

NEWFOUNDLAND.

A Sketch of Mgr. M. F. Howley.

THE FIRST NATIVE BISHOP.

The terrible commercial and financial cataclysm which recently visited the Island of Newfoundland has greatly detracted from, if indeed it did not entirely obscure, the significance of the enthroning of the Right Rev. Francis Michael Howley as Bishop of the Diocese of St. John's—an event which not only appealed to the religious sentiment of this thoroughly Catholic people, but also had the added interest and attraction naturally clustering round the fact that this much-revered prelate was the first Newfoundlander who had been honored by elevation to the episcopate. It was indeed a proud and glorious day for Newfoundlanders at home and abroad; a day of much satisfaction to those who have long known Dr. Howley as a zealous and exemplary priest, as well as the learned historian who has told the world of the tribulations of our Catholic forefathers, who "has rendered a valuable service to his countrymen and made a readable book for the intelligent reader who cannot claim that honor. We read in this volume (The Ecclesiastical history of Newfoundland) of the trials of the Catholic colonists, their fortitude in bearing the persecutions of the government in early days, their constancy in the practice of their religion, their public spirit in steadfastly resisting their oppressors, their noble generosity in condoning all past offences when peace came. All this is well told, and makes us thank God that their children are worthy of their heroic sires, as we discover from those chapters which tell of the progress of religion in later times"—Catholic World, March, 1888.

Dr. Howley was born in St. John's, September 25, 1843. He is the son of Irish parents, and often boasts that he is the son of an Irishman—though not born in Ireland. He takes the warmest interest in everything affecting the welfare of that sorely-tryed Catholic land, thus reciprocating the interest shown in, and the valuable services rendered to his own much oppressed island, by Daniel O'Connell and the other Catholic members of Parliament in early post-emanicipation days. But in patriotism, true as the needle to its pole, towards his own native land, Dr. Howley is second to none. For this reason, when he was first elevated to the episcopal office as Vicar Apostolic of St. George's (June, 1892), the whole population, Protestant as well as Catholic, were wild with delight, and spared no pains to demonstrate their gladness and satisfaction that the zeal and virtue of their compatriot had been honored in such a fitting manner.

None rejoiced more sincerely than the natives of that old land from which Dr. Howley is descended. For, as the Irish Society well expressed it in an address presented to the Bishop, his "elevation to his present dignity" was "the crowning triumph of the mission of his predecessors—the establishment of the Catholic Church in Newfoundland," and proclaimed "that the Catholic Church in Newfoundland now emerges from its youth, during which it was lovingly fostered by the dear old land of our forefathers." The various addresses presented him by the representative Catholic societies demonstrate most effectively the high place he holds in the hearts of the people.

Dr. Howley is a truly devoted ecclesiastic and is completely absorbed in the work of religion, education, charity and temperance. Of politics he scarcely thinks at all. The ordinary strife of

faction possesses no attraction whatever for him. Even on so important a question as the now hotly-debated suggestion of confederation with the Canadian Dominion, though he will as a citizen discuss the subject with other representative citizens of all shades of opinion who desire to confer with him, yet he is resolute not to permit the influence or the prestige of his official position as the highest dignitary of the local Catholic Church to be used in politics. This means a great deal in a country whose people are not second even to French Canada in their respect for traditional authority of Church and State.

On the temperance question he takes a bold and vigorous stand; a stand all the more commendable because in that remote aggregation of primitive communities the evils of the up-as-tree of intemperance do not make themselves apparent with the same hideous effrontery that they are impressed upon the dwellers in large cities. He has publicly proclaimed his willingness to actively cooperate with any or all other denominations against this hydra-headed enemy of Church and State, citizen and Christian and family. His aspirations are so far-reaching that he has boldly announced his hope that before his death he may see the liquor traffic abandoned, and the saloons closed.

The foregoing will have given the Catholic public some idea of the type of man whom the Vicar of Christ has selected for a very important office in Newfoundland at a crucial time in the history of that Island. And be it remembered that he is no narrow provincialist of restricted views and prejudices. He was educated at the Propaganda, and immediately after his ordination was chosen (in 1869) by the Sacred Congregation to go to Scotland as secretary to the Right Rev. Dr. Eyre, the newly-appointed Apostolic of the western district. In June, 1870, he went to Rome with Bishop Eyre, who was attending the Vatican Council. There he received his degree of Doctor of Divinity from the Cardinal Prefect of the Propaganda honoris causa—having been obliged to leave Rome on his mission to Scotland in the midst of his preparation for the examination for that degree. From 1879 to 1885 he was attached to the Cathedral in St. John's, under Bishop Power, who died some months ago. In 1885, upon the death of Mgr. Sears, the venerable Prefect-Apostolic of St. George's, Dr. Howley was appointed his successor. In 1892 the prefecture was raised to a vicariate, and Dr. Howley was appointed titular Bishop of Amastrya. On June 24 he received episcopal consecration at the hands of Bishop Power, assisted by Bishops MacDonald, of Harbor Grace, and MacDonald, of Charlottetown, P.E.I.

The crowning honor came when, by Papal brief, of January 9, 1895, he was translated from the titular See of Amastrya to the Bishopric of St. John's.

This, in brief, is the outline of the active and useful life of a Catholic ecclesiastic who is not unworthy to take up the work which was begun in the dreary days of the penal laws, by outlawed Irish priests ministering to a hunted and persecuted flock. Every Catholic Newfoundlander and many who are not Catholic will heartily wish him ad multos annos.—The Pilot.

Gladstone is still an omnivorous reader. Not a novel of importance comes out in England that the grand old man does not peruse it and generally express a public opinion regarding its merits or demerits. He is very fond of the realistic pictures or romantic times that the younger men of England are producing. It is immorality in the work of fiction that enrages Mr. Gladstone. He insists upon it that no great novel is impure.

HIS LIFE FOR SCIENCE.

Dr. Byron Dies of the Disease he Investigated.

A REMARKABLE CAREER.

Dr. John M. Byron, the bacteriologist, who contracted consumption while experimenting with tubercle bacilli a year ago last winter, died May 8 in the New York Hospital. In the death of Dr. Byron the medical fraternity sustains a great loss. He gave up his life to the study of medicine, never failing to get as rapidly as possible to the scene of an epidemic, so that he might better study it. Dr. Byron was known as the hero of Swinburne Island. The fearless way in which, in September, 1892, he went to the island where cholera-infected immigrants and suspects were quartered by the hundreds, and worked and studied the disease, excited the admiration of physicians all over the United States. Dr. Byron was born at Lima, Peru, on July 21, 1861. He studied medicine at Lima, and got his degree there when still a very young man. He went from one end of Europe to the other, studying and practising. When he returned to Peru yellow fever was raging there, and he lost no time in plunging into the worst-stricken districts. He seized every opportunity to study the disease, and his work attracted so much attention that he was put in charge of several large public hospitals. From Lima he went to Havana to study the malarial fevers of Cuba, and scarcely a month had passed before an epidemic of yellow fever broke out there. In an entirely unofficial way, Dr. Byron had been working among the stricken people. He went to the most infected districts and took charge of the worst cases that he could find. He was then only 24 years of age, but the local officials, recognizing his ability, superseded all the older physicians, and put him in charge of the many yellow fever hospitals which had been erected. He was finally taken down with the disease himself. Instead of worrying over this he gloried in it, saying that it gave him a better opportunity to study the disease than he had ever had before. He was treated according to his own instructions, and soon recovered. When the plague finally left Havana Dr. Byron went back to Lima and continued his studies there. On cholera breaking out in Cuba, in 1884, Dr. Byron lost no time in getting back to Havana again. Later, when he went to Europe again, his knowledge of cholera was recognized by the leading medical men of France and Germany. On his return from Europe he went to Lima and settled down there to a practice, which however, didn't suit him, and five years ago he came to New York. The salaries from the different posts were enough to support Dr. Byron and his wife in comfort, but they aggregated nothing like the amount that he could have made by private practice. The funeral of Dr. Byron was held at 11 o'clock Saturday morning in St. Francis Xavier's Church, in West 16th street. The requiem mass was celebrated by Rev. Father A. C. Denny. The Rev. Philip Derdenta was deacon and the Rev. F. N. McGovern was sub-deacon. The church choir rendered the full choral service. The interment was in Calvary Cemetery. Members of the Academy of Medicine, the Society of Alumni of Bellevue Hospital and many friends of the deceased were present.

Some of the late Sir Patrick O'Brien's most famous sayings were unintentionally most diverting, as for instance, his immortal observation that "the Irish Church Act had broken down the bridge that had previously separated the Catholics and the Protestants in Ireland."

Tribute to Mr. Costigan.

The Belfast News-Letter of April 20th contains the following letter:

Sir: In your cable despatch from New York, published yesterday, it is stated that Mr. O'Brien, who is described as a "Conservative McCarthyite," having introduced a double-barrelled bill in the Canadian House of Commons providing for the abolition of French as an official language, and of separate schools for French Roman Catholics in the Northwest, in the course of his speech on the occasion "made a most violent and personal attack on Mr. Costigan who, he declared, was unfit for the post even of a third class clerk, and who had climbed into the Dominion cabinet on the strength of his religion."

In justice to the Honorable John Costigan, who, no doubt, is well and favorably known by reputation to thousands of Irishmen, allow me to state that for nearly thirteen years he has been a member of the Dominion Cabinet. In the year 1882, if I remember rightly, he was selected by the late Sir John Macdonald among the astutest statesmen of his time—for the position of Minister of Inland Revenue. When the late Sir John Abbott formed an administration as successor to Sir John Macdonald in the premiership, Mr. Costigan was offered and consented to retain that position. In the administration of the late Sir John Thompson (who it will be remembered, died whilst the guest of Her Majesty, at Windsor Castle, in December last) Mr. Costigan held the position of Secretary of State; and at present, in the administration of Sir Mackenzie Bowell, he holds the important portfolio of Marine and Fisheries. Knowing something of public sentiment in Canada, I do not hesitate to say that Mr. O'Brien's abusive attack upon Mr. Costigan will prove as harmless as shooting peas at the fortress of Gibraltar; for that gentleman enjoys not only the confidence and esteem of the general body of the Irish Roman Catholics of Canada, but of his Protestant fellow countrymen, who regard him as an honest, conscientious politician, and who know him to be true as steel to any cause with which he identifies himself. As a Canadian statesman, Mr. Costigan has been among the most active of Conservative public men, ever ready at all times, in season and out of season, to render service to his party, believing that in so doing he was serving the best interests of his country. As the administrator of several public departments he has been zealous, painstaking and successful, and to the discharge of his official duties he has brought that invaluable quality—sound common-sense. He never made any pretensions to oratory—especially oratory of the "hifalutin" character—but he is a capital speaker, earnest, deliberate and logical. He does not attempt the use of rhetorical embellishment in his public utterances; but what he has to say is spoken in plain, unmistakable English straight to the point, and unambiguous.

Mr. Costigan and the present Prime Minister of Canada have long been personal as well as political friends; and the fact that Mr. Costigan is a member of Sir Mackenzie Bowell's Administration is in itself a fresh proclamation of the maintenance of that happy unity which has caused Canadian statesmen of different nationalities and different forms of religious belief to work harmoniously together in official harness for the good of their common country.

When Sir John Macdonald selected Mr. Costigan for a Cabinet position he put his hands upon a worthy representative man; and from 1882 to the present time, in four Administrations, Mr. Costigan's services have demonstrated the wisdom of Sir John Macdonald's choice.

J. J.
Belfast, April 27th.