

The Catholic Record

Published every Friday morning at 486 Richmond Street.
THOS. COFFEY,
 Publisher and Proprietor.
 Annual subscription..... \$2.00
 Six months..... 1.00
 Arrears must be paid before the paper can be stopped.

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 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."

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much 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 commend your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

MR. DONAT COFFEY, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, DEC. 29, 1882.

IRISH EMIGRATION.

Our esteemed and thoroughly Catholic contemporary the North Western Chronicle, in publishing a letter written last summer to the Liverpool Times by a patriotic priest of Connemara, Rev. Father Grealy, parish priest of Clifden, wherein that good priest pronounces himself for very good reasons in favor of emigration to America, makes some excellent observations. In the course of his letter Father Grealy says, "The second point of interest is that of emigration. It is really amusing to observe the ease and flippancy of some people in speaking on subjects of which they know nothing. I wish the gentlemen from Liverpool and Cork who have characterized Father Nugent's good emigration project as 'gambling speculation' would come, see and form a correct opinion of the miserable state of their fellow-men in this wilderness, which, if had in fee by the occupiers, is not worth holding, as the rev. gentleman has done several times. If they did I have no doubt they would not be so cruel and inhuman as to oppose his benevolent designs. I now inform these gentlemen that there are three hundred cabins occupied by families in this parish that are not fit habitations for the beast of the field. And in these miserable mud-hovels of one apartment, narrow, and low, and dark, the young, and the old, the male and female, the married and single are condemned to live, to eat, and to sleep. I tell them, moreover, that these poor people, industrious and virtuous far in excess of the pampered people of Liverpool or Cork, scarcely ever undress for sleeping. They lie down to sleep in their every-day rags, and consider it a luxury if they are fortunate enough to procure a sheaf of straw to keep their bodies from the cold, damp, earthen floor. They possess no land except a few craggy patches of Connemara Mountain not six inches in depth. They are the victims of bad landlords, and fled here for shelter when they had no means to go elsewhere, and continued to live on the kelp trade for years past, which is now a dead industry." Surely no patriotic Irishman, in the true sense of that term, would like to see any portion of his fellow-countrymen forced to live any longer in such utter wretchedness and degradation.

With our St. Paul contemporary we think that "the people of the districts in question are to be heard in their own behalf, rather than the Englishmen in England and America, who did not, for Ireland's sake, remain themselves in Ireland, but would willingly compel others to make the sacrifice. God hasten the day when Irishmen will not be forced to leave their native land. We believe as firmly as anyone that in due conditions Ireland is the best place for Irishmen. But we hold the dictates of common humanity

higher than those even of patriotism, and where men and women and children are condemned to poverty which would be a cruelty even to animals, we are in favor of emigration as a temporary expediency. Father Nugent suffers the penalty reserved for those who dare to undertake a good work out of the common routine line: his motives are misconstrued, and it is deemed a patriotic and religious act to throw obstacles in his way. Fortunately for the good work in which he engages, Father Nugent can rise above all senseless prattle and groundless objections." We can well understand, for we heartily endorse, the motives of Mr. Parnell and other friends of Ireland in opposing emigration in the rigid Anglo-Saxon signification of that term. The ultra Englishman would transport the Irishman to America as he would a diseased beast of burden, without making any provision for his comfort after getting rid of him. We hold that a government which has impoverished a people should not insist on their leaving their native soil without making some provision for them in the country to which they desire them to go. But if the government fail in its duty in this regard, are private individuals who do the good work to be subjected to blame and their success thwarted by foamy demagoguism? Every one who has visited Connemara, and other sections of the country in the west and north-west of Ireland, knows that the soil is too poor to support even its present population, reduced as it has been by periodical famine and constant emigration. Whenever the distressed people of Connemara and Donegal get the opportunity of an honest and well organized system of assistance to emigrants they should leave for a land such as Canada, where they will have every advantage of religion they could desire, and greater advantages of education for their children than they could hope for in Ireland.

A MISTAKEN VIEW.

That usually clear-sighted and cleverly conducted journal, the *American*, falls into a singular misapprehension on the subject of the recent negotiation between Russia and the Vatican. Our contemporary expresses itself thus:

"The Pope, it is said, has promised M. Giers to use his influence to allay discontent in Poland, in consideration of certain concessions from Russia as regards the Roman Catholic hierarchy in Poland. If the news be true, it will produce a very unpleasant impression. The enemies of the Roman See say that it never has been the sincere friend of national aspirations, but always has been ready to sacrifice the interests of oppressed Catholic peoples for any advantage given by the despots to the priesthood. They point to the part played, under influences from Rome, by the majority of the Irish hierarchy as the allies of the Dublin Castle. And they recall the way in which Gregory XVI. suppressed the wave of sympathy with Poland, which, fifty years ago, thrilled Catholic Europe. It will be said that Rome learns nothing, and however infallible in faith and morals, is nearly always on the side of the powers of darkness in politics.

In other words, the *American* would have its readers believe that for certain concessions promised the Church in Poland the Pope has pledged himself to repress Polish national aspirations. Nothing could be further from the truth. The Popes have ever been the friends of Poland in all its sad history, and have ever reprobated the cruel injustice to which its people have been subjected. Poland had a steadfast friend in the Holy See, even when free republican America worshipped the despotism of Russia. And we venture to affirm that in any negotiations which have taken place or may hereafter take place between Russia and the Vatican, the latter will never lose sight of an occasion to promote the true interests of the oppressed Poles. What greater boon could the Papacy confer on them than that of securing for them freedom of religion? Without this freedom the best national aspirations of the country were condemned to absolute fruitlessness and certain death. With it, on the other hand, the Polish nation, protected by the safeguards of religion, and, therefore, free from the blight of socialistic machinations

can all the more speedily recover its lost position. The Holy See has never yet sanctioned injustice on the part of one nation towards another. Nor does any one believe that a Pontiff so judicious and far-seeing as Leo XIII. could lend himself for a moment to a policy repressive of just national aspirations, even for the temporary benefits of the priesthood, as the *American* will have it. In negotiations with a government such as the Russian, the Holy See must have in view not only the interests of Polish Catholics, but of religion throughout the vast empire ruled by the Czar. There is now no true freedom of religion in any part of that empire. When the emancipation of Catholics is secured by temporizing and duplicity on the part of the Vatican, the *American* may raise its voice in condemnation of the Holy See. Our contemporary sees fit to drag into its reflections on this subject the statement that enemies of Rome make, as to the part played by the majority of the Irish hierarchy as allies of Dublin Castle. Now it is a well known fact that the majority of Irish bishops who pronounced themselves on the land question took decided views in favor of the popular demands. In fact all the bishops, as a body, in their published manifestations on the subject, took strong grounds in favor of reforms of a decided character in the land system. Was it by this means they became allies of the Castle? As to the assertion that Gregory XVI. suppressed the wave of sympathy which in his day thrilled Catholic Europe, it need only be pointed out to demonstrate its groundlessness that that great Pontiff interested himself with all the ardor and devotedness he was possessed of in behalf of Catholic Poland. No heart in Europe was so completely filled with sympathy for Poland as that of Pope Gregory XVI., and if his efforts on its behalf failed of success that failure must be attributed to the despotic fanaticism of the Czar Nicolas. Our contemporary in his closing sentence tells us "it will be said that Rome is nearly always on the side of darkness in politics." There is no necessity for the use of the future form in this connection. This statement is quite old. The enemies of the Holy See have often employed it, and will no doubt continue to employ it whenever occasion offers. But those who make such assertions should be ready to adduce at least one instance of Rome's placing itself on the side of darkness or injustice in politics.

A GOOD RESOLUTION.

The German Central Catholic Society of Milwaukee, animated by a noble spirit of devotedness to religion, has voted that "all the members of their society oblige themselves to send their children to Catholic schools, to contribute to the organization and support of Catholic schools and colleges, to assist the clergy in developing the education of the Catholic youth, so that the latter may be able to have the rights and privileges of the Church respected." This is certainly a good resolution that should be adopted by all Catholic associations, especially in the neighboring republic, where almost the whole burden of procuring means for supporting the parochial schools is thrown on the priests. This is manifestly unjust. The laity are as much interested, to say the very least, as the clergy in the success of Catholic education and should do their share to promote that success by some such action as that of the German Central Catholic Society of Milwaukee. There are many Catholic organizations in the United States that could do an incalculable amount of good in this respect. The first purpose and object of every Catholic society should be the promotion by all legitimate means of Catholic interests. By what other means can these interests be so well promoted as by the building up of a sound and enduring system of Catholic education? Without Catholic schools, there cannot be Catholic life or activity. The results of godless or unchristian education are to-day quite perceptible in Europe and in countries that owe their greatness, their renown, and high degree of civilization to the church which

their public men revile and persecute. Catholics in America have, besides the results of unchristian education in Europe, too many unhappy evidences of its deleterious effects before them at home to mistake their duty in this regard. Now that a good example has been given the Catholic societies of America by the Milwaukee association, we hope to see some well-devised system of aid to Catholic schools on the part of Catholic organizations carried into effect. In this country, too, a great deal could be done by Catholic associations to further the cause of Christian education. In many places in Ontario, for instance, great difficulty is experienced in establishing and supporting Catholic schools. There are in fact cases wherein Catholic schools have been allowed to lapse through want of funds. Yet we have Catholic societies that have already expended hundreds if not thousands of dollars for flags, officers' regalia and even brass bands, and are prepared perhaps to throw away more of their money for similar useless purposes. A small portion of the money thus wasted, if devoted to the establishment and encouragement of good schools, would accomplish results that could not fail to bring a blessing on the societies so devoting it, and on all their members. We hope to see the example of our German co-religionists in Milwaukee followed in Canada.

A SILVER JUBILEE.

On the 29th ult. the twenty-fifth anniversary of the consecration of the Right Rev. Dr. Fitzgerald, was celebrated amid general rejoicing amongst clergy and laity in his Cathedral city of Little Rock, Arkansas. The Democrat, a leading Arkansas journal, assures us that no man stands higher in public esteem than Bishop Fitzgerald, a fact amply attested by the demonstrations of respect offered him on the occasions referred to. In the address read by the Vicer General on behalf of the clergy, we find the following tribute to the zealous prelate: "After ten years in the discharge of the sacred duties pertaining to your priestly office, as a proof of the confidence and trust reposed in you by the Holy See, you were elevated to the still higher dignity of Bishop, and placed in charge of the spiritual and temporal welfare of the Diocese of Little Rock, with a territory co-extensive with the State of Arkansas. Fifteen years ago you accepted this high and responsible trust, encompassed with many embarrassing difficulties, and subject to many privations. You found the Catholics of this diocese few in number, scattered in widely separated localities, and poor in this world's goods. These difficult surroundings did not deter you from the performance of the duties devolving upon you, but with brave determination to overcome them, you pressed forward to fulfill the sacred trust. The perseverance and zeal with which the task has been performed, and the happy results that followed, are known to all. When you came among us, you found the humble results of previous endeavors; humble, because of the limited means at command. Your efforts in this diocese have been marked by zeal for the spiritual welfare of the flock under your charge, and by successful administration of the temporalities of the diocese. By your tireless energy, churches have been erected, and convents and monasteries have been established, and are now flourishing, where, before, the name of Catholic was little known.

You have given us a Catholic church edifice in Little Rock, a city of less than 20,000 inhabitants, which would be a credit to a metropolitan city of four times the population. This cathedral church will ever stand as a memorial of your holy zeal for the glory of the Most High; and no worshipper before its altars in times to come can forget the good Bishop, through whose careful and skillful management they are enabled to enjoy the satisfaction of attending the Holy Offices of the Church in an edifice so full of the inspirations of piety and devotion."

On behalf of the laity Hon. W. L. Terry said: "It needs, however, no words of mine to assure you of the pride and pleasure felt by the Catho-

lies of this city in the celebration of this your silver jubilee, nor of the very high esteem and reverence in which you are held by each and every member of this congregation. The varied difficulties you have had to encounter and have overcome in your zeal for us, and the many labors and self-sacrifices you cheerfully took upon yourself in our behalf when we seemed but a struggling handful, and now most gratefully remembered by a congregation which, to-day, throngs with its worshipping hundreds the nave and aisles and transepts of this noble edifice which has arisen beneath your episcopal administration, stone upon stone, until, swelling out in all its splendid proportions of column and arch and turret and tower, it stands forth, a thing of beauty to the eye and holiness to the heart, at once a beautiful temple for the worship of the ever-living God and a monument to your zeal and labors, as enduring as the everlasting granite stone of which its sacred walls are built."

These extracts from the addresses of clergy and laity speak so strongly of the success of Bishop Fitzgerald's administration and of the spread of Catholicity in the south-west that they will be read with interest and pleasure by all true Catholics. In Arkansas there are now flourishing Catholic colonies which will be, in the by no means distant future, the nuclei of large Catholic communities in which some of the best blood in the state will be represented. It is our fervent hope that an administrator so zealous and so successful as Bishop Fitzgerald will long continue to rule the church of Arkansas, for which there is such good promise in store.

AN EVENTFUL CAREER.

The career of Mr. W. E. Gladstone, whatever may be thought of his course at certain periods of his life, is one of the most remarkable if not the most remarkable in the modern history of Britain. But a few days ago his friends celebrated the fiftieth anniversary of his entrance into public life. His first election was for the borough of Newark, for which he was returned at the head of the poll in the general election of 1832. He has held a seat in every Parliament since then, and may be said to have left on the legislation of England during that lengthy period a deeper impression than that of any other statesman who has figured prominently in the British political world. When Mr. Gladstone first entered Parliament there was in the House of Commons, partly on account of the changes in the representation of the people made by the Reform Bill, and partly through the prestige they had acquired during the agitation for its passage, a large majority of Liberals. Mr. Gladstone did not, however, enter the House as a Liberal. His views were then cast in a rather ultra-conservative mould. By a singular coincidence his afterwards great rival, Benjamin Disraeli, sought in the same year the favor of election from the borough of Chipping-Wycombe as a Liberal of the radical type, but failed of success by ten votes. Of the many distinguished men who held seats in that Parliament, mention may be made of Sir Robert Peel, Lord John Russell, T. B. Macaulay, Daniel O'Connell, Richard Lalor Sheil, Lord George Bentinck, Lord Stanley, afterwards Earl of Derby, Mr. Roebuck, Sir James Graham, Sir Henry Hardinge, and Sir George Grey. These have all, some of them long ago, joined the silent legions of the dead. Mr. Gladstone is one of the few surviving members of that Parliament, elected under such favorable auspices, of which so much was expected and by which so little was really done. For its shortcomings Mr. Gladstone, however, cannot be held responsible, for he was then an ardent and consistent opponent of the Reform and radical tendencies of the times. It has been very aptly said of Mr. Gladstone's political course that it is remarkable in that it is the very reverse of that of ordinary men. In youth there is certainly a tendency in most minds to liberalism more or less pronounced in character, but with advancing years this tendency in many cases weakens its hold on

the mind, and very frequently, too, gives place to conservatism of a very decided character. With Mr. Gladstone it is quite the contrary. He began his career as a very pronounced Conservative, and is now closing it as a Liberal.

When Mr. Gladstone entered Parliament in 1832 the Liberals were in office, but in 1834 Sir Robert Peel was called upon to form a cabinet, and under him Mr. Gladstone became a Junior Lord of the Treasury. The Conservatives were, however, still too weak after the struggle of 1832 and its consequences to command a majority in Parliament, and were forced to resign in the spring of 1835. They then remained in opposition till 1841, when Mr. Gladstone entered Sir Robert Peel's cabinet as Vice President of the Board of Trade. In this position he began to show that wonderful knowledge and mastery of all fiscal questions that have since made him famous as a financial authority. To his industry and clearness of perception in this regard is due the revision of the tariff in 1842, a revision that led soon after to more radical reforms. In 1846, Sir Robert Peel, having decided to bring about a repeal of the corn laws, saw himself confronted by an opposition on the part of the Tory party, of which he was the acknowledged leader and to which he owed all his greatness. On the Corn Laws question, with the aid of the Liberal Free Traders, he triumphed, but in his attempt to carry a Coercion Bill for Ireland was defeated. Mr. Gladstone was one of the few Tories who remained faithful to their old chief. These few were, some by the force of events, others by the force of conviction, driven into the Liberal ranks. Mr. Gladstone retired in 1847 from the representation of Newark, and was elected for the University of Oxford, where he continued to represent till 1865, when he was defeated. It is a very singular fact, and one worthy of notice, that most of the learned bodies that in Great Britain have the privilege of sending representatives to Parliament have, especially of late years, shown a marked preference for dullness and obscurity rather than for brilliancy and worth. In 1852 Mr. Gladstone entered the Aberdeen Coalition Ministry as Chancellor of the Exchequer, and in that position, as well by the introduction of some much needed reforms in the Tariff as by his lucid and powerful discourses on financial topics, won the applause of the nation. In 1855 Lord Palmerston became Premier, and Mr. Gladstone soon after resigned. He did not again assume the responsibilities of office until 1859, when, as Chancellor of the Exchequer, he was mainly instrumental in procuring a repeal of the paper duty, and in bringing to a successful issue the negotiations conducted by Mr. Cobden for a commercial treaty with France.

In July, 1865, Mr. Gladstone, by the death of Lord Palmerston, became leader of the House of Commons, and in 1866 brought forward a Reform Bill, which, through the secession of Mr. Lowe, and other reputed Liberals, was defeated. The government then resigned and the Earl of Derby became Premier, a post he relinquished after a few months to Mr. Disraeli. The latter had hardly time to announce a policy when Mr. Gladstone assailed his administration by the famous Irish Church resolutions, which were carried by a large majority. Mr. Disraeli then resolved to measure strength with his great rival at the polls, but was again doomed to defeat, and abandoned the leadership of the government to Mr. Gladstone. From 1863 till 1874 the latter was in power, and succeeded in these few years in carrying out such reforms as the disestablishment of the Irish Church, an elementary education act, vote by ballot, a new Judicature act, the abolition of purchase in the army and an Irish Land Act, which, however, entirely failed to accomplish the good results predicted by the Premier.

In January, 1874, he appealed to the people but met with defeat. Mr. Disraeli then became Premier, and during his six years of office endeavored, in so far as he could, to efface by means of legislation directly adverse in principle to that carried into effect by his predecessor, the memory of its successes? In the fall of 1879 Mr. Gladstone made his famous Scotch tour, and aroused public opinion to an extraordinary degree against the government. Disraeli, who had in 1876 assumed the title of Earl of Beaconsfield, appealed to the country in 1880 on a distinctive anti-Irish platform, as far as domestic legislation was concerned, but was overwhelmingly defeated. Mr. Gladstone, yielding to the pressure of his friends, once more assumed the leadership of the government, and has held the position since. The scope and character of his legislation since his last acceptance of office are too well known to require discussion at our hands. Its results will be judged hereafter. With many of his recent actions, notably his policy of coercion towards Ireland, we have no sympathy. But it were entirely unfair and unjust to deny that his last Land Act, and his Arrears of Rent Act, have already done and will do great good. It may be truly said that no man passes through life without making at least one great mistake. In looking over Mr. Gladstone's career for his great mistake, we lay our hand at once on his pamphlets on the Vatican Council and the Infallibility of the Pope. These publications drew from leading Catholic divines crushing rejoinders and placed their author in a position humiliating to himself and annoying to his friends and admirers. The effect of the controversy his writings created was the very opposite of that which he expected, but he bore his reverse on the field of religious polemics with an admirable degree of calmness.

Mr. Gladstone is now seventy-three years of age, and may for some years still continue to lead the Liberal party. At present that party, composed of so many heterogeneous elements, is held together mainly by the influence of his great force of character, the prestige of his eloquence and the renown of his past success.

ORDINATION.

On Thursday the 21st inst., the festival of St. Thomas, the apostle, His Lordship Bishop Walsh conferred the Holy Order of Priesthood on the Rev. Donald McRae, whose promotion to deaconship we last week noticed. The rev. gentleman's ordination as Priest took place in the Bishop's chapel. His Lordship was assisted by Rev. Father Tiernan, who acted as Archdeacon. The other clergy present were Rt. Rev. Mgr. Bruyere, V. G., Rev. Fathers Walsh, Cornyn and Coffey of the Palace Rev. Father Hodgkinson of St. Thomas, and Rev. Father Brady of Mount Carmel. Amongst the laity present were Mr. John McRae of Glencoe, Ont., brother of the candidate for orders, Mr. Philip McRae, Mr. John McRae also of Glencoe, and Mr. and Mrs. Alex. McRae of Brechin, Ont., all relatives of the Rev. Father McRae. The altar of the chapel was beautifully decorated for the occasion, and the ceremonies as usual exceedingly impressive. We tender Father McRae our heartiest congratulations and wish him many years of good service and happiness in the holy ministry.

TIMELY WORDS.

His Grace the Archbishop of Quebec recently delivered in the Basilica of the city a forcible discourse on the subject of balls. His Grace drew attention to two principal dangers incidental to modern social assemblies of this character—in modest costumes and immoral dances. He reminded his hearers of the pastoral of Mgr. Turgeon wherein these dances were condemned as a *rite* of the devil, a stumbling block and a scandal, and declaring unworthy of sacraments those who gave themselves up to such practices or permitted them in their houses. He spoke strong language of the evils of human respect. Grievous faults were often connected under the pretext of following fashion or custom, and through a fear being considered singular. Human respect, His Grace pointed out, is folly and is a petty—folly because, through fear of human reproach or condemnation, we pose ourselves to everlasting pain, in piety because putting on one side the opinions of men and the suggestions of Satan, and on the other the teachings of Jesus Christ, we give preference to the flesh and to Satan. His Grace then spoke of the Masonic Ball which took place