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 REV. JOHN F. COFFEY, Editor.
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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 its subscribers and patrons that the change of proprietorship will work no change in its aims and principles, that it will remain, what it 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,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

LETTER FROM BISHOP CLEARY.
 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 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 encourage your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.

Catholic Record.
 LONDON, FRIDAY, APRIL 13, 1883.

THOUGHTS FOR THE TIMES.

I.
 "Know also this," says St. Paul, "that in the last days shall come on dangerous times, men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up and lovers of pleasures more than of God, having an appearance indeed of godliness but denying the power thereof. Now these avoid."

In that brief and simple but truly sublime and comprehensive prayer, which we daily address to our Heavenly Father, we ask Him so to guard us, so to guide our footsteps, so to direct all our actions that we may not be led into temptation. So strangely, so perversely constituted are we that we too easily succumb to the well directed efforts of Satan, efforts either of open malevolence, or simulated affection. Ever since that sad day, saddest in the annals of humanity, when the first mother of men yielded to the tempter, there is in man a natural inclination to evil, an inclination consequent upon the certain and inevitable adjuncts of sin, darkness of the intellect and perversion of the will, an inclination which the most constant vigilance, and most unmitigated severity, which even the most exact co-operation with God's holy grace cannot entirely eradicate.

When to this natural bent is super-added the vanity and sinfulness of the world, the craft and utriking vigilance of Satan, it can hardly be a matter of wonder that so few men correspond with the promptings of grace, that temptation and sin stalk forth hand in hand, disseminating sorrow, vexation and death amidst individuals, families and nations. By self-denial, by frequent and fervent prayer, man might, however, cope successfully with the obliquities of passion, contem the inanities of the world and overreach the subtleties of Satan. If men, let it be said with deliberation and emphasis, were to make any effort whatever, aye, even with all the disadvantages of their nature and position, if men offered anything like a generous resistance to the temptations which beset them, society would enjoy the beneficent results of private and public faith. How little of the former now subsists among men, can easily be determined when we reflect that crime is now pursued as a profession, not crime of a nature very closely connected with our evil propensities as sinful and rebellious creatures, not crime of a nature to excite admiration, however undeserved, by its bold and reckless exploits, but crime of the darkest and deadliest character. How little of the latter finds place in the world, makes itself too plainly and palpably evident when due consideration is given to the fact that the whole of that continent justly re-

garded as the seat and centre of civilization is now one vast camp of armed men awaiting the command of godless and unprincipled leaders to redden with blood the valleys, the hills, the plains and the cities to which the God of nature has been so bountiful in his gifts.

In temptation there is indeed much danger, danger which no man with a just perception of the significance of salvation, much less he, who, by grievous and repeated transgressions of God's holy law has placed his salvation in peril and doubt, can afford to dally or disregard. To meet temptation earnestly and generously, when by the machinations of Satan it presents itself, is to display a courage of which the reward shall be great. But there can be no hope of success or of reward for the man who places himself in the very midst of temptation. Such a man surrenders his virtue without a struggle to the dread and unrelenting foe of human peace and happiness. The lot of that man will be ruin and perdition.

Are we, reader, in a position to combat the enemies of salvation? Are our hearts and souls so confirmed in divine grace as to give us courage and confidence in meeting the resolute and unflinching enemy of mankind.

"Be sober and watch," says St. Peter, "because your adversary the devil as a roaring lion goeth about seeking whom he may devour." Were our souls so confirmed in grace as to render futile every attempt of Satan, temptation should not cease to be an object of fear. But above all, if the gloom of iniquity overcasts the conscience, is it not to be feared, that if temptation then meets the soul, transgression will succeed transgression, crime will be super-added to crime, till that soul, once refulgent with the brightness of innocence, but now despoiled of virtue and of grace, sinks into the unrelenting grasp of its wary and untrifling foe. "Put you on," says St. Paul, "the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places. Therefore take unto you the armor of God that you may be able to resist in the evil day and stand in all things perfect."

The temptations of the devil are so skillfully, so methodically, so persistently made to encompass the soul that no resistance could be offered them but by means of the protecting influence of God's abiding grace and presence. The strongest citadel reared amid the fastnesses of nature, protected by every expedient and appliance which the art of war could suggest or supply, defended by brave captains and fearless men, such a citadel could never offer triumphant resistance to a foe of unflinching energy, indomitable courage and incalculable resources. The bravest hearts would quail before odds so wholly uneven, the strongest walls sink before an enemy so wholly irresistible. But how much more readily would such a citadel yield to such a foe were treason to lurk in the garrison. How vain, how futile the efforts of the brave and the true to repel the assaults of the foe without and prevail over the silent but terrible machinations of the traitor within.

It is in this sad position that the most virtuous amongst us must ever find himself. The craft of Satan without and the falsehood of passion within combine to render us an easy prey to every iniquity. The highest, purest and most solid virtue should, unaided by divine protection, speedily collapse into ruin. The uncertainty and mutability of temptation constitutes one of its gravest dangers. Through one temptation we may be led into a multiplicity of crimes. So sure as we give consent to one of his evil suggestions, so sure it is that he will endeavor to involve us still further within the meshes of iniquity till escape becomes at least difficult and improbable. If on the other hand we refuse assent to the temptations, he does not on that account desist. He redoubles his ardor and industry in furnishing the old and whetting the new weapons of slaughter and death.

In the temptation of our Blessed Lord recounted in the fourth chapter of the holy gospel of St. Matthew, Satan first tempted our Lord by gluttony:

"If thou be the Son of God, command that these stones be made bread." Who answered and said: "It is written: 'Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.'"

Foiled in this first attempt, Satan "took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: 'If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: 'It is written again: 'Thou shalt not tempt the Lord thy God.' Though again completely overcome, he did not desist. As a last resort he "took our Blessed Lord into a very high mountain; and showed him all the kingdoms of the world and the glory of them, and said to him: 'All these I will give thee, if falling down thou wilt adore me.'" Then Jesus saith to him: "Begone, Satan; for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve."

This discomfiture of Satan stands in sad contrast to the success with which his efforts are usually crowned. The wicked man proceeds in haste from crime to crime, now spent with sensuality, then inflamed with anger, now devoured by pride, again buried in despair. Avarice and prodigality seize him by turns till every shred of virtue and of truth interwoven by the hand of God about his immortal soul has snapped and decayed.

At times, not content with gradual temptation, the arch-fiend makes prodigious efforts to overwhelm the soul by afflictions extraordinary in number and character. Thus it was with the holy man Job. Satan despoiled him of wealth, killed his sons, afflicted his body, sowed discord in his household and tormented him by the rebukes of his friends.

THE CHRISTIAN BROTHERS.

In 1838 M. Cousin, minister of Public Instruction in France, not a clerical either, bore judgment on the Christian Brothers.

"God forbid," said he, "that I could think of excluding any one whatever from the work of popular education. Far from that, I will seek to call to this noble work every good man, every man of enlightenment without regard to creed or method. But I feel bound to declare that it seems to me advisable to confide to the Christian Brothers especially the charge of the commercial free schools, just as we specially charge the Sisters of Charity with the care of the sick in our hospitals. First of all, the Brothers are by their very constitution consecrated to the service of the people. Then through gratitude the people love the Brothers. The people are proud, and wish not to be despised, and, with the very best intention in the world, lay teachers, by the least assumption of elegant manners, may have the appearance of despising them."

"The brothers do not despise us," say the people. "Their simple and easy way brings to them all good men especially of the working classes in town and country. Their good sense, their mildness, especially their poverty, for they have nothing in their own individual right, bring them on equal ground with the people and win them the esteem of all. The people, and above all, children, require in the teacher a patience without bounds; anyone not gifted with such patience should not think of becoming a school teacher. By their constitution the Brothers teach gratuitously. They are forbidden to ask anything from the children, and are content with very little for themselves or their schools. They are indeed men who seem specially designed for the work of free primary instruction."

Since M. Cousin bore such remarkable testimony to the success and efficiency of the Brothers, the latter have, in the examination of their scholars, achieved signal success.

In 1858, twenty years after M. Cousin spoke in terms so eulogistic of the Brothers, amongst all the schools

for boys in Paris those directed by the Brothers obtained 75 scholars, those in charge of lay teachers, 25, and amongst the 362 pupils classified, the Brothers had 234, the lay teachers 128. In 1868, out of 35 scholarships the Brothers obtained 31, the lay teachers 4, and in 1878 out of 280 scholarships the Brothers obtained 196, while the lay teachers obtained but 84.

During a period of thirty years 2041 scholarships have been put up for competition, and out of this number the Brothers have obtained 1547, and the lay schools 494. In other words, the Brothers impart an education in results more than three times superior to that given in lay schools. But this is not to be wondered at. First, it is quite evident that religious instruction imprinted on the youthful mind matures it for the acquirement of knowledge. Then the brother consecrates all his faculties and time to the child; he has no family to provide for, no temporal interests to care, no old age to fear. He is entirely given to God and to his school. The congregation of the Brothers of the Christian schools was first founded in France. Its founder was a Frenchman, and in France is the mother house of the order wherein in the Superior General resides, The Brothers are now scattered throughout the world, teaching thousands of children.

In France, with its colonies, the order has 983 houses, 1437 schools and 234,995 scholars.

In other European countries there are 217 houses, 2,359 Brothers, 388 schools and 73,990 scholars.

In North America there are 91 houses, 975 Brothers, 126 schools, and 34,818 scholars, while in South America there are 11 houses, 69 brothers, 10 schools, 2,917 scholars.

In Canada alone, the mother house being in Montreal, there are 27 houses, 294 brothers, 38 schools comprising 201 classes, and 10,226 scholars.

During the Franco Prussian war, especially during the siege of Paris the Brothers won the admiration of the people by their devotedness in caring for the wounded. The government, in a letter addressed to Frere Philippi, the Superior General of the Brothers, spoke the sentiments of the people in acknowledging with gratitude the heroic services of many of the Brothers on behalf of the wounded and dying French soldiers.

SOLID TRUTHS.

During the discussion on the bill respecting religious associations, M. Jules Simon, an old republican, laid bare the real motives of the radicals on the war they had declared on religious corporations. For his part, he said, though a strong supporter of the university, he desired its success through its own merits and not by the suppression of competition. He stated very distinctly that that which annoyed their enemies most in the organization and activity of the religious bodies was the influence they exercised in the training of youth. "All men," said Jules Simon, "teach by the lives they lead, and he who lives best, teaches best. The priest and the monk are those who most ostensibly teach; their very costume teaches of itself."

M. Simon then went into an eloquent defence of the Church against an old, oft-repeated, but still not worn out calumny. "Have I," he asked, "been wrong in maintaining that the Catholic Church is not hostile to progress? I do not believe I have. You well know that amongst the priests there are astronomers, historians and admirable teachers. They do, indeed, offer resistance to tendencies which they consider bad, but that is the duty of every good citizen, and they should not, therefore, be accused of resisting progress, for it is not real progress to rush to destruction. You fear that you may be duped; as for me I ask it as a favor from heaven to be forever duped after this fashion. You believe that by your war on religion you will render France more glorious, but herein you deceive yourselves. France should identify herself with liberty, and you are not worthy to enjoy the protection of the republican flag.

"To resume the discussion, I see on one side restriction, on the other liberty. To love the liberty of others is that which honors a country, honors a party, and, I say it with a certain consciousness of pride, it is that too which gives an individual his greatest honor."

MINING IN UTAH.

One of the great sources of wealth possessed by our American neighbors in their vast territories west of the Mississippi, is certainly the inexhaustible supply of minerals. All our readers have heard of the mineral riches of Arizona, Utah, Colorado and Nevada, not to speak of all of California. In these states and territories colossal fortunes have been within a few years made by men with no other capital to start on than brains, industry, and perseverance. These, however, constitute the essential elements of success, as has been proved over and over again. There may have been some few instances where men by mere good luck, as it is termed, and without any marked natural ability, without industry or determination, acquired vast fortunes in the West. But fortunes so acquired never prove enduring.

In the vast majority of cases wherein fortunes have been acquired in the West, their acquisition must be accredited to the full possession of sterling qualities of head and heart. We might mention many instances of success due to such qualities, but for the present will be content with the mention of that of Messrs. Matthew Cullen and Dennis Ryan, part proprietors of the Horn Silver Mine. These gentlemen, whose names betray their origin and race, have, by the possession of talent, industry and perseverance, achieved a success in mining operations that deserves special mention. They had no idle faith in what the multitude terms good luck. They started in life with the purpose of making their own luck and did it. They labored assiduously, as all men must, who wish to succeed, and now have the satisfaction of enjoying the fruits of their labor.

Some idea of the extent of their success may be formed from official statements of the value of the Horn Silver Mine above mentioned, one of the many interests in which their capital is invested. We have not space for any lengthened extracts from these statements, but as we have mentioned the Horn Silver Mine, will give the following, taken from an official report concerning it. The Horn Silver Mine is located near Frisco, Beaver County, Utah, about 225 miles south-south-west from Salt Lake City, and some 90 miles north of east from Pioche, Nevada, in the San Francisco Mining District.

The San Francisco Mining District was organized in August, 1871, but did not become prominent until later, when the great value of the Horn Silver lode had been recognized. This remarkable deposit of ore was discovered September 24, 1875, by James Ryan and Samuel Hawkes. A shaft was commenced and had been sunk about 30 feet in ore when the claim was sold February 17, 1876, to A. G. Campbell, Matthew Cullen, Dennis Ryan, and A. Byram, to whom is due the credit of having developed the mine and brought the district to its present state of prosperity. These developments have resulted in proving the vein to a depth of over 250 feet, and about 25,000 tons of ore have been extracted and turned into bullion. Two smelting establishments have been built and successfully operated in Frisco, and refining works established and conducted in Chicago. The town of Frisco now numbers about 1000 people, all of whom are more or less directly dependent on the Horn Silver Mine.

The property of the Company consists of:
 1st. The mining claim, 1,440 feet long by 600 feet wide, on the lode, and includes the mine. The title to this claim is perfect—undisputed possession of the ground for three years, and a patent to it from the United States Government.

2nd. Two smelter sites of five acres each in the town of Frisco. These are also patented and occupied.

3rd. The smelting works, consist-

ing of three shaft furnaces, a 40 horse-power engine and boilers, one No. 6 Roots blower, one Blake crusher, and all other necessary appurtenances.

4th. Refining works at Chicago, having a capacity for separating and refining twelve and a half tons of base bullion per day.

5th. Two iron mines near Frisco, from which iron is obtained for fluxing.

6th. Two large store buildings in Frisco, built of stone and entirely fire-proof; the two containing a stock of \$60,000 worth of goods belonging to the Company.

7th. The telegraph line from Frisco to Beaver, about 40 miles.

8th. Charcoal pits, etc., etc.

The mine has paid for itself itself to the original purchasers, Messrs. Campbell, Cullen & Co., and placed large balances in bank to their credit, as net profits. The town of Frisco, containing a thousand inhabitants, was wholly built and is maintained, as we have said, by the business furnished by the mine, and its promise of future production is sufficient to have invited the construction of 150 miles of railroad.

The present net income of the Company is about \$1,200 per day.

The Horn Silver Mining Company was organized at Salt Lake City, on the 17th day of February, 1879, under the laws of Utah, with a capital stock of \$10,000,000, divided into 400,000 shares of the par value of \$25 each. The stock is full paid, unassessable, and entirely free from personal liability. On the same day all of the above described property, including the mine and appurtenances, was conveyed to the Company.

The gross value of the ore reserves, estimated on the basis of present prices, is as follows (in round numbers):

Silver, 3,000,000 oz., at \$1.13.....	\$3,450,000
Lead, 100,000 tons, at \$10.....	1,000,000
Total Gross Value.....	\$4,450,000
The net value of the reserves, after deducting cost of mining, reduction, and marketing the product, calculated 40 per cent. of the gross product—an entirely outside and reliable estimate—after completion of the railroad to the mine.....	2,200,000

Total Net Value.....\$33,000,000

These figures convey some idea of the value of this one mine to its possessors. We are no mere worshippers of wealth even when possessed by fellow-countrymen and co-religionists, but we do admire qualities such as Messrs. Ryan and Cullen have shown in the acquisition of their means. Their success, achieved by the exercise of such qualities, offers a bright example to the youth of the country too frequently led to attach light value to the obligation and necessity of working. By work only, work guided and directed by talent and honesty of purpose, success of an enduring character can be achieved, as shown by the instances of success that we have just mentioned.

CATHOLICITY IN TUNIS.

One of the most successful means employed by His Eminence Cardinal Lavignerie and his clergy to produce impressions in favor of religion and truth on the minds of the Arab population is the exercise of charity. Recently one of the missionaries in Tunis, speaking at Dijon, related the following incident: A certain Arab chief informed his neighbor that a Roman priest, after having cured a sick man, refused to accept any remuneration. "That is well enough in its way," said the other, "but if that priest refused to accept any gift for the curing of the sick man, he did so because that which was offered him was too light. If he had been presented with some pieces of gold, you would see how gladly he would accept them." "Well, then," rejoined the chief, "as you do not wish to believe me, let us test the disinterestedness of this Roman priest."

They accordingly brought the priest to a sick man suffering from a loathsome disease. The care, attention and skill bestowed by the priest on the poor sufferer soon restored him to health. The two Arabs then took occasion to meet the priest, whereupon one of them slipped into his hands a few pieces of gold. But

the missionary at once offered them. "I told you so," was the unphampt response of the Arab to his, till then, doubting neighbor. But the disinterestedness of the priest was now made so manifest that he went home praising his deity and calling the Roman a true man of God.

THE SIGN OF REDEMPT.

The Germana Religieuse, a house, relates that a respectable merchant of that city took occasion of the removal of the crosses from the schools, which him infinite honor, and cannot produce excellent effects by others to do likewise. He presented to merchants and manufacturers the crucifix placed in their shops and factories. There are instances of this having been done in stores of Lille. Another good man thus speaks to the heads of families on the subject: "It is not he says, 'in stores and in fact that the place of honor should be given the crucifix. It should be such a place in our homes. It adorn, with its purifying beauty, the sanctuary of the family, of while being the legitimate protection it is likewise the model.'"

On the same subject M. Baudouin, president of the Society of Saint Vincent of the following good counsel to the members of that body:

"Let each one," he says, "very next visit home see what there is not a crucifix in his house. If he sees none exposed to veneration, let him ask if there be the house, and if not let him propose to provide his family with the offer once accepted let him hasten to procure a crucifix and there be on the occasion of his placed in some position of honor in the household some little religious ceremony. Let the crucifix adorned, no matter how slightly on the occasion of great feasts in Church or in the family the crucifix should be made an of special honor and veneration this be done," concludes M. Baudouin, "there can be no doubt that good would be done even in midst of families hitherto ignorant."

MERITED HONOR.

We are gratified to learn that the friend, Mr. J. A. MacCabe, has elected President of the St. Patrick Literary Association of Ottawa. Mr. MacCabe is not only one of our ablest Irishmen in the Dominion, but is a gentleman of high attainments, mental culture and upright life entitled him to regard of our countrymen throughout the Dominion. The St. Patrick Literary Association has done signal honor by raising Mr. MacCabe to its Presidential chair.

A GOOD SOCIETY.

There exists in Westphalia, under the patronage of St. Augustin, a special organization whose object is to promote the interests and development of the Catholic press. A late meeting of this body it decided to vote 600 marks a year for the benefit of any young man with proper recommendations who declare it his purpose to devote himself to the career of a Catholic journalist. This vote was made to follow a course of philosophical political economy.

SACRED HEART CONVENT.

During the past week Mother Superior of the Sacred Heart Convent, took her departure for the convent at Saull au Recollet, near Montreal. The change was a source of sorrow to many friends and particularly to the many pupils of the institution in this city, to all of whom she had been endeared by her many excellent qualities, not alone in the capacity of Superior but by her kind and careful attention at all times.

Kind Words.

F. McGuire, Esq., of Ottawa thus writes to the RECORD in renewing his subscription:—"Enclosed I send you for the ensuing year. I take pleasure in renewing the subscription, as the RECORD should be in all Catholic families."

We would feel obliged to any of our subscribers who would send us a copy of the RECORD of Oct. 13th, 1882.