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 Rev. JOHN F. COFFEY, Editor.
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Catholic Record.
 LONDON, FRIDAY, NOV. 23, 1883.

A CHANGE OF BASE.

The County Council of Carleton is entitled to public gratitude for drawing from the Marquis of Lansdowne an expression of opinion he had never dared express at home. Replying to an address from that important municipality, the Marquis said:

But if I am interested in farmers generally I have a special interest in the farmers of Canada. There is, to begin with, one matter about them which is remarkable in my eyes as a new comer here. In the Old Country it is very rare to find a farmer owning the land which he farms, in this country it is very rare to find one who does not own it. This is of course not the moment for enquiring into the circumstances which have led to this difference, but I may at any rate express my conviction that the largeness of the number of those who are absolute owners of Canadian soil has given strength and solidity to the basis of Canadian society, and my regret that in the Old Country we have not more farmers who, like you, farm land which is their own property. That, however, is not all. I think it would be a very pertinent question to ask what would Canada have been without her farmers? She has no doubt great industrial resources, great undeveloped mineral wealth, and other sources of prosperity, but it is the cultivators of the soil who have been, and are still carrying civilization and order into the waste places of the Dominion, and building up the foundation of that national greatness which it has acquired and will yet acquire in a still greater degree.

Mark the words: "I may at any rate express my conviction that the largeness of the number of those who are absolute owners of Canadian soil has given strength and solidity to the basis of Canadian society, and my regret that in the Old Country we have not more farmers who, like you, farm land which is their own property." The Marquis here lays down the very principle for which the Land League always contended, and which he himself, while in the Old Country, by speech and vote and pen, strongly condemned. We are glad to perceive that the free air of America is giving the noble lord the beginning at least of a new life.

But we have not yet done with the Marquis. He is actually in a fair way of becoming a Home Ruler. Still addressing the County Council of Carleton he says:

There is, however, yet another reason which makes me glad to see you here. Your body is one which illustrates that great principle of local self government which has been so successfully applied in this country. The problem which you have solved so successfully here is one which we in the Old Country are still struggling to solve. It will be of the utmost interest to me, as a student of politics, to have the opportunity of watching the operations of your municipal system. I shall not be the less disposed to form a favorable judgment of it because I have first been officially made aware of its existence by the ceremony of this morning. For these reasons, gentlemen, I am glad to see you here. I heard your address throughout with the greatest pleasure. I noted specially your grateful and affectionate reference to my predecessors. I know them both intimately and I have had many opportunities of becoming aware of the warmth of their feelings towards this country. I noted also the reassuring picture which you are able to draw of the moral and general condition of the country, and I trust that nothing may happen during my connection with its government to diminish the prosperity and contentment which you now enjoy.

There would be no difficulty whatever in solving the problem of self-government in Ireland, were the principles underlying our legislative and municipal institutions applied to that country.

We have only to hope that the result of Lord Lansdowne's investigations will be put to better profit than the conclusions of his predecessor's enquiries in the same direction. The Marquis of Lorne learnt a few usefule lessons of political economy in Canada. But to no profit. Hardly had he left our shores than he pusillanimously denied the results of his evident and self-confessed experience.

THE LATE BISHOP CRINNON.

We are authorized by Vicar General Dowling, administrator of the Diocese of Hamilton, to state that the anniversary mass for the repose of the soul of the late Bishop Crinnon will be celebrated at St. Mary's Cathedral, Hamilton, on Tuesday morning, the 27th instant, at 9.30 o'clock.

THE TRAITOR'S DOOM.

The nameless Toronto organ of political worthlessness and treachery, which a few weeks ago surprised its patrons by renouncing and repudiating the purposes and principles, by whose assertion and maintenance, in a manner however ineffective and insincere, it acquired some small degree of usefulness and won some very limited measure of success, treats us in its last issue to a long tirade of abuse and vilification. It tells its readers that it is on all sides attacked, that there is "Injured Innocence" in the east, "Abimamad Sleek" in the west, and the "Carey" of Canadian journalism somewhere else, all combined to rob it of innocence and honor. Poor soul! how sad is his lot? Yet how loudly he declares it his design to be virtuous to the end? What martyr-like energy he employs to prove his righteousness through every maze of hideous mendacity? We confess ourselves nowise surprised at the language and temper of the organ. A man who makes trickery his studied purpose and whose very profession is treachery will stop at no degree of shamelessness to gratify his malignity. When deceit has become a trade, there is no baseness from which it recoils. The condemnation of such a writer were indeed a thousand times to be sought for before his praise. Whosoever receives the latter may, communing with himself, truly say, "What crime have I committed to merit such attention?" The organ of treachery deals with one paragraph especially of our article on its late open apostasy:

The past record of the Canadian inspired us indeed with no confidence in its future. There was a time, it is true, but that is now long ago, when the Irish Canadian did some service to the Irish Catholics of Canada. But from the moment that it lent itself to the machinations of politicians trading on the professions of a Catholicism the practice of which they sneered at—from the moment it became the mouthpiece of soulless adventurers, bankrupt contractors and professional plunderers—from the moment especially it sought to fasten a stigma of disgrace on the venerable and venerated Archbishop of Toronto—its usefulness had gone and its claim to represent the views of the Irish Catholics of Canada or any portion of them could not but have been in our estimation productive of evil.

From the position taken in this paragraph we recede not an inch. The organ demands the names of its consorts, the soulless adventurers, bankrupt contractors and professional plunderers. We decline to devote space to any such ignoble purpose. The man who was in the gap and is now in the mire knows them and they know him. The people of Canada know him and know them, for there is a mark on them whereby every community in the country afflicted with their presence recognizes them. We are told we slander this man because we declare that he endeavored to fix a stigma of disgrace on the venerable Archbishop of Toronto. We repeat our declaration, we reaffirm this charge, and as we have no time to waste on the buried tomes of the unmentionable organ, much less to stir up the reeking mass of infamy they enclose, we propose that the organ lay our charge before His Grace the Archbishop himself. If His Grace condemn us, we will cheerfully submit to his decision and withdraw the charge. Is not this, we ask, perfectly fair?

The organ fumes away: Yes, the Irish Canadian was, and is, well supported—and supported chiefly on its merits. From the day it was established down to the present writing—nearly twenty-one years ago—neither it nor its proprietors ever benefited, by way of subsidy, bargain or sale, to the value of one cent. We are under no compulsion to any Government or party, nor has largess been demanded in our behalf. The narrow stipends of the Reverend Clergy of the Catholic Church have never been requisitioned to bolster us up. We manage to get along independently on our legitimate income. Can the Catholic Record say as much? Where would it be to-day were it left to its own resources? Where would it be if it had not been recommended from the pulpit, and the Catholic Clergy had not become its canvassing agents? If it were not for these potent agencies this parish charge would long since have found a pauper's grave.

The Record is in no manner disturbed by the wild abuse vented in this paragraph. Our friends know just as well as ourselves that we owe nothing to any government or party and that no largess has been demanded from any one on our behalf. Nor have the narrow stipends of the

clergy been requisitioned in our interest. We feel happy, however, to admit that the clergy of all orders have encouraged us both in the pulpit and out of it, and it is our purpose to endeavor to further merit that encouragement. We are not indeed rich, though not yet raised to the dignity of a "parish charge." We had much rather, however, aspire to such a rank than merit the traitor's doom and opprobrium. The organ accuses us of consorting with the "Carey of Canadian journalism." We know of no man deserving that appellation of horror but one, and that is he who, after yowling eternal fidelity to Ireland and to Irish interests, both in the old land and in Canada, who, after repeatedly proclaiming himself the "Only Voice" and the "Man in the gap," gave the world the following special announcement:

With the present number the Evening Canadian enters upon a new phase of its existence, and inaugurates a departure which, it is believed, will secure for it a still larger share of popular favor than it has hitherto enjoyed. This paper was established somewhat more than a year ago, under circumstances which are fresh in the memory of our readers, and it has ever since been conducted with special reference to those circumstances. It was established with certain definite and distinct purposes in view, and to meet certain exigencies not otherwise provided for. From the issue of the first number down to the present time the course of the journal has been uniform and consistent, and the designs of its original promoters have been amply realized. But it has for some time been obvious that a broader and wider sphere of usefulness was open to us, and after mature deliberation it has been resolved to "extend the lines and lengthen the stakes."

From this time forward the Evening Canadian will be the mouthpiece of no political party, and of no religious body. It will be independent, alike in name and in fact. Political and religious topics, being the most vital of all which affect mankind, will not be excluded from its columns, but in dealing with questions relating thereto it will be borne in mind that wide and honest diversity of opinion prevails with respect to them. Should occasion arise for discussing such questions at full length, the editor will hesitate not to express the honest convictions of those who are responsible for its opinions, but they will be done in a broad, fearless and independent spirit, without reference to the interest of faction, or to the exigencies of any school of theology.

Under the new order of things, the Evening Canadian will be, first of all, a newspaper. It will embody in its columns various interesting features which have hitherto been in great measure neglected or ignored by its consorts. Social and literary subjects will receive due attention, special prominence being given to such as may be supposed to possess a more than ordinary attraction for Canadian readers. Finally, every question, whether political, religious, social or literary, will be treated upon its intrinsic merits alone, and according to the best judgment of those who have been placed in charge of its editorial columns. For the present, further professions would be alike useless and out of order.

With this man, who now follows no school of theology, we desire not to consort.

MISSIONS IN MADAGASCAR.

Early last spring the Rev. Father Cazet, S. J., Prefect Apostolic of Madagascar, addressed the directors of the association of the Propagation of the Faith a very interesting letter, part of which we have pleasure in placing before our readers:

"Obliged," he says, "to visit Europe on account of the most urgent wants of the mission of Madagascar, I have thought it would be agreeable to you to have placed before you a precise statement of the condition of religion on that island. Recent events will of course lend to my statement an interest quite special. After having placed before you a general account of the standing of the mission, I will submit certain details concerning its principal works, then without entering the arena of politics, briefly expose the history of the present conflict between France and the Malgassians."

On the first of July, 1882, the following figures represented, according to Father Cazet, the state of the mission of Madagascar: Catholic mission stations, 316; churches and chapels erected, 170; in course of construction, 54; masters and mistresses of schools and catechists 350. There are besides dispensaries where remedies are distributed every day to about 130 persons, a hospital for lepers with 98 patients, a printing and binding establishment giving employment to 18 persons.

The personnel of the mission comprises 48 missionary priests, one a native of the island, 21 coadjutor

brothers, 8 Christian brothers, 20 Sisters of St. Joseph of Cluny, 3 novices of native origin, and 3 postulants also of indigenous birth, 2 procurators of the mission, one at Paris, the other at Reunion, a total of 105.

The following is a statement of the work of the mission for the twelve months ending July 1st, 1882: Baptisms of adults 1,611, of children 2,882, number of Catholics 80,905, confessions 55,406, first communions 580, ordinary communions 45,266, confirmations 860, extreme unctions 53, marriages 190, school children, males 9,134, females 9,969.

At the close of his letter Father Cazet, speaking of the difficulty between France and the government of the Hovas, states very clearly that Protestant intrigue had a great deal to do with inciting a section of the natives against the French. In England and the United States the Malgassian envoys were certainly treated as an embassy of persecuted Protestantism. Father Cazet, however, shows that bresery is making little or no progress on the island of Madagascar, and that notwithstanding the vast expenditure of money made by the sectaries to plant their heresies among the pagans of the island they are themselves compelled to admit failure.

THE AUSTRIAN CENSUS.

The total population of the Austrian empire, according to the last census, is 37,786,000, of these 15,642,000 belong to the Hungarian portion and 22,144,244 to the Austrian or Cis-Leithian portion. Taking the people according to their nationality, there are 10,000,000 Germans, 6,191,000 Magyars, 7,055,000 Bohemians, Moravians and Slovaks, 3,290,000 Poles, 3,180,000 Ruthenians, 1,220,000 Slovenes, 4,176,000 Serbo-Croats, and 2,578,000 Romanians. Altogether, there are 19 million Slavonic races, a little over half of the total population of the empire.

The great majority of the Austrian people are Catholics, they numbering 29,753,169. The Orthodox Greek Church numbers 3,450,000, Calvinists, 2,130,000; German Reformed Church, 1,450,000; and Jews, 1,640,000. The Jews have received more toleration in this Catholic country than in any other portion of Europe. While they have been prescribed elsewhere, they have found a refuge in Austria, and consequently there is a larger Jewish population in the Austrian empire than in any other country.

A TALE OF MISERY.

A large number of destitute Irish emigrants arrived during the past summer in Toronto. Without any means whatever of their own, they have found the struggle of life, even with the little work they have been enabled to obtain, a very difficult one. For some time they have been unable to find little if any employment, and are now at the very threshold of a severe Canadian winter threatened with freezing and starvation. A reporter of one of the city dailies of Toronto visited Conway street on the 15th inst., to ascertain by personal observation the condition of these poor people. The first place he visited was 32 Conway street, inhabited by two Irish families, Ward and Grady. There a sad sight met his gaze. The house reeking with dirt and filth, and a number of little children crouched around the stove in which were burning a few chips.

The room, he adds, was filled with smoke, and two pitiable looking women thinly clad, were pacing the floor with crying babies in their arms. The furniture of this room, which they called the kitchen, consisted of a stove, two rickety chairs, and a table, upon which were a few dishes, but there was no food of any kind to be seen. Upstairs there were but two beds, which had been furnished by Mr. Francis Rush a month or two ago. The children slept on the bare floor, with but a single blanket to keep out the cold. Altogether there are twenty living in the house, fifteen of whom are small children. Ward said that he had not earned \$2 during the last seven weeks. Their rent was a fortnight overdue, and they were waiting for the landlord to turn them into the streets. Grady, who returned some

time ago from Thunder Bay, where he had been working on the Canadian Pacific Railway, said that he only worked sixteen days when he was discharged, and after paying his board he had \$13 ahead. On his arrival in Toronto, after paying his fare, he had \$2 left, and when he got here he found his wife and eight children in a state of starvation. He also complained that after being discharged by the contractor he had to sleep in the bush for three nights before he could get his wages. Since his arrival he has gone about the city every day looking for work, and has been able to earn but \$2.50, which was paid him by Mrs. Frank Smith for gardening. He has been in the country eight months, and has earned altogether \$35. His daughter had been able to get employment in a factory in the city and she received 50 cents a day. This sum kept a family of ten. None of them had even a change of clothes. Mrs. Ward said that they were better off in Galway, before Major Gaskell had told them that plenty of work could be had in Canada and six months after their arrival they would be independent. Three families live at No. 36 Conway street. There are twenty-two people in all. Patrick Goulding has six children, David Lee five, and Miles McDonag's five. These people are also in a starving condition. Little girls not more than five years of age were seen walking about, shivering from cold, without shoes or stockings. One of them was wrapped up in an old canvas bag. These families had also been sent out by Major Gaskell. Lee is suffering from inflammatory rheumatism, and has not been able to do a day's work since he came to this country. His wife said that the whole family depended upon her, but she could get no work. She asked if there was no way in which they could get back to Ireland, and said, "if we continue in this sad state we will be found frozen to death before winter is over." This is indeed a very sad state of affairs, for which we hold those concerned in the bringing out of these poor people largely responsible. It is surely time that the Canadian government had taken steps against the landing of paupers on our shores. The lot in store for such people as above described is indeed too sad for contemplation.

SECRET SOCIETIES.

One of the greatest services rendered by the late Provincial Council of New York was its condemnation of secret societies. The Council thus pointedly deals in its pastoral with such bodies:

Secret societies, bound by oath to obey orders, whatever they may be given by chiefs oftentimes unknown to the greater number of the members, are dangerous everywhere and evil every where; but amongst us they are worthy of contempt, because entirely lacking any plausible justification. The laws of the Republic are just and equitable. Let us obey them faithfully, for they are the bulwark of our freedom. If we have grievances we can appeal to public opinion and to the spirit of fair-play and justice which characterizes the American people. Let us, then, avoid societies of which, 1st, the objects are not lawful; 2d, where the means are sinful; and 3d, where the rights of human conscience and liberty are violated by rash and dangerous oaths. Let us carefully observe and faithfully obey the solemn words of St. Peter, the Prince of the Apostles, addressed to the early Christians regarding their duties to all civil rulers, under whatever form of government they might live: "Be ye subject therefore to every human creature for God's sake; whether it be to the King as excelling or to governors as sent by him for the punishment of evil-doers and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men; as free, and not making liberty a cloak for malice, but as the servants of God. Honor all men, Love the brotherhood. Fear God."

There are here laid down rules of an exactitude most useful to all Catholics. The application of these rules will, we feel confident, produce the greatest benefits to society at large. Too many Catholics—and, we are sorry to add, Irish Catholics—have been led by designing men into associations of a most disreputable character. One of the greatest evils, to our mind, in connection with secret associations, is that once a man enters their portals he finds the greatest difficulty in quitting them. Besides pointing out the evils attendant on societies expressly condemned by the Church, the Council deals with other societies, which, though not directly

condemned, may be equally dangerous. Say the Fathers:

Besides the societies openly condemned by the Sovereign Pontiff, into which no Catholic may enter and remain in the church, there are many others not so explicitly denounced, and of which Catholics oftentimes become members. Yet some of these associations may be equally dangerous, and should therefore be avoided with equal care. To guide consciences of our faithful people we here propose some rules by which they may form a judgment of the merits of the various societies. They should consider as dangerous: 1. Societies which prevent the lawful exercise of liberty, either on the part of employers or employees, especially if to further the end proposed recourse be had to violence. It is an injustice to prevent men by violent means from earning an honest livelihood. 2. Societies in which anti-religious, infidel doctrines are openly professed and advocated. No Catholic may remain united with men whose religion is introduced and a form of worship used at variance with Catholic teaching. Such societies are really religious sects. Again, we would advise all our people to abandon any society which professes and false professions made to blind the public, and various forms of rituals or rules presented to deceive the unwary. Modest societies will need two weights and measures. Finally, we say to you in the words of the great Apostle St. Paul, and in the same clarity which pressed him: "Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" Wherefore, go out from among them and be ye separate, saith the Lord.

Much of the misery that has attended the working classes in the American republic and in Canada is directly attributable to their connection with associations wherein irresponsible and unscrupulous leaders are invested with extraordinary powers. We feel assured, from recent observation, that a new era is dawning for the working people—an era of independence from unscrupulous and selfish control. For Catholics there is no safe rule to follow, no counsel to be guided by in their efforts to protect themselves from the machinations of the wicked men whose purpose and aim it is to subvert all society by the propagation of their evil principles.

LIMERICK.

As Monaghan did, so did Wexford, as Wexford did so did Sligo, and as all three did, so now does the noble city of the "Violated Treaty." At the election held there on Friday last, the poll stood as follows: Edward MacMahon, Nationalist, 922. James Spaight, Conservative, 473.

This is indeed a glorious victory, especially when attention is given the fact that Whigs, Tories, and non-descripts combined to support the candidature of Mr. Spaight. With an equitable franchise Mr. MacMahon's total vote could not have fallen short of at least 3,000. Throughout the contest the city was patrolled by police and soldiers and on the very eve of the contest two hundred persons, many of them electors and friends of Mr. MacMahon, were arbitrarily arrested and thus deprived of the right of voting. Impossible, however, was it to prevent the great old city from declaring loudly for national independence.

THE UNITED STATES DEBT.

The debt of the neighboring republic was decreased by five millions in the month of May alone, and the aggregate reduction for the fiscal year will, it is claimed, reach the enormous sum of \$125,000,000. The present interest bearing debt is about \$140,000,000, so that at the present rate of reduction it will be entirely effaced in about ten years. This is indeed a rapid removal of an enormous debt, burden. The American government is, to our mind, taking a wise course in thus quickly getting rid of the debt. When that will have been effaced the country will breathe more freely and will be in a safe position to undertake great enterprises for its further development.

La Minerve of Montreal uses some strange language anent the observance by the Catholic Church of the annual "Thanksgiving Day" ordered by the Government. It says: "We (Catholics) have thanksgiving masses which are said (celebrated?) in the country churches especially at the request of individuals, but we have no general Thanksgiving Day fixed by ecclesiastical authority." Surely the writer in La Minerve must know better—or had he altogether forgotten the Ember days (in French, "les Quatre temps") and the feast of St. Mark and the Rogation days?

CATHOLIC E...

Having, as our readers are well aware, strong ground on the education, with the forth the present difficulties in Ontario in regard to the same, we now deem it our earnest consideration to earnestly consider the subject, and strongly promote the Church on this point. Not only have we but bishops throughout the world, again and again, in assertion of the and duties of Catholic of their children. watch towers of St. not only from afar but of the city of God great modern fee education.

In a letter written year of his Pontificate Holy Father Pope Leo Cardinal Monaco is eral at Rome, sea Vicar of Christ, the in terms of significance the vital subject declares—

"... Here we press, newspapers combatting faith with and annihilating the Church, and authority; hence, from with the money of f in our most populou to our faith; here, pits are opened to with the apparent) being useful to the dual culture and need, but with the them into a genera and to the Church if this were not en to the duties of th be expected to wa forests of the peo issued a decree l Catechism from t. This most repreh the flood gates to ity that is inundat leaves the way of foreign invasion; out; than the old more directly to tures of faith and from them out Roman people."

"But the well-nations have no side of truth and eity of the present and in which the serves their rights the love, then, of have already been be justly expected, not only should it public schools, but made to promote

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"Duty of Providence mits the pre is not in ou dition of th make every render their It becomes not only to zeal in tea