

The Catholic Record

Published every Friday morning at 42 Richmond Street, over McCallum's Drug Store, and nearly opposite the Post Office.

Annual subscription \$2 00 Six months 1 00

ADVERTISING RATES. Twelve and a half cents per line for first, and six cents per line for each subsequent insertion.

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 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.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

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

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LONDON, FRIDAY, NOV. 7, 1879.

THE BISHOP'S SILVER JUBILEE.

THE priests of the diocese will meet His Lordship at St. Peter's Palace, Wednesday, Nov. 12th, for the purpose of celebrating His Lordship's "silver jubilee" of priesthood and the anniversary of his consecration.

A REPORT from Madoc on Monday says the Rev. Father O'Reilly was found dead in bed at a hotel at that village.

CARDINAL MANNING has authorized a general subscription among the Catholic temperance organizations of Great Britain for the relief of popular distress in the south and west of Ireland.

JUDGE HARMON, of the Superior Court, sustains the validity of the assignment by Archbishop Parcell, of property in trust for the payment of his debts, as against the attachment by the creditors.

THE LONDON Tablet says that one of the most curious features of the day is revivalism, and one of the most singular callings which the law of supply and demand has brought into existence is that of the professional revivalist.

LONGFORD is about erecting a memorial to the Right Rev. Dr. Conroy, the late distinguished and illustrious Bishop of Ardagh. It is proposed to put an Irish stone cross with suitable inscription over his grave, which is situated in the cemetery of the Sisters of Mercy, and to build a Sacred Heart altar to his memory in the Cathedral of St. Mel.

LORD BUTE has made a superb offering to the Church of the Oratory, Brompton, in memorial of his marriage, which was celebrated there in 1872. It consists of two bronze candelabra, covered with gilding, each having seven lights, in imitation of the seven branch candelstick of the Tabernacle. They stand on two enormous blocks of marble which alone cost £500, on which are carved the arms of the Pope and of the donor.

THE Holy Government in Quebec has been defeated, and Hon. Mr. Chapleau has formed a new administration. The following are the names of the new Ministers, who have been duly sworn in:—Hon. J. A. Chapleau, Premier and Commissioner of Agriculture and Public Works; Hon. Jas. Robertson, Treasurer; Hon. J. J. Ross, President of the Council; Hon. L. O. Loranger, Attorney-General; Hon. W. E. Lynch, Solicitor-General; Hon. E. J. Flynn, Commissioner of Crown Lands; Hon. E. T. Paquet, Provincial Secretary.

WM. SHAW, member of the House of Commons for Cork, and Home Rule leader, has sent a letter to all the Irish members of Parliament, requesting them to sign a memorial to Lord Beaconsfield regarding the prevailing distress in Ireland.

Sir Stafford Northcote, Chancellor of the Exchequer, in answering the letter calling attention to the distress in Ireland, and suggesting immediate

action by the Government in providing work, says: "My sympathies are with the people, but I can only refer them to the Irish Executive. Direct interposition by the Government would be open to great abuse."

"A PROTESTANT preacher in Corsicana, Texas, has proclaimed himself the Christ of the Second Coming, and has named his apostles. He has already gathered about him a numerous following. The strange antics of this new sect have provoked the intervention of the law officers of the courts and the new Messiah has emigrated to Dallas. This aspiring preacher has our sympathy in his persecution. He is only an advanced teacher. Every Protestant preacher is a Messiah in disguise. Each has his plan of salvation. Each is a prophet in his way. Protestantism is communism in religion, and he takes the lead who has the cheek, and he may keep who can." So says the Western Watchman.

LAST week we had intelligence from Montreal that certain irregularities had been discovered in the Roman Catholic Reformatory. These charges, at worst, were of so trivial a character, we suspected at once the Montreal Witness had some connection with the matter. A dispatch dated October 31, proves we were correct in our statement. It seems that boys under and over the required age are committed to the prison, for which the officials draw the government allowance. We cannot say who is to blame, whether those who commit or those who receive the criminals; but we fail to see any very serious crime in drawing money for their sustenance.

A CORRESPONDENT in Rome speaks of the deep impression made upon him at witnessing the large number of Protestants sometimes mingled with Catholics at the audiences of our Holy Father the Pope, and their respectful and dignified bearing. His Holiness treats them with the greatest kindness and courtesy, making enquiries about their native land, their families, etc. "He will pray," he tells them, "that God may enlighten them, that he may guide their steps into the true fold of the Roman Church, that was the mother of their ancestors and the mother of all Christian nations." He affectionately blesses both themselves and the objects of piety, which, after the example of their Catholic brethren, they are accustomed to have with them.

LORD FORBES is a Protestant nobleman who ought to know something about Protestant Bishops, and the light in which they appear to their flocks, for he was a near kinsman to the late Bishop of Brechin. And this is his testimony on the subject taken from a speech at the opening of a new Protestant Church in Aberdeen last week: "Many years ago," he said, "when I was traveling through Ireland, I met a Roman Catholic Bishop going on a Confirmation tour, and that Bishop, wherever he came, was received with the utmost respect and attention. I could not help comparing it with the attention that was given to the Bishops of the Established Church both in England and Ireland. I am quite sure, if they had come with their carriages and four horses, they could not have received the attention that Roman Catholic Bishops did."

RUSSIA is trying to make things up with the Catholic Church, and well she may, for since the days of Decius and Diocletian no such dastardly persecution had been witnessed as the czar's myrmidons have inflicted upon the Church and its ministers of late years. A return of grim interest has recently been published by Count Plater, a leading Polish exile in Switzerland. It shows how many Polish priests have been killed by Russians within the last few years. This return gives the names of fourteen priests who were massacred, eight who were shot, eight hanged, and four poisoned. Besides these, as many as fifty-eight Polish priests and nuns have been whipped to death, mutilated, burnt, drowned, or otherwise put to death at Witebsk and Polocz. Of course, this does not include any of the vic-

tims of the "conversions" of Uniates in Padolia and Wolhynir. No wonder that Russia should experience some difficulty in trying to reconcile the Catholics of Poland!

BALTIMORE Mirror.—"Rev. H. H. Washburne, an Episcopalian clergyman in this city, has resigned his pastorate and gone to New York, as we are told, to 'engage in other pursuits,' which means, as we take it, that he has gone into some other sort of business. The vacant pulpit has been tenured to Rev. L. B. Carpenter, a Methodist Episcopal minister. Do our separated brethren think there is so little in the 'ordination' of their preachers, that a pastor can quit the ministry at his option, and leave off his sacred character with his white choker? Do they hold that the difference between an Episcopalian parson and a Methodist minister is so slight, that the orders of one are equal in value to those of the other, that a follower of Wesley's vagaries is as true a guide as a successor of Parker?"

A LONDON paper says that a missionary from Baltimore relates this anecdote:—"Before setting out for Rome I was summoned to the death bed of a Protestant who insisted on becoming a Catholic. Being asked the motive of his conversion, he answered—'Some years ago, being in Rome, I was admitted to an audience of the Holy Father Pius IX. Having stated that I was Protestant, the Holy Father, full of benevolence, replied—'My son, be not afraid to kneel, for I wish to give you my blessing; some day you will become a Catholic.' These words remained fixed on my mind, and now, in my last moments, I wish to carry out what the Holy Father desired. After receiving conditional baptism, he confessed, and received the Holy Viaticum and Extreme Unction, and feeling now consoled, and imploring his wife to become a Catholic also, he gave up his soul to his Creator."

WE ARE glad to see our contemporary the Advertiser enter the lists in battling against the objectionable literature so profusely scattered about. It says that "up to within a few years ago the Devil's Literature For The Young had considerably the start of what was improving. The news-stands of New York, Old London, and more or less of other places throughout the English speaking world, were covered with vicious-looking prints reeking with wretched and vulgar illustrations, and more wretched and tawdry reading-matter. The artistic, literary and social demoralization caused by these publications is difficult to compute." We cannot go the same length as our neighbor in advising people to buy the publications of the Harpers. It says this firm never knowingly publishes a harmful or debasing book. They perhaps have never issued works which were positively immoral, but we know many of their books have too frequently exhibited a blind, ferocious bigotry against the Catholic Church, and for this reason Catholics cannot but look with considerable suspicion on anything the Harpers bring out.

THE Catholic Advocate:—"Strange as it may seem, there are persons born and bred in the Catholic Church who are actually ashamed to acknowledge before the world that they are Catholics. It is true, that they are Catholics only in name, yet they prefer that they shall not be known as such in any sense. Especially is this true of a certain class of young men who fancy that it is not exactly the "thing" to be Catholic, and not altogether respectable. Evidently they consider Protestants as superior and better than themselves—which is no doubt the case. Frequently it does not accord with the supposed worldly interests, social or material—of said young men to be Catholics, and they keep the fact that they ever were such in the background. They fear to incur the displeasure or to see the sneer of their non-Catholic associates. Usually, however, these individuals are found out and they earn the contempt which they deserve. Candid people of any belief respect the man who has the courage of his opinions, and despise a moral coward. It is inconceivable

how one with brains can be ashamed to acknowledge belonging to the Catholic Church, even from a worldly point of view, for it is assuredly and incomparably the grandest, most perfect, most benevolent, and most magnificent organization that the world has ever seen, compared with which the various sects of Protestantism in every sense are utterly insignificant."

VERY frequently we hear the Catholic people reproached for ignorance, and it is also stated that the priests are the cause of this state of things—that they find it to their interest to keep the people in the dark, etc. We like to submit the evidence of men who will not be accused of partiality to Catholics, in rebuttal of this groundless and malignant assertion. Rev. A. J. Kennedy, an English Protestant minister, at a conference of the English National Education Union, gave this significant testimony: "I speak of my own personal knowledge when I say further that some of the zealous promoters of free schools aim especially at dealing a death blow to Roman Catholic schools. How far this feeling extends I do not know. Now, nobody can be more thoroughly Protestant than I am, but I deprecate this result. Our Roman Catholic population is a great fact. You can't get rid of it. Facts are stubborn things. Will you make better men and better citizens of them in Board schools and secular schools? Not so, quite the reverse. I have lived for thirty years in the most Roman Catholic towns in England; and I, as a Protestant clergyman, have for some years examined Roman Catholic schools, and I found that these schools spared no pains to turn a very poor and dangerous population into enlightened, humanized, God-fearing people. Liverpool especially owes a debt of gratitude to the managers and teachers of Roman Catholic schools; and I should be very much surprised if the able men, Mr. Bushell and Mr. Rathbone, who have been Chairmen of the Liverpool School Board, would not endorse what I now say."

IN a recent copy of the New York Herald, which is strongly anti-Catholic at times, we find the following suggestive letter dated at Athens, Greece, August 4: "Will you kindly allow me some space in your valuable paper to state some facts which will greatly interest your countrymen throughout the United States? There is here a building with this inscription: 'Greek Evangelical Church.' An explanation, of course, is necessary to this enigma. This building was erected by a society in the United States at a large expense. The same society pays lavishly two American missionaries—Mr. Calathakis and Mr. Samson—who are appointed here to convert the Greeks. The only attendants to their meetings are not more than ten persons, always the same, since the establishment of this institution many years ago. As Mr. Tuckerman, late United States Minister to Greece, wrote in his book, 'The Greeks of To-day,' their audiences consist of their servants and some paid persons. Now, I respectfully ask the society which pays large sums of money for this institution, are they aware of such a state of things? If they are up to this time misinformed they can be corrected; they can send some un-biassed person to examine and see, and they will find that it is not worth while to spend so much money for nothing. Americans, who are so economical, I think, would, if they knew where their money is spent, never subscribe for such a void purpose. I am ready, if requested, to publish some more facts to prove the useless lavishness of so much money.—P." We have some pious souls in London who annually donate sums of money for the purpose of evangelizing the French Canadians of Lower Canada, and know not what a poor investment they make.

THE HERO OF A HUNDRED LIBEL SUITS.

EVER since the inception of the Montreal Witness the mission of that mischievous and hypocritical paper seems to be the vilification of the Catholic Church and Catholic institutions. For years the editor was very bold in his assertions, and hence his so frequently figuring in courts of law on charges of libel. Lately he has become more guarded, and when he feels like relating something which never took place about conventual institutions, he takes care to avoid names and places as much as possible. We find the following correspondence in the Daily Telegraph. The writer has the Witness in a tight place:—

TO THE EDITOR OF THE DAILY TELEGRAPH. SIR.—Under the heading 'The Antic-Escape from a Convent,' I find in the French columns of a recent issue of the Montreal Witness a "cock and bull" story of which the following is a translation:—

ANOTHER ESCAPE FROM A CONVENT.—One night, at one of the assemblies held by Father MacNamara in the hall of the New York University, Miss Burns (Sister Theresa) related her experiences of convent life. She was born in Quebec of Irish parents. At the age of nine she was separated from her parents who had themselves just been separated, and was confined to the care of relations who promised to rear her well. The principal cause of misunderstanding between the parents appears to have been religion. The mother had given her inheritance to priests for the purpose of having masses said, which seems to have greatly displeased the father and was the means of leading to their separation. The following year the grandfather died and was interred in the Catholic cemetery. Some time afterwards the priests, having heard he had died singing a Protestant hymn, caused the body to be disinterred and threw it into the common sewer (a la voirie). After three years of a novitiate in a convent, she pronounced the triple vows of obedience, poverty and chastity, and was received a member of the community. About a year after this she began to discover in the convent certain things far from religious, in which she would take no part. This disgusted her with the convent and she resolved to quit it as soon as possible. During a cold

MGR. CZACHI.

MGR. Czachi, the present Nuncio to the French Government, is a prelate of rare ability and discernment. Of Polish extraction, through a noble lineage, he has already served the Holy See with distinction and credit, reflecting honor on the martyr soil that gave him birth. Mgr. Czachi was a trusted friend of that eminent statesman and diplomatist, Cardinal Antonelli, sharing with the latter in the days of his illness the duties and responsibilities of the Secretaryship of State. The career of this distinguished prelate will be watched with more than usual interest. We venture to predict for him brilliant success at Paris and the highest distinction in the gift of the Holy Father.

SIR FRANCIS HINCKS.

THE recent arraignment and condemnation of Sir Francis Hincks at a bar of justice has drawn forth expressions of hearty sympathy from every side.

That this venerable statesman, whose whole public life is stainless, should thus fall the victim of our loose and inefficient system of banking, is, indeed, a matter of hearty regret. From no class of his fellow-citizens has the veteran statesman been the recipient of heartier marks of sympathy than from the Irish Catholic body. Why? Is it because he ever shaped his political career in their particular interest? Is it because he ever sought their special support to secure honor or emolument? Or is it because in the discharge of his public duties he was ever found above fanaticism and intolerance? Or because no man ever served the interests of his country with more singleness of purpose?

We answer that it is on account of the latter reason that he now finds the most heartfelt sympathy extended to him in this, his hour of humiliation, by the Irish Catholics of Canada. With a vulgarity befitting the brutal system which holds them in servitude, a few devotees of Orangeism have raised a shout of glee over the appearance of this passing cloud on the horizon of Sir Francis' fame. But the good feeling, the manly sense of honor, pervading all classes of the community throws them down.

The gallant old statesman is yet a credit to Canada, and will leave behind him a name cherished and respected by all who love country before faction.

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night in November, 1874, she succeeded in escaping in company with another sister who shared her horror of those living tombs—those whitened sepulchres, full of corruption. They had hardly reached the street when a police officer arrested them and demanded where they were going. He understood their situation, and, happily, being a Protestant offered them an asylum in the police station. They joyfully accepted this hospitality, and the following morning the police agent procured them suitable clothing and allowed them to depart. They could now all breathe at ease the air of liberty. A short time after the escape Miss Burns' companion married, but she, being without resources, without a protector or means of support, was obliged to work for her subsistence. After great difficulty and many hard trials, she reached New York, where she resided with a family. Since she has had the pleasure of hearing Father MacNamara, she has continued to follow his preaching with a lively interest and the greatest assiduity. It was to confirm what Father MacNamara had related of his niece and to engage her sisters in convents to renounce a mode of life which degrades them that she has thought proper to relate her experiences in public and allowed her utterances to be published in the papers. Unfortunately, those women who remain shut up in a convent hardly if ever read, and if they do, know but little of what passes outside, otherwise they should be more tempted to abandon their seduction."

Now, sir, the absurdity of the above would to any one conversant with Quebec be only the cause of mirth; but there is a systematic and malignant ingenuity pervading the whole story which causes one's indignation to overcome every other feeling. It will be noticed that whilst the Witness and its friends "Father MacNamara" and "Sisters Theresa" are pointedly precise in the birth, parentage, date of escape and other matters in connection with the heroine of the story, they are singularly reticent on other points. In order, therefore, to furnish a complete explanation, I hereby challenge the Witness and his friends to give to the public:—

1st.—The name of the Priest that received the money for the masses.

2nd.—The name of the "grandfather" buried in consecrated ground, and afterwards disinterred and thrown into the common sewer (a la voirie).

3rd.—The name and locale of the convent where "Sister Theresa" had been admitted, and that from which she "escaped."

4th.—The name of the other interesting fugitive from those whitened sepulchres who escaped with Miss Burns—"Sister Theresa."

I think the counts of the indictment are put fairly and squarely enough. I shall keep a bright look out for the Witness' plea; merely remarking that in order that ignorance may not be hereafter alleged, it is my intention to forward a copy of your paper containing the present—should you favor me with its insertion—to the Editor of the Witness in a registered envelope. I enclose my card and remain,

Your obedient servant, F. J. M. F. FACTS NOT FICTIONS.

Quebec, Oct. 25, 1879.

THE PLENARY AMNESTY.

M. LEON SAY, the French Minister of Finance has, it is understood, declared it to be the intention of the government to offer decided opposition to the proposed Plenary Amnesty of the Communist exiles. We are glad at length to be enabled to discern some respect for law, order and justice in the present French Cabinet. Their base attempt to pander to Communism on the School Question, and their inaction in dealing with the seditious conduct of the firebrands who under various guises champion the cause of the "suffering" people, had, indeed, impressed us with the conviction that they were themselves removed but a pace, and that a short one, from the advanced Communist theories represented by Blanqui, Rochefort et al.

It they but maintain a determined attitude on this question, abandon the proposed infamous school law and devote themselves to the consolidation of the energies and resources of the great and noble country committed to their care, they may in time, partially at least, redeem themselves in the eyes of all true friends of France, and all lovers of justice.

The first of a series of monthly united meetings of English-speaking congregations in Paris, to promote the progress of evangelization, was held on Monday. Rev. Mr. McCall gave an account of the operations commenced by him eight years ago, and spoke warmly of the aid rendered by English and American ministers. Nearly all of the English and American ministers in Paris were present. It is very strange, this announcement. These reverend gentlemen have been operating in France for the past eight years, and drawing fabulous sums of money from innocent people in England and America, and yet we cannot shut our eyes to the fact that Communism and infidelity were never so rampant in France before. There is a great deal of work to be performed in your own country, gentlemen, before you turn your attention to France. The labor place has not apparently been benefited by your operations.

"A DANGEROUS"

We learn by cable that Sir Michael Hicks at Birmingham, on the present land treaty. Ireland was dangerous assumed an appearance type. We have given little study, have a system at variance with the principle of justice to every suggestion and impoverishes the present Government. Britain would evidently hear an anti-Irish election face the British electorate of the Irish perhaps, alone in the dissonance of Isandula of Cabul, but it could not be.

If the government Beaconsfield has no spokesmen than Lord Sir Michael Hicks, it surrenders the some more competent for the country.

COMMUNISTIC RE

The Waddington standing its Radical simple, attested by a national Bill and the of Communists, is, ed to die by the hand For a keen sense of and ample possession quality, commend Communistic Radical cabinet to-day to morrow. Yesterday Simon, to-day it is, morrow it will be so on till France's terrible incubus of ism. The Radical and scorns stability despises, age he hat dreads, agitation he

Spooled by material self-same Radical complain of but protest to the world the spectest ingratitude and bity. It is related of when dying he found course of his life thing—that he had houn, of South Caro We are not quite p hanging of that on would have crushed of "State righty," but that undue leniency to the extreme R France.

Under the Im Arago, Gambetta and given license to pre treason. They sow discord and anarchy ter fruit in the C under of 1871. Since under the Presid MacMahon, Radical ever on the increas dent Grevy assumed istray there was r that as the various m accepted his elevat post without a myt means, with whom edged to be in symp hands to strengthen tion. Gambetta, in fears of declamatory the Presidency of Deputies, and Clen leader of the extrom tion at once organi to bring about the Communists banish pressure of their 1871.

They have so far there can be little d concession of a plen breacing all classes of dors. With the r Rochefort, the man teach Frenchmen to king and die with betta's undisputed r nunist suburb of Be place to the suprim in that turbulent f may follow no one c