

## A JUST TRIBUTE.

We were very happy to notice in a late number of our esteemed contemporary, the *American*, a very interesting article on the "two poets, Aubrey de Vere." The article begins by a recital of a few chronological facts in the history of this distinguished family. According to the *American*, the elder of the two poets was born at Curragh Chase, County Limerick, Ireland, in 1788. The family was founded by Vere Hunt, a Cromwellian officer, who went from Essex to Ireland, and after the war settled on the estate which has since remained the property of his posterity. Vere Hunt was a great grandson of John, Earl of Oxford, who died in 1539. Vere Hunt, one of his descendants, also a soldier, was made a baronet in 1784. His son Aubrey succeeded to the title in 1818, but dropped the name of Hunt, assuming the name and arms of De Vere only. At Harrow, where Sir Aubrey was educated, he was the contemporary of Sir Robert Peel, Lord Byron and others who afterwards achieved distinction.

At the age of eighteen he married Mary Rice, sister of Lord Montague. His career as a poet did not begin, properly speaking, till he had passed the age of thirty. His first poems of any length were "Julian the Apostle" and the "Duke of Mercia," dramatic efforts which displayed literary taste and rare scholarship. In 1842 he dedicated his work, "A Song of Faith: devout exercises and sonnets," to Wordsworth, of whom he was the special friend and admirer. Being essentially of a religious turn of mind, he specially cultivated the sonnet, finding it, as he said, "to be in poetry what the collect is in devotion." "The influence of Wordsworth's style," says the writer in the *American*, "as well as of his political opinions, is apparent in Sir Aubrey's sonnets, many of which are of a striking literary beauty, although their austerity, he thinks, is too dominant a characteristic to permit them to become popular. Many of his descriptive sonnets, goes on to point out this same writer, have for themes the bold and beautiful country below the Galtee Mountains, of which the Mulla—of which Spenser speaks and within sound of whose murmur he wrote the "Faery Queen,"—is one of the loveliest features. This is indeed a region full of stirring memories, personal and political; and their inspiration is visible in the sonnet entitled "Kilmallock," which is offered as a fair type of Sir Aubrey's powers:

"What ruined shapes of feudal pomp are there,  
In the cold moonlight fading silently?  
The castle with its stony, baronial air,  
Still frowning, as accustomed to defy;  
The Gothic street, where Desmond's chivalry  
Dwelt in their pride; the cloistered house of prayer;  
And gate-towers, mouldering where the  
stream moans by;  
Now but the owl's lone haunt and fox's lair,  
Here once the pride of princely Desmond  
flushed;  
His couriers kneel, his mailed squadrons  
rushed;  
And saintly brethren poured the choral  
strain;  
Here beauty bowed her head and smiled and blushed;  
Ah! of these glories what doth now remain?  
The channel of yon desolated fane?"

Sir Aubrey's most considerable work was his dramatic poem, "Mary Tudor." It was not published till after his death, which occurred in 1846.

Aubrey Thomas De Vere, third son of the late baronet, was born at Curragh Chase in 1814. He was educated in part at Trinity College, Dublin, but was not graduated. He began his literary career at an early age. His "search after Prosperpine," published in 1843, discloses, as the *American* very justly observes, the germ of that spontaneous power which later years have fully unfolded. The poem is justly held to be one of the finest specimens of English imitation of Greek manner. "For more than a dozen subsequent years," feelingly continues the writer in the *American*, "Mr. De Vere found no leisure, doubtless felt no inclination, to versify; for the Galtees, the placid streams that wind through their defiles, the fertile plains that spread on every side, were no longer filled with the fanciful myths of classic lore; the most shocking reality had fallen upon the country, and his tender heart and active hands were occupied in the dreary work of relieving the victims of artificial famine,—artificial, because, while thousands were dying of hunger, food produced by the soil, sufficient to feed twice the population, was being exported. The bitter experience of the period between 1846 and 1849 induced him to prepare an essay, moderate in tone and candid in temper, entitled "English Misrule and Irish Misdeeds," in which he eloquently pleads for a reformation of the evils inflicted on Ireland by the hand of foreign government,—not, however, acquiescing in the conclusions of others that those evils can be effectually eliminated only by expelling foreign rule from the island and permitting its people to administer their own affairs. From his father he inherited a loyalty to the English ancestry of their family, and has always sought an amelioration of the condition of Ireland within the British Empire, being persuaded that the separation of the two countries would defeat the destiny foreordained by God for the Irish people. His conception of this destiny is the key to a large portion of his noblest poetry, and may best be stated in his own words, conveyed to the writer. While assisting in the relief work, his thoughts were turned with renewed vigor to religious contemplation; while writing no poetry, he was studying theology. These studies "ended," he says, "in my making my submission to the Catholic Church in 1851. After that event, I began writing poetry again. I had then two distinct aims in doing so. The first of these was to make a contribution to Catholic poetry, and the second was in order to illustrate the most important periods of Irish annals, especially the heroic period, the saintly period, the period from the Norman invasion of Ireland to the repeal of the Penal Laws, and the modern period. My hope was that the adequate execution of these two tasks might in their degree promote the moral and spiritual education of my Irish fellow-countrymen. . . . The moral I had intended to convey was that Providence had maintained authentic Christianity in Ireland, in a purity not found in many countries, chiefly through a marvelous cloud of afflictions out of which there had eventually emerged a people, and a faith which had kept that people one; and that the destined function of that people was one incomparably higher than any merely political or commercial greatness, her mission being apostolic and her destiny being (if she proved faithful to it,) to surpass in her latter day the missionary glories of the three centuries that succeeded Saint Patrick." Since his admission to the Church, Mr. De Vere has produced many splendid poems. Among his later works may be mentioned "Irish odes and other poems," which appeared in 1869, the "Legends of St. Patrick" in 1872, "Alexander the Great," a dramatic poem, in 1876, "St. Thomas of Canterbury," another dramatic poem, in 1876, and in 1879 "Legends of the Saxon Saints."

The writer in the *American* sums up his views on Mr. De Vere as a poet, in the statement that he is "uniformly stately, chaste, lofty; his earnest acceptance of the dogmas of faith and his profound humility of spirit, blending with a sublimity of aspiration and an ever-present consciousness of personal responsibility, combine to constitute an unique poetic organization suggestive somewhat of Crashaw, who, however, was inferior to him in skill as well as in imagination, strength and culture. He is essentially the poet of faith in the same specific sense that Matthew Arnold is the poet of culture; while, on the other hand, in his dramatic verse, and particularly in "Alexander the Great," where the effort of his fancy is purely æsthetic and intellectual, he displays a spontaneity and freedom unmatched by any contemporary. While his verse is melodious, he has sacrificed nothing of its sense for the tricks of sound, and to a Wordsworthian love of the simple and lovely in nature he adds a feeling of Christian reverence."

## A GOOD MOVE.

We are glad to learn from the *Winnipeg Herald* that active steps have been taken to direct Irish immigration into the North West. From the *Herald* we learn that a large and representative meeting was held in the parochial residence, St. Mary St., Winnipeg, on Wednesday, the 28th ult., for the purpose of devising some means to secure for Manitoba a portion of the Irish spring emigration, and taking steps to render the immigrants into the Province the assistance they might require. Among those present were His Grace Archbishop Tache, in the chair; Rev. Fathers Lavoie and Lebert, Mr. Lynskey, Superintendent Eastern Division C. P. R.; J. Haverty, Dr. Seymour, Mr. Hogan, J. Muldoon, E. A. McCay, G. McPhillips, D. L. S., L. G. and A. E. McPhillips, Barristers; H. T. McPhillips, of the *Herald*, and others.

After some discussion as to the best mode of organizing systematic immigration aid, a committee was struck to solicit subscriptions for the assistance of and procure employment for the expected immigrants on their arrival. The committee consists of His Grace, Rev. Father Lavoie, Messrs. Lynskey, Haverty, G. McPhillips, Dr. Seymour, Ald. Bawlf, and H. T. McPhillips, His Grace to be Chairman and Treasurer, Mr. Lynskey, Assistant Treasurer, and H. T. McPhillips, of the *Herald*, Secretary.

We heartily wish the committee every success in its noble and patriotic undertaking. As this, however, is an undertaking in which not only the Catholics of Manitoba but those of the whole Dominion are concerned we would suggest to the committee the advisability of placing itself in immediate communication with Irish Catholic societies throughout the older Provinces to seek their co-operation in the good work.

If the Irish Catholics of the entire Dominion were to move in the matter a very large measure of success would be achieved and lasting good effected for religion in the North West.

## PASSION TIDE.

On Sunday last the church began the sacred and solemn time dedicated to the commemoration of the Passion of Our Divine Redeemer. The Church now hides the faces of its statues, drapes its paintings and covers its crucifixes, for she has now entered on a time of veritable sorrow and lamentation. She invites her children to Calvary itself there to participate in the sorrow of Mary, the most pure, but now broken-hearted Mother of Jesus. On Calvary at the very foot of the Cross we behold that Divine Mother, her heart transfixed with grief.

At the Cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last;  
Through her heart His sorrow sharing,  
All His bitter anguish bearing,  
Lo! the piercing sword has passed!

Yes upon Calvary at the very foot of the Cross we are invited to behold that loving Mother "sad and sore distressed" for the sorrows and sufferings of the "sole-begotten One." And shall we at the sight and in the presence of so much sorrow remain unmoved?

Who could mark, from tears refraining,  
Christ's dear Mother uncomplaining,  
In so great a sorrow bowed,  
Who unmoved beheld her anguish  
Underneath His Cross of anguish,  
Mid the fierce un pitying crowd?

But it is not to tears only that the sorrows of Calvary should move us. The sight of such overwhelming grief should make us enter into ourselves to ask what part have we borne in bringing about such a depth and intensity of suffering. And if we put this question fairly to ourselves and permit its receiving a fair answer, we will have to acknowledge that as sinners we have contributed to bring about the sorrowful tragedy of Calvary. It is not so much for the perfidious Jews and the blinded Gentiles that Jesus suffers. His most acute pain proceeds from the sight of the treason, the ingratitude, and the enormities of Christians themselves. He sees them even after promising Him lasting fidelity, after having time and again experienced mercy at his hands when justice had consigned them to perdition, basely abandon him and trample his very life's blood under foot. What marvel if his sorrow forces the bloody sweat through His pores? What marvel if the thorns pierce and tear His aching brow inflicting pain that none other could endure? What marvel that His head is bowed with grief and His heart bursting with its sorrows? We cannot justly rise up in virtuous indignation against the Jews for their atrocious murder of Christ, without becoming self-accused, by acknowledging our own share in the crimes of Judas, of the high priests and of their cruel followers. Confessing and acknowledging our guilt, we should beg of the Virgin Mother at the foot of the Cross to be our Mediatrix with her Divine Son whose crucifixion we have so often renewed. Let us beg of her to permit us to share in her sorrow, that by participation therein we may obtain through the blood of Christ her Son shed upon Calvary the effacement of all our crimes and the strength to persevere unto the end, even suffering and dying if necessary for Christ's sake and for his love.

Those five wounds on Jesus smitten  
Mother in my heart be written,  
Deep as in thine own they be;  
Thou, my Saviour's Cross who bearest,  
Thou, thy Son's rebuke who sharest,  
Let me share them both with thee!

In the Passion of my Maker  
Be my sinful soul partaker,  
Weep till death and weep with thee;  
Mine with thee be the last station,  
There to watch the great salvation  
Wrought upon the atoning Tree.

## A GOOD DEATH.

The death was announced some few weeks ago of the Duke of Sermoneta, a Roman prince, once high in favor with the Savoyard dynasty. It was he who on the occasion of the taking of Rome by the Piedmontese in 1870 brought to Victor Emmanuel, who had remained in Florence, the result of the famous plebiscite of the Romans. For this mark of fidelity to the cross of the order of the Annunziata.

On his deathbed the Duke determined to repair his faults in a manner truly exemplary. He first of all dispatched to King Humbert the insignia of the order of the Annunziata in his possession, disavowing by this action the deed whereby he had merited them. In his will he declared that he wished no other assistants at his funeral but priests and religious. Cardinal Di Pietro, dean of the Sacred College, administered the last Sacraments to the dying man. He received these holy rites with every sentiment of devotion, making in presence of his family, before he breathed

his last, a solemn and sincere declaration of belief in the Holy Catholic Church and fidelity to the Holy See.

## MUSIC AND ITS INFLUENCE.

When we try to define beauty as an abstract quality, it becomes exceedingly difficult to render in words the exact idea we have formed of it, because being such a mysterious intangible subject it always seems to elude our mental grasp, and the best treatise on it apparently falls short of the author's ideal. It might be found an easier task to descend from the genus to the species and consider beauty as inherent in one of the arts: music for instance.

But even yet there are difficulties. Thought fails to render itself wholly in words, and the written expression of our ideas on the subject is no more the reproduction of our feelings than is a canvas faintly outlined the reproduction of a surrounding landscape.

There is something in the beauty of music which overpowers us, transfixes us as it were, riveting our attention in a way that no other art does. It is not our mind that is impressed by music, because it will wander, while the heart, the seat of all our powerful emotions, yields itself to the resistless spell which music, the enchantress, weaves around it.

A kind of pleasing reverie or delightful semi-consciousness is induced by the lingering pathos and unutterable sweetness which, at the touch of the inspired artist, enters, like the breath of life, into the soul of his instrument, making it no longer a piece of dull, simple mechanism, but a living, breathing temple of beauty, which, if less than heavenly, is surely more than earthly.

Music exercises on the heart of man such a magical effect as no other influence is capable of producing. Though cold the eye and stern the brow, the one will light and the other flush with the fire which sweet music kindles into action, the fire which is born with the human heart and which knows no decaying. It may have smoldered for long years beneath the cold gray ashes of indifference and neglect, but the moment must come for each one when a sigh will reach the dying embers, and fan them once more into action.

Nothing can make us realize more forcibly than music the grossness and sensuality of earthly pleasure and avocations. The low, soft cadence of an inspired rhapsody seems to partake of a spiritual nature, which elevates our hearts to things of a higher and purer level. It invites us to shake off the trammels of earth, and soar away soul-free to regions of heavenly bliss, where celestial harmony pervades the spirit-breathing atmosphere. Thus do we feel that real, profound, peaceful heart-joy that we vainly seek among more material surroundings.

We can speak all languages with music; it is a common tie between man and man, needing no interpreter, for it goes straight to the heart. The effect it produces is almost instantaneous.

Do you wish to wreathe with smiles the faces of your listeners? Then lightly touch the strings in some sweet rippling melody, full of mirth and gladness, and care and melancholy will vanish like dark clouds dissolving before the glory of the sunlight. Or it may be that your heart is heavy with grief, and you wish to invite sweet sympathy, then in the plaintive chords of some mournful nocturn, or dreamy, soul-thrilling reverie, you may strike the inmost heart-strings and they will not be dumb to your call.

It is thus that music satisfies the cravings of our inner selves, spiritualises our human nature, and removes from our souls the gross of material and sensual aspirations.

## CHRISTIAN EDUCATION.

We will begin next week the publication of the learned Bishop of Trenton's pastoral on that most vital of living questions, Christian Education. Anything more lucid and convincing on this subject it has never been our privilege to peruse. We would like to see this valued document in the hands of all Catholics, many of whom unfortunately hold ill-founded and even erroneous views on the subject of Christian Education. For the infor-

mation of those of our readers who may desire to have Bishop O'Farrell's able production in pamphlet form, we may mention that it is published in that form, by Benziger Bros., New York, who will send it to any address on receipt of 10 cts.

## ST. PATRICK'S DAY IN LONDON.

The national anniversary of Ireland will be celebrated in London with more than usual éclat and enthusiasm. In the morning there will be Masses at 7 and 10 o'clock. The latter will be a solemn High Mass, at which His Lordship the Bishop will preach.

In the evening there will be a concert in the Grand Opera House, the proceeds of which are to go to the building fund of the new cathedral. Those who have had in time past the good fortune of attending the St. Patrick's concerts in London know what success attended them, and that success was no greater than their merits deserved. The concert this year will be one of the finest, if not the very finest, of the kind ever given in London. Several lady and gentlemen vocalists of distinction both here and elsewhere have signified their willingness to take part in the programme, which is certainly one of the most inviting and attractive it has ever been our privilege to peruse. The Rev. Father Tiernan is devoting his every energy towards providing for the large audience which will fill the Grand Opera on Saturday evening, the richest treat in the way of Irish national melodies and classical music ever enjoyed in London. But besides procuring self-enjoyment, every patron of the concert will be furthering a grand work designed for the glory of God, a work in which every reader of the *Record* is interested, the completion of the new cathedral in this city. For this reason we heartily commend the concert to all our friends and the friends of our friends.

## DEATH OF PRINCE GORTSCHAKOFF.

The announcement of the death of Prince Gortschakoff, on Monday last, took no one by surprise, for the deceased statesman had reached an age far in advance of that usually attained by men leading so active a life. He was born in 1798, educated at the Lyceum of Zarskoe-Selo, and commenced his diplomatic life at the Congresses of Laybach and Verona, in the capacity of attaché to Count Nesselrode. Gortschakoff was Secretary to the Russian Embassy in London in 1824, *chargé d'affaires* to the Court of Tuscany in 1830, and attached for the first time, in 1832, to the legation at Vienna, where the death of his superior, the Russian Ambassador, gave him great influence. In 1841 he negotiated at Stuttgart the marriage of the Grand Duchess Olga, of Russia, to the Prince Royal, of Wurtemberg. During the events of 1848-9 Prince Gortschakoff maintained a dignified neutrality, but it is rumoured that in 1850 he exercised some influence in procuring the abdication of the Emperor Ferdinand I. in favor of his nephew, Francis Joseph. During the dispute respecting the Eastern question, the prince was Ambassador at Vienna; and at his instance the Russian Government accepted the four points which formed the basis of the Conference of Paris in 1856. In that year he was recalled to St. Petersburg, to replace Nesselrode as Minister of Foreign Affairs. A proclamation of his, very hostile to the Western powers, during the Sicilian and Neapolitan revolution, excited much attention, and his policy in the Polish insurrection of 1863 has been often commented upon and generally, as we think justly, condemned. In October, 1870, while Paris was being besieged by the Germans, Prince Gortschakoff issued a circular to the representatives of Russia abroad, announcing the resolution of the Emperor to be no longer controlled by the treaty of 1856 so far as it limited his rights of sovereignty in the Black Sea. This led to the conference held in London in 1871, when the treaty was modified so as to satisfy the demands of Russia. In recognition of his services on this occasion Prince Gortschakoff was accredited with the rank of Highness.

Gortschakoff was a steady friend of centralization both in Church and state, and as such an enemy to Catholicism in the dominions of the Czar.

## THE NEW BRUNSWICK GOVERNMENT.

The government recently formed by Mr. Blair, in New Brunswick, consists of the following members:

A. G. Blair, York, Premier and Attorney General.  
William Elder, St. John, Provincial Secretary.  
Thos. F. Gillespie, Northumberland, President of the Executive Council.  
P. G. Ryan, Gloucester, Chief Commissioner of the Board of Works.  
James Mitchell, Charlotte, Surveyor General.  
Robt. J. Ritchie, St. John, Solicitor General.  
Hon. A. Harrison, (M. L. C.) Sunbury.  
E. A. Vail, Kings, G. Turner, Albert, members of the Executive Council.  
Of these gentlemen the Hon. Mr. Ryan of Gloucester, Chief Commissioner of the Board of Works and the Hon. Robt. J.

Ritchie, St. John, Solicitor General, are Catholics. We congratulate these gentlemen on their success and feel happy to perceive that the right of our fellow-countrymen and co-religionists to representation in the Executive Council of New Brunswick is now acknowledged by both political parties there.

## LETTER FROM FATHER LACOMBE.

We have received a very kind and interesting letter from Father Lacombe, which will, we know, be perused with interest by all our readers:

Fort MacLeod, N. W. T.,  
3rd February, 1883.  
My Dear Sir,—With many thanks I received "The Catholic Record," with your kind compliments. In return for your charity and liberality towards our missions of Bow River, next summer, when the railroads of the C. P. R. will be in this vicinity I will try to have some subscribe to your so valuable journal.

In this large district of Bow River, comprehending so many hundred miles, where the great "Canadian Pacific line" is to pass, with many thousands of Indians, settled on different reservations, most of them being yet pagan, with new establishments of white people in every direction, we are only four Catholic missionaries, scattered over this immense country of prairies. Here we have to make ourselves *all for all* with the whites and the Indians, "preach the word in season and out of season." Sometimes, I regret to say, we meet with more hard cases with the first class than with the poor ignorant children of the desert. We have to learn their languages to do any good among them. A good many years ago, when in this country for the first time came in this country they baptized a great number of children, but on account of circumstances, were not able to establish any stationary mission among these wandering tribes. Once in a while, some of our fathers followed them, during a winter or a summer, in their wanderings after the buffaloes. Then the priest had to partake of their habits of living. We too have baptised a good many children during our different stay among these Indians. Now for two years, we have begun to establish residences on the reservations. We have a great work before us. You, in your cities and centres of civilization, cannot easily understand our troubles and difficulties in such a country, where there is no timber except at a great distance, and where you have to pay for everything at a very high price.

Here we have to speak continually French, English, Blackfoot and very often Cree. Just now we are working hard to compile a dictionary of the Blackfoot dialect, which is very difficult to learn. I have taken my share, the first part, that is, French and Blackfoot; Father Scollen, now at Edmonton, a true scholar in this language, is compiling the second part, that is, Blackfoot and French. So too with the grammar. When these works will be finished, they will furnish a very great and valuable help to the young missionaries.

The three tribes of the Blackfoot, Blood-Indians and Piegiens belong to the same nation, and speak the same language as the Blackfoot. In our district we have the Sarcis, a small tribe, who have a peculiar dialect, but they all understand and speak more or less the Blackfoot tongue. We have also here and there a few Crees and some half-breed families coming from the great Saskatchewan.

Although surrounded by occupations and preoccupations of many kinds, we find some moments before going to rest to look over "The Catholic Record" and other newspapers, sent us by the friends of our missions. We rejoice and are encouraged in our hardships when we see what you undergo to defend the Church and protect the cause. We are not more missionaries here than you are yourselves at home. All soldiers of the great Catholic army, we are all fighting under the same colors, you to defend our Mother the Church, and we to multiply her children. We must encourage each other and be happy and thankful for the success of either party.

Yes, my dear friend, let us be brave and faithful to the last.

I remain, with respect and sincere consideration,  
Yours truly in Christ,  
A. LACOMBE, O. M. I.

## OBITUARIES.

We deeply regret to have to announce the death of Miss Teresa Keenan, of this city, youngest daughter of the late Paul Keenan, which occurred on Sunday 4th of March, at her mother's residence, John street. Deceased was an exemplary Catholic young lady and much esteemed by her acquaintances for her many amiable qualities.

It is with feelings of regret that we are called upon to chronicle the death of one of our oldest and most esteemed citizens, Mr. Daniel O'Connell, a near relative of the illustrious Irish liberator. His death occurred at Brockton on the 1st inst., at the advanced age of 82 years. He died surrounded by his relatives and fortified by the rites of the Church.

Mr. O'Connell was a native of Cahirciveen, county Kerry, Ireland, and emigrated to this country about thirty years ago, and resided in Toronto continuously to the time of his demise. His only remaining sister is Mrs. John Gouldin, of Aylton, Normandy. Six of his children survive him, viz., Maurice, Patrick, Francis, Daniel, John, Mary and Elizabeth. His funeral took place to St. Michael's cemetery on Saturday, 3rd inst., and was attended by a very large number of sorrowing friends and relatives. May his soul rest in peace.

## NIGHT CRUCIFIXES, STATUES AND CROSSES.

What are they? Why so called? They are called night crucifixes because the beauties they possess can only be seen and appreciated by night. Wherever they are placed, whether in church, or private sanctuary, on altar, or on a bracket in the bed-chamber, they alone at night, when darkness covers all, can be seen shining with a steady white glow, a last inspiration to devotion. Read what is said about them on page seven.