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Catholic Record.
 LONDON, SATURDAY, JAN. 19, 1884.

Lecture by Bishop Walsh.

On next Sunday His Lordship Bishop Walsh will deliver a lecture in Strathroy, for the benefit of the organ fund of the new cathedral. We can promise our readers an intellectual treat of a high order, and we have no doubt the church will be crowded to its utmost capacity.

MR. O'SULLIVAN AGAIN.

We must apologize to Mr. O'Sullivan for holding over his letter, elsewhere published in this issue. Mr. O'Sullivan's exact position on the school question is owing to the lack of clearness characterizing his utterances on the subject—a defect arising not, we would fain believe, from any want of knowledge of the matters under discussion, but from the assumption of a wholly untenable ground not very clear.

In the letter published in this issue, Mr. O'Sullivan is rather more obscure than in his first effort. He begins by the following statement: "You say in your last paragraph you fear I have a bad case; but you must not forget that it is you who came into court to ask for certain things, high schools and a Catholic university—the onus of showing the practicability of these rests on you. I am not called upon to establish a negative." We have viewed this statement from the four points of the compass and do not feel quite certain that we have arrived at its meaning. But after viewing it from every point we are forced to the conclusion that Mr. O'Sullivan holds that we have not yet established the practicability of a Catholic school system for Ontario. Well, for our part we feel that we have done so, and will not trespass on the good nature of our readers by repeating our argument. Let Mr. O'Sullivan show that argument or any part of it inconclusive and we shall endeavor as briefly as possible to set ourselves right. We do not, we must confess, understand what Mr. O'Sullivan means by a negative. He boldly declared in his first letter that a Catholic University in Ontario is an impossibility. Negative enough in one sense, positive enough in another. But whether negative or positive in Mr. O'Sullivan's acceptance of these terms, he did not in that letter make even a respectable attempt to sustain it. In his present letter he makes none. Mr. O'Sullivan tells us that we have shifted our position on the University question, but here again we have empty assertion, not a shred of demonstration. Does our correspondent really expect the readers of the Record to be led into his views by such a very strange course on the part of a gentleman of his attainments? Mr. O'Sullivan speaks at one breath in very kindly terms of the College of Ottawa, which for some years has exercised the power of conferring degrees with a prudence and success on all hands acknowledged, but in the very next states: "What the Catholics want, however, is not the power of conferring degrees, but the facilities capable of preparing young men so that they can get a degree if it is of any use to them. A sensible young man will prepare for a University whose degree will give him the best standing. As you know, it is the college and not the degree that makes the scholar, that gives the education. A degree without scholarship, as well as a University without facilities to impart it, are equally contemptible." Does Mr. O'Sullivan know of any college in the Province which gives degrees without scholarship, or does he know of any such institution exercising University powers without facilities to impart scholarship? If he have any such knowledge let him declare it openly. Statements wholly unfounded in fact, but from which deductions not only offensive, but injurious to Catholic institutions of learning in the Province, may be drawn, are not worthy him nor any man professing himself a friend of education in Ontario. Our correspondent again completely misrepresents our position on the question of elementary schools. We are quite well acquainted with the exigency of the present revenues of these schools, but we have already pointed out the means whereby these revenues might without any injustice to others be raised to a figure amply sufficient to provide Catholic elementary schools throughout the Province. We have neither space nor inclination to repeat ourselves on this point. Mr. O'Sullivan informs us that neither our view, nor that of a certain

correspondent, on the Separate School system, is such as the law warrants, and proceeds to convey the alarming intimation that we are not in very good company in reference to it. We are sorry for this, for we are in this matter in the company of Mr. O'Sullivan himself, for whom, notwithstanding his self-depreciation, we entertain the very highest regard. We fully subscribe to Mr. O'Sullivan's view when he says: "The public school system of Ontario is as much Catholic in a legal point of view as it is Protestant." But what has our correspondent to say in regard to the practice.

We have not, as Mr. O'Sullivan intimates, stated that there are in Ontario two systems, from the University of Toronto on the one hand, and some Catholic University on the other, down to the elementary schools. What we have stated and now repeat is that there should be two such systems. We thank Mr. O'Sullivan for his assurance that the University of Toronto is not Protestant. But is it, ask we, Catholic? We are also grateful for our correspondent's advice to proceed carefully in this school matter. We can assure him that we have endeavored to do so, and will, under the guidance of those whose counsel we seek on these points, continue in the same path for the future. Mr. O'Sullivan's summary disposal of the question by his telling us that "we have no case at all," is as feeble and misplaced as an attempt at terrorism of a small degree as we have ever seen. It is, we repeat, feeble, very feeble. We leave Mr. O'Sullivan for the present, just where we don't know, for his position it is impossible from his own statements exactly to understand.

THE NIHILISTS.

The Nihilists seem to have recovered their former vitality, with the natural consequence of once more unsettling Russia. It does now seem that that empire is on the verge of mighty changes, changes of so radical a character as to make their very contemplation frightful. The crimes of the Russian court, the corruption in high places, the prostitution of the church to state exigencies, are now bearing legitimate fruit. The church, weak and helpless, through its subordination to political, personal and dynastic interests, is not only of no service to the state, in face of the present dangers of the latter, but one of its great sources of weakness. Were the Russian empire blessed with a church in communion with the See of Peter, it had now in the days of its trial a strong conservative force welding together for its support the very best elements of society. But Russia has not, unfortunately for itself, such church, and cannot therefore reckon on the undivided support of the social elements that constitute the real strength of a monarchy. Imperial Russia is on the very brink of a revolution that will, there can be little if any doubt, have results of a far reaching character, not only in regard of that country itself, but of the neighboring nations, especially those states peopled by Slavs. The Slavonic race is, we believe, destined to wield very great influence in the Europe of the future. We hope that from the changes at hand in Russia will not result the permanent predominance of those evil principles now advocated by the Nihilists. With such principles as the ground-work of a new Slavonic social and political organization as the result of their efforts, neither Russia nor Europe would be benefited by the overthrow of the empire of the Czars.

MODERN THOUGHT.

Under the guise of new scientific developments, we are every day being greeted by new and daring hypotheses, the foundationless conceptions of godless men, concerning the great questions of philosophy and religion. These subtle theories are so worded and expounded as to impress the reader with a conviction that the authors thereof are men of profound erudition and far-seeing judgment. Hard technicalities are freely and universally substituted for more commonplace expressions; old pagan ideas stolen from Grecian philosophers are clothed in modern garb and set forth for the consideration of mankind as new discoveries in the regions of thought.

Men who have acquired that most dangerous thing, a little learning, are easily attracted by the glamour of long words and unmistakably classic derivatives, and plunging headlong into the thick of these ill-supported arguments, their unsettled reason is quickly carried away in the wordy confusion, and soon they are drifting along in the little bark "Vanity," in the wake of the prime movers of these godless creeds.

Did we say godless? We retract the word. These proud men, arrogantly styling themselves modern thinkers, have gods enough forsooth, gods or devils which ever they be, which

command their most humble worship and exact from them the most degrading servility. Matter is the noblest and highest of their divinities. Passions, the mere names of which would sully our pages, are others. Fame, or rather notoriety, praise and vanity also exact a due amount of homage. They bow and cringe before these abominable deities, whose glorious intellects disdain the light of Faith and Catholic science. Too proud to own a God for their creator, they glory in tracing ancestry to the ape. Ignorance credits them with great learning and wonderful faculties, but ah! how Faith opens our eyes and reverses the picture.

Wallowing in the mire of materialism, unable to raise themselves to a higher and purer atmosphere, they must fain revile, and throw dirt at the minds that soar above theirs. Blind and groping themselves, they will not admit that others can see, and in this deplorable state they frame for themselves and their dupes a morality the grossest which it is possible for human beings to tolerate, the religion of materialism pure and simple.

The chain of evidence furnished us by these modern philosophers in support of their extravagant but most convenient theories, though forged link by link at the expense of long and careful research, is nevertheless sadly broken in some places, for want of missing rings that defy discovery, for a most excellent reason. But our evolutionists are not to be daunted even by such a discouraging result. They would arrogantly impose on us the belief that though the missing links do not now exist, nor to all appearances ever did exist, still they must have existed. Here is a pretty reasoning. Fortunately we know how to accept it and pass judgment upon it.

The question of the origin of life is a severe trial to the patience of this set of thinkers. They pretend to have mastered this difficulty by specious arguments, but they are so frail that they carry no weight with them in the judgment of at least able thinkers. The step from brute matters to living formations is too wide a one to be lightly crossed, though these philosophers seem to think differently. Spontaneous generation is a poor solution of the problem, or rather is none at all, since it leaves us exactly where we were. It is not the transition which puzzles us so much as the cause of such a wonderful effect. But the cause is not unknowable even to those not gifted with the light of faith. They have not been able to point it out to us yet with sufficient certainty or at least plausibility to shake our belief in God the Father Almighty, who created heaven and earth.

We see a vast and beautiful creation governed by wonderful and immutable laws. We must have a creator and a law-giver to account for these wonders, and until the learned Agnostics, Evolutionists, Darwinists and other mighty philosophers of the great nineteenth century furnish us with a better than our own God we must fain refuse to give up our judgments to theirs, even though they be modern thinkers and we doomed as blind victims of an ignoble superstition. The shadows of the valley of death will be light to the darkness in which they live, and only by them will they be led, not too late, we trust, to bow their proud reason before the eternal truth, and join with nature's voices in the humble act of faith, "There is a God."

ARCHBISHOP GIBBONS.

The Most Rev. Dr. Gibbons, Archbishop of Baltimore, has been chosen by the Holy See as Apostolic Delegate, to preside over the national council to be held in Baltimore towards the close of the present year. The Archbishop of Baltimore is a prelate of profound learning, exalted piety and rare discernment. Called at a remarkably early age to the Episcopacy, he first filled with honor and success the arduous post of Vicar Apostolic of North Carolina. Promoted after the Vatican Council to the See of Richmond, he proved himself a worthy successor of the late Dr. McGill. From Richmond Dr. Gibbons was, on the death of the late Archbishop Bayley, translated to Baltimore. He fills that See with the same exalted talent and administrative ability that have at all times characterized his episcopal career. His

nomination to the high post of Apostolic Delegate is a signal honor conferred on himself personally, and through him on the entire American church. The coming national council will be in all respects the most imposing and important ecclesiastical gathering the New World has yet seen.

THE SENATE.

The following gentlemen have been called to the Senate: Mr. J. G. Ross, to fill the vacancy caused by the death of Hon. David E. Price; Hon. A. Lacoste, in the room and stead of the late Hon. I. Barbeau; Dr. McMillan, to fill the place vacated by the death of the late Hon. Dr. Brouse; Mr. James Turner, of Hamilton, in the room of the late Hon. Adam Hope, of the same city; and Mr. George C. McKindsey to the seat vacated by the Hon. J. C. Aikins, on his appointment to the Lieutenant-governorship of Manitoba. By the appointment of Dr. McMillan the Catholics of Ontario secure a fourth member in the senate, the others being Hon. Messrs. Frank Smith, R. W. Scott and John O'Donohue. The Protestant minority of Quebec is represented by the following gentlemen: Hon. Messrs. James Ferrier, G. G. Stevens, C. H. Poyer, Alex. W. Ogilvie, John Hamilton and J. G. Ross, in all six. There are eighteen Catholic Senators from Quebec, and a total of twenty-eight Catholics in the Upper Chamber from all the Provinces.

We beg to extend to Dr. McMillan our hearty congratulations on his appointment as a representative of the Catholic minority of Ontario. We feel assured that he will discharge his trust not only with credit to himself, but to the advantage of the country.

THE HOLY CROSS.

There is something truly beautiful in the love and devotion with which the Catholic clings to the sacred emblem of his redemption. It recalls to him all the painful reminiscences, all the harrowing and heart-rending scenes which abound in the life of our Blessed Saviour, while it proclaims to the world at large the glorious, the love-laden mystery of our Redemption. What a precious burden it has borne on its dusky limbs! What a heart overflowing with love has palpitated against its blood-stained sides. What thrilling memories does it not awake within us, as with voiceless eloquence, more powerful far than words, it unlocks the fountains of the heart and causes the breast to heave in painful sympathy with the crucified Redeemer!

It has rested on the sacred shoulders of Christ; and in all the tortures endured by the suffering Son of Man it has worked with a dread fatality its cruelly tender mission. Can men wonder that we cherish it as a sacred and touching monument of a sacrifice so generously conceived and so nobly wrought?

Wherefore should not this holy symbol be, as indeed it verily is to most of us, the standard of our faith, the mainstay of our hearts, the ladder between earth and heaven. Ah! let us then rear it proudly on high; let us gather around it in thousands and on the wings of prayer let us waft heavenward an earnest petition that we may have strength and grace to cling to it forever; that we may patiently bear its burden through our lives, and that our dying clasp may fold it to our bosoms as our dying breath repeats the Christian motto: "First the Cross, and then the Crown."

SCANDALOUS UNTRUTH.

The Week, Prof. Goldwin Smith's new Toronto organ, in a late issue stated:

"If Newfoundland were in the Confederation, the murderous attack made by Roman Catholics in that island on an Orange procession would be setting the Dominion in a flame. As it is, the occurrence only calls attention to another important but often neglected factor in the Irish question. Not only the self-styled Nationalists, but the people generally, and especially American journalists, are always talking of the Roman Catholic Irish as the Irish people, and of their cause as the Irish cause. They forget the existence of the Irish Protestants, who, though a minority, are, and have more than once proved themselves to be, the very sinews of the country. If Ireland were cut loose from England to-morrow, she would contain within herself these warring elements, and the assumption that the element of England on its side, to say nothing of the sympathy of England and Scotland, is to contradict the records of Irish history."

It was the Orangemen, not the Catholics, of Harbor Grace who made the "murderous attack." Irish Nationalists do not, as Prof. Smith unjustly declares, exclude Irish Protestants from their reckoning of Irishmen. But the Orange faction excludes itself from the Irish nation. Orangism without governmental protect

tion were in Ireland a mere helpless combination. Irish Catholics and Irish Protestants can live in peace and harmony, and do so live in nearly all parts of Ireland, and in all quarters of the world abroad, except in those few localities wherein Orangism accidentally acquires predominance.

VICE AND MISERY IN CITIES.

We lately made some reference to misery and vice prevalent in the rural districts of Britain. The following horrible picture of crime and want in London is taken from the Saturday Review:

In wide and comparatively airy streets, such as Oxford Street, you occasionally see a very narrow alley. Follow it, and you find it getting darker and narrower, till you reach a "court," where black, broken windows, mended with old hats, look out on the pavement, strewn and piled with sewage and refuse. The staircases which lead from swarming flat to flat in the houses, are slimy, rotten, and full of treacherous holes. The plaster has fallen from the walls, and rats are noisy behind the dropping mortar and dirty lath. The vermin, the filth, are things it would sicken M. Zola to describe. The very roofs are shambles of dead birds and cats. . . . Every room in these rotten tenements contains a family, often two. In one cellar, a father, mother, three children and four pigs have herded together in filth which would have disgusted a cave man. And this family, with their four pigs, must have been comparatively capitalists. Probably they could have afforded to live in a more human way, if they ever had enjoyed the view of what a human way of living is. The enormous families of these people on the verge of pauperism constitute in themselves a difficulty in the matter of lodging them. The children are turned into the street till long after midnight, because the room in which their mother lives is a brothel; and the wretched little creatures themselves are ruined before they know good from evil. These miserable cogs, these moral lepers, are then forced into the society of decent people's children at school, and thus one highly profligate court may corrupt a large district, and spread everywhere the knowledge of scarcely imaginable crimes.

Anything so horrible it were indeed difficult to imagine. But while commiserating the lot of the unfortunate English poor, crowded into great cities, we should not forget that in many of our Canadian and American cities the lot of the poor is not much if indeed any better. We have already given description in these columns of the sufferings of the starving Irish immigrants in Toronto and Hamilton. There are, it is to be feared, many others besides the immigrants in both cities languishing in the most abject misery. A reporter of the Montreal Star lately visited some of the haunts of misery in that city and gave a harrowing account of his experiences and observations.

There is no doubt that the legislature must before long be called on to deal with this evil. One way of dealing with it would be to prohibit the crowding of poor people into the wretched habitations wherein they now congregate, to their own and the public detriment, but to the pecuniary profit of some heartless landlord. Provision should also, we think, be made by law for the erection of suitable dwellings for the artisan and laboring classes. It must, at all events, be admitted that as long as such plague spots as those described in the Star exist, we will have in this country fruitful nurseries of crime.

DYNAMITE DENOUNCED.

We are glad to see friend Redpath dealing so vigorously with the dynamite fiends and frauds. The late Buffalo sensation suggested to our contemporary considerations which with pleasure we place before our readers:—

"A Buffalo blatherkite, whom we may call McPup, last week told a Buffalo reporter, who was degraded enough to listen to him—like both drunk, probably—that he intended to go to Canada to blow up the Government Buildings at Ottawa. It was in these buildings that the Canadians voted \$100,000 from their Public Treasury to feed the starving Irish in 1880, and in which the Canadian representatives unanimously passed resolutions in favor of Home Rule for Ireland."

The most important Convention of the Irish race ever held on this Continent, up to that time, was the Land League Convention that met at Buffalo three years ago. Not a single line was telegraphed about it by the Associated Press reporter. Yet, now, a long report of the maudlin talk of this brainless blatherkite, McPup, is telegraphed all over the country, in order to injure the Irish cause!

The swift contempt with which McPup is treated by Irish-American public opinion shows how rapid has been the growth of intelligence among the masses of the Irish people since the Fenian raid on Canada—a movement just as brainless as McPup's maudlin talk, and an exact counterpart of it on a larger scale.

"I can't lick you, but I'll make mouths at your sister"—the whipped schoolboy's threat to the boy who had thrashed him (uttered as soon as he got a safe distance) was a complete history of the Fenian raid on Canada; a movement characterized by

both fraud and folly; by both cowardice and brainlessness on the part of its leaders.

The Canadians had done no wrong to Ireland, and their only relation to the Irish race had been that of its benefactors. They welcomed the starving fever and famine emigrants of '48, and gave them food and homes and farms. Yet these were the people whom the Fenian leaders attacked! Their want of brains in the management of their railroad picnic (they called it a "campaign," I believe) matched their want of heart in its conception. Both brought the Irish name and cause, for a time, into ridicule and contempt among native Americans.

There was just as little excuse for their failure as for their scheme. They had money enough and brave men enough. The whole fault lay with the leaders.

Yet it is men with such ridiculous failures as a record who presume to sneer at Parnell and to advocate new schemes of swindling and violence!

McBride is a shocking example of what brainless leadership means: for what he threatened the Fenian leaders did attempt to do; and it is just what the drivellers, who regard themselves as "bigger men than old" Parnell, in one way or other, still want to do to-day.

These are very just views. Canada has done a good deal, and especially have Canadian Irishmen done fully as much for Ireland as any body of their countrymen in the world. Yet they have been made suffer a great deal of obloquy and injury on account of the criminal and inhuman sayings and doings of some few men calling themselves Irishmen living in the United States. Canadians as a body have shown deep and hearty sympathy with Ireland, but the cause of that unfortunate country will not be furthered with them by threats such as "crank" McBride lately uttered. It is our opinion that a great deal too much importance is attached to the ravings of such criminals. We have in Canada a few official zealots who delight in such occasions as the McBride bragadoocio supplies. They are happy only when fomenting disturbance and exciting alarm. They are but one step themselves removed from the Rossas, McBrides, et al. We heartily thank our New York contemporary for its kindly view of Canada and Canadians.

THE SCHOOL QUESTION.

The Legislature of Ontario has summoned to meet for despatch of business on the 23rd inst. The session promises to be immensely lively and interesting. The School question will, no doubt, come in for a very large share of the attention of the House of Assembly. It is certainly the question of the day in Ontario. There should be no trimming on the subject, no platitudes, no empty promises. What the people of Ontario desire and what they must obtain is a solution of the school difficulty, removing all inequality and injustice. The Catholic minority in Ontario is now a sufferer both from inequality and injustice. We hope that at the close of the coming session we may be enabled to congratulate the government and legislature of this Province on the removal of the many educational grievances from which the Catholic minority suffers. We promise to keep our readers thoroughly posted upon every development of the question during the session about to open.

THE CHOICE OF BOOKS.

A peremptory duty devolves upon all parents, guardians, and instructors of our Christian youth, regarding the character of the books to be placed in the hands of children and young people generally. There is a vast amount of mischief brewing in the literary atmosphere of the nineteenth century, and it is for us to withdraw our precious little ones from the influence of its noxious exhalations, guiding them into the higher and purer walks of Christian science and Catholic morality.

It is a noticeable and melancholy fact that the children of the present generation become so early imbued with a spirit of worldliness and insubordination, that parental authority in many families is but a nominal prerogative, its actual exercise being even sometimes met by scornful indignation and impertinent remonstrance on the part of the precocious juniors.

Evidently the fault here results from a defective early education, which allowed the seeds of many a vice and folly to develop unchecked until they became well-nigh ineradicable from the character. But the well directed influence of a judicious parent or guardian brought to bear in time on a child who has been thus poorly trained may go far in the work of saving the remnants of good which still remain in his heart.

Most young persons evince a strong taste for reading. Standing on the threshold of life, beginning to solve its mysteries of joy and sorrow, of pleasure, and pain, their minds are in a wholly receptive state, and im-