

**The Catholic Record**  
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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 subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what 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."

#### 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 must be 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. DONALD CROWE, Agent for the CATHOLIC RECORD.

### Catholic Record.

LONDON, FRIDAY, JAN. 19, 1883.

#### IRELAND'S STRUGGLE FOR THE FAITH.

I.  
There are in the life of every nation critical periods which determine the character and control the future of the peoples they effect. To understand in the fullness and exactness of its significance any particular event in the history of any race it is necessary to keep in view the causes, nature, duration and results of the crisis through which that race has passed. In modern Irish history, the crisis by excellence is that of the period of the reformation. The results of the awful struggle precipitated upon Ireland by the various attempts to establish Protestantism in the country are now daily felt in the relations of the Irish people with each other and with all nations with which they come in contact. We desire to-day to call the attention of our readers to the beginning of that struggle, to bring into view the fury of the Protestant onslaught and the heroism of the Catholic resistance. Unhappy that day be in Ireland's history when its sons forget the traditions of its glorious past. Fidelity to these traditions sustained the Irish through the centuries of persecution they had to endure for their faith, and caused the poet when he saw his people still surviving after the terrible conflict, to sing:

The nations have fallen, and thou art still young.  
The sun is but rising, when others are set,  
And though slavery's shadow o'er thy morning hath hung,  
The full noon of freedom shall beam round thee yet.  
Ere, O Erin! though long in the shade,  
Thy star will shine out when the proudest shall fade.

The Spaniards have it that it is not the number of gamblers, but the amount and value of the prize at stake, which give life, interest and importance to the play. The prize at stake in that struggle upon which the heroic people of Ireland entered nearly three hundred and fifty years ago was none other than the faith of St. Patrick. A struggle with so great, so inestimable a prize at issue, and maintained with varying fortunes for more than three hundred years, evoking the highest qualities of manhood into their fullest exercise, enlisting the intrepid valor of the soldier, the heroism of the martyr, the vigilance and foresight of the statesman, the eloquence of the orator, the melody of the poet and the prayer of the priest, can justly lay claim to interest and to importance of enduring consequence to the whole human race. Poets have from the beginning sung, and annalists written of such struggles, of battles, sieges, and fortunes, making the rise or the fall of empires, but poet hath not sung nor annalist written of any contest with results more far-reaching or influences more transcendent than that waged for almost three hundred and fifty years between a rich and powerful state on the one hand and a decim-

ated and impoverished race on the other. On the one side there was indeed "Saxon and guilt," on the other "virtue and Erin." This memorable contest may be said to date its commencement from an enactment of a so-called Irish Parliament in 1537, declaring King Henry VIII. supreme in things spiritual in Ireland. This assembly was, however, far from being a truly national representative body. Its constituency embraced a few towns and counties on the southern and eastern coasts, and its ordinances nowhere observed or respected except in the immediate neighborhood of the metropolis. But Henry VIII., whose object was to subject Ireland completely to English control and to dissociate both countries from communion with Rome, gladly seized upon this specious acknowledgment of his title to supremacy in things spiritual to despoil the monastic institutions of Ireland of their revenues and temporalities. He thus placed himself in possession of means to excite the cupidity of the greedy and ambitious and rally to his standard the avaricious and adventurous, then, as now, in every country a very numerous and formidable class. He also strengthened his hands by procuring his election as King of Ireland, a title he had long coveted, by the Parliament of Ireland, which met at Trinity, 1541. This body, more representative and influential than any of its predecessors, while declaring Henry King of Ireland, expressly stipulated that the Irish Church should be "a free church and enjoy all its accustomed privileges." But this stipulation proved of no avail to save the church from the monstrous rapacity and sacrilegious fury of the King. The Kings of England had long claimed and exercised the right of nominating to vacant Episcopal Sees within their dominions. This right was, while always claimed, never exercised to any great extent in Ireland till Henry VIII. had entered on his policy of rampant and unreasoning aggressiveness within the spiritual domain. Of the Irish Church previous to this period, in which we do not, however, include the few dioceses within the long circumscribed limits of the Pale, no portion of the vineyard of Christ received its chief pastors from the Apostolic See with a heartier submissiveness.

Henry's most zealous agent in furthering the cause of revolt against the authority of the Roman Pontiff in Ireland was George Browne, whom he had himself elevated to the archiepiscopal see of Dublin. He was selected for his easy conscience and zealous subservience to the will of his sovereign. Though at one time Provincial of the English Augustinians, Browne was as utterly abandoned as to principle and religious conviction as Cranmer, by whom he was consecrated, and Cromwell by whose advice he was frequently guided. Of piety, Browne had absolutely none, and as a religious innovator went further than ever his royal master attempted to go. While Henry kept faith to the last in the seven sacraments and the Mass, Browne was at times in favor of the abolition of a few if not all of the Sacraments, and of burying the Mass forever in oblivion. Armed though he was with the most extensive and despotic powers, Henry's Archbishop of Dublin made but few converts. His zeal often ran riot with his better judgment and precepts in his efforts to detach even the Anglo-Irish population of the Pale from the religion of their forefathers. Even in 1541, after nearly six years of constant persecution, we see the Catholics of the metropolis clinging to all the observances of old, with an ardor reanimated by oppression and a zeal stimulated by injustice. They gave open expression to their feelings when the two Houses of Parliament, with a Catholic spirit worthy the Catholic people they represented, attended in a body at the opening of the memorable session of that year at High Mass in St. Patrick's Cathedral. Two archbishops and twelve bishops assisted at this solemn and impressive ceremony, the last Catholic Irish national demonstration that Dublin was to witness for more

than three centuries. The election of Henry VIII., in 1541, to the crown of Ireland, rekindled Archbishop Browne's zeal in the propagation of the reformed doctrines. Acting in concert with and under the inspiration of Cranmer and Cromwell, he ventured to go to greater lengths in Ireland than his patrons dared to go in England. He was from the very beginning evidently bent on substituting a form of prayer in English for the solemn and impressive ritual of the Mass, to suppress the monasteries and disband the religious communities, to abolish pilgrimages and uproot the well-known devotion of the Irish to the relics of the Saints. Measures so very extreme would in England most probably have cost him his head, and at one time drew upon him remonstrances from Henry, but distance lent his general course in the eyes of the credulous monarch a halo of loyalty and fidelity. To this selfish sovereign he appeared not the senseless bigot and impious innovator that he was, but the tireless advocate of royal supremacy in spirituals as in temporalis. He found some earnest conditors amongst the King's Irish bishops, but from the majority of the Irish episcopate deriving its nominations directly from Rome, and from the almost unanimous body of the Irish clergy, secular and regular, within and without the Pale, an opposition so strenuous, so spirited, so untiring, that the sole effort of his proceedings was to arouse the Irish people to a sense of the wrong about to be inflicted on them, and awaken in every portion of the island a spirit of heroic determination worthy the most glorious of the martyr ages of the early church, to risk life, wealth and honor in behalf of the ancient heritage of St. Patrick.

In face of the common danger old feuds were extinguished, family broils ceased, the rivalry of races died away, and the Irish nation presented a spectacle as consoling as it is unfortunately rare in its history. Ireland was at that time divided between the Anglo-Norman race and the ancient Celtic tribes. The latter occupied more than three fourths of the entire country. The former were numerous in the seaport towns and in the adjacent rural districts, but could not claim on the whole a higher proportion of population than probably one in ten. But many of the Norman chiefs had of old married into Celtic families and they and their descendants, becoming more Irish than the very Irish, endeavored themselves by their patriotism and chivalry to a people full of martial ardor, and acquired many of the chieftainries, which gave them almost regal power. The Celtic chiefs were not more ill-disposed towards the innovating tendencies of the King's bishops than many of the Norman nobles.

Were it not for unfortunate dissensions stirred up by royal agents between the nobles of both races, in subsequent reigns, the reformation had never obtained in Ireland a foot of ground to rear its unhallowed figure or support its unsightly presence. From the period of the acknowledgment of his claim by the Irish Parliament in 1537 to supremacy in things spiritual, Henry till his death in 1547 made appointments to several Irish sees without any intervention in the way of approbation or confirmation on the part of the Holy See. His choice in general fell on men more devoted to royalty than to religion. The Holy See on the other hand made appointments without royal interposition to all Sees free from English control. Many bishops thus appointed were never permitted, through the hostility of the king, to take possession of their sees, while some of the King's bishops were prevented by the populace, by whom Henry's course was looked on with horror, from filling the episcopal chairs to which the king had named them.

#### IMMIGRATION RETURNS.

Our readers will, we are sure, be glad to learn the exact figures relating to immigration to the United States last year. The total number of immigrants landed at Castle Garden in 1882 was more than 473,000. It was expected that the immigration last year would be fully 500,000. While the number of arrivals in the first six months of the year showed a large in-

crease over the figures for the corresponding months last year, there was a very marked decrease in the number arriving in the last six months. The total number landed up to the close of the year was 473,042, an increase of 32,598 over the figures of last year, when 441,044 were landed. Germany of course furnishes the largest number of immigrants. The records of the department show that for the first ten months of the year the arrivals from that country were 176,685; from Ireland, 47,734; from Sweden, 39,581; from England, 36,080; from Italy, 23,819; and from Russia, 15,139. Last year Germany supplied 195,584 immigrants; Ireland, 63,771; England, 31,963; and Italy, 16,053.

#### A RADICAL MINISTER.

Sir Charles Dilke's unanimous return for Chelsea on his appointment to the Cabinet is significant as indicating the strength of the radical element in British politics. His appointment was no doubt an offset to that of Lord Derby, who is regarded with no great favor by a large body of English liberals. Lord Derby is more a liberal by accident than conviction, and may at any time return to his former allies. One thing certain, he can never mould the opinions of those with whom he now acts after his own desires. His own mind in fact be cast in a very different mould if it be his firm purpose to act for the future with the party now led by Mr. Gladstone.

Sir Charles Dilke, on the other hand, is a statesman of very advanced views. At one time he was very pronounced in favor of a republican form of government for Britain and has not, as far as we know, retracted the opinions then expressed. His personal popularity is very great, and the advanced portion of the liberal party have unlimited confidence in his political sagacity and integrity. He has of late delivered several speeches on questions affecting local government. These speeches have attracted a great deal of attention, for the newly appointed Minister takes strong ground against further centralization, declaring it his purpose to lessen the power of his own department and remit the conduct of local affairs to the people themselves. There is, it appears to us, something akin to advocacy of Home Rule in this declaration of the minister. Sir Charles' speeches have drawn forth, as might have been expected, very emphatic praise from his own adherents, but have met with ridicule in other quarters on account of the sweeping charges they advocate. But on the whole the feeling is that he has shown himself master of some very difficult problems of domestic legislation, and has the nerve required to carry out many needed reforms in the matter of municipal government. We hope that any measure of municipal reform introduced for Britain will provide for the establishment in Ireland of some equitable system of municipal government such as obtains in Canada or the United States. At present Irish municipal legislation is almost completely controlled by the landlord oligarchy. A change should have been made years ago. If it come now, however, it will be gladly received.

#### INTERESTING FIGURES.

The annual traffic returns of the Canadian Pacific Railway have been published. The railroad year of the Company begins on Nov. 1st, and ends on Oct. 31st. We have before us the figures for the western division during the past year. These figures show that during the year, 359,400 tons of goods were carried over the western division for the public, besides 290,400 tons, which were for the company, which figures embrace goods shipped from one station to others. With the exception, however, of a certain proportion of cereals, these 359,000 tons represent goods brought into Manitoba and the North-West. The following are the quantities of cereals carried:—Wheat, 575,210 bushels; rye, 819 bushels; oats, 435,446 bushels; corn, 7,533 bushels; barley, 7,912 bushels; total, 1,024,920 bushels. Of flour, 67,361 barrels or 3,730 tons were carried over the division. Most of it was brought into the country. The quantities of farm products carried were: Hay, 3,184 tons; beans, 307 tons; potatoes, 932 tons; grass seed, 41 tons; flax seed, 1,739 tons. Live stock returns are almost wholly imported. Cattle, 652 car loads; horses, 794 car loads; hogs, 23 car loads; sheep, 43 car loads. The figures for pork and beef are 7,993 barrels, or 1,109 tons, with 292 tons dressed hogs; 171 tons lard, and 611 tons butter. Of pig iron 108 tons were carried, with 20 tons of railroad scrap, 8,824 tons new railroad iron and steel rails. The quantity of lumber brought in was 96,022,000 feet, or 194,069 tons. Returns relating to other building materials are: lath, 2,895 tons; shingles, 772 tons; water lime and cement, 1,101 tons; plaster and stucco, 423 tons; brick (in M 1,142,889) 2,292 tons; stones, 13,277 tons; lime in bulk, 8,353 tons. 30,000 cords of wood were carried, 9,850 tons of coal, 35,000 tons of machinery, 4,732 tons of agricultural implements, 52,830 tons of merchandise, 16,519 tons of emigrants' moveables, 16,830 tons of miscellaneous goods and 404 tons of beer.

In an interview with a journalist Mayor Rogers recently gave some valuable information concerning the route of the Pacific Railway through the Rocky Mountains, from the valley of the Bow River to Savona Ferry, a distance of about five hundred miles. He speaks in the highest terms of the grazing and mining interests along the route, while the scenery, both for grandeur and beauty, he declares to be unequalled on the continent. He expects the road from Calgary to Kamloops to be ready for operation in three years. This will be pleasing information to all concerned in the progress of the Canadian Pacific. The completion of that road will mark the opening of a new era in the history of our national progress.

#### CATHOLICISM IN TUNIS.

His Eminence Cardinal Lavignier has addressed a letter to the *Gazette du Midi*, in reference to the work of his apostolate in the newly-erected vicariate apostolate of Tunis. His Eminence begins by an enumeration of the pecuniary sacrifices imposed upon him by the erection of the vicariate. The expenses which he has incurred since his taking possession of that charge, a little more than a year ago, reached the enormous figure of 935,111 francs. This outlay has been necessitated (1) by the construction of a French church in Tunis, which for a time will serve as a cathedral; (2) the construction of a presbytery for the French clergy; (3) the construction of a temporary residence for the bishop, who has had no other home than that afforded by a cell in the Convent of the Capuchins; (4) the establishment of a cemetery for Europeans and the building of a chapel thereon; (5) the founding of a grand seminary for French students; (6) the erection of a French college in Tunis, which, with the property on which it is built, cost more than 300,000 francs; (7) the establishment of seven new French schools; (8) the founding of an asylum for aged Europeans and for the meeting of many other such requirements of the country.

After enumerating the good works upon which he has expended so much labor and treasure, the Cardinal adds: "To those who may be tempted to declare that we have undertaken too much I will merely say that my priests and myself work for the honor of the church and that of France, and that we believe we can never even at the cost of so many sacrifices, serve too faithfully the one or the other. As for the results of our labors, it is not for us to say anything. In this matter we need only point to the testimony of those who a year ago declared themselves irreconcilable enemies of French action in Tunis."

The Cardinal is now out of purse 400,437 francs. If the French nation were not under the manipulation of radical demagogues, it would, we feel assured, readily relieve the illustrious prelate of the burden of this enormous deficit. Under present circumstances, it is, however, almost impossible to expect such action on the part of the French government. But the French people may in their generosity do what their government fails to do. France owes much of its success in Tunis to the prudence, foresight and energy of Cardinal Lavignier and his clergy. It is therefore but right that either the government, or the people independently of the government, should come to the relief of the French clergy of Tunis.

#### PEST HOUSES.

From Minneapolis, Minn., comes the news of really culpable neglect on the part of the civic authorities there in regard of the care of small-pox patients. Redpath's Illustrated thus refers to the matter:

"The pest-house, in Minneapolis, is overcrowded with small-pox patients, and a funeral invariably follows a few days after a patient is taken there, six members of one family having died within a short time. The wholesale slaughter has been going on for some time, and the matter is now being investigated."

"Father McGolrick, the parish priest, the only Christian minister who had visited the pest house, says: The wretched hovel which has been used for them is utterly unfit for any such purpose. It is small, low, dirty and ill-ventilated. It contains three rooms in all—two for the patients, and one for the attendants. The stench is dreadful. There were at one time eight patients in the lower room, and in one case two in a bed. Think of it! Eight people afflicted with this terrible disease, placed about as thick as they could be in one small, dirty, poorly-ventilated, ill-heated apartment. The condition of things there could scarcely be much worse. At one time the water supply gave out, and the patients, in their desperation, were without water for three hours. In the room of the attendants, the bed which they occupied was placed right by the stove where all the food of the patients were cooked. In almost every respect the arrangements were filthy and unhealthy, and the attendants themselves do not seem to have been sufficiently skilled for their position."

This is really a very sad state of things, and will not, now that it has been exposed, be suffered to continue one hour longer

than is absolutely necessary. We do not refer to the fact for the purpose of drawing an invidious comparison between the state of things in this country in reference to pest-houses and that existing in a neighboring commonwealth.

The people of Canada are not more enlightened, human or progressive than those of Minnesota, and what has happened in Minneapolis may some day happen in any of our large cities. Indeed we have known of pest houses in this country which while not so wretchedly governed as that described by Father McGolrick, were very badly managed. All such places should be subjected to rigid examination and none put in charge of them but persons with the largest available knowledge of the diseases therein treated. Legislative action should also if necessary be invoked to compel the municipal authorities to provide, according to the dictates of humanity, if not of Christian charity, for the care of persons afflicted by the frightful epidemics which in various forms so often visit our large communities. It is not when epidemics visit us that action should be taken. We should be always ready for such visitations.

#### FRENCH POLITICS.

France continues to astonish the world. The death of Gambetta removed from the political arena a man whose influence had really disappeared, and whose name was justly held in exaltation by all who hoped for the solid progress and enduring prosperity of France. Gambetta had not only not accomplished anything to entitle him to national gratitude, but done much to deserve lasting reprobation. Yet at his death he was honored by a public funeral. The French metropolis mourned over his remains as over those of a patriot and hero. His patriotism and heroism had found during a busy lifetime no higher expression than attacks upon religion, the suppression of monasteries and the banishment of religious. That patriotism and heroism—left no beneficial result calculated to improve the moral and intellectual advancement of the French people. He waged a relentless war against God and religion, as if nations could exist, much less prosper, without reverence for the Creator and the practice of religion. He has now gone over to the majority, an example of the folly of men who seek to deprive their fellow creatures of that belief in God and obedience to His precepts without which there can be no happiness or prosperity amongst nations. But the French nation has inflicted on itself further disgrace by declaring him a public funeral, and its leading men pronouncing eulogies on a life that should be buried in obloquy and oblivion.

The incidents connected with the death and obsequies of Gambetta set forth in sad light the present political situation in France. Radicalism is now rampant in that country. Irreligion rules the legislature, inspires the press, and guides public opinion. There seems to be a fixed purpose amongst its leading politicians to revive the worst times of the first revolution. They have banished religion from the schools, they have suppressed chaplains in the army and navy, and threaten to deprive the clergy of their paltry incomes. In a word, France now presents the spectacle of a nation whose rulers seek to rob it in every manner and by every means in their power, of its Christian character. It was once the proudest boast of the French nation that it was the most faithful amongst Christian peoples. We hope that the day is not far distant when that same boast may be truthfully made. But we fear that before it can be made France will have to undergo once more the terrible trial of civil conflict.

#### ELECTRIC LIGHT.

The use of electric light is every day becoming more general, and every effort being made to remove many of the objections to its use. The *Lancet* very properly suggests that a determined effort should be made to devise means of mitigating what it terms its peculiarly unpleasant intensity. It has been well remarked that the vibratile impulse of the electric force is obviously stronger than the delicate terminal elements of the optic nerve in the retina can bear without injury. It is customary to apply the adjectives "hard" and "soft" to light, and their application is peculiarly appropriate. The electric light is now too hard, and requires softening. Its waves of motion are too short, and the outstroke—so to say—joins the instroke at too acute an angle. This it is said might be obviated by employing suitable material for globes and shades, but doubtless the best plan would be to break up and scatter the rays of light by reflection. It is suggested that if a small convex reflector were placed immediately below the light in the protecting globe, and one of larger dimensions above it, so as to secure a double re-

lection with ultimate divergence downward and outward, the electric light would be caused to "rays" of light to fall obliquely on all objects within the immediate area of illumination. And this would, perhaps, obviate the need of colored glasses, which the promoters of the electric light seem to dislike. As it is there a considerable sacrifice of power in use of the opaline globe—so much indeed, that some of the districts lighted by electricity display through this medium do not present any very apparent superiority of gas.

Improvements will no doubt be made to remove the objections to electric light after the present method. The electric light will no doubt be the light of the future, especially in streets and large buildings. For lighting of houses we must expect the old-fashioned conviction that solid comfort and safety we have yet to see anything equal to the candle.

#### SOUND DOCTRINE.

A respected Western contemporary lays down a solid proposition when it asserts that society cannot exist without virtue, or, in other words, that civilization without religion can have no enduring basis of rest on. At the present time modern civilization, which owns all that it has of good to religion, has assumed towards it an attitude of unmistakable hostility. Since the religious revolt, or, as it has been very aptly termed, the emancipation of the flesh in the sixteenth century, and especially since the great social perturbation of last century, the natural result of that revolt, the various political organisms of the civilization world seem animated by a hatred of truth and a purpose to alienate men's minds from its control. The pagan civilizations of ancient Greece and Rome had within them more real religion than the baseless structures that modern so-called statesmen have been attempting to rear. Europe has within one hundred years witnessed more gigantic changes, the result of internal dissensions in states, than the ancient world experienced in five hundred years. We read in pagan times of revolts, conspiracies and assassinations organized under circumstances of horrible cruelty, but they do not equal in cruelty and are not so numerous as the revolts, assassinations and conspiracies brought into being these days of modern enlightenment. Can any one believe or claim that society had not shifted from its true and solid basis, religion, all the monstrous deeds of injustice that have blackened the history of the world for the last three centuries would have been perpetrated? But it may be objected that society is just now in a state of transition ascending from a lower to a higher state. This assertion is, however, untenable in the light of facts. For there has been, if anything, a very decided deterioration observable since the epoch of the so-called reformation. Two tests will establish the truth of this contention, viz., consideration of the internal polity and a consideration of the external polity of nations since that time. We consider the internal polity of nations since the reformation, do we find that their domestic legislation is as humane and equitable as days gone by? Take for instance Britain, which has, after all, adhered more closely to its pre-reformation or Catholic traditions, than any country in Europe, and what do we see? Its domestic legislation, as far as internal taxation, measures for the promotion of popular education, and for the support of the poor are concerned, indicate a new state of society in that monarchy not comparable in point of its conducing to rest and enduring happiness with those of former times. If we consider the external polity of nations, taking any example we will, that of Russia, Germany or France, it will be found that might and not right is the prevalent principle in their dealing with weaker nations. There were instances of injustice in the middle ages, but injustice then did not prevail as it now prevails, nor did it meet with the universal sanction which rewards success, however ill merited, now-a-days. Man no