

The Catholic Record
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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1878.
 DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain what has been, a thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY
 Office of the "Catholic Record."
LETTER FROM BISHOP CLEARLY.
 Bishop's Palace, Kingston, 18th Nov., 1882.
 DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.
 I shall be pleased if my Rev. Clergy will commend your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES VINCENT CLEARLY,
 Bishop of Kingston.

MR. DONAT CROWE
 Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, AUG. 10, 1883.

THE SHRINE OF STE. ANNE DE BEAUPRE.

We doubt if ever in any one year so many pilgrims visited the celebrated sanctuary of St. Anne at Beaupre as have done so in this year of grace. Besides the many that have from other parts of the country wended their way to the shrine of St. Anne, there have been from Ottawa and Montreal pilgrimages of a character that most conspicuously prove the strength and universality of the devotion to the Mother of Mary. The pilgrimage from Ottawa included nearly one thousand persons, under the direction of the Rev. Father Whelan, P. P. of St. Patrick's, and the Rev. Father Campeau of the Basilica. Among the pilgrims were His Lordship the Bishop of Ottawa and fifteen clergymen. We may justly consider this pilgrimage one of the most splendid demonstrations of faith and piety ever made by the Catholics of Ottawa. It proves the vitality of their Catholicism and cannot fail to bring down Heaven's choicest graces and blessings on their city and diocese.

RESPECT FOR THE CLERGY.

We wrote some weeks ago a few lines on this important subject, and feel happy to learn from many quarters that they were perused with interest. We hope that our words may have the effect we intended, the enlightenment of our readers on a most important duty. That there has been of late years a tendency towards disrespect for the clergy in many parts of this country is but too plainly visible either to be denied or passed over in silence. In proof of this view we need only cite the fact that some of the most virulent attacks on the bishops and clergy of Canada have been written by so-called Catholics. These writers had not, we feel persuaded, dared to employ the language of vulgar diatribe towards worthy men, if not assured of the support, open or implied, of a certain number of Catholics themselves. It is painful for us to think that Catholics should on any consideration extend them any manner of support. But that such support has been given by Catholics to so-called Catholic vilifiers of the clergy there can be no doubt. Here then is matter for serious reflection on the part of Catholics. Do they do their duty by the clergy? How ready are many to find fault with their pastor, but slow in assisting him in the good works he projects for their sole benefit? They know that often without their assistance he may not be able to succeed in accomplishing the good he proposes, yet they withhold that assistance and then deride him for his failure. It has been often truly said that he who has wronged a man will hate him. This is particularly true of the man who places himself in an attitude of hostility, open or tacit, to his pastor. He wrongs him, and then no injury malignity can invent is too great to

be heaped on the priest. When we last wrote on this subject we warned our readers against the evil influence of this class of men, whom we very justly termed priest-haters. These men are to be found in various parts of the country, and are to be specially dreaded on account of their sinister influence over many of their well-meaning but easily deceived neighbors. Cunning, mendacity, and hypocrisy in every form are their chief characteristics. We once more warn our readers against them. They can inflict no injury on any but themselves if shunned by those who recognize their badness of heart and wickedness of mind.

A SAINT AND HERO.

Last month, on its nineteenth day, was celebrated the feast of Saint Vincent of Paul. Modern philanthropy, with all its boasted achievements, has produced no such man as Vincent of Paul, whose saintliness of life, heroism of character, and greatness of service to his fellow-man, place him above any possible product of mere human prowess and the honors of mere human glory. The Saint was born at Poy, in Gascony, in 1576. His father was William of Paul, and his mother Bernarde of Moras. By his worthy parents, Vincent was, like his three brothers and two sisters, raised amid the humble surroundings of the ancestral farm in the ways of tender piety and true love of God. The best education indeed is that received on the knee of a virtuous mother under the eye of a devoted father. With the benefits of a sound domestic training, Vincent left home to receive elsewhere the advantages of an academical course. His progress and success were truly marvellous. At the age of twenty he entered the University of Toulouse, there to follow a course of theology, and after five years of unbroken application, crowned like his earlier efforts with distinguished success, was ordained priest. Appointed to a rich pastoral charge he resigned it in favor of a competitor to bury himself, like a true disciple of the cross, in the heart of a religious establishment, there to further fortify himself in knowledge, human and divine, by communicating to others that which he had received of gifts heavenly and terrestrial.

By an accident of that truly providential character which gives shape and destiny to life, Vincent was, during a voyage from Marseilles to Narbonne, captured by the African Saracens, and brought as a slave to Tunis, where he was sold, resold, and used as a veritable beast of burden.

At length he fell into the hands of a heartless master, an apostate, who had sold his God for thirty pieces, but succeeded in converting him, and with him fled to the coast of Provence. The Saint then proceeded to Rome on a pilgrimage of thanksgiving to the very tomb of the Apostles. There, inspired with the faith of Peter, the zeal of Paul and the charity of John, his merits did not fail to attract attention. He was accordingly entrusted by Cardinal D'Osat with an important mission to the king of France. Appointed one of the almoners of the queen, he divided his time between visiting and succoring the sick in the hospitals, and there learned to love the work of relieving human misery. Cardinal de Berulle having discovered the sanctity of Vincent, had him, in 1612, named to the cure of Clichy. In his new charge Vincent changed the whole face of things, and the people there long after lamented him as a father. Called, however, to greater things, Vincent could not rest buried at Clichy. The Cardinal accordingly withdrew him in 1625 to place him in the house of Gondi, as preceptor to the children, among whom was the future Archbishop of Paris, the very same who was afterwards to aid Vincent in his good works. After some years thus spent he withdrew from this lordly house and became curé of Chatillon, where he did wonders in combatting heresy. At length, however, the Gondi family succeeded in bringing about his return to Paris. From this period we may date the beginning of his great enterprises. Moved by the spiritual desolation in which the inhabitants

of the country districts were plunged, he gathered together a few zealous priests and founded a congregation known as the priests of the mission, approved by Pope Urban VIII. Not long after, penetrated with sorrow at the misery of the poor, he founded the association of the Ladies of Charity, to which he gave strength and direction by the further establishment of the Sisters of Charity. The first were his treasurers, the second his active militia, while his priests were the chiefs who led these legions to the triumphs of charity over the genius of misery and misfortune. Vincent of Paul despatched his priests to town and country everywhere to sow the seeds of peace, of faith and of virtue. He founded seminaries, and in them, through the instrumentality of his priests, raised for France generations of wise and holy ministers of Christ. His zeal knew no bounds. He sent his Sisters of Charity to teach young girls to read and to work, and to preserve their innocence; he sent them also to watch by the sick bed and rob suffering of his pain. He sent his sons to the army to sanctify and his daughters to succor the wounded soldier. He himself visited the prisons and the public baths, to drive from them the foul monster of corruption. From the lowest dens of vice he dragged its victims to lead them into a new life. From the streets of the French metropolis and other great towns he gathered those innocent children, the fruit of crime and misery, to give them mothers and make them members of a happy family. Vincent's zeal was not, however, confined to France. Crossing its bounds, it spread to England, Italy and Poland. For years the Saint fed whole provinces desolated by famine, and his devoted priests carried the glad tidings of deliverance to the captive Christians on the coasts of Africa. Not here did their labors rest, for even to India and China did they carry the light of the gospel. Eighty years Vincent of Paul spent in these admirable works. But his once robust frame had at length succumbed to the burden of age, of care and of fatigue. Taken with a fever, his remaining strength soon gave way, and at last, on the 27th of September, 1660, he yielded up his beautiful soul to God.

He was buried in the chapel of the community of Saint Lazarus, which soon, in consequence, became a celebrated place of pilgrimage, and the scene of many miracles. Beatified in 1729 by Benedict XIII., Vincent was in 1737 enrolled by Clement VIII. among the Saints of God.

THE CHURCH IN SCOTLAND.

Even from Scotland, so long, to all appearance, hopelessly under the yoke of heretical tyranny, comes the good news that the day of deliverance is at hand. A writer to a French paper from that country says: "We are not, thanks be to God, inactive. You would be surprised to see in a heretical country, in the very midst of the fierce Calvinists of Scotland, our churches, schools, orphanages, convents, young men's societies, Catholic associations, Colleges directed by those terrible Jesuits, whose very name strikes alarm into French radicals, dramatic and choral unions, founding hospitals, work-houses and other institutions. To speak alone of Glasgow, twenty years ago, French naval captains arriving there feared to ask passers-by where there was a Catholic Church. To-day they might do so openly, and might be shown the five Catholic Churches, the Archbishop's residence and the many convents of the commercial metropolis of Scotland. The Society of St. Vincent of Paul last year in Glasgow alone collected and distributed more than £3,000. Was not this a generous offering? There is yet wanting a cathedral worthy the name, but this want will soon be supplied, thanks to the liberality of the Marquis of Bute, who proposes to expend £100,000 in the erection of a cathedral." These are indeed cheering words. Scotland was in bygone times one of the brightest gems in the diadem of the church. With the weakening of Presbyterianism and the gradual drifting of heresy into infidelity we may with reason expect the return

of the best minds in that ancient and illustrious kingdom to the faith of Peter. Their return will bring about that of thousands of others, and we trust, eventually restore Scotland to its true position, that which it held in the days of its real greatness, that of an obedient and submissive daughter of Holy Church.

COMBATTING THE ENEMY.

On the occasion of the suppression of the Chaplaincies in connection with the French hospitals, His Eminence, the Cardinal Archbishop of Paris, addressed the *curés* who have institutions of this kind within the bounds of their parishes a letter of guidance and instruction, in which he says: "I authorize you to receive the overtures that may be made to you by the hospital authorities and to take such measures as your zeal and prudence may suggest that the sick who may reclaim the ministry of the priest may enjoy its benefits. But before consenting to a service to which you are not bound, you should exact this one condition, that you must be allowed full and entire liberty to visit, whenever you think fit, all the sick professing the holy Catholic religion, that you may know their desires and intentions. This is laid down in the Ritual of the Church which prescribes the mode of assisting the sick. On this important point you cannot place reliance on the sole authority of an official who may be of a different religion, a sceptic or a freethinker attaching no real value to the practice of religion."

FOREST CULTURE.

The remarkable success attending the recent efforts of the Quebec government in favor of forest culture, has not failed to attract widespread attention. Arbor Day in our sister Province was indeed in all respects a very great success, and its success this year augurs well for future triumphs of a similar character. It is now apparent that all the people require education on the advantages of forest culture. There is no source of wealth within popular reach so full of promise as that of forest growth. At the meeting of the Forestry Congress last year, Hon. G. B. Loring, U. S. Commissioner of Agriculture, said that there were great wheat fields in the North West and that he had visited the cotton plantations of the South as well as the great cattle ranches of the West, but beside the wheat, the cotton and the cattle, there stood, he claimed, in the forests of this country a greater mine of wealth than the wealth of cattle, cotton and wheat combined. He held that this mine of wealth had been forgotten, and that the great trouble had been that every man had felt he had a perfect right to go on government lands and cut the timber thereon as he pleased. The mistake was that the law of possession was not as strictly applied to them as it had been to agricultural lands. Forest lands should be brought under the supervision of the law as closely as are the farms of individuals, for the invasion of timber lands or forests was just as much an invasion as was trespass on private property. Mr. Loring then went on to show from figures the relative importance of the lumber trade.

"The value of the lumber industry in Canada had been referred to, but he would tell them, as he told an audience at a meeting in Massachusetts some time ago, that the products of the lumber industry alone in the United States annually amounted to \$250,000,000. It had grown to enormous proportions. There were other industries which had grown wonderfully too. The product of the leather trade in the United States to-day amounts to \$150,000,000 annually, and when he told the merchants and manufacturers of Massachusetts that that industry had grown up within his time they were perfectly astonished. But he could remember when it took a peripatetic cobbler one week to make him a pair of boots and it took him three years to grow out of them. Now a man could, with the machinery of Lynn, manufacture 1,200 pairs of shoes a day. The silk industry had also increased within the last ten years from an annual product of \$10,000,000 up to more than \$35,000,000, and the American silk to-day found a ready sale, although many ladies thought that the sheen of the French silk was a little better than the American. The United States learned to take care of her silk industry just as England did after the Anglo-French treaty had expired. The lumber industry in the United States amounted to \$233,000,000 annually, and the number of persons employed in it was about 141,000, besides about 500 children and 2,000 or 3,000 women, enough to make a very respectable sized city. The amount of money paid in wages to these persons for the support of their families and the education of their children was nearly \$36,000,000 a year. Was he wrong, then, in claiming that the foundation of this industry should be as sacredly protected by law as the cotton, the boot and shoe, or any other industry? The question had passed out of the sphere of individual tree planting for ornamentation, had passed out of the sphere of scientific investigation, and they were engaged to-day in developing, preserving and protecting our forests, among other things, in the interest of our lumber industry, one of the three great fundamental industries of this world.

In Canada the lumber industry is not less important than it is with our republican neighbors. Nay, its relative importance is greater than with them, for we have no industry whatever that as yet approaches it at all in importance. If we desire to protect this great source of national wealth and make it enduring we have a two-fold duty to perform; (1) to extend our forest growth in every available manner, and (2) to remove in so far as we can all causes tending to its restriction or destruction.

Of the first duty we have already spoken, and of the second take the present occasion to draw attention to one or two of the evils from which our forests greatly suffer. Of the incalculable destruction effected by forest fires we need but say little. Well indeed could Dr. Charles Mohr say at the Forestry Congress that the fires raging season after season through the pine forests have caused greater and more irreparable destruction, inflicting a deeper harm than all the devastation brought about by the combined lumber industries of the past and the present day. No one will dispute the declaration of the same gentleman, that many of the forest fires are the result of carelessness, neglect and utter indifference to their consequences, as they are often wilfully started for some purpose. Of the effect of forest fires Dr. Mohr says: "The first effect of these fires is the total destruction of the pine seedlings, which, together with the younger growth, are not strong enough to resist the effect of the scorching to which they were exposed."

"Another effect leading pecuniarily to enormous losses, is the arrest of the growth in the trees exposed to these conflagrations. This is most remarkable, and no doubt due to the injurious effects of the heat.

"Another most pernicious effect resulting from the recurring fires is the total destruction of every particle of organic matter in the surface soil, reducing it to a state of arid, barren sand of absolute sterility. All efforts of single individuals are of no avail in abating this crying evil; they must be persisted in by the community, and it is only by judicious legislation that its correction can be reached."

Many who exercise the greatest vigilance in respect of forest fires are either ignorant or oblivious of the injuries done our woods by cattle. Now it is certain that the injuries resulting to the forest from the roads of cattle are directly and indirectly scarcely less detrimental to its preservation than those resulting from fire. Unrestricted pasturing of cattle leads more slowly but not less surely to the final destruction of the forest. As was pointed out at the meeting of the Forestry Congress last year, the "direct injuries result from the browsing and eating of the tender plants in their youngest state, and of the young shoots; the tearing, breaking, and tramping

down of the small growth, leading to its mutilation and premature decay, or to their being killed outright; in short, to the impossibility of the rejuvenation of the forest by its natural seeding. In the pine lands these injuries are less apparent and less fatal to the progeny of the pine, the young trees being not eaten by stock, and the chief injuries to them result from tramping. The running at large of live stock is indirectly injurious to the forests by reason of the enormous draft upon its resources of timber to build fences for the protection of the crops from the cattle."

Attention to the causes of forest destruction is a duty fully as important as that involved in the promotion of forest growth. Our people are daily becoming more and more alive to the importance of forest growth and culture, but all their labor will be vain if the fullest attention be not given to the preservation of existing forests so magnificent in beauty and so profuse in wealth from the dangers that threaten them from ignorance, negligence and criminality.

Since the above writing we have received copy of a report on the necessity of preserving and replanting forests, compiled at the instance of the government of Ontario, by R. W. Phipps of Toronto. The report is a valuable, interesting and most timely compilation. It deserves the most careful perusal from every friend of the real progress and solid prosperity of the country, and will, we hope, do much towards enlightening the people of Ontario on the all important subject of forest culture. We are for the moment compelled to hold over an extended review of the report, but meantime gladly endorse its conclusions and support its suggestions.

FEMALE EDUCATION.

The Holy Father Pope Leo XIII. is an earnest friend of education. In the education of women specially does he take a very deep interest. In an admirable discourse addressed to the young ladies receiving their education at the Convent of the Sacred Heart at Trinita de Monti, Rome, the Pope said:—"Oh how greatly it is to be desired in our days that the benefit of Christian education should be widely extended to girls—to those of the highest as well as to those of the most modest social condition! Woman, in the designs of Providence, is destined to be the most powerful aid to the well-being of the human race: but in order that she should rise to such a height, it is necessary that a sound and wide education should in the fitting time form her mind and her heart. Informed by the principles of the Catholic religion, which alone has restored her to her true rights and replaced her in her position of honor, woman in the family will be the wise mother, the support and security of the household; in society she will be an example, by her speech and by her beneficent and patient charity, the fruitful inspirer of virtuous and saintly deeds. In as far as her education depends on the dictates of the Gospel, woman will be the fatal cause of corruption and of ruin in the family, and through the family likewise in society. That is why the sons of darkness desire at all costs that the education of young girls should no longer be inspired or in conformity with the maxims and teachings of the Catholic religion, and be no longer subject to the maternal vigilance of the Church. That is why, with grand and fallacious promises, they study to foment vanity in these souls and to inspire them with a sentiment of indifference for the faith of Jesus Christ, and of aversion for the holy and severe laws of its morality."

These are words of wisdom and most solemn import. The Holy Father is the true friend of female education. He desires that woman should not be formed as to the mind alone, but that her heart should be moulded in virtue and truth. We have women who are intellectual prodigies, but veritable moral monstrosities. Their intellectual attainments constitute their own peril and enlarge their power for evil. That power they employ with a persistence and a success unfortunately too well known. They are veritable apostles of destruction instead of fruitful inspirers of virtuous and saintly deeds. Let us have girls trained after the method proposed by the Holy Father, and society can resist every assault of the wicked.

PERSONAL.

His Grace Archbishop Lynch was, last week, the guest of His Lordship Bishop Walsh. We are glad to be able to state that His Grace has lately been blessed with renewed health and energy.

Your enemies are many and not must bear the same The justice and the the due of the verdict

The Irish people the boldness and Puritans on the ness of the king on amelioration in the own: save that whi spect: valor and st resolved to fight of dom. In past count cess was largely du onies between the Irish. There was evinced on each side the difficult unworthy sources, sake of the faith so the Irish people.

efforts of one of Roger O'Moore, the and Norman Irish result was formed of cause of freedom in the hill of Tara that representing the and. O'Moore, met to arrange the formation of the struggle was begun who rose with his October, 1641. D four divisions under Sir Phelim took su Strabane, Armagh, Newry, leaving I Carrickfergus as the the English in U the Leinster new arms, and Kilkenny Waterford surrend garret and his c Munster and Com general rising of the of the year 1641 w sack which stands o in the history of Ire ally savage and dis

When the news reached Great Brit ment ordered an army despatched to Ulster of this army massacre of Island of Carrickfergus ear rounded this island a into the sea its whol ing of about three t testant writers pass silence and charge land with a general tants in the last we very effectively disp "instances," he say veuge, of unnecessary there were; the old cases washed out t Puritan farmers in the of the inhabitants o han and other town the conquerors; a local "massacre" of Warner we assent demonstrate the fal of every Protestant lion," and with Ed dence, we must expi ishment that writie is" should yet vent sheets."

Early in 1642 a p Catholic bishops of by the Primate, Hu Kells. This synod favor of a national ally met at Kilk May following. C previous Charles I stating that he won the toleration of the the abolition of law Popish recusants," monarch who had o 1628 signed the gra of Irish freedom of w 3rd April, 1641, I Commons that all I should henceforth said graces (of 1628) intent thereof. A kenny every bishop one exception, Dea There were presen of Armagh, Butler, O'Kealy, Archbish Rothe of Ossory, th Elphin, Waterfor Down and Conno; Limerick and Kill dignitaries and her The council bestow consideration on the No body could ha Ireland with as l polity, domestic a sults of its delibe awaited with the d council issued a r lies of Ireland calli for their common just rights and libe

When the news reached Great Britain, the government ordered an army to be despatched to Ulster to quell the rebellion. The Irish rebels, led by Hugh O'Neill and Richard Burke, fought the Battle of the Boyne on July 1, 1690, where they were defeated by the army of William of Orange. This event is considered a turning point in Irish history, leading to the eventual dominance of British rule in Ireland.