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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 in proprietorship will work no change in its name and principles; that it will remain, what has been, thoroughly Catholic, entirely devoted to the cause of the Church and 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 CLARY.

Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR—I am happy to be asked for the word of commendation by the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London. 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 continue your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES VINCENT CLARY,
 Bishop of Kingston.

MR. DONAT COFFEY, AGENT FOR THE CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JUNE 8, 1883.

ORANGE FANATICISM LET LOOSE.

If any proof were wanting to establish the wisdom of the Canadian Commons in refusing the Orangemen of the Dominion a charter of incorporation, we have a very strong one in the action of these men since that refusal. Immediately before the final vote in the Commons the Orangemen were all mildness and meekness, but those who knew them said how badly the mask fitted and judged them by their past atrocities and generally unpatriotic conduct. In an address presented by the Orangemen of the Ottawa district to Mr. John White, M. P., on the 11th ult., they say:

The glorious principles of the Revolution of 1688 are too thoroughly imbued in the hearts of Orangemen for them ever to sanction the attacks; but while we are careful not to encroach upon the rights of others we will not suffer any tampering with our own, and we will teach our intolerant maligners that our sainted ancestors did not shed their hearts' blood in vain at the battle of the Boyne. To us the memory of the heroes who defended the walls of Derry and who smote the minions of Rome at Aughrim, shall be as an exemplar and will emulate their deeds, not in shedding blood, but by the arts of peace, in demanding our rights and taking such steps to obtain these rights irrespective of party. While our sympathies have hitherto been largely with one political party, we shall hereafter be more independent towards both of the great parties and give our support only in favor of those who are willing to emancipate us from the thralldom of Rome.

Is this, we ask Mr. White, proof of the benevolence he claimed in Parliament for the Orangemen? But here is another specimen from the address:

From the proceedings in Parliament on the Orange Incorporation we have learned a bitter, but salutary lesson, and one that will bear fruit in due season. While we disdain an intolerant spirit, we declare that henceforth the Roman Catholics must be prepared to rest as they have done, and that if we are such disturbers of the peace, as they declare us to be, we will for the future abstain from voting for them and so deprive them of the power to mortify us by refusing to grant to us the same rights that we have always cheerfully accorded to them.

Mr. White replied, as might have been expected. He showed his true feelings as a champion of Orange ascendancy. Speaking of societies and their secrecy, he said no church or society under the sun was so secret as the R. C. Church. One of its members could take a life, rob, destroy or commit any crime and then go to his priest and confess it without fear of the law being informed. It was a disgrace to Quebec Province to claim that a loyal and religious society like this was illegal.

Of that great and good little man, Mr. J. J. Hawkins, Mr. White spoke in terms of affectionate sadness. He drew their attention to the fact that they (the Orangemen) had received no support from a Roman Catholic, excepting friend Hawkins, who is now, he said, slurred at in consequence. Every Orangeman and Protestant should respect Mr. Hawkins. And again, says Bro. White, "There are very few Hawkinses." Few indeed! There is but one, and, thank heaven, no more. Mr. White spoke of Mr.

Langevin, and said he favored the church of Rome more than the prosperity of the Dominion of Canada. He appealed to the young men present to be loyal to the flag of Britain. Referring to friend Curran, of Montreal, he said it was all that he could do to keep himself on the floor of the Commons from using harsh language in reply to the unbecoming, ungentle, unmanly utterances of Mr. Curran. He said that if the battle of the Boyne is to be fought over again, in Montreal, he believed it would be, as lately expressed by the Rev. Dr. Wilde in Toronto, with the same results—right against wrong.

Mr. White was followed by another worthy, the far famed Capt. Thos. Scott, of Winnipeg. He is thus reported:

"Mr. Scott, M. P., then addressed the brethren, and made mention of the formation of the first Orange lodge in Manitoba, it being organized in an old schooner by the officers and men of the 1st Ontario Rifles. He believed within the space of ten years, through the progress of the Anglo-Saxon race, that the French language would become extinct in Manitoba."

This is benevolence with a vengeance. Mr. Scott felt so much ashamed of his utterances when he saw them in print that he rushed into a letter of denial. But the journal that reported him very justly adhered to the correctness of its report.

Desirous of rivalling their brethren in the East a body of Orangemen in the county of Essex met at Leamington and resolved amongst other things:

That we desire to arouse no religious animosity in the Dominion, but we can not keep silence when our opponents falsify history against us and we think that we should be the last people on earth to attempt to condemn us by referring to the past religious persecutions and massacres that have stained its pages so deeply. We do not blame the Roman Catholics of today for the evil deeds of their forefathers done in times when human rights were but dimly discerned by all parties, but we do hold those of them responsible who manifest the illiberal, bigoted, and persecuting spirit that triumphed in the vote upon our bill in the Dominion Parliament. Under the pretence that we aim at Protestant ascendancy (and that Protestant is a bogus one who does not) they ascertain and maintain their own ascendancy. We only claim that we are willing to concede to all equal rights, and we are resolved to have them.

We do deeply sympathize with our brethren in Quebec, trodden down, as we find, under the ban of Quebec laws made by so-called Conservatives, but who are more truthfully intolerant religious bigots, with whom we can have no political sympathy or co-operation whatever, and we hereby pledge ourselves to later word and votes to secure to our Quebec brethren their legal rights as British freemen.

This is indeed as near benevolence as Orangemen can come. But they had better convince themselves of one fact that, as they failed by deceit so they will fail by menace, to obtain a charter of incorporation from the Parliament of Canada.

Since the above was written the Orangemen of Biddulph and elsewhere have been passing resolutions of similar tenor, all breathing a spirit of fanatical ignorance and narrowness that has not, we are happy to perceive, evoked any feeling of sympathy from the masses of our Protestant fellow-citizens.

PEACE AT LAST.

It is gratifying to know that at last a treaty of peace between Chili and Peru has been signed and confirmed. By the terms of the treaty the disputed provinces are ceded to Chili for ten years, and their possession after that time is to be determined by a vote of their own people. This is perfectly just and fair, and saves the principle of nationality by leaving the future of the ceded provinces in their own hands. The American public took very deep interest in the struggle between Peru and Chili, and one of their ablest journalists thus speaks of the future of Peru:

"The future of Peru is a matter of public concern. This unhappy country is to begin a new era now, without the wealth drawn from silver mines and guano beds to corrupt her governors and demoralize her people. Poverty may be more propitious to the social virtues than an idle prosperity ever was, and her latter days may be more industrious, more orderly, and more hopeful, than her first. But the firmest believer in republican institutions may find room for a doubt whether such countries as Peru possess the public virtue and public spirit needed for the maintenance of such institutions.

Monarchy belongs to a lower and transition stage in political development, from which the Spanish American republics have not emerged. Chili might seem to disprove this; but Chili is an aristocratic not a democratic republic."

We need not say that in some of these views we do not concur. They are, however, in the main correct.

THE IRISH PROBLEM.

The American, speaking of the new national Irish League, says that it is fortunate for it that everything that has happened since the convention has contributed to advance it in public favor. First of all, the dynamite faction disapproves of its proceedings and is heartily abusive of its results and conclusions. Then Mr. Sullivan, its President, openly denounces the means advocated by that party.

Again, Cardinal McCloskey gives Mr. Sullivan a formal audience and assures him of his sympathy with the principles and objects of the League. Our contemporary effectually disposes of one anti-Irish story spread abroad concerning Cardinal McCloskey:

"Of course, the English newspapers, who always know what is passing in the inmost recesses of the Pope's breast, have discovered that this act has given great offence at the Vatican, and that Cardinal Jacobini has written to New York to call Cardinal McCloskey to account for it. The Papacy is not so foolish as this. It knows the limits of its authority too well to interfere with the expression of political opinions from the citizens of free States, whether they are dignitaries of the Church or only its private members. And it is prudent enough to have some very good reason for interfering before setting itself against the political opinions and plans entertained by millions of the most devout Catholics the world has to show. Nothing that a Protestant Government has to give or refuse could furnish an inducement to this course."

We cannot, however, see by what course of reasoning the American arrives at the following:

"But the League would do well to make its friendly relations with the Roman Catholic hierarchy less prominent than it has done. The Irish cause needs the support of others than Roman Catholics; and the display of priests made at the Philadelphia convention was not calculated to conciliate Irish Protestants. The comments of The Presbyterian on the convention, grossly unfair as they were, illustrate the kind of prejudice thus excited in quarters where conciliation would be more advisable."

Are then the Irish people to be governed in their course of action by regard for prejudices that have no basis but an unreasoning fanaticism?

THE LATE CARDINAL MEGLIA.

The venerable and saintly Cardinal Meglia, who rendered his beautiful soul some few weeks ago to his Heavenly Father, was a prelate, says *Le Journal de Rome*, favored by the esteem of all. His death has caused profound regret in the many countries that have known this worthy prelate, who everywhere and all the time served the Church with modesty and wisdom, firmness and prudence, while he also edified all who came within his reach by a sweet and tender piety. Born in 1810, Francesco Meglia made his course of studies in the Roman university where he was graduated doctor of canon and civil law, as also of theology and philosophy. He began his diplomatic career under the auspices of Mgr. Garibaldi, Nuncio to the king of the Two Sicilies. When Mgr. Garibaldi was called to Paris Mgr. Meglia followed him and resided there as auditor to Mgr. Sacconi. He was *charge d'affaires* for a brief period before the arrival of Mgr. Chigi, during whose memorable embassy he was recalled to Rome. Twice Mgr. Meglia acted as ablegate of Pope Pius IX., who appointed him Archbishop of Damascus, and conferred on him the nunciature to Mexico. Returning from that country, he was accredited first to Munich and then to Paris, where he resided from 1873 to 1879, a period

of critical importance, during which the republic, passing from the hands of the conservatives into those of the radicals, began to assume a position of hostility towards the church. In 1879 Mgr. Meglia received from the Holy Father the reward of his long and devoted services to the Church. In Rome, to which he returned in his old age, after having spent there the days of a studious boyhood, his eminent piety and exhaustless charity won him all hearts. Catholic France had loved and prized Mgr. Meglia during his embassy in Paris and felt towards him the liveliest gratitude for the services he had rendered, without ostentation, it is true, but not without distinction. The *Univers* lately recalled the touching unanimity of the Catholic journalists of Paris, who on the occasion of the death of Pius IX., forgetting all differences of opinion, assembled in the presence of the Apostolic Nuncio to express their sentiments of concord and union in regard of the Sacred College. One of the happiest results of Mgr. Meglia's nunciature was that he succeeded in removing from the breasts of French Catholic journalists those feelings of dissension and bitterness that had divided them since the council. There is no Papal embassy which more than that of Paris requires the exercise of true diplomatic prudence, reserve and tact. The French character is quick and sensitive, prone to excess as well in zeal as in discouragement, apt to push logical consequences to their extreme limit, enthusiastic and prompt in resistance, besides being like that of most other peoples disposed in times of excitement to want of respect for authority. Even devoted Catholics have at times shown in their public course certain of these national failings, which, though after all exercises of noble and brilliant qualities, render the position of the Papal Nuncio one of great delicacy if not of difficulty. French Catholics have constantly venerated in the Apostolic Nuncio the supreme authority of the Pope, whom he represents. They look not on him as a mere envoy or ordinary member of the diplomatic corps. They regard him in his episcopal character and the envoy of the spiritual and religious power of the Papacy.

Mgr. Meglia, assiduous in attendance on all religious solemnities, gave all admirable examples of piety which won for him the universal esteem and veneration which he commanded were the secret of his diplomatic success. It is true that he had in France to deal with republicans who act wholly devoid of reverence for the episcopal character, but had he to deal even with the radicals now in power in that country there is hardly any doubt that he would likewise have now even their regard. Mgr. Meglia will long be mourned by his colleagues of the Sacred College, and by no people more heartily than the Catholics of France.

MGR. MERMILLOD.

The nomination of this illustrious prelate to the ancient see of Lausanne and Geneva, has excited the profoundest hostility to religion in general and to Mgr. Mermillod personally in the breasts of the Swiss infidels and radical chiefs. The council of state has decreed, 1, that the bishopric of Lausanne and Geneva has ceased to exist; 2, that Mgr. Mermillod be prohibited from assuming the title or exercising the charge of bishop of Lausanne and Geneva; 3, that the Federal Council be invited to ascertain whether, in face of this decision of the council of state, Mgr. Mermillod persists in his determination to exercise episcopal functions within the territory of Geneva, 4, that the Federal Council be required in the case of Mgr. Mermillod's persisting, to take firm and energetic means to prevent such an infringement on the rights of citizens and of the state by the ecclesiastical authorities. To this decree of the council of state is appended a lengthy communication exposing at length to the Federal Council the reasons which influence the first mentioned body in its singular course.

For a long time, says the *Univers*, the council of state of Geneva has failed to do its duty by the Catholic

people of that district. That body promised them liberty of conscience and bound itself to meet the expenses of Catholic worship. Needless here to recall the laughable hypocrisy which refused to consider any other Catholics but a few apostates and infidels, and gave this unhappy few ownership over Catholic temples and the usage of Catholic moneys designed for Catholic worship.

For ten years the council of state of Geneva has made every effort to frighten and to seduce the Catholics under its charge. Vainly has it given protection and assistance to the old Catholic apostate priests and the old Catholic bishop at Berne. True Catholics live only under the jurisdiction of the Pope and cannot recognize any other. Here is the great difficulty of the council. It cannot control the consciences of the people and, therefore, simply seeks to harass and annoy those who refuse submission to its odious decrees. The council speaks of the rights of the state, but these rights are essentially based on the acknowledgment of the rights of freedom of conscience. The council of state of Geneva is bound by the most solemn and precise engagements to act fairly by the Catholic people in the matter of freedom of worship. It refuses to do so and will, no doubt, persist in its refusal till a better order of things be set up by the firm intervention of the Federal Council.

THE CHRISTIAN BROTHERS AND THEIR FOUNDER.

The Illustrated Catholic American of a late date contains an interesting article in reference to the beatification and canonization of the Venerable La Salle, founder of the Christian Brothers recently decided on in Rome.

John Baptiste De la Salle was born in Rheims in 1651. In 1672 he received deacon's orders at the hands of Ladislas Jouart, Archbishop and Duke of Cambria, and was ordained priest by the Archbishop of Teller in the Cathedral of Rheims in 1678. Alive to the evils of ignorance, De la Salle, in 1680, gave up his social position, resigned his canonry, distributed his patrimony among the poor, and consecrated his life to the education of youth. He gathered around him a number of young men for the work in hand. In 1685 he opened a normal school, the Duke de Mazarin furnishing the means, for the education of teachers, not members of the society, who were intended for schools in the country districts. In a few years De la Salle established primary schools, boarding schools, normal schools, schools of technology and reformatory schools. He died in 1719 with a high reputation for sanctity. His work goes on, not only in his own country and his own society, but throughout the civilized world. He was declared venerable by Pope Gregory XVI., in 1840, his virtues were declared heroic in 1879, and now the process by which the genuineness of the miracles is attested is declared valid.

In 1875 a statue was erected in honor of La Salle in the city of Rouen. The honor done this illustrious man was, as justly observes the Catholic American, done the whole community of Christian Brothers.

"It was certainly a triumphant day for the order of Christian Brothers, that which saw deputations from all parts of France, great officers of State, generals of the army, priests without number, bishops, with the cardinal prelate of Rouen at their head, flocking eagerly to the historic city, and vying with each other in doing honor to the good and pious old priest, De la Salle, whose sole object in life was the education of the poor. This gorgeous throng of the great of the earth was increased by numerous deputations of poor black-robed men, who had given up all hope of earthly advancement in order to carry out the instructions of their founder, and to obey the advice of Christ to the rich young man; who had yielded every ambition, every pleasure of the world, so as the better to serve Him and His poor. These men were Christian Brothers. Some of them came from this continent, who had received education in the Christian

Brothers' schools, and who determined to attend the ceremonies of the day in order to prove the depth of their affectionate gratitude to their former teachers."

"The French nation," continues our contemporary, "showed the world the high regard in which she holds these teachers of the poor. France is proud of the Christian Brothers, and the world at large is so much indebted to them that it shares in the pride of the French people, and extends admiration and gratitude to the city of Rouen for erecting a monument in his honor." With how much reason does not the writer in the Illustrated Catholic American declare it difficult to record the benefits Catholic education owes the Christian Brothers.

As we see these humble men going about our cities, nearly always accompanied by little children, and always welcome amongst them, we cannot forbear recalling the words of Christ, who bade little children to come unto Him, and think how truly happy and peaceful, though humble in the eyes of the world, must be the life of the child-beloved and child-loving Christian Brother.

The following is valuable testimony that we commend to the earnest attention of our readers.

"In the United States the effect of the Brothers' work is everywhere apparent. Each year their schools and colleges turn out crowds of young men who are earnest Catholics and honest citizens—young men of whom any country might be proud."

THE TRIPLE ALLIANCE.

Italian ministers have of late laid particular stress on their affirmation of the existence under one form or another of an alliance between Germany and Austria on the one hand, and Italy on the other. This triple alliance, which has nothing in its composition of a holy alliance, must necessarily exercise an incalculable influence on the future of Europe. Such a momentous fact cannot and ought not to be passed over in silence by the Catholic press. The German powers by this alliance associate themselves with revolutionary Italy and bind themselves, if a leading German paper is to be believed, to protect, maintain and perpetuate in France the republican form of government in its form, because most anarchical, first. If that same journal is to be credited, not only do the contracting powers bind themselves to prevent in France any change of government but even the acceptance by that country of the preponderating influence of any one man in the shape of a dictatorship.

The German and Austrian press go so far as to proclaim the praises of the noted Thibaudin, claiming to see in him, at the head of the army, a guarantee of peace. After this mode of thinking, the powers which have constituted themselves keepers of the peace and protectors of revolution might, if they saw fit, at any moment, consider the dismissal of this minister as a veritable *casus belli*, unless some one equally worthy of the confidence and disdain of the enemies of France should be found to replace him.

It is not on France alone that the eye of pity should be cast. She has indeed descended into the very lowest depths of national degradation. But as she has sunk so low, we may hope that she will enter into herself and by one of those glorious resuscitations not infrequent in her history, rise in her might to cast off the degrading yoke of radical impiety.

It is for all Europe that good men must now indeed feel pity. The great powers that were free to enter on a policy of regeneration, have renounced their opportunity to embrace such a course, and without a semblance of excuse or palliation adopted a course of disintegration and ruin.

Austria and Germany are now indeed allied with Italy. However much we may narrow down the extent and purposes of the alliance, it nevertheless remains a living and potent factor in European politics, and the Italian press has reason on its side when it sees in this alliance a guarantee for the maintenance of the actual state of things in Italy, and a justification for the misdeeds and spoils of 1860 and 1870.

Italy from the yet but a second withstanding ministers it is very powerful moral standard ideas of a truster.

The Italian for the right eighty, the right in Rome personally itself violence and Italy of to-day, exalted, glorified.

Alliance happy results which the third Bon and inglorious augmented under auspices fell cipice even decomposition vials of the c tution of 1852 alliance with revolution separates its alliance Austr powerful emp to maintain in pation and s knows those terized by fri can justly app moral worth of tors that dis Revolutionary cert of the Ge same part act party in Trent

Revolutionary is, officially at protected by t good men mus This alliance protection of Anarchy or w word of the all Russia is ex ance. Submissi dently require qualification to the concert of f as Russia strugg so long as she power and aut as she resists tencies of the be condemned lation. There ca alliances such tween Italy and must produce v chies a reaction very existence changed since 1 of that year w monarchies agn ness of radical and Prussia helo bon in suspicio in its conservati we repeat, char Alliance secured years of peace of the work of 18 peoples concern France and Rus for Germany; th the ambition of aided by Nap should have bee est taken up ag Europe. But th of disorder and the presence of that unless a sig against the ences of such an chical system o to destruction.

SACRE St. Peter's Cat utmost capacity of the occasion of the service on behalf building fund. T with a powerful re and "Gloria" fro No 2. A brief b made by Rev. Fat thanked all the str impressing the fact was, above all, a asked every pers oppressive heat, waited until the co and the music crea sion. The base strengthened by the Egan, of Hamilton Deus" perfectly. J. T. Dalton, in a v abilities as a skilful the Rev. Father sacred evenings to sacred edifice whic It is expected the take place monthl