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## 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 no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

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

## MR. THOMAS COFFEY

Office of the "Catholic Record,"  
Halifax, N. S.

## LETTER FROM MGR. POWER.

The following letter was given to our agent in Halifax by Mgr. Power, administrator of the Archdiocese of Halifax.

St. Mary's, Halifax, N. S., June 30, 1882.

DEAR MR. WALSH.—It is with pleasure that I give my approval to the work in which you and your colleagues are engaged, and which you have considered the "Catholic Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.

From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those on whom you may call, in the course of business, as a person in every respect worthy of confidence.

Hope you may obtain a long list of subscribers, and wishing a blessing on your good work.

I am, sincerely yours,  
PATRICK MGR. POWER,  
Administrator.

## FROM HIS GRACE ARCHBISHOP HANNAH.

St. Mary's, Halifax, N. S., Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that diocese. I beg to recommend that paper to all the faithful of this diocese.

+ MICHAEL HANNAH,  
Archbishop of Halifax.

## Catholic Record.

LONDON, FRIDAY, AUG. 11, 1882.

## THE JESUITS IN THE EAST.

The attention of the world being once more specially directed to the East, the cradle of Christianity and the theatre of the most important events in the history of the human race, it will, we believe, prove of interest to our readers to know the efforts on behalf of religion now making in that interesting region by the Society of Jesus. From some very instructive papers before us we learn that the Jesuits have promising missions in Syria, Armenia and Egypt. It is now about forty years since the Fathers of the Society commenced, after an intermission of eighty years, their good work in Asiatic Turkey. During the pontificate of Gregory XVI., two priests with a brother of the society, left Rome with the blessing of the Holy Father, to enter on the task of Christianizing Syria. That blessing has evidently borne fruit, for to-day the Jesuits have in the three countries above mentioned, no fewer than fifteen houses, with 160 religious, of whom 72 are priests, and 37 scholastic brothers. The Society has, likewise in charge two colleges, one of which has been raised by the Supreme Pontiff, Leo XIII, to the rank and dignity of a Catholic University. The college which has thus been signally favoured is that Beyrouth in Syria, under the invocation of St. Joseph, patron of the Universal Church. To the University is attached a Seminary for the various oriental rites. There are now about forty students in the Seminary following the excellent course provided to them by the zeal and learning of the Society of Jesus. This course embraces, moral and dogmatic theology, Sacred Scripture, Canon law, Church history, and the study of the hebrew, syro-chaldaic and other liturgical languages of the East. This Seminary has already done great service to religion. Many of its alumni now hold important positions in the Eastern Church, several having been raised to the episcopal dignity itself. Next year a school of medicine will be opened under the auspices of the University. The collegiate course is quite comprehensive, including a thorough study of the Arab, French, Latin and Greek tongues. It is optional, however, for the student, to lay aside the study of the Arab tongue to follow a course of any one of the following languages, Turkish, Modern Greek, English or Italian. We may here remark that we should be glad to see the study of English in this and all other such institutions made obligatory especially in view of the important part the English speaking portion of the world now takes and will continue to hold in matters commercial and political connected

with the Turkish dominions in Asia and Northern Africa. The collegiate course also embraces the study of mathematics, physics, and natural history in all their various branches and terminates with that of philosophy. It covers altogether a period of seven years. The Fathers recognizing the power of the press in every rank and condition of society, established some years ago a weekly journal published in the Arab tongue. This journal now in its thirteenth year has, by sustaining truth against every form of error rendered notable assistance in the furtherance of the christian religion. The society has also an extensive printing establishment whence issues in large numbers a variety of works not alone for educational purposes but for popular use. We need not speak of the good effects attained through the diffusion by means of this establishment amongst the people of books designed to combat error, inculcate truth, and inspire piety and devotion.

At Ghazir the fathers have a residence to which is attached a novitiate and school. This establishment has been but five years in existence, but has in that brief time accomplished very much good. The society has also missionary posts in the important cities of Aleppo and Damascus and in several other Syrian towns of less importance. While mindful of the advantages to be conferred on any people by an efficient system of higher education, the Jesuits do not forget the education of the masses. They have under their control and direction throughout Syria 88 lay teachers of whom 48 are female, in charge of as many as 67 schools, of which 40 are for boys. In these schools more than 3,500 poor children receive gratuitously the benefits of Christian education. In Egypt the society of Jesus, under the direction of the Roman Propaganda founded three years ago a seminary at Cairo, the capital of the country. This seminary which has been established for the sole benefit of the Coptic Christians, has now twelve students, the expense of whose education is entirely borne by the fathers. As soon as these students have completed their course of rhetoric, they will be sent to the university at Beyrouth there to follow the curriculum of philosophy and theology obtaining in that institution. If the present complications in Egypt do not lead to the massacre or banishment of the Fathers from Cairo, the seminary will no doubt on the restoration of order, grow from small beginnings, as have indeed their establishments in Syria and elsewhere, to be a great power for good and an influential centre of light and truth.

In Armenia, the Jesuits have established within less than a year four important mission stations with residences and schools. They expect to occupy a fifth station by next spring-time. Its location will be the important city of Sivas, the ancient Sebaste. The Holy Father, whose affection for the Oriental church is well-known, takes the deepest interest and extends his paternal solicitude to all the Jesuit establishments in the East. Under his blessing and guidance great things may justly be expected from them. Of their material resources, Catholics should contribute generously whenever occasion offers itself for the support of these noble establishments. Our non-Catholic brethren by their energy and generous support of their foreign missions, set us an example we should gladly follow. Were Catholics to show even in a very limited degree the earnestness of our separated brethren, what great things could not be achieved by the Fathers of the society of Jesus for God and Holy Religion through their missions in Syria, Egypt and Armenia.

## A LITTLE TOO MUCH.

We notice in certain Canadian papers a great deal of extravagant loyalty in reference to the Egyptian crisis. We have journalists who apparently, on their own responsibility, offer whole regiments to fight Arabi Bey. With the latter, or any other leader of Ismailite fanaticism, we have no sympathy. But the fight in Egypt is one that concerns not England alone, but all other European

countries. There is no danger whatever, even if England should, single-handed, fail to put him down, of European interests being permitted to suffer through his obstinacy. It just occurs to us, however, that as there are two sides to every story, and as we have not yet heard Arabi's side, it may turn out that he is not the monster he has been pictured. It is, also, somewhat surprising to us to hear of Britain's introducing order and civilization into Egypt, when it keeps, through misgovernment, an unfortunate country, peopled, too, by Christians, at its own door, in a state of anarchy and disorder. There is, in fact, as much liberty to-day in any part of the Turkish dominions as there is in Ireland. The Turks have no repression acts. Their government employs other weapons than those of a cruel and systematic hypocrisy to subdue whatever takes the shape of insubordination. This is, indeed, a very peculiar time to make an offer of Canadian regiments to fight the battles of Britain. Its government has, through the colonial secretary, insulted our Parliament; in fact, told us that that which is our business is really not, but a matter of solely Imperial concern. Now, if ever there was a matter of purely Imperial concern it is this Egyptian imbroglio. Let us, then, at least in this affair, show that we can mind our business. It will be time enough, when we are called upon, to give assistance to Britain. Meanwhile, let us not make ourselves the laughing stock of America and of the world by cringing servility and disgraceful toadying.

A paragraph in one of the Toronto papers on this subject struck us as particularly absurd, at all events at this moment, considering the unjustifiable attitude recently assumed by the colonial office in regard of Canada. After recalling the Red River expedition and the formation of the 100th regiment that paper goes on to say, that "the offer of another regiment at this juncture cannot but be considered as a renewal of the attachment of the Dominion to the Crown, and as an evidence that Canadians, though divided from the united kingdom by three thousand miles of water, feel themselves as intimately concerned in the preservation of Great Britain as if they were residents of some English county." This is gush, pure and simple. Canadians did lately, indeed, show some concern for the honor and supremacy of Great Britain, but only to be snubbed, insulted and outraged in their most cherished feelings. We very much misapprehend the views of the majority of our people if they show any such concern again till the insult recently offered us be in some measure atoned for. We are not, we must confess, very intimately acquainted with the loyalty of the residents of English counties, but we do know that if the majority of Canadians were residents of Irish counties their loyalty would be of very brief duration. It is full time that this abominable bosh about loyalty to Britain, as indecent as it is insincere, entirely ceased. By being truly loyal to Canada, we shall be most truly loyal to Britain.

## A CHANGED ATTITUDE.

Until a very recent date the Catholics of the United States, for the most part, cast their votes with the democrats. They seem to have got not a small return for their services. At the last majority election for New York city the regular democratic candidate was Mr. Wm. R. Grace, a Catholic gentleman of well-known and recognized ability. The normal democratic majority in the city was at the time about 40,000. A No-Popery cry was however raised and Mr. Grace barely escaped defeat by a narrow majority. Had the Protestant democrats stood by Mr. Grace his majority would have, perhaps, exceeded the normal figure. They, however, broke ranks and in thousands of instances deserted to the enemy. Their conduct on that occasion has since served to alienate the Catholic people from the democratic party. We cannot now again expect to see a solid Catholic vote, especially in New York, cast for any of its candidates. This is, although we have no sympathy with the republicans, a very decided

change for the better. A thoughtful Catholic American writer puts the case very fairly thus:

We notice on the part of many democratic newspapers a disposition to charge Catholics with treachery to the "grand old party," and to complain that they do not manifest as much zeal in voting the democratic ticket as in former years. This we regard as one of the most hopeful signs of the time. In the past it has been the misfortune not the fault of Catholics that they have been unable from principle to support the republican party. Their reasons for declining to cast their lot with this party were good and sufficient, but these reasons no longer exist. Party platforms and principles have broadened, and there is now no reason why any Catholic should vote the democratic ticket because of his religion. Catholics differ on almost every question of the day, and it is natural that they should differ in politics. Therefore it is encouraging to see that they are no longer the slave of any particular party. When Catholics are to be found more generally in both of the great parties it will be seen that they will be treated with more consideration and respect. If a Catholic believes in democratic doctrines, let him vote the democratic ticket regardless of the actions of others of his faith. If he believes that republican principles are the best let him vote for them, for that reason and no other. Catholics as a body should not be identified with any particular party, except when it is necessary for self-defence, as it has been at times in the past.

These views may be taken as fairly expressing the opinions of many American citizens professing the Catholic faith—and in this light certainly indicate a marked change of attitude on the part of such citizens towards the two great political parties of the republic.

## THEN AND NOW.

The Montreal Gazette is one of those journals that at the time Mr. Costigan's resolutions on the subject of Irish grievances were pending in the Canadian Parliament had not a word of disapproval of them. That journal was then studiously, we will not say obsequiously silent. As soon as the resolutions had been honored with the unanimous assent of the Canadian Commons, the Gazette had no other words than those of praise for them, and thought that the Irish in Canada should congratulate themselves on the position taken by the Canadian Parliament on the subject. This, as our readers know, was before the late elections. The Gazette is on such occasions particularly careful not to hurt the susceptibilities of any large sections of the people, more especially since its editor in chief has had political connection with the constituency of Caldwell. That gentleman is an adept in the art of silence—silence is an art in politics—whenever his political exigencies require it. He has also learned to say one thing and mean quite another. Now, we desire not to impute motives to him or to any one else, but this we must say, that in our opinion the aforesaid editor in chief would not have before the late election contest permitted such an article as that which under the title of "Lord Kimberley's Reply" appeared in the Gazette of the 1st inst., to be given space in that journal. In any of his professions of friendliness for Irish Catholics we never believed, especially when we remember his violent denunciation of the perfectly legal course of Mayor Beaudry in 1877-8, and the feeble insidious attempt of the Gazette to make the Catholics of Canada in a certain sense responsible for the death of the unfortunate man Hackett. We prefer the open enemy to the false friend, and on this ground raise our voice in emphatic and indignant denunciation of the article referred to in the Gazette of the 1st. That article begins by the following refreshing assurance: "Regarded by themselves as an indication of sympathy with Irish suffering and an expression of opinion as to the means by which that suffering might be removed or relieved, there was nothing wrong in Mr. Costigan's resolutions." Thanks Sir Editor! Nothing wrong if regarded in themselves! Did Mr. Costigan ask the House to look at them in any other light? Did he not intend them to be an indication of sympathy with Ireland, and an expression of opinion as to the means by which its suffering might be removed? If there be anything in the position of the Gazette, it is to our mind this, that it occupies the disagreeable position of the man who having connived at a falsehood, feels he must utter another himself to cover his own fault. Our contemporary says: "As to the wisdom or expedi-

ency of the Canadian Parliament assuming the functions of teacher to the Parliament of Great Britain there was room for difference of opinion." No doubt there would have been, if any one had proposed that the Canadian Parliament should assume such a function. But neither Mr. Costigan on the one side, nor Mr. Blake on the other, ever hinted at such a thing. The following is rich—as a specimen of true inwardness—"As even prudence and good taste have sometimes an ungracious air, parliamentarians who, though they wished as well to Ireland as Mr. Blake, did not consider the occasion a fitting one to champion her cause, refrained from uttering a remonstrance which might have been misunderstood, and so the resolutions were allowed, as on the record, to pass unanimously." Charming Sir Editor! So the resolutions were allowed to pass unanimously. But in the Senate—Senators have no constituencies to face—the writer tells us they met with an opposition that Lord Kimberley's reply has shown to be well founded. "In fact" says the Gazette and we direct the special attention of our Irish Catholic readers to the words, "in fact the words used by Lord Kimberley express the thoughts which must have passed through the minds of several experienced members of both houses at the time when the Parliament by the force of circumstances found itself committed to these resolutions." Can the cautious scribe of the Gazette tell us just when Parliament stood committed to the resolutions. Before these resolutions received the unanimous support of the House of Commons Parliament stood nowise committed to them and any and every member was, till then, perfectly free to discuss their terms. He who then sat in Parliament entertaining views akin to those now enunciated by the Gazette and did not do so, must stand condemned as a poltroon as abject as Parliament ever held. We have far more respect for the five senators stupidly fanatic as they are known to be, who openly opposed the resolutions when introduced into their chamber, than for the cowardly Commoners who, for fear of losing the constituencies their pusillanimity has dishonored gave them tacit approval. Our Montreal contemporary closes its article by the following sentence verily of a piece with the rest of it. "On the whole, then, we are sure we express the opinions of many, both in public and private life, when we say that it would have been better both for Ireland and for Canada if the resolutions had been withdrawn."

This may, indeed, to the opinion of many, it is certainly the opinion of some, but if it were truly the opinion of many it should certainly have found some more dignified expression than the growl from Mr. White of Hastings and Mr. Tyrwhitt of South Simcoe, the day after the resolutions had passed. On the whole we will say that the production of the Gazette drawn out by Lord Kimberley's despatch is one not creditable to its high position amongst Canadian journals and also, we hold, not in accord with the honest sentiments of the masses of the Canadian people.

## EDITORIAL NOTES.

Mr. Mousseau has succeeded in forming a government for the Province of Quebec. The new ministry is composed as follows:

Hon. J. A. Mousseau, Premier and Attorney-General. Hon. W. W. Lynch, Commissioner of Crown Lands. Hon. J. C. Wurtelle, Treasurer. Hon. J. Dionne, Minister of Public Works. Hon. J. Blanchet, Provincial Secretary. Hon. H. Starnes, Commissioner of Railways.

Messrs Paquet, Flynn, and Lorange, who formed part of the Chapleau government, retire, making room for Messrs. Mousseau, Blanchet and Starnes. Mr. Mousseau sat in the Dominion Parliament from 1874 till his acceptance of office a few days ago in the Quebec government. He had also, since the retirement of Mr. Masson, held a portfolio in the Dominion Cabinet. In the Commons he represented the county of Bagot, but will likely seek election for Laval in the Provincial legislature. Mr. Starnes was a member of the Joly administration,

which retired in Oct., 1879. He took prominent part last session in support of Mr. Chapleau's railway policy. Mr. Starnes was a member of the old Parliament of Canada and has held a seat in the Legislative Council of Quebec since Confederation. Mr. Blanchet, the Provincial Secretary, was elected for Beauce at the general election of 1881. He is entirely new to official life.

The immigration returns from Emerson, show that from January to July, 41,693 persons entered the Province of Manitoba. Nearly two-thirds of the whole number went through the "gateway city" in the months of March, April and May. The immigrants were, for the most part, Canadians from the older Provinces. The total number of immigrants for the year will not fall far short of 75,000, that for next year will be much larger on account of the increased travelling facilities offered by the completion of the Thunder Bay Branch of the C. P. Railway. If the European immigration into the eastern Provinces reached a volume large enough to cover the depletion of population caused by the departure of so many thousands to Manitoba and the North West, these Provinces could easily bear with the loss of wealth and numbers their departure entails. The Province of Ontario has hitherto supplied, and will likely continue to supply the largest number of settlers to the North West. Ontario is not, however, overpopulated. It presents a very fine field for European immigrants of some means desirous of following agricultural pursuits. We would sincerely rejoice to see at least a portion of the large Lower Canadian emigration to the New England States directed to the Canadian North West.

The pastoral of His Grace the Archbishop of Quebec, condemnatory of *Le Courrier des Etats Unis*, has been followed by one from the bishop of St. Hyacinth, who takes strong ground, not only against that journal, but all other publications of an irreligious character. "Immoral and irreligious books and journals," this worthy prelate declares, "have caused, and are causing, anarchy, revolution and ruin in the Old World. Parents should see that no impure or irreligious productions ever enter their homes, or even be placed before the eyes of children." The timely and paternal exhortation of Bishop Moreau will be productive of good results not only in his own diocese, but everywhere his pastoral is read.

Austrian Silesia is at this moment the theatre of an agitation which may have very grave consequences. The races of Slavonic origin in that country demand that the Slav tongue be made its official language as well for all governmental as for educational and judicial purposes. The German is now the official language of Silesia. The Austrian government has, as yet, taken no steps to suppress the agitation, its policy being to conciliate the adverse claims of the various nationalities under its sway. The Germans are, however, very uneasy lest the demands of the Slavs be complied with. They consider the latter people very aggressive and unreasonable in the position they assume. It is altogether probable that the Imperial government will grant a partial concession of their demands to the Slavs. Than this they can hardly expect more. The Austrian government will, we fear, find it daily more difficult to reconcile the diverse aspirations of the many races under its control, particularly those of Teutonic and Slavonic origin. Of late everywhere these races are found in contact; a very remarkable but exceedingly well defined line of antagonism seems to be drawn between them. They are now the most powerful races in Europe, and it would certainly appear that as soon as the Mussulman has ceased to be the object of Slavonic hostility the Teuton must prepare for his fierce assaults. The tendency of these races has been always towards consolidation, but that tendency was never so marked as to-day. Europe could