

The Catholic Record

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THOS. COFFEY, Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

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 the promotion of Catholic interests.

Mr. Thomas Coffey, Office of the "Catholic Record."

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LONDON, FRIDAY, AUG. 27, 1880.

CATHOLIC EDUCATION.

The cause of Catholic education in Ireland has received a cruel blow from famine and national retrogression. While Ireland enjoyed even the small modicum of prosperity to which, even in her best days she was accustomed, the people—with commendable generosity and self-sacrifice—spared no effort to sustain the prelate and clergy in their efforts to procure for Ireland a substantial measure of justice in the shape of a just measure providing for the endowment of superior education for Catholics.

"I have again kept silence under sore pressure to protest against the scandalous denunciation of denominational education which fell from the lips of the Rev. Mr. Isaac Nelson. When that gentleman gets some stronghold of British secularism to send him to Parliament, he may feel entitled to declare that 'the education of the country ought to be entirely untrammelled by denominational ecclesiastical restrictions, for the whole history of the world proved that where the education of the human mind came into competition with the interests of cunning clerics, the cause of education was the sufferer.'"

Mr. Parnell's recommendation of Mr. Nelson, and the latter's presumed soundness of views on the land question, secured his election for Mayo. But though for the present under the pressure of want and distress Ireland seeks first an adjustment of the land system, she has not abandoned her repeatedly expressed determination to leave no means untried to secure for her sons the benefit of Catholic education in its highest, purest and best sense.

the pulpit he should have left behind him in ascending the tribune. If by force of habit he retains this dogmatism, and by its retention injured himself in the eyes of the Catholic public, he has no one but himself to blame. Catholic Ireland cannot afford to have among its representatives a man even indifferent, much less opposed to the cause of national and Catholic education. From all we know of the Rev. Isaac Nelson, M.P. for Mayo, we believe his accession to the Parliamentary representation of Ireland to be not only of no service to the country, but in truth a disappointment to the friends of Irish national autonomy in all parts of the world.

DISCONTENT IN IRELAND.

Mr. Forster, Irish Secretary of State, has been suddenly called from London to Dublin. His unexpected departure from the seat of government has given rise to much speculation, and even surmises have been indulged in as to the probabilities of rebellion in Ireland. Ireland has, indeed, great cause for dissatisfaction, not to speak of rebellion. The country has been shamelessly treated in the present session by the Government and Parliament of Britain.

Discontented and dissatisfied as Ireland certainly is, we have no reason, however, to believe that a rebellion is imminent. The Irish are a people of keen perception. They know that, at this moment, a rebellion could end only in disaster for them, and postpone, for a quarter or half a century the realization of the schemes of reform now proposed by the friends of the people. The people will certainly take every constitutional means to enter their protest against the savage intolerance of the lords of any measure of substantial land reform, and the pusillanimity of the government in dealing with the grievances of Ireland. Our qualification of the action of the lords as savage may, to some, appear exaggerated. But no other term could convey our idea of the brutal oppressiveness of the Landowner's Chamber in refusing a very small measure of justice to the Irish landholders. No one, with the smallest knowledge of Irish affairs, is ignorant of the fact that the miseries of Ireland are to be traced to the tyranny of the land laws. Mr. Gladstone proposed, in his Compensation Bill, to give the tenants a certain limited share of protection against the rapacity of the landlords. But the influence of the latter proved too great even for him. His government, by proposing a more radical measure of reform, would certainly have averted the peerage into the concession of a very substantial scheme of relief for Ireland. But the landlord influence even in the Cabinet is very great, and kept their proposition of relief to Ireland's tenantry within such stunted proportions that even had it passed it could not have ensured that security and stability so necessary to peace and prosperity. The Whig administration has, at this very time, a difficult problem to deal with in Ireland. The Liberal party cannot expect to hold the landlords and tenants both in fidelity to its standard so long as it refuses justice to the latter. The concession of a substantial measure of justice—a measure establishing on a solid basis the right of the Irish tenantry—can alone secure for the Liberal party the steady adhesion of the people. The people of Ireland are not alone in their demand for reform. The land laws of England and Scotland are also in urgent need of reform in the interests of popular freedom and security.

Mr. Forster will have every occasion in Ireland to see for himself the necessity of land tenure reform for Ireland. He need have no dread of an Irish rebellion. Nothing would, at this moment, please the landowners of Ireland so well as an unsuccessful rebellion. The Irish people are even in the intensity of their

dissatisfaction too sharp witted to connect themselves to a course certain to result in a curtailment of liberties now enjoyed. But, while not rising into open rebellion, Ireland will take every means to protest against landlord tyranny and administrative inactivity in the matter of her system of land tenure.

THE STATE OF TURKEY.

The Turkish Government still maintains an attitude of fixed indifference to the representations of the powers as to the internal reforms projected in the Treaty of Berlin, for the benefit of the populations subject to Ottoman rule. The government of the Sultan can with reason point to the utter indifference of these powers themselves to right the wrongs of large bodies of their own subjects. What a mockery, for instance, on the part of Great Britain to force upon Turkey schemes of internal reform, and hundreds of thousands of her own subjects in Ireland driven to famine by misgovernment. Then there is Russia with a record of black-hearted and blood-thirsty perfidy to Poland. Prussia, whose government has for years identified itself with oppression and persecution; and Austria, the determined enemy of popular rights, all seeking to force upon Turkey schemes of reform which they, by their own course of action at home, pronounce unwise and un-called for. We know well, indeed, that the condition of the masses of the people subject to Ottoman rule is sad beyond description. Brigandage, rapine and despotism have reduced millions of people into a state of degradation and misery, of which no adequate idea can be formed.

There is in the vast regions owning the sway of the Sultan no security for life or property. The rapacity of local rulers sets at defiance every dictate of right, and the decrees of the government at Constantinople are obeyed only when they coincide with the purposes of the petty chieftains who everywhere lord it over the people. A more discouraging state of disorganization and demoralization than the Ottoman empire presents cannot be found on the face of the earth. There is there discord, decay, rapine, massacre and famine. But the European powers who have undertaken to impress on the Sublime Porte the duty of reform should themselves set the example of giving justice to the people who admit their sway, before enforcing the necessity of reform upon a government in itself powerless for good. The Turkish Government cannot last. It may promise reform, it may decide upon the amelioration of the condition of its people, but it has lost control over the scattered populations so long subject to it. These populations should be left by European autocrats to work out the problem of their own happiness, by securing entire independence from Turkish control. By no other means can any scheme of reform for the East be made a good and lasting success. The maintenance of Ottoman rule in Europe, for which Great Britain is largely responsible, is the cause of much of the misery from which the Eastern tribes now suffer. As soon as the Turkish Government is left to itself to crumble to dust, a new era will set for the people now inhabiting the Ottoman territories both in Europe and Asia.

MISSIONS TO THE HEATHENS.

A Christian Women's Union has just been formed in England for the purpose of carrying the gospel to the 100,000,000 women of India. This is very good, no doubt, but we have often thought that if these good ladies were to direct their efforts towards reclaiming the thousands of their sex who, at their very doors, have sunk into sin, that their work would be more laudable and practical. These ladies who are burning with zeal for the conversion of these poor heathens are too often inclined to shut their hearts to that charity which would prompt them to rescue, by a kind word, these souls who need but a helping hand to rise from their unfortunate position. If their charity would only learn to begin at home how many might be rescued and saved from temporal and eternal misery.

TERRIBLE ENDING OF AN EXCURSION PARTY.

An excursion was given August 11th, under the auspices of St. Ann's Literary Institute, St. Ann's T. A. B. Society, and other organizations connected with St. Ann's Church, Philadelphia, which ended in one of the most painful tragedies imaginable. The excursionists, full of thoughts of pleasure, left their homes early in the morning for the purpose of passing the day on the sea shore at Atlantic City. At six o'clock in the evening the train which, on account of the large number of excursionists, had been divided into two sections, started on its return trip to Philadelphia, the first section arriving at May's Landing in due time. The road is only a single track one, and as such has sidings to allow trains to pass each other; the first of these, after leaving Atlantic City, being at this place. Before the conductor of the first section could place his train on the siding the second section steamed into the depot and ran into the last car. So violent was the concussion that the platform was smashed and the door of the car broken open; at the same time the cylinder of the engine was rent and the steam rushed into the car before it, scalding the passengers in the most frightful manner. Nineteen have already died of their injuries, whilst twenty-eight are on the list of wounded. Two or three of the latter are not expected to recover. This sad accident needs but little comment. It is too terrible to contemplate. That so many houses should be rendered desolate by the culpable neglect of the servants of the railroads, certainly calls for some measures to protect the lives of those who, for the time being, are at the mercy of these officials. Too much care cannot be given to the selection of men for the responsible positions of engineer and conductor, but it unfortunately too often happens that railroad companies, especially in the United States, in following a blind and destructive course of miserable economy, place their passengers in the hands of men wholly unsuited for their work, and hence this reckless loss of life. Whilst the engineer and conductor are often to blame, we are afraid that the hands of higher officials are not entirely clean of much of the destruction of lives which has occurred within the past few years. A searching enquiry into the manner in which some of the railroads are run would, we think, bring some of the responsibility to the doors of others besides the train hands. Some of the American roads would do well to take a lesson from the Great Western of Canada. Everything on this line is so systematically arranged, everybody is so well qualified for the position he occupies—the position being suited to the man and the man to the position—that an accident of this kind is next to impossible.

FRENCH THIRST.

Rev. E. E. Jenkins lately delivered an address at a meeting of the British Wesleyan Conference. The address consisted of his impressions of France in its present state. He had the pleasure of attending service at a chapel in Avignon, and he tells us that those present were of the better class—Catholics, of course—and they were all thirsty for the Word of Life. The impression sought to be conveyed is that heretofore Frenchmen found it impossible to obtain a copy of King James' "Word of Life," or, on the other hand, were afraid of the guillotine if they were caught reading the Protestant testament, for the rev. speaker proclaims further on "that he should like to be able to give, but cannot, the number of secret readers of the New Testament." We are further informed that "prayer was offered, and hymns were sung of the Sankey and Moody class. They could not very well understand the melodies of the Sankey and Moody hymns, but they waited, and an eminent brother of the Reformed Church was appointed to deliver the sermon or lecture or oration that night. The subject was reformation, which he said began in the family, and in the course of his address he brought out Christ's gospel root and branch. Such was the effect that ladies furiously clapped their hands at certain passages, and especially at one passage where he said that the mother was the rightful priest for her children."

EXPPELLING THE BROTHERS.

On the 21st of June the well-known French "Congregation," the "Freres des Ecoles Chretiennes," (Brothers of the Christian doctrine) were to celebrate the two hundredth anniversary of their first establishment at Rheims, by John Baptist de LaSalle. At the outbreak of the Great Revolution, when the institution was a century old, it had one hundred and twenty-two houses in France. At present, it reckons in France alone 14,000 members, who reside in 1,283 houses, and who teach about 400,000 pupils. These are the kind of men that the present French Government are driving from their country, men who sacrifice their lives to works of charity, who train the youth of the country in the practice of virtue, and who, in giving to the State honest, God-fearing citizens, are proving themselves the real friends of the country. True, the Brothers have not yet been attacked, but onslaught on the Jesuits is a blow aimed at all the religious communities of the land. France is certainly to be pitied. Virtue, in the person of the religious orders, goes out at one door, whilst vice and rascality enter at another, in the persons of the amnestied Communists.

RELIGIOUS PROFESSION.

On the Vigil of the Assumption a most impressive ceremony took place in the Chapel of the Notre Dame Convent, Baltimore. Forty-five young ladies renounced the world and bound themselves for life by the holy obligations of the religious state to the service of God. It was a grand sight to see this army of young ladies kneeling in the sanctuary of the church, prepared to offer their young lives and talents to the glory of God and the well-being of their fellow-creatures. The large number of candidates imparted an unusual interest to the occasion, and the chapel was crowded with the friends of the young sisters. Father Neithart, of New Orleans, delivered the address, in which he congratulated the Nuns on the high dignity to which God had called them, and impressed upon them that the sacred duties which they had taken upon themselves to perform could only be accomplished by implicit faith, obedience, humility and self-sacrifice.

sages, and especially at one passage where he said that the mother was the rightful priest for her children."

Just fancy the Moody and Sankey hymns being placed in contrast with the grand music of the Catholic Church. As well might we put a small jews-harp beside a magnificent organ. We must take it for granted the ladies clapped their hands furiously, and perhaps under the circumstances they might be held excused, though we should naturally look for a little more propriety in a place set apart for the worship of the Almighty. There was something supremely novel in the idea of a woman becoming the priest of her children. The same argument might be advanced as regards Bible readers and ministers of the Gospel. Then why should we trouble ourselves at all about churches, or priests or ministers. Towards the close of his address, as we expected, the reverend orator settled down to business. He candidly admits that "the work is not remunerative in Paris, in a commercial sense, but that it is remunerative, for it must bring forth the increase of God." It is no easy matter to fathom the depth of this utterance: "the increase of God." No doubt it is intended to convey some grand meaning which we in our benightedness cannot comprehend. The reverend gentleman closed by saying that, "with the religious freedom now granted in France that country will have a glorious future before it." We fail to see why the expulsion of the Jesuits and other religious orders should be termed religious liberty, and doubtless the Rev. Mr. Jenkins will himself, ere long, admit the impropriety of giving liberty to men of the communistic school.

At the close of the meeting a collection was taken up. To be strictly logical, our friends should not make such queer statements and then pass around the inevitable hat. Surely, if there exists among Frenchmen such a thirst for the Word of God as dispensed by the Rev. Mr. Jenkins, they would naturally be expected to pay for the process of quenching.

CAMP MEETINGS.

When the camp-meeting is held at a watering-place whether the first was last or the last was first in the order of growth, real estate operations must be suppressed during the meetings. We have heard from his own lips the experience of a minister who, while preaching, was interrupted and annoyed by the brethren upon the stand and lots. And the Precoptress of a High School, who went forward under the deepest anxiety, was so distracted by the presiding elder and another man, who were talking about business at the altar, that she lost her impressions, and to this day she remains without a hope in Christ.—N.Y. Christian Advocate.

We have a camp-meeting at work in a place called Grimsby, in this Province. Some of our contemporaries give glowing accounts of the awakenings, spirit-movings, relations of experiences, pathetic appeals to the emotions, and many other interesting matters. Our Methodist friends have plenty of church accommodation. Why then have recourse to country places? Cannot the Gospel be made acceptable or interesting to our neighbors unless served to them in a romantic fashion in picturesque spots—picnic fashion? Are the churches too warm in summer time? Can it be that our friends will not attend them when the heat is oppressive, and everything cannot be made comfortable? Is there no sacrifice to be made for the sake of hearing the Word of Life? Will it be listened to only when it is sugar-coated with an excursion to some beautiful rural retreat, and the promise of a pleasant day? Catholic missionaries begin their career under canvas. They afterwards build churches, and never find occasion to leave them. Our separated brethren first build churches, but are forced occasionally to put up tents for the sake of novelty, in order to keep alive the required amount of interest in the services. Here we have a very good illustration of the difference between the Church of the Living God and the numberless forms of belief called into existence by the vanity of the human mind.

At the conclusion of the address, the ceremony of receiving the profession was gone through, during which some choice selections of vocal music were given by the convent choir. The friends of the newly-professed will not soon forget this touching ceremony by which new workers in the garden of the Church have been added to those zealous ones who, all over the world, are doing good in the quiet and seclusion of their convent homes.

SACRED HEART CONVENT, SAULT-AUX-RECOLLET.

We had the pleasure of paying a visit, some time since, to the Academy of the Sacred Heart, at Sault-aux-Recollet, near Montreal. The institution is situated on a tributary of the Ottawa River, about six miles from the city. It is one of the most charming spots for a convent home which exists on the continent of America. Apart altogether from education it would be just the place we would select for a summer retreat, far removed from the unhealthy atmosphere of the city, and situated as it is on the banks of the above named river, a more healthy and enervating position cannot be found in the Dominion. It was a pleasing sight to witness the extreme happiness of the hundreds of rosy-cheeked young ladies who made this convent their home during the past year. Nothing could be wished for. Every conceivable requisite for the perfect education of young ladies is possessed by this institution, and is taken advantage of by some of the most distinguished families in America—many of the children coming from the most distant States of the American Union. Young ladies who have spent some years in other schools are sent to this convent to finish. Music in all its branches is taught by most accomplished ladies. We were gratified exceedingly to find that special attention was given to the harp. Some of the most brilliant lady performers on this instrument which we have in Canada, received their instruction at the Convent of Sault-aux-Recollet. The advertisement of the convent will be found in another column.

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HAMILTON

The Retreat for the diocese, held during the house of Providence Saturday morning conducted by the Rev. said to excel in this. At the termination of the meeting, His Lordship called a meeting of the men present, and the following appointments were made: O'Reilly, parish priest; Father Lausie, Rev. Dennis, parish priest of St. Be. Rev. Chanoine the estimation of gentlemen are in the honors thus conferred. Rev. Dean O'Rourke, priest in the diocese, was ordained by the Rev. Chanoine about thirty-five years ago, and will by far the greatest parish priest of the diocese. He has been most assiduously discharged his sacred duties; his true, steady-going respect he is, a excellent type of gentlemanly virtues. The first priest of the diocese of Hamilton will remain general, pains-taking who acted in the diocese, and will be a quarter of a century as a successful warded with so many hands of his. He is a true, steady-going respect he is, a excellent type of gentlemanly virtues. 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