

The Catholic Record

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THOS. COFFEY, CATHOLIC RECORD, LONDON, ONT.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work to 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.

Yours very sincerely, JOHN WALSH, Bishop of London.

MR. THOMAS COFFEY, Office of the "Catholic Record."

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LONDON, FRIDAY, NOV. 28, 1878.

LECTURE BY HIS LORDSHIP BISHOP WALSH.

On next Sunday evening His Lordship Bishop Walsh will deliver a lecture in St. Peter's Cathedral. The subject of the discourse will be "The Catholic Church and Divorce." The proceeds of the lecture will be given to the St. Vincent de Paul Society, Conference of Our Lady of London.

THE ARREST OF IRISH LAND AGITATORS

The Government has become aggressive on the land question. We ventured some time since in these columns to predict that Lord Beaconsfield would delight to go to the country on an anti-Irish cry. The bungling and cowardice of the Zulu campaign, the disaster at Cabul, the collapse of the Berlin Treaty and the universal contempt in which his "spirited" foreign policy is held at home and abroad, had so far lessened his hopes of a successful issue to the contest about to be entered upon that he, even at the eleventh hour, substitutes for the "spirited foreign policy" a "spirited" Irish policy.

We can see nothing but complete discomfiture for the government in its recent action. The land question cannot be solved by the arrest of two or three Irish gentlemen who venture in somewhat warm and emphatic terms to express their views on its various bearings.

The question must be met in a spirit of conciliation. It must be met in a spirit of reform. The direction and extent of that reform could be easily determined by an administration desirous of promoting the welfare of Ireland and securing the safety of the empire.

The arrest and incarceration of Messrs. Davitt, Daly, and Killen can only serve to intensify public feeling already nearly over-wrought in this land question.

We await with interest further action on the part of the government. Its action in the present instance will draw upon its followers in Ireland, at the next election, the almost unanimous condemnation of the constituencies. Persistence in the policy of high-handed aggressiveness must also draw upon it the condemnation of the intelligent electorate of the three kingdoms.

St. Louis Globe - Democrat:—"Father de Smet spent three years among Sioux. He never lied to them; they never killed him, because they knew him so well. It is an unchangeable law of the universe among animals and men, that square dealing and decency always win in the end. Wild men cannot be managed by mere talk. The Indians have lost faith in American civilization and American whiskey. I believe at first they need a gentle, humane despotism."

THE FREE PRESS ON IRELAND.

The Free Press can be irrational on certain topics and meaningless on others; but to be ridiculous, for which it must be said it has a strong inclination, it must speak of Ireland. On what our sapient neighbor was pleased to call the "rent agitation in Ireland," he recently assumed a tone of oracular dignity. Informed no doubt by cable despatches from below, he assured us that the "demon" had been raised by "Parnell & Co." Our neighbor refers to certain supposed acts of violence, (news very likely received via Tartarus), committed as a consequence of the monster meetings, and administers a stern rebuke to the unfeeling wretches who declared at those meetings that the landlords should be forced to do justice.

We congratulate our friend on his love of order, and hope his bump of righteousness—and, if there be any such, he can lay a claim to it—may never grow less.

But stay! We are to be told what "wise men" think of the difficulty. "Wise men" the oracle declares, admit the peculiar difficulties that surrounded the land question at this crisis, not in Ireland alone, but in all parts of the three kingdoms.

Parnell, then, must be wise, notwithstanding his having raised that "demon," for no one has so fully admitted the difficulty, and no one more clearly pointed out the remedial measures to be applied to its removal. We shall not follow the oracle through its weary and obscure statements, referring to the disease, by which we presume it means the land difficulty.

He is pleased to admit that "new and disturbing forces" will likely demand "a radical change in the former relations between the owners and occupants of the soil."

This is precisely what the Irish agitators declare. We have spoken of our neighbors being at times irrational. To this quality we may add another, that of gross vulgarity—vulgarity unadorned by a trait of refinement. "The Irish remedy of beatings, burnings and shootings," may be language fit for the pot-house, but should be scouted from respectable journalism.

GRANTISM.

To many the recent ovations accorded in the neighboring Republic to Gen. Grant may seem spontaneous outbursts of grateful and affectionate regard. We cannot look upon these demonstrations in the same light. Three years ago Gen. Grant retired from office, personally one of the most unpopular men in the union. During eight years of official life he had done nothing to enlist the warm approbation of his countrymen. At the commencement of his first term he had a noble opportunity for the exercise of statesmanlike qualities. The civil war, whereof he might well have said *pars magna fuit*, had been brought to a glorious termination for the Union. The South lay prostrate. It bled at every pore. Its very heart was transfixed, for slavery had been finally and irrevocably abolished; it was well nigh lifeless. But a new South was taking shape, form and life. It was in weakest infancy, it tottered at every step, at times its growing infantile strength lead it to overstep its mark and it fell. A statesman of even mediocre gifts would have gently taken it by the hand, led it over the rude paths of early struggling life, and raised it if it fell.

But Grant seemed to act on the belief that the South was dead and that its progeny should in earliest infancy be likewise driven to death. Every symptom of life manifested by the new South excited his jealousy and anger. In any case wherein he could interfere he sought to crush out its very life, and had his term of office lasted long enough there is no doubt he would have succeeded.

In the south he left a name execrated by all classes of citizens, if we except the carpet-bagger and office-holder.

In the North, the incapacity and corruption of his administration earned the most wide-spread contempt. They are, to our mind, the work of party managers, the Caesars of republicanism.

CATHOLIC EDUCATION IN AUSTRALIA.

They have, it appears, an educational question in New South Wales, Australia. A system of secular education, distasteful to the Catholic body, because of its antagonism to their religious convictions, has been established by the State.

The Catholics claim with all the force of just and sound reasoning that they are entitled by reason, natural right, and the liberty of conscience, claimed to be granted by the constitution, to exercise control over and regulate, as to them it may seem fitting, the expenditure of all monies contributed by themselves for the education of their children. They maintain that as they have no desire to interfere with or dispute in any way the right of the other inhabitants who believe in and uphold the secular system, to control the expenditure of the monies they themselves contribute to the support of their own schools, that they should enjoy the same right, in regard of the schools they establish on a purely religious basis, and, in fact, when we come to apprehend clearly the position taken by the secularists in this matter of education, we must at once notice its monstrosity.

They boast of the freedom of this system. If that system be free which practically closes the school door against thousands of children, then their system is free. If that system which invades and tramples under foot the natural rights and duties of parents, be free, then their system is free. If that system which directly, openly, and violently contradicts and sets at naught the religious convictions of thousands of citizens, be free, then this much-vaunted system is free.

They speak, too, of its justice. Justice! a term almost as much abused as that of religion. Justice, indeed! a justice which compels citizens to pay not alone for the education of their own children, but for the education of the children of their neighbor's—a justice which opposes reason, subverts harmony, destroys equality and contradicts truth itself. The Pastoral letter issued by the archbishop and bishops of the colony of New South Wales is a powerful document and deserves earnest perusal from all interested in this great question.

"Let it be borne in mind," these prelates declare, "that this is distinctly a religious question. With politics, as such, it was never our taste to meddle. We prefer to do our work in peace and avoid the contention of rival parties. But when, not justice alone, but the future of religion itself, is essentially bound up with a certain position—when the question of education is, in point of fact, the great religious question of the day—we should be prevaricating against our bounden duty, and should prove ourselves unfitted for our trust, were we to hold our peace, did we not at the present juncture set forth the teachings of the Church with great distinctness, and point out to you with unmistakable clearness your duties as interpreted by that teaching."

Setting forth with this declaration as to the time, position and scope of this question which they affirm to be truly, distinctively and undeniably religious, the bishops proceed to establish this affirmation by serried and positive reasoning. They show that the mission of Christ on earth was to renew the world "by the grace of His spirit, His perfect law of life, and by the supernatural revelation of His will to man."

They refer to the civilization of the advanced and cultured paganism of Greece and Rome as having aimed at, but failed to attain, the accomplishment of this great object. Attention is directed to the epistle of St. Paul to the Romans, to demonstrate the depths of degradation to which a civilization based on a mere civic virtue can lower mankind.

The moral obliquities of the highest civilization of ancient times are called to testify to the utter helplessness of a new human system established to "civilize the heart, instruct the conscience and direct the will, apart from the influence of true religion," while the history of present times is shown to add its confirming testimony to the teachings of

the history of antiquity. "What paganism," the pastoral continues, "could not and cannot do, that our Lord did by bringing Christianity into the world—what legislation cannot touch or philosophy shape or sustain, that our Saviour came to legislate for, to purify and to ennoble, through the gifts and guidance of the Christian dispensation."

The bishops then proceeded to show the regenerating influence of Christianity, and in relation to the sacraments made the following brief but admirable exposition: "It required the power of Holy Baptism, with its interior and supernatural effects, the light of faith illuminating the intellect and informing the conscience, and the grace of the sacraments, especially of penance and the altar, together with a supernatural life of piety and prayer, to bring their united action to bear upon the world, before man could gain any adequate notion of what Christian civilization really meant, and of the effects on the entire man of Christian education."

"Christianity," the bishops add, "brought into the world also three invaluable gifts: a true knowledge of God, and a divine living model or exemplary, and a clear law of love towards God and man." They then proceed to demonstrate that on the teachings of Christianity "all civilization and legislation, all morality, public, social, and private, are founded." They then establish fully and emphatically the duty of parents to educate their children in the knowledge of God, in His love, and in His commandments, and the obligation resting on the Church to see that parents fulfil that important duty. The inefficiency of the secular system is then dealt with and clearly shown. Speaking of these schools the pastoral declares:

"We condemn them, first, because they contravene the first principles of the Christian religion; and, secondly, because they are seed-plots of future immorality, infidelity and lawlessness, being calculated to debase the standard of human excellence, and to corrupt the political, social and individual life of future citizens." The bishops, with that prudence never so admirable as in the chief pastors of the Church, also point out the means to be employed by their flocks to secure justice for the Catholic body.

"We are profoundly conscious," they affirm, "that a latent sense of fair play exists in the community at large. Let all Catholics unite in bringing before the minds of their fellow-electors and representatives in parliament these two facts, first: that Catholics have to pay for schools which they cannot safely use, and which they consider an evil to the country; and secondly, that whilst they are thus made to pay, no equal provision has been made for them: let the country fully comprehend our grievance and a sense of common, even-handed justice will assist us in working out a remedy." After some sound exhortation to the clergy and laity of the colony the bishops of New South Wales close their pastoral document of irrefragable argumentative strength—a document which will long remain a standing proof of their devotedness and learning—a document whose teachings and deductions should be imprinted on every Catholic mind—a document, in fine, whose exhortations, if responded to, and responded to we trust they will be, with cheerfulness and with courage—will save for the Church countless generations yet unborn.

Catholic Review:—A QUASI-CATHOLIC paper of Ottawa has been disedifying and scandalizing our brethren in that city and has called for the following condemnation from Bishop Duhamel:—"Many Roman Catholics are under the impression that the Herald is a Catholic paper, and that it has my approbation. Now, sir, though I would very much like to give proper encouragement to a Catholic paper in the English language, I must say there is none in Ottawa, and that the Herald has not my approbation, and cannot have it so long as it will be conducted in the manner and in the spirit it has been, at least during the past few months. The leader in yesterday's issue is ample proof of what I have said." If any evidence were necessary to show that the Bishop was right in this case, it could be found in the shocking conduct of the paper subsequent to this censure.

BRITISH INDIA.

The ambitious designs of Russia upon India, brought into the full light of day by recent events in Turkestan and Afghanistan, have of late directed public attention to British India.

The history of British connection with India, from the first establishment of the East India Company at Surat in 1613, has been a history of aggression and centralization. Having in 1760 succeeded in completely destroying French influence in India, the British government, acting in the name of the East India Company, directed its attention to the subjugation of the native tribes and to the dethronement and destruction of the native dynasties. Conquest followed conquest, massacre succeeded massacre, famine, devastation, and death stalked through the land. We all remember to have read eloquent protestations of the immortal Burke, wherein he showed the iniquity of the Company's rule in India.

No one who has read these immortal discourses can forget his description of the ruin of the Carnatic, a description which gives an idea of the system of warfare carried on in India, by which British supremacy was there secured.

Speaking of the desolation of the Carnatic, Burke calls it "a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war before known were mercy to that new havoc, a storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank, or sacredness of function; fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry and amidst the goading spears of drivers, and the trampling of pursuing horses, were swept into captivity, in an unknown and hostile land. Those who were able to evade this tempest fled to the walled cities. But, escaping from fire, sword, and exile, they fled into the jaws of famine." Such was the character of the wars in India which gave Britain predominance in that devoted and unfortunate country. With a vast but superlatively helpless population, ground to starvation by despotism and superstition, India has been an easy prey to Britain.

Once only, and that but a few years ago, was her dominion seriously menaced by an uprising of the natives. But that uprising was quelled in a manner at once decisive, effective and final.

Of late years the movement of Russian aggrandizement has been directed toward India. With the control of Indian wealth, Russia would certainly become the most powerful empire the world has yet seen. There can be no doubt that, notwithstanding her reverses and difficulties of late years, her statesmen yet fondly nurse the hope of yet ruling the destiny of mankind, from Constantinople on the one side, and Calcutta on the other. To the attainment of this object everything has been sacrificed. Russian diplomacy has beguiled every cabinet in Europe, and the great powers now stand abashed to find that the southern and eastern boundaries of Turkestan are not to arrest her progress. It is discovered that her secret management of native tribes in Afghanistan brought disaster upon British arms, and now no statesman closes his eyes to the fact that the two greatest empires in the world must soon measure swords for the possession of India, with its vast wealth, inexhaustible resources, and historic prestige. Of the wealth of India some idea may be formed by a glance at its revenue.

For 1875-6 we find that the revenue of India was made up of Land Revenue, £21,503,742; Tributes, £726,188; Forest, £672,528; Excise, £2,493,232; Customs, £2,721,359; Salt, £6,244,415; Opium, £8,471,425; Stamps, £2,835,368; and various other items, aggregating £51,310,063. The total expenditure for the same year reached the sum of £53,911,747; but from this, deduction must be made of £4,270,629, being extraordinary expenditure incurred in that year for public

works. But besides these figures we have others of an equally interesting and instructive character to offer, in the shape of Provincial receipts and expenditure. The entire Provincial receipts for 1875-6 were: £17,019,140, and the expenditure £40,486,068. To these we may add the estimated receipts for the same year of twelve native States, aggregating £6,458,792. In a word, we find India yielding in one year the enormous revenue of £108,787,995, while the total revenue of the United Kingdom for the same year amounted to £81,945,535.

These figures are certainly instructive in their way; but let us proceed to the analysis of the trade returns for India. The total foreign trade for 1875-6 amounted to £102,586,658; the imports being £42,413,390; the exports £60,173,268. This trade was carried by 12,640 vessels, aggregating 5,428,986 tons, 6,259 vessels having entered, and 6,201 cleared. The entire value of the Interportal trade of India for 1875-6 was £50,326,658, a figure which speaks volumes for the commercial activity of the various ports.

The British army in India numbers 190,108 officers and men, of whom 64,985 are Europeans and 125,123 natives. There are, besides, nearly 200,000 men, mostly natives, but officered by Europeans employed for various police duties and frontier service.

The number of miles of railway completed in 1876 was 6,948, constructed at a cost of £109,364,867.

The total population of British India is 189,613,238, governed by a Viceroy assisted by a council of six members, beside the Commander-in-Chief. The administrative service is divided into six departments, each under the special superintendence of a member of the Supreme Council. But, besides this Supreme Council with its attendant system of general government for India, the British possessions, divided into nine provinces, have a separate subordinate system of civil government for each province. The government of the country is thus provided for in as efficient a manner as circumstances permit.

Everything in the machinery of government is directed to secure the complete control of the country in the hands of its masters. It remains to be seen whether, in case of a foreign invasion, the natives would prefer the rule of Britain to that of another foreign nation.

Thus far, in her conquests in Central Asia, Russia has shown more aptitude for the conciliation of the natives than has Britain. We believe it is Montesquien who has it that Rome attained her greatness by appropriating to her system of government whatever she found beneficial in the institutions of any foreign State she conquered. If Russia pursue a similar policy if she acquire the friendship and active support of the warlike races of Central Asia, what limit can be assigned for her dominions in the East?

Dr. TUDOR, of St. Louis, said at the recent Evangelical Alliance Conference, that the chief reason the masses do not go to church in cities is because the churches are too fine. "Our fine, fashionable churches deter the poor, argue the question as we may. 'Go to your church with this bonnet? And it is all the bonnet I have!' the irresistible argument on the other side." If a Catholic were to make this assertion he would be accused of bigotry. And have the churches of our separated brethren in some parts really come to this. They were built for the purpose of adoring the Almighty, and they are transformed into millinery show rooms.

In an article in the last Princeton Review, Dr. Schaff has the following remarks on the deficiency of education without religion to perpetuate our free institutions. He says:—"Some look upon universal education as the remedy for all evils, forgetting the inborn depravity of human nature. But intellectual education is worth little without virtue, and virtue must be supported and fed by piety, which binds men to God, inspires them with love for their fellow-men, and urges them on to noble thoughts and noble deeds. Our safety and ultimate success depend upon the maintenance and spread of the Christian religion. This was the conviction of our greatest statesmen, from Washington to Daniel Webster and Abraham Lincoln."