A thing well done is better than a thousand merely attempted.

Canada that could not be ornamented THE AUSTRO-HUNGARIAN MON-

The Austro-Hungarian empire is the largest state in Europe save Russia alone. Its territory covers an area of 240,940 English square miles, supporting a population of 37,-741,434 of various races, divided as follows: Germans, 10,900,000; Czechs, Moravians and Slovacks, 6,700,000; Ruthenians, 3,400,000; Poles, 2,800,-000; Croatians and Servians, 3,150,-000; Slovens, 1,250,000; Magyars, 5,700,000; Romans, 3,000,000; Italians, 633,000; Zingari, 160,000; and Jews, 1,440,000. As to religion this population is, apart from the Jewish element, divided into 28,000,000 Catholics; 3,000,000 Greek schismatics, and about the same number of Protestants. The monarchy is divided into two states, Austria and Hungary, each having its own legislature, ministry and government.

The soil is in many places ex-

tremely rich and productive. The principal products are grain of all kinds, potatoes, beet-root, and wine. As a wine-raising country Austria is in fact second only to France. There are extensive industrial establishments especially in the western portion of the empire, and the mineral wealth of the country is yery great. There are mines of gold, silver, copper, iron, lead, tin, zinc, quicksilver and coal. Of the latter, in 1876, Austria produced to the value of £8,695,000, and Hungary £2,000,000. Like the other countries of continental Europe, the empire is afflicted with a standing army. This army is, of course, in the present troubled condition of Europe, necessity. On the peace footing it comprises 267,005 men with 17,-063 officers, while the war establishment amounts to 1,064,025 and 31,-808 officers. The total mileage of railways open for traffic throughout the empire was, in January, 1882, 12,325 miles, and of telegraph wires 32,562 miles. The gross revenue for 1882 was £75,012,300, and the expenditure for the same year £81,395,-

Since the treaty of Berlin, Austria

has been charged with the administration of Bosnia and the Herzegovina, comprising an area of 27,000 square miles, and a population of 1,160,000, of whom 500,000 are Greek schismatics, 210,000 Catholics. and the remainder Mohammedans, Jews and others. The Austrian army of occupation consists of 15,000 men with a native constabulary force of 2,000. The administration is entirely Austrian, and the country, for the first time in many ages, gives been, under so many difficulties in promise of real progress and prosthe past, enabled to accomplish so perity. In no country of Europe is there more vigor in the religious life of the people than in Catholic Austria. As an evidence of this vigor we may cite the recent establishment of two excellent Catholic associations, one, the society of succor for Bosnia and the Herzegovina; the other, the society of Saint Michael for the promotion of the the College, while French and Ger. good work of Peter's pence. The first of these associations, notwithstanding its recent origin, already comprises members in all parts of Austria and amongst all classes of its population. No good work could be more opportune in its establishment nor more practical in its purpose to spread through the country the ramifications of a vast organization of charity for the benefit of the Catholic church in Bosnia and the Herzegovina, to assist by means of permanent alms-giving in the restoration of the prestige and influence of Catholicism in those missionary countries where churches and schools are lacking, and everything in fact has to be built up to render fruitful the re-establishment of a regular pastoral ministry, is, in brief, the design of this association. "We desire," says the constitution of the society, "to assist in the work of reestablishing and making flourish Catholic worship and education, specially by the construction of churches, schools and institutions of education, by the foundation and endowment of parishes, and the creation of scholarships for Catholic students. There is in this work a sort of mission and apostleship worthy all praise and encouragement. It is, as it were, the complement of the reorganization of the hierarchy in Bosnia and the Herze-

neglected. There is urgent need for ren But the present gov on the one hand, of and, on the other opposition, hesitat these important su The fact is that th have been sufferers extent, by the wea to reconcile royalty Attacks on religion rights of the Chur of the privileges of been made to take uine reforms. Suc could not, as a mat isfy the just demar and there is in cor tent amongst the n The masses of the p were happy when S free country-bef theories usurped t able statesmanshi public men. Whe Catholic in her nat Church there enjoy action, the country piness, prosperity tive stability. S

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