

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 23, 1880.

PASTORAL LETTER

HIS LORDSHIP THE BISHOP OF LONDON,

TO THE CLERGY AND LAITY OF THE DIOCESE.

JOHN, by the Grace of God and the appointment of the Holy See, Bishop of London, to the Clergy and Laity of the Diocese:

DEARLY BELOVED BRETHREN:

The time is come for taking up, in the various missions of the diocese, the annual collection for the purpose of ecclesiastical education. I need hardly urge the Rev. Clergy to impress upon their people the duty of contributing generously towards this praiseworthy and holy object. The faithful cannot contribute their means towards a more necessary, and at the same time a more meritorious work. Without a sufficient number of priests, religion would decay and perish, and immortal souls would starve for want of the bread of life. Now, we cannot have a sufficient number of priests in this country without the means of educating them, and these means must come from the generous offerings of our ever faithful people. It takes about eight years to educate a young man in College and Seminary, before he is qualified by science and ecclesiastical training, for the efficient discharge of the high and holy duties of the Sacred Ministry. This one fact serves to show that a very large expenditure of money must necessarily be incurred in the education of young men for the holy ministry in this diocese.

All who have at heart the good of our holy religion: all who desire the solid establishment of the holy Church of God in this free and happy country; all who value the salvation of immortal souls purchased by the precious blood of our Redeemer, will not hesitate to give largely of their worldly means to enable the Bishop to educate a holy and efficient priesthood for this large and growing diocese.

Local improvements, such as the building of churches, presbyteries, &c., are no reasons why the priest and people of each mission should not do their utmost to promote this sacred cause, and to do their duty by the Bishop and the diocesan institutions.

Our Fathers in the faith in Europe felt the pressure on their consciences of the great duty of helping to educate the priesthood; and hence they founded and endowed great and renowned Seminaries, in which young aspirants to the holy ministry have been trained in learning and piety. Our Irish forefathers, even in the midst of the persecutions of the penal times, out of the scanty means spared them by wholesale confiscations, founded and endowed on the continent of Europe renowned Seminaries, which are still flourishing, and which for several centuries failed not to send forth holy missionaries of the cross to preach the Gospel of Christ to their persecuted countrymen at home, to administer to them the consolations of our holy religion, and to keep the sacred fire of Catholic faith burning through long ages of darkness and storm, until the advent of these better and more peaceful times, when the light of our holy faith has expanded into the calm splendors of a perfect day.

Now what is the secret of this strong innate desire of a Catholic people to help in the creation of a Catholic priesthood. This desire springs from a principle of Catholic faith. The priest is the representative of Jesus Christ on earth. "He that heareth you heareth me," Luke, x. c., 16 v. He is the official public teacher of Christ's saving truths. "Go teach all nations, teaching them to observe all things whatsoever I have commanded you," Mathew, xxviii. c., 19-20 v. He is the ambassador of Christ and the dispenser of His mysteries; he is the guardian of the body and blood of Christ in the Eucharist. In his consecrated hands, as he stands at the altar and repeats the words of consecration, the Son of God becomes, as it were, incarnate, and offers Himself as a victim of propitiation to His eternal Father for the sins of men, and applies to immortal souls the saving merits of the bloody sacrifice of Calvary. The ministry of

the Catholic priest is linked with the dearest associations of Catholic life. The priest baptizes the new born infant, and thus makes it a child of God, and an heir of the Kingdom of Heaven; he unfolds to the young mind the mysteries of the Kingdom of Heaven, and teaches it those great truths that flame out like beacons of salvation on the darksome journey of life; he causes the child to be enrolled, through confirmation, amongst the soldiers of Jesus Christ, and thus equips him for warfare against the enemies of salvation. When the sinner comes heavy-laden with the burden of guilt and of sorrow, which is ever its companion, the priest of God receives him like the Father of the Prodigal, forgives him his sins through the Sacrament of Penance, and through this wondrous mystery of reconciliation, restores him to the friendship of his heavenly Father and to the peace and protection and privileges of his Father's house. But the priest not only takes up this poor wounded traveller of life, whom he finds robbed and wounded by the wayside of sin and error; he cares tenderly for him; he pours the oil and wine of Christ's healing merits into his wounded soul; he feeds him with the bread of life—the body and blood of Christ—and thus enables him to reach the land of promise—the kingdom of God's eternal happiness. The priest comforts and relieves the poor; he consoles the afflicted and sorrow-stricken; he brings the peace of Christ into families torn by dissensions; he reconciles neighbors who had become estranged; he admonishes and reproves the erring; he encourages the wavering; and by word and example he points out to all his flock the road that leads to Heaven and to happiness. And when sickness enters the homestead, when medical aid is impotent to stay the ravages of disease, and to assuage the pains of illness, the priest, the physician of the soul, comes and ministers to the mind diseased, heals the infirmities of the soul, consoles and fortifies the dying Christian with the Sacraments of Christ, reconciles him to death as coming from the will of God, and thus by his Christian ministrations makes death a sacred and holy thing, and the gate that opens into a happy eternity. When the poor body, cold and lifeless, is borne to the Church, amid the tears of friends and the sympathetic regrets of neighbors, the priest is there to offer up the holy sacrifice for the soul that is gone, to beseech for its eternal rest and light perpetual, and by holy prayers and solemn benedictions to commit the mortal remains to the guardianship of the consecrated grave. Thus, from the cradle to the grave, in our joys and sorrows, in the epochs that mark the pathway of our existence, with the dearest associations and the deepest interests of our lives, the ministry of the Catholic priest is most intimately connected and intertwined with an unspeakable treasure that is the good and holy priest! What a happiness to the Church! What a priceless blessing to the parish or remote mission in which he ministers! Such a priest is one of the greatest gifts that God can bestow on a Christian people. During life his ministry is fruitful in untold blessings, and even after death, his memory, his words, his example, his works remain to console, to bless, to fortify and to sanctify innumerable souls.

O, Supreme Pastor, the author and finisher of our faith, have pity on Thy people and send forth priests according to Thy Divine heart into Thy vineyard. This country is already white with an abundant harvest of precious souls; deign in Thine infinite mercy to send forth worthy and numerous workmen into this rich harvest; inspire Catholic mothers with the holy resolution of rearing sons for the service of Thy holy altar, and the ministry of salvation; speak to the hearts of generous youths, and call them to the ranks of Thy Priesthood, and finally put it into the hearts of our faithful people to be noble and generous in their contributions, so as to help in the holy work of educating the Priesthood. St. Dionysius justly remarks, that it is the most divine of all divine works to co-operate with God in the salvation of souls; and our people thus co-operate when they dedicate their sons to God, in the holy office of the Priesthood; or when, by their generous offerings, they contribute to the advancement of ecclesiastical education.

There are some parents in this country who will make any sacrifices to enable their sons to study law or medicine, or to enter into commercial business; but who will do little or nothing for the sons who may be willing to study for the holy Priesthood. The faith and charity of such parents must be very weak and cold. In the ages of faith, and still, in many European countries, Catholic mothers would prefer seeing their sons ministering at God's altar than in the highest positions of worldly honor. Can it be said that it is the dearest wish of the mother's heart, in this country, to see her son a

spiritual life of a people when they do not supply a Priesthood drawn from their own sons. The best and most faithful seed must decay and die if it gets little or no nourishment from the soil into which it is cast.

It can truly be affirmed that the Church will never be firmly established in this country until it possesses a native Priesthood—until it is interlaced with the feelings, affections, and natural habits of the people—until, in fine, it is made "racy of the soil," like some giant oak, that has grown gradually up in our forests, spreading its roots abroad, and driving them deep into the soil and deriving therefrom its sap and nourishment, until it has acquired the sturdy strength and magnificent proportions and fadeless durability that bid defiance to the fiercest storms.

We, therefore, most earnestly entreat Christian parents to encourage those of their children whom God may call to the high and holy life of the Priesthood, and to help them according to their means, to reach their cherished object of their hearts. We exhort the pastors of souls to have special care of the young boys who, in their opinion, give signs of a divine vocation to the Holy Ministry; to encourage and befriend them, and lead them on to piety and the love of God.

Finally, we call on pastors and people to co-operate in making the annual collection for ecclesiastical education a generous one. Each family in the Diocese ought to contribute, at least, fifty cents annually for this purpose. This sum is, in itself, insignificant, and would not be oppressive to the poorest families, but yet, in the aggregate, it would create a fund which would enable the Bishop, not only to educate theological students, but also to encourage and help deserving students who are not so far advanced, and who have little or no means of prosecuting their studies; and there are many such in the Diocese.

We confidently count upon priests and people to co-operate loyally and heartily with us in this important matter, and thus enable us to discharge efficiently one of the weightiest and most essential duties of our episcopal office.

We append a list of the receipts received last year from each mission, for the ecclesiastical education fund; we also subjoin an account of the expenditure. It will be seen that the expenditure even for theological students is in excess of the receipts. It will also be seen that many missions are sadly remiss in their duty in this matter.

To show how differently Catholics act elsewhere, it will suffice to state that, in the neighboring Diocese of Detroit, the sum of eight thousand dollars, we have learned, was raised last year for the purpose of Ecclesiastical Education.

We trust, therefore, that in a matter of such extreme importance our Catholic people will henceforth do their duty, and thus bring upon themselves and families the abundant blessings of God.

This Pastoral shall be read in all our churches on the first Sunday after its reception, or as soon afterwards as possible.

May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

Given under our Hand and Seal, at St. Peter's Palace, London, on this the 10th of July, A. D. 1880.

JOHN WALSH, Bishop of London.

By order of His Lordship, MICHAEL J. TIERNAN, Secretary ad hoc.

ECCLIASTICAL EDUCATION FUND.

STATEMENT EXHIBITING DEC. 31ST, 1879. Receipts from Different Parishes.

Table with columns for Parish, Date, and Amount. Includes entries for Amherstburgh, Ashfield, Belle River, Biddulph, Bothwell, Chatham, Corram, Kinross, Golerich, Iriestown, Ingersoll, Maidstone, Mount Carmel, Painscourt, Sandwich, Sarnia, St. Ann's, St. Francis, St. Joseph, St. Marys, St. Thomas, Stony Point, Stratford, Strathroy, Windham, Windsor, Woodstock, Wyoming, Park Hill, Wootleslee, Ft. Settlement, Wallaceburgh, London, Expenses, and Total amount expended.

Total amount expended \$1485.98. Received \$1298.91. To bal. due to Bishop \$187.07.

"AT BAY."

"Now we turn at bay; and we charge that the Record speaks in the name of Catholicity without authority; and we rest the charge on its support of an attack made in the name of religion on the Land League and in the teeth of the rebuke of that attack by the Archbishop of Cashel. And we charge further, that the Record is equally worthy of notice when it presumes to speak in the name of Irishmen and Irish Nationality—a journal which had advocated in even jeers upon others, denunciations which declared the self-sacrificing patriots who work in the Land League for the cause of the oppressed poor of Ireland to be proper subjects for the most opprobrious names applied to French and Russian assassins!"

—Irish Canadian, July 14th.

Our observations on Mr. O'Connor's letter have drawn on us the turgid violence of the Irish Canadian. In our remarks in that letter we charged that the Irish Canadian was guilty of dishonesty in its endeavors to place the priests and people of Ireland in seeming antagonism on the land question. We now repeat our charge. We declare that the whole course of the Irish Canadian, whether in dealing with Mr. O'Connor's letter or Bishop Moran's pastoral, has been deceitful, and for a self-styled Irish Catholic journalist, dishonorable in the last degree.

His wilful misinterpretation of Mr. O'Connor's letter, his scandalous distortion of the learned Bishop of Ossory's pastoral, are fresh in the public mind. Neither boisterous vehemence, nor wrathful emphasis, indicative of a bad cause and a guilty conscience, can save the Irish Canadian from the honest condemnation of the Irish Catholics of Canada. That journal, now so determined in its attitude of defence of the Catholic electorate from the encroachment of hierarchical influence, has done more to degrade the Irish Catholic body in Ontario during the past few years than our bitterest enemy could desire.

Who forgets its proffered bargain and sale, not only of itself, but its Irish Catholic supporters, to the highest bidder in the political market? Who forgets its slavish adulation at one election of the Reformers, and at another of the Conservative chiefs? What Catholic in Ontario does not call to mind its disgraceful attacks on the Separate School system of this Province—a system founded by the zeal of the Catholic priesthood and the self-sacrifice of the Catholic laity? What Irishman in Canada can be oblivious of its wanton assaults upon every Irishman of distinction who has entered the political arena in this country? Aye, this is the journal, convicted of treason to Irish and to Catholic interests, that now denies the right of the Catholic hierarchy to point out to the people the manner of fulfilling a grave and solemn conscientious duty.

In his attack on the RECORD, this model journalist tells us that we speak in the name of Catholicity without authority, and "we rest," he adds, "the charge on its support of an attack made in the name of religion on the Land League, and in the teeth of the rebuke of that attack by the Archbishop of Cashel." Was ever malevolence so revoltingly dishonest? Here we have our defence of the Bishop of Ossory's pastoral perverted into an attack on the Land League. In this one sentence quoted from the Irish Canadian, we have three gross misstatements, 1st, that we supported an attack on the Land League; 2nd, that Bishop Moran's pastoral, which we did support, was an attack on the Land League; 3rd, that the Archbishop of Cashel rebuked Bishop Moran's so-called attack. While the Irish Canadian was silent on the Land question—while its columns were filled with disquisitions on rival Pacific Railway routes, and its brain busy with calculations as to the best mode of manipulating printing contracts—we advocated the rights of the Irish tenantry, and sought to enlist in support of their advocates the sympathy and assistance of the Irish Catholics of Canada. Our course on this question has been clear and consistent. Can the Irish Canadian say as much? The vulgar attempt to place Bishop against Bishop, shown in his inferential assertion that the Bishop of Ossory's pastoral was rebuked by the Archbishop of Cashel, clearly proves the unprincipled character of the writer. His charges that our Catholicity differs from that of the Archbishops of Cashel and

Toronto, and that we form part of a plot to crush his independence, scarcely deserve notice. We have never formed part of any plot to crush any journal, nor have we ever schemed to injure any interest or cause identical with Catholic progress. Can the Irish Canadian say as much? As to our Catholicity, it is just the same as that of the Archbishops named, and, if it please the Pope Leo XIII.

GARIBALDI AND THE PRIESTS

Garibaldi sent through Signor Stefanoni his adhesion to the Brussels Rationalistic Congress. The "hero" thus wrote: "My dear Stefanoni: I adhere to the Brussels Rationalistic Congress, and propose to the same the following declaration: 1. The freethinkers are apostles of truth; that is, of reason and science, and are therefore the best instructors of the people. The schools must be lay. 2. The priests, to whatever religion they may belong (Buddhism, Mohammandanism, Catholicism, etc.) are false apostles. They, the authors of tortures, funeral piles, human sacrifices, are the natural enemies of nations, which they have always maintained and still maintain in sanguinary discords. Ever yours, G. GARIBALDI."

This is a rather brief exposition of the great man's views. But it shows him in his true light. He now stands before the world an open enemy of christianity and an advocate of Rationalism. What will the christian dignitaries, who showered adulation on him in England and America, now say to his advocacy of free-thinking? Will they yet glory in being numbered with his admirers? Some of them may revolt at the idea of their hero's being so pronounced a friend of Rationalism, but will feel relieved to find him still the uncompromising enemy of the priests. The priests, according to Garibaldi, have served their turn, and the freethinkers—apostles of science and reason—are to be invested with their authority. Garibaldi has done his share to overturn the power of the priests. He has been always a determined foe of the Chief Priest, the Bishop of Rome, but the Bishop of Rome yet survives, and his authority is as great as ever.

Garibaldi, after a lifetime given to the interests of revolution and infidelity, rejected by his countrymen and forgotten by the rest of the world, now languishes in Caprea. His periodical ebullitions of ire against the Catholic priesthood seem to bring him into contemptuous notice for the moment. His career now bids fair to end in dishonor. He has fought the priests with persistency, but must soon declare with another apostate, "Thou hast conquered, Galilean."

THE RETURN OF ROCHEFORT.

The Communist leader has lost no time in declaring war on Gambetta. We pointed out some time ago in these columns that the power of Gambetta over the masses was on the decline. Clemenceau, who, in the absence of Rochefort, led the Radical element, did much himself to alienate the artisans of the metropolis from the President of the Chamber of Deputies. Trading on the folly and prejudices of the working classes, Gambetta at one time enjoyed almost absolute dominion, not only in Paris, but in other centres of population and industrial activity. His denunciations of religion made him, in the eyes of the mob whose applause he courted, a very paragon of revolutionary perfection. But no sooner had the faction led by him acquired predominance in the national legislature, than he sought the dignity and emolument of office with an avidity far surpassing that of the full-blooded aristocrat. His residence he at once transformed into a palace, gorgeous in its magnificence, royal in its appointments—his table he loaded with the delicacies of foreign lands and distant waters. Yes, this same plebeian tribune who was wont, in the shadowy days of opposition, to shed bitter tears over the condition of the artisan in his humble cot, restricted to the lowest fare—this champion of popular rights and universal equality—now lives with a sumptuousness unknown in the days of royal and imperial prodigality. But his day is fast waning into night. His predominance is perishing every hour, and must soon perish of sheer weakness. Roche-

fort has declared bitter war on Gambetta and his partisans. His purpose is to destroy not only the influence of the President of the Chamber, but to relegate him to infamy and oblivion. Of his success we cannot doubt. He has the support of the Municipal Council of Paris, a body second only in importance to the Chamber of Deputies itself. He has the sympathy of organized bands of artisans, not only in Paris, but in all the great towns of France. His return from exile has been made the occasion of popular manifestations of the most marked significance. The people, educated by demagogues into a belief in their own omnipotence, have set their hearts on making him their champion. With their active and energetic support, who can doubt of his success? It may indeed prove ephemeral, but it will at all events remove from power a government of false pretences and pernicious principles, such as that now ruling the destinies of France.

IRISH REVOLUTION.

There was recently held in the city of Philadelphia a convention of Irish revolutionists, whose avowed purpose it is to overthrow British domination in Ireland by Nihilistic procedure. We notice the list of delegates several names which acquired unenviable notoriety in the Fenian organization. The leaders of that organization were trusted by vast bodies of Irishmen at home and abroad. Many of them, we admit, were men of sterling patriotism, who sacrificed everything to secure the independence of Ireland. But the efficiency of the organization was destroyed by unprincipled men who assumed the guise of patriotism to acquire wealth and competency for themselves. We are ourselves too painfully cognizant of the evils of British domination in Ireland not to heartily desire its speedy and effectual removal. But to accomplish this noble purpose we cannot approve of or coincide with any of the means suggested by the Philadelphia patriots. The notions of some of these men may be, and are, no doubt, good—but we feel, all things considered, bound to subscribe to the opinion of the New York Tablet, speaking of the call of the Philadelphia delegates for financial assistance:—

"The patriotic Irish people in America have been too cruelly deceived by false promises and deceitful pretences to respond to calls for money to revolutionize Ireland unless they have unbounded faith in the ability and honesty of the men heading the movement. They give freely to the Land League, because they have full confidence in Mr. Parnell as a leader and in the result of the war which he is waging against landlord despotism. They have been too often deceived, though by heartless charlatans, professional patriots, and political traders to respond as willingly to patriotic calls in the future as they have done in the past."

We adverted a short time ago to the Shrimshing Fund organized and promoted with the view of accomplishing the overthrow of British tyranny in Ireland by means of assassination. The monies raised by the promoters of the fund cannot now be satisfactorily accounted for. The Philadelphia Convention, we learn from the Tablet, took some action in the matter, a course, however, likely to prove abortive.

"The convention appointed a committee to wait on the trustees of the Skirmishing Fund, in order to demand an account of the money entrusted to their care; but as we have foreseen, these gentlemen treated such a demand with scorn, and ignored the existence of the convention and its delegates. These self-constituted trustees of the people's money hold that they are responsible to no one, and therefore can do as they please with the funds.

"The cavalier manner in which these gentlemen treat all appeals to them for an accounting of their stewardship is, to say the least of it, a remarkable piece of high-handed assurance on their part, and tends to confirm the reports that are circulated—namely, that the money cannot be honestly or honorably accounted for, as the greater portion of it had been spent for private purposes and in forwarding schemes for which the subscribers never intended it."

One of the organizers of the fund, O'Donovan Rossa, though present at the convention, offered no explanation of his connection with the fund, which, we fear, has disappeared, with many other thousands of Irish money, into the pockets of ravenous patriots. The failure of Rossa, one of the guiding spirits of the Philadelphia convention, to give any explanation of the state and disposition of this money so long in his hands, leads the Tablet to the following very just conclusions:—"With this skirmishing business yet unexplained and the charge of fraud unanswered or unsatisfied, we cannot see how any man or body of men can have the audacity to appeal again to the pockets of the warm-hearted Irishmen and women in America. Indeed, there was such a want of common sense in the proceedings of this Philadelphia convention that we cannot expect much good to result from it. A Mr. McDermott delivered a violent speech, which seemed to meet the views of brother delegates, in which he exclaimed: "We don't mean to meet England on the open battle-field—that would be folly; but we do intend to carry on a warfare on the principle of Nihilism." Are we to

understand t... tlemen are g... berate and... cause, if such... he amies to... thus far has... and at prese... complich an... Ireland is ha... plision of at... do not rema... nation has e... cess which s... propose to... ficed, proper... cruelties m... tion by such... too great, a... world is utt... even in a cat... delegate, wh... dynamite vi... fight, and se... pledged to s... in the field... to laugh or... idle vaporing... are so real th... is quite as s... We heartily... hope our co... by the dema... patriots, bu... form, as no... cause into... villainous d... EXPULS... Annexed... well-timed... Protestant... expulsion... These reme... public opin... European... execution o... harsh, tyr... civilization... compelled t... minions of... power inva... and stans... there to sta... they can, t... a shadow o... have given... of their s... religion, a... many of th... a ruined c... sacred nam... modest cel... countries... trated in... civilized of... called Re... France; I... assassins, c... bosom. H... from their... that he w... in His ov... winds and... calm. The Par... Neax, writt... nine o'clo... rings at th... door of the... de Sevre... known, w... Clement... fathers—w... their valu... went thro... tomishmen... disturb th... for long d... door. T... decree of... simply ref... 1812, and... noting as... authorized... plied by a... Society of... should be... chapel, pri... street or r... gal society... protestan... God befo... interfere... that of p... lence." The P... am Essen... speak as... and reser... high or... replied th... not the... nothing... mandate... their rep... were the... morning... M. F... out the... already... policie k... Senator, ... of June... Baudy... direction... as a dep... the pol... but bein... be arrest... was sent... upon Be... smith, y... property... used fun... sanities... remain... to leave... Molitor... in most... father, f... fused t... insisted... chair by... Superior... his ex... it. He... that he... and he... after... gave k...