

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

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NO. 220

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A German Legend.

"Twist the merry eye of Christmas; all the city
blazed with light,
And the gush of happy voices thrilled like
music through the night;
Merrily the little children danced beneath
the Christmas-trees,
Heavy with its glittering branches, full of
gifts as they could be.

But outside of all the splendor, wandering
through the lighted street,
Walked a little child, unheeded, with bare
head and aching feet—
Pining, now and then, for wonder, as some
curtain swayed aside,
At the wealth and bounty lavished on that
blessed eve-tide.

And he said, "I'm very weary; food and shelter
I have none;
And he gazed upon his garments—faded,
worn and scanty grown—
"Will not some kind heart befriend me,
some kind hand lend aid bestow,
Welcoming the little stranger that has no-
where else to go?"

So, with faint and trembling fingers, knocked
he at each gentle door,
But the inmates, all too busy, heeded not the
gentle call.
"Christ, dear Christ," at length he mur-
mured, "whom have I on earth
but thee?"

Father, mother, sister, brother, I have none
—oh, succor me!"

Lo! along the street advancing, comes an-
other little child,
Fair and lovely, pure and saint-like, with
blue eyes that ever smiled;
White and smooth his shining raiment,
golden braids his shining hair,
While he waved a torch of lambent lustre
through the evening air.

Oh! how musical the accents that outshone
the night,
When he spoke: "I am the Christ-child, sent
to lead thee to the light.
Ever on this blessed evening, childhood's
form comes forth in prayer,
And I wander earthward, seeking little ones
like thee?"

Then the Christ-child waved his white hand
toward the pining leaves afar;
Suddenly a shaft of light, bright with
many a glittering star,
And a band of shining angels bending from
the heaven above,
Drew the little friendless child up through
the softly gleaming air.

So, the simple legend runneth, ever lives
the little child,
With the angels in God's heaven, glory-
crowned and undimmed—
With the Christ-child who recalled him, on
that blessed Christmas eve,
To the time of light and beauty, where he
never more shall grieve.

CATHOLIC PRESS.

Catholic Review.

On the eve of the festival of the Immaculate Conception, sixteen of the leading Catholic gentlemen of Boston assembled at the Cathedral of the Holy Cross, where suitable preparations had been made, and took turns, two and two, in adoring Our Lord in the Blessed Sacrament, thus keeping watch all night. At 6 a. m., after the festival, they assisted in a body at Mass, said by Rev. Father Bodfish, and received Holy Communion together. Rev. Father O'Toole, recently appointed Rector of the Cathedral, has been designated as spiritual director of the new association, and it is hoped and expected that the nucleus thus formed will grow into a much larger body and that, in time, the beautiful devotion of the perpetual adoration will be completely established and constantly maintained. This movement, which is certainly a most favorable indication of the progress of Catholic life in Boston, was suggested by and has the cordial approbation and encouragement of His Grace, the Most Rev. Archbishop Williams. All has thus far been done in the most quiet and unostentatious manner, and is fitting for such a work, and which promises well for its final success. We cannot withhold from our Boston brethren the expression of our most sincere and cordial congratulations on the inauguration of a devotion so beautiful and touching, and we may add, so important to a sound, healthy condition of Catholic life among us. It is the Real Presence of our Lord in our churches that constitutes the great distinguishing difference between the Catholic Church and the conventicles of the sects around us, and, undoubtedly, devotion to the Real Presence in the Blessed Sacrament is the surest test of Catholic life and Catholic devotion, whether in clergy or laity, that we can have. Our Boston brethren have set us a good example, and we hope it may be extensively followed. Such an association must be attended with great blessing, not only on those who engage in it, but on Catholics generally.

Catholic Columnian.

"The company of creole children from La Teche Seminary, La., who give a concert at Wesley Chapel to-night, sang at the service in the church last evening. The auditorium was crowded with people who had read the announcement. The quaint plantation songs and ballads were rendered in a manner to surprise and delight the people, who applauded the singers loudly and spontaneously, notwithstanding the plaintive appeals of the pastor to remember the time and place, etc. The adult performers evinced fine musical ability. The soprano sings with remarkable precision with which the singers go through their peculiar motions while singing in concert was not the least interesting feature of their appearance."—Evening Dispatch.

Those who claim to adhere to the Bible should remember what our Lord called His house, if they are at all consistent. The most sacred place on earth to a Catholic is the place where the glory of God

dwellth. It is the "gate of Heaven." So far as it is respected, that the Catholic, remembering the Divine Presence therein, lifts his hat in passing the door.

ETERNAL WISDOM foresaw the necessity of commanding obedience to constituted authority, and thus was the precept of honoring father and mother made obligatory on mankind. The natural law would not insure obedience or love, though there is a natural attachment between parent and offspring. God then made the subjecting to authority a moral obligation and being such must rest upon revealed religion.

Children, young men and young women, must, therefore, be taught this moral obligation towards parents, superiors and others in authority, and to understand the full force of the obligation must be taught a few principles—must possess a religious faith and a faith, too, unerring. How absurd, then, to endeavor to educate the youthful mind without religion. It is impossible to properly educate after abstracting religious belief or duty to a supreme Law Giver. The fruits of this irreligious training are daily brought to our view, not only by insubordination amongst the younger children in the lower schools, but in the colleges, academies, seminaries and universities of the land, where no fixed religious principles either are or can be taught. Only the other day we read of an elopement and marriage by a young couple, the boy in the case being a student at Gambier, Ohio, and last week the students of Adelbert College, in the Western Reserve, rebelled against the authorities of the college. In Chicago, a student at the University was reprimanded by the President and "resented his authority." The President attempted to remove the unruly boy, who thereupon drew a revolver and attempted to shoot. At the Ohio Wesleyan University, Delaware, the Junior class drafted resolutions expressive of sympathy with the Junior Class at Adelbert College. They were thereupon denounced by the faculty, and contempt for the authority was manifested. Scarcely a month or a week passes without an account of one or more such displays on the part of students who have no idea of moral obligation. If they can circumscribe authority, by whomsoever exercised, they feel that they are only declaring their manhood and independence. Free thought must not be cramped by University or College rules. There is no master but each one's individual self. Parents are powerless, too, and with the attempt to exercise their God-given control has appeared the first intimation of rebellion. Facts are stubborn things, but they must be respected, and the sooner a moral restraint is put upon the youthful mind, the sooner will we see a reform in morals and an improved, instead of a declining state of society. Religion must be taught, or the licentiousness and insubordination of Paganism will bring ruin upon our Republic, as it did upon that great Roman empire. Good children make good citizens, and good citizens make a good government. "Honor thy father and thy mother" was not a command given to the winds only on Mount Sinai, but to the children of men, and vain is human society that pretends to live in disregard of it. The fear of the rod is not enough. God did not command that parents should make their children obey through fear of terrible punishments by the parents, but promised the children as a reward the possession of the land in joy and to length of time.

Baltimore Mirror.

At some time or another in every Christian's life he longs for his soul's sake to be what he is not, or where he is not; and he says to himself despondingly: "If I were only better educated, or possessed of more means, or out of this business, or away from this companion, or free from this bad habit, or differently situated at home, or if this or that, as the case may be, I would be devout, I would attend church regularly, approach the Sacraments often, lead a holy life and expect to die a happy death, but, as I am, I cannot practice my religion, and there is no use in me trying to be perfect." That is a terrible temptation, and it should be cast away as a very dangerous snare of the evil one! St. Francis de Sales, who lived three hundred years ago, was acquainted with many persons who were distressed by that despairing yearning after what they had not, and he wrote to one of them: "If you wish to do well, regard as a temptation every suggestion concerning change of place; for while your mind is looking beyond where it should be, it will never apply itself to do well the duty which lies before it." God knows what is best for us. He has made us what we are, and placed us where we are. He calls us to sanctity amid our present surroundings. He gives us sufficient grace to triumph over all the obstacles in the way of our salvation. To believe that we cannot be good where we are, is to impugn His justice, for He has located us amid the circumstances now about us, and demands of us to merit Heaven there and nowhere else.

OBITUARY.

Mr. Patrick Donovan.

We deeply regret to announce the death of Mr. Patrick Donovan, father of our friend Alderman Donovan, of Hamilton, which took place in that city on Wednesday the 20th inst. Mr. Donovan had at his death reached the age of seventy-four and had been a resident of Hamilton for nearly thirty-six years. He was a thorough and devoted Catholic in profession and practise, and highly respected by all who had the privilege of his acquaintance. Hamilton loses in him an honest and upright and consistent citizen, and the Irish race a worthy representative.

FATHER BURKE.

A Lecture in Glasgow.

"CATHOLIC FAITH THE TRUE PERFECTION OF MAN."

On a recent Sunday evening Father Burke delivered a lecture to a crowded congregation in St. Alphonsus' Church, Great Hamilton street, Glasgow, taking for his subject "Catholic Faith, the True Perfection of Man." In this grand nineteenth century of which they were all so proud, and in which they saw more development than he did in any preceding epoch of the world's history, they saw the triumph of human intellect—the triumph of human genius—the magnificent achievements of human science. Why, then, the men of the nineteenth century had done things that their grandfathers believed to be utterly impossible. They had annihilated space; they had taken the two elements that were supposed to be most hostile to each other—fire and water—joined them together, and from their union there was the offspring of steam, the greatest power in the physical world to-day. Men had taken the most terrible and most untruly of all elements—lightning—and had made it the humble messenger of their thoughts, carrying them from end to end in a moment of time. No doubt, naturally enough, men were very proud of those achievements, and of the wonderful advance and progress in all the sciences of which this nineteenth century had been the witness; and, consequently, they thought it a strange thing when an old friar like him comes with a habit worn 700 years, belonging to an Order of men living in cloisters, separated from the world and engaged in studies for which the world cares little or nothing—when such a man as he comes out, and says to those wonderful scientists—to those successful engineers and electricians—to those philosophers who had sounded the very depths of the ocean, and who had explained every law of Nature, even the most hidden. "My friends, with all your progress and manufactures and wealth, I tell you that you never will attain to the true perfection of your being, as a man, in this world or the next, unless you embrace the Holy Catholic Faith."

THE CHURCH OF JESUS CHRIST.

That Faith alone is the perfection of man. Here was a daring assertion that he had the courage to fling out before the men of the nineteenth century. He would, then, make these two propositions: That man was capable of attaining to the perfection of his being, but he could not attain that perfection without the Holy Catholic Faith. Let me first consider what was the Catholic Faith. That Faith meant three things—first, knowledge, not opinion, no matter how deep that opinion might be, not human conviction, but absolute knowledge; secondly, the Catholic Faith was a power prescribing to us not only what we believe, but what we were to do, and what to avoid; thirdly, the Catholic Faith was a power that enables us to accept what is proposed to our belief, and to fulfil the Commandments God had given us to observe. The Catholic Faith was knowledge. God, who was Light and Infinite Knowledge, had vouchsafed to reveal certain truths to man, certain great truths that man could never attain to by his own mere study, or by the mere human intellect. God demanded of all those that were His, and whom He had created, that they should have knowledge of Him; and the absence of that knowledge was one of the greatest curses God could let fall upon the people. That knowledge must be certain, it must be unshaken; it must be an acceptance by the intellect of what God has revealed; and that knowledge must come from an authority, from the authority of a teacher, because it could never be attained by the mere human intellect. Where was this knowledge to be found?

EXCEPT IN THE CATHOLIC CHURCH?

Every other system calling itself religion simply asked a man to read his Bible and to draw his own conclusions, to form his own opinions; but, although that man might believe what appeared to him to be the meaning of a certain text, although he might feel thoroughly convinced of it, still he had no knowledge. The Catholic Church said: "I do not ask you to believe me unless I am able to prove that I am the messenger of God, and that God is with me; but if I can produce to you my credentials, if I can show you my diploma, if I can hold up my title-deeds to show that God has sent me, and if He declares that he is with me always, then I ask you to bow down your intellects, and accept my teaching as it comes from God." The whole question, then, comes to this: Has the Catholic Church those credentials or title-deeds? Our divine Lord said: "As the Father sent Me, so do I send you; go ye, therefore, in My name, and teach all nations, teach them all the things that I have taught you, and behold I am with you all days even to the ending of the world. I will send my Spirit upon you and He shall dwell with you and lead you into all truth, and the gates of hell shall not prevail against it. And he that will not hear the Church let him be to thee as heathen and the publican."

COULD HUMAN LANGUAGE BE CLEARER?

Could human words be more emphatic than these in which the Son of God set upon the Church the seal of His own authority, and of His own divine, infallible teaching? Let them suppose, for a moment, as so many believed, that for the first two hundred years or so the Church taught the truth, and after that lies, he would simply ask any man who believed that our Lord was the Son of God, if the Church taught the truth for two hundred years and then in the third hundred be-

gan to teach lies, what became of those promises the Son of God had made? What became of those promises if ever she admitted one iota of falsehood into her teaching? They must either conclude that the Catholic Church to-day teaches with the authority of God, or that God had misled them and told a lie Himself, when he said that He would be with His Church until the end of time. It was easier for any man to accept the Catholic Church with the historical evidence to bear her out, than to say that He who died on Calvary to redeem man had made a false promise. Consequently the Catholic believed with a certain knowledge. But the Catholic Faith was more than that; it was a law, and that simply because the teaching of the Catholic Church rested upon authority. The Catholic Church did not ask them to believe her unless they believed that she was the messenger of God; but if they believed that, then she asked them not only to accept her teaching, but to conform to it. She would prescribe for the inward thoughts of their minds; she would tell them what to avoid. She prescribed for every detail of their daily actions.

SHE ACTUALLY TOLD THEM

upon occasions what they were to eat and what not to eat. All that seems strange to one outside the Church, but it was the most natural thing in the world to those who knew and believed that the Church was the messenger of God—that she had authority—and who were, therefore, bound to do what she commanded them. There was no faith outside the Catholic Church that rose to the dignity of law. Outside the Catholic Church, faith, because it was only human, took a lower place than human science. Scientists knew to a moment when a certain change would come over the heavens and the earth, they had knowledge, and the faith that they had only an opinion was always second-hand and below knowledge, even of the human mind. And it was that, outside the Church, no faith assumed the dignity of law. But what use would it be to make law unless there were some way of enforcing its observance? Outside the Catholic Church men professed to accept the Ten Commandments, but supposing they did not observe those Commandments, who was there to take them to task? What power was there then that pretends to enforce this law? That power was the confessional. What greater power could there be for the enforcement of its transgression than such a humiliation? It was easy enough to lay down this law; it was a hard thing to observe it.

BUT THE CATHOLIC FAITH

brought with it those Sacraments that gave them the graces to observe those commands. Nowhere beyond the Catholic Church were there any such restraints as the confessional to quench every passion and to subdue every evil inclination. He would repeat what the Catholic Faith meant. It meant knowledge, and knowledge of the grandest kind—the knowledge of God. It meant law, the highest, the strictest, the most minute; and it meant, finally, the grace and strength to observe that law, and to live up to its highest and holiest requirements. That was absolutely necessary to the full perfection of man. Now, let them consider what man was, and in what his perfections consisted. Man was made up of a soul and a body; he was a being of a two-fold nature. What was the perfection of the human body? He held that the perfection of the human body consisted in the command that man had over his passions, over his appetite, and over his sinful inclinations, so as to enable him to avoid those vices that corrupt, break up and destroy before its time the body of man.

LET A MAN LOSE COMMAND

over his body and he falls at once into the sin of impurity—a sin that brings disease and corruption into him, a sin that cripples him before his time, that brings the furrow of age upon the young brow—that makes the young hair to whiten before the winter of age comes upon it—a sin that destroys the vital functions of man. Passing from the body to the soul, we find in man an intellect created to know, a heart created to love, a free will which Almighty God preserves in man. The perfection of man's intellect was knowledge. Human knowledge could bring that intelligence to a very great perfection. There were men living stored with knowledge, to whom the history of the world and Nature, who could describe all in the heavens that we can not see, who could measure the sunbeam or the power of the ocean wave. To the world, what a loss would be asked him that he was versed in judgment as to whether he was versed in human philosophy and learning. That knowledge of human things would never gain him the Kingdom of Heaven. The heart of man was created to love, and no amount of human love, no matter how tender and true it might be, had ever yet satisfied the cravings of the heart of man. The Catholic Church alone can satisfy him; she would be asked him that he would be the highest object of his love—God upon earth. Finally, the human soul had free will. Freedom of will was the distinctive feature of man, but that freedom could be very easily lost. Any one passion indulged in enslaves a man and robs him of his freedom. The Catholic Church and the Catholic Faith alone could preserve it in the body, sacramental graces which she dealt out to her children. The lecturer concluded his eloquent discourse, which was listened to throughout with rapt attention by the crowded congregation, by an exhortation to live up to that divine Faith, and to let their lives be a living argument in its favor.—Cork Examiner, Dec. 2.

THE CHURCH IN ST. THOMAS.

St. Thomas Times, Dec. 20.

The 10th Nov., 1872, should be a day memorable in the annals of Catholicism in this section of Western Ontario. On that day the very fine Catholic church of Gothic design, we now see fronting on Talbot street, was blessed and consecrated by Right Rev. Bishop Walsh of London—in the presence of a large concourse of R. Catholic priests and of a vast multitude of people from London and the neighbouring townships of Yarmouth, Southwell and Westminster. Its erection was entirely owing to the zealous and untiring exertions of the present incumbent, the Rev. Father Flannery. Relying on the probable assistance of his many Protestant friends, Father Flannery undertook this great work, in the face of many difficulties, and without ten dollars altogether in his slender exchequer. He came to St. Thomas in the beginning of October, 1870, and found a miserable frame building 40x26, with a tower and spire at an angle of 45, with doors and windows permitting free entrance to every wind that blew, doing duty for a R. Catholic church. The church members were scattered and few in number, and the prospects of improvement were not very bright. But rumors were rife of a new railroad being about to be constructed, and of St. Thomas likely to become the centre of an extensive railway system, which would warrant the expectation of an immense increase of population, and a probable increase of membership in every religious community. In the spring of 1871 the foundations were laid of a spacious, extensive and beautiful church, designed and planned by Langley & Co., Toronto, of which the probable cost would be twelve thousand dollars. The Catholics expected at what they considered an impossible sum to obtain a congregation town and from so poor a congregation. They were very slow in coming forward with their contributions, nor did their worthy pastor urge them much until one day being hard pressed for money to meet payment of a whole week's work done, he appealed to some of our Protestant merchants, who responded most liberally, and contributed in each case over five hundred dollars in a few hours. There was never any more trouble collecting money after that. The Catholics all commenced vying with each other as to who should contribute most generously and most promptly. The church was completed in every particular, and consecrated to the service of God in November of the year following. It is built in the mediæval gothic style with transepts, chancel and organ gallery; a very fine altar of black walnut, beautifully carved, and reaching to the apex of the chancel roof, adorns the west end. Subdued and varicolored lights stream in through very fine stained glass windows donated by parishioners whose names may be read in gilt letters beneath. The nave and aisles afford sitting accommodation to about a hundred and a hundred more may sit comfortably in the organ gallery. On the south side of the church a very handsome two story school house of white brick has been erected at a cost of five thousand dollars. This building, which has a frontage of seventy feet on Talbot street and supplies an elegant place of resort for the teachers, who are Sisters of St. Joseph, belonging to the order of St. Joseph, besides affording ample accommodation to one hundred and fifty children who daily attend the school. When Father Flannery came to St. Thomas an unsightly grave yard, with the old fashioned picket fence around each plot, was located where the church and school now stand. The town council were about serving an injunction to prohibit the interment of dead bodies in so central and so conspicuous a place, when Father Flannery secured, by purchase, a ten acre lot from Mr. Samuel Day, on the Pt. Stanley road, and laid out one of the most beautiful cemeteries in this part of Canada.

Rev. W. Flannery was born in Ireland, educated in France, and ordained Priest by Right Rev. Bishop de Charbonnel in Toronto, on the 22nd May, 1853. After remaining attached to St. Michael's College, Clover Hill, in that city, for several years, he was appointed Pastor of Streetsville and Toronto Townships, where he remained until the elevation of his friend Rev. J. Walsh to the Episcopacy. In company with Bishop Walsh he came to London in 1867, where he remained until his appointment to the important Parish of Amherstburg. The former pastor of this burg, Very Rev. Dean Laurent, had taken charge of Assumption College in Sandwich, which he held but for one year. In the meantime Bishop Walsh had been negotiating with the Basilian Fathers in Toronto and obtained their consent to provide the parish of Sandwich with zealous and able pastors and Assumption College with an efficient staff of professors. Dean Laurent then returned to his old parish of Amherstburg and Father Flannery was appointed to the pastorate of St. Thomas where he had done so much for the people over whom he has charge, besides commanding the respect and securing the good will of his fellow citizens without distinction of race or creed. The Roman Catholic church is so wide-spread and so long before the world, it would seem almost superfluous to attempt an explanation of its peculiar tenets and teachings. But a great many of its doctrines and practices are misunderstood, because misrepresented to outsiders. Thus, members of that Church do not believe that their head and Chief Pontiff, the Pope, is impeccable, although they hold, and it is a dogma of the church, that in his judicial capacity as teacher he is infallible. They believe in the Scriptures, not as interpreted by every individual according to his own lights, but as explained by a living

body of inspired and authorized teachers, called the church. They adore one God in three divine persons and Jesus Christ, His Son, true God and true man. But they maintain that they are grossly misrepresented when accused of adoring any being or object outside of God because of the respect they show every being and object that relates to God or that is peculiarly favored of God, such as the Blessed Virgin Mary—the Apostles, Martyrs, &c.—or again the crucifix, the crown of thorns, &c., &c.

The Catholic church insists upon regular attendance at divine worship on Sunday, observance of abstinence from flesh meat every Friday in commemoration of the Saviour's passion and death. Also a certain prescribed amount of fasting and abstinence during advent and lent. There is also an obligation on every member, who has reached the year of discretion, to confess all his sins and receive Holy Communion at least once in the year. Saints and angels are invoked in prayer, and the holy sacrifice of the mass and prayers are offered to God, in behalf of the souls of the faithful, who have been called away out of this life. These are some of the main distinctive features in worship and doctrine which have been always taught and held in the Catholic church. The Church also condemns secret societies and revolutionary propaganda, while insisting upon obedience and due respect being paid to all constituted authorities.

In a word, the Catholic church has for its mission to make the name of God known and loved everywhere, and by all men; to tremble with the earth, and to promote union, peace, brotherly love and happiness among men and nations.

FEAST OF ST. THOMAS.

Wednesday the 20th, the eve of the feast of St. Thomas the Apostle, the patron saint of the Most Rev. Joseph Thomas Duhamel, Bishop of the Diocese of Ottawa, was celebrated in his presence and that of a number of clergymen and others, in a very pleasing and interesting manner by the pupils of the Convent of the Congregation of our Lady, Gloucester street, under the direction of the devoted and self-denying, reverend ladies of the order. The distribution hall of the institution was fairly filled with a good representation of the leading citizens of the Capital, as well as others from a distance. To pretend to give anything like a complete list would be impossible, but amongst others may be mentioned Lady McDonald, Mrs. O'Brien (Toronto), Hon. John Costigan, Mrs. Taschereau, Mrs. J. R. Edmonds, Dr. Grant, Captain Murray (St. Catharines), Dr. Valade and others, whose names the writer could not ascertain. The hall was very prettily ornamented with British, French, Papal, Irish and American banners, whilst the platform and the pillars were festooned with wreaths of flowers. In the centre of the platform was placed a crimson throne. There were also on the platform six pianos, an organ and a harp.

A few minutes after half-past seven a number of the young ladies, seated at their respective instruments, played a "Floral Greeting," and His Lordship attended by Very Rev. Father Routhier, V. G.; Very Rev. Dr. Tabaret, O. M. I. Superior of St. Joseph College; Rev. Fathers Gendreau, Nolin, Filiatre, Tanguay, Barrett, Chaplain of the convent, and a number of other clergymen entered, the audience rising to their feet to greet them. The instrumental performance being concluded, the programme was opened by the rendering in a beautiful manner, of the operetta "Le Royaume de Merite," which it is understood, was composed expressly for the occasion by one of the reverend ladies of the convent.

To properly delineate the pleasing manner of the young ladies, one and all their perfect training, their evidently enthusiastic conception of the part assigned to each would take more time and space than the writer has at his disposal or than our columns could afford.

After an address had been read by Miss Brennan in a manner that proved her to be a proficient in eloquence, His Lordship said it was the duty of a bishop to give all possible assistance to the religious institutions within his jurisdiction, and that he had done as well as he could. He begged the pupils to accept his thanks, but he desired to remind them that all grace would come to them by the mercy of God, through the good sisters who had charge of them, if they would be faithful to their teachings. They spent their days in imparting knowledge which would be useful to the pupils in after life. He could only regret that it was not in their honor instead of in his, that the present entertainment had been given. His Lordship took occasion to thank the ladies and gentlemen present as well as his own name as in that of the reverend sisters, for their attendance. He was sure their young friends would fully appreciate their kindness, and concluded by assuring them that on the morrow, when offering the Holy of Holies they would partake of his prayers for their welfare both here and hereafter. His Lordship then spoke much to the same effect in French, alluding to some of the virtues which had been portrayed that evening, adding that he himself desired to add one more, Truth; and in all truth he complimented his young friends on their creditable performances, and again thanked those present for their kindness in attending.

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

For The Pilot.

For "The Lasting Time." BY J. E. NEALIS. It is all over, and the lights are out. The Missal closed—the Mass is done. And the dear Nuns, like shadows one by one, have left the chapel, and we are alone. My God and I; my God, whose will is done. Whose will is done. So be it evermore. But we, my soul, must pile the sods up high. Upon this corpse, that was so dear to you and me. This last poor "human consolation" that doth lie. With white dumb lips sealed for eternity! Fill in the grave, and keep the stones up high. It must not "rise again." It is dead for aye.— We have done with it, my soul and I, to-day! We have sinned, and we have trusted in earth and clay. And it has failed us. Let us kneel and pray. Pray in the silence, by this new-made grave. Pray that God only from henceforth may be our refuge in the storm, that none but He may ever comfort us. And O, my soul, that we may kiss the Hand that wounds us so remorselessly. Yet we may weep, poor soul!—it is no sin. We cannot help it—let us fill out deny. 'Tis this, our last poor solace. Like a Litany Each sad tear pleads, "Be merciful to me." 'Tis the last "last time." "Beati mortui!"

THOUGHTS IN SOLITUDE.

By Father Abram J. Ryan.

Religion, of itself, is never the sole creative cause of any nation's greatness in the secular order, nor is religion alone the cause of any people's political decline. To national creeds there cannot be attributed the varying degrees of power or feebleness in worldly influences, of the peoples who profess them. We have instances as the causes of national greatness—age, climate, geographical position and temperament of race. This latter cause especially attracts argument, perhaps for the reason of the mysterious obscurity that surrounds it; and yet, for the very same reason, it is difficult to discuss. And dangerous too, for when reason moves in shadows in which there is but feeble light, and that little only dimly seen, imagination is apt to dream. Dreams are unreal. Clear argument is averse to wearing the glamour of imagination.

In regard to temperaments of race there is much that baffles reason in her keenest researches. But much is known and plainly proven by facts. Like individuals, races differ from one another in temperament. Who cannot distinguish a Celt from a Saxon? And nations, like nations, are differently endowed. Some are more nervous; some are more muscular; some are quick and sensitive; some are slow and cold. In some imagination rules; in others cool reason. Some have swift, clear perception; some are dull of penetration. Some are proud, courageous, full of audacity, iron-wrought, destined to rule; while others are meek, timid, easy-going, fondler of pleasure, and disinclined to toil, frail as reeds, and doomed to serve the stronger. Some are slow to plan, but obstinate and persevering in purpose; while others are quick to design, but weak and inconstant in execution. Some are ruled by the generosities of rich impulse; others by the calculations of self-interest.

It is certain and sure that the better endowed race or nation will gain precedence over the less-gifted. It is unnecessary to enumerate in detail all Protestant and Catholic nations in this matter of race temperament. Two races as opposite in temper of blood as in tenets of belief—the Anglo-Saxon and the French—will be sufficient to illustrate our thought. The Anglo-Saxon is tenacious and positive. By his tenacity there is sequence and constancy in his designs. Nothing disconcerts him; nothing discourages him. He breaks down never, he conquers, and gives it; and obstacles, coming in his way, he looks to the most practical means in reaching it. He is no dreamer. He indulges in no purposeless reveries. He is matter-of-fact and earnest. Justice, honor, philanthropy; find a response from him to their calls, but in these things he is cool, self-collected and self-interested.

To this temperament England owes the greater part of her past successes and present power. The very reverse of all this is the French temperament. Quick, nervous, generous, impetuous, hot-blooded, are adjectives that qualify the son of France. But he is also light and inconstant. He begins but does not finish. His success is less and his action lacks persistence.

In the long history of nations being equal, owing her worthy success to her temperamental endowments, England takes the lead of France. The political constitution of a nation is the principle of its secular life. From it spring unity, security, internal peace, and the regular out-working of all the various forces possessed by its people. We do not mean paper constitutions, those ephemeral compacts created yesterday, changed to-day and destroyed tomorrow. To many of such constitutions, as perishable as the paper they are written on, have lived their little day and died their sudden death in this century. We mean those true, strong, real constitutions which are to a nation what its physical constitution is to the individual; having its roots in the very hearts and minds and temperaments of its people. Constitutions like that of England and our United States.

Since more than a century ago Catholic nations had labored under the disadvantages and political disasters of changed and changeable constitutions. Catholic monarchies became real despotisms absorbing the franchises possessed by the people by prescriptive right in the past. The arbitrariness of favoritism, and we must say, of royal depravities, ruled, or rather misruled disconcerted, the people. While they were the dominant of religion, though they made pretence of protecting it, and practically regarded the Church as a religious wheel to help to keep in motion the political machinery of the State. The defects of those constitutions and the dangers in them, and the disasters that rose out of them are not to be charged to the account of the Church of those nations, but to their own governments, which, though

claiming Catholic name, were false to Catholic practice.

And matters became worse when revolutions (the wild work of men; but were they divine vengeance?) trampled down in blood-stained dust Catholic monarchies faithful in name, but faithless in life. Then came constitutions improvised in tumult—constitutions conceived by the heart, and written by the pen, of wild passion, like passion, unlike reason, they flash and pass, sudden, away.

There are only two nations in the world to-day that possess political constitutions worthy of the name, Protestant nations at that—England and the United States. Strong constitutions make strong governments. The English constitution reaches back into Catholic ages. Our constitution is in many points a reflex of the constitution which has made England what she is to-day in the political order.

The political constitution of England, which is the honor, the merit and the strength of the Anglo-Saxon—which gives security and solidity to the nation which it protects—is a safeguard against revolutions, and has preserved their ship of state from shipwreck in storms in which many another government has gone down. The constitution of the United States is the product of circumstances and causes concurring by the principles of right revolting against wrong.

Creed had and has nothing to do with it. Protestantism was, by its intolerance towards the Church, an obstacle to its furtherance. The people of a virgin continent, divine Providence overruling seemed to have the true instincts of right, when they framed the laws and proclaimed the principles that were to govern this new world.

It was more than human instinct. It was a grace from God. And strange to say it is to Protestant England, which lately has tolerated, and to the United States, Protestant by numbers and sentiments and religious prejudices, that protect the rights of Catholics, that Protestantism itself, as a religion (or a diversified multiplicity of contradictory sects) owes its strongest numerical and political influence in our age. God has hidden designs in such exceptional facts. The hand of the future holds the veil that conceals them. No one may predict when the veil shall be lifted, and the argument of to-day will be the vision of some near or far-off to-morrow.

Besides these ordinary causes which greater or lesser nations in their secular influences, there are extraordinary causes, because perhaps unforeseen, which lift or lower people, in and by a concurrence of exceptional circumstances which are as mysterious to reason as they are mighty in results. Sometimes it is the appearance or disappearance from the stage of history and in the human drama, of a particular man. Sometimes it is the calculation of an adroit policy that overreaches itself and fails. Sometimes it is the expectation of a foolish policy that happens to succeed. Sometimes a battle lost when it should have been won, or won when every chance and cause predicted its loss. These things, and similar, more than once changed the course of history and the calculations of reason. They look like freaks of fortune; but they are signs of Providential purposes that are hidden from human reason. Their results are afar-off.

Now in modern days Protestant nations have been singularly favored by these happy chances. They look like hazard. But hazard has no place in history written and read by reason. The sudden triumphant rise of Prussia in the political order and her preponderance in Europe are illustrations of what seems luck, but is the sign of some mysterious law, before which reason stands in the humility of awe. This can be safely said. It is not her Lutheranism that lifted Prussia to the height of Empire. The logic of lead did it, and the argument of arms.

THE "THUNDERER" ON THE UN-CHANGING CHURCH.

Vast and elaborate machinery confers stability on its possessors. While it is costly and difficult to change, its complexity obliges its guardians to efforts which keep it and them well before the eyes of men. The necessity of providing fuel and the care of oiling the engines secure the owners against rusting themselves. No more subtle and comprehensive apparatus was ever constructed than that of which the Court of the Vatican has charge. Infuriated as may be the adversaries of the Church, apathetic as may be her children, the Papacy has to perform its stately functions and bless the world, though in its own despite. Although despair were at its heart, and it felt the approach of death, it is subject by the laws of its being to the discharge of duties which hold it ready for empire when powers less artistically constituted would have abandoned the struggle altogether. A peasant like that of Monday is more significant and marvelous than the coronation of a Czar. Yet it is only part of the periodical routine of the Vatican. Two ecclesiastical princes were added in the Consistory to the magnificent hierarchy. Twenty-one archbishops and bishops were at a stroke invested with spiritual sovereignty. Ten sees were created to spread, with the perpetuity of Apostolic succession, the awe and influence of Rome. By the ordinary acts of its existence the Church of Rome proclaims its universality. The world is sold to its appeals. It knows that it dare not provoke a contest. But it issues its edicts, and appoints its officers to accomplish them, with as haughty an assumption of supremacy as if the days of Pope Leo XIII. were those of Pope Gregory VII. The reigning Pope must be awarded the praise of having devised an attitude of defence which has left sectors of vulnerability not a foot of ground. He has surrendered not a single opportunity of offence. French ecclesiastical legislation appeared certain to end in an abrupt breach of relations between the Republic and the Vatican. Recrimination and wrath would not have saved one monastery or changed one clause in the Education act. French opinion would only have resented foreign interference with internal policy. A large body of French opinion now is disposed to compassionate the Church as a victim of oppression. In Italy the Vatican has been elevated by the rage of the bigots of infidelity to the sanctity of a martyr.

MOB VIOLENCE BORNE WITH DIGNITY.

has pledged the Irish monarchy before Europe to a demeanor of a sham respect for the Papacy which all the threats and reproaches of Pio Nono could never obtain. Germany regrets the strife precipitated by the violence of Pope Pius and the fears, real or pretended, of Prince Bismarck. Pope Leo has succeeded in asking up a post in which his part appears as the reception of overtures for peace. England is the antipathetic antagonist of the Papacy. The historical slumbering now. Not only is there no country in which Catholics are more obnoxious to their chiefs; the flame of Protestant hatred of the Church of Rome has itself ceased to be aggressive. Non-conformist ministers and Roman Catholics meet on the same platform to advocate the same causes, and overwhelm one another with expressions of mutual admiration.—London Times.

A BAPTIST VIEW OF THE PUBLIC SCHOOL.

Catholic Review. Here is another convert, though still a little weak-kneed. It is our cheery contemporary, the Baptist Weekly, that discourses at last that is not as well as might be with the public school system. "There still lingers," says the Weekly, "with many people an idea that education is a preventive of crime; but common schools are by no means certain to produce good citizens. Why, this is flat heresy. It is flying in the face of so great a Gospel light and good a citizen as the Rev. Henry Ward Beecher. It is flying in the face of public opinion, at least of the public opinion that obtained five or six years ago, when it was common doctrine that Catholics alone were opposed to the system of public schools as it exists here, and had one sole desire, namely, to hand over the Republic of the United States body and soul to the Pope. But public opinion, like the Baptist Weekly, and many another non-Catholic journal, has also grown a bit weak-kneed over this matter. It no longer holds that our public schools, as at present conducted, are altogether faultless or beyond improvement. The conviction gains ground every day that after all there should be some sort of positive moral instruction in the public schools. This we call it moral instruction this year. Next year it is moral instruction they will be a little more honest and open, and demand a right that their children receive religious as well as secular education in the schools supported by and for the public, where the rising race is supposed to receive the elemental training needed to make them competent for the duties and responsibilities of citizenship.

"We judge the Roman Catholics in the wrong," says the Baptist Weekly, "in their opposition to the system, but that far more ought to be attempted to promote the moral training of the young must be conceded." It is hard to see from our contemporary's standpoint in what it differs from the Catholic position. Free schools and free education, and the best of all education. And what is the result of shutting out moral training from the public schools? "In this country," says the Weekly, "deeds of blood are generally the work of ignorant and besotted men, but the forgeries, great robberies and defalcations of the times, it is well known, only men of good education could commit." These have been appalling in their number and in the terrible evils they have worked. There is no safeguard from crime in the ability to read and write, or even in the culture which a college can give, if there is not an education of the conscience in righteousness.

But how is this education and righteousness to come unless it be given? And why not advocate it openly, instead of beating about the bush forever? The Weekly believes it possible "to preach the Gospel in such a narrow way that the morals it inculcates shall not be enforced on the conscience of hearers." No; this will never do. Let us have it wholly or not at all. If we are ashamed or afraid to teach and preach the Gospel as openly as we teach arithmetic and writing to our children, what is the natural inference to be drawn from such a course of public action? That Almighty God and His teachings and revelations to men are to be shelved or only opened on the sly and behind the door. Mr. Smith's grammar and Mr. Robinson's geography may be shouted from the house-tops; but shut the children's ears and stifle your own voice when it comes to the matter of the Ten Commandments and the whole history and scheme of the Christian religion. The outcome of it all is that our public school instructed children speedily disregard the Ten Commandments, if they have ever heard of them in actual life. Not having been taught to fear God, to love Him, to keep His commandments, not to steal, not to lie, they as they grow up, turn their education to account by discovering that two and two make five or ten, when it serves their own interest, and that the proper rule of life is, in the words of a celebrated statesman, "Addition," "division and silence."

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"ROGON ON RATS." Clears out rats mice, flies, roaches, bed-bugs, ants, vermin chipmunks, 15c.

Our rigorous and changeable climate, and our mode of life induces frequent colds, that often lead to severe Coughs, Bronchitis, and other lung troubles that are liable to end in Consumption. The best and most pleasant remedy known for these difficulties is Hagar's Pectoral Balsam, to be obtained of any Druggist.

From the beginning of its manufacture until now not a single ounce of any but pure Virginia leaf of the finest quality has been used in the "Myrtle Navy" tobacco. The manufacturers of it have a settled belief that the public cannot be misled on this point, and that any tampering with the quality of the brand would be monetary loss to them. Thousands of dollars a year saved by mixing with an inferior leaf, would not repay them for a doubt on the part of the public as to the quality of their tobacco.

HON. A. M. SULLIVAN'S LECTURE.

No lecturer, with the single exception of Father Burke, ever faced from the stage of the Brooklyn Academy of Music an audience so large as that which gathered on the evening of November 6th to hear from the lips of A. M. Sullivan the history of the birth and development of the Irish land movement. The lecture, which occupied two hours in its delivery, was a masterpiece. We regret that we cannot spare sufficient space to reproduce the whole oration. We append, however, the closing passages, which are surprisingly eloquent.

Right here it is proper that I should say a word as to what is called "Irish crime." There has been deplorable crime in Ireland, and while one crime would be too many for me, yet let me say that in the history of Europe there has been nothing like the wickedness with which these outrages have been manufactured by the newspapers [cheers]. One of the signs of the dawn of a better day in Ireland is this. Already we have made a strong footing in all that is good and manly among the English members of Parliament. Mr. Labouchere expressed some of the ablest outrages, and there are some others like him who stood by us nobly and gallantly, even when some of our number proved traitors to the cause. A good many of these so-called Irish outrages are committed by agents of the police; and no later than this afternoon I received an English paper, the *Eastern Morning News* of Hull, Yorkshire, in which I read that three bailiffs in the employ of a Landlord's Committee had been arrested by the police for outrages which they were endeavoring to fasten on the peasantry. The Coercion Act was introduced upon the calculation that it could be rushed through in four days—that the Land League officers could then be seized, and that sixty thousand pounds of Land League money could be carried up to Dublin Castle. But those who thought so reckoned without their host. The Irish members, knowing what the real object was, stood in the gap and never desisted until all the important machinery, the funds and books, were taken to Paris beyond the reach of Dublin Castle [loud cheers]. The best men of the Land League were sent to jail; but the efforts of the government could be carried up to Dublin Castle. But those who thought so reckoned without their host. The Irish members, knowing what the real object was, stood in the gap and never desisted until all the important machinery, the funds and books, were taken to Paris beyond the reach of Dublin Castle [loud cheers].

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cross for years [cheers]. Yes, the requital of centuries of suffering—of fidelity to faith and country—has brought at last the triumph and the crown; and the dawn is reddening the sky to-day to lead in a free, a happy and prosperous Ireland. Mr. Sullivan retired amid tremendous applause, which was kept up for several minutes).

THE NEGRO AND METHODISM.

Brooklyn Catholic Examiner. At a recent Protestant Convention held in Baltimore, the religious status of the negro was thoroughly discussed, and newspaper reports of this discussion plainly indicate that our Protestant brethren are at the eleventh hour beginning to realize that their work among the negroes has not been so encouraging as their highly-colored periodical reports would lead the outside world to believe. The negro has long been a highly ornamental adjunct to the Methodist denomination. Whenever that sect wished to make a special show of numerical strength, it became an extremely valuable factor, for on paper it always appeared to great advantage, and never failed to make a formidable showing. Whether the workers on the falling walls of Methodism seemed disposed to grow weary in well-doing, there were displayed on the outer walls glowing figures, which informed the doubting brother that the dark-skinned sons of Ham were flocking beneath the banners of Wesley with an unanimity as surprising as it was encouraging. We say the negro has been an ornamental addition to Methodism, but we cannot say that, in either his past or his present condition, he has been a valuable addition, or that he has brought any strength, other than numerical, to that denomination. We regard the negro as a weak spot in the armor of Methodism, and one that, sooner or later, must cause trouble to that sect. Their past or present apparent fidelity to its tenets indicates nothing. The fact that vast numbers of negroes have joined this sect does not prove that any material progress has been made by it in the matter of elevating their moral condition. Negroes join the Methodist just as they would join base-ball clubs. They follow it as they would follow a brass band or a torch-light procession. The circus-like element that is prominent in its "revivals," "protracted meetings," and the like, touches a weak spot in the negro character, and attracts him as no other method, unless it be that of the Salvation Army, ever can. The negro bows before hollow pomp, hallow-sounding titles, and the blare of trumpets, whether religious or otherwise, as blind as does the Mussulman to the will of Allah. That he has the dimmest conception of the force of the Land Act of 1881. Look at all previous land acts, and you will find that we never ventured to ask, or dreamed of being able to obtain, one-tenth of what was contained in the Land Bill of last year, introduced by Mr. Gladstone in the House of Commons. Whom have we to thank for this? I give a fair field of praise to the present Premier; but he dare not have drafted such an act without the position of the Land League made some such step necessary [applause]. In 1876 Ireland was inactive; but in 1881 she was alert and defiant. To-day, in Ireland we have complaints of the Land Act—great a gain as it is—because it does not go far enough.

What does it grant? There are no tenant laws; and the tenant can snap his fingers at the efforts of the government. But as long as he does no wrong, in the literal sense of the word. Neither can rent be raised until three commissioners have visited the farm and seen that the proposed increase of rental is fair and just. No longer can an Irish landlord evict a tenant at his own caprice; only for just cause assigned—violation of contract or something equally obligatory. The tenant in Ireland is just as independent of his landlord as any tenant in any country on the face of the globe. Every fifteen years the tenant can summon the landlord and demand a reduction of rent, and there is a proper tribunal to try the cause. What then remains? Just this—having been driven to the wall, having taken off our coats to the work of making an end forever of Irish landlordism, we have no landlordism at all [loud cheers]. We want the landlords to be compelled to sell to tenants who are desirous of buying, in order that the farms may be distributed among the people [renewed cheers]. Understand, then, what has been won,—and largely through your aid,—the Irish tenant to-night are secure and happy and free from the worst of the miseries of their lot, but they are determined to pursue still further to its very completion the work of their independence—not to wreck society, not to make inroads on the doctrines of morality; oh, not they are willing as yet to pay the landlords a fair price. And the landlords, who now regret that they did not settle the land question twenty years ago, may live to regret the fact that they did not accept a fair price for their land when it was offered [cheers].

To pause in a compact like this is to be driven back. Nothing but activity can preserve what has been won, or win the remaining portion of the victory that remains to be achieved. The Commissioners have to be confronted with a vigilant, popular opinion, and nothing but perseverance will enable the people to push ahead in the endeavor to gain the redemption which they seek.

Ladies and gentlemen—I have long transcended all the limits of human patience, and I may say, almost outraged the kindly attention of this vast audience, by speaking at this unmeasured length. Forgive me, because my heart has been so full,—forgive me, because these are my words of farewell; for, before many hours have sped away, I shall be on the sea and have said adieu to the American people and the American soil. I carry home,—in return for the message of hope with which I came—the message of cheer which the American people and the Irish people in America have entitled me to give—to assure their brothers at home that so long as they pursue, wisely and resolutely, the path which hither they have trodden, their country here in America will not desert them [applause]. And last of all—best of all—well they know, and you know, too,—that the Irish people have pursued their national liberty with no pagan hope, but with the abiding faith that there was "a God in Israel," and He would heed the cries of a scourged—and a trampled—people, that had borne their

cross for years [cheers]. Yes, the requital of centuries of suffering—of fidelity to faith and country—has brought at last the triumph and the crown; and the dawn is reddening the sky to-day to lead in a free, a happy and prosperous Ireland. Mr. Sullivan retired amid tremendous applause, which was kept up for several minutes).

Daniel O'Connell and the Rosary.

The great Liberator had a tender and filial love for our Blessed Lady. He entrusted the great work of the Catholic Emancipation to her special protection, and before he took part in any public enterprise, he always consecrated himself to this Immaculate Virgin, styling her the "Destruction of Heresy and the Mother of the People." The *Angels*, the *Monarchs*, the *Princes*, the *Peasants*, and the *Rosary*, were among his most favorite devotions, and it is said that he recited the latter daily.

Saved From the Poorhouse.

For years David Allingsworth suffered with rheumatism, and notwithstanding the best medical attendance, could not find relief. He came to the Seota County Poorhouse, and had to be carried into and out of bed on account of his helpless condition. After the failure of all the remedies which had been applied, the directors of the Poorhouse resolved to use the celebrated German Remedy, St. Jacobs Oil, and this was a fortunate resolution; for, with the trial of one bottle, the patient was already better, and when four bottles had been used upon him he could again walk about without the use of a cane. The facts, as above stated, will be verified by the editor of the Portsmouth, (Ohio), Correspondent.

A VALIANT WOMAN.

Sketch of the Christian Life of a Convert who was the Mother of two Priests.

The Notre Dame, Indiana, *Ans Maria* publishes the following biographical sketch, which has a deep interest for many of our readers: Mrs. Francis Allibonny Sumner, who departed this life at Allibonny, Talbot county, Maryland, on the 11th of October, at the venerable age of eighty-two, was truly a valiant woman, whose bright example should not be lost. She was a convert to our holy Faith, and experienced all the trials and endured all the sacrifices which form the base of every true conversion, and which are ever the foibles of the Cross. Mrs. Sumner was born June 20, 1780, in the city of Baltimore, where her father, Mr. John Steel, was a leading merchant. His wife was a sister of one of the most prominent men of his day, Henry Payson. He was a Unitarian; and it was by his means and influence that the church of that denomination in Baltimore was built, in which there is a memorial bust of him in marble. Having no children, he adopted his favorite niece,

MISS STEELE. on the death of her father. At the age of eighteen she married Henry F. Sumner, of Roxbury, Mass. Left a widow, with a large family, at the age of thirty-eight, she turned to religion for comfort in her affliction, and sought in vain in Unitarianism for the divine support she needed. Sincere and earnest in her desire for truth, she began a course of reading under an eminent Episcopal clergyman, thinking the solution of the great question might be found in the Church of England; but her clear understanding and unbiased mind worked out from that labyrinth of doubt and darkness; turning away from the sophistries of heresy and the seductions of worldly influence and argument, she came, with the simplicity of a little child, into that glorious field promised to those who seek it "in spirit and in truth." The devout faith and conduct of

HER CATHOLIC SERVANTS first led her to investigate the claims of the Catholic Church; and once convinced of its authority, neither alienation of friends nor derision of relatives deterred her from hearkening to the Voice of the Good Shepherd. He deigned to dissipate every vestige of doubt in His Royal Presence in the Blessed Sacrament of the Altar, which was her chief stumbling-block, by the apparition of a blood-red Host during Benediction, when, raising her eyes, she begged God to enlighten her mind and remove all uncertainty. From that moment her faith never wavered.

Mrs. Sumner's uncle declared that not one cent of his property should ever go to a Catholic; and though his active justice led him, in behalf of her youngest children, to retract that decision, still she lost her inheritance, and with it the confidence, interest and affection of a large circle of influential friends, who considered that SHE HAD DEGRADATED HERSELF AND THEM by becoming "a Papist." One by one her children followed her example; two sons entered the Society of Jesus, and a beautiful daughter joined the Sisters of Mercy. Only two were left—Mrs. Williams, a widow, and Mrs. H. S. Bradford, wife of the nephew of President Davis.

Patience under every trial, bright and cheerful through every dispensation of Providence, Mrs. Sumner was of light and life of the home circle, of which she was the central figure; and retained all the vivacity, the innocence, the freshness of thought and feeling, which constitute the value of youth and are the crown and glory of age. She was a lady of the "old school"; her genial manner and gift of conversation made her the admiration of strangers and the treasured companion and friend of her immediate circle. She was ever ready to sympathize with and console those who were in trouble, or who needed advice. Her zeal for religion, her fervent piety, her unflinching charity, and beautiful acceptance of the sufferings of her earthly pilgrimage were

EDIFYING PROOFS OF HER LOVE OF GOD.

Of her it might be truly said; She kept herself "unspotted from the world." Mrs. Sumner's eldest son, Rev. John S. Sumner, S. J., a noble priest, who died at Gonzaga College, Washington, preceded her to the grave by nearly two years, and by his loss her hold on life was weakened, for she was devotedly attached to him. In the record of her days, neither idle words nor idle hours found place; and she was taken, in the midst of unbroken usefulness and unimpaired powers of thought and action, from the home she brightened and the hearts who cherished her—whose treasure and comfort and delight and consolation she was. She died after a brief illness, leaving an example of virtue in the memory of her beautiful life that blossoms from the lust into the flower and fragrance of eternal beatitude.

"* * * One man's meat is another man's poison." Kidney-Wort expels the poisonous humors. The first thing to do in the Spring is to clean house. For internal cleansing and renovating, no other medicine is equal to Kidney-Wort. In either dry or liquid form it cures headaches, bilious attacks, constipation and deranged kidneys.

Rheumatism. This painful disease that so often cripples for life, arises from poison circulating in the blood, and often from an excess of acid. Inflammation is developed in the muscles, ligaments and joints, by colds, damp clothing, &c. Liniments are serviceable to relieve, among many, Hagar's Yellow Oil is preferable. To eradicate the rheumatic poison from the system, nothing can surpass Parlock Blood Purifier.

THE SORT OF BLOOD from which the constituents of vigorous bones, brain and muscle are derived is not manufactured by a stomach which is bilious or weak. Uninterrupted, thorough digestion may be insured, the secretive activity of the liver restored, and the system efficiently nourished by the aid of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It is the greatest blood purifier ever introduced into Canada. Sold by Harkness & Co., druggists, Dundas St.

The Catholic Record
 Published every Friday morning at 486 Richmond Street.
 THOS. COFFEY,
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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
 DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

MR. THOMAS COFFEY
 Office of the "Catholic Record."

LETTER FROM BISHOP CLEARLY.

Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London and the Journal approved of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES VINCENT CLEARLY,
 Bishop of Kingston.

MR. DONAT CHOWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, DEC. 29, 1882.

IRISH EMIGRATION.

Our esteemed and thoroughly Catholic contemporary the North Western Chronicle, in publishing a letter written last summer to the Liverpool Times by a patriotic priest of Connemara, Rev. Father Grealy, parish priest of Clifden, wherein that good priest pronounces himself for very good reasons in favor of emigration to America, makes some excellent observations. In the course of his letter Father Grealy says, "The second point of interest is that of emigration. It is really amusing to observe the ease and flippancy of some people in speaking on subjects of which they know nothing. I wish the gentlemen from Liverpool and Cork who have characterized Father Nugent's good emigration project as a 'gambling speculation scheme' would come, see and form a correct opinion of the miserable state of their fellow-men in this wilderness, which, if had in fee by the occupiers, is not worth holding, as the rev. gentleman has done several times. If they did I have no doubt they would not be so cruel and inhuman as to oppose his benevolent designs. I now inform these gentlemen that there are three hundred cabins occupied by families in this parish that are not fit habitations for the best of the field. And in these miserable mud-hovels of one apartment, narrow, and low, and dark, the young, and the old, the male and female, the married and single are condemned to live, to eat, and to sleep. I tell them, moreover, that these poor people, industrious and virtuous far in excess of the pampered people of Liverpool or Cork, scarcely ever address for sleeping. They lie down to sleep in their every-day rags, and consider it a luxury if they are fortunate enough to procure a sheaf of straw to keep their bodies from the cold, damp, earthen floor. They possess no land except a few craggy patches of Connaught Mountain not six inches in depth. They are the victims of bad landlords, and fled here for shelter when they had no means to go elsewhere, and continued to live on the kelp trade for years past, which is now a dead industry." Surely no patriotic Irishman, in the true sense of that term, would like to see any portion of his fellow-countrymen forced to live any longer in such utter wretchedness and degradation.

A MISTAKEN VIEW.

That usually clear-sighted and cleverly conducted journal, the American, falls into a singular misapprehension on the subject of the recent negotiation between Russia and the Vatican. Our contemporary expresses itself thus: "The Pope, it is said, has promised M. Giers to use his influence to ally discontent in Poland, in consideration of certain concessions from Russia as regards the Roman Catholic hierarchy in Poland. If the news be true, it will produce a very unpleasant impression. The enemies of the Roman See say that it never has been the sincere friend of national aspirations, but always has been ready to sacrifice the interests of oppressed Catholic peoples for any advantage given by the despots to the priesthood. They point to the part played, under influences from Rome, by the majority of the Irish hierarchy as the allies of the Dublin Castle. And they recall the way in which Gregory XVI. suppressed the wave of sympathy with Poland, which, fifty years ago, thrilled Catholic Europe. It will be said that Rome learns nothing, and however infallible in faith and morals, is nearly always on the side of the powers of darkness in politics. In other words, the American would have its readers believe that for certain concessions promised the Church in Poland the Pope has pledged himself to repress Polish national aspirations. Nothing could be further from the truth. The Popes have ever been the friends of Poland in all its sad history, and have ever reprobated the cruel injustice to which its people have been subjected. Poland had a steadfast friend in the Holy See, even when free republican America worshipped the despotism of Russia. And we venture to affirm that in any negotiations which have taken place or may hereafter take place between Russia and the Vatican, the latter will never lose sight of an occasion to promote the true interests of the oppressed Poles. What greater boon could the Papacy confer on them than that of securing for them freedom of religion? Without this freedom the best national aspirations of the country were condemned to absolute fruitlessness and certain death. With it, on the other hand, the Polish nation, protected by the safeguards of religion, and, therefore, free from the blight of socialistic machinations

higher than those even of patriotism, and where men and women and children are condemned to poverty which would be a cruelty even to animals, we are in favor of emigration as a temporary expediency. Father Nugent suffers the penalty reserved for those who dare to undertake a good work out of the common routine line: his motives are misconstrued, and it is deemed a patriotic and religious act to throw obstacles in his way. Fortunately for the good work in which he engages, Father Nugent can rise above all senseless prattle and groundless objections." We can well understand, for we heartily endorse, the motives of Mr. Parnell and other friends of Ireland in opposing emigration in the rigid Anglo-Saxon signification of that term. The ultra Englishman would transport the Irishman to America as he would a diseased beast of burden, without making any provision for his comfort after getting rid of him. We hold that a government which has impoverished a people should not insist on their leaving their native soil without making some provision for them in the country to which they desire them to go. But if the government fail in its duty in this regard, are private individuals who do the good work to be subjected to blame and their success thwarted by foamy demagoguism? Every one who has visited Connemara, and other sections of the country in the west and north-west of Ireland, knows that the soil is too poor to support even its present population, reduced as it has been by periodical famine and constant emigration. Whenever the distressed people of Connemara and Donegal get the opportunity of an honest and well organized system of assistance to emigrants they should leave for a land such as Canada, where they will have every advantage of religion they could desire, and greater advantages of education for their children than they could hope for in Ireland.

A GOOD RESOLUTION.

The German Central Catholic Society of Milwaukee, animated by a noble spirit of devotedness to religion, has voted that "all the members of their society oblige themselves to send their children to Catholic schools, to contribute to the organization and support of Catholic schools and colleges, to assist the clergy in developing the education of the Catholic youth, so that the latter may be able to have the rights and privileges of the Church respected." This is certainly a good resolution that should be adopted by all Catholic associations, especially in the neighboring republic, where almost the whole burden of procuring means for supporting the parochial schools is thrown on the priests. This is manifestly unjust. The laity are as much interested, to say the very least, as the clergy in the success of Catholic education and should do their share to promote that success by some such action as that of the German Central Catholic Society of Milwaukee. There are many Catholic organizations in the United States that could do an incalculable amount of good in this respect. The first purpose and object of every Catholic society should be the promotion by all legitimate means of Catholic interests. By what other means can these interests be so well promoted as by the building up of a sound and enduring system of Catholic education? Without Catholic schools, there cannot be Catholic life or activity. The results of godless or unchristian education are to-day quite perceptible in Europe and in countries that owe their greatness, their renown, and high degree of civilization to the church which

can all the more speedily recover its lost position. The Holy See has never yet sanctioned injustice on the part of one nation towards another. Nor does any one believe that a Pontiff so judicious and far-seeing as Leo XIII. could lend himself for a moment to a policy repressive of just national aspirations, even for the temporary benefits of the priesthood, as the American will have it. In negotiations with a government such as the Russian, the Holy See must have in view not only the interests of Polish Catholics, but of religion throughout the vast empire ruled by the Czar. There is now no true freedom of religion in any part of that empire. When the emancipation of Catholics is secured by temporizing and duplicity on the part of the Vatican, the American may raise its voice in condemnation of the Holy See. Our contemporary sees fit to drag into its reflections on this subject the statement that enemies of Rome make, as to the part played by the majority of the Irish hierarchy as allies of Dublin Castle. Now it is a well known fact that the majority of Irish bishops who pronounced themselves on the land question took decided views in favor of the popular demands. In fact all the bishops, as a body, in their published manifestations on the subject, took strong grounds in favor of reforms of a decided character in the land system. Was it by this means they became allies of the Castle? As to the assertion that Gregory XVI. suppressed the wave of sympathy which in his day thrilled Catholic Europe, it need only be pointed out to demonstrate its groundlessness that that great Pontiff interested himself with all the ardor and devotedness he was possessed of in behalf of Catholic Poland. No heart in Europe was so completely filled with sympathy for Poland as that of Pope Gregory XVI., and if his efforts on its behalf failed of success that failure must be attributed to the despotic fanaticism of the Czar Nicolas. Our contemporary in his closing sentence tells us it "will be said that Rome is nearly always on the side of darkness in politics." There is no necessity for the use of the future form in this connection. This statement is quite old. The enemies of the Holy See have often employed it, and will no doubt continue to employ it whenever occasion offers. But those who make such assertions should be ready to adduce at least one instance of Rome's placing itself on the side of darkness or injustice in politics.

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On the 29th ult. the twenty-fifth anniversary of the consecration of the Right Rev. Dr. Fitzgerald, was celebrated amid general rejoicing amongst clergy and laity in his Cathedral city of Little Rock, Arkansas. The Democrat, a leading Arkansas journal, assures us that no man stands higher in public esteem than Bishop Fitzgerald, a fact amply attested by the demonstrations of respect offered him on the occasions referred to. In the address read by the Vicar General on behalf of the clergy, we find the following tribute to this zealous prelate: "After ten years in the discharge of the sacred duties pertaining to your priestly office, as a proof of the confidence and trust reposed in you by the Holy See, you were elevated to the still higher dignity of Bishop, and placed in charge of the spiritual and temporal welfare of the Diocese of Little Rock, with a territory co-extensive with the State of Arkansas. Fifteen years ago you accepted this high and responsible trust, encompassed with many embarrassing difficulties, and subject to many privations. You found the Catholics of this diocese few in number, scattered in widely separated localities, and poor in this world's goods. These difficult surroundings did not deter you from the performance of the duties devolving upon you, but with brave determination to overcome them, you pressed forward to fulfill the sacred trust. The perseverance and zeal with which the task has been performed, and the happy results that followed, are known to all. When you came among us, you found the humble results of previous endeavors; humble, because of the limited means at command. Your efforts in this diocese have been marked by zeal for the spiritual welfare of the flock under your charge, and by successful administration of the temporalities of the diocese. By your tireless energy, churches have been erected, and convents and monasteries have been established, and are now flourishing, where, before, the name of Catholic was little known.

AN EVENTFUL CAREER.

The career of Mr. W. E. Gladstone, whatever may be thought of his course at certain periods of his life, is one of the most remarkable if not the most remarkable in the modern history of Britain. But a few days ago his friends celebrated the fiftieth anniversary of his entrance into public life. His first election was for the borough of Newark, for which he was returned at the head of the poll in the general election of 1832. He has held a seat in every Parliament since then, and may be said to have left on the legislation of England during that lengthy period a deeper impression than that of any other statesman who has figured prominently in the British political world. When Mr. Gladstone first entered Parliament there was in the House of Commons, partly on account of the changes in the representation of the people made by the Reform Bill, and partly through the prestige they had acquired during the agitation for its passage, a large majority of Liberals. Mr. Gladstone did not, however, enter the House as a Liberal. His views were then cast in a rather ultra-conservative mould. By a singular coincidence his afterwards great rival, Benjamin Disraeli, sought in the same year the favor of election from the borough of Chipping-Wycombe as a Liberal of the radical type, but failed of success by ten votes. Of the many distinguished men who held seats in that Parliament, mention may be made of Sir Robt. Peel, Lord John Russell, T. B. Macaulay, Daniel O'Connell, Richard Lalor Sheil, Lord George Bentinck, Lord Stanley, afterwards Earl of Derby, Mr. Roebuck, Sir James Graham, Sir Henry Hardinge, and Sir George Grey. These have all, some of them long ago, joined the silent legions of the dead. Mr. Gladstone is one of the few surviving members of that Parliament, elected under such favorable auspices, of which so much was expected and by which so little was really done. For its shortcomings Mr. Gladstone, however, cannot be held responsible, for he was then an ardent and consistent opponent of the Reform and radical tendencies of the times. It has been very aptly said of Mr. Gladstone's political course that it is remarkable in that it is the very reverse of that of ordinary men. In youth there is certainly a tendency in most minds to liberalism more or less pronounced in character, but with advancing years this tendency in many cases weakens its hold on

their public men revile and persecute. Catholics in America have, besides the results of unchristian education in Europe, too many unhappy evidences of its deleterious effects before them at home to mistake their duty in this regard. Now that a good example has been given the Catholic societies of America by the Milwaukee association, we hope to see some well-devised system of aid to Catholic schools on the part of Catholic organizations carried into effect. In this country, too, a great deal could be done by Catholic associations to further the cause of Christian education. In many places in Ontario, for instance, great difficulty is experienced in establishing and supporting Catholic schools. There are in fact cases wherein Catholic schools have been allowed to lapse through want of funds. Yet we have Catholic societies that have already expended hundreds if not thousands of dollars for flags, officers' regalia and even brass bands, and are prepared perhaps to throw away more of their money for similar useless purposes. A small portion of the money thus wasted, if devoted to the establishment and encouragement of good schools, would accomplish results that could not fail to bring a blessing on the societies so devoting it, and on all their members. We hope to see the example of our German co-religionists in Milwaukee followed in Canada.

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His Grace the Archbishop of Quebec recently delivered in the Basilica of the city a forcible discourse on the subject of balls. His Grace drew attention to the principal dangers incidental to modest social assemblies of this character—in modest costumes and immoral dances. He reminded his hearers of the pastoral of Mgr. Turgeon wherein these dances were condemned as a *ritus* of the devil, a stumbling block and a scandal, and declaring unworthy of sacraments those who gave themselves up to such practices or permitted them in their houses. He spoke strong language of the evils of human respect. Grievous faults were often committed under the pretext of following fashion or custom, and through a fear being considered singular. Human respect, His Grace pointed out, is folly and impiety—folly because, through fear, human reproach or condemnation, we expose ourselves to everlasting pain; impiety because putting on one side opinions of men and the suggestions of Satan, and on the other the teachings of Jesus Christ, we give preference to the flesh and to Satan. His Grace then spoke of the Masonic Ball, which took place

lies of this city in the celebration of this your silver jubilee, nor of the very high esteem and reverence in which you are held by each and every member of this congregation. The varied difficulties you have had to encounter and have overcome in your zeal for us, and the many labors and self-sacrifices you cheerfully took upon yourself in our behalf when we seemed but a struggling handful, and now most gratefully remembered by a congregation which, to-day, throngs with its worshipping hundreds the nave and aisles and transepts of this noble edifice which has arisen beneath your episcopal administration, stone upon stone, until, swelling out in all its splendid proportions of column and arch and turret and tower, it stands forth, a thing of beauty to the eye and holiness to the heart, at once a beautiful temple for the worship of the ever-living God and a monument to your zeal and labors, as enduring as the everlasting granite stone of which its sacred walls are built."

These extracts from the addresses of clergy and laity speak so strongly of the success of Bishop Fitzgerald's administration and of the spread of Catholicity in the south-west that they will be read with interest and pleasure by all true Catholics. In Arkansas there are now flourishing Catholic colonies which will be, in the by no means distant future, the nuclei of large Catholic communities in which some of the best blood in the state will be represented. It is our fervent hope that an administrator so zealous and so successful as Bishop Fitzgerald will long continue to rule the church of Arkansas, for which there is such good promise in store.

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verse in principle to that carried into effect by his predecessor, the memory of its successes? In the fall of 1879 Mr. Gladstone made his famous Scotch tour, and aroused public opinion to an extraordinary degree against the government. Disraeli, who had in 1876 assumed the title of Earl of Beaconsfield, appealed to the country in 1880 on a distinctive anti-English platform, as far as domestic legislation was concerned, but was overwhelmingly defeated. Mr. Gladstone, yielding to the pressure of his friends, once more assumed the leadership of the government, and has held the position since. The scope and character of his legislation since his last acceptance of office are too well known to require discussion at our hands. Its results will be judged hereafter. With many of his recent actions, notably his policy of coercion towards Ireland, we have no sympathy. But it were entirely unfair and unjust to deny that his last Land Act, and his Arrears of Rent Act, have already done and will do great good. It may be truly said that no man passes through life without making at least one great mistake. In looking over Mr. Gladstone's career for his great mistake, we lay our hand at once on his pamphlets on the Vatican Council and the Infallibility of the Pope. These publications drew from leading Catholic divines crushing rejoinders and placed their author in a position humiliating to himself and annoying to his friends and admirers. The effect of the controversy his writings created was the very opposite of that which he expected, but he bore his reverse on the field of religious polemics with an admirable degree of calmness.

Mr. Gladstone is now seventy-three years of age, and may for some years still continue to lead the Liberal party. At present that party, composed of so many heterogeneous elements, is held together mainly by the influence of his great force of character, the prestige of his eloquence and the renown of his past success.

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The career of Mr. W. E. Gladstone, whatever may be thought of his course at certain periods of his life, is one of the most remarkable if not the most remarkable in the modern history of Britain. But a few days ago his friends celebrated the fiftieth anniversary of his entrance into public life. His first election was for the borough of Newark, for which he was returned at the head of the poll in the general election of 1832. He has held a seat in every Parliament since then, and may be said to have left on the legislation of England during that lengthy period a deeper impression than that of any other statesman who has figured prominently in the British political world. When Mr. Gladstone first entered Parliament there was in the House of Commons, partly on account of the changes in the representation of the people made by the Reform Bill, and partly through the prestige they had acquired during the agitation for its passage, a large majority of Liberals. Mr. Gladstone did not, however, enter the House as a Liberal. His views were then cast in a rather ultra-conservative mould. By a singular coincidence his afterwards great rival, Benjamin Disraeli, sought in the same year the favor of election from the borough of Chipping-Wycombe as a Liberal of the radical type, but failed of success by ten votes. Of the many distinguished men who held seats in that Parliament, mention may be made of Sir Robt. Peel, Lord John Russell, T. B. Macaulay, Daniel O'Connell, Richard Lalor Sheil, Lord George Bentinck, Lord Stanley, afterwards Earl of Derby, Mr. Roebuck, Sir James Graham, Sir Henry Hardinge, and Sir George Grey. These have all, some of them long ago, joined the silent legions of the dead. Mr. Gladstone is one of the few surviving members of that Parliament, elected under such favorable auspices, of which so much was expected and by which so little was really done. For its shortcomings Mr. Gladstone, however, cannot be held responsible, for he was then an ardent and consistent opponent of the Reform and radical tendencies of the times. It has been very aptly said of Mr. Gladstone's political course that it is remarkable in that it is the very reverse of that of ordinary men. In youth there is certainly a tendency in most minds to liberalism more or less pronounced in character, but with advancing years this tendency in many cases weakens its hold on

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verse in principle to that carried into effect by his predecessor, the memory of its successes? In the fall of 1879 Mr. Gladstone made his famous Scotch tour, and aroused public opinion to an extraordinary degree against the government. Disraeli who had in 1876 assumed the title of Earl of Beaconsfield, appealed to the country in 1880 on a distinctively anti-Irish platform, as far as domestic legislation was concerned, but was overwhelmingly defeated. Mr. Gladstone, yielding to the pressure of his friends, once more assumed the leadership of the government, and has held the position since. The scope and character of his legislation since his last acceptance of office are too well known to require discussion at our hands. Its results will be judged hereafter. With many of his recent actions, notably his policy of coercion towards Ireland, we have no sympathy. But it was entirely unfair and unjust to deny that his last Land Act, and his Arrears of Rent Act, have already done and will do great good. It may be truly said that no man passes through life without making at least one great mistake. In looking over Mr. Gladstone's career for his great mistake, we lay our hand at once on his pamphlets on the Vatican Council and the Infallibility of the Pope. These publications drew from leading Catholic divines crushing rejoinders and placed their author in a position humiliating to himself and annoying to his friends and admirers. The effect of the controversy his writings created was the very opposite of that which he expected, but he bore his reverse on the field of religious polemics with an admirable degree of calmness.

Mr. Gladstone is now seventy-three years of age, and may for some years still continue to lead the Liberal party. At present that party, composed of so many heterogeneous elements, is held together mainly by the influence of his great force of character, and the prestige of his eloquence and the renown of his past success.

ORDINATION.

On Thursday the 21st inst., the festival of St. Thomas, the apostle, His Lordship Bishop Walsh conferred the Holy Order of Priesthood on the Rev. Donald McRae, whose promotion to deaconship we last week noticed. The Rev. gentleman's ordination as Priest took place in the Bishop's chapel. His Lordship was assisted by Rev. Father Tierman, who acted as Archdeacon. The other clergy present were Rt. Rev. Mgr. Bruyere, V. G., Rev. Fathers Walsh, Cornyn and Coffey of the Palace, Rev. Father Hodgkinson of St. Thomas, and Rev. Father Brady of Mount Carmel. Amongst the laity present were Mr. John McRae of Glencoe, Ont., brother of the candidate for orders, Mr. Philip McRae, Mr. John McRae also of Glencoe, and Mr. and Mrs. Alex. McRae of Brechin, Ont., all relatives of the Rev. Father McRae. The altar of the chapel was beautifully decorated for the occasion, and the ceremonial as usual exceedingly impressive. We tender Father McRae our hearty congratulations and wish him many years of good service and happiness in the holy ministry.

TIMELY WORDS.

His Grace the Archbishop of Quebec recently delivered in the Basilica of that city a forcible discourse on the subject of balls. His Grace drew attention to two principal dangers incidental to modern social assemblies of this character—immodest costumes and immoral dances. He reminded his hearers of the pastoral of Mgr. Turgeon wherein these dances were condemned as a *ritus* of the devil, a stumbling block and a scandal, and declaring unworthy of sacraments those who gave themselves up to such practices or permitted them in their houses. He spoke in strong language of the evils of human respect. Grievous faults were often committed under the pretext of following fashion or custom, and through a fear of being considered singular. Human respect, His Grace pointed out, is folly and impiety—folly because, through fear of human reproach or condemnation, we expose ourselves to everlasting pain, impiety because putting on one side the opinions of men and the suggestions of Satan, and on the other the teachings of Jesus Christ, we give preference to the flesh and to Satan. His Grace then spoke of the Masonic Ball which took place in

Quebec last winter and then reminded his people of the censures pronounced by the church against the order of Free Masons. He declared that any Catholic joining that body is *ipso facto* excommunicated, for no one can be a Catholic and Free Mason at the same time. He added that no Catholic can in conscience assist at balls or other like demonstrations organized by Masons as such, because the presence of Catholics on such occasions would be an endorsement of their society and an encouragement to continue to promote its objects.

THE LATE FATHER STAFFORD

The Month's Mind of the late revered and long-to-be mourned priest of Lindsay, which took place some days ago, was a ceremony of deepest impressiveness and touching solemnity. His Lordship the Bishop of Peterboro' celebrated a Pontifical High Mass of Requiem, at which nearly all the clergy of his diocese and others from a distance assisted, together with a very large concourse of the woe-stricken flock of the good, the gentle, the zealous and self-sacrificing priest whose loss they bewail. At the end of Mass, His Lordship addressed the congregation a few words of kindly reference to the deceased priest which deeply touched all present. His fellow-priests were reminded by the good bishop's words of the loss of their tried friend, trusted counsellor and faithful co-operator. His people remembered the good pastor who sacrificed all for his flock—health, strength, even life itself.

No one reviewing the life, with all its noble deeds, of this faithful priest could fail to be convinced of the truth that it is grand. To see the soul in human eyes shine out divinely, great; To see men strike against the night of earthly wrong and sin. And scorch it with the scathing might That speaks the God within. And that the men who—leave not sigh nor groan, Who show the mark of wound and scar To God and heaven alone, Who bear their burdens, calm and strong, Through all that life endures—These too are heroes.

It is self-sacrifice that constitutes true heroism. A man may be successful on the battlefield, brilliant in the senate, a genius in the Cabinet, and yet be lacking in that essential requisite of heroism. Father Stafford was one of the many men endowed with that heroism to which the Church of God alone can elevate our humanity with its weaknesses and selfishness. Unselfish to an extraordinary degree in this age of greed and self-seeking was the late priest of Lindsay. His works are monumental attestations of his self-sacrificing zeal. He left behind him in Lindsay, church property not less than \$100,000 in value. There is the large, solid and well-appointed parish church, the commodious presbytery and the magnificent convent. This last structure alone cost more than \$50,000. Planned and built under the immediate supervision and direction of the late Father Stafford, it is one of the finest in the Province. It is in charge of the nuns of Loretto, who, under the guidance of their late pastor, were enabled to acquire for their institution a reputation that gives it a foremost rank amongst like establishments in Ontario.

The people of Lindsay are proverbial for their generosity, and contributed to the support of their pastor with no stinted hand. Out of their contributions for his support Father Stafford took barely what was necessary for his respectable maintenance, applying the remainder, amounting to more than \$2,000 per annum, to the diminution of the debt on the convent. But a small amount is now due on that magnificent property, and this present worthy pastor, Rev. Father Lynch, whose appointment we chronicled with pleasure a few days ago, has undertaken to pay off in the same way.

Father Stafford had made a will, but left nothing to his relatives. In fact, he had nothing to leave, if we except his fine library and household furniture. He directed that a price should be fixed on his furniture, which is to remain in the house and thus become parochial property. The price set on the furniture is to be devoted to the purchase of books, which, in addition to his own library, he will be made the beginning of a Parish Library for his beloved flock, whose welfare was with him uppermost even at the moment of death.

The good priest did not leave even money enough to cover the expenses of his funeral, which were borne by the people of Lindsay. Be it said, to the credit of his aged mother, brother and sisters, though to those who know them mention of the matter is unnecessary, that they have been quite pleased with the directions of the will. Its terms reflect more lustre on the honored dead and on his living relatives than could possibly any other disposition of his scanty means. Father Stafford was loved and revered in life. In death he will not be forgotten. He has left a name and an example that will be cherished by all who admire genuine piety, unaffected zeal, and veritable disinterestedness.

As Water Commissioner Mr. A. B. Powell has acted in such a manner as to deserve the support of the electors at the coming election. We hope the returns will show such a majority for him as will prove the citizens appreciate a good and honest administration of civic affairs.

HOME RULE.

Mr. Forster has demonstrated his fixed hostility to the promotion of Irish interests by his recent emphatic declarations against Home Rule. He declares that no government could withstand the popular fury that the adoption of a liberal Irish policy, looking to local self-government, would surely evoke. The great question is not, in our estimation, whether a government declaring itself in favor of Home Rule would fall or not; it is whether Ireland is or is not entitled to self-government. Mr. Forster, while Secretary for Ireland, ruled that country not as an integral portion of the United Kingdom, but as a mere dependency held by the right of conquest. He governed it not by Irish ideas, but on ideas inspired by British supremacy and the rights acquired by force. He now discusses the question of Home Rule for Ireland, not from the standpoint of Ireland's weal or woe, but from that of political expediency, and the interests of Britain, as supposed to be bound up with the maintenance of the legislative union in its present form.

Mr. Forster was long enough at the head of Irish affairs to know, but is yet, it appears, unacquainted enough to refuse to admit, that the Irish question has advanced to the stage that, if legislative independence be not granted, there must be total separation. Mr. Gladstone has himself admitted again and again the reasonableness of the principle of Home Rule, and the British Parliament has shown itself incapable of meeting the requirements of local legislation in the three kingdoms. On all Irish questions the voice of Ireland's representatives are frequently disregarded and measure passed into law which they and the people they represent reprobate and condemn. The result is dissatisfaction and animosity, often culminating in deeds of deplorable injustice and violence.

If British public men think that the bonds of connection between the two countries are to be strengthened by the maintenance of the present unjust system of government in that country, they must inevitably meet with disappointment. Mr. Forster cannot lay any just claim to statesmanship, or even ordinary political sagacity, when he advocates the continuance of a system condemned by every fair-minded man in Britain and execrated by the world at large.

A MODEL REVOLUTIONIST.

The death of Louis Blanc some weeks ago removed from the world's stage a revolutionist of the most approved character. He was an adventurer, literary and political, from boyhood. At nineteen years of age he contributed incendiary productions to the daily press of the French metropolis. He soon after became editor of *Bon Sens*, and subsequently established the *Revue du Progres*, a journal of pronounced socialist principles. His treatise on the "organization of labor," published in this paper, attracted widespread attention, and gave him immediate prominence in the socialist school of writers. His next work was *L'Histoire de dix ans*, a review of the reign of Louis Philippe for ten years, from 1830 to 1840. In this work he unmercifully lashes the administration of that pusillanimous and treacherous monarch. The book attained a high degree of popularity and ran through several editions. Its influence on the public mind was very great, and largely contributed to the downfall of the monarchy in 1848. Louis Blanc's history of the French revolution, commenced before *L'Histoire de dix ans*, was not completed till 1862, when it appeared in twelve volumes. It was also very extensively read, and confirmed its author in popularity with the revolutionary classes in France. The revolution of 1848 brought him into political prominence as a member of the Provisional government. That Government soon transferred its powers to a National Assembly. But the socialists, seeing that their peculiar doctrines were not likely to be reduced to practice, even under a republican form of government, revolted. Their revolt occasioned bloody struggles in the streets of Paris in May and June, 1848, in which Louis Blanc was accused of complicity and banished. He went to England, where he resided till after the fall of the third Napoleon, in September, 1870, when he returned to Paris. Against every dictate of prudence and patriotism he advised the continuance of the war with Germany. But in this he was as patriotic as the other leading republicans, who, by an insane selfishness and thirst for notoriety, caused to be inflicted on France evils it could never have suffered under a monarchical form of government. The war with Prussia was followed by the awful insurrection of the Commune. The Communists in their revolt were guided by Louis Blanc, that property is robbery. But he and others like him, the real authors of the outrages and brutal excesses of the deluded followers of Billaury, Cluseret, and Rigault, took care to keep themselves in positions of safety during the troubles. Some time after the rebellion had been extinguished in the blood of the country's noblest sons, Louis Blanc, as leader of the extreme, or "red" republicans, set on foot a movement

for the amnesty of the blood-thirsty criminals who on account of participation in the Commune revolt had been banished to New Caledonia. This movement was but too successful in its results. The latest agitation in which he took prominent part was that for the removal of the seat of government from Versailles to Paris. In this too the radical element was successful, and the momentary popularity of Louis Blanc greatly enhanced.

He has now disappeared, but cannot be mourned by any patriotic Frenchman, for he was in no sense either a patriot or good citizen. France has, to her grief, produced too many such men as Louis Blanc.

LAMENT OF ISRAEL'S CAPTAIN PRINCE.

The following lines are taken from Rev. Eneas Macdonnell Dawson's latest poem, "The Last Defender of Jerusalem," an able, spirited and most interesting composition:

Sad scenes are these to vanquished Israel, Thus speaks the fallen Chief his grief and wail: "O dark day, loved friends, that e'er unrolled Relentless Fate! Doomed are we to behold, We here in bonds, the hateful fiendish deeds Of heathen Rome, that thousand victims speeds."

In hallowed our name, and with her gods Confronts the God of Israel! No odds She knows 'twixt Him who, awful, reigns in Heaven, And the dumb idols to her blindness given. With rites detestable she dares profane, With victims' blood, spices and incense vain.

The worship of our fathers: in her hand The consecrating, erst in Judah's land Sweet odors poured, the angels bore on high, Rich fragrance, offerings meet to ascend the sky.

Titus thanks God! vain mockery of praise, Whilst incense to his idols he can raise, Holy and impure at once basely thrown To "his" stocks and Him who's God alone!

How foul the revels of the Roman horde! All sorts of meats unclean defile their board. They glory in excess and pride in games, Marked by such dastard cruelty as shames Humanity. Of beasts the savage fights, Will beasts devouring men, their chief delights.

To cheer them Africa's fierce tigers play With limbs of tortured captives; in the fray Lions' hair starved commingling wildly tear Each victim quivering in extreme despair.

Alas for Israel! are barbarous thrown Her brave defenders to the brutes that own No mercy. Some, in fragments rudely torn By ruthless soldiers, whilst are fiercely borne Others, not few, to instant death. No end

To sanguinary deeds. Even willing lend Their aid to slaughter's work they who had fought When o'er us victory was won, dear bought. Whom woful war, with beasts and murderers, spares.

The pious Titus sells, like common wares, And trading Egypt, eager, counts his gains From Judah's sons, rejoicing in their pains. Some saves he, not for love he bears our race, But to ensure lost Israel's disgrace.

To Rome he means that we should humbled go. And there of Caesar's triumph crown the show. Thus glorious Titus in his conquering powers, Defeat meanwhile, and contumely ours. O'er all these eastern climes unquestioned sway Vespasian holds. Ere long speeds he away.

In navies grand, that on the inland tide Spreads far their swelling sails, and proudly ride Triumphant; hastes he to Rome with rich spoils. Of subject nations—such of warlike toil The Roman prize. With these, when winter's o'er Will join the trophies sad of Titus' power.

Madly then will Rome, to slavery consecrated, Joy in his shame, blindness with chains combined. Yet comfort, ye, my friends, the book of Fate Anew shall be enrolled, and from that date, Not distant far, divided shall appear That Empire grand the vanquished nations fear.

Ere many days have sped, around these shores Defiance will be thrown to Roman powers: A conquering prince will rudely trample down Rome's tyrant, and the Imperial crown A mockery shall be, and men will scorn The name of Roman now so proudly borne.

When name and Empire both have passed away Of haughty Rome, a people, yet to be, Will conquering come, althwart the foaming sea, And glorious liberty, till then unknown, These lands throughout will plant her golden throne.

Mr. Stephen O'Meara is again a candidate for aldermanic honors. He has proved himself the past two years one of the best and most useful men in that capacity that ever sat at the Board, and we hope the electors will at the coming elections show their appreciation of his services by placing him at the head of the poll.

EDITORIAL NOTES.

It would appear after all that the police authorities have as yet obtained no satisfactory clue to the murderers of Lord Cavendish and Under Secretary Barke. The Lord Lieutenant has, we are now told, issued three new proclamations offering rewards for information relative to the Phoenix Park murders, namely, £5,000 for information leading to the conviction of the assassins, the authorities promising to ensure that the names of the informants will not be divulged; £1,000 to any accomplice in the crime, not the actual murderer, who will give information leading to the conviction of any of the actual murderers or accomplices; £500 for information leading to the identification of any accomplice or of the horse-car on which the assassins rode, or of the assassins' clothes or weapons, the money to be paid on corroboration of the information given by that in the possession of the authorities, even though no person be convicted. Persons desiring to tender information under the proclamation offering £500 reward can communicate with the police anonymously, and will receive an answer by advertisement. The latter offer is open to very decided objection and could not be made in any freely governed country.

From the Catholic Telegraph we take the following:

If the Irish have been conquered by the English, it is worth while for an Irishman to bear in mind that Ireland was conquered by one of the noblest and bravest nations ever the sun shone on. We gain nothing by trying to belittle a foe man worthy of our steel. Had the things been done in any State of the Union, which have been done of late in Ireland, the calm forbearance of England would stand out well by the contrast.

In these few lines there are several false assumptions which fairly surprise us. It is announced (1) that the Irish were conquered by the English, (2) that the Irish seek to belittle the English; (3) that the injustice to which Ireland has of late been subjected would under certain circumstances be inflicted on particular States of the American Union. Assumptions so untenable and so contrary to historical truth it has never been our lot to read in any journal claiming to be an organ of Catholic opinion.

CHRISTMAS DAY IN LONDON.

The festival of Christmas was celebrated with even more than usual éclat in the Catholic churches in this city. Pontifical High Mass had been announced for 6 a. m., but long before that hour the Cathedral was thronged. The altar was profusely and tastefully decorated, the floral display being particularly fine. A few minutes after six His Lordship entered, accompanied by his attendant priest, Rev. Mgr. Bruyere acted as assistant priest, Rev. Fathers Coffey and McRae as deacons of honor, Rev. Fathers Walsh and Cornyn as deacons of office, and Rev. Father Tierman, as master of Ceremonies. The service was throughout of a very impressive character. The musical portions of the Mass were certainly fine. Mrs. Cruickshank presided with her accustomed ability at the organ, and Mr. Drumgoole was particularly happy in the Christmas hymn, which was rendered at the offertory. After the consecration Mr. Frank Coles, with more than ordinary success, gave a selection from Gounod.

After Mass His Lordship addressed the vast congregation in a few words of fervid exhortation. He spoke of the nature of the Christmas festival. It commemorated an event which he characterized as the foundation of Christian hope, the main source of Christian joy, the expectation of salvation. He described the incarnation as the greatest of God's works, and one that should excite in us feelings of thankfulness and hope as well as a determination to cooperate with designs therein manifested. He prayed that day might be one of red joy to them all, the forerunner of everlasting bliss. At 10:30 Rt. Rev. Mgr. Bruyere sang High Mass, attended by Rev. Fathers Tierman and Coffey as deacon and sub-deacon respectively. His Lordship the Bishop assisted in cope and mitre, attended by Rev. Fathers Walsh and McRae. After Mass the Bishop again spoke. He treated the subject of the incarnation of Christ in an eloquent and exhaustive manner. He began by showing the effect of original sin on mankind, and traced in terms truly pathetic the sad career of the human race from the fall of Adam till the coming of the Redeemer. None but a God could relieve man from the thralldom of sin, and the Son of God accordingly became the Son of man, that the sons of men might even become the sons of God. The Bishop dwelt for some time on the life of Christ and the wonders which he wrought. The very character of his life, like that of his miracles, established his divinity. He came into the world at Bethlehem in poverty and suffering. The God who had commanded of the thunders and lightning of Mount Sinai now became the slave and servant of all. Ought not this stupendous manifestation of mercy excite in human hearts a purpose to put to profit the graces accorded us through the incarnation? It should excite in our hearts the deepest love for God and a resolution to do all in our power to obtain eternal possession of Him, the blessing which, with everything else of good, temporal and spiritual, he earnestly wished them. In the afternoon His Lordship visited the Sacred Heart Academy and the

Mount Hope Orphan Asylum, giving in both places an instruction listened to with great attention. His Lordship also officiated at Benediction of the Most Holy Sacrament in both institutions. At St. Mary's Church, Rev. Father Cornyn officiated at all the services. At High Mass, the reverend gentleman delivered a brief, but forcible exhortation. The musical renditions were rendered by the choir. Miss Laura Nangle and Miss Nellie Murray, pupils of the Sacred Heart Academy, executed in very acceptable manner some choice selections. The collections in both churches reached the handsome figure of \$1,300. During the week ending with Christmas day about 1500 persons approached Holy Communion.

A Brave Sister of Charity.

Detroit, Dec. 21.—A fire was discovered at 2 o'clock Wednesday morning in the chapel of the Mercy Hospital, in the northern part of Big Rapids. So rapidly did it spread that the Sisters could do nothing towards extinguishing it. The building, a large frame structure, in twenty minutes was one complete mass of flames. There were very exciting scenes. It was a long time before any assistance reached the Sisters and the seventy inmates, but the Mother Superior was equal to the occasion. Ward after ward was visited and the occupants told of their danger. Those able to help themselves escaped by the windows and doors, whilst those unable to move by reason of broken limbs or sickness were assisted from the burning building, and thus every life was saved, though the sufferings of many were terrible. The doors of the various houses were opened, and the patients readily provided with temporary shelter. Later on an old building was secured, and thirty or forty patients removed thereto. Among the contents destroyed having no insurance was the well known library of over 2,000 volumes, contributed during his life time by Father Casick; also a few rare paintings.

FIRES IN PEMBROKE.

The flourishing town of Pembroke, on the Ottawa, was on the morning of the 20th visited by a serious conflagration. The fire broke out in the Ottawa Hotel, better known as the Copeland House, which spread with great rapidity, the whole building being in a few minutes enveloped in flames. The house was well filled with guests, servants, etc., whose frantic endeavors to escape, mingled with loud and pitiful appeals from the women, made the spectacle an awful one to behold. Every effort was made by the citizens to assist in saving the inmates and saving the adjoining buildings, which, owing to their proximity and inflammable nature, were in imminent danger, but not until the whole block was destroyed could the fire be got under control.

The total loss is estimated at \$100,000, divided among the following parties:—J. Copeland, T. & W. Murray, Edward Belan, V. Charron, R. B. Gray, E. Martin & Co., and Frank Thompson. Total insurance, \$25,000. Three lives were lost in the fire, two boys, servants at the hotel, and James Cameron, agent for J. R. Booth, of Ottawa.

William McKay Wright, ex-M. P.

Mr. William McKay Wright, ex-M. P. for Pontiac county, and cousin of Alonzo Wright, M. P., Ottawa county, died at an early hour on Saturday morning, December 16th, at Ottawa, after several months' illness. He was son of the late Lt. Col. Ruggles Wright, and was born at Hull on the 26th November, 1840, and educated at the High School, Montreal, and at McGill University, where he took the degree of B. A. with first class honors in 1861, and that of B. C. L. from the Law Faculty, 1863. He was called to the bar of Lower Canada in 1863, and to that of Ontario in 1868. He married in 1864 the eldest daughter of the Hon. James Skene. He was first returned to Parliament in 1872, and was elected by acclamation in 1874.

Mr. Wright had long been in weakly health, but his friends continued to hope till the last that his illness might not prove fatal. He was one of the ablest and most large-minded of the younger generation of Canadian public men, and had been favored by nature with robust health, would certainly have attained one of the highest positions in the Dominion.

Panic in a Church.

Detroit, Dec. 18.—The mission of the Dominican Fathers at St. Aloysius church is crowded at each service. About 2:30 o'clock yesterday afternoon Rev. Fr. McKenna was addressing an audience composed exclusively of girls and young women. The church was densely crowded. Suddenly a puff of smoke came up through one of the hot air registers in front of the sanctuary. Somebody screamed fire and a panic seized the audience immediately. The great throng of young girls rose and made a rush for the door, fell over the pews, trampled on each other, and screamed and shrieked as they struggled to get out of the building. Those in the gallery choked the staircase, slid down the posts supporting the gallery, or opened the windows and debated about flinging themselves to the ground. Meanwhile the voice of Father McKenna was heard above the general din exhorting and commanding them to resume their seats, as there was no danger, and after a short time the panic subsided, and the majority of the audience sat down and remained during the service. Many of the audience were bruised and had their clothing torn, but, so far as known, nobody was seriously injured.

LOCAL NEWS.

Mr. E. Meredith was re-elected Mayor of this city by acclamation. A large amount of Christmas cheer was distributed to the poor by the Irish Benevolent Society on Saturday last.

McIntyre & Co., a firm doing business in photographers' supplies in this city, have decamped, leaving numerous debts unpaid.

Mr. George Hevinger treated the children at the Mt. Hope Orphan Home to a sleigh ride on Wednesday afternoon which was much enjoyed by the little ones.

