

Northern chief that he had now nothing to expect from Elizabeth, and that his ruin had in fact been decided on, and was, if he left himself in English power, but a mere matter of time. On his return to Ireland he therefore gave earnest and continued attention to preparations for the struggle which he saw was inevitable, but which he determined not to begin till he felt assured of success. The formation of the Northern Confederacy, having O'Neill and O'Donnell as its leaders, with a large number of allied chieftains of lesser note, may be dated from 1593. O'Neill did not, however, begin hostilities till the following year.

RE-OPENING OF ST. BASIL'S CHURCH, BRANTFORD.

We take great pleasure in announcing to the readers of the Record that the magnificent church of St. Basil, of the city of Brantford, is now completed, after a lapse of nearly twenty years. It was commenced by the Rev. Father Carayon, who erected the sanctuary, transepts and a large portion of the main building. The remainder, including the two towers, were added during the administration of the Rev. Father Bardou, while the task of plastering the entire church and slating the greater part remained to the present pastor, Rev. Father P. Lennon, formerly of the Diocese of London, but who was transferred to the Diocese of Hamilton at the accession to that See of the late deeply lamented Bishop Crinon.

Father Lennon was appointed to the mission of Brantford just one year ago, when he immediately took steps to have the church plastered and slated, and although the work entailed a cost of over \$8,000, with that warm-hearted practical sympathy which Catholics ever give to their priest, the congregation unanimously came forward and aided, according to their slender means, their zealous pastor, so as to enable him to meet the greater portion of this expenditure.

We congratulate the people of Brantford on their noble, energetic and persevering efforts in bringing to completion a church, which for size and style ranks among the finest in the Province. This magnificent edifice will be solemnly re-blessed for the service of God on Sunday, May the 20th inst., by his Lordship Bishop O'Mahony, assisted by the Very Rev. Father Dowling, Administrator of the Diocese of Hamilton, and a large number of priests from the neighboring missions. Bishop O'Mahony will also preach in the morning, while the Very Rev. Dr. Kilroy, of Stratford, will deliver a lecture at Vespers in his usual eloquent style. The singing, we understand, will be in keeping with everything else on the occasion. Besides the choir of St. Basil's, which is most efficient, there will be present the full choir of St. Mary's Cathedral, Hamilton, and others, including Mrs. Martin Murphy, Miss Nolan, Miss Egan, Miss Graham, Mr. Fred Jenkins, and Mr. J. F. Egan, with an orchestra of twenty-five pieces, comprising the leading musicians of the city of Hamilton. All will be under the conductorship of Mr. F. L. Cherrier, leader of St. Mary's cathedral choir, with Prof. O'Brien, of Hamilton, presiding at the organ in the morning, and Prof. Zuiger, of Brantford, in the evening.

As many Catholics from a distance would like to be present at the re-opening, arrangements have been made with the Grand Trunk Railway Company to that effect. A special train will leave Hamilton on Sunday, May 20th, at 8.15 a. m., stopping at Dundas to convey the choir, musicians, and others who may go, returning the same day. Fare for the round trip 75 cents.

St. Basil's Church, being built on the same plan, only larger, as St. Joseph's Church, Stratford, for the convenience of the people of Stratford who may wish to go, a special train [fare \$1 to Brantford and return.] will leave the above place on Sunday, at 8.30 a. m., calling at Paris, returning the same evening.

We have no doubt a large number will go from these different places, and materially aid Rev. Father Lennon, and the Catholics of Brantford,

who have made such sacrifices in erecting and completing so magnificent a church to the honor and glory of Almighty God.

IRISH IMMIGRATION.

The American, in a late issue, contained some very pertinent reflections on the question of Irish immigration to America. In chronicling the arrival of the first ship loads of assisted immigrants from Ireland at the ports of Boston and Philadelphia, our contemporary says: "The people are evidently of the poorest class of farmers, disheartened by cultivating the barren soil of the west coast under its unpropitious sky. That that coast is over-populated, over-taxed, over-burdened with rent, nobody will deny. At times, however, the enemies of the Irish people manage to confuse the public of other countries by taking this exceptional and not extensive region as a specimen of the whole island." The American then proceeds to show that as these poor immigrants have been supplied with small sums of money they are not technically paupers. "At the same time," continues our contemporary, "they are so nearly paupers that their deportation to our shores brings the Irish question directly within the range of diplomatic action and justifies a protest from our government against a policy which has stripped the island of every industry but farming, and thus has made every year of bad crops a year of famine and of international appeals for help. Some weeks ago a Vienna newspaper said that the time had come for the great powers to treat the Irish difficulty as a European question. But America has more right and interest to regard it as a matter of international concern than has any other country in the world." The position assumed by our contemporary is quite just and sound. Wherever Britain obtains cognizance of domestic troubles in a neighboring state, it is always ready to pronounce judgment on the questions involved itself, and if it be at all possible bring them under the adjudication of a conference with the view of injuring the state most concerned. If ever there was a question of world-wide importance that question is the Irish problem. Britain has shown both inability and unwillingness to solve it. It is then the right, as it is certainly the duty, of the nations to intervene to procure its early settlement by securing to the Irish nation freedom and happiness.

CATHOLICITY IN THE EAST.

An interesting article appeared some weeks ago in Le Journal de Rome bearing on the spread of Catholicity in the far east. The writer, evidently a resident of the Vicariate Apostolic of Agra, in British India, conveys to the public many interesting details concerning the consecration of the Rev. Father Symphorien of the order of Minor Capuchins, who last year had been promoted to the episcopal dignity and appointed Vicar Apostolic of the Seychelles Islands in the Indian ocean. The news of the promotion of the worthy missionary was received in Agra without surprise, but not without sadness. It was indeed pleasing to those among whom he had so long labored to see him thus honored by the Holy See, but the consolation thus felt did not render less painful the prospect of an early separation.

During three and twenty years Father Symphorien had resided in his mission without leaving it even for a day. During these three and twenty years his people saw him devote every faculty of body and soul to the work of the divine ministry. And this ministry was not a sinecure either for himself or his colleagues. Without publicity or ostentation he built churches, opened schools, founded orphanages, established houses for religious women, evangelized the heathen and the christian, while at the same time discharging the onerous duties at many stations of the military chaplaincy. All this he and his worthy colleagues accomplished at the cost of fatigues, privations and self-sacrifice known to God alone. Mgr. Symphorien bore his full share in every work of sanctification and civilization undertaken by the missionaries. An eminent

officer of the British navy, a man who judged not the missionaries by the habit they bear, nor by the scandalous fabrications of irreligious and indecent romancers, but upon actual facts, the result of personal observation, once said of this devoted missionary, whom he knew but to admire: "How energetic is this man in his mildness, and distinguished in his simplicity. He is, indeed, a true Catholic gentleman." This noble testimony of his worth bespoke the general feeling of esteem in which Mgr. Symphorien was held. Hence on the occasion of his consecration the cathedral of Agra was crowded as it never was before. There were present Catholics, Protestants, and even Pagans. Every official of distinction, including the Mayor and magistrates, assisted at the ceremony, if not through a sentiment of religious faith at least through a lively sense of esteem for the devoted missionary. In the reserved seats there was a Hindoo prince, a personal friend of Father Symphorien. The consecrating prelate was the Vicar Apostolic of Agra, Mgr. Jacopi. This venerable prelate could hardly contain his emotion while imposing hands on one who had been so long his fellow laborer in the work of evangelization.

After the ceremony the leading representatives of the civil government and of the magistracy presented the new bishop with an address expressive on the one hand of esteem and affection, and on the other, of regret at his approaching departure from Agra, a mission so dear to him. Dear to him indeed it was and ever will be. Mgr. Symphorien will never forget the mission of Agra. In a last discourse of adieu addressed to his fellow-missionaries, a discourse full of sweetness but not devoid of sadness, he said:

"This land has been cleared and sown and shall be fertile because it has received the sweat and the blood of our martyred brethren. Yes, I can call them martyrs, for they fell by the sword or by the stonings of the native, they fell in the flower of youth by fevers, and by the ardor of their zeal, they fell through exhaustion on the hard lines which no one disputed with them. No, I can never forget this dear mission of Agra."

Mgr. Symphorien, immediately after his consecration, set out for his Vicariate, where he met with the most hearty reception from the people and the authorities, civil and military. In reply to addresses of welcome and of esteem the worthy bishop spoke in French and English. His mission in the Seychelles Islands promises glorious fruit.

IRISH NATIONAL LEAGUE.

Interviews With the Rochester Delegates.

We take the subjoined from the Rochester Democrat, giving the views of two prominent Irish American citizens of Rochester on the proceedings of the late convention in Philadelphia. It will be seen that the statements therein made place the doings of that numerous assembly in a far different light from that in which it was intended to have them placed by English spies and that anti-Irish clique who make up the dispatches for the daily press—a service for which they are no doubt well paid from the secret service fund of the British government:—

"At 10 o'clock last night Dr. J. W. Casey and W. E. Rogan, delegates from the Munroe County Land League to the Philadelphia convention, arrived at their homes in this city. They were met by a Democrat and Chronicle representative in search of information in regard to the convention."

"Well Doctor," said the reporter with the view of starting the conversation as Dr. Casey seated himself in his office, "I suppose the convention was a success."

"It was not more successful than I anticipated," was the reply, "I was satisfied that when our people were called together for serious and practical business in relation to the cause of Ireland, the best elements of our race in this country would bring their deliberations to a successful issue."

"What has been accomplished in a practical way?"

"The declaration of principles so unanimously adopted by representatives of the different organizations from every state and territory in the union, in my judgment, will unite the strength and intellect of our people."

"What effect will the action at Philadelphia have on the Land League?"

"It merely enlarges its capacity. It is not obliterated. There was a feeling in the Land League proper that the organization should be preserved. This feeling was based on the fear that the league would be compelled to accept principles foreign to the purposes and objects of the Land League. This feeling was entertained by but a very respectable and influential minority of the Land League convention. Personally," said the doctor,

"I did not share that feeling from the fact that I had taken occasion to ascertain the feelings and sentiments of the Land League convention generally. I found the views of the majority were very conservative, and coincided with the principles of the Irish National League, adopted at a convention held in Dublin last October. My anticipations in this respect were fully realized. When the test came in the call of states, it was shown that there was a large majority in favor of merging the American Land League into the league to be formed at the convention of all the societies to be held the next day."

"What became of the minority you referred to as having doubts about the declaration of principles?" asked the reporter.

"The declaration of principles presented so thoroughly satisfied the minority opposed to the change, that they were adopted unanimously, and the Land League became a member of the consolidated union."

"What became of the funds of the Land League?"

"Whatever funds there are in the different leagues, will, of course, be remitted to the new treasurer, the Rev. Dr. Charles O'Reilly, of Detroit."

"What will be the immediate effect on the local league associations?" was the next query.

"The organization here, after proper consideration of the matter, will, I have no doubt, adopt the declaration of principles adopted by the convention."

"Where does this action leave O'Donovan Rossa and his followers?"

"Personally, I have always considered that the following of O'Donovan Rossa was exceedingly small and that they made more noise through the press and their importunate interviewers than their importance entitled them to. The demonstration of that element at the convention, I suppose they showed their greatest strength, exhibited how little numerical and mental strength they had. So puny indeed was it, that the convention did not raise an objection to their admission. On the adoption of the declaration of principles they manifested their strength by opposition, and it was so small that they caused little further trouble in the convention."

"What class of men composed the convention?"

"They were drawn from all the different elements of our people in this country. The clergy was very largely represented, not alone in this country but from every part of the world. There were representatives from Ireland, Scotland and Australia. Rev. Dr. Betts of the Episcopal church read the call. All professions were largely represented among the 1,200 delegates present."

"Do you regard this convention as representing thoroughly Irish interests in the center and periphery?"

"I do," said Dr. Casey emphatically. "It was called for that purpose and it carried out the objects of the call."

"Will the action of this convention be accepted?"

"The results of the convention, in my judgment, will be accepted universally. I think it is the best thing that can be done for the cause of Ireland to-day."

"What effect will it have on the people in Ireland?"

"It will have the effect to infuse new courage into the people all through Ireland."

"How will the English government look on this movement?"

"I don't care how that government may look on any action which we may take. It is for Irishmen and the friends of Ireland to do their duty to Ireland," was the ringing response of the patriotic doctor.

"From what you tell me, doctor, I imagine the question whether Irishmen can conduct a convention, is settled?" suggested the reporter.

"I have always scouted the idea that we have not the capacity to govern ourselves if we had the opportunity. The facts of this convention, with such a large representation, having been conducted and having terminated without the use of a word that would offend the ear of the most polite, in my opinion gives the lie to our enemies who are continually charging that we are incapable of self-government."

"I think that if a comparison were instituted between that convention and the English house of commons, where Sir William Harcourt called a fellow member a fool, and was met with the reply that he was an educated ass, the convention would show to good advantage."

"Thanking the doctor for his courtesy, the reporter bade him good night. William E. Rogan expressed himself as much pleased with the result of the convention. In his opinion the O'Donovan Rossa party amounted to nothing."

"Will they join the new National League?" asked the reporter.

"This league," explained Mr. Rogan, "is composed of Irish societies. If they want to join the league they must subscribe to the principles adopted by that body. That declaration of principles expresses the sentiments of the convention, and if that party, or any society joins, they must subscribe to it."

"How did you know that you would be satisfied with the new league?"

"The league did not dissolve till after the meeting of the second convention. It merely adjourned for the day."

"Then you are satisfied with the results of the convention?"

"If any one had come from Philadelphia and told me of results which I know have been accomplished for the welfare of the Irish race both in this country and Ireland, I should not have dared to believe them."

A Quaker was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite.

"Yes," answered the Quaker, "it is just as easy as to open the land fire."

"Convince me of that and I will promise upon my honor to do as you tell me," replied the drunkard.

"Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again."

The taper was so pleased with the plain advice that he followed it.

The most exacting persons are those that are the most indulgent to themselves. They live as if the world was made for them and all mankind their slaves.

"SOCIALISM."

Bishop O'Connor's Paper in the Catholic Quarterly Review.

The Rt. Rev. James O'Connor, Bishop of Dribona, and Vicar-Apostolic of Nebraska, contributes a paper on "Socialism" to the columns of the current number of the Catholic Quarterly Review. He holds that Communism is not a thing of recent date, but that, on the contrary, it was advocated, long before the Christian era, by Plato, in his "Republic," and incorporated by Lycurgus into his "System of Laws." Plato claimed that children should be taken away from their parents and nurtured under the supervision of the State, lest their tender minds be biased by "the blasphemous nonsense with which mothers fool the manhood out of them." Under Plato's system the inequalities and rivalries, rich and poor were to cease, the most perfect equality of conditions and careers was to be preserved, and all were to be provided for by the State.

And then, coming down to later ages, Munzer, the leader of the Anabaptists, declared that the earth belonged to all,—that the air and water, fish and fowl, herbs and rocks, should be common property. During the two years in which he sought to enforce these doctrines by the sword, a hundred thousand men fell in battle, seven cities were dismantled, a thousand religious houses rased to the ground, and numerous other atrocities were committed. The war ended most disastrously for the unhappy peasants who had been inveigled into it.

"The fundamental error of Socialism, and the chief reason why it has been condemned by the Church," says Bishop O'Connor, "is its denial of private dominion, or ownership. Community of goods, however," he continues, "is a thing not in itself and under all circumstances. It existed among the first Christians at Jerusalem, and it has been practiced from the earliest times by the Religious Orders of the Church. This could not have been the case if it were in itself wrong. Religious Orders are voluntary associations of persons who seek first their own spiritual perfection, and next, the spiritual and temporal good of their neighbors. Their aim is not to remodel but to aid society. They practice community of goods without injury to others. Its advantages, then, in the Religious Orders, can give no assurance whatever of its success on a national scale and under widely different circumstances. Communism, of goods, wrong only when made the basis of a political system as explained and defended by community."

Speaking of trades unions Bishop O'Connor says it is right and expedient that workmen should associate to promote the interests of the trades to which they belong, but they cannot interfere with the natural or civil rights of others who do not belong to their association. They may, for instance, determine, where no undue advantage is taken of the actual necessities of employers, the rates of wages under which they will not work, but they must not hinder others who are willing to work at lower rates. And, on the other side, employers are not free to introduce bodies of cheap laborers into localities where usage has established the equity of certain rates of compensation. They can do so only when the demands of workmen have become extortionate or unreasonable, and even then, they should pay the established rates to the new comers.

And, again, workmen can combine against the unjust encroachments of capitalists, but not against capitalists, as such. For capital is simply the accumulated savings of men who have toiled for it in the trades, professions, and the various pursuits of life. The capitalist, then, has the same right to the savings that the day-laborer has to his hire.

The Bishop is of the opinion that, while there is nothing to fear from communism for some years to come, there are grave dangers to be apprehended for the future.

And he cites the case which occurred in Chicago a few years ago when the city was for a time in the mercy of communists, and might have been laid in ashes but for the determination of an Irish regiment which had been called out to defend it. He is of the opinion that socialistic associations should be allowed to organize and theorize as much as they please, but that they should be allowed no further license. The Rt. Rev. gentleman concludes his essay with the hope that good citizens of the nationalities to which the members of these societies belong should try to make them understand that, in this country, liberty does not mean license, but the protection of every man in his rights, under the Constitution and the laws.

SIXTY-NINE YEARS.

(Perhaps there was rarely written or spoken so splendid a panegyric on the priesthood as this by the Rev. Adrian Rouquette, of our contemporary, *Le Progrès Catholique*, of New Orleans. We translate in the hope of conveying an idea of the beautiful grace of the original.)

Sixty-nine years have passed over our head, whitening as it bends toward the tomb. We stand on the threshold of seventy years! The great shadow of death already projects itself upon us to envelope us at last. The shade of our life is discolored and vanishing. Some more cold winter nights, and we shall see the splendor shining, lit up by the morning, further than the grave. We shall behold the glittering sun as it dawns on the eternal "Beyond."

A voice within exclaims: "Look not backwards; look not around you: *Servum coram domino!*" Turn your gaze, turn your heart to the skies, whence shall fall the glory of a repose of eternity. *Tuus sacerdos in eternum!*

Many long years ago the Abbe Carotta, who was then cure of the parish of St. Bernard, made a journey to Rome. When he was admitted to the presence of the Sovereign Pontiff, Gregory XVI, the Pope asked him the question during the conversation: "Tell me, do you know in what consists the grandeur of the Pope?"

The poor missionary was amazed and disturbed, and he could not reply. At last the Pope said to him in Italian, "*Sacerdos! Sacerdos!*" It is "priesthood,

priesthood!" And, indeed, that which builds up the greatness of the Pope is priesthood, and every priest partakes of this greatness with the Pope himself.

Let us never forget what we are; let us uplift our dignity; let us guard it: *Sacerdos altus Christus*—the priest is another Christ.

It is with this great thought we enter upon our seventieth year, it is with it we shall open the gates of eternity.

Every priest that lives can speak in the language of a celebrated Cardinal insulted by the impious: "Without doubt I estimate myself very lowly when I consider what I am; but I have the right to estimate myself very high when I make comparisons."

A learned preacher said one day: "I have attained at this time the age of judgment and of authorized testimony; I declare from all my memory that if men have fallen low on my horizon since the optimistic enthusiasms of my early studies, priests have preserved their prestige. In spite of the deceptions of age, I preserve for them the reverent homage of my youthful days. Let others assail them at their pleasure—their piety gives more of pride and of ignorance than of wisdom. As for me, although well informed of the pretenses of the pessimism which accuses, and I remain among the number of those who respect them. However, all these have to do to find good priests is to become a little better themselves."

The language of this learned preacher we repeat. We affirm it, we proclaim it and we experience a joy which refreshes. It is sweet, it is beautiful, it is glorious for us to belong to the phalanx which does battle for the undying cause. We feel moved even to tears when we hear young voices of courage flashing to us, thrilled auditory the divine electricity of soul burning with a love that transports it into the ethereal region, where nothing terrestrial more befalls, nothing of decay, nothing of impurity and its cloud; where all is light, all is flame, all is serene repose, and where the spirit in a sublime elevation shines, God formed, like an ideal star!

Parnell's Responsibility For the Dynamite Explosions.

When the Times tells us that Mr. Parnell and his Parliamentary supporters are primarily responsible for the attempts to blow up London, it only differs in degree from the Conservative organs which go back one more step, and make Mr. Gladstone responsible for them on account of his Midlothian speeches and his subsequent Land Act. What has Mr. Parnell in season and out of season preached? That Ireland was suffering from gross injustice, and that it would continue to be disaffected to the English connection until it was remedied. The chief injustice was, he said, that the occupiers of land were forced by the landlords to pay an unfair rent. And what have the Land Courts proved? That he was right, and that the rents were about twenty per cent. too high. What does he now ask? That other grievances admitted to be grievances—should be remedied. And how? By the action of Parliament. The dynamiters are as strongly opposed to him as they are to the English Government.

From the sensation headings of "Plot to Blow up London" with which some of the daily newspapers have been regaling us lately, one would suppose that London was a single building capable of being blown up, as Guy Fawkes tried to dispose of "the House of Lords, the King, and all his Ministers." But when the "Young Irelanders" of the daily press get the chance of a war which will at once sell their paper and inflame people against the Irish, no considerations of common sense will stop their mouths.—Truth.

Gladstone Lashing Forster.

T. P. O'Connor in the New York Sun: On this Transvaal question there are a certain number of Jingoists, most of them Tory and a few of them Radical, who are calling loudly for the intervention of England—that is to say for another South African war. Forster has made himself the mouthpiece of this party. He had very good materials for a speech on this side of the question, and he made full use of them. His speech was interrupted throughout by ecstatic Tory cheers. It was full of the hardest hits at his own party and his former colleagues. The strongest proof of its success, however, was the effect it had on Mr. Gladstone. When he stood up, his face was pale, his brow lowered, his great dark eagle eyes flashed. He slashed at Forster without stint or mercy. When he described him as "the man of peace who was preaching war," his voice trembled with scorn. Mr. Forster did his best to hide from the House the effect of this tremendous philippic upon him; for he sat sideways in his seat, so that nobody had a full view of him, and his large leg-of-mutton hand covered his forehead and eyes. But he felt the attack, as could be seen by his uneasy shrugs and the flush on his cheeks. However, he has great consolation. If fallen he has made himself formidable. He is only sixty, while the Premier is seventy-six; and he means to fight on, while Gladstone years to rest his o'er wearied brain.

The London Tablet sets down the number of Catholics in the British Empire and in the United States at 16,000,000 souls, with 195 Bishops, 15,000 priests and 13,000 churches. In 1840 there were in England 522 churches; in 1880, 1,401; colleges and schools, 20 to 514; clergy, 614 to 2,282; laity, 539,500 to 1,384,000. In the United States the rate of increase has been three times as great as in England. In 1840 there were 324 churches; in 1880, 5,606; 91 colleges and convents then to 614 now; 422 clergy compared with 6,057; an increase of laity from 666,630 to 6,142,000. The Catholics, says the editor, now comprise 12 1/2 per cent. of the population of the United States, and 17 per cent. of the church property. Australia now counts 16 Bishops, 400 priests, 800 churches, 640 religious institutions, and 600,000 laity. In India there are 1,318,000 Catholics to 325,000 Protestants.

Do not speak of the faults of others, nor reveal what you know to their discredit, for slanderers are looked upon with distrust; they are both feared and hated by God and man.