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THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

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 the promotion of Catholic interests.

Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

Catholic Record.

LONDON, FRIDAY, JAN. 23, 1880.

"I WON'T GIVE IT A DOLLAR."

Rev. Henry Ward Beecher has certainly achieved the distinction of being at times alarmingly sensational. His latest effort in this direction is that the bible printed by the Bible Society is "notoriously false in some parts." He refuses therefore to contribute one dollar to said society. "I won't give it a dollar," is his rather emphatic declaration. We cannot say that we find fault with Mr. Beecher's good judgment in this case. We regret that he should have so long held or taught the doctrine that private interpretation of that same bible, which he himself now declares notoriously false in some parts, is the true basis and sole rule of Christian faith and doctrine. It were perhaps unjust to state that Mr. Beecher ever taught or held any view, so definite even as this, but there is no doubt that his Plymouth church utterances all gave some sort of echo to this old-time Protestant principle. That he should be uncharity of his dollars cannot surprise any one in this utilitarian age. But, that he should see fit to couple his refusal to contribute to the object sought to be attained by the Bible Society with a declaration so sweeping, will be regarded by some as astonishing even in this man, whose whole career has been marked by a sensational inconsistency produced by that utter absence of religious conviction so peculiar to the modern Protestant. The modern Protestant has no more christianity than the civilized pagan of the Augustine age. He has virtues, but they are purely civic virtues. He has conviction, solid and sincere—and, we note it with pleasure—on all subjects but religion. Mr. Beecher is a fair specimen of this nineteenth century individuality. He is what a perverted system of religious training has made him. He is possessed of talent enough to be useful to his age and race, but he has so little of sincerity, that his talents have not been of any lasting profit to his country or his age—and we may say himself. His declaration that the Bible printed by the Bible Society is "notoriously false in some parts," will open a discussion which may probe to the bottom the festering sores engendered by that monstrous teaching—private interpretation. Once probed, let them be cleansed, purified and healed. The Bible Societies have long fattened on Protestant credulity and superstition. Year after year the well-paid officials of these institutions publish statistics by the yard of collections taken up, colporteurs appointed, and Bibles distributed. The darkness prevailing amongst Hindoos, Zulus and Papists is bewailed with a bitterness passing for sincerity, and renewed efforts in the shape of collections solicited. No one has ever yet seen one particle of good derived from the distribution of Bibles in the manner appointed by the Bible Societies. We have no admiration for Mr. Beecher, but he is certainly honest than a great many Protestants when he says to the Bible Society "I won't give a dollar."

PARNELL IN AMERICA.

The Irish agitator has arrived in America, and has assuredly produced a good impression. Mr. Parnell is not an orator, but he has a very happy way of putting his claims clearly before the public, and by this very clearness often wins the approval of his bitterest enemies. Whatever of doubt might have been entertained concerning the existence of famine in the south and west of Ireland may now be set aside. The authority of Mr. Parnell, who has been for months in constant communication with all parts of the island, is, on a matter of this kind, indisputable.

When he appeals for aid for his suffering people the big heart of Ireland in America must throb with emotion. When he, fresh from the scenes of misery, starvation and death, calls for assistance from the Irish people in America, that assistance will be given in the largest possible measure. But besides assistance thus given, the cause of the Irish tenantry will be vastly strengthened by the public and emphatic declarations of citizens of a nation whose greatness and security consist in its possession of a vast peasant proprietary. The rights of property are sacred, but the rights of the tillers of the soil are not less sacred, and, if the non-fulfilment of the obligations arising from the possession of property, entails grave evils on the masses who cultivate and improve that property, is it not the duty of government to see that these obligations be fulfilled, or the possession of the property vested in those who till it, but enjoy not its productions. This is the view that will be pressed on public attention by the gatherings of American citizens who give calm and impartial consideration to the case of Ireland. The more publicity given to the position of land-holders in Ireland, the nearer will be the day of their relief. When the enlightened public opinion of the times shall have pronounced against Irish landlordism, its fate may be considered sealed, its doom pronounced, its execution fixed. The visit of Mr. Parnell to America will do much to place a full and clear view of the state of affairs in Ireland before the world. It will draw from an enlightened and generous people a protestation against the continuance of a system at variance with justice, and in manifest opposition to national safety and advancement.

CHARITY BEGINNING AT HOME.

That exceedingly pious journal, the Christian Guardian, having at length discovered that charity begins at home, raises a wail in one of its recent issues over "superstition at home." This good journal is at all times as doleful as its lugubrious occupation requires. In sack cloth and ashes it finds its constant delight. In tears, in sadness and in bitterness, it now refuses to be comforted because of "superstition at home." After alluding to the "ignorance and credulity," which draw so many thousands to Lourdes in France and Lough Derg in Ireland, the Guardian informs its readers that things are no better at home. It is fairly horror-stricken to know that Canada has had saints of its own, whose relics the people venerate, and that in various churches in the Province of Quebec are relics of the Virgin Mother of God, and other Saints, also held in the highest veneration by the faithful. "This whole business," says the Guardian, speaking of the canonization of Saints, "of lifting people up into Saintship hundreds of years after they are dead is itself a little queer." The "business" would certainly be a "little queer" if anything of the kind were done. We may, however, soothe our pious contemporary's shattered nerves by informing him that we knew not of one case in the whole history of the church, of any one being "lifted up" into saintship hundreds of years after his death. Canonization lifts no one into saintship. It simply approves the evidences of sanctity, brought forward on unimpeachable testimony, and authorizes the invocation by the faithful of those whose sanctity is thus proved and established. Canonization is a bulwark against that very superstition which the Guardian confounds with true respect for holiness, and of which it is itself an unfortunate victim. Superstition and hypocrisy often go hand in hand, and we are sorry to say that in the case of the Guardian the superstition of hypocrisy is a leading characteristic. What more degrading form of superstition can be presented than that of a man who, though covered with sin as with a leprosy, all at once declares himself forgiven of his sin, and deludes himself into the belief that he can thus of himself assume a power pertaining to God! And what more superstitious system could be devised than that which authorizes so insane a delusion! But let us return to the Guardian's effusion: "The number of miracles reported," says this luminary of Methodist advancement, "and the numbers taking part in pilgrimages are really astonishing in this enlightened age." Pilgrimages are, then, in the eyes of our contemporary, a mark of ignorance and a proof of superstition. What will he say of the pilgrimages of the Jewish people recorded in Holy writ? Is that which was lawful and praiseworthy among the Jews to be reprobated amongst Christians? Is the custom and practice of the Christian church from the very earliest times to be condemned on the dictum of a mere scribe? Is the honor and veneration shown by the Primitive church to the bones and relics of those who sacrificed all for Christ to be turned into a butt for ridicule and derision, because it pleases a journal such as the Guardian to heap insult on the pious practices of a devoted people? To honor and venerate any place consecrated by the apparition of the Holy Virgin, to hold in the highest respect and devotion the bones and relics of the elect of God will always continue to be on the part of Catholics an estimable privilege. All generations shall call the name of Mary blessed, and all people shall praise God as truly admirable in his Saints, and the honor they thus give to God will rebound to their own solid advancement and true enlightenment.

THE NEW FRENCH CABINET.

The new French cabinet, headed by M. de Freycinet, cannot be considered an improvement on its predecessor. M. de Freycinet, like the Premier whom he has displaced, is a Protestant, and his colleagues are all bitterly anti-Catholic in their views. The new Premier has undertaken a difficult task, that of governing a country on principles opposed to the convictions of nineteenth-century men.

The French republicans have by a sort of terrorism, largely strengthened by the apathy of Catholics, succeeded in muzzling public opinion to such an extent, that three-fourths of the national representation is anti-religious and revolutionary in the last degree.

This revolutionary majority is, however, subdivided into various factions, one more advanced than the other, till the crowning stage of communism is reached. No sooner is one of these factions installed in office, than all the others combine to embarrass the Ministry. A Ministry thus harassed by a species of guerrilla warfare, cannot enjoy a long lease of power. Thus, Cabinet succeeds Cabinet with a frequency so perplexing as to be at times almost amusing to foreigners. One is sometimes forced to the conclusion, that there is hardly a French citizen who must not at some time in his career hold himself in readiness for a call to the Ministry. What is most surprising in the French system of government is the thorough efficiency of the administrative service, maintained despite the rapid changes in the heads of the various departments. The new Cabinet has been given to understand that the German government will not tolerate any advances towards a Russian alliance. Its foreign policy thus rudely controlled by a hostile power, and its home policy of a nature to create dissension and intensify bitterness between the various parties, seem to combine in rendering the position of the

new Cabinet precarious in the extreme. We are safe in predicting, that even with his great administrative abilities, with all his tact, discernment and moderation, the new Premier cannot hold office for any lengthened period.

France is fast moving towards another great internal convulsion, to be succeeded by a new order of things, wherein the Gambettas, Clemenceaus, Ferrys, de Freycinets and even Grays of the present regime will be unknown. That the change which must thus come out of the present chaotic condition of French politics will be one of lasting peace and steady advancement is our earnest hope.

A WORD ON MEN AND THINGS.

The Toronto National thinks Catholic emigrants a source of weakness to Canadian nationality. There the Toronto National, professing to be Canadian, forgot its Canadian history. If, poor man, he will cast his eyes beyond the narrow precincts of his press room, and will read his Canadian history, he will find that he and his Protestantism it is that are the interlopers, that he and his Protestantism are the source of weakness; that he and his Protestantism are here by force of might, not right; that Canada was Catholic before it was Protestant, and that if Canada is Protestant to-day, it is not by virtue of that moral force which alone establishes a right, but by virtue of British Iroquois atrocities. And, if he is able to grasp in his mind the philosophy of history, he will find this further lesson, that the fact of Canada being Protestant to-day is the strongest possible refutation of his perille charge. If, instead of bowing submissively before the logic of facts, as she did, Canada had intrigued and plotted and stood aloof and refused sullenly to mingle her Catholic element in the working out of a Canadian nationality, then would his charge of being a source of weakness have held good. But no, Catholic Canada from the first moment of her conquest, has ever set herself willingly and cheerfully to work on her destiny shoulder to shoulder with her Protestant brothers, and if there be any source of weakness to that destiny, it is from him, and such as him, that it comes in the shape of Free Masonry, Orangeism and Methodist fanaticism. Be careful, friend National, where you cast stones—you have a glass house of your own. Verb. sup. H. B.

EUREKA.

A meeting of a number of gentlemen in favor of establishing a Republican Club in Toronto was held Saturday night. There was a fair attendance, and after discussing the nature of the club a committee was appointed to draw up by-laws. While outwardly only claiming to be a political economic organization, it is understood that the real object is to bring about the annexation of Canada with the States. We should have been furnished with the names of these gentlemen who are evidently anxious to bring about a union between Canada and the country of bulls and bears, and rings, and political chicanery—the country of grand enterprises and grand swindles—the country where everybody can vote and vote as often as he pleases at times—where ballot box stuffing has been reduced to a science—where men who have notoriously bad reputations mount to the highest offices of trust—where it is possible to have the chief magistrate himself elected by fraud—where the taxes are oppressive and the times are hard—where there are combinations of monied sharpers for the purpose of grinding the life-blood out of the working classes. Leave Canada alone, gentlemen. Step across the border and form Canadian clubs, and try, if you wish, to bring about annexation of the United States to Canada. This would be a good work, and would probably find more favor among the people there than the contrary doctrine will find in our happy Canada.

The steamship Arragon, which sailed 25 days ago from Bristol and a fortnight ago was reported foundered and all hands lost, has arrived at New York. Any one would like to get at the throat of the rascal who reported the disaster that never occurred.

HON. JOHN O'CONNOR.

We observe that among the recent changes made in the Cabinet at Ottawa, the Hon. John O'Connor has been transferred from the Privy Council to the Post Master Generalship, his position in the former administration in 1873. Without at all intending to express a party view of the late change, we do not hesitate to mention our approval of it as indicating an intention, on the part of the Government of the day, to recognize the claims of the Irish Catholics of the Dominion to proper representation in the Cabinet, and to their just share of the public patronage.

In this connection we would further signify our approbation of the appointment of Mr. John J. McGee, brother of the late Hon. Thomas D'Arcy McGee, to the position of assistant clerk to the Privy Council. The office was conferred on Mr. McGee by the retiring President of the Privy Council, Mr. O'Connor, we venture to say, with the full concurrence of Sir John Macdonald. From what we have heard of the ability and character of the Assistant Clerk of the Privy Council, we undertake to predict that he will discharge the duties of his new appointment with the same zeal and efficiency as in the several positions which he has already filled.

WOULD-BE REPRESENTATIVES.

A short time ago some gentlemen from Montreal evinced a strong desire to be considered representative Irishmen. It seems they undertook on behalf of the Irish of Montreal to present a petition to the Lieutenant-Governor praying her majesty's government to interfere in the present state of Irish distress. Their action has called forth much comment. The question of his Excellency as to the amount of aid tendered by Montreal was a home thrust, and must have considerably dampened the patriotic ardor of the deputation. It is a notorious fact that Montreal as a city has done nothing in behalf of the Irish sufferers, and in sight of this fact it might not be out of place to ask these gentlemen who appointed them to plead the cause of Ireland. There are certain characters who by imprudent haste, though without any unworthy motive, injure many a good cause, and such it strikes us has been the case in this instance. Would it not have been much better to wait until things were properly organized, and something stronger than words brought to strengthen the cause of suffering Ireland. Needs not words, friends, are needed by Ireland in her present crisis. Not all the rhetorical phrases of a grandiloquent petition will assuage the pangs of hunger. Take out your pocket-books, gentlemen, and give tangible proof of your desire to see Ireland relieved of the burthen of distress that now weighs her down.

CONVENT EDUCATION.

A gentleman or lady who has recently been making a tour of the United States and Canada, and who thinks Washington and Ottawa two of the most beautiful cities he (or, more, probably she) had seen, gives the following impressions, in a letter to the Chicago Daily Tribune of Jan. 2, of the conventual schools of Canada, which are an exact counterpart of those in the United States. We hope our friend "Dixie" of the Christian Guardian will take a lesson from this opinion, and in future will not be so ready to give an unfavorable criticism of institutions of which he knows nothing, and into one of which he most probably never set foot. We venture to say that this writer's statement will be corroborated by every Protestant gentleman whose daughters have received a Convent education:—
"I have for years wondered why the convent system of education flourished so successfully and had such a hold upon the people of Canada as I knew it had, but I gave in this visit solved the question to my satisfaction. I think it is because they have no such common-school system as in the States for general education. It may be that the common-school system is discouraged there for religious reasons. However that may be, I have, after repeated visits to many of these institutions, and right investigation into their systems of management, become most favorably

impressed with all I have seen, and am convinced that, with the same expenditure of money, parents can obtain a more practical, and fully as fashionable, an education for their daughters at these institutions as in our most popular educational institutions in the States. Nothing seems to be neglected. The morals of the pupils are most rigidly guarded. They are taught musical and fashionable accomplishments, and also taught to take the most scrupulous care of their own rooms and clothing, and in the culinary department.

"I am more especially pleased with what I saw at two of the most aristocratic educational establishments of Canada—Hochelaga Convent, some three miles north of Montreal, and the Villa Maria, two miles south of it. The Hochelaga Convent is under the immediate direction of Mother Scholastique, Lady Superior. She has some 200 pupils of all ages under her care, and is a real mother to them all. They are educated in all branches and accomplishments, and for all necessities. Each branch of the school was in perfect discipline. Some of the most wonderful specimens of ladies' handiwork were shown me. In one circular music-room were fifteen pianos ranged around it, and the pupils played upon them with such perfect harmony that it seemed as if I heard but one.

EDITORIAL NOTES.

The Ecclesiastical Conference for this portion of the diocese will be held in London next Wednesday.

IRELAND is beginning to count its victims of the hard times. A woman has died of starvation in County Kilkenny. Another Cabinet Council of the British government was held on the 17th. Doubtless the affairs of Afghanistan and Zulu were fully discussed.

M. DEBAUDRY D'ASSON, in his attack on the Ministry, in the Deputies, lately said that the Government, being in a state of political bankruptcy, the motto of "Liberty, Equality and Fraternity," should be replaced by "Servility, Rapacity and Iniquity." For this language a vote of censure was passed.

The following is going the round of the American press. The Pope has approved the appointment of Dr. Elder, bishop of Natchez, to be coadjutor, with the right of succession, to the archbishop of Cincinnati, and to be administrator of the diocese. The venerable prelate is in very poor health and has retired to a convent.

A PREACHER at Kenosha, N. Y., charged with unministerial conduct, has been acquitted by a Methodist church council, which decided that, while it was improper and improper for a clergyman to make a practice of kissing handsome married women and girls, it was not necessarily immoral. The verdict has cast a gloom over the entire community.

BISHOP COLENSO, in a letter dated Nov. 23, says: "I heard to-day that Ceteaway is very desirous to learn to read and write, and is taking great trouble to do so under Capt. Poole's instruction." Here will be another subject for some of the English Tract Societies. What matters a few thousand pounds more or less where such a distinguished subject as Ceteaway is in question.

The Irish in America, it is estimated by a London journal, have sent home to their friends in Ireland since 1837, not less than \$75,000,000. Much of this vast amount has been used to defray the expenses of immigration to this country, and most of it has been the earning and savings of seven men and women, who constitute perhaps the most liberal and deserving class of the Irish race among us.

It is reported that a meeting has been arranged in London, England, of representatives of all revolutionary societies throughout Europe. It is stated that Germany and Russia have asked the British Government to prevent it. But it will hardly be possible for the British Government to do so. Those nations who have nurtured the viper of license, and misallied it "freedom," and who laughed at the timely warning given by the Catholic church, will now perhaps have to endure the bitter sting of this crazy revolutionary spirit.

News from Florence shows how vain are the laws against convents in Italy. The celebrated Badia, on the hill of Fiesole, was recently acquired and restored to monastic purposes.