

The Catholic Record
Published every Friday morning at 422 Richmond Street.
Annual subscription..... \$2 00
Six months..... 1 00

ADVERTISING RATES.
Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil 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 Tuesday morning.

TO CORRESPONDENTS.
All matter intended for publication must bear the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.
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 the 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,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.
Mr. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, OCT. 22, 1880.

IRISH LANDLORDISM.

Respect for the rights of property is one of the chief characteristics of the Irish peasant. His religious convictions and his own keen sense of justice equally enjoin it upon him. The Irishman will suffer injustice of the most marked character, will bear with wrongs for years without complaint, will suffer want and distress rather than rise in revolt against his landlord. No landholder in the world is as happy or as secure in the possession and enjoyment of his estate as that Irish landlord who deals justly by his tenants, for he has not only the respect, but the enduring affection of his tenants; an affection which leads them to give time and labor without reward to further in every possible manner the interests of the landlord. The Irish tenant is frequently represented as indolent and intemperate. No aspersion more unjust could be cast on any people. The Irish peasant is sober and industrious to a degree truly marvellous in such a country as Ireland. In a country where sobriety and industry lead to a tightening of the bonds of landlord tyranny there is surely but little encouragement for the starving peasant to be either sober or industrious. In every country but Ireland sobriety and industry lead to wealth and happiness. In Ireland the temperate and industrious are made the special victims of landlord rapacity. If anyone doubt the exact truth of this statement let him consult the letters of Mr. Redpath and the reports of Irish relief committees published at various times during the past few months. The peasant who, by thrift and sobriety, is enabled to improve his farm, does so at the risk of having his industry taxed by additional rent and his work of a lifetime torn from his grasp by a merciless eviction. Hence it is the interest of the tenant farmer to leave his holding unimproved. Wretched hovels for homes, rags for raiment, and horks for food make up the sad lot of a noble people in a land of fertility and of plenty. If a landlord be ill-used by the people in the frenzy of starvation the enemies of Ireland descend on the treachery of the people, condemn them for faults they are total strangers to, and defame Ireland as a land of assassination and murder. The people may die in scores and in hundreds under the very eyes of their landlords, which would certainly have occurred last winter but for the generosity of America, and not one word is heard in denunciation of the cruel and heartless system that leads to results so deplorable. We have frequently declared that the Irish people advocate no communistic theory in the matter of landlordism. Certain speakers and writers have indeed propounded views on this subject as abominable as they are inimical to the true interests of the Irish people. But it must be remembered that in times of public distress and popular agitation there are always found men to injure by the extreme course they see fit to pursue—the very cause they profess to have at heart. What

men of this class now propound as their view of the Irish people should not be treated with any serious attention. What do the real leaders of the Irish people now demand? They ask for the promotion of a peasant proprietary. This desired end, approved by eminent British statesmen, can be accomplished in three ways—1st, by the purchase by Government on behalf of the tenants of such estates as may be voluntarily offered for sale; 2ndly, the dissolution of all Irish land companies, and the sale to the tenants of their property; 3rdly, the reclamation and sale of the wa to lands of Ireland. We know of no other more just or expeditions mode of giving Irish soil to Irishmen to cultivate and beautify. We see no other means of doing justice to all parties concerned and restoring Ireland to happiness and certain prosperity. The Irish landlords, being alien in race, religion, and sympathies, oppose any and every effort made to improve the condition and remove the grievances of the people of Ireland. But the Government must take the matter in hand by initiating a comprehensive measure of relief for Ireland, disregarding the prejudices of landlords and resisting undue demands on the part of ill-advised agitators.

THE FATHERS IN COUNCIL.

The Protestant Episcopal Church of the United States of America is an institution *sui generis*. It has, like the Anglican body at home, a strong array of "bishops," "priests" and "deacons," but allows these dignitaries a freedom of thought and speech as yet undreamt of in the church by law established in England. More aristocratic than Methodism, and less magisterial than Calvinism, it is admirably adapted to attract recruits from the ranks of the free and easy-livers of the prosperous order in the American Republic. The thoroughly aristocratic and high-toned society divine is indeed generally a "priest" of the Episcopal Church. Prim in person, ornate in speech and precise in manner, he marches from conquest to conquest in the back parlor and reception-room. He affects music, literature and travel, but ignores history, rejects science and disdains politics. He occasionally indites a tale or scribbles a poem for the fashionable weeklies. In summer, overcome with heat and fatigue, he retires to Cape May, Newport or Long Branch, to disport himself with light novels or fast horses, and, if a bachelor, with high-bred ladies. His life is one of ease and dreamy uselessness. In fluence over the masses, this society divine, be he "priest" or "prelate," has none. He is moulded for the narrow views of those who seek heaven through gilded pleasure and rosy voluptuousness. His hearers receive from him in return for the liberal allowance they vote him, neither instruction in their ignorance nor rebuke in their waywardness. His discourses are made up of rapid flattery and unctious deceit. The more he applauds vanity and self-gratification, and the less he speaks of penance and self-abnegation, the more certain he is of a retention of his services and possibly of an increase of salary. His uselessness is gone the moment he seeks to instruct or to reprove. But who ever heard of a minister of the Protestant Episcopal Church instructing or reproving?

This Church, whose interests are identical with the veritable agnosticism which, under a Christian name, pervades all the higher classes of American Protestant society, has, however, a certain form of organization manifesting itself from time to time. This organization consists of the bishops, with certain lay and clerical delegates, who meet to exchange views and do nothing. There was such a meeting recently held in New York. Amongst other celebrities present was Bishop Herzog, of the German "old Catholic" body, Bishop Macnamara, of the "Independent Irish Catholic Church," did not, it is to be feared, honor the assembly with his presence. Bishop Herzog was not only present, but made a brief address, in which he claimed brotherhood with the bishops of the "American Catholic Church,"

as it was termed by one of the delegates. The real object of his visit will likely be soon made known by an appeal for funds to sustain the drooping cause of Old Catholicism in Germany and Switzerland. The German and Swiss Governments, influenced by a delusion as to the strength of the Old Catholic movement in its early days, lent it the patronage and support of their respective administrations. Catholic churches were closed, Catholic pastors expelled and Catholic bishops exiled to make room for the innovators. But with what result? None other than the confusion and shame of these governments. If the governments of Switzerland and Germany failed to keep life in the Old Catholic organization, will the Anglican Church at home, or its offshoot in America, or both together, be enabled to give life, strength and activity to the wasted limits and bloodless carcasses of the Dollinger-Reinkens schism? We think not. We cannot see anything but humiliation in store for the new patrons of the dying monstrosity. The Protestant Episcopal Synod of the United States might very easily find work nearer home for the amelioration of society and the mental and moral progress of mankind, if it took any interest in such matters. But vainly should we wade through the columns of the published addresses delivered during its sessions to find anything, either practical or progressive, in the enumerations of its supposed leaders of thought. There are amongst these men many of culture and acumen, but a slavish dread of a vitiated public opinion deprives them of influence and true activity, blinds them to the truth by forbidding honest enquiry on their part. Hence the Protestant Episcopal Church is a shadow without substance, a shadow darkening truth, blighting piety and killing religion. The proceedings of the late synod will be productive of no good either to its members or those they presumably represented. Its utter want of cohesion on some of the most important and fundamental doctrines of Christianity, shows that the system it speaks for has lost vitality and must soon disappear from the arena of Christian polemics. It will die like the synod that has just faded out of view amidst general indifference or positive contempt, unhooped and unremembered.

A COWARDLY GOVERNMENT.

Major Canzio, son-in-law of Garibaldi, was recently arrested in Genoa for seditious conduct. He was put upon trial in due form and found guilty. His sentence was as light as the law would permit—three months imprisonment. Light, however, as was the sentence, it gave mortal offence to Garibaldi, who, with his son, resigned his seat in the Chamber of Deputies rather than bear with this affront from the government. The administration seemed unmoved by the resignation of the general and his son, but when Garibaldi announced his intention of visiting his son-in-law in the prison at Genoa, matters began to take another turn. Premier Cairoli wrote the "hero," urging moderation and loyalty to the country. But the "hero" was implacable. He went to Genoa. The radical chiefs had organized the masses under their control, and the wounded vanity of Garibaldi was accordingly soothed by a display of popular enthusiasm to which he has been for years a stranger. His entry into Genoa resembled more the return of a triumphant conqueror to his mother country than the visit of a father to an imprisoned son. The government at once took alarm. They read the unpopularity of the present regime in the light of the Genoese demonstration, and accordingly liberated Canzio. If Canzio were guilty, and no one denied that he was guilty of sedition, surely the sentence pronounced on him was light enough to be permitted to take his course. But what brings into full notoriety the cowardice of the government is the attitude of seeming firmness at first assumed by the Premier and his colleagues. No event within our recollection of unified Italy has as fully displayed the utter weakness of the Savoyard government as this action of liberat-

ing Canzio. Does the government imagine that the people are blind to the true state of affairs? Does not every one see plainly that had Garibaldi not visited Genoa and been the object of popular enthusiasm, Canzio would have suffered the full term of his imprisonment? The Italian Kingdom is truly an object of ridicule at home and of distrust abroad. The unnatural alliance between royalty and radicalism which led to the erection of the foundationless edifice known as the kingdom of Italy is now bringing forth fruits of bitterness and sorrow. The House of Savoy sacrificed its own patrimony under an impulse of idle vanity to grasp at an empire. That empire, though short-lived, is already in its decadence, and must soon die the death of the unjust.

THE PRESIDENCY.

The Presidential contest has at length absorbed the entire attention of the American public mind. Not since the election of Lincoln, in 1860, has the political struggle in which our neighbors quadrennially engage attracted so much interest in Canada. The success of the war policy of the Republican party, the ability, tact, and, it must be said, unscrupulousness of their leaders, their sound financial policy, and the dread of the solid South, kept the Northern masses till now faithfully attached to its ranks. The party, on its assumption of office, found itself face to face with a terrible social and civil convulsion. Forty years of agitation in and out of congress against slavery, which the Southern leaders called a domestic institution of each Southern State, had embittered one section against the other. The Republicans of the North felt the American boast of liberty within the limits of the Republic was an empty boast so long as four millions of human beings were enslaved. They held that slavery of itself was pernicious in its influence as well on the white as on the colored race—that it was a standing injustice to the white laborer and a crying shame to modern civilization. They vigorously resisted every attempt made for its extension, losing no occasion to bring its evils into the full light of day before the public mind. There can be now no doubt that, notwithstanding the thoughtless threats and fiery declamation of Southern speakers—even the Southern mind was partially convinced that slavery was doomed and that the sooner the Southern people rid themselves of its noxious influences the better for the South in particular, and for the whole nation at large. But discussions on slavery had opened up a wider question—that of State rights. The Southerners maintained that slavery was a domestic institution, and that the legislature in each State wherein it existed was alone competent to deal with it. They declared that as slavery was abolished since the adoption of the constitution by several Northern States, within their own territory, by the authority of their own legislatures, without the intervention of the general government, and that, as one of the articles of the constitution expressly prohibited the interference of the latter in the purely domestic concerns of individual commonwealths, the Southern States should resist to the last any action on the part of the Federal Government looking to the abolition of slavery. Southern pride was piqued by the taunts and reproaches of Northern writers and speakers, and by the recollection that, while various Northern States were allowed to abolish slavery of their own notion, and by their own individual authority, they were to be coerced into a singular course of action by Federal arms to an extent that evoked the strongest determination to resist what they considered an infringement on State rights. It is not our desire, nor is it now within our province, to discuss the vexed question of State rights. But while abolitionist speakers and writers attributed to the general government powers not intended by the constitution to be conveyed to it, Southern publicists went too far in the opposite direction, especially in affirming the right of one or more States to secede from the rest. Their advocacy of this doctrine, and their

appeal to arms in its support, rendered their cause very unpopular in the North, and tended to alienate the sympathy of the people of the Northern States from the Democratic party with which the large majority of the Northern people acted before the war. The Republican party, on the other hand, by its strenuous affirmance of fidelity to the union and to the supreme authority of the Federal Government, having once won the attachment of the American people at large for twenty years, have held the national administration in their hands. Had their administration of affairs not been tainted with the grossest corruption, especially during the term of office of Gen. Grant, their popularity would have remained undiminished. But the scandals brought to light during that time educated the public mind into the strong desire for a change of administration shown by the Congressional and Presidential elections of 1876. The Republican leaders have, however, by an adroitness unknown to the Democratic chiefs, tied their party over many disasters, and were it not for the disfavor into which many of them have fallen on account of acts of corruption brought home to their very doors, the election this year, as far as dexterity of management is concerned—and all who are intimately acquainted with the workings of political contests know how closely connected it is with success—might be made a Republican triumph. The contest will, in a few days, be over, and however it may result—though we confidently expect it will result in the election of General Garfield, we trust sincerely that its consequences may be of incalculable benefit to the American people and to the cause of true liberty everywhere.

THE PAN-PRESBYTERIAN ASSEMBLY.

If there be any class of non-Catholics which, at the present time, can lay any semblance of a just claim to unity, vitality and influence, it is assuredly the Presbyterian body. Their system of organization is closer, their teaching more dogmatic, their creed more fixed than those of any other class of non-Catholics. They have besides the benefit of several well-known schools which adhere with a pertinacity truly remarkable in this age of shifting opinions and baseless convictions in matters of religion, to views long defined and generally accepted amongst the various subdivisions of Presbyterianism. In these schools the Presbyterian divines are trained. Thus their system affords whatever guarantee heresy can afford to secure unity of thought and action within its sphere. Looking, on this ground, for more of unity, of opinion than we expect from Protestant or heretical bodies in general, we were astonished in reading over the reports of the proceedings of the recent Pan-Presbyterian assembly in Philadelphia at the extraordinary and radical divergences of opinion there manifested amongst leading Presbyterian divines on matters of radical importance in belief and practice. There was one tendency specially manifested, and that was the growing disregard amongst the masses who follow the Presbyterian system for the Westminster confession, or, in fact, for any rigid standard of doctrine. The theory of a progressive theology was openly expressed and vigorously upheld by many speakers. By a progressive theology is practically meant a gradual widening of the test of church membership to allow those holding opinions once considered heterodox to keep their places in the Church. But a progressive theology, from a heretical point of view, means something more. It implies the probability of error in doctrines, formerly or presently held, and from its standpoint admits that revelation may have led men into error from which they of themselves are finally enabled to escape. Though the views of the "progressive" party were discussed, no conclusion was arrived at on the subject. In fact, the assembly came to no conclusion on any subject which engaged its attention. Papers were read and speeches delivered, from which the auditory were allowed to form their own conclusions. But the discus-

sions let us into the secret of the inward helplessness and want of real unity amongst Presbyterians. No two speakers were in accord on any subject. Each came with his own views and prejudices, and left with these views in most cases strengthened and these prejudices intensified. In the absence of anything else to speak of, some of the paper-readers indulged in unseemly attacks on Catholic faith and practice. In these attacks, as gross as they were utterly uncalled for, there was displayed a depth of ignorance almost beyond comprehension. If, indeed, ignorance and prejudice were once abstracted from Protestantism, its foundations would soon crumble to dust. The intolerance exhibited during the sittings of the Pan-Presbyterian assembly betrays the utterly abandoned and debilitated condition of that once vigorous and aggressive system. It has, no doubt, served its turn. Before many years the Westminster confession will have fallen into a contempt as general as have the Thirty-nine Articles. The Protestant paganism of the present age is evidently destined to conquer all systems and obliterate all churches but that one commissioned by Jesus Christ to preach the truth to every creature.

EDITORIAL NOTES.

In a recent lecture in this city, Vice-Chancellor Blake said that if England had been true to her trust, and had educated her youth properly, no constituency in the kingdom would have elected such a man as Bradlaugh. A great aid has been made in this country for many years about the spiritual condition of the people of other lands. There appears to be much need of a looking at home on the part of the fireside philosophers and lazy philanthropists who refuse to open their eyes to the world of misery and spiritual destitution at their own doors.

They have in Ireland a Col. Waring. The newspapers fail to tell us of what he is Colonel, but it matters very little. The Colonel has set out on the war-path, and would appear to rise and second the motion of the Rev. Mr. Kane, calling for an organization of Protestants to seek protection against the Land Leaguers and the priests. He would, it appears, favor a movement that would be both offensive and defensive, particularly the former. Has the Col. ever considered that the leaguers, and some of the most prominent members of the Land League, are Protestants? In the face of this it is foolish as well as criminal to attempt to put a religious phase on the Irish agitation for reform in the land laws. This was attempted, and succeeded very well many years ago, but in the light of the present day the mountebank who strives to put Catholic affairs will receive very little thanks for his pains.

We are glad to see a remonstrance in the *Sunday Express* against the public display of purring pictures, such as nude females, etc. They appear in the form of show bills posted up on dead walls and fences, pictures suggestive of impurity in the windows and on the walls of saloons, cigar stores and elsewhere. They do something in the highest degree, they do an immense amount of harm to the morals of the youth and they are offensive to every pure-minded man or woman. They are an outrage, too, upon their rights as citizens. Is it not time for our city authorities to look after this? The public have an unquestionable right to be protected from the exhibition and obscuration of lascivious pictures, and it is the duty of the civil authorities to suppress what is plainly injurious to morality.—*Philadelphia Standard*.

We entirely agree with the above. A short time since we were treated to a dose of those abominable pictures, but the authorities arrested and fined those who gave the show. People who print these pictures and also those who post them up on our walls are not without their share of blame, and should be taught once for all that the moral feelings of the community cannot be outraged with impunity.

At the recent session of the Pan-Presbyterian Council held at Philadelphia, among others Rev. Antonio Arrighi, of the Free Church of Italy, invited the Council to fix Rome for the place of meeting of the fourth general council of the Presbyterian Alliance, remarking that by that time the Vatican, which would fully accommodate the council, having facilities for sixty thousand people, would be in possession of the Protestants. How does Rev. Antonio propose to obtain possession of the Vatican? By consecration, of course. Would it not be more Christian-like were the rev. gentleman to persuade his followers to build edifices for themselves. They have abundance of words but little faith—great wealth

but small charity—they lose their Catholic neighbors to pay for them. Stealing from the Catholics has become common that Antonio himself into the belief that sinful.

The London, (Eng.) *Globe* contained the following satire on the naval demerit and the condition of Ireland. Sultan is deeply moved by disorder now prevailing and the paralysis which taken the Government of try, so that human life and property no longer His majesty, as one of the powers, cannot, without of his responsibility as a prince, continue to view in a condescension of affairs in Europe, which by its co threatens to destroy all authority and loosen the of civilization. His ambassador to St. James was instructed to press upon her Government the expediency of without delay such a may put an end to such a thing, which cannot be without danger to the continent of Europe; and failing at these remonstrances, a divi Turkish fleet will proceed Irish coast, to render such as may be necessary to property."

Mr. FROUDE has sent forth political document. He says prophesy just this far and no more.—"The House of Commons summoned to meet. They in a measure of relief for but the House of Lords will it out. Then there will be to the country." He does ture to say what will be of the people. He is very in his prophesying, is Mr. But somehow he never reliable than a New England His feelings in regard to people might be summed up wise.—"We know you are more equitable legislator on case we do not see fit to give this, don't you dare to say. We are a strong nation, crush you as sure as you get noisy." He further as Ulster Protestants will vote to the legislation of a Parliament. Were a Parliament given again to Ireland the Catholic majority would be of dealing unjustly with the But perhaps Ulster Protest something more than simple There will be little sympathy them in the outside world attempt to class the loss of as privileges under the head ances.

MR. PARNELL, in a speech of the Land League meetings denounced in unmistakable any attempt to take the life the person of landlords following is the method he suggest of punishing landlords the tenant who occupies a farm which another has been evicted.—"When a man farm from which another evicted you must shun the roadside when you meet must shun him in the street town; you must shun him in green, and in the market place in the place of work leaving him alone, by putt into a moral Coventry, by him from the rest of his country as if he were the leper of must show him your detest the crime he has committed do this, you may depend on will be no man so tall of avo lost to shame, as to dare the opinion of all right-thinking the country and transgress written code of laws. Po very much engaged at present discussing the way in which question is to be settled. The same as when a few years ago men were at each other's throats to the sort of Parliament we have if we got one. I am thinking it is better first to your hare before you decide you are going to cook him. I strongly recommend public to waste their breath too discussing how the land ques to be settled, but rather to encourage the people in making as I said just now, ripe for settlement. When it is ripe for settlement will probably have your choice how it shall be settled; and year ago that the land would never be settled until Irish landlords were just as to have it settled as the Irishans."

"A savings-bank president formed us of the general request Romanist depositors that the pri not be allowed to know of their indignant murmurs, beginning audible in our cities against the level" of vice and misery to v