Written for the RECORD.

Michael Davitt.

Noble martyr for dear Erin,
Bravest son her standard bearin',
Fearless soul of highest honor,
Would be, gallant, Irish donor.

On the diamond pinnacle of glory
Uppermost is writ thy story;
Brightly gilt with high-born duty—
In blaz'ng characters of beauty.

On a holy altar thou'st giv'n
Sacrifice pleasing to Heaven,
With thy patriotic girdle sweet—
Thy country's wrongs thou would'st make fleet.

In a dim, distant British cell,
The Western Pearl's thy burning knell;
Smile, calmly still, O, Davitt, smile,
Thy torture lasts but a trifling while.

In prison's gloom, in dusky cell,
Thou'll gain hon'r all ages 'll tell—
And thy name with a thrill of delight
Will burst, like sunrise, on nations' sight.

Erin, mine Erin, is worth it all—
She's held, O, Davitt, in fearful thrall,
She's the cradle of Faith, of Charity—
And the home of sweetest rarity.

Would it were mine to set thee free—
Britain's stern laws make bend the knees
With the pride of a warm Irish heart,
Peace and plenty to Ireland impart.

ANGELIQUE, E. DE M.

Hamilton, March 17, 1881.

FATHER TOM BURKE'S LENTEN SERMONS.

On the second Sunday evening of Lent Father Thomas Burke, the great Dominican preacher, delivered his second Lenten sermon in Dominick Street Church, Dublin, to a congregation which filled the spacious edifice to overflowing. Having ascended the pulpit, the rev. preacher said: "At that time God took to Him Peter, James, and John his brother, and He led them up into a high mountain apart, and He was transfigured before them." Dearly beloved brethren, these words are taken from to-day's Gospel. Now, my dear brethren, we live in a time when the Catholic Church is obliged not only to lay down the law to her children, but also to explain to them her reasons for laying down that particular law. There was a time (in the ages gone by) when men questioned less and obeyed more, and when the ordinary Catholic only required to know what the Church's law was in order to obey it. In our less happy ages men are inclined

TO QUESTION FAR MORE AND TO OBEY FAR LESS,

and the Catholic Church esteems herself happy if she can induce her children to obey her laws even when she has given them the most ample reasons and convincing proofs for their obedience. Now, among these laws is one most prominent—a most striking law—and that is the Lenten Fasts. It is a most striking precept of the Church in this our age, because it is an act against self-indulgence, to which every one is disposed and inclined, not merely for health sake but convenience, and almost for the luxury of human life. This law is all the more striking because it marks the great contrast between the holy Catholic religion and all false religions. You will remark, my brethren, that our Lord said that the way to heaven is narrow and difficult. In the Catholic Church alone is to be found, what we may call those practical difficulties and those practical hardships. It is the policy, it is the infernal astuteness of the enemies of the soul, to start false religions on every side. The principle upon which all false religions are founded is distinguished from the true religion of the world—the holy Catholic. These

FALSE RELIGIONS REMOVE ALL THE PRACTICAL HARDSHIPS

from the path of those who enter them. What are these hardships? If you will have it, then, it is being obliged to go to confession. It is a thing we do not like to do, just as the sick man does not like going to a doctor because he gets bitter remedies, like the man who does not wish to go with an inflamed tooth to a dentist because he suffers pain. Therefore, some Catholics are repugnant to tell their guilty thoughts and foul actions to the priest. It is, however, a most necessary hardship. When Luther started his Protestantism he said there would be no more necessity to go to confession—you need not trouble your minds any more about it. And it is a hard thing to fast, to suffer personal inconvenience, and feel the pangs of hunger and endure it without gratifying the appetite. That was the personal hardship which brings the high and wealthy man in the land to the same level as he poor beggar that meets you in the street and stretches out his trembling hand for alms. If one is a Catholic he must suffer. Luther and other originators of religions abolished these, making the way to heaven an easy one, and

GIVING THE LIE TO GOD,

who said "the way was narrow and difficult." That one line counsels us to put up with those few weeks of penance, knowing well that there is no other way into the kingdom of God's glory. I invite your consideration to those words of God, and to commit them to memory. The Holy Spirit of God guides the Holy Catholic Church in all her devotions and all her observances and practices; and as long as we follow the light of the Church and obey her commands, and as assuredly as we are under the guidance of the Holy Spirit, Almighty God, we will be saved. Pause with me a moment before we enter properly into the Gospel of to-day. Now, reflect upon the extraordinary differences there are between the first Gospel in Lent and the second. Last Sunday you heard the Gospel read; what did it tell you? It put before you the image of the Saviour after forty days of prayer and fasting; never having tasted food for forty days and forty nights; never having closed His eyes during these forty days and forty nights; and at the end of this awful penance He was spent, and wasted, and emaciated, and fainting from hunger and thirst; and then, if you remember, the Evangelist tells us that the devil came, a strong-made form, the very opposite of the Man who was spent and wasted with His fasting. The devil came and took the Son of God in his arms, and carried Him away, now to the Temple, then to Jerusalem; but at the close the Man who was fasting, spent, and worn away with fasting, crushed His enemy and drove the devil from Him. Now, what does this Sunday's Gospel tell us? It tells us how our Divine Lord took Peter, James and John, the three foremost of His apostles—the men who had given Him their greatest confidence—and brought them—those men who were

DESTINED TO LIVES OF LABOUR AND STRUGGLE,

and to the crowning death of martyrdom, for Him; those men who were destined to teach to all mankind the lesson of Christian penance—He took those men far away from Jerusalem to where there was a solitary mountain, which is isolated in the middle of a plain. It is not a very high mountain, and its slopes are covered with verdure. On its summit was a small plain. Up this mountain—the Mountain of Tabor—our Saviour led His three apostles; and when the summit was reached Peter, James and John knelt down to pray, and the Son of God stood in the midst of them. Their eyes were fixed upon Him, who, for ought we know, was Himself the dictator to them of their prayers; and when gazing on Him, suddenly a change came over Him, and the mere human figure seemed to melt away, and the face of our Lord became brighter than the sun of day, and His figure assumed a greater proportion; and then He rose suddenly and quietly from the earth until He was in mid air, and then the blue field of heaven opened, and the angels came forth, and Moses and Elias appeared—the one speaking to the Lord and the other with the ancient prophets. But little they knew of the death He was to meet in Jerusalem. They saw their beloved Master thus exalted, glorified, then adored by the angels, prophets and law advisers. No wonder, then, for St. Peter to have called out, "Oh, Lord God! It is good for us to be here; let us remain for ever!" Where now was the devil that held our Saviour? Where now was that dark, diabolical enemy? He is so far away that he dare not come near Tabor. The apostles saw then their inheritance—the glories; and so with us,

IF WE GO DOWN TO OUR GRAVES PURE AND HOLY,

we shall rise to that great joy. What is the meaning of having this Gospel for the second Sunday in Lent? We are supposed to be fasting; we are supposed to be in sackcloth and ashes. Yet on the second Sunday the Church gives us the figure of heaven. Do you ever ask why thus? I answer. Last Sunday she told us in her Gospel that whoever would conquer the devil should subdue his own passions, and save himself from everlasting hell. To do this you must practice Christian repentance and penance. When speaking to you last Sunday evening I mentioned to you these words: "Either repentance and penance, or else hell." Who among us can say he never offended God? O my God! that we could say this; but perhaps there is not one amongst us that can say so; and, therefore, there is only one way left for us now, and that is penance; and if you once step aside from purity and innocence, there is only the one way to escape hell. To-day the Holy Catholic Church dwells upon the second form of His argument in favour of fasting and of repentance. Of the work of penance the Gospel to-day takes the very opposite point of last Sunday's. Last Sunday she said: If we want to escape hell, fast. The devil himself had tried to meet our Lord, and our Lord had crushed him by fasting. Oh, how grand is that grace,

SHINING BRIGHTER THAN FIFTY THOUSAND SUNS!

Oh, how glorious was that vestment, lying on the untrodden snow! Now, how grand the surrounding—the adoring angels, the Father looking down upon Him, and the prophets assisting Him. How grand that vision, and the apostles calling out, "O Lord! O Lord! let us remain. It is good for us to be here." The Lord's glory is in heaven, and is prepared for Christ. The Lord is there, transfigured as Tabor, and shines in His throne of immortal glory. The Messiah is there; there the angels are chanting to Him. James, John and Peter are there in their glory, for they well deserve their crown. If that is what you ambition you must climb up the rugged path of Tabor by penance and repentance. Last Sunday you were told, if you are to be saved from hell, do penance; and to-day we are told if you want to enjoy heaven, do penance. This being the case, I ask you to consider that besides avoiding the eternity of hell and gaining the promised reward of heaven, there was a third and intrinsic reason why the Catholic Church imposed on us the obligation of fasting and additional prayer and other religious duties at this season. What is that reason? Among the errors which Martin Luther founded in establishing the Protestant religion, there was this laid down, if a man sins and offends his God, and that that man wishes to be delivered from his sins, all he has to do is to turn to God and say, "I am sorry for what I have done. I won't do it any more. God forgive me." There was no necessity, according to this man, of doing penance. There was no necessity of going back to grief and sorrow over the past because God had forgiven it. This was Luther's error. Is this the true one? No; the Catholic Church answers,

"IT IS AS FALSE AS HELL."

If a man commits sin he is liable to eternal punishment, and if he dies in that state he separates himself from God. The face of God that man's soul can never see; but if the man turns to God and repents, Almighty God, in his infinite mercy, when He hears the penitent's confession through His priest, absolves him. The moment the word of absolution is pronounced, that moment the eternal punishment, the eternal separation from God is cancelled for ever; that soul is reconciled to God. But does nothing else remain? Ah, yes—the penalty which God insists upon. There remains a debt to be paid to God. Thus, when David of old committed the terrible crime of murder and adultery, when he was steeped in mortal sin, and when, if he died in that state, he would have burned in hell for all eternity, David, as soon as the sin was committed, threw himself on his knees and exclaimed, "Oh, my God. I have sinned against Thee. Have pity on me, and take away my sin." Then an angel appeared to him, the Lord having heard the King's confession, and said unto him, "Oh,

THE KING OF KING'S HAS TAKEN AWAY THY SIN THIS DAY."

That moment David was absolved, the separation from God was at an end. But did it all end there? Had the King no more to say to those sins he committed? Could he go his way and say, "I have committed great sins, but I am sorry, and it is all over?" The moment he was declared absolved the angel of God came to him. "You have sinned against the Lord. Tell me which of these three evils will thou accept—war, famine, or pestilence? One of these the Almighty God will send you." And David said, "It is better for me to fall into the hands of God than of man;" and he chose the pestilence, and in a few days eighty thousand of his people were destroyed; and David rushed out and said, "Oh! Lord, save my people." The pestilence then passed away and ceased. The Catholic Church teaches us that by a good confession and a really contrite sorrow and humble confession of our sins a man obtains pardon; but still it is not all over, that man must do penance, that man must make satisfaction to God for the evil he has done. Remember,

SIN IS NOT A THING THAT MIGHT COME TO US FOR A DAY,

that we could throw off quickly and have done with it, that it would be then all over; that we could dispense with penance. If a man has a garment which is inconvenient and does not suit him, all he has to do is to cast it aside. But is this the way with sin? When a man commits a sin it is not like putting on an ugly garment. When a man commits sin he lets the devil into him; he lets the poison into himself that pollutes the senses in a young man, who up to yesterday would have looked with fearless eyes on temptation. That young man may have committed a sin of impurity, and when he looks upon a woman may commit a sin within himself. He is never himself again. A man who commits a mortal sin can never again be the same. Mary Magdalen was a greater sinner after she lost that which she could never regain—her virtue. The virginity of the soul was gone; and, therefore, when man takes poison into his soul, and even when remedies are administered, the bad effects remain. The poison must be purged out of the soul by works of penance, or it is certain that the poison which he has taken will kill the soul. There are certain poisons which if a man partakes thereof it will kill; but suppose there is a clever doctor near at hand, he relieves the man and saves his life. The man does not die, and his life is saved; but for three or four years after that man will feel the effects of the poison. His nerves are shaken, his stomach is out of order, and perhaps he never recovers the effect of the terrible poison. So it is with sin. It spoils the soul, it destroys the soul; it gives the will a weakness and tendency to sin, which remains even when that will has returned to God; and the very senses of the body are polluted by it, and they become impure. Where the eyes of purity see innocence, where the ears hear nothing offensive, the tainted senses become affected. It is therefore necessary that the soul, like the body, should undergo penance and continuous exercises and purgations. The Church commends us to fast. She commands the innocent, who have not fallen into sin, to fast, so that the devil, when he tempts, will find God's children strong, like our Lord in the desert. She commands her children in sin, even those who are steeped in sin, to fast. In like way the King of Nineveh, who even after the sentence of our Lord—"Yet twenty days and Nineveh shall be no more"—yet, when he did penance, the Almighty God reversed his own decree, and repealed his own sentence, because the King was moved to penance by the fasting of the Ninevehites. The Church has preached all the year round to the sinner; the zealous priest has gone to him and implored him to turn away from his sin and do penance; but in Lent the Church says to all, even those in mortal sin, "I command you to fast and to abstain;" God will be moved by your fasting and penance, and give you the grace of forgiveness. A Catholic man may be in sin on Ash Wednesday, and before Easter Sunday comes he may be

IN THE BOSOM OF THE LAMB OF GOD.

Behold the scene described in this day's Gospel, fixed for ever on the Tabor of God, ever to see there the angels and the saints of God, see there how many men it every walk of life, how many men who have been preachers in the pulpit, traders in the city, hard working mechanics and humble laborers; how many—whether the feeble figure of the poor, who, wearied out with unremitting toil, with hunger, misery, or sorrow—how many that were despised and neglected—how many who were steeped in sin, but who rose and did penance, and now surround the Tabor of heaven! They are there in the face of Jesus Christ; and every moment of their transit to glory will bring new emotions of joy and new raptures of delight. And where, then, is the hardship suffered by Christian penance, to which I invite you to-night, and God commands you to do? We read in the life of St Teresa that there was a Franciscan friar who was known as St. Peter of Alcantara. He was distinguished for his penance. He lived upon one meal a day, which was a small piece of black bread and a cup of water; and when he was sick he was commanded to take a little broth, and he at last consented to take it; but what did he do? He took some dirty ashes from the fire-place and mixed it with the broth, and then partook of it. At length, early in life, spent and worn away, he died before his time. He was a great friend of St. Teresa; they knew each other well. St. Teresa was in her choir at the moment St. Peter died, and, lifting up her eyes in prayer,

THEY MET WITH A SIGHT OF GLITTERING ANGELS,

and in the midst of these she saw the splendid figure of St Peter, who had died a few moments before. He spoke to her these words: "St. Teresa, be faithful in thy penance, and labour well, but for a short time. Oh, happy penance, that has brought me so great a crown!" and, in the midst of hallelujahs of angels, his soul went up to heaven. Think of this, my dear brethren, and do not cast it aside—"the way is difficult and narrow"—these forty days. It is due to the great God; and in God's name I call on you to do penance to-day, like Christ in the wilderness, that you may enjoy glory for ever in the Tabor of heaven.

Profit, $1,200.

"To sum it up, six long years of bed-ridden sickness, costing $200 per year, total $1,200—all of this expense was stopped by three bottles of Hop Bitters, taken by my wife. She had done her own housework for a year since, without the the loss of a day, and I want everybody to know it for their benefit."—*N. E. Farmer.*

THE EXTRAORDINARY JUBILEE.

Apostolic Letter of His Holiness Pope Leo XIII.

The following is the translation of the Apostolic Letter, a short summary of which we published in our last issue:

To Our Venerable Brethren the Patriarchs, Primates, Archbishops, and Bishops in peace and communion with the Apostolic See, and to all our beloved children of the faithful of Christ, health and Apostolic Benediction.

Venerable Brethren and beloved Children,—The Church militant of Jesus Christ, doing best for the health and safety of the human race, is so heavily afflicted in this calamitous age, meeting every day new storms that she may be compared with truth to that bark of Genesareth which, while carrying Christ and His disciples, was shaken with the greatest winds and waves. Those who wage a warfare of hate against the name of Catholic are elated beyond measure by the number, the strength, and the boldness of their counsels. They not only openly reject religious teaching, but they strive with all their strength and force either to drive the Church altogether out of the civil communion of mankind, or to effect that at least she shall have no share in the public life of the people. Hence, in fulfilling the trust which she received from her Divine Founder, she finds herself everywhere hampered and retarded by great obstacles.

THE BITTEREST FRUITS OF THIS WICKED CONSPIRACY

fall most heavily back upon the Roman Pontiff, to whom, while deprived of his legitimate rights and in every way impeded in the exercise of his heavy duties, the shadow of regal majesty is left as it were in mockery. Therefore, We, placed by Divine Providence on this summit of sacred power, and busy with the Government of the whole Church, have for a long time felt as We have often declared how hard is Our lot, and how sorrowful the state upon which Our time is cast. We do not wish to go into particulars. Yet the course of events in this Our own city now for many years is manifest to all. Here, even in this very centre of Catholic truth and our most holy religion, the dignity of the Apostolic See is mocked and injured, and the Pontifical majesty is subjected to the repeated wrong-doing of profligate men. Many of Our foundations which had been instituted by Our predecessors, and had been handed down to be inviolably preserved by their successors, have been despoiled; nor is there any mitigation, but the rights of the holy institution for propagating the name of Christ are themselves attacked, an institution of merit so conspicuous, not only in the cause of religion but of civilization, that no violence of former times had violated it. Several

CATHOLIC CHURCHES ARE CLOSED OR PROFANED,

heretical rites multiply, and wicked doctrines are scattered broadcast with impunity by word and act. Those in the highest position often lend their co-operation to the making of the laws injurious to the Church and to the Catholic name, and this in the sight of Ourselves who were entrusted by God Himself to watch over all for the safety of Christianity and the preservation of the rights of the Church. But in nowise do they shut out from Us that power of teaching which is vested in the Roman Pontiff, Our authority for the education of youth; and if We are permitted to do that which any private person can do—open schools for the education of youth at Our own expense—the violence and severity of the civil law invade even these. We are deeply grieved by this sorrowful spectacle, because We are prevented from coming to the aid of the people as We would wish to do. That very exercise of liberty which is granted to Us has no certain basis of stability and consistency when it can be snatched away or diminished at the will of another. Meanwhile, daily experience shows that the evil contagion is creeping more and more through the rest of the Christian Republic, and is propagated amongst many. For, truly,

NATIONS TURNED AWAY FROM THE CHURCH DAILY FALL

into greater miseries, and where once the Catholic faith becomes extinct or weakened the shortest road is made to wild opinions and desire for revolutionary change. But when the greatest and most noble power of him who is the Vicegerent of God upon earth is contemned, it is very plain that no reins remain to human authority strong enough to restrain the untamed spirit of the enemy, or to repress the heat of senseless freedom in the multitude. And from these evil causes human society, although it is now suffering great evils, is yet alarmed with the fear of still greater perils. Therefore it is necessary that the Church, in order to repel the attacks of its enemies, and to fulfil its sacred mission for the benefit of all the faithful, should work energetically and continue the combat unceasingly. But in this vehement and varied contest which is contducted, the Divine glory and the eternal welfare of the souls of the faithful, all the courage and industry of men would be vain and void if uninspired by the celestial lessons appropriate to the time. Now,

IN THE PRESENT PERIOD OF TROUBLES AND AFFLICTIONS

for Christian peoples the safest refuge against anguish and tribulation has always been found in redoubling the intensity of prayers, beseeching God to come to the help of His threatened Church, give her the strength to struggle against her enemies and the power to vanquish them. Now, then, in conformity with this ancient custom, and imitating the example of Our predecessors, fully aware that God, the more He allows Himself to be insulted, inspires the greater desires for repentence in the minds of men, and, as a consequence, a more ardent longing to be restored to His grace, so that they may obtain heavenly help for the solace of their minds, We ordain by this Encyclical an Extraordinary Jubilee to the Catholic world. Trusting in the mercy of Almighty God, and confident in the authority placed in the hands of the blessed SS. Peter and Paul of binding and unloosing, notwithstanding Our unworthiness, We hereby accord to each and every one of the faithful the plenary indulgence for all sins, in the form of a General Jubilee, on their fulfilling the following condition: For

THOSE WHO ARE INHABITANTS OF EUROPE,

from the 19th of March—a day consecrated to the memory of St. Joseph, spouse of the Blessed Virgin Mary—to the 1st November, All Saints' Day, inclusively; and for those who are resident outside Europe for the same date, the 19th March, up to the end of the present year, the ordinances which follows: The inhabitants or persons resident in Rome to visit twice the Lateran Basilica and the Vatican and Siberine Basilica, then to piously spend some time in offering prayers to God for the prosperity and exaltation of the Holy Apostolic See, for the extirpation of heresy, for the conversion of those who are in error, for peace and comfort amongst Christian princes, and union amongst all the faithful according to Our wishes. Also that they should fast once, using only the food allowed and that on a day not included in Lent, according to the precepts of any ordinary fast day, and also to receive the sacrament of the Holy Eucharist, after having obtained absolution for their sins in confession, and also to make some offering by way of alms to some pious works. With this view We would bring under special notice of the faithful, the institutions, the interests of which, We previously recommend to the charity of Christians, i. e.,

THE PROPAGATION OF THE FAITH,

the children of Jews, and the Christian schools in the East, which are dear to Our heart, and which We propose to Ourselves to found even in the most distant and barbarous countries, so that We may be able to meet the wants and necessities of the faithful in those regions. As for those who reside not in Rome, no matter what place they inhabit, they ought to visit twice within the prescribed interval three churches to be decided on by the bishop of the diocese or their vicars, or by some one acting for them, or three times if there are only two churches, and six times if there is but one. They ought also carry out the other works prescribed already. We desire that this indulgence may be also applied by sufferance to those souls departed this life joined with God in love. In addition to this, We grant to dioceses the power to reduce according as they may deem fit to a less number the above mentioned visits to churches in the case of chapters and congregations, whether lay or regular, communities, confraternities and universities which attend their churches in procession. In addition to this we allow the faithful at sea to receive the benefits of this indulgence if, on their arrival at a port, they visit six times the principal or parochial church, and duly carry out the other good works which We have already mentioned. As to

THE MEMBERS OF RELIGIOUS ORDERS OF BOTH SEXES,

even those who are perpetually confined to their convents, and to all other laymen and clergymen, secular or regular, prevented by detention, physical infirmity, or any other just cause from carrying out the above-mentioned ordinances, or any of them, We grant permission to their confessor to substitute for them other works of piety, or to postpone them until some time not too remote, and to dispense with the obligation of receiving the Blessed Sacrament those children who have not yet approached the altar. Beyond this We concede to all and each of the faithful, whether lay or clerical, to the secular and regular of every order and every institution, even those that it may be necessary to name specially, the permission to select for the purpose whatever confessor they may choose, and nuns, novices and other ladies living in convents will also be enabled to take advantage of this privilege, provided that they appeal to the confessor approved of by their superiors. We confer on the father confessors themselves, but only on this occasion, and during the period of the Jubilee, the same powers that We gave them at the time of the Jubilee promulgated on the 15th February, 1879, always having regard to the exception which We make in those letters. But in order that the salutary results which We have in view may be more amply secured in this holy Jubilee, it is necessary that every one should apply themselves with ardour to merit the assistance of the august Mother of God by their homage and piety towards her.

WE CONSEQUENTLY PLACE THIS HOLY JUBILEE

under the guard and protection of St. Joseph, the spouse of the Blessed Virgin Mary, whom the Sovereign Pontiff Pius IX., of glorious memory, declared patron of the Universal Church, and whose help every faithful Christian shall implore unceasingly. Furthermore, We exhort the faithful to organize pilgrimages to the shrines of saints especially venerated in their country by local tradition, the most celebrated of which for Italy is the Holy Church of our Lady of Loretto. With this object, and in virtue of the holy obedience due to the Apostolic See, We commend and ordain to each and every one of the dioceses and their vicars and representatives that when they had received printed copies of their present letters they shall cause them to be published throughout the extent of their jurisdiction, and shall make known to the people the church or churches to be visited, as We have already indicated, taking special care to prepare them as soon as possible for the fulfilment of those injunctions by the preaching of the Word of God. And as these present letters may not reach every place, in order to bring them more certainly under the notice of all the faithful, We desire that the same confidence should be placed in any copies guaranteed by the seal of an ecclesiastical authority, as in this Our letter.

Given at St. Peter's, Rome, under the seal of the Fisherman, 12th March, 1881, fourth of our Pontificate.

LEO XIII., POPE.

THE ARCHBISHOP OF CASHEL AND THE "TABLET."

Archbishop Croke has addressed the following letter to the editor of the *Tablet*, in reference to an article in that journal, commenting upon the relations between Mr. Parnell and the French Communists, and pointing out the danger to religion from association with its enemies:

To the editor of the London *Tablet*.

The Palace, Thurles, March 10.

SIR,—A clerical friend has just called my attention to an article in this week's *Tablet*, entitled "Ireland and France." Any public print or periodical, no matter under what colors it may sail, that would deliberately express some at least of the sentiments and strive to give currency to the patent misrepresentation of historic analogies contained in that article is not fit, I think, for admittance into my house. I pray you, then, to cease sending me your paper. The *Tablet* is very solicitous indeed about the faith and morals of the Irish people. Let its pious concern on that score be put to rest. The faith and morals of our people were never, thank God! in less peril than they are to-day, and the sympathetic Saxon who wrote the article I complain of will, no doubt, be greatly consoled by the assurance which I venture to give him—namely, that the real or fancied coquetting of one or more Irish agitators with French poets or incendiaries is not likely to do any serious damage to the cause which he has so disinterestedly taken to his heart—I am, sir, your faithful servant,

† T. W. CROKE,
Archbishop of Cashel.

BISHOP CLEARY OF KINGSTON.

The Empire City, being the principal resting place on the chief highway of the modern world, great and distinguished Catholics from all corners of the globe on various missions and errands, pass through it every day without attracting more attention than their business demands or their own tastes desire. But it is not every day that an Irish bishop, recently consecrated for an important foreign mission, passes through New York, on his way to his See. Since the lines on a preceding page concerning his farewell to Ireland, were put in type, Bishop Cleary, of Kingston has reached this city. Without intruding on the privacy which is the privilege of even the most distinguished public men, he may be heartily welcomed to this western world, not alone as an Irish scholar and teacher, but as an eminent bishop, sought for by his Canadian brethren, parted from with sorrow by his Irish people and highly honored in many notable ways by the Head of the Church. Bishop Cleary as our readers have already been told is one of the most remarkable of the highly trained teachers and rulers which the Irish Church has produced, since the relaxation of the penal laws enabled her to give full scope to the genius of her sons. In many an ancient home of Catholic learning where Irish scholars flocked for instruction, he has drawn inspiration and experience. In the academic halls of Salamanca, Rome, Paris, Dublin, and Waterford, James Vincent Cleary has left a record not often equalled by contemporary students. Scholar, disputant, teacher, ruler in the Church, he comes in the prime and vigor of intellectual and physical life to preside over a Canadian diocese, and there to become another link binding the noble western church to that of Patrick, and even still more closely to that of Peter, who had sent Patrick. The representatives of the Church, that by the appointment of Leo, he is to rule, have met him on the shores of the New World, and have welcomed him with the respect due to his authority and his mission, and with the love and reverence which the fame of his work, his learning, and his amiability have secured for him. All of his faith and of his race, in these imperial cities, while regretting that his stay among them, is limited to a few hours, will pray that his future career may be as fruitful of good to Canada and the Church, as his past justifies us in anticipating it will be.—*Catholic Review.*

IRELAND.

The Pope's Inquiry Concerning a Nunciature—Unanimous Answer of the Irish Bishops.

Dublin, March 20th.—On Tuesday there was an unusually large meeting of the Irish Episcopacy held in the Board Room of the Catholic University, which sat for over two hours, the chief subject of deliberation being the proposed appointment of a Papal Nuncio at the Court of Queen Victoria, in London. The question was referred by the Holy See for the consideration of the Irish Bishops, and, doubtless, has also been submitted to the English and Scotch prelates. Such a proposal suggests matter for the deepest reflection. After a diplomatic rupture of fully 350 years, since the repudiation by Henry VIII. of the spiritual supremacy of the Pope, during which England has been insulated in Christendom, it seems extraordinary that the British Court and Government should in a repentant spirit even now, after three centuries and a half, awake to the folly and inexpediency of being cut off from official intercourse and connection with the spiritual chief of at least eleven millions of Catholics within the Empire. Within the last forty years, it has been the custom generally to retain, unofficially, a British agent in Rome, who kept his government apprised of any matter affecting their interests. Sometimes the services of the Papal Nuncio in Brussels or in Paris, but oftener those of the Nuncio in Vienna, were utilized as a diplomatic medium especially in relation to the agitation of the Catholics of Ireland, but the reception of a Nuncio or Papal Embassy of any grade at the English Court was never before mooted since the Reformation. Not so, however, in Ireland; where at the Supreme Council of the Confederate Catholics in Kilkenny, the Archbishop of Fermo, Rinnucini, assisted for a considerable time as Papal Nuncio, bringing with him liberal supplies of money and munitions of war, to promote the Catholic and royal cause.

The Bishops drew up a letter to His Holiness, in which they *unanimously* dissent from the proposal to accredit a Papal Nuncio to the English Court, and respectfully set forth the grounds for their disapproval. The Bishops had, also, before them the report of the Senate of the Royal University in which the programme of the new scheme is submitted for the approval of Parliament.

"Their name is legion"—the people who praise that matchless medicine, *Burdock Blood Bitters.* It acts at once upon the Secretions, the Bowels, the Liver, the skin and the Kidneys. It purifies the Blood, dispels all foul humors, and strengthens the nervous and debilitated system. No known remedy can do more. Try it and be convinced.