

The Catholic Record
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 Rev. JOHN F. COFFEY, Editor.
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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
 DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principle, that it will remain, what has been, 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, very sincerely,
 + JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY,
 Office of the "Catholic Record,"
 Bishop's Palace, Kingston, 13th 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 selections from the best writers supply Catholic readers 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 continue your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 (JAMES) ROBERT CLARKE,
 Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, MAY 4, 1883.

ST. JOSEPH.

II.

Just at that time the Roman empire, then embracing the greater part of the known world, enjoyed for the first time in six centuries the blessings of universal peace. Caesar Augustus, who then held the sceptre, took advantage of this general peace to issue a decree for the numbering of all his people. Cyrinus, the governor of Syria, of which Judea then formed part, was the first to order compliance with the imperial mandate. "And all went to be enrolled everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea to the city of David which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child." To reach Bethlehem Joseph and Mary had to undertake a journey of several days' duration, a journey subject to all the inconveniences which poverty is sure in such circumstances to enlist. Yet they undertook the journey cheerfully, and bore all its hardships without a murmur. When they reached Bethlehem, they, whose ancestors had given the Jewish race all the glory and power it had ever enjoyed—they, the lineal descendants of patriarchs and kings, were refused accommodation in the meanest lodging-houses. With what anguish of heart did holy Joseph behold his youthful spouse cast upon the streets of a strange city on a wintry night!

Necessity compelled him to seek shelter in the wretched abode of vile animals. Here, amid the cheerlessness of winter and of poverty, was brought forth the Saviour of the world.

"And it came to pass that when they were there, her days were accomplished that she should be delivered, and she brought forth her first-born son and wrapped him up in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock, and behold an angel of the Lord stood by them and the brightness of God shone round about them and they feared with a great fear. And the angel said to them 'Fear not, for behold I bring you tidings of great joy, that shall be to all the people, for this day is born to you a Saviour who is Christ the Lord, in the city of David.'" The manger in which lay the Infant Jesus was illumined with a heavenly brightness, and multitudes of celestial spirits adored God, saying "Glory to God in the highest, and on earth peace to men of good will." St. Joseph witnessed this splendid manifestation of God's power and wisdom. His adoration of the Divine Infant was of that fervid nature which ardent and unbroken virtue should inspire. He likewise witnessed the adoration of the shepherds and again that of the kings

who came from afar to adore the King of kings in the helpless lovingness of infancy. The wicked king Herod, having learned from the wise men that a king had been born to the world, resolved to put him to death. When, therefore, the wise men had departed an angel of the Lord appeared in sleep to Joseph, saying, "arise and take the child and his mother and fly into Egypt and be there until I shall tell thee, for it will come to pass that Herod will seek the child to destroy him." Without hesitation St. Joseph undertook this long and painful voyage. Egypt was a land unknown to him. With the manners of its people and with their language he was wholly unacquainted. Yet he submitted cheerfully to this dispensation of Providence, knowing that however distant from his native land, amid whatsoever difficulties he might be placed, God would protect the Virgin and Child with whom was linked the redemption of all mankind from the guilt and penalty of sin.

Beneath a burning sun, over sandy wastes and mountain passes, he led his Virgin Spouse and her Divine Infant to the strange land that was to give them protection. Scarcely had the Holy Family entered upon their journey when the cruelty of Herod found expression in a decree ordering the massacre of all the male children that were in Bethlehem and the borders thereof from two years old and under.

For seven years did Joseph in the society of his blessed spouse lead in exile a life of suffering and humiliation. No suffering could deject him, who daily saw the Incarnate God suffer every privation which he himself had to undergo. Exile and its sorrows could not shake his confidence in God.

It was his privilege to know the happiness to be found in sufferings endured for the love and honor of God.

After seven years of exile the angel of the Lord again commanded him to return to his own country. He cheerfully undertook that journey of four hundred miles. Deserts, mountains and ravines were repassed with a buoyancy which ever animated the Saint whenever doing service for the God Man, with whose guardianship His Heavenly Father had honored him. We read in the gospel of St. Luke that when the Divine Child had reached his twelfth year he accompanied Mary and Joseph to Jerusalem for the solemn feast of the Pasch.

"Having fulfilled the days," says the gospel, "when they returned the Child Jesus remained in Jerusalem and his parents knew it not, and thinking he was in the company they came a day's journey and sought him among their kinsfolks and acquaintances. And not finding him they returned to Jerusalem."

They sought him in many places but met everywhere with a disappointment alluring in the extreme to hearts so pure, so fond and loving as theirs.

At length they directed their steps to the temple, where, with astonishment and delight, they found him in the midst of the doctors. With a holy joy they returned with him to Nazareth, and the scripture, speaking of his subsequent life, says he was subject to them. The submission of Jesus to Mary and Joseph offers a lesson of pressing importance to children in regard to their parents. That laudable spirit of independence which actuates and pre-eminently distinguishes our people has been perverted so as to lead to evil results in the training of children. If Jesus the God of Heaven and earth did not disdain to obey his own creatures, how should children dare disobey those to whom by the laws of nature and of nature's God they are and ought to be subject. If Christ Jesus forgot not the hardships, the trials and the perils endured for Him by Mary and Joseph, should children forget the hardships and anxieties they cause their parents continually to suffer?

"Children," says St. Paul, "obey your parents in the Lord, for this is just. Honor thy father and thy mother, which is the first commandment with a promise, that it may be well with thee and thou mayest be long lived upon the earth."

And again, "Children obey your parents in all things, for this is well pleasing to the Lord."

The book of Ecclesiastics thus exhorts children to obey, honor and love their parents. "Children, hear the judgment of your father, that you may be saved, for God hath made the father honorable to the children; and seeking the judgment of the mother hath confirmed it upon the children. He that honoreth his mother is as one that layeth up a treasure. He that honoreth his father shall have joy in his own children, and in the day of his prayer he shall be heard. He that honoreth his father shall have a long life, and he that obeyeth the father shall be a comfort to his mother.

"Honor thy father in work and word and all patience. That a blessing may come upon thee from him, and his blessing may remain in the latter end.

"The father's blessing establisheth the houses of the children; but the mother's curse rooteth up the foundation."

"Of what an evil fame is he that provoketh his father, and he is cursed of God that angereth his mother."

From the return of Jesus with Mary and Joseph to Nazareth, the blessed Joseph enjoyed the delight and consolation that his constant communication and association with the Redeemer of mankind could afford a soul so pure, so gentle, and so loving as his own.

It was not till he had reached his sixtieth year that he was summoned to eternal rest to announce to the Patriarchs, the Prophets and the Just of the old law, that the day of their deliverance was at hand. From the lips of Jesus himself he received the reassurance of his eternal happiness and of the glory which above all the orders of Angels and Saints should be his in the celestial kingdom.

The life of this holy patriarch offers us striking examples of virtue. His chastity, his humility, his entire abandonment of the world, his ardent love of God, conspicuous in every action of his life. Can we not, reader, endeavor to imitate at least partially, as far as our subjection of sinful habits will permit, the virtues which so eminently characterized him.

The saints of God have followed in his footsteps, many have succeeded in preserving, even as he did, the charm of virginal innocence. Amongst them we reckon St. Bernard and St. Thomas Aquinas. The mightiest minds of medieval times, Prince Casimir of Poland, Prince James of Portugal, the learned Cardinal Bellarmine, Saint Aloysius and Saint Stanislaus Kostka, both of the Society of Jesus, were all enabled by God's holy grace to offer to Him when summoned for the last dread account, the spotless robe of baptismal innocence. The illustrious King Edward of England, who, in wisdom as a legislator, rivalled his renowned predecessor Alfred, led even in matrimony a life of perfect continence. The Saintry Boberlas, King of Poland, and Henry, Emperor of Germany, have left us like examples. Other saints have bequeathed us striking examples of humility and self-abnegation. We may not, reader, be enabled to imitate the great St. Joseph so successfully as they did. By a long course of sin, by sinful habits of years' standing, we may not be in a position to reach the eminent sanctity of their lives. Yet if we sincerely desired it, if we took means adequate to the end, means within the reach of each one of us, there could be nothing to prevent our attainment of perfection, of eminent sanctity. All are agreed that in the spiritual life there is no such thing as standing still. We must either advance or recede. Let us not be of those who recede. As soon as we shall have made our peace with God by a sincere confession of all our sins, as soon as the minister of Christ shall have pronounced in the name of the God who deposes him the words of sacramental absolution, let us resolve never to recede from the path we shall have then entered. Let us ask the aid of the blessed Joseph to guide us through the difficulties of life. It was he who led the Holy Virgin and

Child through the deserts, the ravines and the mountain passes that lie between Judea and Egypt, and he it will be who will guide us through the afflictions, the anxieties and perils that lie between earth and heaven.

CATHOLIC SCHOOLS.

Some time ago Bishop Brondel, of Vancouver Island, and Bishops d'Herbomez and Durieu, of the mainland of British Columbia, addressed a petition to the Provincial Legislature in reference to Catholic schools. The petition, a concise and ably conceived document, reads as follows. The Bishops declare:

1. That they are not opposed to a system of public schools in the Province, provided that it does not violate the rights of parents.
2. That parents, by the natural law, are in duty bound to procure a good education for their children.
3. That, therefore, parents who have the means to pay for educating their own children ought to do so, and the people should not be taxed for that purpose.
4. That the State ought to assist those parents only who are not able to provide for their children a good education.
5. That parents should be altogether free in their choice of schools.
6. That the establishment of schools should be left to private enterprise, and that the State ought to establish schools in those places only where private enterprise fails to do so.
7. That the assistance given by the state ought to be granted to all children in whatever school they may be, provided the education comes to the standard of secular instruction required by the State.

This petition contains the whole Catholic doctrine on the school question. We, therefore, commend it to the earnest perusal of our readers, for Catholics cannot now be too well informed on this all-important topic.

THE ORANGE DEBATE.

The debate on the Orange Bill which took place in the Canadian Commons last week was marked by certain incidents well worthy special note. Mr. Curran, who moved the six months' hoist, did so in a speech marked by dignity, firmness and warmth. He spoke as a good citizen and as a Catholic gentleman guided by sound principles. None of those gentlemen who spoke in support of the bill made even an attempt to refute his solid argumentation. Mr. Hawkins, as might have been expected from his previous course, made some observations in support of Orange incorporation. He began by posing as a martyr. He had, he claimed, been made the special object of attacks on the part of what he termed the "sectarian" press. We shall not follow him through the series of platitudes in which he sought to justify his course in regard of the measure under consideration. But we cannot fail to draw attention to his extraordinary definition of the duties of Catholics in reference to secret societies. Catholics, Mr. Hawkins says, cannot belong to these societies, but their obligations cease. They may encourage them, assist in propagating their views, enlarging their membership and such like, and yet be quite within their duty as Catholics. This is Mr. Hawkins' definition of Catholic duty, a definition solemnly pronounced *ex cathedra* from a back bench, and a shaky one at that, in the Commons of Canada. The hon. gentleman must really have imagined that he was addressing a body of men ignorant of Catholic obligations. But he was soon undeceived, for several Catholic members who took part in the debate pointed out that Catholics could not only not belong to such societies, but are obliged to discourage them in every legitimate manner. There is another statement of the sitting member for Bothwell that calls for remark. Mr. Hawkins said that in supporting the bill he spoke the sentiments of one hundred Catholic gentlemen who met some time ago in the city of Toronto. We do not know who these self-constituted Catholic representatives are, but greatly fear that they are more peace-hunters, who cover their lack of principle under the appellation of Catholic. Are they, we may pertinently enquire, Catholics in any other sense than the name? Let us have the list and we shall soon see.

Every Catholic member from Ontario present in the house, except Mr. Hawkins, voted for the six months' hoist. Dr. Bergin and Mr. Coughlin, who both represent Protestant constituencies, discharged their duty to

the country with a manliness that does them and their constituencies who sent them to Parliament, very great credit.

The true "inwardness" of the Orangemen came out in the speech of Mr. Tyrwhitt, of South Simcoe. This gentleman, who has acquired prominence on account of his very marked offensiveness, declared that one of the reasons why he would vote for the bill was that it might exclude Irish Catholic immigrants! He went further when he protested that the Orangemen were as virtuous and as modest as the Sisters of Charity incorporated last year!

Mr. Tyrwhitt gave himself and his clients badly away. His advocacy of the bill, couched in such terms, betrayed the real spirit of Orangism, and excited a general feeling of disgust throughout the House. We have now likely heard the last of Orange incorporation for some time. In fact no measure providing for the incorporation of such an association is ever likely to receive the assent of the Parliament of Canada.

We are happy to perceive that Mr. Hawkins has been corrected by the Evening Canadian for his unfounded statements during the Orange debate in reference to the views of the Catholic delegates to the Conservative Convention last September in reference to Orange incorporation. The Canadian says that Mr. Hawkins' statement was misleading and not in accord with the facts as they occurred, and then goes on to state:

"After the Conservative Convention last September there was an informal meeting of several Catholics who attended that Convention. The meeting was held in the Rossin House, this city. It was not a 'convention,' and the gentlemen present were not delegated to express the opinions of anybody. Those present gave no authority whatever, directly or indirectly, for the statement made by Mr. Hawkins that 'it was their unanimous advice that the Orange question could be settled without injury to any other class.' Nothing occurred to warrant Mr. Hawkins in making such a statement, and he was neither authorized nor justified in using the language attributed to him."

We would not notice Mr. Hawkins' reference to attacks made on him by what he termed sectarian journals but for the cringing and contemptible addendum to that reference, viz, that he preferred supporting Orange incorporation to lending sympathy as did these journals to disturbers in Ireland. Mr. Hawkins long ago proved himself capable as a public man of descending to lower depths of degradation than Canadian politicians have yet reached, but we doubt if he ever achieved such distinction in meanness as he did during the debate. He calls his suffering and oppressed fellow-countrymen 'disturbers.' 'Disturbers' *forsooth*, because they seek redress of grievances. We beg to assure Mr. Hawkins that our sympathy is with these "disturbers" and that our assistance will be lent them in every available form. His ambition is evidently to acquire the notoriety that has brought the universal execration of his countrymen on some men of Irish blood with instincts such as his.

In regard to the vote on the Orange bill, our attention has been called to the fact that there were but three members from Quebec who voted for its second reading. These three were Messrs Abbott, Scriver and Bryson. How the latter gentleman, representing a Catholic constituency, can reconcile his vote with his public duty, we know not. But Mr. Bryson is not gifted with much tact or foresight. His chief quality is a self-complacent humptiousness springing perhaps from a blissful ignorance of all that a representative should know. For him we fear Mr. Curran's able constitutional argument was what Greek or Hebrew might be to the Fiji islander or even the benighted Zulu. It is time Pontiac, an intelligent and respectable constituency, should cease sending to Parliament men of the calibre of John Bryson, who under proper training might make a good citizen, but could never be transferred into a good representative. The course pursued by Messrs. Abbott and Scriver can only be explained in one way, dread of the Orange element in their constituencies, both of which will, however, we trust, resent their ill-timed and unparliamentary action.

TROUBLES IN ITALY.

From Italy comes the news of troubles of a rather serious character in the vicinity of Treviso. Starving peasants in that district lately caused such grave disorder as to have the troops called out. Yet Victor Emmanuel, in robbing the Church of her patrimony, promised the Italian people that when he should have acquired possession of the states of the Church, peace, order and prosperity would reign throughout the whole country. From Venice a brief account of the difficulty has been given by a correspondent to the *Observer*. This correspondent says that a certain number of peasants, seeing that no steps were being taken to ameliorate their condition, at last had recourse to

extreme measures. They seized on an ox which they resolved to kill and divide among their starving families. They, however, made choice of an aged and diseased animal which, after its slaughter, had to be divided among no fewer than thirty-five families. Many of the peasants exchanged their share of the spoil with others for a little corn meal. Hearing of this action of the famishing peasantry, the prefect of Treviso despatched a body of troops to maintain order among them! The Italian press bears general and unequivocal testimony to the evils now afflicting that once happy country. Thousands of Italians are now disposed to seek in emigration a remedy for the evils they suffer from at home. The *Pengolo*, a Neapolitan journal states that an epidemic has broken out in the Province of Verona, and ascribes its ravages to the general misery prevailing amongst the people. To escape it the wretched inhabitants are anxious, if they had but the means, to go to America. They prefer privation abroad to starvation and disease at home. There is, however, no danger of their suffering privation on this continent, if they prove willing to labor for an honest livelihood, as all industrious people of every race in America have thus far shown themselves.

THE DOMINION CAPITAL.

The correspondent of the *Montreal Star* pays a just tribute of praise to the natural beauty of the Dominion metropolis. As many of our readers may not have yet visited Ottawa, we give, with pleasure, the worthy writer's own words:

"Parliamentarians come to the Canadian capital at a dreary season, and usually leave it before having the opportunity of enjoying much of its natural beauties. A person visiting Ottawa in midwinter finds little or no inducement to remain here any longer than is necessary to take a good view of our magnificent Parliament buildings, and a glimpse of what is going on inside them. But this is not all the year round the dull and dreariest of all places in the world, and we are beginning now to get an idea of some of its attractive features. In its formerly out-of-the-way situation with respect to the routes of travel usually taken by pleasure-seekers, the capital has been little seen or known, and its attractions have not often been accorded their due measure of praise. One of the delightful features of Ottawa, which is not perhaps to be found in the same degree in any other northern city, is the suddenness with which the Spring bursts forth from a severe Winter. Here Winter lingers not in the lap of Spring, and, judging by the superb weather we are now experiencing, Spring itself is scarcely to be distinguished from Summer. Occupying as the city does an open and elevated site, the heat of the sun's rays and the action of the wind cause the snow and ice to disappear with wonderful rapidity. At present the grass is green in Parliament Square, and dust is flying in the streets. The beautiful grounds surrounding the Parliament buildings will, very probably, be decorated with blooming flowers before Parliament rises. Besides the attractions within the Parliament grounds, there are a number of others—views of natural scenery, most of which can, however, be taken in from Government Hill, or from the high tower, which rises in its midst. There is the beautiful Ottawa River, with its broken shores and lovely islands, the magnificent Chaudiere Falls, the little Rideau and its charming falls, the picturesque grave enclosing the Government House, and the mountain ranges in the distance. And such glorious sunsets! I saw one last evening. Coming out of the House of Parliament, and catching a glimpse of the superb picture, I scrambled quickly up an eminence and was just in time to see the orb of day sink beneath the far distant horizon in a blaze of splendor. The sun now sets just a little to the south of the Gateau mountains, over which hung on this occasion a heavy bank of clouds. Another dense cloud was on the other side of the sun, and the sky between was clear or nearly so. Old Sol thus seemed to fall into a sea of fire, while the reflection of his rays upon the edges of the dark clouds made them effulgent with varied hues of gold and crimson and purple; and the mountains! they were clothed in a gorgeous coloring of deep blue. It was a spectacle that the artist might well view with ecstasy, and although no artist, I confess to having been transfixed for the time being with rapture."

DYNAMITE AGAIN.

The efforts made to get up a dynamite scare at Ottawa have signally failed. The attempts made in this direction reflect very little credit on their authors. We think, however, that the matter is one calling for investigation. If, as rumor has it, certain shallow-pated officials are permitted to alarm the whole country for the sake of making a little capital for themselves, it is surely but right that their criminal zeal should be brought to light and punishment. We are firmly convinced that no one—especially no Irishman in or out of Canada—has ever harbored any design on the life of the Princess Louise. It is not by the massacre of an innocent lady that any Irishman would purpose to serve his country's welfare. And we may here observe that it is not from Irishmen of any class that Her Royal Highness has suffered any of the annoyances to which she has unfortunately

ately been subjected since her arrival in this country. Irish Canada have treated her with dignified respect—needing upon her on the one hand, and on the other, a transcending her character.

In fact, we can say, in accordance with truth, that with by all other classes who she has come in contact with by the Irish people. Her Royal Highness would hurry to leave us.

THE MONTH OF MARY.

We cannot better begin to set apart and dedicated to for special devotion to the Virgin Mary, than by recognizing the reason why such a special honor is rendered to the Mother of God.

Divine grace is to the soul itself is to the bodily principle of life. Now, as it is chiefly through the intercession of the Holy Virgin grace is to be obtained, is just and evident reason. Church gives her the apple of life of the soul? The soul is deprived of life, but the intercession of Mary, with a resuscitation not the life of grace, but to never-ending glory. O Mother has been justly called the aurora. The aurora termination of night's gloom and the beginning of the splendence that is to give so much joy and splendor to the of creatures, that by their dinous variety and exhaustiveness, show forth the omnipotence of the Great Being who called life. The holy council of clares that final perseverance self a gratuitous gift of God which may be obtained by ask it, with that lively hope fervid charity, which so ably and pre-eminently characterize and ennoble the soul of Christian. If then, by the sion of Mary, we may obtain over we ask, and St. Bernard that whatsoever she obtains, is it not becoming expedient, nay, is it not for mer necessary to throw the feet of Mary, who, by the favor of God, administers of heavenly mercy to the and the footsore? It has with much truth, that it adversity we can know friends. How many there to heap gratuitous and assiduous on us so long as counts us among its honorites? How few are ready to wipe away the tear of so distress that bursts from which misfortune has befallen. The condition of the man day finds himself in the and enjoyment of wealth andness, and within a few hours sudden vicissitude of human loses that wealth and content, which, perhaps for years, his—is sad in the extreme what comparison can be between wealth and humbleness on the one hand, and of conscience and peace with the other.

Sin is the greatest of a tunes, and the human soul, with a load of guilt, feels a city of relief from on high drowning mariner cries for his shipmates on board that from which his want of fore precaution caused him to fall sinner, hurled by passion's into the angry waves of must look for succor to the which was once his heritage the bounteous and inexhaustible of her maternal love, Virgin shall give him the and effectual succor rescue him from ruin and him to the haven of salvatio holy and abiding friendship revolts at this confidence p all good Catholics in the gin. They affect to confidence as derogatory preme confidence which should be placed in God and sovereign Lord of all does not, it would appear their minds, though it is sel