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TO CORRESPONDENTS.

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THOS. COFFEY, Pub., Art and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its principles and 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 all dioceses.

Believe me, Yours very sincerely,

THOS. COFFEY, + JOHN WALSH, Bishop of London.

Mr. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, FEB. 25, 1881.

SAVE US FROM OUR FRIENDS.

Victor Hugo has announced his intention of inditing an appeal to the world on behalf of Ireland. Well indeed may that oppressed country feel humiliated when she sees such a man coming to her rescue.

Her Catholic heart must be filled with grief for this insult which her misfortunes have brought on. Out of the fullness of that noble heart she may justly exclaim, "Save me from my friends."

With Victor Hugo and French radicalism, Ireland has nothing in common. She can hold intercourse with Catholic France only. On the generous sympathy of that great nation Ireland can always surely depend, but that sympathy can find no expression in the revolutionary rhodomontades of Victor Hugo.

An appeal to the world from one who has no claim to public respect and has lost all title to public confidence can do Ireland no good. Ireland looks to the world for support in her present effort to remove a gigantic injustice from her soil. The support she requires is the expression of the enlightened public opinion of every country in condemnation of the monstrous injustice of a land system degrading to the land owner and destructive to the people. Various representative bodies of the neighboring union have done themselves honor by exposing and denouncing the present state of affairs in Ireland. Such friendly offices are to be admired, but those proffered by French radicals to be declined.

A JUST VIEW.

Certain English journalists take a just view of the situation in Ireland. To the Gladstone Cabinet they attribute the fault of the continuance of the uncertainty still disturbing the public mind on the Irish question. Its manner of dealing with Ireland has been from the very beginning a great mistake. The positive and undeniable injustice of its coercion scheme has drawn upon it the condemnation of all fair minded men. There could be no agitation maintained for such a length of time, and with such singular popular unanimity as the land agitation in Ireland has been maintained, but for the existence of grievous wrongs requiring immediate redress. The Gladstone administration has failed to make any attempt to redress these wrongs. What marvel then if its own friends condemn its course. The following is from Truth, an independent liberal organ.

The conviction is growing stronger and stronger every day on the liberal side of the House of Commons that a serious error was made in bringing in the Irish Coercion Bill. Fidelity to party will probably, however, prevent this feeling from influencing many votes.

Ireland at present is exceptionally tranquil. All over outrages have ceased. At the same time the Land League is supreme, owing, mainly, to its general principles being those of the vast majority of the Irish, and in part to all those who do not acquiesce in its mandates being sent to Coventry. This latter punishment is termed by Mr. Gladstone "exclusive dealing," and no doubt it has led many tenants to decline to pay rents on present valuations.

The course which Government should have pursued was this: They should have

brought in their Land Bill, and then waited to see whether the pacifying effect of this Bill would not have fully enabled them to maintain the peace by the ordinary law. That Ministers will retrace their steps is not to be hoped. A struggle, however, ought to be made to introduce in the Coercion Bill a clause, framed on the lines of the Irish Disturbance Act of last session, which would render it impossible for landlords to evict for the non-payment of unreasonable rents, or for the non-payment of even reasonable rents, where, owing to temporary circumstances, this is impossible, until the Land Act has become law. The Coercion Bill is termed an Act for the Protection of Life and Property in Ireland. Ministers admit that the property of tenants is not sufficiently protected; they can hardly, therefore, refuse temporarily to protect it. Indeed, the sole reason why this has not already been done lies in the action of the House of Lords last year.

Mr. Gladstone will, if he ventures on the introduction of a land bill, find himself bound hand and foot by landlord influence, and cannot get a liberal measure of land reform, under present circumstances, through the Lords. Two things are required to bring the Upper Chamber to a just sense of duty on the land question—unanimity amongst English liberals in the Commons and cordial co-operation united with the steadiest determination on the part of all classes of Irish representatives. Given these conditions, and the landlord influence were soon put to flight. The vacillation of the government has deprived its own followers of unanimity and rendered for the time the removal of Irish grievances by legislation an impossibility.

A COWARDLY BLOW.

An anonymous correspondent in the Mail has opened war on the Separate School system of Ontario. The writer assumes a false position when he claims to speak for all, or for any very large number of Catholics. His attack is indeed not so much an assault on Separate Schools as on the religious bodies so largely entrusted with the care of Catholic Schools throughout the Province. Through the whole correspondence we notice an ill-concealed feeling of bitter animosity to the religious communities, both male and female. Now there can be no objection to a discussion of the efficiency of Separate Schools and of the means to be taken to secure their improvement. But the Mail correspondent does not enter into such a discussion. His weapons are abuse, misrepresentation, and even positive falsehood. With these he proceeds to demolish the Catholic School system of the Province. The writer may be a nominal Catholic, doing the work of a small but mischievous body of men, who for the last few years have sought every occasion to decry the Catholic schools of Ontario—or he may not be a Catholic even in name. We are quite certain he is not one in practice. We will assume, however, that he is nominally a Catholic, and in that case, again deny that he speaks for the Catholic people of Ontario or any notable portion of them. The Catholic schools are, we maintain, taking into consideration their circumstances and surroundings, as efficient as could be reasonably expected. The evils from which our schools suffer are irregular attendance, want of school requisites, over crowding, and sometimes inferior accommodation even for small schools. But these evils are removable. And there is no doubt that of late years our schools have reached a marked degree of efficiency. Much of that efficiency is due to the zeal and self-sacrifice of the religious orders. It is, therefore, we must say it, cowardly in the very last degree for any man, but especially one who has, perhaps, had experience of the benevolence of these bodies, to condemn a system which, with the earnest support of the Catholic body of the Province, is destined to work the greatest good. The writer has deprived himself of all claim to Catholic confidence by ventilating through the columns of a non-Catholic organ his malevolence towards the clergy and religious communities. We cannot see that any good motive can prompt misrepresentation and animosity, and therefore unhesitatingly condemn this anonymous correspondent as an opponent of free schools, and an enemy of Catholic interests.

THE EDUCATIONAL TEST.

There is now pending before the legislature of New York a very important measure requiring that every voter must be able to read and write. We do not know the motives of the author of this measure, but we are convinced that the application of such a test to the voter is neither just nor feasible. We are most determinedly opposed to universal suffrage, and hold that many of the evils from which our neighbors suffer in their state and municipal governments are due to an improper extension of the franchise to all classes of the population. The American people are beginning to discover that the dictum "one man is as good as another" upon which their electoral laws seem to be based, has led them into very grave mistakes. In all the large cities, the control of the public expenditure is vested to a deplorable extent in men possessing neither position, education or common decency. The minority, in very many civic bodies, is composed of a few representative citizens who, however, find it impossible to stem the tide of corruption prevailing in the management of municipal affairs. In the state legislature we also see a very large class of representatives chosen because of their adroit manipulation of the masses without regard to the claims of better men.

If the measure now submitted to the New York state legislature, requiring the educational test as a qualification for the voter, could remove the evils from which that state and its many large urban municipalities suffer, we should be heartily in accord with it. But this measure cannot work such a desirable result. The mere fact of a man's being able to read and write is, we contend, no proof of his having greater mental capacity than his neighbor who cannot read or write.

AN INTERESTING QUARREL.

The Christian Guardian in a late issue devotes some attention to certain statements of an episcopal clergyman, who, it appears, lately read all denominations out of Christianity but the Anglican. Our good friend appears to be terribly exercised over the exclusiveness of the churchman. His theories are, the Guardian declares, "false and misleading, as well as unjust and dishonoring to the ministers of the non-episcopal churches." This is indeed forcible language, but is followed by many other statements in which vituperative adjectives find a very large place. To render his dejection savory enough for the ordinary Methodist palate the writer in the Guardian drags into its preparation "Rome and its corruptions." Now we beg to remind our contemporary that Rome has nothing whatsoever to do with the absurdities of High Churchism or the monstrosities of Methodism. Both are in fact a sad reflection on the enlightenment of the age. If society have to-day, as we know but too well that it has, to suffer from an almost complete absence of private and public faith, if it have to reproach itself with the gravest social disorders threatening the very existence of government and public order, it is due to the palpable results of the so-called reformation—results too sadly apparent as well in the preposterous claims and silly pretensions of Anglicanism as in the boisterous ardor, irrational zeal and loquacious fanaticism of Methodism. In its quarrel with High Church exclusiveness the Guardian proves itself as unjust, intolerant and exclusive as High Church Man could be. The quarrel no doubt interests the Sectaries. So it ought. Just discernment should, however, come to their rescue to enlighten them on the falsity of their claims and the unprofitableness of their disputations. An utter absence of generous forbearance; a total disregard of the teachings of history, and a vulgar wantonness in traducing the Roman Church, are the chief characteristics of such quarrels as that in which the Guardian is engaged with the High Church party. But these are the prime requisites on which the heretical world in its abandonment must depend to make its quarrels interesting.

EDITORIAL NOTES.

ON SUNDAY, JAN. 18, the new organ of St. Mary's Church, Maynooth, was opened for the first time. As might be expected, the occasion was one of particular interest to the Catholic population, and the church at High Mass, which began at 12 o'clock, was thronged in every part. After High Mass the Rev. Thomas Burke preached with his accustomed eloquence and power.

AT A meeting of Irishmen recently held in Chicago, it was voted that all friends of Ireland be requested to withdraw all patronage from English merchants; that Irishmen take American instead of English lines of vessels in crossing the ocean, and that efforts be made to cripple England's commerce by refusing it support. Before many years perhaps home rule will be considered not such a very unreasonable demand, after all. Attacking a tender spot has a wonderful effect on some people.

THE CHATHAM PLANET of last week contains an apology for the offensive matter of its Middlesex correspondent the week previous. We could scarcely think that Mr. Dobbyn would either father or defend anything so low. For the credit of his paper it would be well were he to take steps to prevent this individual again doing mischief. He should direct the person's talents in the way of washing rollers or running a Gorden press.

A NOTEWORTHY incident of recent occurrences in Paris has been the change of name of the hospital known as "St. Eugenie." This hospital for poor children was founded by the pious and charitable ex-Empress, who devoted to that purpose the sum destined by the city of Paris for the purchase of a diamond necklace as a wedding present on her marriage to Napoleon III. In future this hospital is to be known as the "Trousseau Hospital"—the name being that of one eminent in the medical world.

WAS IT second-sight or prophecy that led the Irish agent of the Duke of Devonshire to write, ten years ago from Tipperary: "The tenants of Ireland have still one tremendous move in their power. That is to stay quietly at home and pay no rent. I believe that if they unitedly adopted a policy of passive

resistance—which I do not see how it would be possible for the landlords to combat—it would lead to one of the greatest revolutions ever known. I do not say that this will come, but it is certainly on the cards."

WE HEARD the other day that the pious ladies in Parisian society were paying the religious orders compliments by naming after them colors that are in fashion this season. But we now learn that a more practical way of attesting sympathy with the persecuted monks and nuns has been agreed on by many Parisiennes, who have determined to buy no new dresses this winter, and not to give or go to any entertainments, intending to devote the money thus saved to the victims of the latest instance of that anomaly, a Republican persecution.

O'NEILL DAUNT says it is sometimes weakly urged that the venality of the last Irish Parliament is a perpetual disqualifier of the Irish people from the right of self-legislation. It might as well be said that the owner of an estate was disqualified from the rights of possession by the rascality of his agent. The Irish people had nothing to do with the venality of their legislators. The sin was not theirs, nor should its punishment be visited on them. And in the last grand struggle the men who really were their representatives—the men who were returned for open, popular constituencies—nearly all voted against the ministerial project, and for the preservation of the Irish Parliament.

APROPOS of "Boycotting," a Scotch correspondent writes to say that in no part of Ireland has it been practiced more strenuously than by Lord Mansfield in Dumfrireshire after the last election. Tenants who were supposed not to have voted as their landlord wished were refused leases, and a road was deliberately closed in order to prevent purchasers bidding a fair price for their stock, which, by the closing of the road, would have to be removed by a longer way. This, however, is not called "Boycotting" in Scotland; it is the enforcement of landlord "rights."

THE folly of attempting by petty persecutions to root out Catholicism in France is recognized by some at least of the more thoughtful Republicans, as the following passage from the last number of the Nouvelle Revue will indicate: "France is Catholic, because she counts fifteen centuries of Catholicism; because the generation that personifies her at present has been brought up in the Catholic faith, like all its predecessors; because this doctrine, by being transmitted from father to son, has finished by becoming an integral part of the nation itself, down to the least devout among us; because, in fact, every people must have a religion, and Catholicism is the French religion."

THE pretect of some department in the South of France—no names are given—comported himself so "energetically" on the occasion of the expulsions, that he received excommunication. He smiled thereat. But his wife did not smile; she quitted him instantly. Then his servants took their comings. The loss of his partner he could not remedy, but he got new servants. Unfortunately for him, however, the population in the mass refused to compromise. Each time he appears in the street, those who see him, the women especially, openly make the sign of the cross, and pass to the other side. He is avoided as if he were a leper. In fact he is effectually boycotted on all sides, and it is not a comfort to him to know that he cannot find redress.

ONE of the leading counsel of England asked Mr. Davitt, after his condemnation, why he, who had lived so long out of Ireland, should be so eager to redress her grievances. He replied: "When I was three years old the roof was taken off my mother's house. We were then placed in an open cart and taken through the snow to a port, where we took ship for America. I have never forgotten this, and have vowed to devote my life to putting an end to a system which subjects others to a like fate." Curiously enough, one of the first speeches Mr. Davitt delivered on behalf of the Land League was from a platform erected on the exact spot where his mother's house used to stand.

"IRELAND," says the London Spectator, is a damp little island, intended by nature to be a more beautiful Holland, the property of men half sailors and half dairymaids, with endless bays and harbors, and fords and lakes, and pasturage for fat cattle, and therefore it has been

given to a people who love the petite culture, who multiply faster than their means, and who have a special distaste or incapacity for the life of mariners, fishermen, or sea-going traders." It makes precious little difference to England what nature intended Ireland for. We all know what she intends her for. The beef eaters of the mother country would, of course, like to see fewer children and more fat cattle—caring nothing for the miseries of the people so long as they obtain their pound of flesh. "Live, but don't let live," is a doctrine which, we are sorry to say, finds place in the minds of many among the wealthy.

THE following words of our Holy Father Pope Leo XIII., should be carefully considered and taken to heart by all who have a real interest in the future of the rising generation:—"The fiercer the efforts which are made to teach men without instructing them, and teach particularly the young in principles which darken their understandings and corrupt their hearts, the more necessary it becomes to labor with energy for the success, not alone of a proper and solid method of instruction, but also to render even the teaching of the Catholic faith perfectly identical in literature and science, and particularly in philosophy, on which in great part depends the true education of the other sciences, and which, far from tending to overthrow divine revelation, is proved to be able to make smooth its course and to defend it against its assailants, as we have been taught by the examples of St. Augustine, of the Angelic Doctor, and of all the other masters of Christian wisdom."

A CORRESPONDENT of the Christian Union writes: "To a mind unprejudiced enough to see something besides blind brutal idolatry in the fashions of those who kneel before images, there is great charm in the constantly recurring shrine in Roman Catholic countries. It can do no man harm, but good, if he believe in Christ at all, to be often reminded of him; the oftener the better. As he goes about his daily toil there might many times come a sudden help and an unlooked for stimulus in a glimpse of even the rudest wrought figure of that Man of Sorrows, acquainted with grief. They are superficial observers and still more superficial thinkers who can see in the poor old peasant woman or little child pausing by the roadside to give a reverential sign of recognition to their Saviour or to their Saviour's mother nothing more than a benighted adoration of a fetish. We love pictures of those we love. We look at them often when they are absent. The early Christians began to value images and pictures of Christ and Mary for just this reason and no other."

IT HAS BEEN for years notorious that one of the principal conferences of the Society of St. Vincent de Paul in Berlin used to hold its meetings at the house of one of the members. Every one knows that at those meetings no question connected with politics or other public affairs is even hinted at. There is some spiritual reading, and the members compare notes about the cases of distress which are brought under their notice. One of these meetings was being held very recently when to their great surprise, two police commissaries walked in without notice and broke up the meeting. Coolly smoking their cigars, they confiscated the book out of which the spiritual reading was being made, and the other books recording the proceedings of the Conference. They paid no attention to any remonstrances or explanations. Some of the books seized have since been returned, but it will obviously be impossible for the Society to carry on its operations with any success.

A FUNERAL procession of six or eight carriages in Buffalo started on the worst day of the storm, to go to the cemetery. They were obliged on account of the drifts to take the road that runs along the lake shore, and slowly plodded their way along what they supposed was the proper street. Finding that they did not reach their destination they stopped a while to investigate, and found to their horror that they were one mile from land out on the frozen waters of Lake Erie. The ice was thin and treacherous, and in their bewilderment they hardly knew which way to turn, but at last, with fear and trembling, and almost perished with cold, they crept back to the shore and returned with their dead to the city to defer their mournful errand to another day.

THE Rt. Rev. Bishop Keane recently delivered an address before the national assembly of the Young Men's Catholic Union, from which we take these noble words:—"Our