

The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, JAN. 26, 1883.

NO. 224

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Renunciation.
CARLOTTA FERREY.
Both bird and cage were fair,
And both belonged to me;
Yet ever with heartful eyes
The bird looked over the sea.
Within their tender depths
Shone ever a wild unrest;
Ever against the bars
It beats its beautiful breast.
I said, I will make it cage
So bright, and glad and gay,
With all that love can do,
It cannot choose but stay.
In vain! With all my art,
Still it was pain to heart—
That ever with longing eyes
My bird looked over the sea.
Then I said, I will hold it close—
Surely it is my bird,
I will keep this jewel of mine,
If not by love, by might,
In vain! Though I might have power
To hold or set it free,
Mine to hold or heart—
That could escape from me.
Then I said, Be free, O bird,
To spread your beautiful wings,
Who cares for a song, unless
It's also the heart that sings?
For the glance of eyes that shine,
I'm thinking they also rove?
For the sweetest breast, if true,
It beats with the pulse of love?
Wide I opened the door,
But I turned my face away,
For men are weak and untrue,
Whatever the world may say.
A thrill of joy ran out
From a happy, songful breast—
A flash of wings—alas!
My heart told all the rest.
My bird will never come back;
Yet why should I weep or sigh,
I'm not the thing I love,
I'm not the thing I love?
I'm not the thing I love,
I'm not the thing I love?
I'm not the thing I love,
I'm not the thing I love?

MONTH'S MIND OF BISHOP CRINNON.

A SOLEMN SERVICE.

The Principal Church Dignitaries of the Province Present.

SERMON BY REV. F. G. DOWLING.

When a dignitary of the Roman Catholic Church dies it is customary to hold a month after his death a solemn service for the repose of his soul, and this is commonly known as "the Month's Mind." The Month's Mind of the late Bishop Crinnon should properly have been held on the 25th of December, but as that was Christmas Day, when the spirit of the Church should be one of rejoicing, the service was postponed until the 17th, when it was celebrated with all the impressive rites of the Church.

St. Mary's Cathedral was heavily draped in black, as on the occasion of the funeral of the late Bishop, and the edifice was crowded to the doors.

The following Church dignitaries were within the sanctuary: Archbishop Lynch, Bishops Walsh (London), Cleary (Kingston), Jamot (Peterboro'), O'Mahony (Sandwich), Monsignore Farrelly (Belleville) and Vicar-General Heenan and Dowling. All the priests of the diocese, besides a number from other dioceses, were present and assisted in the services.

A solemn requiem mass was celebrated, Bishop Jamot officiating as celebrant, assisted by Very Rev. E. J. Heenan, V. G., as Archdeacon, and Rev. Fathers O'Connell and Feeney, as Deacon and sub-Deacon.

THE SERMON
was preached by Rev. Father Dowling, V. G. His text was: "Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them."—Rev. XV. 14.

May it please your Grace, My Lords, Very Reverend and Reverend Fathers and dear friends—The joyful feasts and octaves we have been keeping are now over and the Cathedral is once more in mourning. The day fixed for the Month's Mind in memory of our dear departed Bishop has arrived and we are all here to celebrate it. It is a melancholy occasion for all who knew him; for the Prelates who have lost in him a counselor and a companion; for the diocese at large which has lost in him a faithful administrator; but most of all to the priests of the diocese, who are here to-day, like orphans without a father, knowing well the value of him they have lost and wondering if in the future they shall ever find his like again. Yes, we are all undoubtedly filled with sorrow, but that sorrow falls most heavily on his priests, and hence it is that His Grace, the Archbishop, kindly considering their distress, has been pleased to call on a priest of the diocese to give expression to that sorrow and to comfort priests and people by a brief review of the edifying life and labors of Bishop Crinnon. Of our sorrow I can only say it is something to be felt in the heart and not expressed in words, something to be pitied and not paraded before the world. Our good Lord, who for his own vine ends inflicted on us this loss, alone knows how deeply it is felt. But in the words of St. Paul read at mass to-day, "He wills not that we be sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through

Jesus, will God bring with him." And the Apostle adds, "wherefore comfort ye one another with these words." Sorrowful then as death is, even the death of a bishop, there is this comfort connected with it, that for those who "die in the Lord" as he died, death is really a blessing. "From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them." Of those labors, from which he is now, please God, at rest, and of those works which follow him even to eternity, I am directed to speak to-day. It is not for me to touch on his interior life, nor am I expected to pronounce his panegyric. On the occasion of his funeral obsequies that has been already done, and ably and eloquently and affectionately done, by the learned prelate who of all the bishops knew him best, for he was his classmate in the college, his confessor in the ministry and his colleague in the hierarchy. It remains for me simply to speak of his labors as I have known them for the last twenty years or more, during the years which I enjoyed the pleasure of his acquaintance and friendship as pastor of a neighboring parish, and during eight years of which it was my privilege to serve under his administration as my ecclesiastical superior. The early friendship and affection which formed for him in the ministry did not cease but were rather strengthened and cemented when he became bishop, for it was then, as is well known, he was pleased to bestow on me, amongst others, many marks of his kindness, which I certainly did not deserve, but which I am sure I will never forget. The history of his life, as far as it is of interest to us to-day, naturally divides itself into two parts, his labors as a priest and his work as a bishop. Born in the year 1818, of pious and respectable parents, in an island noted for its faith, and in a province that is famous for all others for its firm attachment to that faith amid the most constant persecution he passed his boyhood in the north amid the stirring scenes of the struggle for Catholic emancipation. He witnessed the triumph of the cause he loved, and as he grew to manhood he resolved to make his first sacrifice to God by bidding farewell forever to his native land, consecrating himself to the cause of Christ and the salvation of his fellow countrymen in the then far off province of Canada. Here he came, after finishing his classical course at home, and entered the grand Seminary of Montreal to study theology under the fathers of St. Salpêtré, where in due course he took holy orders and was ordained priest of the town of Toronto, under the episcopal charge of Bishop Charbonnel. That his coming to the diocese of Toronto then, as his advent in after years to Hamilton, was something providential, will at once be seen by considering, on the one hand, the special work to be done and his special fitness to perform it. When you are reminded that at this date, 1854, as many of you remember, the diocese of Toronto covered territory now subdivided into three or four important dioceses, and that there are now more priests in one of those subdivisions than were then in the undivided diocese—that most of those priests were far apart from each other and had no railroad intercommunication—that the only means of travel was the cold rough stage coach on horseback or the riding alone on horseback on doubtful and dreary pathways through the woods, and that there were settlements in the forests, some of which had seldom or never seen a priest since the first tree was felled or the first child born in the family, and that as a consequence it is to be feared that many lived and died without the sacraments, and that the children born in such settlements were in imminent peril of their faith. When you consider all this you cannot but be convinced that "the harvest was indeed great, but that the laborers were few." The brave men who entered the harvest fields in those days were the true pioneers of Canada, the true founders of her civilization, and the young assistant priest of the then small town of London, whose lot was cast among the sixteen scattered missions that surrounded the Forest City, was certainly one of these. And now mark his special fitness for the field of labor God was pleased to assign him. Most newly ordained priests leave college young, delicate, and without experience of the world. Here is a priest who is exceptional in all these respects, already arrived at the mature age of twenty-six, robust, manly and full of knowledge of the ways of men. While some young priests from France, zealous and devoted as they certainly were, (and a more zealous band of missionaries never set foot in Canada), lacked knowledge of the language and habits of the people they came to evangelize,—imagine, if you can, in those days the joy of those poor settlers as they saw coming amongst them a man who was not only a messenger of God but one who spoke that message in accents which touched the tenderest cords of their affection—those who shared with them the manor and the manners of their own dear land, and whose heart kindled with emotion as he saw them gathering to hear mass at early morn or receive at his hands the bread of eternal life. While others lingered through ill health, he labored, and with success. Many a priest has doubtless been often touched by such manifestations of devotion on the part of our people to their pastors, but none but an Irishman like Bishop Crinnon in those days could fully realize the significance of the hearty "Cead mile a falthe" invariably given by those poor people to their own "Soggarth Aroon." Irish and landlords in these days of labor and self-denial he undoubtedly had, but his virtues were equal to the emergency. Like St. Paul, he was all things to all men, he shared the table of the poor, he

slept in the cold rude chapel, he guided the erring, he absolved the guilty, he instructed the children and he edified all. Humility, zeal and charity were his chief characteristics, and the fruits of these virtues were soon visible in the influence reformation of their manners, in the building of chapels and schools, and in the moulding and forming of what are now important congregations. At last he came to Stratford, and found a true, but withal a welcome one to the missionary who could now for the first time concentrate his energies in the formation of a parish. It is easy enough for young men entering parishes where churches and schools are erected, and revenues created to sustain them, to point out complacency to the progress of what at the outset begins parochial labor without a dollar in his pocket or a bed whereon to lay his head, without a church or school, or funds to erect either, who has to seek out his flock among strangers and to organize and direct and stimulate their zeal, give me such a missionary who can in after years survey the same scene and point to the faithful flock worshipping in the majestic church, and the children gathered together for instruction in the school house raised under the shadow of the sanctuary, who has built up spiritual temples first and afterwards material ones, for the honor and glory of God. Give me such a one and we have found a true shepherd indeed, a pastor after God's own heart.

Such was Bishop Crinnon's record in Stratford and elsewhere. He found a poor, neglected and scattered people, without organization, without zeal, without influence, and he left them after sixteen years of labor, a prosperous, united, devout and attached to their religion and moral values but he elevated them in the social scale. He made them realize their claims and their right to a fair proportion of those offices of public honor and trust, which they had earned, and he remained long enough to see several of them occupying prominent positions in the city and county, who only for his powerful influence, would have still remained as their fathers before them, hewers of wood and drawers of water. And here it was, at the age of fifty-six, when he apparently needed rest and might well claim the privilege of remaining to enjoy the fruits of his labors, among a people he loved and who loved him in return, that he was called on unexpectedly to make his second sacrifice in the cause of religion. That sacrifice was the acceptance of the burden of the Episcopate. For to him it was a burden indeed. Had he considered simply his own comfort and the promptings of his own heart (which ever sought retirement) sure I am he would never have left his humble but happy home now enclaved to him more than ever by a thousand tender recollections. But for him duty was before desire, and painful as the parting was he consented to it only because he perceived it was the Divine Will. He made the sacrifice and God blessed him for so doing. Stratford parted with her fond pastor, London lost a light and a pillar, but Hamilton gained a Bishop. And right royally did Hamilton receive him. No sooner was his appointment published than priests and people began to rejoice that the mantle which had fallen so fully on the shoulders of one so worthy to wear the purple. Who forgot the day of his coming? when with gladdened hearts the citizens of Hamilton set out with bands and banners to receive him at the depot and escort him in triumph to this Cathedral—how the bells rang for their young pastor, and clergy and laity arose and hastened to the foot of that throne to tender their respectful homage and hearty greeting to him who came to rule them in the name of the Lord. The current of sympathy ran swiftly and many hearts swelled with thankfulness that day, but amid all that gathering I feel sure that no heart beat with such deep humility as the heart which thrilled beneath the pastoral cross placed now for the first time on the head of the new bishop. Though God had greatly exalted him here he was in all things, save the majesty of the Episcopal office, the same humble soul still, the living picture of his Divine Master. And as he sat there with bent brow listening to the words of welcome from the lips of his new subjects, one could not help applying to him the words of the gospel, "Well done good and faithful servant because thou hast been faithful over a few things, I will place thee over many" (St. Matt. XXV. 21). He came amongst us not only as a bishop but as a providential bishop. For surely it must be admitted that that bishop is providential one who comes into a diocese suffering special wants, endowed by God with capacity to discern these wants and with the energy to supply them. That the diocese of Hamilton then had special needs and that Bishop Crinnon was just the man to realize and to remedy them are facts which it is not difficult to prove. His predecessor, it is true, ruled over a happy diocese, happy inasmuch as it was free from debt and other troubles. By strict economy he had even succeeded in setting aside a large sum for the erection in a prominent place of a new Cathedral. But the new Bishop, convinced as he was that the salvation of one soul was of more importance than the building of grand temples, and finding that in the eight counties contained to his care thousands of souls were starving for the bread of life because there were no priests to minister to them, concluded that something more urgent was required at his hands. Accordingly, like Cardinal Manning, who, when urged to commence building at Westminster, replied that "not a stone would be placed

upon a stone whilst the children of his flock were without schools in the city of London," so Bishop Crinnon determined that not a dollar of the diocesan funds should be expended on cathedrals until every important town and district of his diocese should be supplied with pastors, churches, and parochial schools. "Pastors," said he, "and not till then, will it be true to think of cathedrals." And that there were important towns and populous districts in the country which had no resident pastors, and some of which enjoyed but seldom the visit of a passing priest, he soon learned to be true. What was the consequence? That many became indifferently about their religious duties, and some even were in peril of losing the Faith. The Bishop realizing this peril and his responsibility, not only to save souls, but to supply the means of salvation, at once resolved that his first duty was to supply priests, who should become for them "the dispensers of the mysteries of God." (1 Cor. IV. 1)

A modern English historian has said that at the time of the so-called reformation many in England fell away from the old faith, not through formal apostasy but because they had no priests to minister to their wants. And lest a like fate might happen to any committed to me in care, our good bishop at once took measures to avert the danger.

But where were the priests or students to be found? The children of the diocese were too young and their perseverance too uncertain. His zeal would admit no delay. And so in his distress, like St. Columba, he turned his eyes to Ireland and he would go to Ireland who in her poverty had enriched the nations with her faith—to Ireland, fallen among the nations, yet on her knees, still clinging to the cross of Christ—to Ireland, where, in his boyhood, a fond mother first taught him to love his God, and where fond mothers are still found in giving their boys, yea, their best boys, to the altar; who buckle on their bosom the breast-plate of faith, and sending them forth to foreign lands as soldiers of Christ, tell them, like the Spartan mothers of old, never to "come back but with their shields or on their shields." Yes, to Ireland he went, over the waters, on his blessed mission, and wherever he met a band of college students and addressed them, his presence, his manner, his pious pleadings so touched the hearts and kindled the enthusiasm of the young men that no less than twenty-five volunteers enlisted under his banner and adopted him as their Bishop. And here again we find the divine guidance and the benediction. In the selection of his subjects the Bishop was specially fortunate, for few in most colleges "many are called and few are chosen," all his young men, with two or three exceptions (and those chiefly through ill-health) happily persevered in their course, and in due time raised to the exalted dignity of the priesthood. Twenty-three new priests were added to the diocese and not only that, but well might he say to our Lord, "Of them whom thou hast given me I have not lost any one" (St. John XVIII. 9)

Thus the first and chief want was supplied. Great work pastors received assistance. Overtaken by a bright and untiring mission, rose to rank of parishes, and multitudes in back townships were gathered together under the care of resident pastors. Eight new parishes were created.

The second want was soon remedied. The zeal of the young pastors quickly shone forth in good works; the Bishop was soon seen hastening from mission to mission laying the foundations of new and splendid structures; church after church arose, until twenty-four new cross crowned spires might be seen glistening on the horizon of the now flourishing and progressive diocese of Hamilton. Twelve other churches were enlarged or renovated so that he could now start as under his charge about sixty churches in the diocese.

Then like St. Paul he had the "solicitude of all the churches, and each one he visited at an average once in two years, making in all no less than two hundred and fifty pastoral visits, for the purpose of administering Confirmation. Neither were the institutions of learning overlooked, everywhere Pastors were encouraged to build schools and make them efficient. St. Mary's model school in this city was established, convent and school examinations were regularly held at which he presided and awarded medals. B'nai College was enlarged and beautified, and a house of Providence purchased for the protection of the orphans and the poor who stand to-day amongst the first and finest institutions of the province. And all this accomplished in the short space of eight years. Well might Hamiltonians say that the advent of such a bright and beautiful record before us we may well ask what were the virtues and characteristics of the bishop who could produce it? Chiefly three. He was *zealous, he was prudent, and he was most paternal.*

"Blessed are the servants," says our divine Saviour, "whom the Lord, when he cometh shall find watching. Amen, I say to you, that he will find himself and make them sit at down to meat, and passing will minister unto them." (St. Luke XII. 37) Our late bishop was apparently always on the watch. He spoke seldom, he read little and he wrote less, but he prayed often and he thought much. He often pondered on the apostolic admonition, "take heed to yourself and to the whole flock wherein the Holy Ghost has placed you bishops to rule the church of God, which he has purchased with his own blood." (Acts XX. 28) And so his thoughts were constantly on the welfare of the entire diocese. Wherever assistance was needed, abuses were to be corrected or good works promoted, there he was

ing or guiding or sustaining the pastor, as the case required, ever ready to assist and encourage him in the discharge of his parochial duties.

To this vigilance over clergy and people he added a prudence that was most admirable. Those who are called to govern have often certain difficulties to encounter, certain "matters" to correct and certain "changes" to effect that the general good. To act hastily in such instances is to run the risk of making mistakes that may be grave and sometimes even irreparable. Our good bishop carefully avoided this. In matters of importance he never acted in haste. He waited, he deliberated, he deliberated, and as the Holy Ghost directed, he took counsel. Then when he acted he did so with firmness and moderation. If he had to correct he did so in all patience and if called on to make changes that were sometimes not agreeable, he did so at least after deliberation and with the conviction that in doing so he was promoting the good of all concerned.

And as he was vigilant and prudent he was also most charitable and paternal. His charity took many forms. He loved and cared for God's poor. He delighted to make the widow and orphan happy, he was specially fond of boys and students preparing for the ministry, he loved to aid and elevate in the social scale the most talented and of virtue, but his most tender love was for the unfortunate and especially unfortunate priests. Happily he had no such lamentable cases among the clergy of his own diocese. If he had, he used to say, it would break his heart to witness them. But many instances are known of his marked charity in this respect, in the days of his priesthood, when the unfortunate, who through weakness had fallen from his high estate and incurred the wrath and censure of his bishop, came to him as to a father for advice and sympathy, was received into his humble, hospitable home and afterwards, purified by penance, recovered his lost inheritance by the aid and influence of the good pastor. Even since he became bishop I have known him more than once to stretch out his protecting hand to save strangers and wanderers from far off parts when their own prelates had forsaken them.

One instance of this kind I will here mention to his honor. It occurred only last year. It was the case of a poor old clergyman who, some thirty years ago or more, was on the mission, but who in an evil hour became insubordinate and so fell. Like Solomon, in his old age, he forgot the wisdom of his youth, and unwilling to bear the yoke of discipline, he forsook the ministry, and went forth a wanderer in the world. The enemies of our holy faith met him and tried to use him as a vile instrument against the church. But weak as he was, he would not stoop to bear false witness. His sufferings and hardships were great and prolonged. At last care and remorse had done their work, and he was reduced to great poverty and affliction, and his heart of sorrow and shame and humiliation, he turned, like the prodigal son, to his father's house. He sought the aid of Bishop Crinnon. The Bishop's heart was touched at the sight, and though the man had no claim on him, save the common claim of charity, he received the poor prodigal with open arms, brought him to the House of Providence, and, like the "Good Samaritan" that he was, gave orders that "he should be well cared for." There the poor penitent lingered for some months, long enough to edify all around him by his penitential works, and there he died comforted and consoled by the last sacraments, owing, under God, his shelter in old age to the care and influence of his good pastor. He died, like the prodigal son, to his father's house. He sought the aid of Bishop Crinnon. The Bishop's heart was touched at the sight, and though the man had no claim on him, save the common claim of charity, he received the poor prodigal with open arms, brought him to the House of Providence, and, like the "Good Samaritan" that he was, gave orders that "he should be well cared for." 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"Thou Ever Art The Same."

BY MARY CROSS.
The night has come and earth is hushed.
The sleeping fancies of the forest glade
And the stream alone o'er the mossy stone
Makes midnight melody.

TUAM.

How Archbishop O'Hurley Died.

THE LAST SERMON OF ARCHBISHOP MCHALE.

[Cork Examiner.]
The following extract throws light on the present land question.

IRISH MONKS AS LANDLORDS.
All agree that the monks were the most indulgent of landlords, residing in their convents, on their estates, and amongst their tenants; they afforded a ready market for commodities, and were a sure resource to the poor and indigent.

The gardens and fields, which their industry has rescued from the forest, or the morass were laid out and disposed on a scale and in a spirit that are now extinct; and the moss-grown and moldering mound still mark the terraced gardens of these old proprietors.

The Idea of a Saint.
Worldly-minded men, however rich, if they are Catholics, cannot, till they utterly lose their faith, be the same as those who are external to the Church; they have an instinctive veneration for those who have the traces of heaven upon them, and they praise what they do not imitate.

Such men have an idea before them which a Protestant nation has not; they have the idea of a saint; they believe they realize the existence of those rare servants of God, who rise up from time to time in the Catholic Church like angels in disguise, and shed around them a light as they walk on their way heavenward.

Our readers will value the following touching narrative:
HOW ARCHBISHOP O'HURLEY DIED.

From that time and for fourteen years the Pope appointed no archbishop to fill the Chair of St. Jarlath. To do so would bring the penalty of persecution on the prelate who would be rash enough to accept an Irish See at the hands of the Sovereign Pontiff.

How it Works.
Malarial Diseases, so prevalent in the Spring and Fall, such as Ague, Chill Fever, Bilious Fever, &c., depend upon an inactive state of the liver, bowels, skin, kidneys, &c., for did these outlets of morbid poisonous matter free the system properly, no sickness would result.

Archbishop Mchale's Last Sermon.
In the month of April, 1881, the Archbishop had passed his fourscore and ten years, and it was on a Sunday in that month that, for the last time, with difficulty he ascended the altar steps, and with difficulty he turned round after the celebration of the Mass, which he had celebrated, to address in Irish the congregation.

MOTHER OF GOD.

Cardinal Newman's Famous Article on the Immaculation.

More Protestants have seldom any real perception of the doctrine of God and man in one person. They speak in a dreary, shadowy way of Christ's Divinity; but when their meaning is sifted, you will find them very slow to commit themselves to any statement sufficient to express the Catholic dogma.

A BEING MADE UP OF GOD AND MAN, partly one and partly the other, or between both, or as a man inhabited by a special divine presence.

Now, if you would witness against these unchristian opinions; if you bring out, distinctly, and beyond mistake and evasion, the simple fact of the Catholic Church that God is man; that God suffered, and (as it may say) is everything; but that it shirks from confessing that God is the Son of man.

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OUR GLORIOUS LEO.

HOW PIOUS LEO XIII. PASSES HIS LONG DAYS AND SLEEPLESS NIGHTS—HOURS OF TOIL, PATIENT STUDY AND CONSULTATION—A MODEL AND EXPERIENCED RULER.

From the Figaro.
After his Mass, which he says early, Leo XIII. gives audience to Cardinal Jacobini, Secretary of State, and formerly Nuncio at Vienna, whose political learning is rare even in those of his official position.

Tall, thin, spare, with his pale, and deeply lined face, the Pope usually has delicate health, of which he takes small care. His austerity is extreme. The spiritual sovereign of two hundred millions of Catholics does not spend a hundred francs a month for his table.

He is always grave, or rather solemn; always the Pope. The Italians call his manners and surroundings ceremonious. Gravity is inherent in his nature, as that of a man who has known him from earliest youth.

St. Lucian.
St. Lucian, who suffered martyrdom at Nicomedia, in 312, was a native of Samosata. Having been invested from early youth with full power of disposing of his worldly goods, he distributed them to the poor, and withdrew to Bessa, to live near a holy man, called Macarius, who imbued his mind with knowledge of the Holy Scriptures, and led him to the practice of the Christian virtues.

A Hundred Bells Tolling at a Funeral.
A rare honor this, especially as it was offered, not to a great potentate, but in memory of a private citizen. What added to the solemnity of the occasion was the fact that these bells were not all in one place, but were sounded, most of them, miles and miles apart.

To Consumptives.
or those with weak lungs, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these maladies. Address the doctors, Buffalo, N. Y.

A Good Investment.
Twenty five cents expended to your druggists for a bottle of Hays' Yellow Ointment will ally more pain and cure more diseases than five dollars spent for ordinary medicines would do.

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buechupaiba." \$1 per bottle.

HALF HOURS WITH THE SAINTS.

Saint Emilian.

RESISTANCE AND OBEDIENCE TO GRACE.—St. Gregory the Great had three aunts on the father's side—Thrasilla, Emilian, and Gordiana. All three made a vow of chastity, and devoted themselves to an ascetic life in the house of their father, the senator Gordian.

The Epiphany.
GOOD EXAMPLE.—The word Epiphany means "manifestation" and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ manifested to the eye of men His Divine mission on this day.

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THE SALARY OF PRIESTS.

From the Church Progress.

What do they do with it? This—be it told to their shame—and other questions of a kindred nature are often put by a certain class of Catholics, some of whom may be found in every congregation.

Four Brothers in the Sanctuary.
Exchange.
In the Church of the Holy Family, on the south side of Thirtieth street, near Fifth Avenue, South Brooklyn, there was a singular family reunion on the 29th ult.

A SENSIBLE BOY.
An intelligent boy sat on the steps of his father's dwelling, deeply absorbed with a highly wrought and pernicious book, calculated to poison and deprave the mind.

Compliment to Scotch Catholics.
The Rev. Dr. Burns, the Protestant incumbent of Glasgow Cathedral, in replying to the toast of "The Clergy," at the annual banquet of the St. Andrew's Society of that city, referred to the work being accomplished by the Catholic community.

It is a remarkable fact that Dr. Thomas' Electric Oil is as good for internal as external use. For disease of the lungs and throat, and for rheumatism, neuralgia, crick in the back, wounds and sores, it is the best known remedy, and much trouble is saved by having it always on hand.

Deafness that is caused by colds, inflammation of the membrane of the ear, and Earache, is often cured by Hays' Yellow Oil, the great external and internal remedy for all Pain, Soreness, and Inflammation, Rheumatism, Burns, Scalds, Frost Bites, Sore Throat, Contracted Muscles, etc. Never be without it.

Mr. J. R. Seymour, Druggist, St. Catharines, writes that he finds an ever increasing sale for Burdock Blood Bitters, and adds that he can, without hesitation, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood, Liver and Kidneys.

The Catholic Record
 Published every Friday morning at 406 Richmond Street.
 THOS. COFFEY, Proprietor and Publisher.
 Annual subscription, in advance, \$2 00
 Six months, in advance, 1 00
 Advertisements must be paid before the paper can be stopped.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.
 DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its aims and principles that it will remain, what it 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 CLEARY.

Bishop's Palace, Kingston, 18th 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 with the warm approval 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 material for Sunday readings, and help the young to acquire a taste for pure literature.
 I shall be pleased if my Rev. Clergy will continue their mission for the diffusion of the Kingdom among their congregations.
 Yours faithfully,
 JAMES VINCENY CLEARY,
 Bishop of Kingston.

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, JAN. 26, 1883.

IRELAND'S STRUGGLE FOR THE FAITH.

II.

In 1543 Cromer, Archbishop of Armagh, died. He had been throughout his whole career an uncompromising foe of royal supremacy, and an earnest as well as devoted advocate of the just claims of the Roman Pontiff to supreme authority and jurisdiction. The choice of the Holy See for a successor to continue the good work of this worthy prelate fell on Robert Waucop, a Scotchman of erudition and piety. This remarkable man, though blind from his youth, enjoyed the reputation of being one of the most brilliant scholars and soundest theologians of Europe. He was one of the few representatives of the Irish episcopate at the Council of Trent which condemned the heresies of the various sects of reformers already scattered throughout Europe. To Primate Waucop is justly ascribed the honor of being the first amongst Irish prelates to introduce the Jesuit Fathers to Ireland.

The Society of Jesus, founded by Ignatius of Loyola in 1541, had from its very foundation kept the advancing tide of heresy in check. But as the society grew in numbers and influence it was not content to act merely on the defensive. It became aggressive, and everywhere achieved victory after victory.

"Dominant in the south of Europe," says Macaulay, "the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found under every disguise and in every country; . . . in the hostile court of Sweden, in the old manor house of Cheshire, among the hovels of Connaught, arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying."
 . . . The old world was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. They were to be found in the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Spice islands, in the observatories of China. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues of which no other native of the west understood a word." The arrival of Jesuits in Ireland, an event due to the foresight of Primate Waucop, is one of the most significant proofs of the earnestness of the struggle between the adherents of the ancient faith and the professors of the new doctrines in Ireland. If Archbishop

Browne and satellites suppressed monasteries, seized temporalities and robbed the altar of its gold and silver plate, overturned images and desecrated relics to propagate the new religion; if by bribe, by menace, by torture, and occasionally by murder they spent their whole strength in building up the king's spiritual supremacy, the faithful pastors of a faithful people gave their whole hearts and minds and strength to the work of preserving intact the seamless garment of Christ, the figure and type of the unity and indivisibility of God's holy Church.

The introduction of the Jesuits into Ireland gave deep offence to Archbishop Browne, who denounced them in terms of bitter invective. His denunciations of the intrepid followers of Loyola served but to strengthen them in the affection and confidence of the Irish clergy and people. The good work of Primate Waucop was continued by his successor, George Dowdall, of Ardee, who had been at Archbishop Cromer's death nominated by the king to the see of Armagh, but out of deference to the Holy See, which had bestowed the primatial dignity on Robert Waucop, the king's nominee waived his claim till the death of Waucop, when he entered into possession of the primacy. If Henry nominated the Prior of Ardee to the first ecclesiastical dignity in Ireland because he considered him pliable as to his convictions, never did a king make a greater mistake. The new primate did not take possession of the See of Armagh till the reign of Edward VI, who, at the early age of nine years, succeeded his father on the death of the latter in 1547. From the very day of his accession to the see of Patrick, Archbishop Dowdall was the unflinching and unpurchasable defender of the ancient rights, prerogatives and customs of the Irish church and of the supreme authority of the See of Peter. On the death of Henry the reins of government fell into the hands of the Duke of Somerset, uncle of the young king, who, under the title of Protector, exercised absolute sway in the royal dominions.

The crown was in the beginning of this reign represented in Ireland by Lord Deputy St. Legar. He was a zealous partisan of the Reformation, and made strenuous efforts to set up the form of worship approved by the Protestant Privy Council of England for both kingdoms. On Easterday, 1551, the church service in English was for the first time read in Christ church, Dublin. Previous to this a meeting of the Irish prelates took place by order or invitation of the Deputy in Dublin. The reformed bishops were led by Dr. Browne, and the Catholic prelates by Archbishop Dowdall. A long and fruitless discussion took place. The Primate refused to receive the royal order to establish the English form of worship in the Irish church and with the whole body of the Catholic prelates, with the exception of Myles McGrath, of Cashel, who joined the apostates, retired from the conference. Of the eight bishops who accepted the decree of the Privy Council five were Englishmen and mere creatures of Cranmer. Goodacre of Armagh never entered the primatial city. Miles McGrath of Cashel and Quin of Limerick were banished by the outraged people of their episcopal cities. Bale barely escaped with his life in Kilkenny. Nowhere, in fact, could the people be induced to tender deference or obedience to the schismatical bishops. Vainly were troops despatched from England to assist the Lord Deputy and the Irish Privy Council, now led and controlled by Browne, in their projects of religious innovation. The people were not to be overawed by menace, nor overcome by strategy or violence. The new religion, with its strange and meaningless liturgy, they were resolved not to accept, and everywhere throughout the brief reign of Edward VI. maintained a vigorous, and on the whole successful resistance against the propagation of heresy. The death of Edward in 1553 terminated a period of nearly twenty years of oppression for the Irish church. Paralyzed by suffering and enabled by martyrdom the church of Patrick, of Malachy and of Lawrence O'Toole rose again in the loveliness of its purity and the splendor of its holiness to assert in

peaceful triumph its undisputed sway from Cape Clear to Donegal bay, and from Boyne's fair banks to Shannon's broad estuary.

The successor of Edward was Mary, daughter of Henry VIII. and Catherine of Aragon. Mary was a devoted Catholic and lost no time in restoring Catholic worship in both countries. Primate Dowdall was recalled from Brabant, whither he had exiled himself during the last reign. The heretical bishops, with Browne at their head, were deposed and Catholic divines appointed or restored to the sees usurped by the former. In the Irish Parliament of 1556, the first assembled for several years, many enactments of importance were assented by both Houses of the legislature. The queen's legitimacy was, we read, admitted; she was invested with the royal authority and her posterity declared entitled to inherit the crown of England and Ireland; heresy was made liable to punishment and ordered to be suppressed; all the acts which were passed against the Pope since the twentieth year of the reign of Henry VIII. were repealed, and all concessions made by Archbishop Browne were declared null and void. The triumph of the Irish church was thus complete. The whole hierarchy of Ireland was once more united in its adhesion to the ancient faith. The people led by the pastors, thus united and zealous, were prepared for any reverse of fortune which might again plunge the Irish church into the sorrows of persecution. The time was not far distant when Ireland was again to meet with oppression, massacre and spoliation. But the first twenty years of heretical persecution had prepared the Irish people for the terrible ordeal they were, under Elizabeth, to undergo. The record of the heroism of our fathers fighting and dying for faith and fatherland should inspire us children of a martyr race to cling like unto them to that altar and that cross which are to Christians protection and glory *præsidium et dux deus* and make it our constant aim and unflagging purpose to bear throughout our lives the noble characteristic of our heroic ancestry—love of God and love of country—to preserve, in a word, for those to come after us, as our fathers preserved for us, the priceless heritage of Patrick, of whom the bard has well sung:

No shadow shall make dim his name,
 No sun its light efface;
 Deep in his people's heart, no steel
 Its graving shall erase.
 Holy his prayers shall keep his tale,
 Nor ever Erin's name
 Shall be forgot, with Patrick's faith
 The dearest thought of fame.

IRISH DISTRESS.

The distress in the west of Ireland is of the severest character. Lord Spencer fell into a very grievous error in issuing a circular refusing to institute public works and to allow boards of guardians to grant outdoor relief. He has himself visited the western part of Ireland and knows something of the destitution apt to prevail in the districts now visited by famine. But he is the mere creature of the Castle hacks and follows their advice in all things. They have no kindly feeling for their fellow countrymen in distress, and are never happy except in promoting hostility between the government and the people. Mr. Trevelyn, the Irish secretary, has taken a wise step in visiting Donegal. He will there see for himself the evils of that thrice accursed system of land tenure which has driven so many thousands of Ireland's children into disease and death. There will be periodical famine in Ireland till the land question is settled on an equitable basis. That basis is none other than the establishment of a peasant proprietorship. Mr. Trevelyn, previous to his connection with the Irish government, had the reputation of possessing liberality, judgment and foresight. We trust that he may have the courage of expressing the convictions he must form from personal observations in Donegal, and that having expressed them he may act on them. There could be no stronger evidence against English misgovernment in Ireland than these periodical famines. Give Ireland home government and famine must disappear.

We are compelled to hold over some important communications until next week.

CATHOLICS IN THE MARITIME PROVINCES.

Most if not all of our readers remember that at various times since confederation, the Catholics of the Maritime Provinces have complained of injustice exercised towards them in the matter of political appointments. When the Dominion Senate was first constituted not one Catholic was appointed to that body from the Province of New Brunswick. During the very first session of the Parliament of Canada, the Hon. Mr. Anglin drew the attention of the government and of the public at large to this monstrous injustice. It was so evident that the Catholic body had been deliberately ignored in the appointments first made, that when attention had been drawn to the fact, one Catholic was called to the Senate from New Brunswick. By virtue of population the Catholics of that Province stood entitled to four members out of the twelve to which New Brunswick was then entitled, and on the same ground are now entitled to at least three out of thirteen Senators now selected from that Province. The Catholics of New Brunswick have, however, to be content with one solitary representative in the Senate of Canada. Is this, we ask, just or fair? Is it the manner in which the Protestant minority of Quebec would like or permit themselves to be treated?

But it is not of the Senate we now desire particularly to speak. Our attention has been called by a respected correspondent from the East to the vacancy on the Supreme Court Bench in the Province of New Brunswick. The name of Judge Watters of St. John has been very favorably mentioned in connection with the filling of this vacancy. But it is alleged by our correspondent that the fact of his being a Catholic prevents his promotion to the bench of the Supreme Court. He has every qualification for the office, but it appears that the spirit of puritanism in New Brunswick is yet strong enough to prevent the elevation of a Catholic to the highest court in the Province. The legislature of New Brunswick has dealt by the Catholic minority in the Province with such intolerance and injustice that no one can doubt the existence of the rankest bigotry in the breasts of an unfortunately too large a portion of that majority. But if the local legislature be so unjust and intolerant there is all the more reason why the Dominion government should step in to protect, wheresoever it can, the rights of the minority. We desire to put a very plain question in reference to this matter. We desire to ask whether any man in New Brunswick or elsewhere is to be excluded from appointment or preferment simply because he is a Catholic? If such be the case, and from many instances that have come under our notice, we are inclined to think it is a principle often acted on, Catholics, irrespective of party leanings, should rise in vigorous protest against it. The Catholics of New Brunswick have shown a very marked preference for the policy of the present Dominion government. One of their number forms part of that government, and will not, we are confident, permit the just claims of his co-religionists to be ignored. Speaking of the vacant judgeship in New Brunswick, the St. John Evening Globe states that the Hon. Mr. Costigan "was taken into the government before the election chiefly as an assurance to the Roman Catholics of the Maritime Provinces that the government was about to inaugurate for them a new era, and that they were to be more fairly considered than they had been in the distribution of public offices. The fact that they had not been so considered had been proclaimed under successive governments by Senator Miller and by Senator Dever, their representatives in the Senate, and had been in some degree admitted by the representatives of the government of the day. Promises had been made them that the wrongs of which they complained should be righted, and Mr. Costigan's appointment was proclaimed as a guarantee that there would not be much cause for future complaint." This was certainly understood to be the meaning of Mr.

Costigan's appointment, and the effect of that appointment was to secure for the government a large measure of support it could not otherwise have secured. Mr. Costigan brought far more strength to the government than any individual member of the Cabinet from the Maritime Provinces, and will, we are certain, from what we know of his public course, never fail to insist on the rights of his co-religionists to representation in the Senate and on the bench being acknowledged and granted. The Catholics of New Brunswick have certainly set their hearts on the appointment of, at least, one of their number to the Provincial Supreme Court bench. Judge Watters is certainly fitted for the post and ought to be appointed at the earliest possible date. If the place, now vacant, has been promised to Mr. Fraser, or if he has, as some claim, been really appointed, we hope it will be only on the distinct understanding that the next vacancy shall be filled by a Catholic. What our Catholic friends in New Brunswick, and, for that matter, in every Province, must strenuously insist on, is, that no man, simply because he is a Catholic, shall be excluded from government appointments. They have the remedy in their own hands for any injustice of this kind that may be inflicted on them. They are numerous enough, intelligent enough, and, we trust, united enough, to make themselves felt in political contests to such an extent as to have their just claims respected. It is their duty to strengthen the hands of those they have chosen to represent them so long as those gentlemen do their duty by them—and to punish them, by rejection at the poll, in case they fail in that duty. What we say to the Catholics of New Brunswick, and of the other maritime provinces, is, to be vigilant in regard of their representatives, fearless in the assertion of their rights, and determined to employ every legitimate means to obtain them to the fullest extent.

CHURCH AND STATE IN FRANCE.

Every year of late in France the concordate of 1801 is subjected to discussion the moment the debate on the budget is opened. During the last session of the French legislative bodies this discussion assumed a very serious form. M. de Freycinet, in a moment of most deplorable weakness, had consented that the chamber of Deputies should appoint a committee of twenty-two members charged with the preparation of a new *modus vivendi* between church and state, and with the total revision of the Concordate. It is true that the adversaries of the Concordate were in a minority on the Committee, but no one can now doubt that the republic has at length reached that part of the masonic programme which prescribes total separation of church and state. Thus far the Church has been protected, but by narrow majorities, against republican rapacity. But how long will those majorities resist that secret influence which has already accomplished so much in the way of hostility to religion. The system followed by the radicals is very clearly seen. The lodges give the word of attack, speakers visit public assemblies, and a factitious agitation organized in favor of some innovation proposed. Candidates are bound to pledge themselves in its support, and when the legislature meets a member brings it up for discussion. The government of the day may offer it momentary resistance, but is soon forced to yield and the lodges carry the day.

It was thus that immediately after the exposition of 1875 the dismissal of Marshall MacMahon was resolved upon and accomplished. Then came the agitation for the amnesty of the Communists and the unexpected surrender of the government to be followed in turn by the banishment of the religious orders and the most abominable education laws.

There has been a marked difference between questions opened through masonic intervention and those springing from the personal

motion of any politician, however prominent. Thus, powerful as Gambetta once was, he could not succeed in his attempts to introduce the *scrutin de liste* or bring about a revision of the Constitution.

Not till the masonic body has had disposed of the question of the total separation of church and state, will there be any revision of the constitution heard of. The vast majority of the French Chamber of Deputies is anything but well disposed to the Church. Amongst the actual ministers there is not one real friend of religion. Yet the proposed abolition of the Concordate has not yet met with general favor amongst the radical majority. Many radicals advocate the continuance, at least in name, of that solemn covenant. They consider it is better to keep it nominally in force and use it as a means of persecuting the clergy and restricting the operations of religion. They distort its provisions into despotic infringements upon the rights of the clergy, and would regret its disappearance lest that body might escape from their control altogether.

The adherents of Masonry, on the other hand, think that the Concordate is a cover and protection for the priests in the exercise of the holy ministry. Feeling this, they seek its abolition. Not that in case of its abolition they would cease their persecution of religion. They have indeed no such intention. With the Concordate removed they would proceed to the closing of the churches and the proscription of the priests. They would level any monument of religion with the ground and make France as unchristian as Zululand and more irreligious than pagan Rome. Between radicals in the name of the temporary maintenance of the Concordate, and radicals in favor of its immediate abolition, there is little difference in the eyes of French Catholics. Both are deadly enemies of the Church and can be overcome only by vigorous, united, and concerted action on the part of its faithful children. Hitherto there has been no such action. Events of daily occurrence now prove it to be indispensably necessary, if there is to be anything left of freedom for religion in a republic that boasts of liberty but has never yet shown that it understands the meaning of the term.

A CATHOLIC SOVEREIGN.

The Empress of Austria has written Queen Margaret of Italy a touching letter, setting forth the reasons which prevented the Emperor Francis Joseph and herself from returning at Rome the visit of the King and Queen of Italy to Vienna. The empress declares that neither her husband nor herself could persuade themselves to visit them in the Eternal city, and she calls the attention of the Italian Queen to the misfortunes which have fallen on all who have interfered with the rights and independence of the Pope. After having spoken of the persecution of Napoleon I. practiced on the Sovereign Pontiff in 1809, she adds:

"The fact is that after numerous and terrible reverses the Pope was restored to Rome, and Napoleon relegated first to the Isle of Elbe and afterwards to that of St. Helena. And his son! The unfortunate King of Rome! He died in this very palace from which I write. At eight minutes past five on the 22nd of July, 1832, he died here in the very chamber of the palace of Schoenbrunn that his father had occupied in the days of his triumph, in this palace where he had in anger and haughtiness dictated the decree of the 17th of May, 1809, which despoiled the Pope of his dominions and made himself master of the city of Rome. I cannot think of these horrible coincidences without being filled with dismay. I know well that certain public men laugh at all this, that they call it an accident, but this accident, my dear sister Margaret, has been mournfully repeated in our own days. There was, as your Majesty would say, a third Napoleon who in 1856, although there had been born to him a son, began at the congress of Paris the war against Austria and the Pope, for Austria and the Pope have always had the same joys, the same persecutions, the same sorrows. The good Empress Eugenie, like Maria Louisa at

a former time, trembled for her child when she saw the floodgates of persecution loosened on the Pope and more than once expressed fears to her husband, who, however smiled at the fears as became a man free from prejudice. Nevertheless disasters rapidly followed each other for the Bonapartes, the father, crushed at Sedan, had to see his sword at the feet of the King of Prussia, that very sword which would not place at the service of church, but even used against it. And his son, unhappy boy! was afar to perish miserably at the hands of the Zulus. The more possible that to these two accidents not should be added strikes me with terror and disposes me to suffer a thing rather than enter Rome or the ancient and apostolic palace of Quirinal.

I now suffer keenly on account of my inability to return you the affectionate visit with which you honored me, but it is not my own fault, is the fault of those who rule according to worldly polity while we are in accordance with our material instincts. You who are also a mother can understand me and sympathize with me, while I, for my part, understand you and sympathize with you. Without entering into peculiar questions which concern us permit me to predict for both of us a happy day, the day on which we, husbands, ourselves and our children may visit each other and embrace each other merit at the same time the blessing of the Vicar of Jesus Christ.

"I am, with my whole heart, your affectionate sister,

"ELIZABETH

These are the words of a Catholic princess, and clearly show what thought in Catholic circles of present position of the Holy Father. The letter reflects honor on the Empress Elizabeth. Her sentiments, so nobly expressed, remind one of the best days of the age of faith. With such a noble outpouring of Catholic mother, the house of Hapsburg may well hope for long years of prosperity and security. The rights of monarchs to their thrones never so gravely injured as it was the spoliation of Rome and the throne of the Pope. It never be re-assented in a manner just and so emphatic as by the restoration to the Supreme Pontiff that which is his own.

AMERICA VINDICATED.

Mr. Bryce, M. P., in the December number of the *Fortnightly Review* discusses the question of American politics. The honorable and learned gentleman, who is Professor of Tory at Oxford, and well known author of that excellent work, "Holy Roman Empire," has more than once visited America. In his last visit he was accompanied by Mr. Freeman, also an able writer and profound thinker. Both were received to large audiences, and well received. Mr. Freeman just concluded a series of magnificent treatises of Americans their institutions. Mr. Bryce steps forward with an article product of keen observation and mature reflection on "Some Aspects of American Public Life." He declares very plainly "that America is no worse than England in possession of political characters whose faults even vices surpass their merits; that there are plenty of public men in Washington just as upright minded and high minded as the leading politicians in England. He asks his English readers not to be misled by exaggerations, trust to American newspaper novels for the real condition of American politics, but at the same time calls on Americans to improve efficiency of their administration and to put a stop to jobbery of the work, and encourages those who have already set to work to stop leaks in the ship of state. He points out the fact that, while in England the political life of the country is its man, its central, its social life, the chief occupation of the men most conspicuous by talents, the great game of fiction and the widest field for otic and philanthropic effort America it is not the main or current of its life, but a kind of

a former time, trembled for her own child when she saw the floodgates of persecution loosened on the Pope, and more than once expressed her fears to her husband, who, however, smiled at the fears as became a man free from prejudice. Nevertheless, disasters rapidly followed each other for the Bonapartes. The father, crushed at Sedan, had to place his sword at the feet of the King of Prussia, that very sword which he would not place at the service of the church, but even used against it. And his son, unhappy boy! went afar to perish miserably at the hands of the Zulus. The mere possibility that to these two accidents another should be added strikes me with terror and disposes me to suffer anything rather than enter Rome or the ancient and apostolic palace of the Quirinal.

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channel encumbered by weeds and bushes. His own experience, during a stay of four months in this country, led him to believe that politics are almost never the subject of discussion as they are in England, and that many Americans look on government as a matter of small interest and no moment, a view that is at least justified by the extraordinary elasticity of its finances and the almost absolute freedom of individual and corporate enterprise in every direction.

Mr. Bryce thinks that the efforts made in recent years to bring into political activity those who have long held aloof from them is both wise and timely. There is no doubt that both the United States and the Canadian dominion have suffered very severely from the fact that so many useful and estimable men keep aloof from intervention in the political life of the country. These men do so from a mistaken view. They judge all politicians by the acts of one, or of a few, and heap undeserved condemnation on them all. There have been, as there are now, and always will be, some few men, who, by accident or dexterity, secure the confidence of their fellow-citizens to such an extent as to be entrusted with some responsible public position. But these men are the exception, and not the rule—and the duty of all patriotic citizens is to combine to remove the evil as soon as possible. Non-intervention, instead of removing or lessening, simply aggravates the evil.

Civil Service Reform is, we need not say, in his eyes an absolute condition precedent to any real improvement in American politics, but, so long as party organization is so complicated and intricate a piece of machinery, it will be next to impossible to simplify the working sufficiently to enable it to be kept moving without the trained hands that find their only compensation in public offices. Mr. Bryce thinks the management of the affairs of the ordinary towns and cities is not much, if at all, worse than that in England, while he looks upon the caucus, whether it be in Philadelphia or in Birmingham, as the source of very great evils. He compares, but not without inaccuracy, the various methods of political organization in use here and in England, and points out the fact that New York, with its vast population of poor and ignorant people, mostly recent emigrants from Europe, must not be taken as a type of American city politics, while Philadelphia, he thinks, has the honor of being largely controlled by the "bolters," moderate and patriotic men of both parties.

We differ from Mr. Bryce in his refusing to have New York taken as a model of American civic government. We have very closely watched the course of municipal affairs in the city of New York for many years, and feel justified in saying that on the whole no city in America has had, since the Treced scandal, a more honest or efficient administration of public affairs. Strangers visiting America are exposed to fall into the hands of the aristocratic know-nothing class, which is the very bane of the municipal and political life of the metropolis. That class is never tired of holding up the foreign element of the population of New York to ridicule. But that element is just as capable of self-government as the shoddy native born pretenders. Mr. Bryce states that the striking difference between the English member of Parliament, with freedom from local pressure, and the American Congressman, who is forced to vote under the party lash, is one of the discreditable features of American politics. We doubt if that freedom which he ascribes to the English M. P. is as extensive as he would fain have us believe. Mr. Bryce finds that public opinion, an irresistible factor in American politics, is slowly but steadily setting towards reform of the Civil Service, and the very effort to secure it has enlisted a large number of able and thoughtful men, who take no part in ordinary party elections and hold no office, in discussing matters of principle and in enlightening their fellow-citizens on the necessity of thorough reform. Under their influence, indifference

to politics diminishes, and there is a steady increase in the number of able and earnest men who enter public life, especially as candidates for local offices. Every year more and better "Independents" are elected, both on the score of their own merit and as a protest against the control of rings and the power of professional politicians.

Mr. Bryce draws many warnings from the American system for his own countrymen and decides that that system with all its drawbacks is preferable to that of Europe. His reflections on the subject he undertook to treat in the Fortnightly cannot fail to remove many misapprehensions existing in the old world on American politics and institutions.

THE BONAPARTISTS.

The manifesto of Prince Napoleon has raised a storm in France. The Prince himself has very little personal influence, but the dynasty of which he is the supposed representative has a very large and influential following throughout the country. There can be no doubt whatever that the very mention of the Napoleonic race excites amongst Frenchmen a feeling of enthusiasm which no partisan rancor can subdue. Never since the republic has been established has there been the same excitement as now exists over the recent manifesto of Prince Napoleon. It is a document well calculated in our estimation to make Frenchmen think of the present situation and future prospects of their country. We have no admiration for Prince Napoleon personally. His course of action has been many times of such a character as to invite and merit the very severest censure. But he now represents in French politics an element that can neither be despised nor ignored. The Bonapartists are yet, notwithstanding dissension and jealousy, the most powerful of the monarchical parties in France. The other fractions of the Right are so hopelessly weak and so hostile to each other as to render it impossible that they could control sufficient influence to overturn the radicalism now rampant and all-powerful in France. We can see no real hope for monarchy in France, no prospect for the subversion of radical rule except through the return to power of the Bonapartist dynasty. Louis Napoleon, the last of the sovereigns of that race, had little or nothing to recommend him to public esteem. His course as a sovereign was marked by weakness and duplicity of the most palpable character. Sedan was a fitting close to a career such as his. His action on the Roman question especially was so clearly unjust as to alienate from him the sympathy of the very best classes of Frenchmen. And this to-day is the real weakness of the Bonapartist family, that they stand in a large measure deprived of that sympathy. We do not expect that Prince Napoleon himself will be able to secure it for the Napoleonic dynasty, but if his son Prince Victor be as true to his Catholic instincts as he ought to be, there is little doubt that he will be the coming man in France. We hope he will prove himself a true Catholic Prince and thus merit the approval and support of those classes of his countrymen who have at heart the true honor and glory of France.

IMMIGRATION RETURNS.

From the immigration returns for 1882, compiled by the Department of Agriculture, we learn that the total arrivals for December at different points were as follows:—Halifax, 438; St. John, N. B., 7; Montreal, via United States, 595; Suspension Bridge, 3,456; Emerson, from United States, 860, 5,345, other ports, 7,806; total for December, 13,151; previously reported, 162,267; total for 1882, 175,418. Of those 98,690 are said to have remained in Canada and 76,728 passed through to the United States. It is also estimated that 30,000 settlers arrived in British Columbia in 1882, and 1,200 are reported as having crossed the frontier into Manitoba at points west of Emerson.

NEW PUBLICATIONS.

The Blind Friend of the Poor: Reminiscences of the Life and Works of Mgr. de Segur, by one of his Spiritual Children. Translated from the French by Miss Mary McMahon. 16mo, cloth, 40 cents.

We have received the above neatly printed volume from the publishing house of Benziger Bros., New York. The following, taken from the Preface, briefly explains the nature of the work: "These few pages, written during a retreat, are intended by the author to satisfy the natural impatience of the friends and spiritual children of Mgr. de Segur while waiting the larger Life which will appear in a few years from a more authorized pen and of which this short sketch is to serve only as a sort of preface.

The author, who has had the honor during ten years, of seeing the deceased prelate several times a week, gives in this work only authenticated facts, preferring

in the interest of truth to omit those of which he is not perfectly certain. The only object in publishing these 'Notes' is to make him more loved, whose loss is to the Church and to France an irreparable misfortune."

THE CATHOLIC RECORD.

We have much pleasure in giving place to the following letter from the esteemed parish priest of Douglas, in the Diocese of Ottawa. We extend our hearty thanks to the reverend gentleman, as well as to others of the clergy who have thus aided us in establishing on a firm basis a truly Catholic paper.

Douglas, Jan. 9th, 1883. MR. THOS. CORRY.—My dear Sir,—I find it more difficult to introduce Catholic literature into Catholic homes than I anticipated.

I thought it sufficient for a person to read the RECORD once to have him subscribe for it afterwards. In this I was mistaken, for there are still a few of my people who are only beginning to look upon it as an inseparable companion.

My reasons for this apathy are, (1st.) that they do not understand the mission nor realize the necessity of the enterprise. (2nd.) that they ignore the evil caused by the secular and atheistical press of the country.

I will have the RECORD go to every homestead in my parish in which literature can be read. I look upon it as a blessing to each family and therefore I shall subscribe and enclose for the present, for 60 copies, which you shall please mail to the following addresses.

Yours faithfully, H. S. MAHON, P. P.

BANQUET TO AN ARCHBISHOP.

On Wednesday evening the 11th, the Episcopal Palace of Charlottetown was the scene of a brilliant reception, in honor of the Archbishop-elect of Halifax. The clergy of this diocese are naturally proud of the honor and distinction conferred upon them by the Holy Father, in the selection of one of their number for the exalted position of Archbishop of one of the most important Sees in America. They wished to testify that pride by a grand reception and testimonial to the cultured Dr. O'Brien, as he was familiarly known in the diocese. The Rev. Dr. was always a great favorite amongst the clergy of the Island, and nearly every one of them was present on the occasion of this fraternal meeting.

At six o'clock in the evening, the clergy met in the grand saloon of the palace, and the Very Rev. James McDonald, V. G., read the following address on behalf of the priests, and presented the Archbishop-elect with a beautiful gold chain, cross and ring, which costly and precious emblems of the Episcopacy were made to order in Montreal, and are of magnificent workmanship.

To His Grace the Most Rev. Cornelius O'Brien, D. D., Archbishop-elect of Halifax. MAY IT PLEASE YOUR GRACE,—The welcome and not unexpected intelligence recently received from Rome, of your appointment by the Holy Father to the Archbishopric of Halifax, has caused us, the clergy of the Diocese of Charlottetown, much and unfeigned joy. We beg to tender you our warmest congratulations on your elevation to so exalted a position in the Church's Hierarchy.

Your selection by His Holiness Pope Leo XIII. to fill so high and honorable an office, is an additional proof of the wisdom usually evinced by the Holy See in discerning and rewarding the solid virtues and distinguished merits of those whom it chooses to be the principal teachers and guardians of the faith.

We are not unmindful that called, as you have been, to the dignity of the Archbishopric, and to succeed therein Prelates of brilliant parts and eminent sanctity, you will have additional duties to fulfill, and more weighty burdens to bear; but we cherish the encouraging hope that the same benign Providence that has hitherto sustained you in the zealous and faithful discharge of your priestly functions will not fail to favor you with such an increase of Divine grace and assistance as will enable you to perform the more onerous obligations of your higher station in a manner eminently conducive to the greater glory of God and the abundant salvation of souls.

Most pleasing to us as is your promotion to the highest dignity in our ecclesiastical province, yet our pleasure is not unmingled with feelings of regret when we reflect that henceforth, in our reunions and clerical conferences, we shall be deprived of the wise counsel and salutary influence of one whose edifying companionship, superior theological attainments, and general scholarship always insured for him a hearty welcome among his fellow-priests.

On the eve of your departure from amongst us for your metropolitan See, we beg your Grace's acceptance of the accompanying archiepiscopal cross, chain, and ring, which we offer as a small token of our high esteem and fraternal love for you, and as an assurance of our best wishes and fervent aspirations for your good health and length of days, and for your happiness in time and eternity.

As the Rev. Dr. rose to reply, it could easily be seen that he was nearly overcome by emotion on bidding farewell to the ranks of the priesthood on this Island. The first few sentences were broken, and the learned prelate was evidently struggling to keep his feelings under control. It was certainly a difficult task to separate from his brother priests who stood around him, listening in silence to his parting words of affection. As the Right Rev. Dr. entered fully on his reply, he grew eloquent and animated, and it was evident that he spoke the warm language of a tender and loving heart.

After the reply to the address, all retired to the refectory, where a sumptuous dinner was in preparation. The Right Rev. Dr. McIntyre, bishop of Charlottetown, presided, the archbishop-elect being seated on his right. After dinner was over, the grand saloon was again visited, where some hours were spent in singing and social conversation. The time was most pleasantly passed, in fact the most enjoyable that the clergy had in any reunion for some years. Thus the priests of this

Island bade farewell to one of their most esteemed conferrers, and certainly one of their brightest ornaments.

"FATHER TOM."

AS HE APPEARED TO AN EAST INDIAN JESUIT IN EDINBURGH—THE SCOTCH GOSSIPS AND THE 3-S-TS—THE BISHOP OF "MEAT."

Father Henry Shea in the Indo-European Correspondence.

Some three-and-twenty years (it was in the summer of 1859) the ominous tidings began to be bruited in the Grassmarket and its neighborhood, that those dreadful people the Jesuits were coming to Edinburgh, and were to begin operations in a disused brewery off the Grassmarket, till such time as their church in Lauriston street should be built.

The coming event was the subject of discussion over their tea by two old dames who we may call Mrs. Mac and Mrs. O'. Mrs. Mac was Scottish by nationality and an adherent of the Presbyterian persuasion; Mrs. O' was a staunch and, let us hope, a devout Roman. Both these ladies dwelt in or near the Grassmarket.

It was with no small consternation that Mrs. O', who had been decanting on the many advantages which the new Fathers and their church would bring, heard from Mrs. Mac that if she (Mrs. O') intended worshipping in the Jesuit's church, she would have to change her religion. For, said the Presbyterian dame, these Fathers had not the same religion as the rest of the Romans, and they had been cast out of many Roman Catholic Kingdoms; nay, condemned by the Pope of Rome himself.

Do you know, Mr. Editor, that I verily believe the venerable Mrs. Mac might have written a work against the Jesuits with quite as much credit and renown as many pamphleteers I wot of; and possibly with more honesty, for the old body may have said all she knew, and that of course was only evil. Will you say that there was a *supplicatio* ever in her tale? But she knew only half the truth, how could she be accused of keeping back the other half? Was there *supplicatio* *falso*? But suppose she thought her story true, the counter supposition falls at once.

There, there, my Good Editor, I know what you are going to say. Charity, not to say justice, forbids our calumniating our neighbor. Granted. And that to say the evil, about the truth of which we are not sure, against our neighbors is calumny to all intents and purposes. Yes, yes. Of course; you may read that in any spiritual book. But, don't you see that, so far as the Jesuits are concerned, it really matters very little whether you speak the truth or lie, provided you speak against them. Indeed I am not by any means sure that he is not the more preferable of the two. When the very word "Jesuit" has been incorporated in our English dictionaries as a synonym for all that is knavish, one need not only not be squeamish as to what one says about such people, but there is a sort of grace in saying, "I am not like against them." When, having merely called a man a Jesuit, you have by the very fact, put him outside the pale of fair play and branded him a knave, what matters it if you specify an exact charge or two coined for the occasion? If a cry of "mad dog" is raised against some luckless hound, and the cry is that of the majority, how do I wrong the creature by averring that he foams at the mouth? Answer me that.

Now, don't rejoice, Mr. Editor, I know you will say, *Nep parlatore*, and that I am arguing beside the point. The fact is that an intelligent public will agree with me and not with you. Alas! Yes! Now for the explanation of this little anti-jesuitical outburst.

Last Friday evening I was in the Lauriston street church—it figures in the Edinburgh Postoffice Directory Map as the "J—'s Church"—upon my word it does—listening to a tall, portly man with very mobile and expressive features, and a nose like the booming of a great big bell. He stood on a platform at the chancel arch, and he was clad in a white serge habit and black cloak. His lecture was "The Church the Image of God." One of his illustrations of the vitality which the Church enjoys and communicates to her members was the Society of Jesus, which the lecturer said had originated from its very birth to the present day, a persecution so constant and unrelenting as to be well nigh without precedent. And here it was that the lecturer adduced as instance of what misrepresentation, if it be not constant, may effect; the very name of Jesuit, said he, was now accepted by many as a by-word and reproach. Yet the lustre of that Society, so far from being dimmed, was as bright and great to-day as it ever was.

The lecturer was the renowned Dominican orator, Fr. Burke—"Father Tom," as men love to call him. And, indeed, "Father Tom Burke" is a household word among English-speaking Catholics, both here and across the Atlantic. I had read his sermons and lectures often, but saw and heard him for the first time last Friday; and when I found, to my amazement, that for an hour and a quarter he had riveted my attention (who can hardly pay attention past the twenty-fifth minute) I owned him a real orator. He is both mentally and physically fitted for one.

You must not suppose, however, that "Father Tom" is great only in the pulpit or on the platform. I might almost say that he is greater in conversation than in public speaking. The greater part—at all events the earlier part—of his career was spent in Rome, Perugia and other parts of Italy, so that he speaks Italian fluently. He speaks French well; is a good musician—but above all he has an apparently inexhaustible fund of Irish wit; and though his health is wretchedly bad, and he must be now verging upon sixty, he has all the buoyancy and freshness of a youth.

Edinburgh has of late been favored with several displays of eloquence, forensic and other. There has been the "Duncald Outrage" trial this week at the High Court, concerning the pilfering of a noble Earl's remains with a view presumably to ransom. The central figure in this trial was not precisely grand. It was that of a rat-catcher. He has been sentenced to five years' penal servitude, and may now exercise his art in prison. We have also had meetings convened by Liberal candidates for this city, the representation of which is vacant owing to Mr. Cowan's retire-

ment. These meetings have been much disturbed by youths who have been agitated by indignant electors as "grown-up babies." And last—and apparently least—is a temperance sponser by the name Morphy.

You may remember my telling you that the Calton Hill is disfigured by a "feeble reproduction" of a classical ruin. I have since been told that the intention of those who put it there was by no means to represent a ruin; but they began to build the frontage of a classic temple which lack of funds prevented them from finishing. Nor is the High School beneath, a Grecian affair, as I hinted. Looking at it more attentively, I see it is not Grecian. For fear of going wrong again, I will not call it Egyptian, though I dare say it is.

There has been excitement about the nomination of an Englishman to the Greek Professorship in the University, and the correspondence columns of the local papers have teemed with expressions of opinion on the subject. Was it by a misprint that a writer was represented as stating that the new Professor's father was Bishop of Meath? His name is Butcher.

CATHOLIC PRESS.

Buffalo Union.

This year is thus far signalized by a perfect epidemic of back failures and defaulters. Foremost among them is State Treasurer Polk's absconding with \$100,000 of Tennessee funds to be accounted for. He has been arrested, to be sure, and brought back to answer for his crime; but, though he cannot fill the aching void in the Treasury, he will probably fare easier at the hands of the law than many a lesser criminal; more especially as he threatens disclosures that will criminate many of his governmental associates. But what is the secret of all these breaches of trust; of this high-handed trifling with other people's money? What but the general contempt of the day for all things, contempt for the gradual accumulations of honest labor; and the growing desire to possess and enjoy wealth, without working for it. Not even the most reckless means to defraud the widow and the orphan, or to render himself amenable to the authorities of a plundered state. He only "borrows," and in his frantic efforts to cover his tracks, to keep up appearances, to retrieve what he has already misused, falls headlong into the abyss of ruin, and drags many a guiltless one down with him. What the country needs is a return to the simplicity of an earlier day; an emphasizing of the fact that there is no lasting or reputable gain without a proportionate outlay of hard work; and such an enforcement of the law that thefts shall be punished according to their magnitude, and the many connections or social position or educational attainments avail to screen a rascal from the consequences of his misdeeds. So shall the public conscience be righteously formed, and honesty, if from no higher motives than those of policy, come into fashion again.

THERE have been 2,400 divorces decreed in Maine during five years, making a ratio of one separation in ten marriages.—New York Sun.

What unpeppable faithlessness, cruelty, lust, and wretchedness might be revealed by the secret history of those 2,400 divorces! Is this some of the dead sea fruit of New England "Culchah" Sunday schools and bibles galore have long been there; and the voice of the preacher is heard in the land. But it seems the divine command: "What God has joined, let no man put apart," is regarded as quite too old foggy for the modern "culchah" child of progressive ideas. And those are the people that piously call for the extermination of the Mormon plague. What are the apostles of divorce but a species of Mormons! The only difference between them—as Gail Hamilton pithily puts it—is that the Mormons drive their wives abroad; the other fellows prefer their tandem. If something is not done to stop the progress of this dreadful cancer that is eating its way into the very vitals of the home and the family, it requires no prophet's ken to see the end of it all. What is Protestantism doing to stay the foul disease? Alas! nothing. It is powerless.

Boston Pilot.

The best way to keep the abomination known as "socialism" in its home, in Europe, is to import a few more such "leaders" as Herr Most. This wretch has not even an idea to fall back upon. He is the apostle of greed and robbery. He is without money and he would seize by force the money of others. Not a word of argument, not the slightest pretence of equity. Only—those who have nothing, seize! In his last speech in Chicago, he said that only when the people got the upper hand they should stop killing. The only thing to be done was to keep on killing. People here must kill, must open banks and stores and help themselves to whatever they wanted, and bankers and capitalists must be set to work on the streets. It never struck this man that bankers and capitalists have at least as much right to exist as workmen. He has no idea that the thing needed to improve our social system is not brute force, but a sense of Christian brotherhood, equity, fair play. The word "socialism" which ought to stand for the noblest philosophy, is a hissing and an abomination in the ears of men, because of such moral and intellectual monsters as Herr Most.

Congratulations.

The Milwaukee Catholic Citizen appears in a handsome new dress this week and also considerably enlarged. Our contemporary is a well-solicited and well-written paper.

A pleasant affair took place at the Huron hotel Tuesday evening, the occasion being the marriage of the proprietor's eldest daughter, Miss Mary Lewis, to James Dewan, Esq., of this city. The ceremony was performed by Rev. Father Tierney, at St. Peter's cathedral. After spending a pleasant evening with invited guests at the residence of the bride's father, the happy couple left by the 11.20 express on their honeymoon trip amid the congratulations of their many friends.

Will Mr. Patrick Kelly kindly send his post office address, in order that we may be enabled to send him what he requires.

