

BELGIAN RADICALISM.

The radicalism that now rules supreme in Belgium owes much of its strength and influence to Catholic indifference and apathy. The radicals form but a miserable fraction of the total Belgian population, but by dint of aggressiveness and the power of organization they succeeded in obtaining control of the chambers, and then, of course, of the national administration. There are no more earnest Catholics in the world than the Belgians, but like the other peoples of continental Europe, having a limited perception of the scope of constitutional government, and having little or no regard for its forms and requirements. These populations have a traditional reverence for a strong, settled form of government, knowing none of the many changes of administration the constitutional system is sure to necessitate. With this reverence for stability and distaste for the exercise of the privileges conferred on them by this system, it is not surprising that the Belgians are to day the victims of radical misrule. The radicals are thoroughly organized by means of secret associations, of which all their men of influence are members. They have their trusted agents, not only in all the large centres of population and trade, but in every town and village in the land, propagating their views, where they dare not openly, under subterfuge, mendacity and grossest hypocrisy. In a word, the radicals, enemies of the church, are thoroughly organized, and by means of complex and complete, even if complex organization, have succeeded in acquiring political predominance in Belgium. The Catholic body, on the other hand, is religiously well organized, but in a political sense woefully behind the radicals in respect of system, combination and control of its forces. We have often declared, and we now declare, that what is required in Belgium, in France, in Italy and elsewhere on the continent, is that the entire attention of the Catholic body should not be given to the foundation of purely religious associations, to the complete neglect of political organization. These religious associations are excellent in their aims, their purposes and their results, and Catholics do well to sustain them, but we cannot be persuaded that in sustaining these associations they do their full duty in the face of such bitter, aggressive and relentless foes as menace the Church in Europe at this moment. Something more is required. Political organization, combination of forces, selection of reliable leaders and the inculcation as well as maintenance of discipline in the ranks, constitute a want which, until supplied, will leave the Catholic majorities at the mercy of unprincipled minorities. In the Kingdom of Belgium the masses of the people are profoundly and earnestly Catholic. In the large towns there are of course many tinged with Liberal and communistic views, and not a few infidels, but Liberals, communists and infidels all combined are not as one to ten with the Catholics of that kingdom, given the condition that the latter are once properly organized.

The atheistic government of Belgium has followed up its legislation on the question of education, whose pernicious effects are too well known, by a measure obliging students for the priesthood to perform military service. This action of the government has led to the establishment of a fund destined to procure substitutes for students called to the ecclesiastical life. The creation of this fund should be followed up by energetic work in the way of organizing the Catholic electorate and binding every Catholic voter to cast his ballot against any and all candidates who give not an explicit pledge of voting for the repeal of the obnoxious measure. Catholic Belgium must indeed bestir herself. The government of the country is now in the hands of men slaves to the dictates of secret societies, all busy in disseminating the seeds of atheism. L'Étudiant, a journal enjoying a large circulation in the liberal universities, says that the atheist was till very lately quite rare, and made no stir, contenting himself with a simple expression of opinion without the least effort at proselytism. But times have since changed, and society is in a fair way to accomplish a surprising evolution. Atheism overwhelms the University. It is particularly in the faculties of sciences and medicine, and in the special schools, that atheism flourishes, professors and pupils all embracing and professing its theories. In fact, says that journal, out of five thousand University students in Belgium, supposing the Catholic University to be altogether Theist, there are two thousand atheists. L'Étudiant closes by showing the consequences of this deplorable state of affairs, which must result in the propagation of evil terrors throughout the country to a most alarming degree.

It is now quite plain why the radical faction in Belgium, so successful in their efforts to pervert the University students, have set their hearts on making the primary education of the country godless. They would, if they could, seize the child in the cradle, to pledge him and bring him up in hatred and hostility to God. But we have hope for Belgium. It is a noble Catholic land, peopled by a brave, devoted and religious race. Individuals

may amongst its fine population forget their duties, but Belgium will not cease to be Catholic. That historic land has already endured bitter persecution for the faith. Its Catholicity is its highest title to historic renown. For the crimes of its present rulers it may be cruelly punished, but out of the punishment will come purified, regenerated, redeemed from the thrall of its present curse, the atheistic liberalism of the day.

BISHOP CARBÉRY IN BRANTFORD.

Sunday last was a memorable day for the Catholics of Brantford. The fact that His Lordship the Most Rev. Dr. Carbery, bishop of Hamilton, had fixed on that day for his first official visit to their city, had excited amongst all classes of people in Brantford the deepest feeling of interest. All highly appreciated the mark of favor shown their city by His Lordship's appointment to make them his first official visit. No where in the diocese of Hamilton was the news of Dr. Carbery's appointment received with more genuine pleasure and satisfaction than in Brantford. His visit therefore on Sunday last was gladly seized upon by the good Catholics of that youthful and prosperous city, to testify to their first pastor the feelings of devotedness and loyalty animating them in his regard. His Lordship arrived from Hamilton on Saturday and was made heartily welcome by Father Lennon. On Sunday morning at 7 a. m., began the examination of the children who had been prepared for first communion and confirmation. They were one hundred and fifty in number, seven being for the institute for the blind. The examination lasting for four hours was very searching and thorough but proved the children to have had the advantage of the most careful preparation. At High Mass, which commenced at 11 o'clock, His Lordship delivered a discourse remarkable for its fervid eloquence. To the Hamilton Times we are indebted for a summary of this splendid effort.

The Bishop before beginning the sermon, expressed his gratification at the manner in which the candidates for the sacraments had been enlightened in Christian doctrine. He explained the duties of a bishop in looking after the spiritual interests of his priests and people, and said if the parishioners had any complaints to make he was ready to hear them. He then preached a sermon from the 15th chapter of St. Luke—the parable of the Good Shepherd. He alluded to the public teachings of our Lord and the great crowds which His words of wisdom attracted, among whom were the publicans, sinners and Pharisees. The publicans were detested by the multitude for the severity of the manner in which they discharged their odious duties. The sinners were the outcasts of society, who neglected to comply with any of God's holy laws. The Pharisees were a sect who gloried in their own deeds and their outward observance of the law and despised the poor sinners. He spoke in glowing terms of the kind and loving heart of our Saviour, His earnest desire for the conversion of sinners. He alluded to the loving care manifested by our Lord in the parable of the Good Shepherd; the joy that prevails among the angels in heaven at the repentant sinner coming back to the fold. His Lordship earnestly exhorted the congregation, if any were among them who neglected to comply with the precepts of the Church, to repent of their past mispent lives and they would be admitted in the fold once more by the Good Shepherd, our Heavenly Father. The sermon was delivered in that impressive and pleasing manner so peculiar to Dr. Carbery.

The musical portion of the service was especially fine. The Mass was Haydn's No. 2, and the musical portion was exceedingly grand. The orchestra consisted of 30 members and the chorus 27, composed of some of Hamilton's best musicians. During the offertory Miss Marie C. Strong sang an Ave Marie in beautiful style, her rich, deep contralto voice reverberating through the church with grand effect, every note being clear and distinct.

After mass an address of welcome was presented to his lordship on behalf of the Catholics of Brantford which elicited from Dr. Carbery a graceful and feeling reply. In the afternoon, addresses were presented by the Young Ladies' Sodality, the Society of St. Vincent de Paul and C. M. B. A. Society. At Vespers in the evening the church was again crowded. Vicar General Dowling delivered an eloquent discourse on the text, "Peace be to you, as the Father hath sent me, I also send you." (John xx. 21). The musical service was, as in the morning, of a very high order. The Times assures us that Miss Strong's beautiful voice in "O Salutaris" astonished those who heard her for the first time. That Mrs. Martin-Murphy fully sustained her reputation as Hamilton's leading soprano, and that a duet, "O Mother, Guide His Footsteps," by herself and Mr. Fred Filgiano was given in a manner which excelled anything ever heard in St. Basil's before, Mr. Filgiano's grand basso blending harmoniously with Mrs. Murphy's soprano.

From the Times report we also learn that at the conclusion, Rev. Father Lennon returned thanks to His Lordship for the honor conferred on the parish by selecting Brantford as the first place in his diocese outside of Hamilton to administer the rite of confirmation; to the priests—Vicar-General Dowling, Very Rev. Chancellor Keough and Rev. Father Cleary—for their presence; to the Hamilton musicians for their great services on the occasion, and to all who assisted. The Rev. father was in his happiest mood.

When the congregation was leaving the church the orchestra played the "Marche aux Flambeaux," which caused the people outside and inside the church to pause to admire. Professor O'Brien presided at the organ with his usual ability. Mr. F. L. Cherrier was leader of the choir, and Mr. W. Peel wielded the baton with good effect. The ladies and gentlemen from Hamilton who took part each and all performed their parts well. The great suc-

cess is principally attributed to Mr. T. B. Wavell, who was instrumental in getting together the talented musical company. The train, with five carloads of excursionists, returned to Hamilton at about 11 o'clock, all well pleased with having spent an agreeable day.

THE DYNAMITE EXPLOSIONS.

The N. Y. Sun does the public very great service when it holds up O'Donovan Rossa to the ridicule of Ireland and of America. As the Sun points out, O'Donovan Rossa is prompt to assume the paternity of the dynamite explosions in London. But while admitting that there must be a formidable gang of miscreants embarked in this detestable and cowardly business, the N. Y. journal holds that it is only common justice to O'Donovan Rossa to discredit the idea that he is scoundrel enough to buy dynamite with the money that he obtains from his misguided fellow-countrymen. Whiskey is, the Sun affirms, too dear for any nonsense of that kind, and while it may suit Jeremiah's purpose to pose as the most pernicious and rascally enemy of the cause in which all true Irishmen here and abroad have embarked their sympathies, he cannot persuade any one in his senses that he has ever struck a blow in the whole matter. The fact that the London dynamiters have baffled the police force is, according to the Sun, proof enough that they have had nothing to do with him. Under his guidance, that paper says, they would long since have been serving life sentences in English jails. The British press, on the other hand, attributes great importance to Rossa, crediting him with the leadership of the dynamite conspiracy. This very fact is ample proof of the success of the real conspirators in eluding detection. Hearty anathemas are, says a cable despatch from London, heaped upon the head of O'Donovan Rossa, who is believed here to be an active dynamite conspirator, and not the self-seeking, harmless braggart the United States officials declare him to be. Some London journals go so far as to insist upon Rossa's arrest by the American government. These papers maintain that Rossa's own boasts are equivalent to a confession of his complicity in the London explosions. They claim that his arrest and extradition to England would be only an act of international comity which England has a right to expect from the United States, and that a perfectly legal precedent is furnished by the arrest in London of the German socialist, Johann Most, and his colleagues of Die Freiheit. There is not, however, the slightest ground for belief that Rossa will be extradited. Britain is the last nation in the world that should advance such a claim on the ground of international comity. Her savage attitude at the time of the Mason-Sliddell difficulty, in the darkest hour of America's great civil struggle, is not forgotten, nor should it be. Then England was the country where were fitted out vessels of war to prey upon American commerce during that same internecine contest. Furthermore, Britain is the land which with outstretched arms has ever received the assassins and conspirators of every other nation, given them shelter and protection, and at times encouragement in pursuit of their infamous schemes. America has at all times shown, in our estimation, a laudable readiness to do her duty by friendly states, but in the fulfillment of that duty cannot and ought not to be bullied or coerced.

There is an unfortunate disposition among the masses in England to revenge the crimes of individual Irishmen upon Ireland itself. Wife-beating and other brutal practices are very common in England, but no Irishman thinks of calling the English a nation of wife-beaters. There are a few Irish dynamiters, and Englishmen resolve to hold the whole Irish people guilty of their misdeeds, and visit their displeasure on them accordingly. The late explosions put the Franchise Bill in danger, and were a general election to take place while public opinion is under the influence of the anti-Irish feeling engendered by the late explosions, candidates with any feeling of liberality towards Ireland had a poor chance of success. The more dynamite outrages occur the better for the reactionary Tories of the Stafford Northcote stripe. A ministry as anti-Irish as any that held office in the days of William of Orange or the first Georges would probably be the outcome of an appeal to the people at this moment. The folly and crime of a few Irishmen, arousing the prejudice of the masses of the English nation, may, it is plain to see, inflict irreparable evils on the country they profess to serve, and which, by their misdeeds, they dishonor.

Down to a very recent date ancient tablets might be seen in the porches of venerable churches in the Old World, bearing the following significant question and answer: "What are the evil effects of talking in church? In the first place, it robs God of His glory, displeases the Angels and Saints, and deprives souls in purgatory of relief; in the second place, it stifles devotion in the worshipper, lessens the advantages of prayer, and even prevents its being heard; in the third place, it dishonors our neighbor, and distracts him in his devotions; finally, it is a sin that will be punished in purgatory."

TIMES HAVE CHANGED.

There was a time, and not long ago, when Prince Bismarck appeared to be the very idol of the German nation. That time has now, however, passed, and no man is to-day more unpopular with the masses of his countrymen than Bismarck. A late cable despatch informs us of a tremendous sensation caused in Berlin by a public insult offered a few days ago to the Prince at Friedrichsruhe. It appears that Prince Bismarck had, with his family and suite, started from his summer residence to take a train for Berlin to attend the dinner in honor of the Empress of Russia, and had stopped at a hotel on the way. As soon as it became known in the town that the Chancellor was in the hotel, a crowd, composed almost entirely of workmen, assembled in front of the building. Some one leading off with the cry "Down with Bismarck," the crowd responded with jeers and insulting shouts which were continued for some time. The Prince, who was seated at a window in the hotel where he could witness, without being seen himself, the whole hostile demonstration, became, according to the despatch, livid with rage, and ordered his servants to summon the local police and assist them in dispersing the rioters. The appearance of the servants on the street in Bismarck's livery increased the tumult, and it was not without difficulty that the authorities succeeded in quieting the crowd, and the Prince resumed his journey without further interference. Bismarck is reported to have felt the outrage keenly, bewailing for several hours the ingratitude of the people. If Bismarck really thinks that the German people are under any obligations of gratitude to him he is very much mistaken. No public man in this century has inflicted such positive injury on the masses as the late German Chancellor. His policy, foreign and domestic, has been a fruitful source of evils of the very gravest character. The legislation inspired by him has been of the most retrogressive and thoroughly repressive character. He has not in his whole career identified himself with any measure of popular reform, but offered the sternest opposition, both in season and out of season, to all such measures when proposed by others. Hence the disfavor with which he is regarded by the people upon whom he might have conferred such lasting benefits, but has inflicted the gravest wrongs.

BRavo LIMERICK!

We learn with pleasure from a cable despatch that the Limerick Corporation has decided by a large majority not to pay to government the £2000 demanded on account of the extra police quartered on its good people. The members of the corporation prefer incarceration to the payment of such an unjust demand. The corporation of Limerick merits not only the gratitude but the hearty endorsement, in the noble stand it has taken, of the entire Irish nation. The demand of the government is nothing but a base attempt to extort from the taxpayers of the city of the violated treaty \$10,000. The extra police were, as pointed out by a contemporary, forced on the people of Limerick. The municipal authorities never conveyed any desire to the Castle that these men were required in the interests of peace or public order. And the condition of Limerick during their stay very clearly proved that their presence was a strong incentive to disturbance. It was to punish the patriotic people of the venerable city on the Shannon that the Castle authorities despatched the extra police to their midst, to prey upon, intimidate and outrage them. The crime of Limerick is that it is true to the cause of national independence. Wherefore do the Castle minions seek by extortion and by insult to do her wrong. The corporation of Limerick has, however, shown that it will not with impunity suffer such wrong to be inflicted on their constituents. That body has also set a grand example to the other corporations of Ireland, many of which have suffered themselves to be robbed and despoiled as the castle now seeks to rob and despoil Limerick. We concur in the view expressed by a contemporary that self-defence as well as self-respect, should make the Irish corporations imitate the example set them by Limerick. The effect of such resistance will be of incalculable value, inspiring, as it will, the Irish people with a determination to doggedly resist every encroachment on the part of Dublin Castle. . . . Such incidents as the refusal of the Limerick corporation to pay an iniquitous police tax are significant, showing as they do that the Irish people are not yet cowed. This is certainly encouraging, as it gives good reason for hoping that Ireland's cause is not yet dead. Not only is Ireland's cause not yet dead, but never was it more hopeful than at this moment. Never, in our estimation, was there more cohesion, unanimity and real strength in the national ranks than at the present day. The Irish people are alive to their interests. They follow brave and fearless standard-bearers, all giving undivided allegiance to a noble leader. Nerved, encouraged and strength-

ened by the sympathy of the world, they cannot, under such leadership as they now enjoy, fail to achieve that upon which all Irish hearts are set, legislative independence.

THE COMMUNE STILL LIVING.

The spirit of the Commune is not yet dead. The municipal government of Paris having fallen into the hands of extreme radicals, these latter have determined on ruling the metropolis without regard to governmental interference, but for the purpose of controlling the republic itself through the gigantic influence of its capital city. This was the aim of the commune, and as the majority of the municipal council of Paris are communists and socialists of the most pronounced character, they seek now, under cover of law, to achieve that which the Commune fourteen years ago failed to achieve by the sword. Instead of then eradicating completely and casting into the fire the evil growth of communism, the government of France has nurtured and watered the bad plant till it is now again a gigantic tree casting its dark shadow over every quarter of the chief city of the republic. In proof of the growth and influence of communism in the French capital, we need but refer to the information supplied by the Paris correspondent of the London Tablet. This writer declares that the late question of providing a place of lodging for the Prefect of the Seine proves unmistakably the intention of the municipality to erect itself into a government above the government. The Hotel de Ville, says the Tablet correspondent, has always been the natural and appointed residence of the Prefect, and the moment it was completed, it was thought of course that he would move there from the Tuilleries, where he had been temporarily lodged. But the municipality advanced various pleas to keep him out of the Hotel de Ville, first that the building was not dry, then not furnished, then something else, until now they have given the real reason, which is that they do not want to let the Prefect in there at all. Their intention is to keep their fine new palatial pile for a new Prefect of their own making, who shall be called Maire de Paris, and who, with his legislative body of municipal councillors, will govern the Parliament and the republic. This is a very correct statement of the purpose and intent of the municipal council of Paris. It is as communistic as the provisional government which ruled Paris in the dark spring-tide of 1871. The French government had then a magnificent opportunity of crushing out the vile spirit of communism. But the opportunity was lost. Instead of dealing vigorously with the criminal wretches who plotted and carried into effect the deeds of blood which had disgraced the French metropolis, they were permitted by government to escape with a castigation very disproportionate to the enormous crimes of which they had rendered themselves guilty. Many escaped punishment entirely. And even those driven into exile were at the demand of the radicals at home recalled in a few years after their banishment. Since 1877 every demand put forward by the radicals of the metropolis has been acceded to by the government of the republic with an alacrity reflecting little credit on the administrative power and executive strength of that institution. If some steps be not taken at once in the matter of checking the course of the municipal council of Paris, the republic will soon find itself confronted by the dread foe of communism revived. A purely communistic administration might be somewhat more cruel, but could not be more unjust than the present republican government of France. There are evidently hard days in store for that government.

EDITORIAL NOTES.

— We were made by a typographical error to state in our last issue that the ladies' retreat at the Sacred Heart would begin on July 29th. It begins, as stated in the notice, on the 13th, and closes on the 20th of that month.

— We were much pleased last week to see our esteemed friend, Mrs. Brown, of Kingston, in this city. This respected lady, who had been on a visit to her relatives in London Township, has returned to the limestone city, we are glad to say, much improved in health.

— We are happy to perceive that the resolutions recently adopted at the national convention of the Ancient Order of Hibernians, held at Cleveland, were submitted through Mr. O. P. McQuirk, now of Davenport, Iowa, but formerly of St. Mary's, Ont. Mr. McQuirk was chairman of the Committee on resolutions.

— We will in next issue give a full report of the annual meeting and banquet of the Alumni Association of the College of Ottawa, as also of the solemn ceremony of the blessing of the corner stone of the new College building, on the 11th inst., by His Excellency Mgr. Smulders.

— Mrs. Lacey and Miss West have arrived in Canada per Str. Polynesian in charge of two hundred boys and girls from the Catholic Protectory of Liverpool.

These children are to be placed out mainly in the Diocese of Kingston. Mr. Taylor, banker of this city, who crossed the ocean with them, speaks in the highest terms of the appearance and demeanor of the children.

THE PARKHILL LUMINARY AGAIN.

The man of Parkhill in his last issue makes an effort to be abusive. Our readers may form an idea of the mental calibre and lofty sentiments of this journalistic leviathan when they peruse the following precious extract:

"Ah, yes, our most Catholic friend, if you had us in Lower Canada you would no doubt soon teach us to be as servile to the Priesthood as your article proves you to be. If, however, Father Connolly has no confidence in Upper Canadian juries, why did he demand a jury at all, or, why did he not appeal to the judges to have the verdict set aside. Perhaps, also, there is no confidence to be placed in Upper Canadian judges. Perhaps he, like a certain distinguished politician, has no confidence in the breed."

But this is not all. The following, no doubt, suggested itself to the gigantic intellect of Mr. Wallace Graham as a veritable master-stroke:

"In its latter issue," declares this shining light, "the CATHOLIC RECORD publishes the names of the jurymen who were base enough to refuse to bring in a verdict to suit a Catholic Priest. Does the RECORD propose to have them boycotted, after the manner of its editor's disreputable countrymen? Is there to be dynamite? or shall we have another Vigilance Committee, after the fashion of Biddulph and Father Connolly?"

It may satisfy our Parkhill friend to be assured that there is no intention of wasting dynamite on himself or on the enlightened twelve. The article is too precious and costly to be applied to any such purpose. We prefer to see men of that ilk perish slowly but surely by the corroding influence of their own pretrefaction rather than by the swift agency of an explosive. The Gazette man closes by administering to himself the following choice morsel of consolation:

"With the Roman Catholic people and clergy we are on the very best of terms; and we could have no trouble in obtaining from the local priesthood and people of the R. C. Church the strongest of testimony as to the uniform fairness and liberality of our treatment of Roman Catholic Priests and people."

Very happy, indeed, are we to hear this statement, but we should like to see the testimony produced. "Fairness and liberality" must have a peculiar signification in Parkhill.

With the Parkhill Gazette we have now, for the present at least, done. We will not disturb the editor in his well-earned summer repose which he announces in the issue before us after the following unique fashion:

"The editor of the Gazette has gone to Tennessee for a few weeks' sojourn. We do not propose to charge our subscribers anything extra for the improvement in the editorial management during our absence from home."

We hope Mr. Wallace Graham will be rewarded for his consideration towards the patrons of the Parkhill Gazette.

Ave Maria.

A remarkable difference has been shown in the later years of the lamented Longfellow and those of George Bancroft, the author of a well-known history of America, and for many years American Minister at Berlin. Longfellow for some time before his death carefully expunged from his writings everything betraying prejudice to the Catholic religion; Bancroft, on the other hand, in the revised edition of his history, now being issued, is clipping or expunging whatever was favorable to Catholics in the earlier edition. Any one who had read the work from beginning to end, before the revision, could scarcely think it possible that one and the same hand had penned the earlier and the later volumes. It is true that prejudice cropped out here and there throughout the work, but many pages bore testimony to the noble deeds done by Catholics in this country, while the later volumes seem to have been written under the influence of a satanic hatred of everything Catholic—seem to be written with a pen steeped in gall and wormwood. Mr. Bancroft's residence at Berlin, hobnobbing with Bismarck, Falk, and the rest of the anti-Catholic worthies there during the heat and excitement and bad feeling caused by the Kulturkampf and the May Laws, has had the effect of poisoning his mind and souring his disposition against Catholics, and as the wearer of a badge of nobility from the Prussian monarch the historian no doubt considers it his duty to show gratitude in his own way for the honor (i) conferred upon him by the enemies of the Church. We hope that Catholics intending to purchase Bancroft's history will take care to get the earlier edition and give the revision a wide berth. It bears upon its face the mark of Cain.

Boston Pilot.

Stop the press! Here is some awful news by cable from "London, May 15.—The Princess Louise, of Battenberg, is suffering from a very severe sprain, caused by jumping over a coal scuttle."

Stop it again! Here are further harrowing details:—

"The story has been told in court circles that the Princess, on the eve of the wedding at Darmstadt of her brother, Prince Louis, to the Princess Victoria, the granddaughter of Her Majesty, the Queen, indulged so heavily in lobster at supper that she was taken seriously ill during the night."

It is such gloomy news as this that falls like a shroud over two continents, and eclipses the gayety of nations.