The Catholic Mecord

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THOS, COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP RISHOP WALSH.

London, Ontario, 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 announce to its subscribers and parons that the change of proprietorship will work no change in its tone and prin-ciples; that it will remain, what it has been, thoroughly Catholic, entirely independent 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 elergy and believe the discovery. laity of the diocese. Believe me,

Yours very sincerely, + John Walsh,

MR. THO AS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, JULY 11, 1879.

THE young man who does the local criticisms for the Detroit Evening News does not speak very highly of Bishop Ryan's recent lecture in that city. We are not surprised. The smart young man possibly knows nothing about the fundamental principles of Christianity, and therefore could not be in sympathy with the Bishop's lecture or the Bishop's life work. A lecture on Republicanism, Democracy, Mormonism, or even "base ball," would have come more properly within the sphere of this individual's forte as a critic.

WE have intelligence from Cincinnati that Archbishop Purcell's mind had become unsettled by his financial troubles, but the rumors are pronounced untrue by the church authorities. At present he is secluded at a religious institution near Albany. It is stated in ecclesiastical circles that he has not been as successful in collecting funds as he expected to be. It is believed that Bishop Chatard, of Indianapolis, will be appointed as the Archbishop's coadjutor.

It is rumored in clerical circles in New York that the question of the appointment of a new American Cardinal has been the subject of discussion for some weeks past. It is stated on the authority of a wellknown ecclesiastic in high position that America will shortly be honored in this way. It is thought that the west will be favored and that Quebec will also thus be honored. Should Pope Leo create these new Cardinals it is urged that the growth and prosperity of the Catholic Church in the new world will be greatly stimulated.

Mr. Johnston, of Ballykilbeg, is to be in Toronto on the 12th of July. We have hopes that the state of public feeling in Canada will before long render this gentleman's presence in Canada unpleasant and unwelcome. Those who come to this young and happy Dominion to disseminate the lamentable religious hatred and bigotry of the old land are not only enemies of Christianity itself, but their course of conduct serves to retard that material progress which we should all endeavor to encourage and foster in this coun-

THE Rev. Lewellyn D. Bevan, pastor of the Brick Church, corner of Fifth Avenue and Thirty-seventh Street, New York, recently preached on Dr. Newman's indictment of lib eralism on the occasion of his elevation to the cardinalate. The reverend gentleman began his discourse by relating how forty years ago a little circle of young men at Oxford united in their expression of dissent to prevailing errors. He said that Dr. Newman was the controlling genius of that circle, that its influence was great in England, and even reached this country. He spoke highly of the purity of Dr. Newman's character, of his amibility, and the simplicity of his aim in life, traits which had won for him the admira tion and love of all religionists.

THE IRISH LAND QUESTION.

We like fair argument. Whether in the hand of friend or foe we admire the man who takes up the pen and evinces a desire to give an impartial view of the world's moves. It is an old and a trite saying: "Show me your company, and I will tell mentally during these very exciting you who you are." It may also be said of a man: "Show me what you are in the habit of reading and I will tell you what your opinions are."

Our neighbor the Free Press a few days since endeavored to tell its readers just how matters stood in Ireland, but we venture the assertion that the editorial sanctum of the Free Press never yet numbered among its exchanges one Irish paper. It cannot be that there are no good not worth having. The reason, we interest. rather think, will be found in the fact that the tone of the Irish press is not congenial.

We do not object to our contemporary giving his views on the Irish land question, even if he sees the matter through a pair of landlord's spectacles. This is not the portion of the article to which we take exception. Some of the views expressed therein may be very correct. The article contains a fair share of truth, a nice sprinkling of general princi ples with which no one can disagree, a considerable amount of exaggeration and nonsense, and a great deal too much impertinence. Our neighbor has a habit of introducing shillehahs and broken heads whenever he takes up the discussion of Irish affairs. He thinks these people are too impulsive, too apt to fly at revenge when an affront is offered them. The affairs of the mother country would no doubt be conducted with much more ease and comfort if these Irish were only a little more docile. We know some men who, if you were to address one of them thus: "You are a liar, sir," he would straighten himself up and say: "No, my dear friend, I think you are mistaken:" we know some men who, it you were to strike one of them in the face he would either turn his back upon you and run away as fast as he could travel, or call a policeman, or make straightway for the magistrate's office. An Irishman, somehow or another, won't act in this manner. If you call him a liar he will knock

No doubt the people of Ireland, when they feel themselves suffering from injustice at the hands of either the landlords or the government, make a great noise, and express their desire to be treated fairly in very forcable language. The Irish papers, during such a time of excitement take up the cause of the people in the most vigorous manner, and boldly and eloquently advocate the popular will. But gentlemen of the Canadian press should not forget themselves. At no time in our Dominion are there questions of such vital importance directly affecting the welfare of the people, as are to be found in Ireland. Take for example our most gloomy period of business depression. We manage to get along somehow without starvation or even much actual want staring us in the face. It is far different in Ireland. The poor man very often finds himself with a large family at the mercy of a landlord of the Lord Leitrim kind. There is no fixity of tenure. He can be dispossessed at once without any allowance for the improvements of a lifetime We must not be surprised, then, at the anxiety of the people to obtain justice in this matter. Neither should we be so disposed to sneer at and insult injustice of the Government in denying them relief. In Ireland all this noise is caused by a question of simple justice with the attendant comfort and happiness of the subject, on the one hand, and poverty and misery, or perhaps starvation, on the other. Some of our Canadian papers, and the Free Press is a fair sample, imagine the Irish people and the Irish press become momentarily crazy on occasions of this kind; but reason return the compliment when among a certain class in another one section of the body politic in form; now, as in the days of O'Con-

Anyone who took the trouble to read the press of the country during the last two political campaigns would not blame the Irish press or the Irish people if, they, in turn, thought the Canadian press and the Canadian people were a little astray periods.

We should like to see our contem porary in possession of more facts of Irish history when treating of the affairs of that country. It would be well also to remember that when anyone casts a slur on the people of Ireland in Ireland, the insult is just as keenly felt by the men of Irish blood in Canada. The day is past when individuals could afford to sneer at natives of that country. The sneer about thirty years has the usefulness papers in Ireland, or that they are may now be returned with compound of the public schools been impaired

SEPARATE SCHOOLS. Christian parents are aware that any system of education proscribing or leaving aside religion can produce but few, if any, honest God-fearing men. All Catholics believe and teach that the great end of education should be to lead us to God. Non-Catholics generally believe that education need not be based on religion -but the testimony and experience of ages prove incontestably that education without religion is a mockery. This is upheld too by many of the most learned Protestants. M. Guizet said: "There is no education without religion"-Washington's dy ing injunction was, "Never allow education to be divorced from religion"-Count de Maistre states that, "every system of education that is not based upon religion will empty its poisons upon the State"-Wellington said that, "our schools in which religion is not blended with the sciences, shall make a nation of forgers and scoundrels"-M. Thiers declared that, "The school will never be good except when it rests under the shadow of the altar" -Portalis says "instructions without religion and morality are barren"-S. Elliot, Supt. of the Boston Public Schools, reports, "It is in the Public Schools that the great body of the nation is to recive its intellectual training, and I venture to add its moral training."-Beside these we could enumerate many others to show, that the leading you down, and if you strike him in minds of the world, Protestant as but, we Catholics can never conthe face you will get the blow back well as Catholic, condemn one-sided scientiously consent to sacrifice or enculture as mischievous, and claim danger our eternal interest for worldthat the moral sense should be cultivated on a religious basis, in and by the process of drawing out and training the intellectual faculties. In the address to the British Government from the Catholic Bishops of very tayorable and a great friend of Canada, asking University education for the Irish people, occurs the folour Separate Schools, merely endeavored to the best of his ability to sow lowing-"It would be wise statesseeds of discord and dissatisfaction manship to place the education of among our people by belittling the the people under the blessed and sav-Separate School teachers, trustees, ing influence of religion, which is the and the education received in our unfailing prop of civil order, the firm Separate Schools. The writer of said foundation of the social fabric and article after admitting that "our the unshaken support of the throne." Separate School law is a wise one," There is nothing Catholic parents that "there were and are strong arguprize more highly than the education ments in favor of Separate Schools," of their children; but they claim, and that "religious instruction ought to justly so, that it is the parent's right go hand in hand with secular educato say what kind that education tion," and "that it would be imposshall be. They desire children to be sible to select text books of history educated in Catholic schools, by which Catholic and Protestant boys Catholic teachers, surrounded by an and girls can study profitably," then atmosphere of Catholic principle, lauds to the skies the public school Catholic sentiment, feeling and devoteachers, the education received at tion, where they shall receive an eduthe public schools, and those who cational training in harmony with built up our public school system. He the teaching of our Holy Mother the says "Separate School teachers not Church. Catholic parents and pasbeing required to attain the same tors of the Catholic Church well educational standard as in the pubknow the great responsibility resting lie schools are far from being the upon them respecting the education equals of the public school teachers, and salvation of Catholic children; and Separate Schools altogether inthem if they become rather warm in and if in times gone by, Irish Cathoferior to the public schools," that their expressions of disapproval at the | lies were not as literate or as secularthe teachers of Separate Schools are ly educated as their Protestant neighlargely drawn from the ranks of the bors, it was from no fault of their's, Christian Brothers who are deficient or their devoted pastors. It will be of those educational acquirements noted by the student of that cruel necessary to fit them for instructors period of history prior to Catholic of the young," that "Catholic childemancipation in Great Britain and ren, being unable to get as good an Ireland, that the chief restriction laid education as their Protestant neighupon the oppressed people, and the bors, are handicapped when they one whose repeal was most bitterly opposed by their enemies, was that come to enter upon life," and that "the State loses the difference in forbidding them the right of educating value between an educated and a halftheir children; and the spirit which educated man," and then says "this we doubt not the Irish people and the dictated this tyranny is not yet enstate of things can be remedied by Irish press can with a good show of tirely eradicated, it lives to-day compelling Separate School trustees

power and put the other section out. shallow bigots declaim and write first part of this gentleman's article together a community life in Paris. sufficiently contradict his statement He sent them an agent of his Govabout ignorant Irish Catholics in the of the superior education received at ernment, commanding them to leave same breath with which they oppose the public schools; on that point their dwelling as soon as possible every proposition for the educational benefit of that people. We all well therefore further comment is un- and to seek a shelter somewhere necessary. His statement regarding else. The Superior of the Communknow what a howl was raised against Separate School teachers' certificates ity, who was then the distinguished the very reasonable request, not show plainly that he knows little or Father De Ravignan, having listened many years ago, of the Catholics of Ontario for Separate Schools, or the nothing of that public school law calmly and respectfully to the sumwhich he appreciates so highly; we mons of the Government, stood up, right to establish and maintain schools will therefore inform him, that Sep- and in a tone of voice indicative of in which the system of parental auarate School teachers have to stand firmness and consciousness of thority would be in force; how few the same examination, and by the same right, said to Mr. Guizot's agent: Protestant papers at that time advo-Board, as public school teachers, that "Go, tell your master that we are in cated or conceded this right; and Separate School Trustee-boards cannot what a hard battle the Catholic minand do not engage any but properly zens as well as Mr. Guizot; the ority of Ontario had to fight to obqualified teachers, and that Separate rights and privileges he enjoys are tain it. The chief objection seemed School teachers from our Religious to be that "our much prized common Communities receive this necessary the public burden; we pay our own school system, then in force, would be destroyed;" now after a trial of by the existence of our Separate Schools? certainly not, but, if necessary, we could readily prove that the very opposite has been the case, that both Protestant and Catholic children in Ontario have received a better education since the establishment of aminations of public and Separate Prime Minister of France, who was Separate Schools, and although the efficiency of the pupils? or have you supporters of our Separate Schools obtained your false statements from had to contend with many obstacles Public or High S. Inspectors? if not, and labor under many inconvenithen you have no proof for your "Cry- alone. ences, still they surmounted all, having Evil," and we would advise you ing that one object in view, a proto confine yourself to writing on subvision for such an educational trainjects with which you are acquainted. France, and his master Louis Philippe ing for their children, after which The R. C. Separate Schools of Ontario there would be no danger in after-life are as much and as perfectly a porof those dear ones whom God placed tion of the educational machinery of directing their steps to the English in their hands, being lost to the the country as the public schools shores. The monarchy had been over-Faith. We are sometimes told that are, and when our Separate Schools "the children of Catholic parents are attacked, the school system of were as good Catholics before the es-Ontario is thereby attacked. The late tablishment of Separate Schools as concessions made to the Separate they are now," and that "before the Schools and to the Ontario School question of Separate Schools was Act by the almost unanimous voice brought up in Canada we sent our of the Legislative Assembly of Ontachildren to the public schools, helped rio will greatly aid in making Separate to maintain them, and thereby ap Schools in the future still better than proved of them." The first part of they have been in the past. No, Mr. this statement, we, who have a Guelph Herald, our Separate School chance to know, emphatically contrateachers are not inferior to public dict, and as regards the second, our School teachers; neither is the eduuse of the common schools or our cocation received in Separate Schools inoperation in carrying them on, canferior to that received in the public not fairly be construed into an apschools, but the superiorty and soliproval of them; we can use a poor dity of the education imparted in road in the absence of a better, with-Catholic institutes of learning by out being said to approve the bad those very teachers whom you are construction of the road, or the ruts pleased to call so inferior, Christian that infest it. We are aware that Brothers, Sisters and Nuns, is aceducating Protestant and Catholic knowledged, appreciated, and taken children together in schools common advantage of, not only by Catholics to all, has many temporal advantages. everywhere, but by thousands of parents who do not, and probably never will, belong to the Catholic church. ly advantages. We were much surprised at an article which appeared THEIR TRADUCERS. recently in the Guelph Herald headed "A Crying Evil," and we would not have taken notice of it at all, had not the writer, under pretence of being

THE JESUITS, THEIR MISSION,

We have been informed of late by a telegram from France that the Secular Education Bill had been introduced in the Chamber of Deputies by Jules Ferry, Minister of Publie Instruction. In the course of his speech this gentleman attempted to defend secular education as against religious instruction. Thinking the occasion a favorable one he made a bold effort to exterminate those terrible Jesuits who are a terror to old women of both sexes. In the course of his remarks Mr. Jules Ferry denied to the Jesuits the right to call themselves Frenchmen, and declared that the teaching by religious confraternities constituted a real peril to

We have every reason to believe that the mendacious assertion of the benighted Minister was not allowed to fall to the ground. There are many noble and distinguished Frenchmen in the National Assembly quite capable of inflicting on the back of that ignorant Minister the castigation he so richly deserves. That they nobly did their duty cannot be doubted. But for the sake of our readers who may not be acquainted with the State of affairs in France we do not hesitate to say that when Jules Ferry declared in the National Assembly of the French that the Jesuits had no right to call themselves Frenchmen, he asserted what he knew to be false and groundless. The Jesuits in France, like all other Frenchmen, stand on their own ground, enjoy all the rights and privileges guaranteed to them by law and the constitution of the State. Some years ago Mr. Guizot, then Prime Minister of France, yielding to the popular cry raised at that time, as at present against Jesuitism, and made to employ none but properly qualifi an attempt to eject from their house a

our own house; we are French citiours as well. We bear our share of qualification from the highest tribu- taxes. We shall never consent at nal in the land. His remarks about the bidding of your master to leave the Christian Brothers, and the State our home. Go tell him he has but losing by Catholic children being one way to rid the capital of our only half educated is mere "bosh." presence; let him send here a regi-We would ask this gentleman, ment of soldiers with command to have you visited our Separate charge with their bayonets. To Schools? have you witnessed the brute force only shall we yield." pupils examined? have you from ex- On the return of his agent the Schools drawn comparisons as to the fully aware that he had not the power assumed by landlords in Ireland-to use the crowbar-came to the wise conclusion to let the Jesuits

> Only a few years elapsed. One evening Guizot the Prime Minister the citizen king-as he was styled, were seen taking silently the road of exile, turned and a Republican government established on its ruins. Father Ravignan- and his brave band of pious associates remained in the capital of France, engaged in their mission of love, instructing youth, preaching the Gospel and attending to works of benevolence. The continental press gives the following statistics of the illustrious Order of the Jesuits in France since 1820: In 1820 the Jesuits numbered 162; in 1840, 226; in 1850, 565; in 1860, 689; in 1870, 974; and in 1878, 1,502. The number of their establishments rose between 1820 and 1878 from five to fifty-nine. The average number of young men whom they educate yearly in France is about 25,000. This does not include a large number of free schools which these heroic men have opened in the most populous cities of that country for the benefit of mechanics, laborers, and others who receive at their hand a gratuitous education every evening after their day's occupations are over. Yet the opening of colleges and schools for the diffusion of useful knowledge is not the sole occupation of these great and good men-as the Jesuits are admitted to be even by some of their most inveterate enemies. "Bent on their errands of instruction and charity," says one who knows them well, "they might be seen mingling with the poorest classes, enlightening their minds, healing their bruised spirits, and raising them up from the degradation of vice to the lofty purity of the Gospel. They thus brought the holy truths of religion to the door of the poorest peasant and cottage, and whenever they gave their usual course of spiritual exercises the whole face of things was seen to improve."

The noble disciples of St. Ignatius of Loyola have not confined their labors of love within the boundaries of the civilized world. "The Jesuits," says an impartial writer, "have penetrated everywhere. They have planted the glorious banner of the cross in almost every country. The four continents have been watered with the blood of their martyrs. They have far overstepped the bounds of civilization, and among barbarians and cannibals have announced the glad tidings of the Gospel of Peace. No difficulties appalled them; no danger deterred them from their heroic labors of love. Trials and sufferings seemed only to add new fuel to the fire of their zeal, which burned more purely and more brightly in the midst of privations and troubles. The most savage tribes were tamed by their preaching and example. Fierce and devouring wolves were suddenly converted into gentle and docile lambs of the one great sheepfold. St. Francis Xavier and his co-laborers, in the very infancy of the Older, had sub-Canada wish to obtain the reins of nell and long previous to his time, ed teachers." The admissions in the number of Jesuits who were living dued millions to Christ in the East ing there a marked the In Central tribes of under their tiful type the leading moral pur city of ma ness and cl Christians. in commo and one sor hitherto i Iroquois, Mohawks suddenly and beco hands." panegyris of the Je Mr. Dalla

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