

JUSTIN MCCARTHY'S NEW HISTORY OF ENGLAND.

"The Story of the People of England in the Nineteenth Century," by Justin McCarthy, M.P., will be published at an early date.

Terse, vigorous, compact and abundantly well informed, it is one of the most "readable books of the time. It bears no relation to Mr. McCarthy's "History of Our Own Times," and should not be confounded with that work, its purpose, its scope and its method being wholly different.

It is a masterful and rapid presentation of what has happened to England and the English people during the most eventful century of their history, written by one who at the end of that century has played an important part in the making of English history.

And what a century it has been for England! Its early years were filled by the final struggle for the overthrow of Napoleon. Later it brought more peaceful struggles, which have borne even better fruit.

When George III. was King, the king was practically master, even though such men as Burke, Fox, Sheridan and Pitt battled for popular right in Parliament. Now the representatives of the people exercise the only real power that exists in England. Then nothing that we should now call a newspaper existed or was permitted to exist in all the realm. It was many years later even that advertisements were freed from a tax and censorship practically prohibitory. Now the "Fourth Estate" exercises prerogatives that no king could arrogate without abdicating and no parliament could take away without quickly ceasing to be. "Publicity" has been added to the engineering of progress, and is the greatest engine of them all.

In 1800 no Catholic, no dissenter, no Jew could sit in Parliament or even be represented there. In our time the very suggestion of intolerant religious disabilities would evoke a revolution. The Catholic, the dissenter, the Jew, have equal place and equal privilege.

Since the century was young the great reform bills have changed the government from an oligarchy into something closely resembling a republic. When the century began the people went hungry under corn laws that taxed bread off their tables in order that the privileged class of landholders might maintain and increase their rent rolls. Now the people of England are privileged—no, not privileged, but justly left free—to buy food without let or hindrance from any country that can sell it cheaper than the British landlord would like to have sold it.

In brief this century has brought to England, a revolution greater and more conducive to happiness than any that any war ever wrought, and greater even in the measure of benefit conferred than that wrought also in this century by steam and electricity.

At the beginning of the century England's government was one of the most oppressive in the world. At the end of the century it is one of the freest in the world.

It is to record all this that Mr. McCarthy has written. He records it with admirable directness and broad appreciation. The examples that follow will indicate the charm of his method.

As to the later Napoleonic wars: "To do Napoleon justice, it must be said that he did make overtures to England for the establishing of an honorable and lasting peace. The English Government of the day did not believe that his word could be trusted, or his oath, and they rejected his approaches, or at least they stipulated for impossible preliminary conditions, such as a restoration of the Bourbons by the permission, and we may say the patronage, of Napoleon.

"The result was that the war broke out again with something like redoubled passion, and until the fall of Napoleon at Waterloo it knew no check or stay. It was altogether a question of opposing tendencies rather than opposing forces. The Government were striving, unconsciously no doubt, to fight not merely against Napoleon, but against the whole impulses, principles and tendencies of the French Revolution.

"Napoleon himself could no more have secured a throne in France to a Bourbon sovereign, to the principles of Bourbon sovereignty, than George III. could."

Concerning Pitt's hesitancy to stand for Reform in his later career, Mr. McCarthy says:

"Those later days were cast in the worst of all times for a reforming statesman. The thoughts of the country were absorbed in the war, and the war was sincerely regarded by

many honest, stolid men, like George III. himself, as a calamity directly brought about by the crazy enthusiasm of French Reformers.

"It was part of the creed of every country gentleman who followed Pitt in those days that if the King of France had only refused to listen to any wild talk about liberty and equality, about the abolition of all class prerogatives and the emancipation of public opinion—if he had only refused to listen to such ravings and had ordered his cannoners to do their duty, the Revolution would have been destroyed in its birth and there would have been no occasion for a war with England.

"Therefore, these same country gentlemen who followed Pitt fully believed that every concession made to the demands of reformers in England would be nothing but an invitation for indulgent reform to feast its thoughts on revolution."

In another place the author suggestively says: "In truth, the story of England's nineteenth century is the story of the choice which at one time seemed to be imposed on England between revolution and reaction, and of the trials and troubles, the sad confusions, the many mistakes and blunders by the way through which at last she was guided on the road to national prosperity."

Of Charles James Fox Mr. McCarthy says:

"Pitt's great opponent was Chas. James Fox. It is a curious fact that in two succeeding generations there should have been in the English parliament a Pitt fighting against a Fox. But though the second Pitt might well challenge comparison with the first, the second Fox was incomparably superior to his father, the elder Fox.

Charles Fox was probably the greatest debater ever known to the House of Commons. He cannot be called the greatest orator while we remember Bolingbroke and the two Pitts and Sheridans, and in a later day Bright and Gladstone. But, bearing all these illustrious names in mind, the present writer still adheres to the opinion that Fox was the greatest of English debaters."

The following passage has time's significance:

"We all know by observation and experience what a semblance of domestic prosperity is caused by a great war in all regions which it affects, except those alone which are made its immediate battlefield. The prosperity is purely artificial and fictitious; there is an immense and apparently inexhaustible demand for all the appliances and the provisions of war; an unnatural and ghastly show of trade and prosperity is conjured up, and those who are not capable of looking even a little way before them are apt to think that the resources of the nation are positively inexhaustible. The State, however, is not creating a vast prosperity, but only pledging its credit for an enormous debt."

Here again we have an utterance reminding us of one of Trevelyan's presented in these columns last Sunday:

"England, in fact had in George III a sort of benevolent despot without the supreme attribute of royal intellect which is commonly understood to be a part of the ideal benevolent despot's outfit for the enterprise of government. It would have been well worth a revolution, could no other means have accomplished the object, for England to get rid of George III's cardinal principle of constitutional government. We shall see in the course of this volume how it fortunately came to pass that the English people were able to secure for themselves a constitutional and representative government without recourse to revolution.

"Let it be remembered that the greatest intellects of the time were with few exceptions, opposed to George III's idea of principle and of policy. The course of action which led to the war with America was condemned to the end by the elder Pitt, the great Lord Chatham, and by Edmund Burke. The policy of conciliation the Roman Catholics was well known to be the policy of Pitt the younger, and it was only Pitt's unfortunate and almost servile submission to his master's dictatorship which enabled the king to hold his own for the time."

The genius and the work of Talleyrand are thus suggested:

"The name of Talleyrand is one of the three great names which will always belong to the history of the French Revolution, the other two being those of Mirabeau and Napoleon. European statesmanship up to that time took no account of the feelings

or wishes of nationalities and populations when coming to a settlement after a victorious war.

"When a party of gamblers have finished their right of play they simply count up the gains and losses and allocate the coins on the table. It naturally does not occur to them to consider whether the gold and silver pieces themselves have any feeling in the matter, and would prefer to remain with this player or to be handed over to that other."

For terse and graphic summarizing it would be hard to find anywhere a more striking passage than this record of the disappointments that waited upon the work of the Congress of Vienna:

"Few of the novelties set up by the Congress of Vienna held very long together. Austria had to go through a most troublous career—to surrender Lombardy to French arms and Venetia to the arms of Prussia and of Sardinia. Prussia drove Austria, after seven weeks' war, out of the Germanic federation altogether. The elder branch of the Bourbons was ejected from the throne of France; the younger branch, which succeeded, held that throne for only eighteen years; then there was another French Republic, followed by another French Empire, which itself fell under the conquering hand of Prussia, and now once more a republic prevails in France.

"The whole war against Napoleon was undertaken avowedly with the object of restoring the principle of legitimate monarchy to its old place in France, and routing out forever the growth of democracy and republicanism. Little more than half a century had passed before a republic was again set up by the French people, and there does not seem now the slightest chance, come what else there may, of a Bourbon or an Orleans sovereign being thought of again in France."

The book will be published in two volumes, richly illustrated but it is not a long book, while it is certainly a very tempting one to the intelligent reader.—George Cary Eggleston, in the New York World.

CHANGES IN KINGSTON ARCHDIOCESE.

The ties which bind a Catholic pastor and his flock together are so exceptionally tender in their character that a severe wrench is felt on both sides when a severance comes in response to the call of duty. It was with little wonder that we read in a recent issue of the Rideau Recorder that seldom has an announcement from any pulpit caused greater surprise and more sincere regret than did the one made by Rev. Father Stanton, after the service of St. Francis de Sales Church, last Friday morning when he told his congregation that he was about to leave them. The scene was a very touching one, and before he had finished telling of his transfer to Brockville the quivering lip, the moistened eye and broken voice told of the effort it cost to make the announcement. As soon as the full report of it dawned upon the listening audience, the surprise so plainly depicted on every face gave place to sadness which found expression in tears, and a weeping congregation told the regret with which the tie that bound pastor and people would be broken.

Father Stanton's removal was unknown to himself or anyone, although his name had been frequently mentioned in connection with the vacancy in Brockville parish since the late pastor there, Vicar-General Gauthier was made Archbishop. It was known that the Brockville people wanted him, and his parishioners and many others feared that he would be taken, but it was not until Thursday last that he knew the Archbishop had selected him for the place. His Grace telephoned him on Wednesday to go to Kingston, and on Thursday he made the announcement to him of the change. To say that his removal is deeply regretted not only by his own parishioners, but by the citizens generally, is to but feebly express the sense of loss that all feel. There are probably few towns in Canada in which creed distinctions are less marked than they are in Smith's Falls, and there is probably not a community where Protestants and Catholics live on terms of greater friendliness and intimacy. There is no reason why there should be anything but the most cordial relations since all our interests are identical, but there are places where they are not, though, happily, Smith's Falls is not among them. That it is not, is partly due, largely due, we believe, we are justified in saying, to Father Stanton. While devoted and loyal to his own Church, he has always shown a kindly disposition and a broad-minded spirit towards those not of his faith, and we think we can say the same of the Protestant clergy and

laity of the town. While Catholics are greatly in the minority of the population they yet have representatives in the Council, on the School Board and on the teaching staff of our school, and in the same schools children of Catholics and Protestants meet and mingle and know nothing of creed distinctions. Of all this harmony and good will Father Stanton has ever been a fostering friend, and the regret that is felt over his going away extends far beyond the bounds of St. Francis de Sales Church—it extends to the entire citizenship of the town.

One severance of the kindly ties which hold a priest and his flock in the golden bonds of affection necessarily involves the breakage of other ties, for the vacancy has to be filled, and the Very Rev. Vicar General Kelly discharged his delicate task with as much tact as was possible in announcing himself as Father Stanton's successor.

The Kingston News says: On Sunday Vicar-General Kelly took services in St. Francis de Sales. In referring to the change whereby Father Stanton had removed and he had become their pastor Father Kelly said he felt a good deal of embarrassment in announcing himself as such, but he thought he could not begin better than by sympathizing with the congregation in the loss of their beloved pastor. He had known him personally for a good many years, and to know him was to honor and respect him in the highest degree. His removal, he knew, would be a distinct loss to the congregation, but at the same time a decided promotion for Father Stanton. It was a high tribute from the Archbishop that he should be singled out from every other priest in the diocese to be his (the Archbishop's) successor. It was an evidence of confidence in their late pastor's ability, in his power as an administrator, and it was a great compliment to Father Stanton and to the whole congregation. Changes, he said, were advantageous sometimes, even though they meant the breaking up of dear associations. They were also a reminder of the great change that would overtake us sooner or later. He then read the Archbishop's letter of appointment, in the absence of Rev. Father Stanton to introduce him.

In conclusion he said he felt it to be a great task to undertake to fill Father Stanton's place, but in all other respects he felt it to be a privilege to take the pastorate of St. Francis de Sales Church. The character of the people of this parish was shown all over the diocese, and he hoped that the pleasant relations that existed between pastor and people for so long would be continued for many years to come. He would be glad to give each and every one every possible assistance and would endeavor to do his duty to the best of his ability.

FAST ATLANTIC SERVICE.

At a complimentary dinner given in his honor at the Garrison Club, Quebec, Sir William Van Horne made the following observations regarding the fast Atlantic steamship service. He said:—

"If I had anything to do with the improving of the Atlantic steamship service I would consider it a ferry service and not an ocean service. I would not be satisfied with the drifters that are now running this service, but I would have as fine boats as there are crossing the ocean. I would not be satisfied with 19½ knots an hour, but would want 22 to 24, or as fast as there were running from other ports. I would turn the tide of travel now leaving American ports towards Canada. Today the Canadian Pacific were carrying more than one-half the business between this continent and China, Japan and Australia, although they had only three boats out of fifteen plying the traffic. I favor Quebec for the summer terminus of the fast Atlantic line of steamers, and Halifax as the winter port. The heavy freighters would go to Montreal and St. John. This service would carry the mails as quick as it is possible to carry them between Canada and Great Britain. A train service from Euston Station to the docks would be the best equipped one in the whole of Europe. The steamship service would be the fastest and most accurate in existence, and the connections in Canada would be complete in every detail. It would be my desire to see the possibility of a man buying a ticket about the size of a street car ticket at Euston station from London to China or Hong Kong, and feel assured that the connections would be just as facile in covering that distance as if he was only going on a short voyage."

With these facilities and with this service, Sir William was of opinion, that there was not the least doubt that travel would turn from its old channels and be diverted to the St. Lawrence route.

NOTES FROM OTTAWA.

Ottawa, Jan. 23.
The new convent for the Grey Nuns at Maniwaki, erected by Rev. Father Laporte, is reported to be completed, and the classes are expected to be opened next month.

A letter dated the 9th inst. from a gentleman in Rome, who had just been honored with an audience by His Holiness Pope Leo, says:

"You will be glad to know that our Holy Father is in good health. He will be eighty-nine next March, but it would seem as if the weight of years had ceased to be a burden to his shoulders, and his mind remains unimpaired and as active as ever."

Mr. M. J. Gorman, barrister, delivered a very erudite lecture on a very interesting subject, "The Ancient Breton Laws of Ireland," before the members and friends of the St. Patrick's Literary Society, during the past week. A vote of thanks was unanimously passed to the learned gentleman. A musical programme also formed part of an interesting evening.

The Rev. Father Whelan, pastor of St. Patrick's, cannot tolerate late arrival at Mass. On the second Sunday after Epiphany, which was also the Feast of the Holy Name of Jesus, in addition to a sermon at the half-past seven o'clock Mass, he again referred to the subject after he had celebrated the half-past ten Mass. He said it was the custom to criticize the drunkard, who in his cups, and under the influence of his unfortunate habit, or the thoughtless boy who in his thoughtlessness profaned the Holy Name, yet, the sleek, easy going individuals who were horrified at such profanity, thought it no harm, no sin, to come into Mass late, Sunday after Sunday. He said that with all responsibility of pastor and minister of the Gospel, he there charged these people with wilful and deliberate irreverence, and they were in a manner worse than the unfortunate drunkard in his cups, or the thoughtless boy in his thoughtlessness. His remarks were the subject of conversation amongst the congregation, and will probably have a deterrent effect on those affected.

What it is hoped is, but the initial effort of the Ladies' Auxiliary of the St. Patrick's Home—a progressive society—organized on the evening of the 18th inst., and was a great success, resulting in the receipt of about \$300 towards founding a new ward in the Home.

The entire party was held on the first floor of the asylum, where the rooms were prettily decorated and reflected great credit on the ladies who were in charge. Mrs. Batterton, who was on the ladies' executive had made provision for those who were not up in the mysteries of euche by providing for them a room wherein they could play forty-five.

The different rooms were in charge of the following ladies:

Room No. 1, Mrs. M. Kavanagh and Mr. and Mrs. Stickle; Room No. 2, Mrs. John Gorman and Mrs. Horace King; Room No. 3, Mrs. H. F. Sims and Mrs. John Martin; Room No. 4, the Misses Cassidy, Duff and Whelan.

About 11 o'clock refreshments were served in the basement, where the rooms were nicely fitted up. The tables which were bountifully supplied by friends and beautifully decorated were in charge of Mrs. King, Mrs. John O'Reilly, Mrs. Walsh, Mrs. Gauthier, Mrs. Enright, Mrs. Mundy, Miss Baskerville, Mrs. A. Warnock, Mrs. J. Casey, Mrs. Jas. Baxter, Mrs. Clarke, Mrs. M. T. Burns, Miss Wade, Miss Watterson, and Miss Enright, who were ably assisted by a number of young lady and gentlemen assistants. The programme presented after the bountiful refreshments had been partaken of, was of a high order and consisted of a chorus by the orphans and vocal numbers by Miss O'Leary, Mrs. McKenna, E. T. Smith, H. Maviety, Mrs. Coghlin, P. Buels, Miss Reid, and Miss Kearns, violin solos by Miss Kathleen O'Brien, Master Leo Williams and Mr. L. Waizmann; mandolin solo, W. Hatterton, and recitations by Mrs. Coghlin and Mrs. Kenny. Messrs. Sproule and O'Connor gave a number of humorous recitations and a cake walk.

It should be stated that at the hour named for the commencement of the evening's entertainment a number of God's own little ones—the fatherless and motherless—stationed on the stairway in the main entrance, sang a chorus of "Welcome."

The arrangement of the programme reflects great credit on Mrs. M. P. Davis, president; and Mrs. E. H. Mara, secretary, of the Ladies' Auxiliary of the Home.

As been already stated, the wish was generally expressed that the Ladies' Auxiliary might see their way to a fortnightly, or at least monthly, repetition of the entertainment for the balance of the winter.

At the meeting last week of the St. Joseph's branch of the Catholic Truth Society, Mr. W. L. Scott read a very interesting paper on the "Relics of the True Cross," and the various absurd allegations made on the subject by non-Catholic orators. He proved by the actual enquiries made that so far from those in existence being sufficient to build a battle ship—as was asserted by a reverend Anglican in this city recently—there is not sufficient of the Relic preserved throughout the world to form a cross of the dimensions on which our Lord suffered. A vote of thanks was tendered to Mr. Scott, and in speaking to it, Dr. Fallon adverted to the outrageous oath which the Sovereign is obliged to take at coronation. He urged that an effort should be made to have it abrogated.

President Stanton announced the intention of having Father Fallon's recent sermon on Anglicanism printed in pamphlet form.

Rev. Father Niles, O.M.I., of the university preached on Sunday in the chapel of the Congregation des Hommes, Murray Street. On what the Catholic Church has done for the laboring classes."

The young ladies and gentlemen who assisted the lady-managers of the late winter party at St. Patrick's Home were entertained at supper in the institution on Thursday night.

The pupils of the Grey Nuns in Hull propose giving an entertainment in aid of St. Joseph's Home, Ottawa.

On Thursday evening of last week, the newly formed St. Dominick Society, an organization in connection with the French parish of St. Jean Baptiste, gave an entertainment, literary and musical. His Grace the Archbishop and a number of clergymen were present. The inaugural address was given by the Rev. Father Caouette, O.P., (Dominican), the spiritual director of the society.

A new church at Ottawa East is being talked of, for the accommodation of the residents of that locality who have to come a long distance to Mass in the city churches.

News was received in town on Friday of the destruction the previous afternoon of the Catholic Church at Rockland, Ont. Insurance \$7,375, against a loss of \$15,000. The Blessed Sacrament, sacred vessels and statues were reported saved. The Rev. Father Hudon, the pastor, was in town on Saturday. He has made arrangements for the use of a large hall in the village for church purposes, pending the re-erection of the church, which will be gone on with next spring.

A CHURCH BURGLAR.

Father H. P. Smyth, pastor of St. Mary's Church, Evanston, caught a burglar recently. Several months ago he conceived the idea of protecting the altar box which stands in the vestibule of the church with a burglar alarm, connected by wire with his residence at Oak Avenue and Lake street. The capture of a man in the act of emptying the contents of the box \$14, into his pocket, was the result. About 11 o'clock Father Smyth was in his study when the burglar alarm rang. He stepped to the telephone, notified the police, and then hastened to the church, which is close to his residence. As he entered the vestibule he saw a man bending over the open money box. Before the man could offer any resistance Father Smyth seized him by the collar and held him until the police arrived.

A REBUKE.

A chill, dark autumnal morning. A breakfast table with an overcrowded tribe of clamorous children. A worried mother and an irritable father muttering something about "no decent elbow-room." A small child up-lifts solemn eyes from his plate and says: "Hadin't one of us better die?—The Academy."

Every day we are most forcibly reminded of the necessity of the Catholic press, and yet many Catholics say that the secular newspapers contain all the Catholic news they wish. These Catholics forget that the secular papers publish most outrageous falsehoods about the Church, which would be never contradicted but for the Catholic press.—The Church News.

"If anyone speaks ill of thee," said Epictetus, "consider whether he hath truth on his side, and, if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah!" said he "then I must learn to sing better." Plato, being told that he had many enemies that spoke ill of him, said "It is no matter; I shall live so that none shall believe them."