

THE CATHOLIC RECORD

Published weekly at 41 and 43 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editor—REV. GAO. B. NORTHGRAVES.

Proprietor—THOMAS O'PREY.

Agents for Ottawa—P. J. Coffey, Esq.

Catholic Record.

London, Sat., Feb. 18th, 1888.

DEATH OF THE RIGHT REV. MGR. BRUYERE, V. G.

It is our sad duty to announce the death of the Right Rev. Monsignore John Marie Bruyere, V. G., Administrator of the Diocese, at 11 p. m. on Monday, the 13th inst.

The cause of death was paralysis, which attacked him on January 25th, since which date he remained comatose in a precarious condition, though at times he seemed much better, and hopes were entertained of his recovery.

The kindly and amiable disposition of Monsignore Bruyere made him beloved by all classes, and his death will be heard of with sorrow throughout this continent, and especially in the Province of Ontario.

He died in full resignation to the holy will of God, and was fortified in his last illness by the reception of the usual Sacraments administered to those who are in danger of death. He was during life a pious, zealous and devoted priest of God, and his death was the happy death of the just. Requiescat in pace.

LENT.

This week the Church desires her children to begin their preparation for the great festival of Easter.

For this purpose she has established the holy season of Lent, which is to be observed in such a manner as will be most conducive to our salvation; for the great mystery to which this holy season is a period of preparation is the most important event in the great Plan of Redemption which was accomplished on earth by our Lord and Saviour Jesus Christ.

The English term Lent appears to be derived from the Saxon word *lenten*, spring; but the Latin name *quadragesima*, from *quadraginta*, forty, refers to the length of time during which the season lasts, forty days; and in the languages which are derived from the Latin the Lent is called by a name which is evidently a corruption of the Latin word. It is called in Italian, *Quaresima*, in French *careme*; and even the Celtic tongues have names of Latin origin, as the Welsh *Ganarwy*, *Manx*, *Karrey*, *Breton*, *Corvay*.

On this fact we may remark the conclusive evidence which it affords of the Roman origin of the Church as established among the ancient Britons, who certainly would not have had for this season a Latin name, unless their Christianity had a close connection with Rome, before St. Augustine brought the faith to the Anglo-Saxons. If, as the modern Anglicans pretend, the original British Church before St. Augustine had not been established by missionaries from Rome, connection with Rome must date from a later period, when the Britons had amalgamated with the Saxons to some considerable extent.

Then the name of the Lenten period would either have been borrowed from the English, or a purely Celtic word would have been formed for its expression. In fact accurate history informs us that the Pope's missionaries established the faith in Britain under King Lucius; and the Latin name for Lent which is used by the descendants of the Britons satisfactorily corroborates history on this point.

The Greeks call Lent, *Nestis*, which signifies fasting, and other languages, as Dutch, German, &c., employ words of the same signification.

It is certain that the fast of Lent is of most ancient usage in the Church. The Council of Nice in 325, and the Council of Laodicea in 365, speak of it as a universal observance at these respective dates. Hence Moshem, who says that its duration and manner of observance were determined only in the fourth century, is in error. It could not have been universal at those dates if it had not been of very ancient observance even then, and St. Jerome, St. Leo, and St. Augustine tell us that it is of Apostolic origin. So do other Fathers of the 4th and 5th centuries. St. Irenaeus, who wrote about A. D. 170, also speaks of it as a fast of 40 days, but some doubts have been raised as to the complete meaning of his words. The actual meaning seems to be that there is a diversity of practice as to the manner in which this fast is observed: as some fast during Lent continuously one day, others two, or more days, and some fast continuously for forty days. It is, at all events,

certain that the fast of 40 days was then in existence, though there was a diversity as regarded details in the mode of its observance. Origen, who wrote about fifty years later, speaks of its observance then, and in the 4th century it is constantly referred to as an ancient ordinance.

The object of the institution of Lent is that we sanctify ourselves by the exercise of good works, especially by prayer and fasting. The duty of fasting is prescribed in the Holy Scriptures, both in the old and the new Testaments.

Fasting is useful to subjugate the flesh and drive away temptation to evil. "But I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway." (I Cor. ix, 27.) By "fasting often" the Apostle inflicted on himself this chastisement. (II Cor. vi, 6; xi, 27.)

Fasting disposes the soul to prayer, so Moses fasted forty days, and Elias for the same period to prepare for his interviews with Almighty God. (Ex. xxiv, 28; III Kings, xix, 8.) Christ's fast of forty days was His method of preparing Himself for His mission of redeeming mankind. (St. Matt. iv, 2.) Fasting appeases God and atones for sin. By this means the Israelites appeased God (I Kings vii.), and the people of Nineveh by fasting averted from themselves the destruction with which they were threatened on account of their sins. (Jonas iii.)

Throughout the New Testament equally the practice of fasting is commended. It will suffice here to mention the Apostolic practice that when God's favor was to be asked, prayer was accompanied with fasting; and thus when priests were ordained for the work of the sacred ministry, they were commended to the Lord with "prayer and fasting." Acts xiv, 22.

The Church, knowing from the divine Revelation committed to her, that fasting is a divine precept, has fixed the time and manner in which it should be observed. It is, therefore, the duty of the Christian during this holy time of penance, to observe her laws of fasting and abstinence, that our souls may be properly prepared to profit by the contemplation of our divine Saviour's glorious triumph over the powers of death on the great feast of His Resurrection.

SIGNS OF THE TIMES.

Three hundred and three Protestant ministers of Shropshire and the adjoining Welsh counties have forwarded to the Prime Minister, the Secretary for Ireland, Mr. Gladstone, and the members for Shropshire, Cardiganshire, and North Wales, a strong protest against the course of the Government in Ireland. The protest is as follows:

"We as ministers of religion, hereby record our distinct, emphatic, and earnest protest against much of the present procedure of the British Government in Ireland. The wrong of neglecting the constitutionally expressed desire of the Irish people for local self-government is being aggravated by measures that with equal unwisdom and unrighteousness seek to crush the national voice and crush the national life. By interference with personal liberty, with the rights of public meeting, and with the freedom of the press, our Government is pursuing a course that interestingly tends to the degradation of law and the subversion of order. By this protest we wish to assure the people of that land of our sympathy with them in the bitter wrongs they are now enduring, and at the same time we seek to free ourselves from complicity with a spirit and method of Government that are utterly unworthy of a professedly Christian nation."

This protest is not the only one which Wales has made against the tyranny of the present rulers. The clergy of Cardiff of all denominations, and the Welsh Calvinists of the vale of Clwd, not long ago issued similar manifestos, eliciting from Mr. Balfour the reply, intended to be caustic, that he acknowledged receipt of their letter, but that he was compelled to state that they were ignorant of the facts of the case. The time is past, however, when a Cabinet Minister can "blat" the public so cavalierly. Mr. Balfour seems to think himself to be the State, whereas he must soon be made conscious that he is the servant of the public.

The principal has been unmetakably pronounced her verdict on the claims of Ireland, by the representatives she has sent to Westminster, and has justified Mr. Gladstone's words that "gallant little Wales, with all the men of Scotland, are heartily ashamed of what is being done in the name of law in persecuted Ireland."

Scotland has spoken in equally decisive tones. The Marquis of Breadalbane said in a speech at Perth but a few days ago: "Such a large meeting showed that the sympathies of the people of Scotland are with their Irish brethren, that they should have home rule granted them, or that they should be placed in a position to do all they could to retard the passing of Home Rule for Ireland, and blacken Mr. Gladstone's character as far as possible. Do what they might, Mr. Gladstone's name will be handed down to posterity as one of the greatest men that this country has ever seen. He was confident that if God spared Mr. Gladstone—which he trusted He would—he will pass his great

measure for Home Rule which he had so gallantly fought in spite of all opposition." Scotland and Wales have, during the present agitation for Home Rule, manifested a most generous spirit of friendship for Ireland. Though differing from the Irish in religion, and notwithstanding the strenuous efforts which have been made to misrepresent the cause of Ireland, they have nobly declared their willingness and determination that Ireland shall be oppressed no longer. In the past it was impossible for an Irish member to gain a hearing at all in the halls of Parliament for a statement of Irish grievances, and this is no longer the case. Ireland, Scotland, and Wales have demanded that Ireland's cause be heard, and surely England will not much longer resist the demand. The Earl of Aberdeen said, last summer in New York, that inasmuch as "the attainment of Home Rule for Ireland depends, humanly speaking, upon the votes of the British electors, so we should do all we can to clear away any mists of ignorance from their minds." He added: "No doubt they deserve to be blamed for their obstinacy and perversity in this matter. It is equally inadvisable that great progress has been made in enlightening them, in a wonderfully short time; and England too is fast arriving at the conclusion that the policy of repression hitherto followed will never produce a homogeneous Empire. Only conciliation can effect this, and the indications are that the present efforts of the Coercion policy, are the last throes of a moribund monster. There can be no other interpretation to the present 'signs of the times.'"

Every day makes it more certain that Balfour rashly entertained the scheme for the settlement of the Irish question by imprisoning the principal Nationalist leaders, and subjecting them to prison treatment which they would not survive. Mr. Balfour denied it when it was first proposed by Mr. Blunt, but he took care not to allow Mr. Blunt to make a sworn statement, nor indeed to let any further statement escape from behind the prison walls. A new witness has appeared to give evidence that the facts were related by Mr. Blunt long before he became himself one of Balfour's prisoners. Mr. J. H. Pollen, of New Buildings, Sussex, has written a letter in which he says that in September last he was a guest at Mr. Blunt's house. Mr. Blunt on that occasion stated that Mr. A. Balfour had remarked in conversation with him, "that the Home Rule movement depended on some six leading members of Parliament; that by means of the Crime's Act he should be able to imprison these six leaders for six months; that the prison discipline would be so severe that men of delicate health, like Mr. John D. Lion, for instance, would die under it." There were many persons present when this revelation was made, so that we may still expect further corroborative evidence, though even without such Mr. Blunt's word will be acknowledged by every impartial person to be of infinitely more value than Mr. Balfour's.

On a smaller scale, the Island of Lewis, in Scotland, has been the scene of events similar to those which have occurred in Ireland, and which made the latter country England's reproach in the eyes of the whole civilized world; and the same battle which is being carried on there, is being carried on in the hands of the crofters of Lewis. Lady Matheson, as heartless as Lord Carnarvon, is in this case the land-grabber. A deputation of crofters waited on her not long ago and represented to her their pitiable condition, but the only reply her ladyship vouchsafed to give was "Emigrate." This was all the comfort she could give to a starving people, if they wished to live, they must leave their country for more profitable lands. Similarly in Inverness an American millionaire named Wymans has thousands of acres devoted to the grazing of sheep and deer, on which no room can be spared for the cottier's flocks.

The land tenure in the Scottish Highlands is similar to that in Ireland, and rack rents are gathered after the same manner. Hitherto the crofters have been indeed too submissive to landlord oppression, by which human beings are allowed to starve, in order to fatten wild beasts to be the sport of the wealthy Lords.

Not long since a number of these crofters made a raid upon a deer forest on the Island of Lewis, and killed a number of deer. This was a violation of the iniquitous laws which make the life of a deer of more worth than that of a man, and six of the raiders were tried for mobbing and rioting before the high court in Edinburgh. It is clear that a paternal Government would protect a whole community against the greed of a few, especially in this case where the deer, roaming over a wide extent of forest could, only by a miserly owner, be called the property of any individual. At all events it was a case of life and death, and the individual rights of property should yield to the absolute necessities of the multitude.

However, as Irishmen were not dealt with, and the judges do not interpret the laws by consultation with Mr. Balfour, as is the case in Ireland, the six crofters were acquitted. There is no doubt that there will be a complete change made in the game-preserving laws of the Highlands in consequence of these troubles. The rack-renting system, too, is doomed to go, and the Home Rule party will go hand in hand with the Scotch party of Crofters Rights. Donald McCree, one of the acquitted crofters, is at present in London endeavoring to create a public sentiment in favor of the suffering community, and he is succeeding wonderfully well.

The Moderator elect of the Free Church of Scotland, Rev. Dr. Aird, of Orreth, has not hesitated to come forward in defence of the oppressed tenantry, proclaiming those same sound principles for which Cardinal Manning was taken to task by the London Times: that goods become common when necessary for the preservation of life. Rev. Dr. Aird says of the crofters:

"They only broke one of the iniquitous laws of man, which permitted wild animals to fatten on the land, while human beings were allowed to starve. He did not believe it was a sin in the eyes of God to kill these animals for food when men were famishing."

It remains to be seen whether the

Kent, to fill the vacancy in the House of Commons, there occurs to us, at present, no reason why we should depart from our usual course of neutrality in politics.

Every day makes it more certain that Balfour rashly entertained the scheme for the settlement of the Irish question by imprisoning the principal Nationalist leaders, and subjecting them to prison treatment which they would not survive. Mr. Balfour denied it when it was first proposed by Mr. Blunt, but he took care not to allow Mr. Blunt to make a sworn statement, nor indeed to let any further statement escape from behind the prison walls. A new witness has appeared to give evidence that the facts were related by Mr. Blunt long before he became himself one of Balfour's prisoners. Mr. J. H. Pollen, of New Buildings, Sussex, has written a letter in which he says that in September last he was a guest at Mr. Blunt's house. Mr. Blunt on that occasion stated that Mr. A. Balfour had remarked in conversation with him, "that the Home Rule movement depended on some six leading members of Parliament; that by means of the Crime's Act he should be able to imprison these six leaders for six months; that the prison discipline would be so severe that men of delicate health, like Mr. John D. Lion, for instance, would die under it." There were many persons present when this revelation was made, so that we may still expect further corroborative evidence, though even without such Mr. Blunt's word will be acknowledged by every impartial person to be of infinitely more value than Mr. Balfour's.

On a smaller scale, the Island of Lewis, in Scotland, has been the scene of events similar to those which have occurred in Ireland, and which made the latter country England's reproach in the eyes of the whole civilized world; and the same battle which is being carried on there, is being carried on in the hands of the crofters of Lewis. Lady Matheson, as heartless as Lord Carnarvon, is in this case the land-grabber. A deputation of crofters waited on her not long ago and represented to her their pitiable condition, but the only reply her ladyship vouchsafed to give was "Emigrate." This was all the comfort she could give to a starving people, if they wished to live, they must leave their country for more profitable lands. Similarly in Inverness an American millionaire named Wymans has thousands of acres devoted to the grazing of sheep and deer, on which no room can be spared for the cottier's flocks.

The land tenure in the Scottish Highlands is similar to that in Ireland, and rack rents are gathered after the same manner. Hitherto the crofters have been indeed too submissive to landlord oppression, by which human beings are allowed to starve, in order to fatten wild beasts to be the sport of the wealthy Lords.

Not long since a number of these crofters made a raid upon a deer forest on the Island of Lewis, and killed a number of deer. This was a violation of the iniquitous laws which make the life of a deer of more worth than that of a man, and six of the raiders were tried for mobbing and rioting before the high court in Edinburgh. It is clear that a paternal Government would protect a whole community against the greed of a few, especially in this case where the deer, roaming over a wide extent of forest could, only by a miserly owner, be called the property of any individual. At all events it was a case of life and death, and the individual rights of property should yield to the absolute necessities of the multitude.

However, as Irishmen were not dealt with, and the judges do not interpret the laws by consultation with Mr. Balfour, as is the case in Ireland, the six crofters were acquitted. There is no doubt that there will be a complete change made in the game-preserving laws of the Highlands in consequence of these troubles. The rack-renting system, too, is doomed to go, and the Home Rule party will go hand in hand with the Scotch party of Crofters Rights. Donald McCree, one of the acquitted crofters, is at present in London endeavoring to create a public sentiment in favor of the suffering community, and he is succeeding wonderfully well.

The Moderator elect of the Free Church of Scotland, Rev. Dr. Aird, of Orreth, has not hesitated to come forward in defence of the oppressed tenantry, proclaiming those same sound principles for which Cardinal Manning was taken to task by the London Times: that goods become common when necessary for the preservation of life. Rev. Dr. Aird says of the crofters:

"They only broke one of the iniquitous laws of man, which permitted wild animals to fatten on the land, while human beings were allowed to starve. He did not believe it was a sin in the eyes of God to kill these animals for food when men were famishing."

It remains to be seen whether the

Times will also brand Dr. Aird as a Socialist and Anarchist.

THE NATIONAL LEAGUE IN OTTAWA.

We feel a pleasure in inserting the interesting letter addressed by Mr. Fitzgerald, President of the National League of America, to Mr. Connell J. Higgins, President of the Gladstone Branch, Ottawa. The generous gift of \$1000 by Mr. and Mrs. Hayes of Ottawa in aid of the cause of Ireland is presented in response to a special appeal to constitute a fund to be known as the "Bill of Honor," to which friends of Ireland are invited to contribute. Mr. Fitzgerald has also given \$1000 for the same purpose.

Lincoln, Neb., Jan 23d, 1888. O. J. Higgins, President Gladstone Branch, Ottawa.

DEAR SIR—I have very great pleasure in acknowledging receipt of yours of 17th inst., covering bill of exchange on London for \$204 15, proceeds of one thousand dollars, subscribed in aid of the Irish cause, by Mr. and Mrs. Hayes of Ottawa. Gladly express to that patriotic gentleman and his good wife, on my behalf, and on that of the National League of America, the thanks and appreciation due to their generous patriotism. They have set an example that many, not only in Canada, but in the United States, should be quick to follow, and I trust you will soon have the gratification of seeing other imitators their good action. If not, they will have at least the satisfaction of knowing that when Ireland was in distress for want of means to fight her constitutional battle, they responded promptly and generously to the call of mother land. In a human probability the struggle of centuries is nearing its end, and right and justice will soon replace the tyranny and misery that has so long craved the Irish nation and plunged its people in under clouds of darkness, while our arms are guided by the rising sun of victory which illumines the horizon of our struggle. Soon it will be a privilege to have participated in the battle of Ireland for the restoration of her national rights, and thank God, the time is short for the opportunity for such participation. While yet the struggle is being maintained, every Irishman should be proud to have it to say to his children that he was one of those that helped to unshackle the chains that so long made Mother Ireland the "Nubia of Nations." The power for her regeneration is in the hands of the Irish people by night and by day, and so often sustained them by means as incomprehensible as those by which he preserved the Jews of old, will not be unmindful of those who have aided by their means so righteous a cause as that of the Irish nation. No man who gives to the Irish cause will be forgotten for his generosity, and I am sure that Mr. and Mrs. Hayes will be all the richer for being mindful of the dear old land beyond the sea. With my best wishes for them and for the members of the Gladstone Branch.

I am, dear sir, yours faithfully, JOHN FITZGERALD, President Irish National League of America.

FROM statistics given in the English Catholic Directory for 1888, published by Messrs. Burns & Oates, London, it appears that Catholicism is making steady progress in that country. The number of priests in England and Wales is now 2314 as against 1,728 in 1875. The estimated Catholic population of the four nationalities dealt with, for the current year, is as follows: Ireland, 3,961,000; England and Wales, 1,354,000; Scotland, 329,000—total 5,644,000. Taking the colonies into the reckoning, the estimated Catholic population of the British Empire is 9,682,000.

The St. Louis Catholic World, and the Church Progress of Marshall, Illinois, have amalgamated under the name of the Catholic World. Rev. Father Kuhlman, Editor of the Progress, becomes general manager of the consolidated paper. Both of these papers have been very ably conducted, and have done good service to religion. We wish that in their consolidation they will meet with increased success, and we are confident that the union of the two staffs will not diminish the ability displayed in the past in defence of Catholic truth.

MGR. O'CALLAGHAN has been selected by the Holy Father as Bishop of Hexham and Newcastle. The consecration will take place on the 18th inst. A special correspondent of the Newcastle Daily Chronicle telegraphed as follows from Rome on Tuesday evening:—"I learn on excellent authority that Mgr. O'Callaghan, the Bishop-elect of Hexham and Newcastle, will shortly be consecrated by Cardinal Parocchi. The Pope-to-day spoke for some time with Father Fortin, and in the course of the conversation told him that he considered the choice of Mgr. O'Callaghan was an excellent one."

LONDON Truth says: "The Empress Eugenie has expended £100,000 on the museum at Farnborough. The building is constructed of Bath and Portland stone, in the French renaissance style, and is surmounted by a bronze cupola, which is a conspicuous object for miles around. The altar, a highly ornate piece of work, is of Caen marble, and the flooring is of red and white Corcoran marble. There is a white marble altar in the crypt where the two coffins are deposited, above which is a large silver crucifix.

presented through His beloved mother at the shrine which she has chosen for the working of her greatest wonders in this our day.

As we passed from Pau to Lourdes we read in a French journal that good Dr. Carbery, Bishop of Hamilton, had died in Cork. Accordingly we prayed fervently for him that evening, and had Mass celebrated next morning by the priest of Lourdes for the eternal repose of his soul.

It was late on Christmas Eve when we arrived at Tarascon, a town near Avignon, and whilst at dinner we heard the bell of a neighboring church toll for midnight Mass. We were happy to join in the public devotions at which a crowded congregation assisted, although the weather was very cold. We celebrated our Christmas Masses in the chapel of the House of Providence, and then visited the ancient church of St. Martha to pray beside the marble coffin wherein the sister of Lazarus and Mary, the personal friend of Our Lord Jesus Christ, has been sleeping in peace no more than half a century.

Peace no more than half a century. Faith is stimulated and enlivened most actively by this contact with the mortal remains of those privileged holy souls who lived in the familiarity of daily life with our dear Redeemer, who saw the illumination of his divine eyes and heard the words of eternal truth from his lips, and with heavenly sweetness on his lips, and treasured memories of his life giving down as a floating bridge of chairs and pianos, and guide us by the light of torches the sepulchral shrine. This was to us a true Christmas joy, a festive hour spent with the saint who had lived in the company of Jesus on earth, and who now in heaven, ever praising His name and praying for us, that we too may be found worthy to join in the celestial chorus when the days of our pilgrimage shall have passed.

At noon we took the train for Marseille and thence after a couple of hours' interval, to Toulon. On St. Stephen's morning, after having Mass, we proceeded on a most delightful day's journey along the Riviera by Cannes, Nice, Monte Carlo, and Mentone to the illustrious France from Italy at the village of Ventimiglia in a valley between mountains, since the cessation of Savoy's France after the Austro-French Italian war. Next day we came to Pisa, where the majestic cathedral and baptistery leaning tower and Campo Sante—playing the supreme beauty and nobility of architecture and sculpture in marble and ivory and of painting in mosaic and gold wall—are objects of world-wide attraction in every eye to the lovers of art and the lovers of the sublime and beautiful, and bear witness to this inartistic and selfish generation grand were the conceptions, how lofty the spirit of the children of the Church in the middle ages which ignorant pedants of times call "dark."

At long last we reached Rome on the night of Wednesday, the 25th of December, tired indeed by the rolling of the wheels and the vibration of the railway, but during our three weeks' travel, we arrived and made happy by our arrival in Rome, Christian Rome, the capital of Christ's everlasting Kingdom, whose territory is wider than the kingdoms of the Caesars and whose rule shall forever be the seat of inflexible order, derived from Christ to Peter and thence to his successors, the Popes, the traditions of Peter and Paul, the blood of the three Apostles, the light of the three Apostles, the suffering Christians, the continuous flow of the blood of martyrs and the corresponding strength and grace poured down from on high on Pagan society in response to their prayers for their persecutors, till of blood, and the cross, the sufferer's conquest and his Father's triumph were raised aloft in the camp and Forum over senate house and temple banner of the Empire forever.

From day to day I have prayed in this Metropolis of Catholics, all the blessed ones in heaven, down their lives for the faith in the amphitheatres and dungeons, to intercede for myself, my dear people at the throne of mercy, that we in our day may ourselves worthy of the faith, and have transmitted to us, and the gift of the one true religion, more precious than all earthly things, and may even before God, and in the sight of all reality and substantial strength of faith by the constant practice of it, and thus earn for ourselves a part in their glory in the kingdom of heaven.

We have been enjoying the His Lordship the Bishop of London, his Rev. companions, Dean W. Father Brennan. They are in health and have left Rome to day to Ireland. I chanced to Edward Blake ere yesterday in Rome, and we were very glad, as fellow men always are, to meet one another from home. We exchanged address, and I gave him also of the Bishop of London. I wished to call upon each of them, but yielded to my Pope than he. Accordingly did ourselves the pleasure of and enjoyed half an hour's conversation with him. The steerman looks well and expects to be re-instated in his post and ready work before summer.

Dean Gauthier is a most cheerful and cheerful, and his conversation is a great relief to long journeys in the close cars. He devotes much time to antiquities here.

Hoping to be able to write previous to my departure and sending to you, the priest

LETTER FROM BISHOP CLEARY.

Hotel Molino, Rome, 7 January, 1888. To the Right Reverend Mgr. Farrelly, V. G., Belleville.

MY DEAR MONSIGNOR.—It will gratify you and all the clergy to learn that myself and the Dean are very well in health and spirits, although still fatigued after our long journey of twenty-one days during the two or three weeks immediately preceding my departure from the diocese, reduced my strength to a low degree that I have not yet recuperated physically, although my mind has regained its usual elasticity and cheerfulness of tone, thanks be to God. The splendor of the Roman festivities on this happy occasion, and the cordiality of the welcome I have received from the authorities of the Propaganda and my friends in the several Irish, Scotch and American colleges in this city, have refreshed and delighted my wearied spirit and made me feel like a school-boy enjoying the Christmas holidays at home. But all this is attended by severe taxation of my bodily strength through long ceremonial processions, kneeling, standing, and occasional squeezing among crowds at the outer gates of St. Peter's and the Vatican, where the soldiers of King Humbert undertook to keep order, but have shamefully neglected the commonest precautions and used their position for a pretext of insult to ecclesiastical dignity. The solemn celebration in St. Peter's on New Year's Day, and that of yesterday in the Vatican Palace on occasion of the opening of the exhibition, have abundantly compensated for all the trouble and fatigue and expense of journeying from Canada to Rome. His Holiness speaks with wonderful vigor in the public assembly, and his activity and brilliancy of mind, when his face lights up and his eyes emit beams of spiritual radiance as he warms to his subject, is wont to produce in the soul of the listener a sense of awe and reverence and a voluntary authority to speak and teach as Christ's Vicar on earth. None were admitted to the grand ceremony in the Vatican yesterday but Cardinals and Bishops and ambassadors and nobles. On New Year's Day there were about thirty five thousand of the faithful from all the nations under heaven, and the Pope's Jubilee Mass. And yet the eighty edifice was not full. King Humbert's ministers declined to be responsible for the preservation of order in the event of disturbance being created by the secret societies, unless ample free space were secured within the Church and the admission of spectators distributed to none but the guaranteed friends of order.

My name is registered for a private audience of His Holiness at an early day; but the aged Pontiff is so busily engaged at present that it may be a fortnight before my wish in this respect shall be realized. My subsequent movements shall be intimated to you by regular course.

During our voyage across the Atlantic we encountered no storm. Still the sea was always rough, and our valiant ship "La Bretagne," although she never dipped her head before the surging billows, rolled almost continually, like a giant swinging his arms on his way to the wind and sea about to turn upwards. The sensation was not very pleasant. It is good, however, to be brought to the verge of eternity and to feel the quickening consciousness of dependence on God for life and safety and the measure of our earthly existence. In the month of January, 18th December, we landed at Havre, and proceeded straightway to Paris, where we arrived at six o'clock p. m. After dinner, at eight o'clock, I telegraphed to Father Kelly. His letter, just received, informs me that he got my message as early as five o'clock (the same day). We travelled all the way to Bordeaux and to Dax, near Bayonne; there we turned eastward and traversed the southern provinces on poorly equipped railway lines and in slowly-moving trains by z. zig route till we reached the Italian border. Our purpose in taking this circuitous route was to visit the Shrine of Our Blessed Lady at Lourdes. It is a day's journey from Bordeaux. The train took us into the village. Before dinner we went to the grotto to salute Our Lady and reverently lay at her feet the homage and affection of our own and our people's Catholic hearts. She has graciously manifested her response to fervent prayer, sometimes in behalf of the unbelievers themselves, at this shrine of Lourdes. May her name be blessed for ever! We celebrated Mass there the morning after our arrival. I laid the wants of my diocese upon the altar with undoubting confidence that she who is associated with the Servant of the Gospel in the mystery of Bethlehem and Nazareth, of Calvary and Mount Olivet, and is now seated at His right hand in glory, will not despise our prayers in our necessities nor fail to obtain for the Bishop, the clergy and the people of Kingston, a copious supply of heavenly grace for the refreshment and invigoration of our spirit in the discharge of all our duties, personal and official, according to each one's state of life. She is all powerful and all merciful. She once whispered into the ear of her Son that a poor couple had no wine to lay before their guests at the wedding-feast; and instantly the omnipotence of the God head of Jesus responded to the tender compassion of Mary, and the first of the Gospel miracles was wrought before the eyes of men, although the hour appointed by the Father for miraculous operations had not yet come. So also our petition for the better wine of the foundation flowing through the Saviour's wounds shall surely find acceptance with Him whom

presented through His beloved mother at the shrine which she has chosen for the working of her greatest wonders in this our day.

As we passed from Pau to Lourdes we read in a French journal that good Dr. Carbery, Bishop of Hamilton, had died in Cork. Accordingly we prayed fervently for him that evening, and had Mass celebrated next morning by the priest of Lourdes for the eternal repose of his soul.

It was late on Christmas Eve when we arrived at Tarascon, a town near Avignon, and whilst at dinner we heard the bell of a neighboring church toll for midnight Mass. We were happy to join in the public devotions at which a crowded congregation assisted, although the weather was very cold. We celebrated our Christmas Masses in the chapel of the House of Providence, and then visited the ancient church of St. Martha to pray beside the marble coffin wherein the sister of Lazarus and Mary, the personal friend of Our Lord Jesus Christ, has been sleeping in peace no more than half a century.

Peace no more than half a century. Faith is stimulated and enlivened most actively by this contact with the mortal remains of those privileged holy souls who lived in the familiarity of daily life with our dear Redeemer, who saw the illumination of his divine eyes and heard the words of eternal truth from his lips, and with heavenly sweetness on his lips, and treasured memories of his life giving down as a floating bridge of chairs and pianos, and guide us by the light of torches the sepulchral shrine. This was to us a true Christmas joy, a festive hour spent with the saint who had lived in the company of Jesus on earth, and who now in heaven, ever praising His name and praying for us, that we too may be found worthy to join in the celestial chorus when the days of our pilgrimage shall have passed.

At noon we took the train for Marseille and thence after a couple of hours' interval, to Toulon. On St. Stephen's morning, after having Mass, we proceeded on a most delightful day's journey along the Riviera by Cannes, Nice, Monte Carlo, and Mentone to the illustrious France from Italy at the village of Ventimiglia in a valley between mountains, since the cessation of Savoy's France after the Austro-French Italian war. Next day we came to Pisa, where the majestic cathedral and baptistery leaning tower and Campo Sante—playing the supreme beauty and nobility of architecture and sculpture in marble and ivory and of painting in mosaic and gold wall—are objects of world-wide attraction in every eye to the lovers of art and the lovers of the sublime and beautiful, and bear witness to this inartistic and selfish generation grand were the conceptions, how lofty the spirit of the children of the Church in the middle ages which ignorant pedants of times call "dark."

At long last we reached Rome on the night of Wednesday, the 25th of December, tired indeed by the rolling of the wheels and the vibration of the railway, but during our three weeks' travel, we arrived and made happy by our arrival in Rome, Christian Rome, the capital of Christ's everlasting Kingdom, whose territory is wider than the kingdoms of the Caesars and whose rule shall forever be the seat of inflexible order, derived from Christ to Peter and thence to his successors, the Popes, the traditions of Peter and Paul, the blood of the three Apostles, the light of the three Apostles, the suffering Christians, the continuous flow of the blood of martyrs and the corresponding strength and grace poured down from on high on Pagan society in response to their prayers for their persecutors, till of blood, and the cross, the sufferer's conquest and his Father's triumph were raised aloft in the camp and Forum over senate house and temple banner of the Empire forever.

From day to day I have prayed in this Metropolis of Catholics, all the blessed ones in heaven, down their lives for the faith in the amphitheatres and dungeons, to intercede for myself, my dear people at the throne of mercy, that we in our day may ourselves worthy of the faith, and have transmitted to us, and the gift of the one true religion, more precious than all earthly things, and may even before God, and in the sight of all reality and substantial strength of faith by the constant practice of it, and thus earn for ourselves a part in their glory in the kingdom of heaven.

We have been enjoying the His Lordship the Bishop of London, his Rev. companions, Dean W. Father Brennan. They are in health and have left Rome to day to Ireland. I chanced to Edward Blake ere yesterday in Rome, and we were very glad, as fellow men always are, to meet one another from home. We exchanged address, and I gave him also of the Bishop of London. I wished to call upon each of them, but yielded to my Pope than he. Accordingly did ourselves the pleasure of and enjoyed half an hour's conversation with him. The steerman looks well and expects to be re-instated in his post and ready work before summer.

Dean Gauthier is a most cheerful and cheerful, and his conversation is a great relief to long journeys in the close cars. He devotes much time to antiquities here.

Hoping to be able to write previous to my departure and sending to you, the priest