

The Catholic Record
Published every Friday morning at 425 Richmond Street.
Annual subscription.....\$2.00
Six months.....1.00

ADVERTISING RATES.
Ten cents per line for first and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch.
Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Tuesday morning.

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

THOS. COFFEY,
Publisher and Proprietor.
Subscribers who change their residence will please send us, by postcard, their old as well as New Address, and thus insure the prompt delivery of the paper.
We are in constant receipt of enquiries from subscribers as to "how much they owe," and requests "to send bill." By consulting the date on your paper both will be answered. The label on your paper shows the time your subscription is in arrears.

When a subscriber tells a postmaster to write "refused" on a paper and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very little about the way ordinary business is transacted, or that he is a worthless dead beat. The printed strip on the newspaper each week is the only way by which a publisher can tell who are subscribers and how much they owe. If this name is taken off it will be seen how very awkward it becomes for the proprietor of a newspaper to keep a list of subscribers to stop per stop. Subscribers who desire to stop taking a paper should send a notice to the amount of their arrears when they make a request.

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 name 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."
FROM HIS GRACE ARCHBISHOP HANNAH.
St. Mary's, Halifax, Nov. 7, 1881.
I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.
+ MICHAEL HANNAH,
Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, JAN. 20, 1882.

IRISH LANDLORDS ATTACK GLADSTONE.

The landlord organs in Ireland are just now occupied in a most ungracious work, namely: an attack on Mr. Gladstone, who always spoke so tenderly of them in his speeches, and who was so mindful of their interests in his Land Bill. Of course their great complaint is that their property is being confiscated under the action of this Land Act. The principal object in view in this piteous cry is too transparent not to be seen through by even the most murky vision. These good gentlemen, who, when they could sport all over Europe on the rack-rents dragged from the Irish farmer, were remarkable for their miserable pride, are fast becoming beggars in the eyes of the world, for this outcry now raised on the action of the land courts is made simply to make the English people believe that they have been unjustly dealt with, and thus stand a chance of compensation for the reduction of their rents. They say that the decisions of the land courts are not based on justice, but are warped by political necessity, and that consequently they are not guilty of the charge of being extortioners, as these decisions virtually brand them. When they are being forced to act justly with their poor tenants, they cry out that this land act is a fraud and that both they and the country have been deceived by Mr. Gladstone; that he, on the introduction of the bill, assured the Parliament that the arbitrary raising of rents was confined to a limited number of cases. No doubt many of those now before the Commission flattered themselves that they were not among the rack-renters, and that consequently this new Act would not practically affect them. It should be borne in mind that the English Premier, in introducing his bill, said:

"There are other features of the case on which we (the Government) do arrive at the conclusion that there is great necessity for searching and comprehensive legislation. The first of these is that old and standing evil of Ireland—that Land hunger which must not be described as if it were merely an infirmity of the people, for it really means land scarcity, and still continues to import into the agricultural relations of Ireland difficulties with which as yet we have not been able completely to deal. It is this which, aggravated by the bad seasons of the last few years, together with other circumstances, which constitute the necessity for legislation."

What does he mean by "searching and comprehensive legislation?" Is it not a legislation that will reach

every grievance, and bring justice to every homestead. Again, it is evident that in speaking of "land hunger" he could not possibly mean anything but excessive rent-raising, whilst "the other circumstances" no doubt referred to the increased cost of labor and living as well as the lessened value of many commodities from which the farmer derived an income. It is also charged that the decisions of these land commissions, in the fixing of rent, is not based on any settled principle, but Mr. Gladstone can hardly be blamed for this. We should rather think that it should be laid at the door of the Opposition, for in the Land Bill introduced by him a principle was fixed in the following:

"A fair rent means such a rent as, in the opinion of the court, after hearing the parties and considering all the circumstances of the case, holding and district, a solvent tenant would undertake to pay one year with another, provided that the court, in fixing such rent, shall have regard to the tenant's interest in the holding, and the tenant's interest shall be estimated with reference to the following considerations, that is to say:

"(a). In the case of any holding subject to the Ulster Tenant Right Custom, or to any usage corresponding therewith, with reference to the said custom or usage.

"(b). In cases where there is no evidence of any such custom or usage, with reference to the scale of compensation for disturbance by this Act provided (except so far as any circumstances of the case shown in evidence may justify a variation therefrom), and the right (if any) to compensation for improvements effected by the tenant or his predecessors in title."

The landlord party had this struck out, and it is scarcely honest for them now to attack the bill for the want of a principle which they themselves removed from it. But if it be necessary that this principle should be adhered to in the carrying out of the bill, would it not be just as necessary that some principle should be adhered to in carrying out the Coercion Act? The Secretary for Ireland promised that a certain principle would be followed. That it has been shamefully thrown aside is notorious.

A TELEGRAM.

There is joy in Toronto. A telegram was recently sent from London to our Methodist confreres that a most encouraging week of revival had been spent in our Wellington street Methodist Church, and that one hundred had given evidence of deciding for Christ. Now, of a truth, this is not pleasing, but really alarming intelligence. Can it be possible that after such a lengthened period of laborious work, only one hundred persons out of the large congregation of which Mr. Savage is shepherd have decided for Christ? Only one hundred Christians in a Methodist congregation which, we believe, numbers at least five hundred souls? If this be the state of affairs in the Wellington street Church, surely we must expect still more startling disclosures as regards the other sections of that particular sect in this city, and for this reason: The Wellington street pastor has had ever since he returned to London, a particular aptitude to make matters interesting and lively for his flock. He has delivered a course of lectures on Popery, and some few months ago he thought fit to engage the services of a *pulpit orator* whom many other Protestant denominations have not yet had the privilege of listening to for reasons which these people will not be slow to tell the anxious inquirer. He has had tea meetings and ice cream socials and love feasts and revivals in season. He has worked energetically, and, after all this labor the Toronto people are joyfully told by special telegram that one hundred have given evidence of deciding for Christ. If our friend of Wellington street will step into a Catholic Church on a Sunday morning we feel assured he will behold a most edifying sight. He will perceive that every man, woman and child in the sacred edifice have decided for Christ.

Archbishop Croke was stigmatized by faithful Irishmen, not long ago, as a traitor to the Irish cause, having been bought off by the British Government. It seems that England is of a different opinion with reference to the conduct of this venerated prelate, for his parochial residence was forcibly entered by the police the other evening, because he was suspected of entertaining conspirators, though they were assured that it was only a social gathering of the good Archbishop's people, as is customary at this season of the year. The Archbishop has demanded an apology and amends for the insult.

A FALSE CHARGE.

The Methodist sect has in various places made attempts, more or less successful, to establish seminaries wherein young ladies may receive a higher education. They have a perfect right to do this wherever and whenever they choose. They have also a right to advertise their female academies as extensively as they desire, and claim for them the possession of every inducement which should reasonably cause well-to-do Methodist people to send their children to receive training therein. The same might be said of every other branch of business, when conducted as a purely business speculation. A man may puff his own wares to his heart's desire, but he has no right to call attention to the fact that his neighbor's goods, being sold cheaper, are an inferior article. We find in the Toronto Christian Guardian of last week the following question answered by the editor:

Question.—How is it that it is so much more expensive to get an education at our Methodist Ladies' College than at the Catholic Convent? Is the former intended for the rich? and is it not an inducement to the poor to send to the latter?

Answer.—For the same reason that some articles of merchandise are sold for less than others, viz., because they cost the seller less, and are actually worth less to the buyer. Besides, in Roman Catholic schools the teachers commonly are members of sisterhoods, whose service costs little, or nothing at all, and, therefore, the Church is able to offer cheap terms to pupils, because the school is run as a church agency. We do not pretend that our Ladies' Schools are schools for the poor. They have to pay good salaries to get good teachers, and provide suitable buildings and apparatus; and as they are not sustained by donations, they must be conducted on commercial principles and pay their way. In Convent Schools the education in all branches that stimulates thought and increases useful knowledge is of a very timely and superficial character, and worth very little.

In some respects the answer is a very ingenious one. The question was evidently a most difficult one for the editor. We will not accuse him of knowingly making statements contrary to the facts, but we take the liberty of correcting him on one or two important points. First, convents where young ladies receive a higher education are not, properly speaking, church agencies. They never give to or receive from the Church any money whatever. In this respect they are perfectly independent. To Catholics, and the ladies who manage Convents it will certainly be news that "the Church is able to offer cheap terms to pupils, because the school is run as a church agency." Secondly, Convents are not sustained by donations, and yet they pay their way. The last sentence of our contemporary's answer is one which we must characterize as both utterly false and unmanly. We could, we feel assured, were we to take the trouble, in a few hours procure from some of the best Methodist families in this city, a statement that this editor cannot know anything about Convents or Convent education, else he would not make such an unfounded charge. Those who have the pleasure of being acquainted with these young ladies educated at Catholic convents—and there are many of them in London—will not give the editor of the Christian Guardian credit for either a Christian spirit or a moderate degree of general intelligence. Suffice it to say that a young lady is taught at a Convent all that a young lady should know. She comes forth from its walls accomplished in everything that tends to make her an ornament to society—she possesses a pure heart, a pure mind—and is clad in an armor which enables her to face the world proof against every species of that fashionable villainy which at the present time prevails to such an alarming extent.

We will take the liberty of telling our cotemporary a few things about Convent girls, namely: Convent girls are rarely if ever seen figuring in Divorce Courts. Convent girls are not permitted to read any of the fashionable novels of the day. Convent girls are not allowed to keep up a correspondence with young men while they are in the Convent. Convent girls are taught to practice economy in every sphere of life. Convent girls never ruin their fathers by a desire for extravagant dress when they go out in the world. There is no desire amongst one class of girls in a Convent to excel another in matters of dress. All are obliged

to wear a plain uniform, and finally, we will hazard our reputation that a Convent graduate is as thoroughly educated as any young lady trained in the Wesleyan or any other seminaries. We have given our friend some idea of what a Convent girl really is. Now, can he conscientiously claim like qualities for his graduates of the Wesleyan Female Seminaries? Most people can readily understand why it is that Convents charge a much less rate than the Boarding Schools. For the information of our confreres we may say that the ladies who teach in Convents devote their lives to their work for the love of God, and expect their reward hereafter. Those who teach in the Wesleyan seminaries demand good round salaries in hard cash. The hereafter is another consideration altogether. We would recommend our reverend friend to visit a Convent. Were he to do so, we feel assured he would, if he be an honest man, give a very different answer to the question we have quoted.

CATHOLIC LITERARY SOCIETY.

Quite recently our Catholic young men in this city, under the guidance of Rev. W. O'Mahony, founded a Literary Society in connection with St. Peter's congregation, and under the patronage of his Lordship the Bishop of London. It is unnecessary for us to say that we are greatly pleased at this new departure, for it fills a place long required in this episcopal city, and shows another stage of progress in the intellectual development of our Catholic population. The new society, in its by-laws, tells us that its object is the social, intellectual and religious improvement of its members, three grand motives, truly, for any society to nail upon its banner as a sign manual of its policy. In a social point of view, it was much required, for it is of such a nature that, outside mere nationality, which hitherto confined the efforts of some of our societies, it can embrace all, without distinction, in its capacious arms. The Englishman, Irishman, or Scotchman may feel at home within it, and so may any other nationality. Before the formation of this society, our young people, as a rule, were scattered and isolated, and seldom came in contact with each other. Now, the case is different, for nightly, within the hall, when the society holds its meetings, the youth and maidhood of our Catholic population may be seen engaged in innocent amusements, and spending a few happy hours in each other's company. Although the society has only been in existence a few weeks, the beneficial effects of it are already seen, and those who at first were inclined to be somewhat doubtful in regard to its success, have been very agreeably disappointed. The membership is now close to one hundred, and comprises most of the leading young men of the congregation, and many of the married men as well. So much for the social aspect of the society, and as for the intellectual part, every effort is being made by a very efficient committee to so shape and mould the material within their reach, as to produce the best possible results in the near future. It will take a little time to produce very marked results, but energy and application on the part of all the members will be sure to tell. It is expected that something will be done in this particular department by all, and it is the aim of the body who have charge of amusements, &c., to allot to each person only those things which are adapted to his taste and capacity. In this part of the society readings, essays, debates, and such like, are the chief means made use of for improving the intellectual condition of the members, and we have no doubt that the society, in the course of time, will be able to produce efforts of a first class character, and stir up a taste for literature amongst the members. As for the religious part of the affair, it goes without saying that that will not be neglected under the care of Father Walsh, the chaplain of the society.

We look upon this society in every respect as a training school for our Catholic young men. In it they will become fitted for public life both in the role of speakers and thinkers. There they will always have a motive for informing themselves on all kinds of questions, for it will be the ambition of each member to appear to as much advantage as his neighbor when called upon to take his part in the various exercises of the association. It will create a taste for reading and research, and afford a channel for giving expression to the knowledge thus acquired by patient labour. Reading makes a full man, and writing an exact man, while public speaking is said to make a ready man, and, if so, we have all the elements in this society to accomplish all these things. For example, in preparing for a debate on any important subject, it will be necessary for those engaged therein to search up authorities bearing on that particular matter. When they have posted themselves as well as possible

and arranged their information in a systematic way, then in public they will have to give expression to it in the form of an address, a thing which will cultivate a style of speaking to large multitudes of persons assembled together. The preparing of essays, too, will give those who engage in such things an opportunity of practicing writing and condensing their information on any subject which they may fancy for that purpose, and thus all the ends of the society will be served in those various ways. We are anxious for our young men to take hold of this society, and make themselves active members in the best sense of the term, by fitting themselves for the work which the association has especially marked out for itself. It is a cheering thought to all who take an interest in Catholic advancement and education, to know that the work of the church, in scattering broadcast her truths of both religion and science in the widest sense of the term, is being taken up by the youth and intellect of our city, with an ardor and enthusiasm that cannot fail to succeed.

EDITORIAL NOTES.

It is reported that Mr. John Bright, a very "liberal" member of the Coercion Cabinet, recently said that Irish-Americans take their ideas of Ireland from tales of by-gone times. Mr. Bright must know little of the state of the country he attempts to legislate. It would astonish him, perhaps, if he were told that his views on Irish matters are influenced by the prejudices of the English middle class, who have been taught to hate Ireland with an unswerving, Puritanical hatred. Mr. Bright has only to turn the files of any Irish journal—the Dublin Freeman, for instance—and he will find that no Irishman need go to "tales of bygone days" for proof that Irish grievances cry to Heaven for vengeance.

THE Toronto Globe's special visited a number of families who had been evicted from the property of Lord Kenmare under circumstances of great cruelty and injustice, which he describes. He writes in conclusion: "Amid a general chorus of 'God bless you and send you a safe journey to America,' I drove off. I did not heed the numbing, driving rain that again fell in torrents. I did not feel the sharp, cutting wind. I took little note of the scenery, the country people that passed us, the humble wayside cottages or the handsome country seats. My heart seemed to swell up to my throat, I was so full of burning, overpowering indignation against the system under which such monstrous wrongs can be perpetrated in the name of law and justice, and the unfeeling, conscienceless wretches who can take advantage of it. And I do not think there is a single right-minded, true-hearted Canadian, whether Reform or Tory, Protestant or Catholic, who, if they could see what I have seen in this place, would not feel and express themselves just as strongly on the matter."

ONE of the leading American weeklies, the Philadelphia American, dresses up Mr. Gladstone and his Government in the following unique style: Of the Irish troubles we have spoken repeatedly, and always with regret that so much courage and magnanimity should be wasted upon an impossible task as Mr. Gladstone is wasting upon the conciliation of Ireland. There is but one remedy for the Irish evil; it is to "loose her, and let her go." English rule in any shape has been impossible for her ever since her people met in the Parliament of Kilkenny, and, looking into each other's eyes, became conscious of the common purpose to free their country from the English rule. The principle of nationality is the most indestructible force in history. Sooner or later, it has its way. And the Irish are a nation, conscious of the purpose of independence, and growing in the power to achieve it. It is not from any hostility to England, and, least of all, is it from any failure to appreciate Mr. Gladstone's greatness, that we have supported in this matter the claims of the Irish people. It is out of respect for a principle which we believe to be a corner-stone of the divine order in this world of ours.

The English Government of Ireland has in its hands several hundreds of Irish prisoners who are so criminal that it holds them under lock and key, without giving them trial or access to their friends. It not only detains them in jail; it treats them as persons proven guilty, although they never have been convicted. Of course, it would not inflict such punishment unless they were very bad and criminal people. Yet one of these prisoners is offered his liberty if he will emigrate, and is escorted to Queenstown for that purpose by police officers. This means that a man whom the English Government regards as a dangerous criminal is allowed to go scot-free, if he will but go to the United States. It may seem hard to insist on turn-

ing him back; but, before he is allowed to take up his residence in America, our State Department should ask for some explanation as to the class of prisoners to which he belongs, and why people good enough to enjoy the free air of America are not good enough for the somewhat less free air of Ireland.

THE following extract is from a reply of the peasants of Lombardy, one of the richest and most enlightened provinces of Italy, to a ministerial circular advising them against emigrating: "What do you mean by a nation, Mr. Minister? Is it a mass of poor wretches? Then, we indeed are a nation. Look at our pale and emaciated faces, our bodies worn out by excessive toil and insufficient food. We sow and we harvest wheat, but we never eat white bread. We cultivate the vine, and we drink no wine. We raise cattle, but we eat no meat. We are clothed in rags and live in pestiferous holes. We are cold in winter and hungry in summer. Our sole article of food is a little Indian corn, which is made dearer by tax. We are decimated in the dry districts by burning fevers, and in swampy districts by malarial fevers. The end is premature death in the poor-house or our own huts. Yet, despite all this, you advise us, Mr. Minister, not to expatriate ourselves. But, is a land where one cannot earn a living by unceasing toil, a fatherland?"

The Family's Defender, a publication devoted to the educational reform, which is ably edited by Mr. Zach. Montgomery, furnishes the following happy illustrations of how evil communications corrupt good manners: "A few evenings ago, while making the voyage by the ocean steamer *Ancon* from the city of San Diego to San Francisco, we chanced to engage in conversation with Dr. M., touching our favorite theme, the educational question. Our conversation had not proceeded far when we observed that a small group of ladies sitting near by, having themselves evidently become interested in the subject, were discussing quite earnestly the demerits of our State school system, especially that feature of it which brings good and virtuous children into close contact with the low and the vile. During a lull in the conversation between Dr. M. and myself we heard one of the ladies illustrating her views on that branch of the subject by using the following beautiful simile, which deserves to be written in letters of gold. Said she, 'If you put into your pocket two pieces of coin, the one being of copper and the other of silver, and if, after carrying them together for a few days, you examine them, you will find that your silver coin will be badly tarnished, while the copper will be no brighter than it was before.' That lady was a stranger to us. We know neither her creed nor her country, but that she was perfectly sound on the main question we have not the slightest doubt. If parents everywhere would only think of this simile, and learn a lesson therefrom, what a blessing it would be for themselves, their children, and their country!"

LONDON SEPARATE SCHOOLS.

The twenty-fourth annual report of the Trustees of the Catholic Separate Schools to the supporters has been prepared for submission. Satisfactory progress for the year has been reported, and after referring to the irregularity of attendance, it continues:—The number of pupils transferred in the register for 1881 was 756; boys, 379; girls, 377. Daily average, 55 per cent. of the registered number.

55 pupils attended school less than 20 days during the year.
126 attended school between 20 and 50 days.
208 " " " 51 " 100
155 " " " 101 " 150
212 " " " 151 " 200
It is feared this great irregularity of attendance is owing to the neglect of parents; therefore, we remind the parents and guardians of children that according to the late amendment of the Ontario School Act, every child between the ages of 7 and 13 years must attend at least eleven weeks in each of the two school terms into which the year is divided; this would be at least 100 days in the year. During the past year five pupils from St. Peter's school succeeded in passing the entrance examination to the Collegiate Institute. One of the boys at the late examination was sixth highest among sixty-one competitors. Our trusty and worthy Treasurer, Mr. Jas. Reid, has managed the affairs of our finances so well that we have now a large amount on our credit on hand, as shown by the statement given below. This pleasing state of affairs has encouraged us to make arrangements for the erection of a new school-house at St. Peter's Cathedral, which will reflect credit upon the Catholic School supporters of the city of London.

Receipts—Balance from 1880, \$114.54; taxes from city for 1880, \$2,100.00; taxes from London East, \$109.20; taxes from Westminster, \$108.12; taxes from London West, \$81.07; taxes from London Town, \$50.64; county rate from Mr. A. Murray, \$34.67; Government Grant, 2nd half 1880, \$237; Government grant, 1st half 1881, \$244.50. Total, \$3,079.78.