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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 subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what 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, NOV. 24, 1882.

TWO MARTYRS

It will be interesting to our readers to know that the Congregation of Rites has now before it the documents in the cause of the beatification of the two celebrated martyrs, Cardinal Fisher and Thomas More, the first Chancellor of the University of Cambridge, the second Lord High Chancellor of England. The names of these illustrious men recall one of the most troubled periods of English history. This indeed is a most opportune time to bring into relief the lives and merits of these great men who in the despotic age of Henry VIII. resisted the assaults of regal power on the rights of the Church. In many countries, even at the present time, tyranny in one form or another encroaches on the rights of the Church. The state lays hands on our day, as it did in England under Henry VIII., on the domain of Christ, or rather with certain peoples, the state or the faction pretending to be its impersonation, bolder than the Tudor himself, deifies itself. In these countries the child is taught to worship not God, but the State, and citizens are called upon to concede to the dominant faction and absolute submission refused to the Church.

The example of the martyrs is at all times most salutary, and the solemn proceedings instituted by the church for their beatification are ever replete with the instruction best adapted to the wants of the age in which they are instituted.

John Fisher was born in the county of York in 1455. As Chancellor of the University of Cambridge he became preceptor of Henry VIII., at whose hands he afterwards suffered death. As that unfortunate monarch preface his designs against the Church by the suppression of some of the smaller monasteries, Fisher once said to him, "It is from the forest you seek the handle of a hatchet, but when you have obtained it, employ it to destroy the entire forest itself." Such a spirit of independence found no favor in the king's eyes, who after a time ordered the arrest of Fisher for opposing his nefarious designs on the Church.

The Supreme Pontiff, Paul III., desirous of giving to the courageous defender of holy religion, its privileges and prerogatives, a testimony of regard, raised him to the Cardinalate. At the news of this action of the Pope, Henry VIII. burst into a paroxysm of rage, declaring that the Pope might send Fisher the hat as soon as he wished, but he would take good care that the day it arrived Fisher should not have a head to wear it. Accordingly he was tried and condemned, suffering death on the 21st June, 1535. He had attained the age of eighty years. All his life had been consecrated to theological studies, and his works even after death made many converts, including, amongst others, the celebrated Chillingworth.

The life of Sir Thomas More also belongs to history. It is well known what brilliant talent he displayed in the peace conferences at Cambrai. His mildness and equity, combined with an admirable promptitude in the decision of affairs, above all his unblemished integrity, made him a

popular favorite in England. To his sons, who sought places at his hands he replied, "My sons, allow me to administer justice for all. On this depends your glory and my salvation, fear nothing, for you will ever have the better part, the blessing of God and that of your fellow-men." He left the Lord Chancellorship which had enriched so many before him, poorer than when he entered on its duties. Such a man could not long keep the favor of a despot. It was when Henry resolved on surrendering the ties which bound England to Rome, that Sir Thomas resigned his high post. Under no pretext, under no threat, could he be induced to take the oath pledging belief in the spiritual supremacy of the king which the latter wished to extort from all public functionaries. He was for this reason thrown into the tower of London. Friends entreated him to give way, asking how he could be of an opinion different from that of His Majesty's Privy Council. "I have," he replied with pride, "the universal church, which is the grand council of Christians." To his wife, who represented to him that his life was necessary to his family, Sir Thomas said, "How many years more have I to live?" "More than twenty," was the answer. "And you desire me to barter eternity for twenty years of life." Three years elapsed between his sentence and execution, and these were years of prayer. On the eve of death, this noble man writing to his daughter Margaret, said: "I burn with the desire of seeing God and am happy to die to-morrow, the Octave of the Prince of the apostles and the feast of the translation of St. Thomas of Canterbury. It will be for me a day of great consolation." Henry VIII., unable to reduce this lofty spirit to a denial of faith, ordered the execution for the 6th of July, less than a month after the death of the venerated Fisher. Sir Thomas on being urged to implore the royal clemency, is reported to have said, "I pray God to preserve all my friends from such clemency." He met death fearlessly, as became a martyr to the faith. His head remained for fifteen days exposed on London bridge.

The life of Sir Thomas More was remarkable. That styled Utopia is one entirely of the imagination, as its title indicates. But his reply to Luther is the work of an eminent controversialist and his dialogue *quod mors pro fide fugienda non sit*, that of a hero of the faith.

That the examples of these noble Catholic souls may inspire the faithful with that active and heroic faith so necessary at the present time, is our earnest hope. Martyrs are never at any time wanting in the Church. To-day she has her apostles who beyond the limits of civilization sacrifice their lives for their faith.

But in Europe, and even in America, a new species of barbarism threatens the church. The traditions of the reformations are not forgotten. Catholics must now, as in the days of Cardinal Fisher and Thomas More, be ready to testify to their faith even to the very shedding of blood.

OBEEDIENCE AND SUBMISSION.

In a remarkable article under the caption *Obeissance et Soumission*, our able contemporary, *Le Journal de Rome*, writes what may be with profit read by all. The Holy Father, in his speech of the 15th of October, reminded the Catholics of France that the first and essential requisite of union and concord amongst them was submission and obedience to their bishops. The counsels which the Pope addresses to one nation are applicable to all others the directions of the Church being universal.

It is in truth undeniable, that the voice of the Supreme Pontiff has been raised at an opportune moment, and that never could it have been more appropriate than now to remind Catholics that the true guides of their consciences are the men invested with spiritual authority, the bishops in their respective dioceses, and the Pastor of Pastors at the head of the church. Disorder which is now clothed with universality seems to have entered even

the sacred phalanx which has yet remained faithful to the church. We often hear of divisions and dissensions in this or that diocese, of struggles between Catholic journals and rivalries between the various associations which aspire to the honor of resistance to the criminal deeds of revolutionary impiety and injustice. Submission and obedience are indeed words which are on all tongues, but convey wholesome thoughts absent from too many hearts. It is, indeed, easy for a journalist to advise others to practice submission, difficult to practice it himself. It often happens that the writer confounds his own dicta with those of authority. He exacts submission and obedience not to regularly constituted authority, but to his own exposition of principles and notion.

How few indeed direct themselves in all humility by the salutary thoughts of submission and obedience. How many, on the other hand, have acquired the art of pronouncing these great Christian vocables in a spirit other than Christian and constitute themselves apostles of submission with the design of acquiring domination. There are some who, instead of veneration with fidelity and filial affection the authority of the Pope, and obeying that authority, believe themselves the privileged interpreters of his thoughts and will, and holding themselves up as such, hurl excommunications at random in their rancor and animosity. Others there are who interfere violently in the domestic affairs of different dioceses, and take part, for instance, with the chapter against the bishop, or vice versa. It is indeed the misfortune of the press that busies itself with matters pertaining to religion, with out being imbued with the true spirit of submission, that it excites public curiosity on subjects which concern not the public at large, and that it inflames the worst passions on matters of which judgment belongs not to the faithful, but to a higher authority.

Opposed also to true submission is that course of action followed by certain publicists who allow themselves the widest scope in judging those authorities that dare differ from them, but extend the most ample competence to those they believe favorable to their views, and raise the shout of impiety and sacrilege at the mere affirmation of opinion which every one is free to hold and express. The Holy Father recommends submission to the bishops and respect for the decisions of spiritual authorities in all questions affecting conscience and dogma, because therein the authority of the bishops emanates from the intangible authority of the Sovereign Pontiff. The Catholic who is truly obedient to his bishop knows that he submits to an authority charged with the supreme guardianship of laws which bind the conscience, of truths which enlighten the Christian intelligence, an authority which is at the very centre of the Catholic world, and is raised far above the angry discussions of men. He consequently places himself in communion with that constant and unvarying will that presides over the government of the church, the will and spirit of the chief of all Pastors. Such is the nature of the submission, at once truly Christian and truly humble, which our Most Holy Father has enjoined on all Catholics, but especially on Catholic journalists. Is not this law of absolute obedience and respect for authority under all circumstances the most difficult to follow in these days of pride and license, of thought and judgment? Let us, at least, endeavor to define it clearly, and practice it each one on his own account, taking care to exercise obedience towards our spiritual guides and leaders, and towards our brethren charity.

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 12th Nov., 1882.
 DEAR SIR,—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 THOMAS CLEARY,
 Bishop of Kingston.
 Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

WHAT DOES HE MEAN?

The Rev. Mr. Hunter, of this city, recently speaking on the school question, held that it was desirable that the bible should be studied in the public schools, and stated—we have his own words for it—that the principle underlying the system of separate schools is, in his judgment, illogical, absurd, and, not only non-Canadian, but anti-Canadian in tendency. We should like to ask Mr. Hunter what he understands by Public Schools. Does he take them to be Protestant schools, or are they schools wherein children of parents who do not believe in the bible as the rule of faith, as well as the children of those who do, have certain well-defined rights in the eye of the law? We had always, till recently, believed that the public schools of Ontario were open on terms of equality to the children of all ratepayers, no matter what their religious convictions. But of late we have learned much as to the true inwardness of these schools. The bible is, we are officially told, read in seven-eighths of the Public Schools of the Province. This, we contend, is a violation of that which the advocates of the public school system often proclaimed to be its fundamental principle, viz, the exclusion from the school room of all religious teaching, services and symbols. But Mr. Hunter would go further in violation of this same principle. He would have the bible studied in the public schools of the Province. He would force it into the hands of children whose parents and guardians have solid convictions against the indiscriminate use and reading of this book—use and reading that have inflicted on the world evils truly incalculable, as evidenced by the daily multiplication of contending sects on the one hand, and the gradual weakening and disappearance of every vestige of religious belief on the other, in the countries where the bible is in every man's hands. The reading of the bible in seven-eighths of the public schools of Ontario is a convincing proof that these schools are not public in the true sense of the term, but its compulsory study, as advocated by Mr. Hunter, would convert them into despotic engines of sectarian proselytism. Mr. Hunter went further than the mere advocacy of compulsory bible study. He denounced the principle underlying the Separate School system as illogical, absurd, and not only non-Canadian, but anti-Canadian. What does Mr. Hunter apprehend to be the essential principle of the Separate School system? Or has he really any idea of what principle in this connection means? The fundamental principle on which the Separate School system of Ontario is based, is that religious instruction must go hand in hand in the school room with intellectual training. Is there anything absurd in this? Anything illogical? Anything un-Canadian? Anything anti-Canadian? Let Mr. Hunter rise to explain. For his information, and the information of others who, like him, misapprehend, misrepresent, or ignore the principles of religious education, we beg to state the opinions of a few Protestant writers, men of keen observation and practical knowledge of that whereof they speak in reference to the purely secular system of education prevailing in the United States. Thus, a Presbyterian writer in the Chicago Advocate declares: "We are doing our very best to create pagans even out of the children of the Church." The Nashville Christian Advocate, a Methodist journal, affirms: "If Rome educates one part of the children of a government contract on a secular and semi-theistic basis, what will become of Protestant Christianity? The question answers itself. The church that does not provide for the education of her own sons and daughters must be prepared to lose them."

Let us now summon the Lebanon Times and Kentuckian into the witness box. Its testimony is strong: "Let us go back to the old plan; let the family be placed in its power; let every church have its schools and modes of instruction, and abolish the immense system of mere political education and all will be right again. No other mode could do. You can't amend a system that is radically wrong in its very foundation and purposes. Our system is now no better, than an excrescence of the body politic, a cancer eating at the vitals of our free institutions, sending down its morbid roots into the very muscles and bones and sinews of the body politic, and calculated some day, if not arrested in its course, to be attended with consequences fatal to civil and religious liberty."

The Catholic Church has never abandoned the old plan, it has ever insisted on the rights of the family and on its own rights. And in this Province the Separate Schools established under Catholic auspices are based on these very rights.

As the correctness or incorrectness of a principle may be at least partially ascertained from the results of its application, we beg to ask Mr. Hunter to point out in the results of the Separate School system anything absurd, illogical, un-Canadian or anti-Canadian. The Catholic schools of this Province have given the country some of its best citizens, and it is a fact that in hundreds of instances Protestant parents

have had their children avail themselves of the benefits of our Catholic schools for higher education, much to their own satisfaction and to the advantage of society at large. If Mr. Hunter understands anything of plain reasoning or logic, which we very much doubt, let him, when discussing the principles and results of any system, not force reasoning or logic into a seeming accord with his prejudices, but endeavor by their influence to free his mind from the baneful liberality of sectarian passion and the smallness of self-seeking acerbity.

A WAIL FROM LAKE HURON.

The town of Goderich is for the moment afflicted with a "rev." Mr. Wakefield. No respectable community can suffer any greater affliction than the possession of a loud-mouthed impersonation of ignorance, impudence and fanaticism. The fatality of such a man is that in season and out of season he must do his little best to sow the seeds of rancor and bitterness between citizens having common aims, duties and undivided purposes. He governs himself by base motives, and imputes the same to others. Slave himself of narrowness and prejudice, he affects to believe all men like unto himself in this regard. Knowing the weakness of his fellow-men, in regard to religious creeds, in which they do not believe, his constant endeavor is to pander, for his own selfish purposes, to this weakness. Too indolent, it may be, and useless, to earn an honorable livelihood, he has recourse to the most dishonorable of methods to raise the "wherewith." For the better attainment of his purpose he often dons the garb ecclesiastical, and feigning to preach a gospel of love, recommends hate as the very basis of spiritual life. We cannot, we must say, envy our Goderich friends on the possession of their Mr. Wakefield. He is evidently a citizen whose presence among any body of our people would be an unmitigated evil. His latest exploit, in his own peculiar line, is a sermon delivered on the 5th of November last. We have before us what purports to be a full report of this certainly remarkable discourse. Remarkable it is both as to manner and matter. The speaker evidently disregards such trivialities as truth, logic, literary propriety and grammatical correctness. But this is what might be expected from men such as he, who live by disregard of all that other men respect, and hold dear. Mr. Wakefield began his discourse by proposing to himself three questions (1) What is Protestantism done for the world? (2) What is it doing now? (3) What is it likely to do hereafter? The speaker clearly meant to establish the truth of what is probably his belief, that Protestantism has done, that it is now doing and will likely hereafter do very much good for the world. But he established nothing of the kind. "No sooner had he proposed the questions than he wandered off from their solution into a dreary waste of violent and reiterated abuse of Rome and Romanism. Amid the heaps of rubbish, well suited to such a celebration as that of the 5th of November, which preacher Wakefield succeeded in gathering together—we have the following: "A dark fatality accompanies Romanism wherever it goes." "The Papal system is a despotism." "Popery is a bulwark of tyranny," etc., etc. Mr. Wakefield is clearly a believer in his own infallibility and must also be convinced that his hearers likewise believe that he is invested with this extraordinary attribute, for in support of these propositions he advanced not one iota of proof. But what cares he after all for proof? He had a purpose to serve. He was chosen from amongst his fellow preachers to do that which no good citizen or respectable man would do, viz, to belie his fellow-citizens as to the principles and purposes of their creed. Mr. Wakefield is either very ignorant of history or deliberately falsifies what little of it he may have accidentally learned through the ill-requited charity of some luckless conventicle. The advocacy of such men inflicts more injury on the cause they profess to serve than the attacks of the most determined foe. The Protestantism of Goderich is weak indeed if it rests for support on the feeble attempts of a Wakefield at grandiloquence and mendacity.

COUNT CAMPELLO.

We publish with pleasure the following from our esteemed contemporary the Detroit Home Journal:

Some months ago the associated press thought it worth while to telegraph the defection of Count Campeello from the Catholic faith. It was hailed as a great victory over Romanism. Methodist, Episcopalian and Old Catholic, in succession, the poor fellow has, like the prodigal son, remembered the good things of his father's house and has turned from his evil ways. Since his return to the One True Fold, he has been doing penance, and repairing, so far as he can, the scandal his former conduct occasioned in Switzerland. The associated press, of course, has not heard of his return to the Church Catholic and Apostolic, and will not for months to come. The impartial and independent press of this city, which gladly chronicled the news of his fall from grace, will probably never mention the fact that he has publicly abjured his error and is now doing penance for his sins.

OUR NORTH WEST.

In my last letter I made reference to the trials and sacrifices of the Missionaries of the congregation of the Oblates of Mary Immaculate, in many portions of the North West. Before dropping this interesting portion of my subject it would, I know, be interesting to the readers of the RECORD to learn something more of the great work that these devoted men have in hand. Their mission extends, as we have seen, from the confines of the American union to the frozen islands of the Northern Ocean. Among many tribes and nations they labor with an ardor which no failure can diminish or disaster extinguish. One of the most interesting of the peoples into whose territories the Oblate Fathers have carried the light of faith is certainly the Esquimaux nation. "They live," says Mr. Tache, "amid the eternal glaciers that fringe the Arctic ocean, over which Providence seems to have set them as sentinels, a people formed for these awful regions, which on the other hand, seem to have been made for them. In America the Esquimaux encircle the polar sea as if with a living land, they are on every inlet, on many of the islands, as well as on the mainland from Greenland to Behring's strait, disdainful, however, to go further southward to Hudson's Bay than the sixtieth parallel of latitude." The Esquimaux are divided into various tribes, between which there is, as may be readily understood, from the extent of the territory they inhabit, a more or less marked dissimilarity. Those who occupy the immense territory from Hudson's Bay to the mouths of the Mackenzie, call themselves *Innoit*, that is to say, men. Archbishop Tache writing in 1869, placed the total number of these tribes at four or five thousand. From him we learn that the Esquimaux, though small in stature, are not so to the extent generally believed. The women are, however, below the medium height. Mr. Tache, rejecting the hypothesis which attributes to the Esquimaux a Caucasian origin, considers that they must be of Mongolian if not American origin. "Granting," he says, "that the Esquimaux are more white or less bronzed than the other American savages, the difference is easily understood, even if we assign them a community of origin." The mode of life led by the *Innoit* must necessarily have an influence on the color of their skin. Enclosed for a great part of the year in their icy huts, without the light of the sun, and without physical exercise, it is not indeed surprising, contends Mr. Tache, that their skin should be of a paler tint than that exposed to all the changes of the atmosphere and to the cruellest pangs of hunger. The learned prelate declares that he has seen Indians so reduced by color as to become almost as dark in color as negroes themselves, so great is the influence the condition of life exercises over color and complexion. The Esquimaux live in huts built either of wood carried down the rivers to the ocean, or of stone cemented with ice, or of ice alone, of which there is ever an abundant supply in the dreary wastes of the north. They subsist on fish, fish oil, and on the flesh of the seal, and small as are their resources, the fewness of their wants saves them from the sufferings which should otherwise surely be their lot.

"The occupations of the Esquimaux," we read in a letter of the Rev. Father Petitot (30th July, 1868), "are divided between hunting, fishing, working in their houses during the long nights of winter, and journeying to Fort Peel for trading purposes. Since the white men have abandoned the mouths of the Mackenzie and the Peel rivers, the *Innoit* go from their villages to the trading fort, where they exchange their furs, their oil, and their things made from the skins of porpoises, for tobacco, old iron, and beads. It was only in 1849 that our Esquimaux began to barter with the Hudson's Bay Company. Formerly, they trafficked with the Hare-Indians of the Barren Grounds, and the Loucheux. They long ago also procured strong iron boilers and large glass trinkets, by means of the western tribes, who traded directly with the Russian forts in the Pacific Ocean.

I believe that the *Innoit* adore the sun, like certain nations in Asia and the extinct races of Peru and Louisiana. I am led to believe this from the following fact: Our Esquimaux swallow the smoke of tobacco; but they send off the first puff to the day-star, a custom which was also in force amongst the Nat-

chez; and yet we cannot say that custom is an ancient one among *Innoit*, since it is only for twelve years they have known use of tobacco. It has also been marked that they bury their dead with their heads at the west end of the grave, thus looking towards the rising sun. Finally, an old man said to me lately, pointing to luminary in all its splendor: "He is good; he is a father to us; is it not so? he warms us and our hearts strong."

"The unfortunate people in every step they take they are with their heads at the west end of the grave, thus looking towards the rising sun. Finally, an old man said to me lately, pointing to luminary in all its splendor: "He is good; he is a father to us; is it not so? he warms us and our hearts strong."

Father Petitot considers the principal difficulties in the way of conversion to be the following: "1st. The great influence jugglers. In case of death point out the person who the pose caused it, and they delude to the vengeance of the relatives the deceased. They think have the power to kill their at a distance, by enchantment present the magicians are in opinion with respect to some of them say that the are the cause of the epidemic have mown down their re others sustain a contrary opinion." 2nd. The little confidence show to us, and the contempt display for every one who in their race, above all for the Skins; now, as I speak the main language, and as I come them with two savages of the for servants, these are very commendations.

"3rd. The extreme license morals. It is difficult to find people more cynical and shallow. In this respect, they are the opposite of our Red-Skins, morals are comparatively cheap. These, especially the latter very serious obstacles which to the sparseness of the population, still continue to impede progress of the work of evangelization. In Feb., 1865, Father proceeded to Fort Anderson a first attempt to evangelize the *Innoit*, but not meeting with encouraging results returned missionary station of Good He again visited the Esquimaux in November of the same year, received with such suspicion dread as to prevent his any a lasting effect for good. He again quitted the fort. Hope to visit the Esquimaux, Peel, and in a letter written 24th of June, gives expressions of fears for the success of his mission.

"After what I have daily heard, for the fortnight I have amongst the Esquimaux, say, since my arrival at the Peel's River, I have my do the poor *Innoits* desire to rise least for the present, the light we bring to them from so far. "They are ignorant of what to do amongst them; it is since they have known us neighborhood of the Protestants them forming a correct what we are and what we offer their view, I have no other coming to them than to eat porpoise; some of them this came amongst them to hunt the best-meaning firmly believe I traveled there to give bacco. It is exactly what think of all Arctic voyagers they see them observing that take the latitude, they they are searching for the spots for seals. To eat, to the sake of eating, to sleep that they may be able eat again,—this is their by Independently of this by appetite with which they they believe moreover the magician. I am scarcely at this; the Dog Indians, more civilized than the Esquimaux, are not altogether from this prejudice, that power can cause death at and by means of some words. There is only tence, amongst the *Innoit* putation exposes me to the able *tsavi*, an arm which so dexterously by the hand."

Several times the mission in danger of death at the the Esquimaux, who lo him with superstitious