

FRIDAY, JAN 23.]

This Irish Wife of Mine.

I met her first in green Tyrone, Now thirty years ago...

THE CATHOLIC PRESS.

MR. PARNELL, member of Parliament, friend of Irish rights, has his own notions of how an end should be put to periodical recurrences of famine in Ireland.

BOSTON has been overrun by Rome in the race of public schools. In 1870, the last year of Rome under the Pope, there were, according to an authoritative work, Carita in Roma, 23,905 young persons receiving gratuitous instruction.

No one in this country would think it reasonable or fair to hold a mass meeting of citizens responsible for the extravagant utterances of some few excited roughs who happened to form part of the assemblage.

"We want no generals, no lawyers, no editors for our resident. We want an honest workman." — Denis Kearney.

Too late, perhaps, to save his Empire from destruction, Emperor William of Germany fully realizes the full extent of the dangers which he has invoked by consenting to the persecutions of the Church in Germany—persecutions which have now practically, or at least partially, ceased, but which still have had their effect.

A noteworthy incident truly. The Protestant Archbishop of Canterbury paid a long visit to the other day to the Empress Eugenie at Cam-

den Place, Chislehurst. He was afterwards joined by the Protestant Dean of Westminster, and both proceeded to the Catholic Church at Chislehurst, and visited the tomb of Napoleon III. and the Prince Imperial.

"The pupils have not been allowed to use geographies in the schools for four months." This is the concluding sentence in a dispatch from Columbus, Ohio, which tells a curious story. The notorious house of Harper & Brothers of this city are publishers of a geography. It may be a good work—but if there has been in its preparation an opportunity to insinuate falsehood against the Church, or to promulgate erroneous impressions concerning her, it is safe to say that the opportunity has not been left unimproved.

The Philadelphia Standard says:—"The Protestants of England and Scotland and Ireland have a Society called 'The Irish Church Missions.' They have an annual income of £20,000, which they expend in supporting a numerous staff of spouters and tract distributors, etc. According to their annual statement about £14,000 were expended in salaries and traveling expenses. Their operations consist chiefly in supporting exhorters and scripture and tract readers, who because they are unable to find persons willing to listen to them, scatter tracts along the roads, abusing the Blessed Virgin, blaspheming the Holy Sacrament, and declaring that 'Catholics will go to hell,' etc.

"The third object in his coming to America is to appeal for voluntary subscription for the cause of Home Rule. Perhaps you know the result of some little subscriptions for the relief of distress in Ireland, undertaken by members of our family here. For some months a gentleman in Boston devoted a large part of his time to receiving subscriptions, but the Irish people in Boston subscribed only \$160. That amount was sent on, however, with the thanks of my daughter, who had originated the plan. Every little helps. In Bordentown, a little place of less than 5,000 inhabitants, nearly as much was given by the poor Irish people as by all the people of Boston. We are all wrapped up in this case, and both from principle and affection, second my son's effort as far as possible. He writes often, but not often on politics. Of course, business on both sides prevents discussing these questions at great length.

American visitors to Rome will learn with sorrow the death of Louness Branda de Poitiers, a Virginian lady by birth, and for many years a distinguished member of the American Colony residing in the Eternal City. After the death of her only son in 1857, this good lady devoted herself entirely to good works, living a retired life at the Quattro Fontane, better known to the poor and afflicted than to the outside world.

THE PARNELL FAMILY.

INTERVIEW WITH MRS. PARNELL—THE IRISH LEADER'S EARLY LIFE—HIS FATHER—THE GOOD BLOOD THAT IS IN HIM.

This is Mr. Parnell's third visit to the United States, and he will meet here his mother and three sisters, who have made their residence in New Jersey for several years past. Mrs. Parnell, his mother, is the daughter of the late Commodore Stewart, who commanded the United States frigate Constitution, in the war of 1812, and who brought into the port of his victorious vessel, during that war. He was even named as a candidate for President of the United States at the close of the war. His daughter was married to Mr. Parnell in Ireland, and lived with her husband on his estates in County Wicklow until his death. Commodore Stewart had purchased an estate at Bordentown, N. J., and after the death of Commodore Stewart's son, Charles Stewart, in 1874, Mrs. Parnell returned to America, and has since lived in this city and in that village, which it will be remembered, was the home of Joseph Bonaparte during his residence in the United States. Mrs. Parnell now lives on the Bonaparte estate, having leased her father's mansion. The mother of the young Irish leader is a lady of much force of character. She is a fluent and incisive talker, and is said to be an excellent woman of business. To a question concerning her son, the other day, she replied with much readiness: "You want to get an impartial sketch of his character and his history?" Mrs. Parnell laughed. You must judge for yourself how impartial it is. He was not always as cool in his temper as he is now in the debates in the House, nor as self-balanced and collected as now on the rostrum. When a boy he grew so angry when he could not have his own way that his face would purple with passion. And wasn't he headstrong! But he always loved his mother, and from boyhood he would be softened by a word from me in tenderness. As he grew up he was imperious to the servants, as every young landlord is in that country. After he came back from Cambridge, where he was educated at Magdalen College, he was a Conservative in his politics as the most bitter Tory. This until he came to America, partly on private business and partly to study its institutions, when he was 23 years old. He remained here for some time and returned to Ireland.

From a Conservative he had become an out-and-out Radical. His change was a radical one, too, for he lowered the rents of his tenants and raised the wages of those in his employ. Even the temper of his blood seemed to have changed. From a hot-headed youngster he had become a calm and well-balanced man. But he was only following in the footsteps of his father and grandfather, who were, for the day in which they lived and for their position as landlords, extremely radical in politics. Mr. Parnell's grandfather, William Parnell, was the only landlord in Ireland who had the hardihood to write and publish a book denouncing the penal laws, which had been reviewed at length by Sidney Smith, and the review is published in the works of that essayist. The book held that Catholics ought to be allowed to hold property in Ireland, which was an unusual position for a Protestant landlord to maintain. The Parnells have been and now are attendants at the Episcopal service.

Mr. Parnell's father, by the way, was one of the magistrates in county Wicklow, and was the only magistrate who refused to sign papers proposing to impeach O'Connell.

MY SON HAS THREE OBJECTS IN COMING TO AMERICA.

First, to inform the people as to the principles and aims of the Home Rule party. Mr. Parnell comes here, secondly, to get money to tide the peasants over this winter in Ireland. Without outside aid a famine in Ireland cannot be averted this winter. You say that famine may be averted by emigration. Hardly true, for only those can emigrate who have a little money; and you know the vast majority of Ireland's poor—those who would suffer and die by the famine—have lived, and probably will for years live, from hand to mouth. They cannot emigrate, and at the first touch of the hand of famine they wither. So Mr. Parnell is working to get money to buy bread for the mouths that will be hungry this winter.

The third object in his coming to America is to appeal for voluntary subscription for the cause of Home Rule. Perhaps you know the result of some little subscriptions for the relief of distress in Ireland, undertaken by members of our family here. For some months a gentleman in Boston devoted a large part of his time to receiving subscriptions, but the Irish people in Boston subscribed only \$160. That amount was sent on, however, with the thanks of my daughter, who had originated the plan. Every little helps. In Bordentown, a little place of less than 5,000 inhabitants, nearly as much was given by the poor Irish people as by all the people of Boston. We are all wrapped up in this case, and both from principle and affection, second my son's effort as far as possible. He writes often, but not often on politics. Of course, business on both sides prevents discussing these questions at great length.

COMMODORE CHARLES STEWART. Mrs. Parnell's father, entered our merchant service as a young man, in the cabin of the ship of the company, the Lulliman. When barely 21 years old he entered the navy, and was commissioned as a lieutenant on the frigate United States, which cruised in West India waters, principally keeping a lookout for French privateers. Two years later Commodore—then lieutenant—Stewart was appointed to command of the sloop Experiment, and within two months he had captured the French schooner Deux Amis and Diana, besides recapturing several American merchantmen that had been previously taken by the French pirates. In 1804 he went to the Mediterranean in the brig Siren, and took part in the naval operations against Tripoli. In 1806 he was made Captain in the navy, and in 1813 he sailed in command of the Constitution from Boston to the coast of Guinea, capturing on the cruise the English schooner Pieton. On a second

cruise a year later, he fought the memorable night battle with the British ship Cyane, capturing it and the sloop of war Levant. During the next four years Commodore Stewart commanded a squadron in the Mediterranean, and after that he was for two years in the Pacific. Subsequently Commodore Stewart served on the Board of Naval Commissioners, and commanded the Philadelphia Navy Yard. In 1826 he was made a Rear Admiral and placed on the retired list.

One of Mr. Parnell's daughters is understood to be engaged to a cousin of the Capt. Paget who married Miss Minnie Stevens, daughter of the late Parson Stevens of this city. Speaking of her son's ancestry, Mrs. Parnell said that, strictly speaking, his Irish blood came through her own family—her father's parents coming to this country from the North of Ireland. "The Parnells," she added, "were Norman-English, who came over into Ireland many generations ago, and have been large landed proprietors time out of mind. Mr. Parnell is a good speaker; he speaks to the point and to convince."

SOMETHING WHICH THE CATHOLIC CHURCH ALONE CAN ACHIEVE.

The superiority of the Catholic charities to all that mere natural benevolence, and to that type of religious zeal which still feebly exist among Protestants (though fast dying out) can accomplish, is so marked that every now and then some Protestant or secular spirit is constrained to acknowledge it. We find such an utterance in the Baltimore American of the 25th ult.

Contrasting the Catholic institution near Baltimore (St. Mary's Industrial School) for the reclamation and training to useful employments of outcast and vicious boys, and the city House of Refuge, the American says: "New members who come to Annapolis strongly prejudiced against the idea of a State subvention to a sectarian reformatory, when they see the charity, order and economy that mark the conduct of the institution and observe its excellent results in the training of the waifs of society into industrious citizens; when they find that the House of Refuge is not able to carry on its work so cheaply, or with its present facilities, and from a material point of view so efficiently, and when the setting up of a costly State institution is presented to them as the alternative of withdrawing all support from the St. Mary's Industrial School, they almost invariably end in voting for the usual appropriation."

The reason for the successful management of the Roman Catholic reform school is easily discoverable. Where the managers of the House of Refuge have to employ a superintendent and other officers, at fair salaries, the St. Mary's Industrial School is officered by men who, as members of a celibate Order, have renounced all pursuit of wealth or material advantages, and who receive only the meagre pittance—not more than sufficient to cover the bare expenses of their meagre and self-denying mode of life. The House of Refuge can command only that faithful discharge of duty which honor and conscience demand. In the St. Mary's Industrial School, the members of the Religious Orders of the celibate Order, have renounced all pursuit of wealth or material advantages, and who receive only the meagre pittance—not more than sufficient to cover the bare expenses of their meagre and self-denying mode of life. The House of Refuge can command only that faithful discharge of duty which honor and conscience demand. In the St. Mary's Industrial School, the members of the Religious Orders of the celibate Order, have renounced all pursuit of wealth or material advantages, and who receive only the meagre pittance—not more than sufficient to cover the bare expenses of their meagre and self-denying mode of life. The House of Refuge can command only that faithful discharge of duty which honor and conscience demand. In the St. Mary's Industrial School, the members of the Religious Orders of the celibate Order, have renounced all pursuit of wealth or material advantages, and who receive only the meagre pittance—not more than sufficient to cover the bare expenses of their meagre and self-denying mode of life.

The irreligious legislators in France who are endeavoring to secure the passage of a divorce law, have met a formidable adversary in the person of Rev. Father Didon, the eminent Dominican, who is giving a series of sermons on this topic in the church of Saint Phillip. The eloquence of the orator conjured to the great interest which the Parisians have in his subjects at the present time, suffice to crowd the church with large and fashionable audiences. His words are said to have great effect, and he already numbers among his converts several distinguished men, prominent in whose ranks is Emile de Girardin, the talented journalist who has just retired from the Church for all time on this topic. His addresses no doubt acquire a new interest from the fact that Mr. Naquet, the chief upholder of the Divorce Law, is exerting every force to obtain its passage. The introduction of this bill is another of the many efforts which the infidel party in France is making for the destruction of that Catholic spirit that so unconsciously belongs to the character of her people. If passage would at all events be only a barren victory of little worth, except the stigma its presence on the law code of a Catholic nation would inflict. The French Catholics would be very ready in availing themselves of a remedy which they know is disapproved of by the Church, and the only ones to take advantage of its provisions would be the men who are now attempting to secure its passage. If France desires to see the practical infamy of the divorce law, she need only turn her eyes to America, where its irreligious and unchristian results are multiplying every day. The laws of divorce are inventions of Protestantism, whose aim is to make "the straight and narrow path" as wide and commodious

as possible, which would be a very laudable desire if there was no danger to be feared that in the broadening of this way, men might eventually get into that other road whose terminus is not so pleasant.—Woolly Visitor.

The American makes a great mistake in imagining, however, that Protestants can "gather up and utilize the energies which it sees exhibited by Catholic Religious Orders." The energies and zeal and devotion the American admires is beyond the reach of Protestantism. It can't create them or call them into existence. And if it could, they would soon die for want of nutriment.

Women who under Protestantism might have grown up to a rapid, innate old maidhood, their energies dissipated in trivialities, find in the active religious Order of Roman Catholicism not only a refuge and protection, but opportunity for the noblest usefulness, giving dignity and elevation to their characters. The white coat of the Sisters of Charity covers commands gentleness and respect. There are men of natural purity of feeling and gifted with great moral enthusiasm, who are unfitted for the selfish struggles of business and politics, who would find a congenial sphere of life and labor in the ranks of a religious Brotherhood. There is a fine quality of zeal which will give up all things and sever all ties in order to devote itself to religious works, and the Roman Catholic Church displays a wisdom worthy of imitation in its careful provision for developing and utilizing such tendencies.

Some of the achievements that confer glory upon Protestantism have been the work of men of that character; but who can estimate how greatly they may have been hindered, and how many men of similar spiritual tendencies have been repressed for the lack of systematic provision for utilizing their labors! The late Rev. Penfield Doll was a man of such a type, but he had to labor singly and alone, creating his own methods, providing his own organization and confronting by difficulties and embarrassments which finally broke his heart. Had he been a Roman Catholic, he would have found his natural place as a leader in the pioneers of the Church, on whom the honor of the most difficult and arduous service is conferred.

"We know nothing of the late 'Rev.' Mr. Doll, nor what he attempted as a Protestant minister. But we can easily believe that he 'broke his heart' if he attempted to establish and carry on in Protestantism a work similar to any of those which the Religious Orders of the Church successfully accomplish. You cannot make thorns produce grapes; nor thistles figs. The American, however, thinks it is possible, and says:

There is nothing in the principle of associated effort, to which the Religious Orders of the Roman Catholic Church owe their success, that is antagonistic to Protestantism or that is necessarily associated with any particular form of ceremonial. "Of course there is nothing in the 'principle of associated effort' that is antagonistic to Protestantism." Protestants and Catholics and infidels can all alike 'associate' and form railroads, banking, insurance and other companies. But it is a great mistake to suppose that Catholic Religious Orders owe their success to this principle. It is a mere incident or natural condition to the existence and work of Religious Orders. The "success"—their mighty power; their superhuman charity; their zeal, their devotion, the self-abnegation of their members, their becoming nothing to the world and nothing to themselves—these are the secrets of their "success." And these have their origin in an absorbing love for Christ and those He came to seek and save, which is sustained and fed through channels of Divine grace and assistance from which Protestantism has cut itself off. Their very existence, indeed, is a constant appeal to great, makes it a matter of principle to deny.

Efforts are made from time to time to establish Orders of good men and women in Protestant sects, with a view to imitate what Catholic Religious Orders successfully effect. But their efforts are abortive; they die out almost as soon as they are born. They are like plants in a shallow, barren soil, which, having no depth or length of root, cannot endure to flourish.—Catholic Standard.

DIVORCE IN FRANCE.

The irreligious legislators in France who are endeavoring to secure the passage of a divorce law, have met a formidable adversary in the person of Rev. Father Didon, the eminent Dominican, who is giving a series of sermons on this topic in the church of Saint Phillip. The eloquence of the orator conjured to the great interest which the Parisians have in his subjects at the present time, suffice to crowd the church with large and fashionable audiences. His words are said to have great effect, and he already numbers among his converts several distinguished men, prominent in whose ranks is Emile de Girardin, the talented journalist who has just retired from the Church for all time on this topic. His addresses no doubt acquire a new interest from the fact that Mr. Naquet, the chief upholder of the Divorce Law, is exerting every force to obtain its passage. The introduction of this bill is another of the many efforts which the infidel party in France is making for the destruction of that Catholic spirit that so unconsciously belongs to the character of her people. If passage would at all events be only a barren victory of little worth, except the stigma its presence on the law code of a Catholic nation would inflict. The French Catholics would be very ready in availing themselves of a remedy which they know is disapproved of by the Church, and the only ones to take advantage of its provisions would be the men who are now attempting to secure its passage. If France desires to see the practical infamy of the divorce law, she need only turn her eyes to America, where its irreligious and unchristian results are multiplying every day. The laws of divorce are inventions of Protestantism, whose aim is to make "the straight and narrow path" as wide and commodious

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AMERICA AND IRELAND.

A RESUKE FROM DUBLIN FOR THE NEW YORK 'HEARLD.'

The first of the recent leaders in the New York Herald written to throw discredit upon Parnell and the Irish land agitation, which was gleefully copied into the London Times with approving comments, has called out the following answer from the Dublin Freeman's Journal: "It would, indeed, be a heavy blow to the Irish heart if the living story in the Times was true, if the Irish nation had forfeited the sympathy and the friendship of the American nation. The connection of the two nations is the brightest part of our checkered history. The great Republic of the West owes in great part its existence to men of Irish birth and blood. In the Cabinet the Irish-descended Carroll, the Irish-born Calhoun, watched over the cradle of the young republic. In the field its most daring and splendid soldier was Robert Montgomery of Raphoe, who bore the Star-Spangled Banner in triumph through a British province, and fell, covered with wounds and glory, before the walls of Quebec. The Irish-born Barry and O'Brien were the founders of American greatness on the ocean. In our times, in the great agony of the civil war, the flower of the troops of the Union were of Irish blood; on many a stricken field Irish valor checked the fiery advance of Virginia and scattered the duality of the South, and the final blow to the slave-holding conspiracy was delivered when the Irish Murat of the North, 'fighting Phil Sheridan,' beat Lee at Five Forks. Nor is the balance of obligation all on one side. Ireland can never forget that when her children fled in agony from a land desolated by wicked laws and terrible natural catastrophes, America opened to them her generous arms, and clasped them to her ample breast, gave them homes, work, and the rights of citizenship. It would be a great misfortune, indeed, if America frowned upon the sufferings of Ireland; but we anticipate no such danger, and we are only strengthened in our belief by the unceasing attitude of the Times. As we have more than once pointed out on recent occasions, it is every day becoming more and more plain that the situation in Ireland is becoming a matter of discussion far beyond the limits of these islands. No sane Irishman would advise his countrymen to rely upon the arm of flesh. But in season and out of season we must prosecute our case before that great tribunal of public opinion, which has righted so many wrongs, and removed so many grievances. The demands of Ireland are that her agrarian laws should be brought into sympathy with the wants, the wishes, the necessities, the history of our people, and that we should have restored to us that right of local self-government which was so basely flung away, and which is as necessary to a people as air to a man. There is nothing in these demands of which we have any reason to be ashamed—we ought never cease preferring them before heaven and earth. The Times is very nervous upon the subject; it fears that France, it fears that America, would sympathize with Ireland. As to America, it would, indeed, be strange if, apart from all mere sentimental associations, it did not sympathize with a nation struggling for local self-government and free agrarian laws."

WORTHY OF IMITATION.

"On Christmas Eve the Right Rev. Bishop left his confessional in the church at a late hour, intending to take a short rest, as previous arrangements required that he should be again at his post before 4 a. m. on Christmas morning. Before retiring, however, he was handed a letter, which on opening he found to be from a former Mayor of this city, and learning that the messenger had left without asking for an answer, he concluded, after hastily glancing over its contents, that the writer was about to consummate one of those acts so characteristic of Hon. Wm. L. Scott. Having celebrated pontifical Mass the Bishop again turned his attention to the letter, and after reading it through carefully, found that Mr. Scott desired to know in whose name he should register one hundred shares of the Erie and Pittsburgh Railroad Company stock, guaranteed at 7 per cent. for 999 years by the Pennsylvania Railroad Company, the principal to be held in trust, and the income to be applied towards the support of the orphans in the Catholic Orphan Asylum of this city. The par value of one hundred shares is five thousand dollars. The necessary information having been given Mr. Scott, that gentleman has had the stock registered in the name of the proper party, and thus secured to the orphans a gift which will go a good way in providing them with a competent support, and in completing improvements at the Asylum, which hitherto could not have been made for want of necessary funds. As a business man, Hon. W. L. Scott's success has been great, but no greater than the munificence with which he dispenses his charities. At the same time that he exhibited his good will for our orphans, he made a similar donation to the Home of the Friendless in this city. May the prayers of the orphans secure for him a happy and a blissful eternity.—Lobsenz Visitor, Erie, Penn.

This was an extraordinary surprise, well in keeping with the extraordinary business hours of good Bishop Mullen. Between three and four is a singular hour for a Bishop to be in the confessional and a short time previous an odd time for indulging correspondence. But there is no doubt about the grand gift, and we give the account as we find it, adding that if we have not all the material to fill out the queer picture, we have Irishmen wealthy enough among us to do for our orphans what Mayor Scott has done for the orphans of Erie. The early bird catches the early worms. Still we object to keeping our hardworking prelates up at such unreasonable hours.—St. Louis Watchman.