

The Catholic Record

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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.
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 its subscribers and patrons that the change of proprietorship will work no change in its tone 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."

Catholic Record.

LONDON, FRIDAY, JULY 30, 1880.

HOSTILITIES OPENED.

Rocheport has already declared relentless war on Gambetta. The latter, long accustomed to unquestioned sway over the Parisian masses, now sees himself confronted by a foe of fierce determination and unmeasured audacity—a foe decided on acquiring power by the instrumentality of the same populace so long ruled by Gambetta and his satellites. The secret of Gambetta's strength lay in his audacious oratory during a lengthy period of opposition to every existing administration in France. Under the empire he championed the cause of the people and of popular government; under a Republican system against the personal absolutism of the Imperial regime. The weakness—not to say cowardice—of successive imperial administrations, encouraged and fostered the propagation of communistic doctrines. Gambetta and his followers grew bolder every day. At a somewhat later period in the agitation than Gambetta's appearance, Rocheport made his debut. In a revolutionary sense no debut could be more successful. Gambetta's success was indeed a marvel, but Rocheport's was more than a marvel. His audacity knew no bounds. Nothing but the will of the people would he accept as the source of sovereignty—not the will of the people as controlled by submissiveness to established authority and devotedness to the fixity of government, but the will of the people of that fitful and fiery restlessness, knowing no submissiveness, respecting no authority. The impetus given to Gambetta's movement by the fierce journalistic onslaughts of Rocheport placed the former in a position of marked eminence as a revolutionary leader. But Rocheport saw and claimed that the success achieved by the enemies of the Imperial regime was due, in no small measure, to his wild appeals to the artisan classes in Paris and the other large towns. He looked with distrust, and finally with hostility, on Gambetta's assumption of authority in the provisional government of September, 1870. Gambetta, on the other hand, paid no heed to the injured feelings of his quondam ally. Rejoicing in the acquisition of a power more absolute than enjoyed by any Frenchman since the first revolution, he overlooked with haughty disdain the claims to a participation in his power by the men who had, side by side with him, fought for the overthrow of the Napoleonic dynasty. The conclusion of peace with Prussia saw Rocheport fast drifting into Communism. At the breaking out of the insurrection in Paris, an event too precipitate for his purposes, he, for a time, hesitated as to whether he should or should not espouse the cause of the commune, from its very origin red with the blood of massacred Frenchmen. His irresolution was likely removed by the fierce and bloody attitude of the mob leaders, already entrenched in high administrative posts under the Communistic form of government. He took part with the commune, and for this crime against his motherland was sent into exile. Escaping from exile he, for some years, maintained an

active correspondence with his partisans in France. The recent amnesty has again brought him to Paris, where he desires to measure swords with Gambetta himself. His journal has already met with astounding success. Its circulation, from its first issue, has run into the hundreds of thousands. In its columns he has proclaimed war on Gambetta. His determination in times past leads us to believe that he will never relent till success has crowned his efforts. The proverbial fickleness of the French populace, who set up a leader to-day for the pleasure of overturning him to-morrow, of itself forces us to think that Gambetta will soon become an object of popular aversion. Dreading the effects of Rocheport's first assaults, he has already assembled his once faithful adherents of the suburb of Belleville, and harangued them on the situation. In his address he assumes the Conservative attitude of defence of the existing form of government, an attitude ever unpopular in that turbulent suburb, never happy but when its ears are tickled by the crash of falling governments. The first vacancy in the Chamber of Deputies in any of the metropolitan seats, or in any of those of the large manufacturing centres, will likely bring Rocheport into the same arena with his rival. There the struggle will be bitter and obstinate. We venture to predict—and our prediction we base not on a spirit of prophecy, to which we make no pretensions—the complete overthrow of Gambetta. High as is his present position, great as is his present power, he will not, we are firmly of opinion, offer successful resistance to the assaults of Rocheport and his colleagues of the extreme left. From this day forward attention will be directed from all quarters to the struggle. We have no sympathy with Rocheport, but the destruction of Gambetta's ill gotten power and influence will, by terminating a career, iniquitous and unprincipled, confer a benefit on society, lessened, it is true, by a temporary increase of Rocheport's influence, but nevertheless a benefit.

IRISH LEGISLATION.

The Irish legislation of Mr. Gladstone's Cabinet promises to be very meagre and unsatisfactory. The new government had, on its accession to office, a noble duty before it—the duty of fixing the rights of Irish tenants on a basis of security. Mr. Gladstone, in his famous Scottish tour, frequently referred to the Irish Land question and expressed his decided preference for a peasant proprietary. He cited in support of this view the example of France, whose marvellous prosperity since the revolution attests the wisdom of making the tillers of the soil its owners. Everyone recognizes the fact that no just or final settlement of the Irish Land question can be arrived at till measures are taken to give the tenants of Ireland the ownership of Irish soil. We do not propose any system of spoliation. We are no advocates of anything savouring of communism, but we hold that ownership involves certain duties and implies certain responsibilities, which, if unfulfilled, deprive the owner of the right of claiming immunity from the operation of the fundamental law of right and justice which protects one man, be he peer or peasant, in his dealings with another. Some of the Irish land holders speak of their rights, as if the starving peasantry had no rights which Parliament should recognize. The tenantry have surely, in the eyes of Parliament, a right to life and the pursuit of happiness. The landholders seem to recognize the first of these rights only in so far as the barest physical wants of their tenants are concerned. The pursuit of happiness the landholders reserve to themselves with a jealous exclusion. The Gladstone Government would appear to have fallen into the vices of the landholders. Their measure of compensation to Irish tenants, even if carried through parliament with the vigor and earnestness which we fear are utterly wanting in its prosecution, even if, when it becomes law, if it ever does become law, it should be enforced with exactitude—cannot satisfy the just demand of the Irish tenantry. We must admit

our grievous disappointment at the course pursued by the government. We were led to expect a great deal from the liberal majority. That party never had a better opportunity of demonstrating its loudly proclaimed adhesion to popular rights. The whole nation, in the agony of famine, cried out for relief, or rather for justice. Vainly have the Irish people waited, since Mr. Gladstone took office, for some broad and comprehensive scheme to right the injustice of centuries of spoliation and forced famines. The sooner the government declares explicitly its intentions on the Irish questions the better. If it perseveres in the maintenance of injustice and oppression, its tenure of office will be briefer than even the very brief term given it to live by Lord Beaconsfield. Its fall may keep the liberal party out of office for years, and prevent the carrying out of some, if not all, these schemes of reform so necessary to the happiness of the people of the three kingdoms.

THE AMERICAN CENSUS.

The figures already reported by the census enumerators show two facts worthy our very serious reflection. The city and town populations have increased since 1870 in an abnormal ratio. The rural population, in all but the newly-settled Western States, has remained at a stand-still or decreased. The increase, at all events, has been so slight in the rural districts of most of the older States, that we are justified in saying that the population in these districts is at a veritable stand-still. The urban populations have two sources of increase—accessions by immigration from Europe, and by removals from the rural districts. The figures, making full allowance for the arrival of large bodies of immigrants, show a growing distaste for agricultural occupations. This is the regrettable feature of the results of the present census. The American people have large tracts of the finest agricultural lands in the world. They have ready markets for agricultural produce. The American farmer enjoys a happiness and consideration unknown to the rural classes in the old world, and yet an agricultural life is not held in esteem by the American people. Young people of both sexes leave the farming districts to enjoy the faster life of the city. Not finding employment to suit their capacity—generally very limited—they lapse into idleness and vice. They become burdens to society, and a positive danger to good order. We will not undertake to point out at present any means to be taken to remedy this evil; but we will return to the consideration of the subject, which in Canada is also one of pressing importance, and endeavor to show that the farming classes should, by making their homes attractive, restrain the eager desire manifested by so many of the youth in the country to find homes in the cities and towns.

EDITORIAL NOTES.

The Compensation Bill has passed its third reading in the House of Commons. It is thought the House of Lords will reject the Bill.

In answer to the question of a correspondent the *St. Louis Watchman* says: "The Foresters of Ireland and England are in complete harmony with the Church. We know nothing of the Foresters of this country, but we feel sure they do not excel their Irish and English namesakes in high-sounding titles. The title they give the Creator of 'The Grand Chief Ranger of the Universe' is shocking to pious ears, to say the least. We don't like them."

CHARLES FRANCIS ADAMS lately said that in the schools of the United States the studies have been multiplied out of all reason, and the children are treated as if they were raw material to be put through a mill. The same craze exists among a large class of educationists in Canada. Our boys and girls are crammed with hitherto branches, while the most ordinary and most requisite studies are laid aside as something not worth while taking much trouble with. The whole system wants a vigorous shaking up. Our teachers should be given to understand that

the useful is more important than the ornamental in this practical age.

ADVICES from France inform us that demonstrations have taken place in honor of the amnestied Communists; violent speeches were made, eulogizing the commune and its defenders, demanding a European Republic, the annihilation of kings, and social revolution. The rascals who now hold the reins of government will perhaps soon have their eyes fully opened to the enormity of their villainous course of procedure. With religion virtually banished and the traitors of the commune invited back to the country, France has troublous times ahead. We will most likely have another revolution, another scene of carnage, and then France will be France once more.

OUR cotemporary, the *True Witness*, has fallen into error in ranking us with any of the political parties. The RECORD is strictly non-political now as it always has been. It does not follow that we should be placed as a Conservative because we spoke favorably of a letter written by a prominent member of that party—a letter which had no bearing on the merits of Canadian political schools. We would have treated it in precisely the same manner if written by a Reformer. Giving our Toronto cotemporary credit for consistency is a statement which will give occasion for many a broad smile. It is most assuredly a good joke. We are pleased to see our Montreal friend say something humorous once in a while.

THE Calcutta correspondent of the *London Times*, writing under date of July 4th, says that the news which has been received by the last three or four mails of the objections which some persons at home have raised to the Marquis of Ripon's appointment on the ground of his being a Catholic has caused little no surprise and some amusement in this country. The feeling which prompts these expressions of opinion meets with no sympathy here. When we first heard that the choice of the Ministry had fallen on the Marquis of Ripon many persons were disposed to find fault with the nomination for various reasons, but I have not heard or read a single objection founded on religion.

In a letter of recent date from Ireland the clever and distinguished correspondent of the *New York Tribune* pays the following well-deserved compliment to the priesthood of Ireland: "The Irish priest is the tongue of the blind Sampson of Ireland. But for the Irish priest thousands of Irish peasants would have been dead to-day, even after ample stores of food had been sent from America to save them. Many a lonely village hidden among the bleak mountains of the West, would have been decimated by famine if the priest had not been there to tell of the distress, and to plead for the peasant. The Irish priest justifies his title of Father by his fatherly care of his people. He toils for them from dawn till midnight. It is a vulgar and a cruel slander to represent the Irish priests as living in idle luxury when Irish peasants are famishing around them. I have entered too many of the lowly homes—as a stranger unexpected—but, as a stranger from America, never unwelcome; I have seen too often and too near their humble surroundings to listen with indifference or without indignation to aspersions so unworthy and untrue. I can hardly conceive of a severer test to which sincerity and self-sacrifice can be put than these Irish priests endure without seeming to be conscious that they are exhibiting uncommon courage, or proving that they have renounced the world and its ambitions; for—educated men, with cultivated taste—they live in an intellectual isolation, among illiterate peasants, in poverty and obscurity; and they neither repine nor indulge in the subtle pride of self-conscious self-consecration. For one—and albeit, one of *this world only*—I profoundly honor self-sacrifice, and self-renunciation—whatever banner they may carry, whatever emblem they cherish, or whatever tongue they speak."

At a conference of pastors held lately in Berlin, Dr. Stocker, the well-known court chaplain, delivered a discourse upon the Berlin City Mission, in which he spoke of the spiritual destitution of the capital. Among other things, he said: "In the educated circles of Berlin there reigns the most stubborn unbelief. One of the leading journals of the educated Berlin, *bourgeois* said a little while ago: 'The conflict of intellects is simply reducible to this crucial question: Is there a Supreme Being, or is man his own ruler?' And this journal did not hesitate to

affirm the latter view. It is sought to meet this spiritual destitution by the City Mission. But the twenty-four missionaries employed in it are not enough. We need assistance in money. We cannot hope for anything from Berlin, for by far the greatest majority of the well-to-do citizens of Berlin do not belong to the Christian Church at all." The speaker appealed to the benevolence of the country districts.

A lad was recently sent to the workhouse in Cambridge, England, for picking a rose and a spray of geranium. The Mayor and Aldermen considered it an offence to be punished by three months of hard labor. Wife beating is the cheapest luxury in England. A brutal fellow in Exeter, who severely thrashed his wife with a bellogs because she had not got his breakfast ready, was recently sentenced to pay a fine of five shillings.

These matters are of daily occurrence in England. What a magnificent field does this country of the missionaries present for missionary work. Here we have a smiling harvest presenting itself to the British and Foreign Bible Society. The governing classes, and the gentry, and the snobs, and the professional voluptuaries, and the wife beaters are truly in need of a little religious training. Under these circumstances it might be advisable to give Zululand an intermission. Even benighted Spain and Italy could get along for a while very well to allow this home harvest to be gathered in.

A SPECIAL correspondent of the *Dublin Freeman*, writing from Ballymote, gives the following intelligence regarding the famine fever: "Now, with full cognizance of the responsibility of my mission, I have made a house-to-house visitation in Charles town, Bellaghy, and the districts around in the big parish of Swinford, and the district between Swinford and Charlestown. I do not care who makes statements to the contrary, or from what quarter such statements come, or to what quarter such statements are sent, I am consciously certain of the truth of what I say, and I challenge any man to impeach it—the outbreak of fever which has taken place in those districts I believe to be of the most serious nature. Unless it is speedily checked it is sure to assume proportions which will be alarming. Already it has spread far beyond these districts. It has reached Ballaghaderin and Ballina, and taken hold of the surrounding locality. It is hourly increasing in Swinford, which is the worst parish of all—worse than even Charlestown. There are fifty cases inside the hospital now where there were only forty at two o'clock to-day, and there are over thirty inside the hospital where there were twenty-six at the same hour. In Charlestown, as I came through on my return, I discovered two additional cases. I am certain, too, that there are many more unknown as yet, for the last thing that the people will yield is an admission that they have been stricken with the fever."

A STATEMENT was made recently that the Sisters of Charity confine their ministrations to Catholics. This is a cruel and heartless slander. It is not necessary to say anything in contradiction of this base and cowardly assertion of those who know the course of action pursued by the Sisters in cases of wide spread distress. The assertion is obviously intended to take away from these self-sacrificing and noble women the sympathies of Protestants who have not had an opportunity of witnessing the good work performed by the Sisterhood. The following resolution of the New York Board of Health is in itself ample reputation of the charge:

"Whereas, A corps of the Sisters of Charity has resided at the Riverside Hospital during the past six years, having charge of the hospital and nursing those ill with smallpox and other diseases, in a manner that has elicited the unqualified approval of Commissioners and officers of the Health Department, and at a time when it was impossible to secure the services of other reliable nurses for this work, the magnitude of which will be realized when it is remembered that in 18.5 and 1876 there were at times between two and three hundred patients suffering from that loathsome disease, smallpox; and whereas, It has been found necessary for their director to transfer them to other fields of usefulness; therefore be it resolved, That this Board express to the Vicar-General, and through him to the Superior and officers of the Order to which the Sisters belong, its appreciation and gratitude for such services and its profound regret that it has been found necessary to terminate them."

The defects of the American girl may be done away by giving less prominence to the purely intellectual or purely practical side of her education. For while one class of men is striving to solve the problems of life by educating women intellectually, there is another class which is shouting for education in domestic matters. While the professors at Harvard are rejoicing over some girl who can take in their philosophies or their mathematics, the newspaper editor sings the praises of her who can roast a turkey, bake bread, or make her own dresses. Neither gives the poor girl any chance to exist, but

only to work, with either hand or brain. No one says to her: "You are not only yourself, but possibly the future mother of other beings. Do not, therefore, allow yourself to be driven by either school of apostles beyond what you may do easily, comfortably, or pleasantly. The healthy balance of your nervous system is far more important to you and your future family relations than all the mathematics or dress-making, or even roasting of turkeys. Occupy yourself steadfastly, but without strain, without hurry, and emulation. As the Apostle said (and it must have been meant expressly for Americans), 'avoid emulation.' Find out first what you can do best, and even if it does not come up to somebody else's standard, learn to content yourself with that."—*Atlantic Monthly*.

There is much force in the above quotation from the *Atlantic Monthly*. The writer might have also thrown out some suggestions in regard to novel reading. Very many of the defects to be found among our girls at the present day can be traced directly to the baneful practice of wasting valuable time and having their heads filled with the ridiculous nonsense of the modern trashy novels. There are many girls, even in our little city of London, who think of very little else than procuring and reading the latest sensation stories. They will talk with vigor and eloquence about the merits of the different novel writers, but if you speak to them on the subject of history or biography you at once put them in a very uncomfortable plight. They know comparatively nothing apart from the great heroes and heroines of the sensation story.

A friend of ours has elaborated a scheme for the settlement of the Irish land troubles, which he thinks is novel and perfectly just. His idea, which it will be seen is absolutely new, is that a certain section of the land should be set apart and the landlords set to live there. This he would call the Landlord Reservation. The rest of the land should be apportioned to those who would work it, being granted at the rate of so many acres to each head of family and so many to each child of age. As a compensation to the landlords for the loss of their land, he would give them each year one blanket apiece and eight dollars for each member of a family. They should be exempt from jury duty, and not liable to be sued in a Division Court; it should be a penal offence to sell liquor to them, and in all respects they should be considered as wards of the Crown. This, of course, is absurd. No right-minded person would forcibly take land from the possession of another on such terms. But this friend of ours insists that his plan is a good one, and that it should be adopted, or at least given to the public for discussion.—*Advertiser*.

The friend of our cotemporary may be in earnest, or he may not. Certain it is, though, that something should be done with the landlord class in Ireland. They are neither useful nor ornamental. In fact, quite the contrary. There are among them men of sterling qualities and kindly dispositions towards their tenantry, and the tenantry never forget the obligations they are under to these good men. The vast majority of the landlords, however, is a curse to the country, and their actions and mode of living are a disgrace to the Empire. They are a good-for-nothing set of lazy voluptuaries. The government should make them some compensation for their claims, and hand over the land to the people who till it, on easy terms of repayment. This is the only effectual remedy.

"BETA," in the *London Advertiser* of Tuesday last, speaking of the political reaction in the sentiments of the American people says:

"The religious sections of the people in the States are feeling with increased force that they can't possibly let politics and politicians alone without matters going far wrong, and that it is neither decent nor profitable to have drunkards and debauchees, swindlers and bankrupts, black-legs and blackguards, in their high places of trust and influence. A decent, religious blockhead is, of course, not desirable; but men are coming to believe that a person may be decent and yet be a wise statesman and a successful politician. I am persuaded that among our neighbors a man of dissolute private character or distinguished for trickery, disreputable public courses, or both, has less and less chance of making his way to the higher places of public life, or to exercising any very appreciable influence upon the current of public opinion and national action. And though religious people are sometimes said to have nothing to do with either politics or politicians, they have to do with decency, at any rate, and are understood to be the upholders of honor, and purity, and truth. Pity they are not always really so."

We heartily agree with the sentiments inculcated in Beta's letter, and think the application of the principles aforesaid might not be at all amiss regarding Canada. Politicians of every shade hold a most responsible position both to God, from whom they receive their power through the voice of the people, and the people whose moral and social interests they are in duty bound to guard and promote. And the voter, though it may never have seriously occurred to him before, exercises a religious as well as a social right in tendering his support to any candidate. For the just administration of power for the purpose for which God intended it a man must fully realize his responsibility and dependence on a