

The Catholic Record

Published every Friday morning at 428 Richmond Street.

Annual subscription, \$2.00
Six months, \$1.00
Three months, \$0.50

ADVERTISING RATES.
Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch.

Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Tuesday morning.

TO CORRESPONDENTS.
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY, Publisher and Proprietor.
Subscribers who change their residence will please send us, by Postal card, their old and new addresses, and thus insure the prompt delivery of the paper.

We are in constant receipt of enquiries from subscribers as to "how much they owe," and requests "to send bill." By consulting the date on your paper both will be answered. The date on your paper shows the time your subscription is paid to.

When a subscriber tells a postmaster to "send bill," it is a waste of time, as the bill is sent by the publisher, and the postmaster is not responsible for it. The only way by which a publisher can tell who are subscribers and how much they owe, is if this name is taken off it will be seen how very awkward it becomes for the proprietor of a newspaper to keep his business in proper shape. Subscribers who desire to stop taking a paper should in all cases remit the amount of their indebtedness when they make this request.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, Ont., May 28, 1878.
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 policy and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the interests 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."

Catholic Record.

LONDON, FRIDAY, OCT. 7, 1881.

IRISH HOME INDUSTRY.

It would be difficult to estimate the amount of good done to Ireland by the inception and continuance of that constitutional union of Irishmen of all classes and creeds under the name of Land League. Though its name would seem to indicate that its only work would be the procuring of remedial measures for the down-trodden Irish farmer, yet, on examination, we will find that its good influence has by no means been confined to this class of the community. True that the battle of the Irish farmers has been its principal work, but it has given an impetus to Irish thought in other matters which cannot but result in the greatest advantage to the interests of the people. Under its guidance the question of home manufactures has been brought prominently before the public mind, a question hitherto to a great extent entirely lost sight of. Agriculture, it is true, one of the principal, or rather the principal, occupation of the Irish, and hence it is that when seasons fail, famine and want press heavily on the nation. The laborer depends upon the farmer, and when the latter, with what his poorer dependent considers affluence, is unable to tide over the hard times, the position of the poor working man is indeed a hard one. To find some remedy for this should be the most earnest desire of the friends of the Irish people, and the members of the Land League, inasmuch as they have directed their attention not only to securing the farmer against these oft-recurring seasons of want, by instilling into him a new courage and a new cause for industry in fixing him on his farm, but also, to the development of the home industries of Ireland, have shown themselves to be really the friends of the people. In doing this they have brought before the public mind the wants and pressing necessities of the nation, and at the same time have pointed out Ireland's capacity to supply with lavish hand every want her children can experience. In doing this they are doing a great good, for in drawing the attention of the public to the existence of these resources, they have taken the first step towards their development. In years gone by the physical characteristics of a country were taken as the best index of its industrial wealth, but to-day times have changed, and science has come to man's aid in determining with the greatest accuracy the resting place of the mineral treasures hidden in the earth's bosom. In every land outside of Ireland, the government, urged on by patriotism and a desire for the well-being of the

country, makes every possible effort to contribute to its commercial prosperity, and to the welfare of the subject. Men of science receive the greatest encouragement, and when their efforts are directed to national progress and crowned with practical results, there is no honor in the gift of the government too great for them. Not only this, but the strong arm of the law is called in to protect and guard every budding industry, and every commercial enterprise. That Ireland with all her hidden resources—resources almost unknown to her children—has been most shamefully treated in this respect is without a doubt. British statesmen have not followed the noble example set them by other countries when there was question of Irish interests, and hence it is that much remunerative occupation is taken out of the hands of the people, and a large amount of money annually spent outside of the country for things which could be easily produced at home were Ireland's industries fostered as they should be. The Land League, then, in bringing these things before the people, and thus educating them in the circumstances of their position, is conferring upon them a great boon, not can anything but good come from teaching the people to give the preference to home productions, and to boycott those things coming from a foreign market which could be as well produced by Irish material and Irish hands.

THE ORPHAN ASYLUM GRANT.

At the regular meeting of the city council, held on the 3rd inst., the report from the finance committee recommended a grant of \$200 to the Mount Hope Orphan Asylum. This the council generously raised to \$500. A deputation of Catholic ratepayers was heard in support of the grant.

D. Regan, Esq., as spokesman of the deputation, reminded the council that the point which they should keep prominently before their minds in discussing this matter was the amount of good done by this asylum in supporting a number of the poor of the city. We entirely endorse the ideas expressed by Mr. Regan. On last Monday night, for the first time in its thirteen years of earnest and hard work, Mount Hope received assistance from the corporation of London. It is true this institution has been most generously treated by many of our prominent citizens as individuals, but this is the first time that our city fathers in their representative capacity have extended a helping hand to this great charity. But there was one point in Mr. Regan's remarks which struck us as being most opportune, and that was the wish he expressed that it would soon be determined upon to give an annual grant to Mount Hope and its neighboring charitable institution, the Protestant Orphan Home. In the matter of supporting the public charities of the city London is the only corporation we know of that remains inactive. Toronto and Hamilton make annual grants to their charitable institutions and justly so, for they in their working relieve the city of a great deal of expense in supporting a large number of orphans and aged people who would otherwise be a burden on those corporate bodies. We trust too that the time is not far distant when conceding a certain sum towards the support of these asylums will be looked upon not only as a matter of generosity but also of justice. The generous spirit in which the petition of the Sisters of St. Joseph was heard by the Mayor and council certainly shows that they are not strangers to the promptings of charity, and we have no doubt at all that their action will meet with the approval of every right thinking citizen.

EDITORIAL NOTES.

FATHER SHEEHY has at last been released from Kilmainham jail. This action of the government is considered in certain quarters very magnanimous. There are many who believe that his incarceration was a precious piece of tyranny.

THE Catholic Publication Society, of New York, deserve very great credit for the beautiful and instructive Catholic Family Almanac issued from their house every year. The volume for 1882 has already appeared, and contains a mass of choice reading and instructive historical data which will render it a most valuable addition to household literature.

UNITED IRELAND, the new organ of the Land League, received an enthusiastic welcome. Such was the desire to secure a copy of the first issue of the paper that the presses were kept going night and day—with only a few hours' intermission—from Tuesday night until Sunday—

without satiating the demand. It is believed that more copies of United Ireland were bought within a two mile radius of Dublin Castle than of the Dublin Gazette since English rule began.

The London Advertiser cannot understand why Ireland should not be given a local Parliament as well as Ontario, or any other Province of the Empire. Neither can any other unprejudiced student of history.—Toronto News.

We have another newspaper man in London who cannot for the life of him understand what's the matter with those Irishmen. He thinks Parnell and his followers are a lot of scoundrels, and ought to be put in jail. He is not a student of history, but a student of the English press. This is the reason why, every time he opens his mouth about Ireland, he is certain to put his foot in it.

THE testimony of Napoleon against Godless education is worth quoting. He had been speaking with M. de Fontannes of the necessity of a ballot for the souls of the young in education, when suddenly, raising his voice, he exclaimed: "It is necessary to form men, and do you imagine that a man can be a man without God? On what will he rest his lever to raise the world—the world of his passions and uncontrolled appetites? Man without God—I have seen him at work since 1793. Such a man is not to be ruled, he is to be feared. And that is the kind of man that you would have my lycées produce? No! No! To form the man that I want, I will have God with me."

THE London Spectator says, in reference to President Arthur "All Englishmen are interested in the only Englishman who reigns by election, and are solicited that he do nothing lowering an office that half of them feel must one day exist in England." These are very strong words indeed from an English newspaper, but there is a world of food for consideration in them. It will be a difficult matter to convince persons endowed with an ordinary share of common sense that there is any such thing as divine right about the matter of supporting hundreds of lazy people with luxurious livings out of the people's taxes, simply because they are blood relations of royalty. Royalty may be all well enough, but royalty's poor relations have no just claim on the public purse. We will have none of this kind of thing in the new world. They are welcome to come here if they choose, but they will have to face the world and make themselves useful like other people—or starve.

COUNT MOLKE, the greatest of living strategists, is a Lutheran of the old school, and, unlike many of the old Prussian Tories, has always behaved unflinchingly to the Catholic Church. It was he who, in 1873, placed himself at the head of that movement in Prussia, of which the "Protestant Alliance" is the representative in England, and several of his friends dabbled a great deal in that "sympathy" that was offered by English Protestant bigots of Prussia, and reciprocated by Prussian dithers, when Bismarck first began to persecute the Catholic Church. But what has been going on ever since seems to have changed Count Molke's views. When he traveled in Galicia a short time ago, he visited a school superintended by Sisters of the Christian Doctrine, and upon his admiring the arrangement of the place and the organization of the work, he was told that these very sisters had been turned out of Prussia. Thereupon he expressed his great regret that such useful members of society should be lost to his own country. But added, "I hope I shall live to see the day when these sisters will be allowed to return to Prussia." This is an answer which certainly Newdegote would not have given. Count Molke being over 81 years old, it certainly would be a good plan for Prince Bismarck to have the May laws repealed soon, or else his glorious colleague might not live to see the good sisters return to their useful work in Prussia.

CARDINAL MANNING, in an address recently delivered on the subject of education, made the following reference to the subject, as regards the United Kingdom—"If put to the vote, two-thirds of the population of the United Kingdom would, I am confident, declare in favor of religious education and the application of the school rate indiscriminately to the schools where religion is taught. Is the age of education coming? But I am afraid we are going out of this silver age into the iron age, and I am afraid that Government control of education—and the control of the theorists and tyrants—will increase until we reach the point already arrived at in France, in Germany, in Italy, and in Belgium, where the force of Government is directed against Christianity and

faith in the education of the people. The greatness of this country is at this moment raised to an imperial height greater than any other people on the face of the earth have hitherto attained. It is more widespread and more extensive in all power of wealth, skill, and enterprise than any empire. But when the history of the world is recorded, the day may come when all our great ports, now filled with commerce, may be idle, and fishermen spread their nets, and when in our great cities which are at this moment the wonder of all, there may be signs of a departed greatness, and that because the people have grown up in the worship of the god of this world, rejecting Him who made the earth and all things contained therein, and living under the Government and dominion of the spirit of this world, which wherever it enters corrupts the soul of man and not an individual man, for it wrecks races and nations until they fall as every empire has fallen in its day, and has passed away as a shadow from the earth, because it knew not the day of its visitation.

A Protestant correspondent of a New South Wales newspaper gives the following glowing account of a recent lecture by Archbishop Vaughan on "Brain Work": "However one may disagree with Archbishop Vaughan's religious opinions, no one can deny that he is an orator of the finest fibre. I had the pleasure of listening to his lecture on 'Brain Work' at the Bathurst School of Arts, and treat it afforded well. A splendid presence!—a magnificent face, with regular features, and an eye that spoke to you, easy action, and a voice as musical and as much under control as a harp. Clear, bell-like, his words rang through the large hall, and so entrancing was the influence his Grace exercised that a breathless silence was frequently noticed. The voice of the Archbishop is the most charming I have ever heard. Silvery, without a break in its tone, it rose and fell with the various emotions that were portrayed, and while at times its rich, humorous synovia moved to laughter, at others, its mournful cadence, full of human sympathy, drew tears. A great orator is one of the noblest of God's creatures, and the Colony should be proud of one second to none in the world. The discourse on 'Brain Work' showed that the great churchman had not alone an ecclesiastical knowledge; he proved that he knew Shakespeare and Dante and Sir Walter Scott as intimately as he no doubt knows the patristic literature of his own St. Thomas of Aquin. A more splendid contrast was never made than he drew between the genius of Greek tragedy and the genius of Shakespeare, and never surely were the mighty pictures of Dante's *Divina Commedia* portrayed as vividly. And the quiet beauty of Sir Walter Scott found an able exponent, while the description of the impeachment of Warren Hastings, and the speeches of Burke and Sheridan, was something intensely powerful. An orator in the true sense—one who can move multitudes with the music of his own voice—his scholastic accomplishments are as varied and rich as his genius is many-sided. A more magnificent set of pictures than he painted for his audience was never before given to a colonial audience; and I for one am pleased that I have had the pleasure of listening to the great Benedictine. A rich voice, wealth of language, eloquence, and a profound scholarship are united in this man; and, after having heard him, one does not wonder that he manages to raise £1,000 a month towards the completion of his *magnum opus*—St. Mary's Cathedral."

A VALUABLE BOOK.

A friend has laid upon our table a very interesting volume, printed in London Ont., by J. H. Coffey, and edited by Rev. J. E. Macdonnell Dawson, giving a history of "Pius IX. and His Time," from his birth on the 13th of May, 1791, to his death on the 6th of February, 1879, after a pontificate of thirty-two years. The book contains over four hundred pages, and is finely printed. It would be needless, at this late day, to pay any eulogium upon the "Good Pope," whose whole life was an example to Christians of all denominations for his fervent piety and gentleness. No pontiff ever filled the chair of Peter who has had so many ardent admirers among Protestants, as did the Rev. Father Dawson, the author of the volume, who is a native of Edinburgh, Scotland, has been engaged in the hardest kind of missionary work in the diocese of Ottawa, Canada, about thirty years. He is in his 72nd year, and has been doing heavy duty up to the end of last year, in the large St. Patrick's church, which stands either on or near the site of the ruins of his own beloved church of St. Andrew, in the city of Ottawa. Now, however, it is appointed for him to reside in the distinguished capacity of "ancient cure." A profound thinker, a for-

cible writer and a fluent speaker, he has had few peers in the Dominion. Two or three lives of the late Sovereign Pontiff have been written in the United States, but in none of them have matters been so thoroughly gone into as in the work of Father Dawson. His "Pio Nono" is made up in a convenient way for transmission by mail. It is sold at \$1.50 per copy. It may be ordered from the author, or from the publisher, Thos. Coffey, London, Ont.—Newark Journal.

THE "CANADA SCHOOL JOURNAL" ON RELIGIOUS INSTRUCTION IN SCHOOLS.

To the Editor of the Catholic Record.

SIR:—I must confess to my astonishment at the glaring inconsistency which characterizes our Protestant friends in their view of that most vexed question "Religious Instruction in Schools." The old adage, that to preach and practice are two very different things, may be well used here. Is it not a singular fact that we have every annual convention of this Province some noted personages lecturing the teachers upon the necessity of imparting religious instruction to their pupils in school. What a shame! Now the teachers of the public and high schools of Ontario must know well that not one iota of religious instruction is given in their schools. We ask in all sincerity when—at what hour—religious instruction is given in the schools? Let us see it on the programme of studies. Let us hear of one teacher in Ontario who can say "It forms a portion of my daily school work." All the religious instruction given in the public and high schools of this Province could be squeezed into a thimble that would fit the little finger of the religious editor of the *Canada School Journal*. And yet we find the following from his pen in the last number of the *Journal*: "The Bishop of Manchester struck a good key for Canadian as well as English teachers when he said recently, 'The thirty-five thousand teachers now employed in the elementary schools, whether connected with any specific religious denomination or not, should count it not only their highest duty but their chief honor and privilege to teach to those committed to their charge a simple, reasonable and apostolic Christianity.' There is no doubt," says the *Journal*, commenting on this, "that the future of a child, his capacity to benefit himself and his country depends more on the training of his moral nature than on the training of his intellect. The great object, therefore, according to the religious editor of the *Journal*, is in training a child morally in school is that his future his worldly prospects may be bright and that he may thereby enlarge his capacity to benefit himself and his country. So that we are not to practice virtue and vice by the same door, as we conform to the law of God but because by doing so we advance our own temporal happiness and add to the lustre of our country's fame. How strangely does this purpose of religious instruction in school contrast with Bishop Watkinson's definition of a true education. His Lordship does not define moral education to consist in whetting a child's appetite to a recognition of serving himself and his country but in training the child to seek first the satisfaction of his soul. The religious editor of the *Canada School Journal* would not have children respect authority because of the divine command: 'Let every soul be subject to higher powers; for there is no power but from God, and those that are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation.' No, the religious editor of the *Journal* would have a teacher impress upon a pupil the necessity of obeying the laws of the land lest their violation would clash with his interest—that is, lest the pupil might be sent to live by honest labor it teaches him to forge his neighbor's name to a note or rifle the public treasury of its accumulated wealth. But if the husbandman sow tares in the field, he will not reap the golden grain of the harvest. Our neighbors of the American Republic are fast reaping the whirlwind of their public school system. So the Boston correspondent of the *San Francisco Morning Call* writing to that paper on the 16th day of November, 1877, said: 'We all know that for some time past the public schools of the State of Massachusetts have been held up as patterns of perfection for an admiring world to gaze upon. In this State the public school is supposed to have reached almost absolute perfection. Yes, and in this State, let it be remembered, crime has reached almost absolute perfection. By the census of 1860, Massachusetts, while showing the least number of illiterate persons had the largest number of criminals in proportion to her population of any State in the Union. But lest I may be accused of making statements with no legs to stand upon, let me proceed to substantiate facts. I will contrast the State system of education in Massachusetts with the parental system of Virginia. Out of a native white population of 970,952, Massachusetts had but 2,004, that is to say one to every 484 native white adults who could neither read nor write, while Virginia, with a native white population of 1,070,395, had 83,300, or one to every twelve, who could neither read nor write, being a difference of forty illiterates to one in proportion to population as against Virginia. So that if the State of Massachusetts were properly educated we might reasonably have expected to find in Virginia in proportion to its population forty times as many criminals as in Massachusetts. But instead of that there were at the date referred to in Massachusetts 1495 native white criminals in prison, being one to every 649 native white inhabitants; while Virginia had but 163 native white prisoners, or one to every 6,566. That is to say, in proportion to her native white population Massachusetts had as the fruit of her State system more than ten times as many criminals as had Virginia; while Virginia, the system of education. Now let us hear the opinion of leading Protestant educationists and Protestant clergymen on the public schools of the United States. Professor Agassiz, whose scientific attainments have

made his name a household word in all lands, after making a most searching investigation into the immorality of Boston, said that "to his utter astonishment a large proportion of the 'soiled doves' of that city traced their fall to influences that met them in the public schools." At a convention of Baptists held in Marion, Alabama, 1871, the principal Southern States being represented, Prof. Davis and Rev. E. B. League said, in the course of a discussion on the advantages of education in denominational colleges, "that the tendency of the public school system is to foster infidelity, and that the only hope of Christian education in our own schools." And Gov. Brown, addressing the Seventh National Teachers Convention of the United States in St. Louis in August, 1871, said: "It is a very customary declaration to pronounce that education is the great safeguard of republicanism against the decay of virtue and reign of immorality. Yet the facts can scarcely bear out the proposition. The highest civilizations, both ancient and modern, have sometimes been the most flagitious. Nowadays certainly your prime rascals have been educated rascals." After such complimentary testimony to the goodness and virtue of the public school system of the United States, especially to that portion of it that has reached pyramidal perfection in the State of Massachusetts, let us examine the feasibility of teaching in the public and high schools of Ontario that "simple, reasonable and apostolic" Christianity of which the Bishop of Manchester speaks. To make it more interesting, let us suppose that no separate schools exist at all—that the Catholic children are entirely in the high and public schools. We will see how far Catholics and Protestants can be taught together a simple, reasonable and apostolic Christianity. The teacher says to his pupils, "You believe in the existence of a God?" And they answer, "We do." So far so good. One great dogma of Christianity accepted by all. The next great dogma of simple, reasonable and apostolic Christianity that the teacher places before his class for acceptance is, "You believe in the Divinity of Christ?" Ah, my friends of a simple, reasonable and apostolic Christianity, the teacher child and Protestant child must of necessity here shake hands and part. A great many Protestants do believe in the Divinity of Christ, but it is not with them a necessary article of belief, and there are to-day clergymen of the Church of England preaching in Protestant churches throughout England who deny the Divinity of Christ. No one knows this better than the Bishop of Manchester. It is very well for a Protestant child to attend a public or a high school, for he has but little to lose, as he may well believe anything by many of the teachers of this city. They must work for low wages, frequently without fire in winter, extend their labor far into the night during busy seasons and receive no pay for overtime. The editor of the *Times* acknowledges the facts, but goes on to state that they are caused by a too popular desire to become shop-girls, and suggests as a remedy domestic service, where is greater comfort and better wages.

AN IMPORTANT QUESTION.

A correspondent to the *Times* not long since complained of the hardships endured by many of the girls of this city. They must work for low wages, frequently without fire in winter, extend their labor far into the night during busy seasons and receive no pay for overtime. The editor of the *Times* acknowledges the facts, but goes on to state that they are caused by a too popular desire to become shop-girls, and suggests as a remedy domestic service, where is greater comfort and better wages.

OBITUARY.

THE New Orleans Times of the 27th ultimo announced the sudden death of Mr. E. Duff, from paralysis of the heart. The deceased was a native of Hamilton and lived here for many years. He has numerous friends in the city, among whom he made himself popular by his agreeable manners and general good qualities, and who are now surprised and saddened by the news of his untimely death. Rev. Fr. Allen attended him during his dying moments and administered the last sacraments. At his funeral on Monday, a solemn Requiem Mass was celebrated in St. Patrick's church, New Orleans, at which the Rev. Fr. Allen delivered a sermon on the many qualities of the deceased. The large concourse of city notables and personal friends testified to Mr. Duff's prominent position and the high esteem in which he was held by the citizens of New Orleans. He was 53 years old at the time of his death. Requiescat in pace.

CATHOLIC NEWS.

Father Jomini, S. J., a learned Orientalist, has lately gone to London to collate the Ethiopic MSS. in the British Museum.

Bishop O'Mahony, of the Archdiocese of Toronto, has recently been the guest of the Rt. Rev. Bishop McQuaid, at his cottage at Hemlock Lake.

Gen. Washington invited a Catholic priest to perform the religious services at the Yorktown celebration one hundred years ago.

On Thursday, September 15th, the Rev. James Fitton, pastor of the Church of Our Most Holy Redeemer, East Boston, died in the 78th year of his age. May he rest in peace!

Marshal Mantouff, during the siege of Metz, lodged at the house of the priest of St. Barbe. The distinguished soldier, in memory of that period, has sent 2,000 marks to the pastor in aid of a fund for the repair of his church.

The Western Watchman says that "one of the greatest and best priests that ever wore a stole is now slowly dying of leprosy in Louisiana, where the old plague is spreading in certain parts of the State. Its authority is the State Board of Health.

The public will hear with much concern that the health of Sister Mary Casack, the Nun of Kenmare, whose name has Irish race is found, has been seriously impaired. Her state is such that Dr. Sigerson, of Dublin, the well known specialist in cases of nervous disease, was sent for to Kenmare to investigate her case.

The doctor found her nervous system multitudineously-taken of care, a result of the greatest and best priests that ever wore a stole is now slowly dying of leprosy in Louisiana, where the old plague is spreading in certain parts of the State. Its authority is the State Board of Health.

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HAMILTON LETTER.

Ecclesiastical.—Confirmation—Bishop of Hong Kong—Municipal—The Parks Question Revisited—Exports and Imports—Harbor of Refuge—A Fair Day's Pay for a Fair Day's Labor—Obituary—Great Fire in Dundas—Central Fair—Curb-stone Education—New Daily Paper—Brevelites.

ECCLIASTICAL.

His Lordship Bishop Crimmon administered the sacrament of Confirmation on last Sunday to about one hundred children in Arthur.