

**The Catholic Record**  
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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**

London, Ont., May 21, 1879.  
 DEAR MR. COPPEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change in ownership will work no change in its one and principle; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and so 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.

**LETTER FROM BISHOP CLEARY.**

Bishop's Palace, Kingston, 13th Nov., 1882.  
 DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.  
 I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations.  
 Yours faithfully,  
 JAMES VINCENT CLEARY,  
 Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

**Catholic Record.**

LONDON, FRIDAY, JULY 6, 1883.

**PROGRESS OF OPINION.**

As a real living instance of the progress of opinion, we may cite the notable change in the public mind of Britain that has taken place since the passage of the Land Act. That measure was very unwittingly declared by some of its supporters a final settlement of the difficulties under which the Irish tenantry then suffered. Few, however, either among its friends or opponents did really so regard it. They saw in the Act an admission of certain principles incompatible with the maintenance of the land system as it had existed for so many generations before. The landlord was deprived of absolute control over the holdings of his tenantry. There was established between owner and occupier a regular legal covenant which neither could be permitted with impunity to contravene. And there was erected a tribunal charged with pronouncing, after the full hearing of evidence on the side of both landlord and tenant, on the merits of the case and giving each his right. As things stood before the passage of the Land Act, no tenant had rights which a landlord was legally bound to respect. There were then, as there are now, some good landlords, men characterized by benevolence and justice, but the humane course pursued by these landlords, too few in number, stood out in such strong contrast with the cruel exactions of the majority that the defects of the system became all the more apparent and called all the more loudly for speedy and entire removal. There existed indeed a sort of covenant between landlord and tenant, but the forming of its provisions, and their interpretation after being formed, it whatever sense that best suited his purpose, lay with the landlord. The misery endured by the Irish tenantry for so many years attest in loudest terms the abuse of the extraordinary and unjustifiable power thus vested in the landlord. Well, the land agitation in Ireland culminated in the Land Act, and the Land Act, though far from a complete measure of reform and justice, has by its practical affirmation of sound principles as to the relations between landlord and tenant, effected a great amount of good. The day is now in fact at hand when a peasant proprietary must be established in Ireland. The most powerful of the land owners themselves at present recognize the fact that, apart from any other consideration, their own interests require their expropriation by the state and the establishment of a peasant proprietary. On the 14th of June last, in the House of Commons, Lord George Hamilton actually proposed the expropriation of the Irish landlords and the creation of a peasant proprietary on the same lines as those advocated by Mr. Parnell a year ago, the purchase of the estates to be effected by means of 3 per cent debentures guaranteed by the state. In support of his proposition, Lord George pointed out that the land agitation had caused a permanent annual increase in the Irish estimates of \$3,000,000, equal to an addition of \$100,000,000, to the national debt, and held that it would be cheaper for the government to finally settle the land question on a peaceful basis, than face further social and political agitation. The plain statement of Lord George Hamilton created a veritable sensation in the House, and the Irish Chief Secretary was forced to declare that the government accepted the principle of Lord George's motion. Mr. Parnell of course expressed his adhesion to the motion, but condemned the government for evading the issue.

What gives special prominence to Lord George's course in this important matter is that the family of which he is one of the representatives, ranks amongst the most powerful of Irish landowners. It is therefore a matter of no little consequence that he should place before Parliament a proposition of such far-reaching importance. It is a fact calling for notice that while Mr. Gladstone at the last general election went to the people as an advocate of peasant proprietorship it should be left for a pronounced Tory such as Lord George Hamilton to take the course he has seen fit to pursue. In the very beginning of the agitation this journal undertook to affirm that the true solution of the Irish land difficulty lay in the establishment of a peasant proprietary. Everything that has since occurred in Ireland in relation to the land question has confirmed us in the belief then expressed. And we may now safely entertain the hope that the day is at hand when the blight of landlordism will have forever disappeared from the soil of old Erin, and that her sons who cultivate that soil will themselves be the owners thereof.

**WHAT MEANS LEGITIMATE?**  
 We publish elsewhere an article with the above heading from our esteemed contemporary the Freeman's Journal. It is an article that we commend very earnestly to all our readers. In a very brief space it deals with questions of vital importance upon which all Irish Catholics should, above all at the present time, have just and sound views. Our friend as usual lays down solid principles and draws incontrovertible conclusions. His article on this subject is, we must say, one of the clearest it has yet been our privilege to peruse.

**THE BRAZILIAN EMPIRE.**

The empire of Brazil has of late years made very rapid strides in advance. But its vast territory is as yet so sparsely settled that the government of Dom Pedro has made strenuous efforts to attract emigrants from other lands to the shores of Brazil. These efforts have not, it appears, been crowned with very great success. The Brazilian government, according to the New York Times, spends upwards of \$200,000 a year in this way, but while 1,100,000 people came to the United States in 1880-'81, only 40,783 entered the Empire of Dom Pedro, and the most of these came from Italy and Portugal. Two reasons are given for this result. One is the fact that a large proportion of Brazil's vast territory is practically inaccessible, and the other that while the immigrant is fed and lodged at the Government boarding-house at Rio Janeiro after he lands, while he is given free transportation to the Government lands and a few seeds and tools, and is for six months allowed 20 cents a day for each adult in his family and 10 cents for each child, he nevertheless gets very little land, and, besides being remote and very often impracticable to develop, the land is high priced; for he is allowed only eight acres, for which he must either pay down \$16 an acre or else \$16.20 an acre in instalments, covering six years.

**STRONG FEELING IN INDIA.**

The native Hindoo press is occasionally very outspoken in regard of British tyranny in India. The native press in that country is, as may be readily supposed, handicapped by a rigid censorship. Whenever, therefore, it complains of English misrule, the feeling must be very strong with the people for whom it speaks. The following extract from one of the native papers will serve to give our readers a good view of Hindoo sentiment in regard of the British in India.  
 "Our interests clash at every step with those of the Europeans in India. They can only fatten at our ruin. If the planters must flourish, they must flourish at the ruin of ryots. If European merchants and tradesmen must flourish, they can do it only by reducing the people of the soil to hewers of wood and drawers of water. If the Europeans must be provided for, that can be only done by throwing the people of the soil out of employ, or creating sinecures which the people must maintain by the sweat of their brow. It is, therefore, almost impossible to work with the Anglo-Indian for the country's good from a common platform. A friendship between the races has thus become utterly impossible, and however deplorable this circumstance may be, it will have its salutary effect upon the Hindoo mind. The Hindus must make up their mind to do without this friendship, and rely upon their own exertions for the growth of the country."  
 While sentiments such as these prevail among the native populations of India, British rule amongst them can not be said to rest on a solid basis.

**LORD LANSDOWNE.**

In protesting against the appointment of the Marquis of Lansdowne as Governor General of Canada, and in publishing at length the evidence on which we base our opinion of his unfitness for that high position, we feel that we discharge a grave and important duty to our country. This country has for years been blessed with the best of good feeling among all classes of our population. There has been on all sides manifested a devoted loyalty to our national institutions, and a happily marked respect for authority. We desire that that loyalty and that respect should continue to prevail in Canada, and out of our desire that they should prevail, have raised and do now raise our voice against the Marquis of Lansdowne's appointment as Governor General of Canada. Apart from the fact of his having been a bad Irish landlord, of which no reader of this journal can be ignorant, he has by his course in abandoning the Gladstone government at a critical period of its existence, on account of its partial acknowledgment of the justice of Irish tenant claims, and his contributions to the press in opposition to the justice of these claims, made himself so obnoxious to the Irish race all over the world that he cannot, if he come to Canada, expect to be received by them, or those who think well of them, with the heartiness they have at all times shown our governors. It will, we repeat, be a sad mistake to send Lord Lansdowne to Canada. His coming will revive old feuds, discords and heart-burnings that for so many years retarded the growth of Canada. It will be seized on by the worthless and unpatriotic to excite the honest, but weak-minded to deeds of aggression and insult most deplorable in themselves and in their far-reaching consequences. The evidence we publish of Lord Lansdowne's past career as a landlord clearly establishes the fact that he is unfitted for the government of Canada. Our duty done with the publication of that evidence, we will say no more. There has not yet, as far as we have seen, been said a word of commendation on behalf of the Marquis of Lansdowne in any of the leading journals of the two great political parties of Canada. If he come, he will, therefore, come unwelcomed by the Canadian public. But we yet have hope, for the sake of the peace and the prosperity of our common country, that the government may be dissuaded from inflicting him on a tranquil, united and happy people as governor general.

**IRISH EMIGRATION.**

His Lordship the Bishop of Kerry has deputed the Rev. Father Nelligan, a priest of his diocese, to visit America for the purpose of making practical study of the advantages offered by this country to Irish emigrants. Father Nelligan has already arrived. The letter given him by the Bishop of Kerry fully explains the object of his mission.  
 The letter is as follows:  
 The Rev. Maurice Nelligan, Priest of our diocese of Kerry, goes to North America in the interest of the emigrants to that country, from the neighborhood of Kenmare and from the diocese of Kerry generally.  
 His object is, by personal observation and inquiry on the spot, to ascertain, as exactly as possible, how far it is for the good of those of our people, who are ever on the verge of absolute want at home, to seek better fortunes in those great countries; how far, once there, it is fairly within their power by reasonable toil and thrift, to secure decent, comfortable means of subsistence; what are the relative advantages, in this point of view, of Canada and the United States, as fields for emigration; in what parts of either country our people may hope to obtain remunerative employment, soonest and nearest and most certainly? And, in particular, where the opportunity of acquiring land, under workable conditions, is most open to them, due regard being had to religious opportunities, climate, nearness of market, &c.  
 Father Nelligan goes without any bias for or against emigration, without any preference for Canada or the States, as emigration ground. He wishes only to form a reliable judgment on the whole question, as far and only so far, as it affects the real good of our poor emigrants, and to honestly declare the judgment to all whom it concerns.  
 His mission has our most hearty sympathy and support. We beg for him, in its favour, the kindly co-operation of all who wish well to our people at home and abroad. We commend him in particular to the good offices of the Catholic clergy wherever he goes.  
 ANDREW HIGGINS,  
 Bishop of Kerry.

**THE DEMONSTRATION AT WINDSOR.**

The demonstration of our French Canadian fellow countrymen at Windsor on St. John's day was one in all regards creditable to themselves and significant in its representative character. It was, indeed, a happy thought to make choice of Windsor for the celebration. Apart from its favorable location for a great gathering such as that which assembled there on the 24th, there are historical recollections in connection with Windsor which make it dear not only to every French Canadian but to every patriotic citizen of the Dominion. Windsor stands near the site of the old French fort of Detroit, which for so many years commanded the great lakes which the river of that name connects. It is the centre of a happy and prosperous district that owes its happiness and prosperity to French endurance and French industry. The French Canadian of Western Ontario is no wise inferior to his brethren of the East in any of those qualities which combine to make the good citizen. The gathering of the 24th was significant in its testimony to the growth of our French co-religionists in numbers and influence. They have, we are happy to state, grown both in the West and in the East. In seventy constituencies of the Dominion their influence is now decisive. No party in this country can afford to take ground against their assertion and maintenance of their rights, and we hope the day will never come when any party will have the temerity to take such a course.  
 The celebration at Windsor demonstrated to the country that the French Canadians are devoted not only to their language and their national institutions, but especially to their holy religion. The celebration at Windsor began with Holy Mass at which a vast concourse assisted. It was therefore a religious as well as national manifestation. We are, especially on that account, happy to know that it was a splendid success. We feel pleased to see our French fellow-citizens so united and so enthusiastic in their national celebrations. It augurs well for the future of this country that they should be so. As Irish Catholics we

cannot have any other sentiments but those of friendliness for the French people of Canada, to whom our common Catholicity owes its present happy influence. The Windsor celebration is, we trust, but the first of many such demonstrations, in which devotion to religion primarily and the patriotism of race secondarily characterize the enthusiasm of all the participants.

**OUR SCHOOLS.**

Now that our educational establishments have closed their portals for the midsummer vacation, so well earned by preceptors and pupils, we may, with some reason, we think, ask our readers whether or not these institutions of learning established by the church in this country receive from the Catholic people of Canada that measure of support they deserve. We do not pretend to speak with any particular knowledge of other Provinces, but of the Province of Ontario we can speak from some special knowledge of facts, and, with that knowledge, must declare that the Catholic schools of this Province do not receive from our people the support to which they are entitled. If we direct our attention to the Catholic institutions for higher education in Ontario, we will at once have to admit that, with some few exceptions, they meet not with that local encouragement essential to the fulfilment of the special objects had in view at the time of their foundation. We are ever glad to perceive that our Catholic collegiate establishments draw from other than local sources a large amount of support. It does, indeed, speak volumes for these institutions that their merits attract support from the neighboring republic. But it does not, we claim, speak well for the Catholic spirit of our people in Ontario, that so many of our leading educational institutions should so largely depend on American support. There are, to our own certain knowledge, hundreds of Catholic parents in Ontario who could, with very little effort, send their children to Catholic institutions of learning, and yet prefer that they should receive educational training in the public high schools and collegiate institutions of the Province. We desire to say not one word in disparagement of the merits of these schools. They have, indeed, their merits, from the non-Catholic standpoint, but are not, we maintain, adapted to give the children of Catholic parents that educational training which these parents are in duty bound to secure for their children. We know that in certain exceptional instances where parental supervision in the religious training of children is specially guaranteed, the attendance of Catholic children at these schools is tolerated. But the toleration of such attendance, under exceptional conditions and circumstances, must not and cannot be taken for approval on the part of the Church of the system on which they are based. The Catholic people of Ontario are in conscientious duty bound to endeavor to so extend the system of Catholic higher education (of elementary schools we shall speak a little further on), as to place its operations within reach of the entire Catholic population of the Province. They should not look to their American neighbors for the fulfilment of this plain unquestioned duty. The more they strive themselves to do this duty the larger, we feel assured, will be the measure of support given them by the Catholics of the United States. Every day we hear so-called Catholics, who never willingly contribute a dollar to the support of Catholic schools, complain of the deficiencies of our educational establishments. It were mere idleness to deny that Catholic educational establishments, like all others, labor under certain defects. But our institutions have in themselves a certain vigor that, with anything like a full measure of Catholic support, these defects were very easily removed. Whatever these defects, the result of culpable neglect on the part of Catholics themselves, our institutions of superior learning in the Province of Ontario nobly fulfill, in regard of our people, a mission which none others could ever attempt to accomplish. We can even safely go further. We

can, in accordance with fact, state that our collegiate establishments have produced men equal at least to the very best sent forth by the non-Catholic institutions of the country. This our institutions of learning have accomplished in circumstances of a very disadvantageous and often very discouraging character. Our people in Ontario have now reached such a position that they owe it to themselves and to their children to extend a full, hearty, and generous support to the Catholic schools for higher education that now without that full, hearty and generous support do so large an amount of good. Apart from our various conventual establishments, we have, beginning at the Western end of the Province, Assumption college, Sandwich, St. Jerome's college, Berlin, St. Michael's college, Toronto, and the College of Ottawa, in the city of Ottawa, all meriting from the Catholics of this Province the most earnest encouragement. We commend these various institutions to the support of the Catholic public. Each of these establishments has certain special advantages which we leave to Catholic parents for special reflection, before they make choice of any one of them for the education of their children. All of them are qualified to impart a sound Catholic training, to give the country good citizens, and the church devoted members. Their influence and their usefulness have been hitherto restricted for the reason we have specially mentioned. But now that their merits are known and acknowledged on all hands they will, we believe, receive such encouragement and support from the Catholics of Ontario as will vastly enlarge their capacity for good, and render them in the highest, safest and best sense, instruments of a true intellectual progress that must prove the very salvation of our country, already sadly overrun by error and largely controlled by the false maxims of materialism. Of Catholic elementary schools, whose importance it were impossible to exaggerate, we shall to-day say but a word. We have by law authorized, or rather tolerated, in Ontario, a system of Catholic separate schools which labor under disadvantages springing from a double source, the indifference of many Catholics themselves, and the defects of the school law now in force.

Catholic citizens are but too often indifferent to the advantages of Catholic education, and consequently fail to seize on the opportunities afforded them to establish schools of their own. These opportunities, however limited, should be gladly seized on and put to the fullest profit. And not content with availing themselves of the limited facilities afforded by the present school laws for the establishment and maintenance of Catholic schools, our co-religionists should insist upon the concession of every just facility for the establishment and maintenance of such schools, and that the control of Catholic schools should be in Catholic hands. To nothing less are they entitled, with nothing less can they be content.

As a last word, for the present, we may say to our Catholic fellow-citizens of all origins in Ontario, that if they but do their duty as Catholics in the matter of education, whether high or elementary, if they but cooperate with their pastors in this all important matter, this Province will soon be blessed with a system of Catholic education, not existing on mere sufferance, but truly part and parcel of the educational regimen of the country.

**TRIAL BY JURY.**

The recent failure of justice in the famous Star route cases has led the American press into very timely reflections on the question of trial by jury. Juries as now constituted have of late very deservedly grown unpopular both with our neighbors and ourselves. The most important interests are frequently placed in the hands of jurors utterly unqualified to deal with them in any spirit of intelligence or impartiality. It is not the system itself that is at fault, it is the mode adopted for the selection of jurors. Strictly speaking, every citizen should be qualified to serve on juries, but such is far from being the case. Men of no conscience, and of little or no fitness

otherwise, are often chosen to act as jurors. They either do not or cannot take cognizance of law or fact, and thus render decisions that serve but one purpose, the bringing into contempt of the administration of justice.  
 We fear that but little care is taken in many places in the Province of Ontario in the selection of jurors. In the county of Carleton, which for judicial purposes includes the city of Ottawa, it has often been a subject of remark that few, if any Catholics, are permitted to serve on juries. Now, if anything like a fair selection were made of jurymen for that county, there ought, we think, some Catholics appear from time to time on its jury panel. We do not say that there has been in very recent days any unfair selection of jurors for Carleton, for we know nothing positively to justify such a statement, but we do know that a feeling of distrust exists in the minds of our co-religionists in that and other districts on the subject of their actual exclusion from the jury room. The matter is one calling for reflection and investigation. We will gladly return to the subject at any time at the wish of our people. Meantime we have only to note with regret that the system of trial by jury has not given that amount of satisfaction which its friends, amongst whom we count ourselves, would be happy to see it afford. We believe, however, as we have already said, that the fault lies not in the system itself but in the mode adopted for the selection of jurors. Let us have a safe class of citizens to select from, and let the selection be fair, and the system will, we feel confident, be found to give every satisfaction, and merit the popular favor it succeeded for so many ages in holding.

**EDITORIAL NOTES.**

—"The Pope is now seventy-four," says The London Globe, "a tall, thin, ivory-complexioned man, with a benign expression and smiling lips, bearing the stamp of indelible firmness—the expression of a man to bend, but never to break. Leo XIII. is tall; he wears his years well; he walks upright and thus makes the most of his inches. His hair is snow-white and naturally forms a crown about his finely developed brow. His long face is serene, his small eyes dancing, with intelligence add to this a harmonious sonorous voice and a wide knowledge of languages, which he speaks with the correctness of a professor."  
 —A gentleman signing himself "Max," writes to the Chatham Planet, asking the editor to call a meeting for the purpose of giving aid and encouragement to a grand concert on the four hundredth anniversary of Luther's birthday. Mr. Max further asks that the clergyman of the churches, of all and every denomination, will co-operate with him. He appears to be very enthusiastic and wishes to make the occasion a notable one. Would it not be well were he to issue an invitation to a battalion of the salvation army from London to supply a portion of the music, and engage the services of "priests" Loranger, and "ex-monk" Wadsworth, and the "escaped" nun. The would be real attractions, and would draw a great crowd. And he might have Orange Lodge with a big drum and numerous fife playing the "Boone Water."  
 —The London Morning Post of a recent date thus makes allusion to the condition of the Old Catholic schism:—"It is for a time believed, and the belief justified by many outward facts, that secession from Rome on account of confirmation of the Syllabus and the proclamation of the doctrine of infallibility and headed by a divine of so much learning and so much practical experience Dr. Dollinger, would be enduring an increasing power. The belief has not been justified by time. The breach was wide enough to create a party sentiment and the lapse of years has killed all early enthusiasm. But little is heard of the Old Catholics in Bavaria or in many generally, and anything which reach us does not encourage the thought that any great progress is being made. Switzerland the cause is not only dead, but virtually dead in some places. According to the report of Bishop Zog, read a few days ago at the Old Catholic Synod, nearly every congregation Bernese Jura has returned to the Roman Church. In Lucerne, in Aargau, Solothurn the situation is less desperate. In Geneva and Berne the cause prospers. All hope of proselytizing is to be abandoned."

Bishop Keane of Richmond, Va., shipped from Palestine a corner-stone of the new cathedral that is to be built in Richmond. The stone is twenty by thirty inches in size, and was cut from the Mount of Gethsemane, on Mount of Olives.