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THOS. COFFEY,
CATHOLIC RECORD,
LONDON, ONT.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will not change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, JAN. 9, 1880.

KING HARMAN ON THE SITUATION.

Mr. King Harman has been writing on the situation. He writes as a resident landlord, and of course as such denounces as heartless traitors those who would set class against class, and make political capital out of the sufferings of his fellow-countrymen. There spake the resident landlord as against the Home Rulers, and there the resident landlord begged the question. To set class against class is a grave crime; but it is a grave crime only when done senselessly and without cause. When one class has by its oppression of another class forfeited its rights as a class, it is not setting class against class to assist that other class to right its wrongs. This accusation of setting class against class opens up the whole question of Home Rule as a principle, and the Home Rule movement as a practice. Mr. King Harman does not touch either, hence his accusation is a mere begging the question, and as such a most questionable proceeding in a literary man, but, when done to establish a wrong, is a crime.

As far as Home Rule is concerned, we suppose no sane man will discuss it. Only idiots discuss axioms. We do not in our *sane* moments discuss the question, whether things equal to a third are equal to each other. So with Home Rule; we take it as an axiom of political economy, a political truth so evident that it requires no proof. That Englishmen cannot see this is to us, an Englishman, passing strange, and all the more strange, because, if to-morrow by some freak of fortune, the majority of the House of Commons were to become Irish, the Englishmen all over the world would be the first to feel Home Rule a necessity.

As to Home Rule as a movement, though there are some things we could wish different, there is also much that is commendable, whilst many of the things that might be different have been forced on the movement by the logic of facts. Take obstructionism for instance. Englishmen in Parliament and in the press have themselves alone to blame for obstructionism. It may appear reprehensible that a few men should stop the legislation of a whole country. But who is to blame? In other words, who were the first obstructionists? We think if Englishmen will study the matter fully, they will find that they were the first to play this (to them) losing game. In the first place, as to the press, no one can read the articles on Irish affairs, or the reports of debates in the House of Commons in such papers as the *Times*, the *Illustrated London News*, or any other of the English papers, without seeing that Irish questions and Irish grievances have for many years been studiously sneered at when not ignored by the English press. *Punch*, a not unfair index of the average English mind, has made Irish affairs and Irish legislation a standing permanent butt for its ridicule. Had Ireland been a nation of Yahoos she could not have been treated more contemptuously. In the House things were even more

studiously insulting. The one night in the week devoted to Irish affairs found the English members conspicuous by their absence, whenever they were not conspicuous by their presence, in order to defeat some Irish measure. Under these circumstances (and our description is only a mild reflex of the actuality) obstruction was only the logical outcome. If Englishmen thought Ireland and Irishmen in the way of English legislation, Ireland and Irishmen were content to legislate for themselves at home, if allowed; and if not allowed, were determined to obstruct all legislation until allowed. It may perhaps be urged, that Home Rule is to be sought by more gentle means. This is to mistake the English mind. Englishmen, even when Englishmen were Catholics, have never had too much love for Ireland. Now that the English mind is Protestant, it is not to be expected that it will look any more favorably on Popish Ireland. Let us take a case. Anthony Froude is an educated Englishman—nay, he is a very highly educated Englishman—and as such a very fair representative of English thought. Now, we ask any sane man, is Anthony Froude in any way a fit and proper person to legislate for Ireland? Could he, if he would, be fair to Irish ideas and Irish interests? We think not. How, then, can you expect Home Rule by gentler means from the English mind as represented by Anthony Froude? As well expect peace from the whirlwind.

LIEUT.-GOV. LAIRD.

We publish to-day a letter from the Northwest to which we invite special attention. It will be remembered by our readers that we have frequently called public attention to the state of the aboriginal population in the Northwest. We have always done so through a sincere desire of causing the removal of all inefficiency in the Indian administrative service. That inefficiency could arise from various sources, and from none so readily as a policy of irritating disregard for the suggestions of the good missionaries who have done so much to improve the condition of the Indians.

Upon one occasion, acting on information as reliable as could be brought within our reach, we took the liberty of impugning the conduct of Lieut.-Governor Laird, as wanting in regard for the views and suggestions of the missionaries.

We are happy to know from Father Lestane that there is no foundation whatever for the belief we then expressed. But in justice to ourselves, we feel bound to state in what manner we came to hold such a belief.

Of Mr. Laird's course as a Prince Edward Island politician we knew something, and what we did know of his course there led us to think, as a large portion of the Catholic body there think, that he too often traded a religious prejudice to merit the esteem of a fair-minded public. In the Canadian Parliament he was openly accused of having so restricted the franchise for the election of members to the House of Commons for the Province of Prince Edward Island, as to deprive a large body of Catholics there of the right of voting. Then, the local government of that Province which inaugurated the present unjust and oppressive school system was supported in its whole course by the same party which had for years Mr. Laird at its head.

Compiling our knowledge of Governor Laird in the east with the information we had received of his course in the west, we felt it our duty, in what we then considered an emergency in Indian affairs, to bring the matter plainly before the Canadian public. We feel great pleasure indeed in being enabled to publish a letter such as Father Letane's. Whatever Governor Laird's shortcomings in Prince Edward Island politics, we are happy to know that by a wise and enlightened policy in the Northwest he has succeeded in winning the esteem of the Catholic missionaries there. We should be very sorry to do any public man an injustice, and, to repair any injustice we may have done the Lieut.-Governor

nor, publish the letter of Father Lestane, and invite the attention of all our readers to the good missionary's statements.

GOLD WORSHIP.

The age we live in may well be termed a gold worshipping age. The influence of gold predominates on every side.

At the bar of Justice it is heard, even when criminally arraigned, with respect, nay, more, it sometimes opens the gates of prisons. It shields guilt and secures respect for ignorance. It stimulates ambition, enables plunder. It prevails in the Senate, and, at times, let us say it without protitancy, predominates in the Synod. This gold worship is the origin of avarice and the mother of prodigality. The former is nursed in sordid meanness, the latter in rampant crime. Both are the curse of our age. This gold worship has been growing on us year after year. In the United States, Canada and the Australian Colonies, comparatively new countries, it is not to be wondered at that its influence is so widely diffused, and felt in every rank, state, and condition of life. For in these countries, the opportunities for the rapid acquisition of wealth are so much comparatively within every man's reach, that in the universal race for wealth, something of the fever of gold worship must almost of necessity be contracted. But this worship of wealth, of golden treasure, prevails in the oldest and richest countries of the world. The spirit of discontent and the frequent murmurings of discord, the contentions between capital and labor, which have succeeded the tranquility and the steady peaceful content of all classes in former times, all demonstrate its widespread influence.

The lines of Juvenal at once come to memory, to show that there is nothing new under the sun:

Romanorum mores corrupti,
Sunt per avaritiam,
Nullum crimen abest, necinque ibidinis,
Pauca his Romana perit.

It is the virtue, if the virility, if the prowess of Rome disappeared with its poverty, or rather with the genuine disinterestedness of its citizens, and if on the other hand corruption, criminality and shamelessness crossed the portals of the republic under the protecting mantle of this avaricious tendency, what shall we say of our own times? What of the perjury, the envy, the animosity, the murders, and the suicides engendered by this degrading passion? What of the depravity, the venality and the mendacity of men in high places, all again to be traced to avarice? Cicero in his immortal harangue against Verres, declares that there is nothing so holy that cannot be violated, nothing so well guarded that cannot be carried off by money. We know full well by a sad experience the truth of these words. Recent American history abounds in "credit mobilier" scandals and "Belknap" scandals. We ourselves have had "Pacific" scandals and "Nut Lock" scandals.

We find one American politician commending an adventurer on the ground that he fully understood the rules of "addition, division and silence," while it is on record that a prominent capitalist of our own country once declared himself obliged "to go it blind" in the payment of money to public men as a price of support. Might not, with some reason and greater propriety, the famous apostrophe of Jugurtha be applied to some of our modern states, "O urben centalem, et mox peritum, si emptorem inuenierit!"

What nation, what state can resist the corroding influence of venality, the progeny of gold worship! It saps the foundations of public honesty, and runs riot with political disinterestedness. It robs the people of honor, the senate of independence.

With the legislative power once corrupted and its source vitiated, the state soon totters to decay. While luxurious Athens speedily lost freedom and greatness, frugal Sparta attained independence, and for six hundred years enjoyed predominance in Greece. How are we to prevent fortune hunting and venality amongst public men? We see but one way to meet the difficulty, and

to remove from our political systems an evil of growing magnitude.

We know of no better, no more thoroughly efficacious means of preventing venality, than by the establishment of property qualification for all Parliamentary and municipal legislators. Men who hold property have an interest in the commonwealth which those who hold none cannot be said to have, and in many cases are not as amenable to the influence of bribery as the penniless political adventurers, who now fill so many Municipal Councils, and throng so many legislative halls in America. We should also favor the payment of indemnities of a respectable amount to the members, as well of the municipal as of the legislative bodies.

Of the latter, at the present time, in this country it cannot indeed be said that they are venal, but with the inception of new land and railway policies in the great Northwest, how long will it continue so. Our Municipal Councils, while in most cases efficient and respectable, are not, especially in cities and towns, as thoroughly representative of property as they should be, and are consequently in these cases deficient in the great quality of usefulness. Frugality and economy are the requisites necessary to secure and to retain property.

What more efficient men could be procured to administer public affairs than the frugal and the economic. Their services can be secured by making the possession of a reasonable amount of property one of the qualifications of a representative. In this we advocate no ostracism of talent, public merit, or public virtue; we close not the avenues of advancement to any, but place a premium on thrift and frugality, a ban on avarice and prodigality. We earnestly desire to see a term put to that insane desire for pecuniary aggrandizement upon which so many base their estimate of happiness.

This end cannot be secured in private life except by the healthy and Christian education of the youth of both sexes. One of the chief duties of modern educators, above all of Christian educators, should be to repress extravagance and vanity amongst the youth confided to their care.

In public life it cannot be attained but through the adoption of well-conceived measures tending to secure respect for talent, and for the rights of property, while restraining venality, uprooting corruption, thus effectually abolishing the modern worship of the golden calf.

SAVE HIM FROM HIS FRIENDS.

The Toronto *National*, a paper which will not be accused of any particular leaning towards Catholics, thus dresses up Vice-Chancellor Blake. If this gentleman is guilty of only half what he is accused of—as regards religious bigotry and intolerance—it seems strange he should occupy the honorable position he now holds.

Vice-Chancellor Blake is charged with saying at a recent meeting "the Protestant immigrants add strength to our country; but the Roman Catholic comes as an element of weakness, of discord and of strife." The learned gentleman seems to be a diligent imitator of the *Globe* in its worst anti-popery days, and it is a pity that he does not change his mental diet to something more worthy of a gentleman, and which would store his mind with sentiments more worthy of that religion for which he professes to be so zealous. It is not necessary that we should defend our Catholic friends against the coarse levity of every pharisaical fanatic who chooses to belch forth his puerile indecencies against them, in the silly belief—spawn of overweening conceit—that he is frightening the Pope and shaking the foundation of the Church of Rome. For if defence were needed Catholics have in the *Irish Canadian* and *Montreal Post* organs quite able to deal effectively with much abler men than their present pigmy assailant. Besides, Catholics can point to a long list of Catholics who have come to Canada and have left their names enshrined in the grateful memories of Canadians, and they can name scores of names of Catholics which will be held in grateful remembrance when the name of Vice-Chancellor Blake shall have been relegated to the oblivion which is decreed for all narrow-minded bigots. It is not our Catholic friends who need defence in this instance, but we would put in a plea for the ninety-nine hundredths of our Protestant population in whose hearts the vile bigotry of such men as is Vice-Chancellor Blake has no answering echo, unless it awakes a feeling of disgust, and causes a regret that one so intolerant and illiberal should be placed in a position where litigants of all creeds must come before him for justice (?) We ask that our Catholic friends should remember that it is not Protestantism that insults them, but merely a foul excrement which

for some inscrutable purpose an all-wise Providence has allowed to fasten itself on all religious bodies; an excrement which for lack of a name more expressive of loathsome intolerance and uncharitableness we call bigotry.

UNCOURTEOUS.

From time to time our contemporary the *Free Press* has given to its readers its views on the present state of matters in Ireland. Its articles have sometimes been of such a tone that we have felt ourselves called upon to animadvert upon them, and to find fault with the *Free Press*, not because it differs from us in its view of the Irish question, but because we thought in treating any question concerning Ireland, that it departed from that gentlemanly manner which should ever characterize a respectable journal. It has said many harsh things that can possibly attain no other end than that of disgusting those of its readers who can lay claim to Irish nationality, but it capped the climax last Saturday morning in presenting to its readers the telegraphic announcement of the arrival in New York of Messrs. Parnell and Dillon. That it should find fault with the policy of these gentlemen is not wonderful, but we cannot understand how it could send broadcast the insinuation contained in its telegram heading, that Messrs. Parnell and Dillon were benefitting themselves by the Irish agitation by putting up at a "Palatial" hotel for the benefit of Ireland. There are some men who have been so accustomed to move in respectable circles that they cannot bring themselves to associate with what is low or mean, and we have no doubt that it was in obedience to some such feeling that these gentlemen selected a first-class hotel. No doubt it would have pleased the *Free Press* immensely better, if they had taken up their quarters at some low hostelry which would enable our contemporary to indulge in bitter diatribes on the want of respectability of a cause whose representatives were to be found in such abiding places. But there is a more covert insinuation than this contained in the peculiar heading of the *F. P.* telegrams, and it is this, that Ireland is footing the hotel bill of these gentlemen. Now this is unmanly and ungentlemanly, and he who wrote it must know nothing of the position these gentlemen hold in society. Both are in the possession of abundant means, and are gentlemen of considerable landed estates. They have already made many sacrifices for the cause of Ireland, and if we understand their mission aright, are in this country for the purpose of charitably presenting the state of Irish affairs and the present distress, that they may elicit that help for a suffering people which will be so needed during a long and bitter winter. These gentlemen came to our shores as strangers, and if we felt inclined to refuse helping their cause, we should, at least, not endeavor to blacken their good names even by insinuation, nor to impute to them such unworthy motives as one would suppose they had from the tone of the *Free Press*.

It is not merely in the case of the Sacrament of sacraments, however, that the instinctive difference of feeling betrays itself. Popular literature everywhere emphasizes this difference, except, perhaps, in that higher region of poetry which is Catholic by necessity, no matter what stray foot may enter it. Just at our hand lie two very good illustrations of our meaning, published Christmas morning by the *Independent* and the *Christian Union*. Mr. R. H. Stoddard, although he writes so-called Christian poetry on occasion, would doubtless hesitate in his more critical moments to describe himself as a Christian. Still, he writes "The Masque of the Three Kings" in a not very melodious jingle, and in it contrives to make St. Joseph a sordid, money-loving creature, who has to be rebuked by his spouse for his low way of estimating the gifts brought to the Child by the Magi. And Mary, whose sole recorded utterance is the stately poetry of the *Magnificat* is credited by Mr. Stoddard's jingling muse with doggerel like this:

"It what was spoken
Should not be true,
My heart is broken.
My son, for you;
For never till now, since the world begun,
Has a virgin mother borne a son!"

They sing in my soul as they sing in the sky—
Lord! what a happy mother am I!"

A similar ignorance concerning the Christian doctrine of the Incarnation hampers the "poetic" inspiration of the *Christian Union's* Christmas rhymester—a certain B. P. Parker. Thus runs the lullaby which he or she puts in the mouth of Our Lady:

"Jesus, dear! do not fear!
Mother dries the falling tear,
Will Thou ever know her gladness?
Ever know her strange sweet sadness?"

Could a Catholic conceive the possibility of putting thoughts or words like these into the mouth of the mother of Him whom she knew to be the God who made her?—*Brooklyn Review*.

EDITORIAL NOTES.

We present our readers this week with a portrait of Mr. Parnell. We feel sure this outlay will be duly appreciated by our subscribers, most of whom feel a deep interest in the work Mr. Parnell and his colleagues are engaged in.

The Bank of England has voted £2,500 towards the fund instituted by the Lord Mayor of London for the relief of distress in Ireland.

The Catholic population of Canada (1,846,806) is provided for by 23 bishops, 1,599 priests and 1,617 churches. There are also 18 seminaries, 40 colleges, 85 academies, 247 convents, 92 religious communities, 43 asylums, 34 hospitals and 3,544 elementary schools.

A RIGIDULOUS statement is going the rounds that the Rt. Rev. Bishop O'Mahony, the recently appointed Coadjutor-Administrator of the Archdiocese of Toronto, is a nephew to the celebrated Father Frank O'Mahony (Father Prout). The story has not the slightest foundation in truth.

A SERIOUS affray occurred in Galway on Friday, between the people and the police. The crowd were charged with fixed bayonets, and a large number wounded. If the government will not extend relief in the present crisis, it seems determined to give the country a full supply of Royal Irish Constabulary, at all events. Beaconsfield no doubt wishes these Irish should starve with a pious resignation—or, be worked off at the point of the bayonet if they make any fuss.

DISPATCHES which have reached the Vatican from Holland declare it is there considered certain that a crisis must occur very shortly in Russia, and they beg the Pope not to come to any accord with the Russian Government, but to await events. Recently the Polish clergy were urged with the Pontiff to negotiate with the Russian Government, which the Holy See has been doing.

The reports from the agricultural districts show that there is considerable distress among the poor class of English farmers, and relief works may yet be necessary for them. The latest news from the stricken districts of Ireland shows that the distress is very general and increasing, and that frightful suffering is anticipated during the winter. It is even reported that very active work will be necessary to guard against famine.

ENCOURAGED, apparently, by his success at Paris, Mon. Czacki, in a strictly reserved communication, proposed that ulterior negotiations with Germany and Russia shall be carried on from Paris, assuring the Pope that he can rely on valuable support from diplomats resident there. Cardinal Nina does not, for the present, think it will do to commence new negotiations, but the Nuncio will be instructed to labor indirectly in the sense indicated, without, however, pledging himself.

BISHOP McCLOSKEY of Louisville, Kentucky, has issued a decree prescribing that as soon as possible parochial schools are to be established everywhere, and that where there is a Catholic school in the parish parents and guardians are required to send their children under nine years old to such schools, under pain of refusal of the sacraments. The decree took effect on the 1st of January. Seven thousand Catholic children attended the public schools of Louisville.

A FINE illustration of the new St. Peter's Cathedral in Montreal appears this week in *McGill's Weekly*. The church is 300 feet long by 225 feet wide at the transept, has five domes, the largest—to be 250 feet high—rests on 32 Corinthian columns and 4 massive piers, 36 feet in thickness. The vestibule is 200 feet long by 30 wide, and this por-

tion will have Apostles, respects, i Peter's at eligible pos tain side, of the city Square.

REV. CH from Ment listen to G righteous instead of that Englan Afghaniat Englishmen as the Tim nation of d is an imp Christian sh Now is the loyal small forth with and accuse loyalty. A doubt, who is a Fenian.

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