

The Catholic Record.

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

VOL. 4.

LONDON, ONT., FRIDAY, MARCH 17, 1882.

NO. 179

CLERICAL.

WE have received a large stock of goods suitable for clerical garments. We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

The Water Lilies.

I muse alone, as the twilight falls
Over the gray old castle walls,
Where a sleepy lake through the lazy hours
Crisply mirrors the time-worn towers,
By some old Florentine chisel chased,
And scarce a whisper rustles the sedge,
Or a ripple lips to the water's edge.
As far and wide, on the leafless stream,
The matted water lilies dream.

I stood, in the quiet event-till,
Where, in the ancient banquet hall
Over the hearth is a panel placed,
By some old Florentine chisel chased,
Showing a slender, graceful child,
In the flowing robes of a wood-nymph wild,
Bending over the wavy flood.
As she stoops to gather a lily bud.

In works as quaint as the carving old,
An aged dame the story told,
How an earl's daughter, long ago,
A strange, pale child, with a brow of snow,
Had loved, and lost her life for the sake
Of the lilies that grew in her father's lake.
Holding them ever her favorite flower,
Till once, in the hush of a twilight hour,
Floating among them out in the stream,
Where the passionless blossoms nod and dream,
They found her lying, white and dead,
"Like a sister lily," the old dame said.

A sad, sad, horn of the old-world tale,
Haunts me still, while the starlight pale
Gleams on the leaves, so green and wet,
Where the changeless lilies are floating yet,
And a message I faint would read aright,
Seems to lurk in each chalice white,
A secret, guarded gold on fold,
As it guards its own deep heart of gold,
And only told to the listening ear,
Of him who humbly tries to hear.

Oh! mystic blossom floating there,
Thing of the water, thing of the air,
We claim thee still, as we hold the dead,
Anchored to earth by a golden thread.

CATHOLIC PRESS.

Baltimore Mirror.

WHEN the Southern Churchman asserted a little while back that the Sacrament of Penance is "destructive of the Gospel of Christ," we quoted this passage from the Bible: "He said therefore to them again: 'Peace be to you. As the Father hath sent Me, I also send you.' When He had said this, He breathed on them, and He said to them: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' We then asked the Churchman whether or not Christ had granted to His apostles the power to forgive sins. If they had the power, was it given not to be used? If to be used, how was it to be exercised—were the apostles to forgive everybody indiscriminately? How could they forgive sin if they did not know that sin had been committed, and how could they learn what sins had been committed if the guilty persons did not confess to them their offences? These questions the Churchman has not answered, and we, therefore, repeat them, respectfully requesting our esteemed contemporary to give them his consideration.

THE FAST of Lent is obligatory on all mature Catholics, who are able to practice this austerity. Some poor Christians exaggerate the effects of fasting by them and deprecate the state of their health, when seeking a dispensation, and thus obtain on false pretences a modification of the penance. Some other weak members of the Church do not trouble themselves to go to their confessors for a relaxation of the law, but dispense themselves from its observance, and substitute no other good work in the place of the fast. Whoever is in every way able to fast in Lent, yet fails to do so, sins grievously!

ON the 7th of April the Church will this year commemorate the death of Jesus Christ. It is eminently fitting that on that day Christians should lay aside worldly avocations and give their time to mourning and joy—mourning for sin and the passion of our Blessed Saviour, joy for the blessings which His sufferings have obtained for them. Away from your fields, out from your shops, and mills, and offices, O Christian people, assemble in your churches and gather together in your home circles, and meditate on the mystery of the love of God for you. Let business be forgotten for once—close the stores on Good Friday!

Freeman's Journal.

THE New York Times has the earliest information of an intention on the part of the Holy Father to leave Rome for Quebec. The entire arrangement is in charge of a mysterious "lay Jesuit" who occupies an important official position in Canada. The Times makes this announcement

with the solemnity of a nurse telling about a bugaboo, to terrify her charge. The Times and other secular papers have, from time to time, kindly assigned the Pope to many spots on this side of the ocean, not even forgetting Governor's Island. The next thing in order will be for some politician, with a view to the securing of the "Catholic vote"—which does not exist—to demand a reservation which the Holy Father may "pre-empt." From persons who swallow such tough canards, anything may be expected.

New York Tablet.

FOR small petty malignant cruelty, commend us to an English jailor and his masters. If Parnell, as has been stated, has been subjected to a week's solitary confinement for the poor offence of trying to forward a letter to a friend, it is about as small and vindictive a piece of business as could be well imagined. Here is a man, a gentleman by birth and education, the recognized political leader of a whole nation, treated as if he were a common malefactor. The French Bastille, about which English writers prate so much, was a palace of ease compared to the English bastilles in Ireland.

McGee's Weekly.

A CASE was tried the other day at the Chester Assizes in England, which forcibly illustrates the evils arising from the rule of an infamous aristocracy, like that of Great Britain and Ireland. A desperate night-afraid took place between the keepers of a Colonel Legh and a party of salt-miners who were poaching. The poachers had guns, the keepers (so they at first asserted) had only sticks. One of the keepers' party was desperately wounded, while several of the poachers were hurt, and one was killed by a shot fired from a revolver. It was afterwards discovered that this weapon belonged to a member of the keepers' party, which included several amateur watchers. The end of the affair was that three poachers were convicted and sentenced to eighteen months' hard labor for shooting with intent, &c., while three "respectable" young men received a like punishment for perjury, that is for swearing that they had no firearms when they had. Here is a melancholy catalogue. One man dead, several more or less severely wounded, and six men shut up in prison for a year and a half. And all for what? Why, that a few rich men may have a few hours' annual indulgence in battie-shooting, an amusement which has very little of the true sportsmanlike element to recommend it.

The birds of the air, created by the Almighty for the benefit of man, are claimed as the exclusive property of those noble lords, who also claim to "own" the soil, the free gift of the Creator, as well as the fish that swim in the rivers and streams. The peasant must be content to die of starvation rather than kill and eat the wild fowl that flies over his head, or the fish that swarm the stream at his feet. No, these free gifts of the Creator to his children were monopolized by the robber few, kept for their special pleasure and amusement. It is against the infamous system that tolerates such a condition of things that the Irish people are struggling to-day, and what seems strange, indeed, some very "good" and "pious" people are horrified at the idea of violating these "sacred rights" and this "property" of Lord Grathall and Lady Rackrent.

Catholic Columbian.

SECRETARY FRELINGHUYSEN could scarcely be considered an Irishman, but he has been guilty of a bull that should figure in history. In extending the congratulations of the American people to the Queen upon her escape from bodily harm, when fired at the other day, he said: "The feeling of indignation and thankfulness for the Queen's safety is deep and universal." There may be a few cranks over here who would feel indignant at her Majesty's safety, but we believe the American people rather felt more indignant at the attempt upon a ruler's life.

"Why can not men begin to glorify God with a yardstick, a pair of shears, a hand saw, a pen in their hands, and not wait for golden harps.—Mt. Carmel, Ill., Republican." Nothing new in that sentiment. Eighteen hundred years ago St. Paul taught that "whether you eat or drink or whatsoever else you do, do it all for the honor and glory of God." The Catholic Church of old con-

demned the Protestants of old; for example, the Arians, Eutyrians and the rest. The Protestants of to-day likewise condemn the doctrines of the Protestants of old, therefore, approve of the condemnation pronounced by the Catholic Church of the Protestants of old. The Catholic Church being right in the condemnation of the Protestants of old, is she not likewise right in the condemnation of the Protestants of to-day?

SISTER VINCENTIA, Provincial of the Sisters of the Poor of St. Francis, was on Tuesday last elected Superior General of the Order throughout the World. Sister Vincentia has been Provincial since 1870 and has always resided at the Provincial House, of Santa Clara, Cincinnati. She is about fifty years of age, and has been in the Community for nearly thirty years, having been one of the first members when the order was founded. Though Sister Vincentia claims Trier, a city of the Rhine Province, Germany, as her birthplace, yet her elevation to the high dignity is an honor that her American Sisters appreciate in their own most humble way. The Motherhouse is in Germany, and there Sister Vincentia must reside.

London Universe.

A SIGN of the times. The Prince of Wales dined at Willis's Rooms on Saturday evening, and made an interesting speech. On the same evening Mr. Braugh addressed a meeting in his so-called "Hall of Science," about as usual, himself and his religious beliefs. On Monday morning one of the leading London papers devoted nearly a quarter of a column of its space and a summary paragraph in its leading page to Mr. Braugh, whilst the Prince of Wales was dismissed with a paragraph of two lines, and in the summary column the existence of his Royal Highness was ignored altogether. Such a disrespect of royalty—such a direct and wanton insult to the heir to the throne—in an Irish newspaper would be construed as an act of rebellion. How can this be accounted for?

The letter of Leo XIII. to the archbishops and bishops of Italy upon the dreadful moral condition of the Peninsula is a fearful picture of what the school of Mazzini has done for this unhappy country. But it is not the revolutionist and the infidel who are the only ones to be blamed. There is Protestantism (in all its variations before it reaches atheism) allowed to run rampant through Italy with its various scriptures and its licentious literature, destroying the faith and poisoning the morality of that Catholic people.

O'CONNELL'S address to the men of Clonmel, written nearly fifty years ago, has significance and interest to-day. In it the leader of that time advised the Tipperary men to "take down and publish in their parish the names of any, if there be any, traitors to Ireland." "Let there be no violence, no force, no outrage; (adds the Tribune) post up the names of the traitors to Ireland. Let no man deal with them—let no woman speak to them—let the children laugh them to scorn." If this be not Boycotting with a vengeance, we know not what is.

MANY a joke resulted in earnest. The directors of the Bank of Ireland are said to have received official notice that their beautiful building—now the Parliament House of Ireland—will soon again be required for legislative purposes, as Mr. Gladstone's Home Rule speech is about to be followed up in the most practical manner. We do not think that the directors need just at present remove their furniture, but we do think that without some form of Irish Home Rule Ireland will never be satisfied, and England will never feel at complete rest.

PARLIAMENTARY SUMMARY.

The Budget debate was resumed in the House of Commons by Mr. Boulton, who defended Sir Charles Tupper from the charge of supposing and perverting Sir Henry Tyler's speech, made some reference to Sir Richard Cartwright, and gave a running comment on Hon. Mr. Anglin's speech, the Hansard report of which he had before him. Mr. Ross, Middlesex, rejoined and after devoting a few words to Mr. Boulton, dealt with a few questions at issue. He dwelt at length on the effect of the N. P., especially in regard to the coal duty. He showed that all the world was prosperous, and it would be extraordinary indeed if Canada did not share in the general revival of business. He contrasted the expenditure as it is and as it will never be satisfied, and he claimed an increase of \$4,000,000 notwithstanding the contention of Sir Leonard Tilley, Sir Charles Tupper, and the others on the Conservative side that the expenditure was not sufficiently controlled by the Liberal Government when in power. He maintained Sir L. Tilley's doctrine of averages, showed how rapidly controllable expenditure had increased in the past three years, that the members of civil servants had increased from 469 in 1875 to 537 at present. He held that the failures of 1878 were not chiefly among manufacturers but among importers and traders, and that those interests had suffered most. Importers and traders against whom the tariff was operative, were now prospering in spite of the burdens, showing it was not the tariff that produced the improvement in business. He called attention to the marked decline of our shipping industries as the undoubted result of the fiscal policy of the Government, while our farmers were still obliged to look to foreign markets instead of the home mar-

ket promised them, more agricultural produce being shipped last year than ever before. Hon. Mr. McLellan rejoined briefly, followed by Mr. Rinfret, in French. Mr. Plumb moved the adjournment of the debate, and the House adjourned at 11:40.

During the routine proceedings on Monday the 6th, in the House of Commons, Mr. Mackenzie of Lanark, introduced a Bill relating to promissory notes, and Dr. Fortin a Bill to provide for conducting elections in Anticosti and the Magdalen Islands in Winter by means of the submarine telegraph.

Amongst the orders and addresses asking for information were one by Mr. Chariton asking for copies of instructions from the Surveyor-General to the Government timber agent at Winnipeg, one by Mr. Mackenzie for exports of coal from Nova Scotia in 1877, and one by Mr. Wallace, of York, for papers relating to the railway crossing at the corner of Queen and Dufferin streets, Toronto. The House rose at six o'clock.

After routine Tuesday, the 7th, which was of an unimportant character, Mr. Plumb resumed the Budget debate, and delivered a speech of four hours' length. He was followed by Mr. Mackenzie, who spoke with far less than his wonted energy, but was well received by both sides. He regretted, while he admitted his defeat in 1878, but contended that the course he had then taken was the proper one in the interest of the country. He claimed that the chief credit of the acquisition of the North-West was due to the Liberal party, and that a large share of it belonged to the late Hon. George Brown. Turning to the tariff he argued that 17½ per cent. afforded sufficient protection to all industries suitable to the country, and announced his intention to ask for a committee on cotton manufactures, with a view to ascertaining in what condition they are at present. He expressed his pleasure at the prosperity of the country, and attributed it to the increase of our exports of agricultural produce and lumber. After dealing at some length with the expenditure on the consolidated fund and capital account under his own and the present régime, he closed with an intimation that he would take another opportunity of making some remarks which he did not feel able to make on that occasion.

On Wednesday the 8th, Mr. Landry, at the request of Sir Hector Langevin, withdrew his motion for leave to introduce a bill to repeal the Supreme Court Act. After various questions had been put to the Ministry, and replied to, Mr. Wallace, of New York, moved a resolution in favor of having a Dominion franchise, irrespective of all Provincial systems of franchise, and spoke at some length in support of his motion, upon which Sir Leonard Tilley moved the adjournment of the debate, when it was agreed to.

Tilley then moved for certain returns concerning the port of St. John's, and spoke briefly in French to show that the collector of Customs there did not receive an adequate salary. Mr. McLean's motion for returns concerning harbor works in Nova Scotia gave rise to an animated discussion, in which that gentleman, Sir H. Langevin, Mr. Macdonell, of Inverness, Sir C. Tupper took part. Mr. Ives' bill for amendment to the Dominion election act, requiring a deposit of \$200 from candidates for the Commons, subject to forfeiture under certain circumstances, was advanced a stage. Mr. Orton's bill relating to Pawnbrokers was discharged, but his bill relating to interest on mortgages met with better fortune and got a second reading.

In the House of Commons on Thursday the 9th, in answer to Mr. Mercer, Sir John Macdonald stated that there still remain some portions of the Menonite reserves in Manitoba unoccupied, that the Menonites have applied for an extension of time in which to occupy them, and that their application is now under the consideration of the Government. In answer to Mr. Fitzsimmons, he stated that some of the Thousand Islands, to be placed under lease to private parties last year. A large part of the afternoon was taken up with a discussion of Mr. Kirkpatrick's Bill to regulate the sale of railway tickets, the motion being for the second reading, which was carried. At the request of Sir John Macdonald Mr. Blake allowed his motion respecting coal mining regulations to stand until after the general election reports and surveys were brought down. A number of motions for returns were passed with little discussion, and before the House adjourned Mr. Blake called attention to the state of sessional business. Sir John Macdonald replied, and promised to expedite matters as much as possible.

The New Bishop of Seez.

The consecration of Mgr. Tregaro to the see of Seez took place in the basilica of St. Anne at Vannes. The consecrating prelate was Mgr. Belcl, Bishop of Vannes. Mgr. Belcl Coq, Bishop of Nantes, and Mgr. Hugonin, Bishop of Bayeux, were present. The new bishop is determined to avoid all party politics. In his reply to the clergy, after his consecration, Mgr. Tregaro declared that his life belonged to Jesus Christ, to his flock, and to France. He added that he had made this triple offering when he was lying prostrate in the sanctuary during the litanies of the Saints, and that he asked for the prayers of his priests and his people to enable him to carry out this programme of simple faith to the end. It is of such men as this that the numerous Republicans of to-day speak as functionaries who are opposed to the progress of the Republic. When the Republic of France is constitutional and impartial, it will receive the support of all good Catholics. But it is too much to expect reverence from those who are reviled and persecuted daily and hourly by those who pretend to love liberty. The present régime in Catholic France is the

insolent triumph of a faction, and the only liberty allowed is that attacking God and Christian morality.

BRANTFORD LETTER.

FAREWELL TO REV. FATHER BARDOU.

When the word came to Brantford that the Rev. Father Bardou was appointed to a new mission it caused a general feeling of regret among all classes of the community, and everybody seemed anxious to give expression to the feeling in some form. Accordingly on Wednesday evening of last week, after the usual services in church a number of gentlemen of the congregation went forward to the railing and gave tangible shape to the feeling of sorrow experienced. On behalf of the Society of St. Vincent de Paul, a conference of which Father Bardou had been instrumental in starting ten years ago, Mr. James McGregor read an address thanking him for the kindness he had always shown the society and expressing the obligation the members were under to him. The address called forth an affecting response, and many words of encouragement and advice. Mr. Bower, a student of the Blind Institute, then presented the priest with a handsome arm chair on behalf of the Catholic students of the Institute, as a small token of their deep esteem and gratitude. Father Bardou assured the donors of how highly he appreciated their gift and their kind feelings, and said he had always considered the blind students a special charge, owing to their being away from parental direction and guidance, and that he would always have a happy remembrance of his association with them. Alderman D. Hawkins then stepped forward and read the following address, which was signed by about twenty gentlemen, on behalf of the congregation:

REV. P. M. BARDOU, M. A.
REV. AND DEAR FATHER.—Having learned that the sacred ties of friendship and love which have mutually bound us together in the links of affection are ere long to be sundered, we now gather together this night on the eve of your departure from our midst to express to you our deep seated sorrow and sincere regret at the mournful intelligence.

The space of fourteen years has but elapsed since first you came amongst us, and during all those years by your fervent zeal and devoted love for "Religion's sacred course," your untiring energy for the promotion of the welfare and happiness of the whole flock entrusted to your care; you have endeared yourself to your congregation and sunk your affections so deep within their hearts that your image shall long remain impressed there, which neither time nor change shall ever efface.

The year that hailed your advent to Brantford saw the beginning of the good work and onward march of improvement to the church of God, which you have since that time so well and nobly advanced. In those days we could boast of but half a church and a school house that had seen many generations pass away. On your arrival, however, the exterior part of the edifice, begun by our former beloved pastor, Rev. Father Caravon, was entirely completed, and it shall ever stand to remind us of him who caused its erection.

It is in the cause of education, however, that we have been compelled to admire your sterling qualities in teaching us that the school room is the feeder of the church and that secular and religious training should always go hand in hand to illuminate the gloomy and untrodden pathway of life.

The fine school house which you caused to be erected has also remained a landmark of your fidelity to Catholic education in our city and shall stay to testify how dearly you loved that cause, as your last words showed, "guard well and long the school I love so tenderly." The Presbytery and Sister's Convent have also been added to the church under your guidance and direction. In fine, the estate of the church in Brantford is a credit to you, and shall ever shed not only lustre on your name, but shall stand as a monument of your zeal.

But all those deeds and good works will remain when you are gone from our midst, and to night

"Here are the people and priest,
When bidding adieu
To his children, the you,
Their fondest emotions were stirred."
Still, since it is the will of God that you be removed from us, we will always earnestly pray that you may receive every blessing that God has in store for those who have done his will. "Thy will be done on earth as it is in Heaven." Long and late, however, will be cherished the mingled feelings of sadness and regret accompanying this farewell. Night after night, when we shall assemble within the lonely walls of St. Anne and shall miss you from your accustomed place, we shall feel as if one source of consolation is lost to us.

All we can now advance to testify how justly and highly we have appreciated your noble services among us is to ask your acceptance of this purse as a mark of our affection for you.

Now, in parting with you we are grieved as are children in parting from a fond father, and we pray that we shall all meet again, if not on this earth, then where Christ shall receive us, saying "well done."

Brantford, March 8th, 1882.

In reply Father Bardou said he accepted the testimonial as another mark of their kindness and good feeling. From the close and intimate relations existing between himself and the congregation in the past fourteen years he could understand and appreciate their manifestation of affection. The credit given him in the address in reference to the school and church was more than he could conscientiously claim, and he attributed

everything in this respect to the fact that the people always responded nobly and generously to every call he had made in the cause of religion and Catholic education. For himself he had done no more than his duty. He was grieved at leaving the people he had labored amongst so long, but it was the will of God, and he accepted with obedience and resignation. He entreated all to keep always God's grace sacred in their hearts; to love the Lord and his blessed Mother; be resigned in trials; patient in afflictions; obedient to ecclesiastical superiors; and show great charity one towards another. Above all he said, watch over the children, who were the hope of the congregation, and endeavor to give them a sound Catholic education. In conclusion, he said he was leaving them with sorrow, for they were all like children to him, that he would always remember them and his spirit should ever be with them; and he prayed that God would give them all his richest blessings.

During the delivery of Father Bardou's reply many were moved to tears, and at its conclusion all knelt and received his blessing. The purse, which contained nearly \$300, was presented by Mr. James Stoen, and Mr. A. Savage performed the duties of chairman.

The Ladies of the Sodality met in the school house after the meeting of the congregation, when Miss Maggie Ryan read an address on behalf of that society and Miss Jane McDermott, the Prefect, presented Father Bardou with a silver shell purse containing \$65. It was considerably affected at this new token of kindness and in thanking the members took occasion to exhort them to continue their devotion to the Mother of God.

A few of the leading Protestant citizens, among them the Mayor, Hon. A. S. Hardy, Wm. Patterson, M. P., Henry Yates, John H. Stratford, Robert Henry, Dr. Henwood, Dr. Digby, Walter C. Hailey, H. McK. Wilson, A. Robertson, S. Read, W. L. Creighton, Geo. H. Wilkes, Lord T. Whitehead, Jas. Pollock, J. S. Hamilton, C. S. Jones, Fred T. Wilkes, C. H. Walker, on hearing of Father Bardou's intended removal, waited upon him and presented him with a flattering address and a purse of \$125—a mark of esteem which the reverend gentleman must highly appreciate. He was also the recipient of presents from the school children and one or two other sources, and on Friday last a large number of people assembled at the station, when he was leaving, to say goodbye.

VISIT FROM THE BISHOP.
On Sunday His Lordship Bishop Crampton paid us a visit and spoke at High Mass and vesper. His sermon in the evening on the Real presence of Christ in the Blessed Eucharist was clear and forcible, and was listened to attentively by a very large congregation. His Lordship remained a few days in the city. Rev. Father Doherty is acting as parish priest.

Mr. Michael Shanahan buried his youngest child last week, a little girl five years of age.

NAVR.

St. Patrick's Church and Grave.

The shrine of St. Patrick, enriched by many precious offerings, was destroyed in the general profanation under Henry VIII. "I had a very pleasant ride to Downpatrick," says Rev. Dr. Vetroville, "where I went to see the church built by St. Patrick, who kept the key. The church is Gothic, and has been nearly rebuilt by the Episcopalians. I asked the woman—a Protestant—if St. Patrick was a Protestant. She answered, 'No—a Catholic.' 'How then is it,' said I, 'that the church is in the hands of Protestants?' 'They took it from the Catholics,' she replied. 'Then, I said, it could be given back to the Catholics,' 'If they fight for it they will get it,' she answered. The inside of the church is plain. I saw the place where the altar must have stood, the pulpit, etc. Then I went to see St. Patrick's grave, which is close to the church in the cemetery now used by Protestants. There is nothing to distinguish the grave of Ireland's Apostle. It is only a mound without headstone or inscription, not so much as a cross; yet everybody knows it, and the path leading to it from the road is kept smooth by the frequent visits of the Irish, who go there to pray, and there is a cavity over the grave made by the Irish taking away, in their devotion, the earth for a memento. I could not but think what a magnificent monument they would build up on the grave of their Apostle, were they but allowed to do so. Still, though St. Patrick's grave has no sign to mark it after the lapse of nearly fifteen centuries, many of them passed in latter persecution, in a part of Ireland inhabited by Orangemen, every one in Downpatrick, and thousands elsewhere, can point out the spot. It is shown from generation to generations by tradition, and herein Protestants have before their eyes a certain proof of the truth and reliability of tradition."—*Trans. in Europe.*

For Catholics Who do not Fast.

God forbid, says Bishop Toebe, that the law of fasting, which is holy, should be made to any of you the occasion of sin, as it is to those who, being under the law do not obey it. For then the most holy season of the year is becoming the most sinful; by resisting the ordinance of God they purchase to themselves damnation, and the days of salvation are made for them days of destruction. It is but a sorry sort of Catholic that loves a bit of meat more than his soul and his Maker, and whose God is his belly, is no Christian. But we hope better things of you and nearer to salvation.

The Catholic Record

Published every Friday morning at 428 Richmond Street. THOS. COFFEY, Publisher and Proprietor.

Annual subscription \$2.00 12 months 1.00 Arrears must be paid before the paper can be stopped.

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 its subscribers and patrons that the change of proprietorship will work no change in its 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.

Believe me, Yours very sincerely, JOHN WALSH, Bishop of London. Mr. THOMAS COFFEY, Office of the "Catholic Record," St. Mary's, Halifax, Nov. 7, 1881.

Catholic Record. LONDON, FRIDAY, MAR. 17, 1882. ST. PATRICK'S DAY.

The national festival, which will this day be celebrated by Irishmen and descendants of Irishmen, throughout the world, with the heartiest enthusiasm, is one of peculiar interest not alone to people of Irish origin, but to all classes of population in countries wherein Irishmen have made homes. The history of the Irish race is one of such world-wide interest that the celebration of St. Patrick's day invariably brings its leading characteristics under consideration. These characteristics are so very marked as to distinguish the Irishman everywhere from his fellow-citizens of other origin. To one only do we desire to-day to allude, and that is the unwavering devotion of the Irish people in all lands to the faith preached to their ancestors by St. Patrick. That faith was gladly accepted by the Irish, and its teachings adhered to under every vicissitude of national life.

THE CONCERT.

We wish to again remind our readers of the Grand Concert to take place in the Opera House on Friday evening next. From the arrangements in progress, and a glance at the programme, we hesitate not to say it will be the very best entertainment of the kind ever given in the city. We therefore hope the hall will be crowded in every part on the evening of St. Patrick's Day.

The soul suffers more from internal dissension than it does from exterior force. The worst enemies a man has are those of his own household.

THE SCHOOL QUESTION.

The frequent references made to the Separate School system during the session of the Ontario Parliament recently terminated shows that public attention is being directed in a very marked degree to the present status and efficiency of that system. For a long time it was the practice of certain of the enemies of Catholic education to deem the existence of Catholic schools a matter of too little moment to require attention. Others, again, when deigning to refer to them, indulged in either violent condemnation of the system or in prophecy of its speedy downfall. There is now quite a change in the attitude of the non-Catholic public in regard of our schools. The number of friends of Catholic education amongst non-Catholics has year by year increased, till it may be said that in the Province of Ontario a large majority of Protestant citizens is well affected towards the Separate School system. It has, however, numerous enemies, some quiescent, awaiting a well-timed opportunity for assault, others as loud and pronounced in condemnation as ever. It is well, in our estimation, for the friends of Catholic education in Ontario that it should have its enemies, for enmity ever makes friends vigilant, active, and earnest. The time may come—we cannot say how soon—when all the vigilance, activity and earnestness of the friends of the Ontario Separate School system will be called into play. It is our duty to prepare for that time by giving the condition of our Schools, the causes of their inefficiency—wherever inefficiency exists—and the further legal protection demanded for their growth and solid development, such consideration as may lead to their being placed on a solid and unassailable basis. The present condition of our Catholic Schools affords just ground for self-congratulation. When we compare their present status with that of twenty years ago, we see on every side evidences of marvellous progress, impervious to the most adverse criticism. In every city and town of Ontario where Separate Schools existed in 1863, there has been, as our readers well know, so very decided an improvement in the condition of our schools as to lead to the hope that in the next twenty years a much more decided improvement can be effected. There has been advancement in the character of school buildings, in the number and quality of teachers, and in the intellectual training of pupils which even a comparison with the progress of the public schools in that times cannot but bring into fuller light. The causes of the rapid progress of our schools in the face of adverse legislation, and of ill disguised if not open hostility on the part of school officials, as well as the indifference of a large number of Catholics themselves are (1) the thorough devotedness and noble self-sacrifice of the Catholic laity of Ontario in the organization and support of Separate Schools—(2) the ceaseless supervision and active assistance extended to the schools by the hierarchy and clergy of the Province, and (3) the untiring though materially ill-rewarded labor of the Catholic teachers, lay and religious, in the furtherance of the moral and intellectual welfare of the Catholic youth of Ontario.

Wherever inefficiency now exists, it is due, as has always been the case, to either one of these causes, the absence of adequate legislation, the hostility of departmental and municipal officers, the indifference of Catholic school-supporters, resulting in unwise selections of trustees, the employment of ill-qualified teachers, the want of necessary school requisites, and the irregular attendance of children.

Several amendments to the School law have been, of late years, made in a direction beneficial to Separate Schools. These amendments should be utilized to the fullest practical extent, and others necessary—and there are some very necessary—called for and vigorously insisted upon. The hostility of government departmental and municipal officials should never be allowed to pass without ready exposure and severe condemnation. Many of these persons find a particular gratification in impeding the

work of Catholic education. Their conduct should meet with so stern a reprobation on the part of Catholics as to lead, if at all possible, to their official decapitation. Too much attention cannot be given by Catholics to the selection of Separate School Trustees. An inefficient board of trustees, either in whole or part, always exercises a most deleterious effect on the schools under its care. If thoroughly devoted Catholics only be appointed to these important charges, there will be earnestness in school management, wise selections made of teachers and a ready provision of all requisites called for in progressive and efficient schools. We have now in this Province a body of Catholic teachers second to none in the Dominion. By their fruits are they known. Many of them have grown gray in the noble work and have the consolation to know that through their assistance a generation of patriotic citizens has risen, a credit to country and religion. Others are but beginning what must be a useful and honorable career. All of them, whether lay or religious, in view of past services and present merit and efficiency, require and should have generously extended to them the ready and undivided support of every section of the Catholic population of Ontario.

THE HOUSE OF LORDS.

The time is fast approaching when the Whig element of the present liberal party in Britain will be forced into alliance with the Conservatives, and radicalism, as the popular liberalism of the country is termed, brought into direct conflict with the whole strength of aristocracy. The Whigs have always had till now such controlling influence in the liberal ranks that many measures upon which the people had set their hearts met with rejection, delay or mutilation. There is, however, a quiet but steady and radical change coming on the liberal party. Its victory in the spring of 1880 was achieved by the enthusiasm and activity of the so-called radical element which developed at the polls a strength surpassing even the most sanguine anticipations of its own adherents. The aristocratic Whig section of the party view with no pleasure the increasing strength of the advanced liberals—and as a consequence the dividing line between the two wings of the party has grown, since the election, more marked than ever before, so much so, indeed, that it is not likely that their respective followers will ever again be found shoulder to shoulder in an electoral contest. Their final separation will bring new and important issues before the British people, upon the fate of which will depend the very existence of the Empire. Among these issues will assuredly be foremost the abolition or radical reform of the House of Lords. The constitution of this body dates from feudal times, when for ages its influence in shaping and controlling legislation was paramount. In those times the Lords Chamber was representative of the rights, prerogatives and privileges of the church in its union with the state, and of the interests of the lordly influence and interests of the great families of the realm. There was then a community of interest between the royal, nobles, and prelates against royal aggression and despotism. The clergy and nobility often stood between tyrannical princes and the oppressed people, wresting from the former many of the privileges now most prized by Englishmen. There was, therefore, not only no conflict between the great estates of the kingdom, the commons being protected in their rights by the influence of the clergy and nobility, and these latter secured and sustained in their privileges by the hearty adhesion of the commons, but a thorough unity of action and identity of interests established between them. But with the reformation a great change comes. The admirable order established and maintained between the various estates of the realm at once disappeared. First, under the Tudors came regal despotism, of a character without parallel since the days of Caligula and Nero, which robbed the clergy of their just influence in state affairs and

the support of a nobility bribed by liberal grants from the confiscated temporal possessions of the church, deprived the people of the dearest rights secured by Magna Charta. The Lords' and Commons' houses of Parliament, became, during this unfortunate period mere registers of the royal will and were never summoned to meet but to have thrown on them the responsibility of sanctioning some further invasion of popular rights. With the disappearance of the influence of the clergy from the Upper Chamber, its authority and power at once diminished. It lost the respect of the people, and had to lean for support on the arbitrariness of the Sovereign. It thus became identified with the cruelties, robberies, and exactions which characterize this unfortunate epoch of English history. When, therefore, the firmness and tenacity of the Tudor dynasty gave way to the pusillanimity and tergiversation of the Stuarts, the fury of the people fell upon the Lords—and with kingly power their own for a time was abolished. The House of Lords known in the English Parliamentary system since 1688 is a comparatively new body, and has never enjoyed the power and consideration pertaining to the Upper Chamber in pre-Reformation times. The tendency in British politics since that time has been to extend the powers of the Commons at the expense of lordly privileges. Nothing but the combination of royal influence with that of the landed interest could have till now kept the second chamber in existence. It has so often made itself odious to the people by stubbornly and sometimes stupidly opposing measures of reform absolutely demanded in the interests of the country, that for some years its abolition has been eagerly called for. If the Lords Chamber of today were the same as that of pre-Reformation times, if it now stood as it then stood, the ready and powerful defender of the rights of all estates in the kingdom, one with the people in opposition to royal aggressiveness, one with the sovereign against popular excesses—no good citizen could declare himself in favor of its abolition. But as the chamber is to-day constituted, it may be, as it has been in fact, of late years used to contradict and set at defiance the just demands of the people. It is of no use as a protective for the authority of the sovereign, its very pertinacity in seeking to preserve certain of its own antiquated privileges weaken and lessen the power of royalty. A large portion of the people seem now determined to stop at nothing short of the abolition of the House of Lords. The real influence of that house in moulding legislation is daily growing less. It is only when its own special privileges or those of any considerable number of its members are proposed to be interfered with that the Lords display any real activity, and assume to reject or make vital alterations in a bill sent from the Commons. This studied attention of the Upper Chamber to protect its own rights and the privileges of its members, had frequently, within the last fifty years especially, led it into conflict with popular opinion, and brought upon it much of that odium under which it now labors and gave rise to the demand for its abolition. The legislative system of Britain is at present so framed that the abolition of the Upper Chamber could not be effected without a complete remodeling of the constitution. Britain is a country where the difference between the various classes of society are yet very marked and the rights and privileges of each carefully defined and determined. These differences are not, indeed, so very decided as they were in feudal times, nor have they the same *raison d'être*, but they nevertheless exist and now depend for continuance upon the influence of the Lord's Chamber, representing the landed interest of the kingdom. If that Chamber be abolished—an event, we think, unlikely to happen without a revolution, there will, of necessity, follow its abolition, a total levelling of all social and political distinction which may not prove an unmixed good to the British nation. The House of

Lords has not of late years shown itself possessed of the strength, efficiency and impartiality of a second chamber, which we consider a necessity in every free country. There may, and we trust there will be found some means of amending its present constitution so as to procure for it the attributes required to pertain to such a body—and thus save the country from the horrors of revolution. But we fear that the growing strength of radical and revolutionary ideas, and the hold they have of late taken of the English mind, may, before many years, uproot the foundations of Britain's present constitutional system. With the downfall of that system must perish the Lords, and we believe also the monarchy itself. Upon the tomb of the Upper Chamber may be written the words, "Perished by its own short-sightedness and disregard of popular rights."

THE CHINESE QUESTION.

The Chinese question has with our American neighbors assumed a new and important phase. There was some few years ago but little feeling outside the states on the Pacific slope against a continuance of Chinese immigration. The true character and injurious results of the inpour of thousands of Chinamen into a country, inhabited by a race with whom they could not, and would not if they could, have any community of feeling governed by laws to which they gave but outward conformity in their relations with Americans and persistently and systematically refused obedience in their relations with each other, could not but have had from the beginning very serious and pernicious consequences. The people of the Pacific states, from a very early period, kept before the nation their views on the questions international, social, and economic connected with the growth of Chinese immigration, but could not, seemingly, persuade the majority of their countrymen that an exclusion of Chinese immigrants could be attended by any but deleterious effects. Outside the Californian group of states there has been till now either apathy or hostility in the national treatment of this important question. In New England especially there has been a very decided and outspoken disapproval of the Anti-Chinese movement, while in the South and through the North and West, if we except certain classes of the urban population, there has been a general indifference in public feeling regarding the interests of the American people in the far West as affected by Mongolian immigration. Now, however, the public mind everywhere throughout the union is fairly alive to the importance of the question, and the result is seen in the very decided majority cast in the American Senate in favor of a limited restriction of immigration, the forerunner of the total exclusion of Chinamen as domiciliaries in the republic. The sudden growth of the Anti-Chinese feeling now evidenced everywhere throughout the union is due to two principal causes, (1) the better acquaintance of the American people with the inadaptability of Chinese character to their national institutions, and (2) the universal acknowledgment of the evils attendant upon the existence and growth of another heterogeneous race within the limits of the republic. That the American government has a right to sanction and carry into effect legislation of a character such as that of the proposed Anti-Chinese law has been disputed on various grounds. The staple argument, however, on the part of the pro-Mongolian advocate has been that from an international point of view the exclusion of Chinamen is impolitic and unjust. It must, indeed, be admitted that any measure such as that now before Congress is calculated to lead to unpleasantness from such a standpoint. But unpleasantness is one thing, injustice another. The first duty of every nation is to protect its own people, for between government and citizen there is an unwritten but undeniable covenant that for that protection the latter yields allegiance. The subjects of one state have no right to look for perpetual domicile and protection in another,

unless it be with the consent, always revocable, of the latter. If, therefore, any state finds that its own interest and its duty to its subjects require the exclusion of an alien population, its right to order such an exclusion is unquestionable. More especially is this right beyond caveat or contradiction if this alien race so affected be inadaptable by reason of heterogeneity of race and incompatibility of national character, custom and traditions, to the institutions of the state wherein they seek shelter and protection. With as much reason might the right of the individual citizen to extend, or limit hospitality to strangers be questioned as that of the state to act, as its own interests dictate, in the admission or exclusion of foreigners. The American people have too clearly before their eyes the evils and dangers that must ever afflict and disturb the nation, through the presence and growth of the negro race, to permit another less adapted to their institutions and systems of government to take hold on their soil. They see very plainly that the Chinese empire, if its surplus population were once permitted to find an outlet in America, could without any serious loss, suffer the emigration to the United States of as many millions as the total population of the republic numbers to-day. If the presence of a few thousand Chinese be now found a great evil to the white population in one of the most promising sections of the Union, what should be said of the influx of fifty millions of the same people? Would it not, on all sides, be considered a monstrous evil? Would not the voice of every good citizen be raised in loud demand that the government should use force, if necessary, to prevent such an overwhelming inpour of Chinese? Would not the establishment of a vast body of Chinamen within the limits of the republic, lead to strife, dissensions and bloodshed, and bring to ruin the republican system of government? This is not a picture heightened and exaggerated by imagination. China could spare within twenty-five years a population of thirty or forty millions whose presence in America would, of a certainty, lead to the very worst consequences. The present is the time, then, to deal with the question of Chinese immigration. No obligations of international polity and justice stand in the way of an effective treatment of the question. It is now so well understood by the American citizens in its social and economic aspects, as well as in its international bearing, that without the infliction of cruelty or injustice upon the actual Chinese population of America, which all good men must deprecate and deplore, there should be carried into effect a preventative of evils which experience has shown to be the necessary consequence of the growth in the midst of Americans of a Chinese population. The results of the action now about to be taken in this direction by the neighboring republic, will, no doubt, be viewed with absorbing interest in this country, for the time is at hand, when we too will have a Chinese question to deal with in response to the demands and in defence of the rights of the white population of our Pacific coast.

THE CATHOLIC RECORD.

The last number of the VOICE contained the following letter from Right Rev. Mgr. Bruyere, V. G., in reference to the Catholic Record:

LONDON, Ont., Feb. 20th, 1882.

To THE EDITOR OF THE VOICE, Rev'd and Dear Sir—Allow me to solicit the favor of a small space in your invaluable journal, with a view to place before the public a fact which, perhaps, is not yet known to all the readers of the VOICE.

Among the many good works inaugurated by the enlightened Bishop of London, for the good of religion and truth, I do not hesitate to rank as foremost the excellent and truly Catholic Journal, "The Record," established in London but a few years since. The signal service already rendered to the cause of truth and religion by this excellent journal, has indeed the Episcopalate, as well as the most distinguished clergymen in the Dominion, to give it their hearty approval and encouragement. I beg to mention as a further encouragement to that noble undertaking, the appointment as Co-Editor of the "Catholic Record," of the Rev'd John Coffey, a clergyman well-known to the public by the vigor of his pen and thorough knowledge of all matters connected with Catholic journalism. This cannot fail to give the "Record" fresh impulse, and enhance the confidence of the public in the complete success of the undertaking.

Asking of you again, Rev'd and Dear Sir, the very great kindness to insert the above notice in the next issue of our welcome friend the "Voice." I beg to subscribe myself, your most obedient servant, J. M. BRUYERE, V. G.

the consent, always later. If, therefore, its subjects are to be brought to order such an alienation is unquestionable. This right beyond question if this alienation is to be made by the State, it is not only a right of the State to act, but a duty. The people have too many eyes to see the evils that must ever afflict the Nation, through the growth of the negro population, and the other less adapted and systems of labor which are being introduced upon their soil. It is very plain that the State, if its surplus is once permitted to flow into America, could soon lose, suffer the loss of the total population numbers to-day, and of a few thousand more. A great evil to be found in one of the sections of the United States of America, could be said of the millions of the same. It is not, on all sides, a monstrous evil? The voice of every good man in loud demand that the Government should use every power, to prevent such an incursion of Chinese? The establishment of a Chinaman within the territory, lead to strife, bloodshed, and the republican system. This is not a picture exaggerated by China could spare a few millions of a very worst consequence. The question of immigration, no obligation of justice and justice of an effective way. It is now being done by the American people and economic in its international character. The fiction upon the actual population of America, men must deprecate. It should be carried out of the evils shown to be the result of the American population. The question now about to be decided by the neighborhood, no doubt, but the time is at hand, and we have a Chinese population in response to the defence of our population of our

AN ENOYOLICAL LETTER OF POPE LEO XIII.

TO HIS VENERABLE BROTHERS THE ARCHBISHOPS, BISHOPS AND OTHER ORDINARY BISHOPS OF PLACES IN THE ITALIAN REGION.

LEO PP. XIII. VENERABLE BROTHERS:—Salutation and the Apostolic Benediction. Though, according to the authority and fullness of the Apostolic Office, We embrace with all the watchfulness and love We can at once the entire Christian Commonwealth and each of its parts; now, at least, Italy draws to itself in a very particular way Our solicitude and Our thoughts. In these thoughts and cares We have insight of somewhat deeper and more divine than interests merely human. We are anxious and solicitous for the eternal salvation of souls; upon which all Our endeavors should be more set and fastened as We see this envolved in the greater dangers. And if ever perils of this kind were marked in Italy, they are superlatively so now, when the very government of the Republic is in the highest degree disastrous to the security of Religion; and We are the more urgently pressed because of the singular necessities that connect Us with Italy, in which God has placed the home of His Vicar, the Mastership of truth, and the Centre of Catholic Unity. In other writings We have admonished the multitude to be aware, and persons severally that they should understand what are their duties in so great a crisis of offenses. But the evils were greater, and We desire you, Venerable Brethren, to apply your attention more diligently to them: to observe the downward bent of the Commonwealth; more watchfully to fortify the minds of the people; to strengthen all the bulwarks, lest the treasure the most precious of all, the Catholic Faith, be laid waste.

The most pernicious sect of men, whose authors and chiefs hide not, nor dissemble, what they seek, has its seat this long time in Italy. It strives, having declared war on Jesus Christ, to rob the people of Christian Institutions. How far it has succeeded by its audacity is not necessary to say here; especially as the crumbling and ruins already inflicted, whether on religion or on morals, are known to you, open, Venerable Brethren, before your eyes. Among the Italian Nations which in all past times have rested faithful and constant to their ancestral religion, now, everywhere; the liberty of the Church is hampered; and this goes on sharper continually, to the purpose that the form and, so to say, character of Christianity, which was ever, and with good reason, a title of renown for Italians, may be blotted out. The gatherings of religious Solidities are taken away; the properties of the Church sequestered; marriages are ratified without Catholic rites; no place is left to Ecclesiastical authority in the schooling of youth. Nor bounds nor measure is set to the bitter and sorrowful warfare started against the Apostolic See; and because of this the Church suffers past belief, and the Roman Pontiff is driven to extreme straits. For, if he be robbed of his Civil Principality, he must needs pass under the jurisdiction and power of a foreign Government. And Rome (Urbs Roma), the most august of Christian cities, is stripped and laid open to whatever enemies the Christian religion, or its novelties, and schools and temples dedicated to heretical rites. Over and above, it is reported that she is to receive, coming to a council and gathering of some kind, in this present year, delegates and heads of the sect most hostile to Catholic welfare.

Very clear is the reason for these sectaries choosing this place: it is to want in want to insult the hatred conceived against the Church, and to carry the destructive torches of war close to the Roman Pontiff, by assailing him in his own See. No doubt the Church, at some time, will come out victorious from these impious attempts of men. But it is sure and ascertained that the wish is, by these devices, to assail, and where it is possible, to quench, together with its Head, the whole body of the Church, and all Religion.

hinder its liberty. For the beneficent power that abides in Catholic-instituted works, because from its nature springs spontaneously, is unchangeable and perpetual. In like manner as the Catholic religion embraces all intervals of time and space for the salvation of souls, so, also, in civil matters, everywhere, and always, it stretches forth and unfolds itself for the advantages of men. But so many and such great benefits disced, most grievous ills follow. For they who hate Christian wisdom,—let them say what they may of their intentions,—doom the State to disaster. For nothing is more apt to set minds on flame, and to nourish most hurtful passions, than the teachings of these. Forsooth, in things embraced by inquiry and knowledge, they reject the heavenly light of Faith; which, quenched, the human mind is most often carried away into errors, nor discerns what things are true, and hence it readily lapses, and it is tumbled into base and foul materialism. They reject, on system, the eternal and immutable plan of morals, and shut their eyes on God, the Supreme Giver and Protector of laws. These foundations gone, it follows, there being no sufficient sanction or laws, that every man for himself takes, at his will, his rule of living. License is begotten in the State from the unbounded liberty they proclaim and desire; disturbance of order—the greatest and worst pest of a community—follows license. In very deed, no more deformed shape, or more wretched condition, of a State can be than where doctrines such as these, and men, avail to rule for any length of time. Had not late examples supplied the proof, it had surpassed belief that men, mad with crime and recklessness, had plunged into such demoliations, keeping, as a jest, the name of liberty, while revelling in bloodshed and conflagrations.

If Italy, not yet, has felt such terrors,—first of all to the special goodness of God be it attributed. Next, to the fact, that We ought to mention, that the Italians, in far larger part, persevere in the Catholic Religion. Therefore, the last of depraved opinions, that We have described, could not prevail. But if these ramparts, afforded by religion, may be broken down, Italy, forthwith, will lapse into those very conditions that have overturned, in past times, the greatest and most prosperous Nations, or it follows, in inexorable and like teachings bring like endings; and evil seed will pour forth fruits of the same. Nay, perhaps the Italian people may rue greater punishments for its outrages on Religion, because it has heaped up the perjury and impiety of an ungrateful disposition. For, not by any plan, or flexible will of man, was it given to Italy that it should be, from the beginning, a participator of the Salvation wrought by Jesus Christ, and in its breast and bosom held placed the See of Blessed Peter; and should enjoy, through a long course of ages, those grandest and divine blessings which freely flow from the Catholic Religion. Wherefore, greatly should be feared what Paul the Apostle threateningly announced to ungrateful peoples: "The earth, therefore, shall be shaken, and falling upon it, and bringing forth the plants timely for those by whom it is cultivated, receives a blessing from God. But if it brings forth thorns and thistles, it is rejected, and very near to a curse,—whose end is a burning." (Heb. vi. 7-8.)

May God forbid this so great a horror. And may all consider, as the duties and measure in language, reprove errors and vice, yet so that the correction may be without bitterness, and that persons may be spared. After that, plain and clear talk, that all people can understand. But as to others, [than those proposing to use their pens] let all who really, and from the heart, wish that the civil and sacred interests may prosper, defended by the talent and writings of men, take care to encourage the fruits of learning and talent by their liberality; and by how much any one is richer, let him give these the greater support from the abundance of his wealth.

For, certainly, they who devote themselves to writing [for Catholic interests] should be afforded assistance of this kind; and without which their industry would have no expansion, or precarious, and not far-reaching. In all these matters, if the men of Our cause (nostris hominibus) suffer some hardships, and have conflicts to undergo, let them go boldly to the sacrifice, for no cause can be more just for a Christian man to undergo inconveniences, or labors, than that Religion should not be exposed to be wounded by the wicked. For never has the Church generated, or educated, sons with the contract that, time and need demanding, she should expect from them no help. Her law is that every son of hers should set the salvation of souls, and the preservation of the Christian Commonwealth, above his desire for ease, and his private advantages.

strengthen all to the constant and vigorous exercise of the duties in which is bound up the action of Christian life. For nourishing and increasing an awakened virtue, there is need to take care and provide the Societies may be increased, and flourish, in number, in cooperation, and in the accomplishment of works; that in these the principal object may be the holding and stirring up of care for Faith, and of the other Christian virtues. Of these are Associations of youth, of laboring men, in meetings held at the homes of the poor, the religious observation of Holy Days, the instruction of children of the poorest classes, and many others of the same kind. And as it imports in the highest degree for the Catholic weal that the Roman Pontiff should be, and be known to be, free from all peril, annoyance and difficulty, let these Associations strive, by remonstrance, and by every form of action within the law, for the cause of the Pope. Let them endeavor and do; nor take rest till there is restored to Us that liberty, in fact and not in figure, with which, as in a compulsory bond, is joined not only the Church's good, but a favorable course of Italian Government, and the tranquility of Christian nations.

THE FORCE OF THIS IS SO GREAT AN EVIL GROWING MORE DAILY, MUST, THEREFORE, BE MOST EARNESTLY CHECKED. With severe and grave care the people must be led to be on their guard, with mind alert, and to have the will to exert, as a religious obligation, a prudent choice in what they read. Over and above, writings must be opposed to writings, that an art that is most powerfully used for harm may itself be turned to the saving and benefiting men. To which purpose it is much to be desired that, at least in each Province, some plan may be devised of demonstrating what, and how great, are the duties the Christians severally towards the Church, in writings made public, at frequent intervals, and, if possible, daily. First, let the surpassing merits of the Catholic Religion among all nations be set in view. Let its power in private and in public affairs be explained by discussion; let it be set forth of how great importance it is to the world, and how great, are the duties that the Church should speedily be restored to that place of divinity in the State, which alike its divine greatness demands, and the public advantage of nations. To do this, they who shall have given their mind to writing should keep several things in view. All should have the same object. Fix with firm judgment what is best to do and do it. Omit nothing that may be useful, and useful and worth seeking. Preserve dignity and measure in language, reprove errors and vice, yet so that the correction may be without bitterness, and that persons may be spared. After that, plain and clear talk, that all people can understand. But as to others, [than those proposing to use their pens] let all who really, and from the heart, wish that the civil and sacred interests may prosper, defended by the talent and writings of men, take care to encourage the fruits of learning and talent by their liberality; and by how much any one is richer, let him give these the greater support from the abundance of his wealth.

WHEREFORE, BECAUSE WE DESIRE NOTHING MORE THAN THE WELFARE OF THE CHRISTIAN COMMONWEALTH, MORE EARNESTLY THAN EVER BEFORE WE EXHORT YOU, VENERABLE BROTHERS, THAT YOU WILL APPLY YOUR SOLICITUDE AND YOUR CHARITY TO FINDING REMEDIES FOR SO MANY EVILS. And first, indeed, instruct the people with the greatest care how paramount the importance of possessing Catholic Faith, and how great the necessity of guarding it. But because enemies and opponents of the Catholic name, that they the easier deceive the unwary, in many matters do one thing and pretend another, it is very important to expose their secret counsels, and drag them into the light, so that what they really desire, and for what object they contend being clearly understood, the ardor of Catholics may be kindled, and they may manfully and openly defend the Church—that is to say, their own salvation.

TRYING TO WAKEN UP ITALIANS. Whether because of their inexperience in public affairs, or because the greatness of the dangers, had not been sufficiently understood, the courage of many, at this time, has seemed slow in action, and remiss in labor. But, now that by experience the times have become known, nothing would be more ruinous than to beark listlessly the prolonged malice of the wicked, and to leave the ground to them unresisted for longer vexing according to their lust the Christian Commonwealth. They, indeed more wise than the children of light, have ventured far. Smaller in numbers, stronger in cunning and devices, in a period not long they have kindled among us great conflagrations. Let, then, whoever love the Catholic name understand that the time has come to attempt in public affairs, yielding to no bargain with illness and sloth, since none are quicker crushed than they who slumber in a senseless dream of security. Let them look at the noble and untiring virtue, fearing nothing of those of former times, by whose labors and whose blood the Catholic Faith grew up. But you, Venerable Brethren, stir up those that are lying down; push forward the laggards; by your example and your authority

where there is no manner of delubach that holds not permission and free license. Hence it is understood that virtue in the Clergy must in these times, have such robustness as to hold firm, conquer all the flatteries of passions, and, unharmed, overcome the perils of base examples. Besides, through encouragements made to the best of the Church, there has come a scarcity of Priests, so that, clearly, they who are enrolled in the Holy Orders by the gift of God must double their work, and make up for the meagre supply by an increased industry, carefulness and devotion. Which indeed they can never do effectively unless they carry a will fixed on its purpose, abstinent, untarnished, burning with charity, prompt ever and alert to undergoing labors for the eternal salvation of men. And for duties of this kind there must be a preparation, long and diligent. For to the attaining of such habits there is no easy and short course. And truly, they will exercise the Priesthood, in an unblemished and holy manner, who shall have exercised themselves from youth in this way, so that they may seem rather to have been born, than to have been, trained, to those virtues above enumerated.

THE FOUNDERS HAVE GIVEN THEIR MEN AN ADVANCE OF TEN PER CENT, WHICH THE LATTER HAVE ACCEPTED AND GONE TO WORK. The founders here have given their men an advance of ten per cent, which the latter have accepted and gone to work. The founders here have given their men an advance of ten per cent, which the latter have accepted and gone to work. The founders here have given their men an advance of ten per cent, which the latter have accepted and gone to work.

CONCERT IN STRATHROY. We understand that it is the intention of the esteemed pastor of Strathroy, Rev. Peter Feron, P. P., to have a grand concert for the benefit of his Church, at an early date after St. Patrick's day. The organization of the Concert is under the care of Miss Feron; and it can be in no better hands. We have had from time to time in our columns reference to the active part taken by Miss Feron in Ottawa, in organizing and carrying out with marked success, concerts for the benefit of the poor, and in aid of the charitable Societies in that city. A very distinguished performer on the harp and piano, herself Miss Feron always attracted the very best musical talent of Ottawa to her aid in these concerts, which became the events of the musical world there. We are sure that in Strathroy her efforts will be crowned with the same success; and we anticipate for the people of Strathroy, and the large number who doubt not will go from London and other places, one of the greatest musical treats given in this part of the Province for a long time.

MISS NORVA CLENCH, the child-violinist, and Miss Reidy, both so well known and appreciated, will take part, while Miss Feron's own contributions to the programme will be such as may be expected from so talented and accomplished a pianist.

HAMILTON LETTER.

St. Patrick's Day in Hamilton and Dundas—Generous Donation—Fire in Dundas—The Fine Arts—Strikes—Obituary.

ST. PATRICK'S DAY. It is generally expected that the Sacred Concert to be given on the evening of St. Patrick's Day will be entirely successful. The other great feature of the evening will be Father Lillis' lecture, which of itself will be sufficient to attract a large audience. Judging by the preparations the music will be of an unusually high order. In order to accommodate everybody the tickets have been placed at the low price of twenty-five cents. Dundas is also to have an entertainment on the same evening in the town hall. It will consist of a lecture and concert; the former will be delivered by Vicar General Dowling of Paris. Notwithstanding its proximity to Hamilton, the "Valley City" will no doubt as usual bring its affair to a successful issue.

GENEROUS ACTION. One hundred patent desks of the new style were recently presented to the Separate Schools by His Lordship Bishop Crampton. This is but one out of many generous donations made by the Bishop to our educational institutions.

FIRE IN DUNDAS. On Sunday morning last a fire broke out in this town which proved in its effects to be more than usually destructive. It originated from a cause said to be accidental in Mr. Atkinson's pork store, King street, near Ogilvie. From this spot the fire spread right and left, destroying before it ceased six houses, including the venerable old black-milk-shop on the corner. The fire brigade of the town did their best to subdue the flames, but the old pine buildings burned up like tinder in spite of all their efforts. Nearly all the furniture was saved and no lives were lost. As the fire occurred in the business part of the town, the greater injury done is the interruption of business.

STATUARY. Professor Wilkins' studio, on Park street, contains some admirable specimens of sculptured work. His latest is a life size bust of the late Mrs. Robert Duncan, wife of the well known bookseller and stationer of this city. It is executed in Italian marble and is a beautiful piece of workmanship. The physical outlines are remarkably true, the expression of the features natural, and the attitude free and graceful. The artistic taste of the sculptor as exhibited in the tastefully decorated vesture and coiffure well harmonizes with his skill. All who were acquainted with the living lady would pronounce the statue a remarkable resemblance. It is a display of ability that might well have been expected from the pupil of Prof. Cauer, the renowned continental sculptor. Herr Wilkins has lived and studied among the productions of the world's greatest artists and has witnessed the beauties of Art in its very home. It is no wonder then that as a sculptor he exhibits such peculiar talent.

time and time again by the Sacred Congregation of Rites; but I have said the Mass of the day, not for the repose of the soul of this dear little one, that died in baptismal purity, and, therefore, does not need our prayers, but in thanksgiving to our Blessed Lord, the Beloved of the Catholics, Who has come down into the garden of His Church and from the bed of the aromatic spices of virgin innocence, has gathered this fair little lily of spotless childhood to Himself.

THE PASSION. Its Historical, Doctrinal and Mystical Character.

By Father Faber. CONTINUED. Let us begin by making a simple picture of the Passion for ourselves, one which will not distract us by any multiplicity of details. We stand upon the low top of Calvary, that alway which is in so many senses the highest mountain in the world. There is a preternatural darkness, like the luminous gloom of an eclipse, all around us. But it is preternatural, no mere eclipse. There is silence there, only mingled with a few sounds; there were some people in the darkness stirring; yet only stirring, as if afraid to move. It gradually grows lighter. The white roofs of a city, not far inland, become visible. As the light waxes clearer, sounds increase both in number and in loudness. Slowly disclose against the darkness is the bloodless Body of our Lord, indescribably venerable in the excess of its disfigurements, hanging on the Cross, facing the west as if in prophecy of its grand Christian future. Standing beneath the Cross, now wet with blood, is the broken-hearted Mother, Mother of God, and now also Mother of men. There also is the Virgin Apostle John, with such impassioned calm on his woe-worn features as his knowledge of the secrets of the Sacred Heart would be certain to imprint upon them. Among all the sons of men there are few so great, so holy, so privileged as he who by his beauty took captive the Human Heart of his Creator. There also is the glorious Magdalen, the brightest trophy of God's love, which men take heart when they look upon, a very picture of the uttermost formlessness of human sorrow, transfigured by the radiance of adoration into more than angelic beauty. O Magdalen! thou art there to tell how the hopes of all men may be so bold as to take refuge on Calvary.

This is the Passion—the Passion consummated. This is the grand event in the world's history, giving the law to all other events whatsoever. This is the visible impression made on the decrees of the Creator by the free-will of the creature. This is the incredible revelation of the Divine Perfections, which an angel's intelligence could never have imagined, and even now is unable to fathom. Incredible, even when revealed, unless also a supernatural gift be given with the knowledge, whereby we may be strengthened to believe it. That mystery on the hill-top, which we express by the name of Calvary, is the fountain of all supernatural things, flowing both before and behind. That darkness has illuminated forty centuries of time already, before it actually overpassed the green strand of the suburban hill. That blood has inundated all the children of those centuries, with innumerable graces, while it was unshed itself. There has not been a grace in any human soul from Adam downwards, but it came from the foresight of Calvary. In all those dark and dreary and lagging ages, there has been no lightening of any human burden, no brightness of any human destiny, no possibility of virtue, no struggle of manful hearts against overwhelming evil, no birth of infancy, no death of age, which have not been full anticipations and prophecies of Calvary. Even the inanimate creations had some sort of consciousness that Calvary was the centre of the world, when, as old tradition held, the waters of the Deluge drifted thither, the body of Adam and entombed it in the yielding soil. But if the whole history of the world previous to the Passion is filled with preintimations of it, nay, is wholly unintelligible except by the light of it, much greater is the influence of the Passion upon the history which follows. Henceforth the annals of the world are little more than chronicles of the Passion. It has implanted new ideas in men's minds. It has worn deep traces upon their language. It has renovated their philosophy. It has given another form and a different spirit to their literature. It has enlarged their moral instincts, whilst it has also refined and given them new life. The victory of defeat, the triumph of self-abasement, the holiness of suffering, the magnificence of shame, the power of silence,—all these are ideas from the work of the Incarnation; and they have supplied men with weapons and measures, which, if not in all respects literally new, are practically new from that irresistible authentication which the Passion has conferred upon them.

Redpath on Boucault.

James Redpath, says Dion Boucault, has rendered respectful services to Ireland by driving from all respectable theatres that half-ruffian, half idiot, the stage Irishman of the English dramatics. Mr. Boucault has done as much as any one man now living to vindicate his countrymen against one of the most effective liars of their enemies. When the countrymen of Mr. Boucault in America, instead of patronising actors, most of them natives of Ireland who still earn money by caricaturing the Irish peasant, attend the performances only to hiss them into a sense of decency, they will prove themselves worthy of their great dramatic champion. It is very creditable to the Irish in America that they not only permit but are the chief supporters of these professional defamers of their race. Calvary Cemetery (Catholic), New York, was laid out in 1848. The grounds cover an area of over two hundred acres. Over 400,000 bodies have been interred there since it was opened. Last year alone there were over 16,000 burials.

LATEST BY TELEGRAPH.

Ireland.

It is said that in order to prevent perpetual divisions in the Irish Parliamentary party and its attendance of its members, it is proposed to pay each member elected at the next election £200 per session, and contribute £200 towards the expenses of each contested election.

United States.

The New York Legislature passed a resolution on Monday urging Congress to demand the speedy trial or immediate release of American citizens confined in British dungeons.

At a meeting of Jewish citizens in Brooklyn, N. Y., it was stated that 10,000 refugees from Russia would arrive in the United States in the next thirty days.

Pittsburgh, Pa., March 7.—David Navarro, known as the "Fat Boy," and undoubtedly the biggest man in the world, died of small pox in the post house here today.

The Bill to prohibit Chinese emigration has passed the United States Senate. An amendment was made to the Bill prohibiting the naturalization of Chinese.

A despatch from Fort Assiniboine, Montana Territory, states that there is much excitement in that station, caused by the capture of Sheriff Healy and others by Indians and half-breeds from across the Canadian line.

Over 100 horses have died of Pinkeye, at Conroy's shanties, up the Ottawa river. STRATHROY, March 6th.—A fire broke out in C. P. Heal & Co's dry goods store, Front street, about 12 o'clock.

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COLONIZATION ROADS.

At the request of numerous readers we publish in detail the amount voted by the Ontario Legislature at its last session for colonization roads in the North and South Ridings of Renfrew.

Table listing various roads and their costs, including Oseola and Pembroke Road, Cobden and Lake Road, and Muskoka River Bridge.

WINNERS OF PRIZES.

De La Salle Norfolk Drawing The Lucky One—Resident in Kingston and Vicinity.

- 1. Mrs. Jas. Murray, Clergy street, a handsome bible, presented by Rev. P. A. Troyer. 2. Miss Catherine Swift, King street, two large handsome volumes of poetry.

Canadian.

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Great Britain.

McLean has been removed to Reading jail. The eminent physician, Mandley and Godech, say that his insanity has been of long standing.

Russia.

According to intelligence from St. Petersburg, the Czar, on receiving Skobelev's sad, "I'm displeased with you. You doubtless wished to glorify Russia.

Germany.

The Prussian Chamber has voted the required sum for the establishment of a legation at the Vatican. The Liberals opposed the measure.

Rome.

At the approaching Consistory, the Pope, it is said, will create seven new Cardinals, including McCabe, Archbishop of Dublin.

France.

M. Victor Hugo has issued a protest against the sentence passed on the Nihilists at St. Petersburg.

COMMERCIAL.

London Markets.

London, Ont., Mar. 11.

Table listing market prices for various commodities like Wheat, Flour, and Butter.

London Stock Market.

London, Ont., Mar. 11.

Table listing stock market prices for various shares and bonds.

Toronto Markets—Car Lots.

Toronto, Mar. 11.

Table listing car lot prices for various goods like Wheat, Flour, and Hogs.

Montreal Market.

Montreal, Mar. 11.

Table listing Montreal market prices for various commodities.

Converted Just Before his Death.

There was a High Mass of Requiem at Covington Cathedral yesterday morning, for the repose of the soul of John Hicks, the colored man who was hanged in that city on Friday.

A Custom to be Abolished.

Parents complain of the exorbitant cost of supplying their children with books, says the Catholic Standard, and not a few of the persons who have attended Missions and been incited to great zeal and devotion, become disgusted when they find the vestibule of the church turned into a market place for speculating on their pious desires to supply themselves with religious books, crucifixes and other articles of devotion.

A Golden Wedding.

Pope Leo XIII. Blesses the Venerable Couple. On Monday week, in the village of Rigaud two of the most respected and venerable inhabitants of the parish celebrated the fiftieth anniversary of their wedding day, the happy couple being Mr. Amable Campeau and Sophie Leblond.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y. dec23,4m

LOCAL NEWS.

John and Daniel Coughlin left on Wednesday last for Winnipeg.

The London Junction Railway Bill passed the Ontario Legislature last week by a large majority.

The 7th Fusilier Band have purchased about twenty new instruments, which will tend to strengthen them considerably.

The city is to give the electric light a trial. Six lamps are to be erected and are to be maintained for one month.

The new Skating Rink Co., have purchased a site on Queen's Avenue, opposite Picton street, for the sum of \$4,500, and a magnificent building will be erected this summer.

We regret to learn of the death of Mr. Philip Hart, of this city, which took place at Washington, D. C. whither he had gone to receive medical treatment. His remains were brought to this city and were followed to the grave by a large number of his friends.

IRISH BENEVOLENT SOCIETY.

The fifth annual meeting of this society was held in the beautiful and spacious new rooms of the Society in the Masonic Temple, on Friday last. The directors met at 7 p. m., Mr. J. M. Keary in the chair. After the preliminary business was transacted the President, Mr. Benj. Cronyn, took the chair, and the annual financial report was read by Mr. P. F. Boyle, the Financial Secretary.

The receipt for the year were \$450. 89; disbursements \$295. 01, leaving a balance on hand of \$155. 88. The liabilities will not exceed \$20, while the assets amount to the handsome sum of \$700.57. The following gentlemen were elected to hold office for the coming year:—

- John M. Keary, President. John Smith, 1st Vice-President. John M. O'Mara, 2nd Vice-President. M. D. Frazer, 3rd Vice-President. P. F. Boyle, Financial Secretary. B. C. McCann, Recording Secretary. John F. Mahon, Treasurer.

TEACHERS WANTED.

Of every kind, to fill Spring, Summer and Fall engagements now coming to hand. GRADUATES AND UNDERGRADUATES of any School, Seminary, or College, of lit or no experience, or other persons desiring to teach, should not fail to address at once, with stamp, for application form.

Ladies' and Children's Hosiery.

At the present time W. Green's stock of ladies' and children's hosiery is very complete, containing, as it does, all the leading style and novelties for the coming season. This establishment has always been noted for their complete and well-assorted stock in this department, and all will admit that it is the hosiery house of London. Mr. Green has also received a large stock of first choice Rouillon kid gloves in 3 4 and 6 buttons, while other houses have substituted an inferior article to take the place of this excellent glove. Mr. Green still keeps the first quality and selling them at the price at which other stores sell the inferior article. His stock of real and imitation laces, embroideries, &c., is very complete and well worth an inspection. Intending purchasers of any of the above goods will save money by purchasing these goods at Green's popular store.

WANTED.

A CATHOLIC MAN of good steady habits. MUST travel short distances in section in which he resides. Apply with references to BENZIEBROTHERS, 311 Broadway, N. Y. (1782m)

KNABE PIANOFORTES.

UNEQUALLED IN TONE, TOUCH, WORKMANSHIP & DURABILITY. WILLIAM KNABE & CO. Nos. 24 and 26 West Baltimore Street, Baltimore, Md. N. 112 Fifth Avenue, New York. Oct. 13m

SOLID FACTS.

THE CHEAPEST BEST PLACE TO BUY YOUR Dinner Sets, Tea Sets, Dessert Sets, Crockery, Glassware, Cutlery, Fancy Goods, &c., —IS AT— REID'S Crystal Hall, 197 DUNDAS ST., LONDON.

LAST CHANCE!

EIGHT DAYS' SALE!

HANRATTY

Will close his SALE and STORE on Saturday the 25th inst., at 10 o'clock p. m., and finally retire from the

RETAIL Trade!

I will give my friends and patrons one more Grand Benefit in the way of

DRY GOODS, MILLINERY, MANTLES, GENTS' FURNISHINGS, CARPETS, Etc.,

at less than net cost.

James M. Redmond takes possession of my store on the 1st of April, with a stock of BOOTS AND SHOES.

REMEMBER! This is a golden opportunity to obtain first-class goods at about half price.

HANRATTY,

128 1/2 DUNDAS STREET, NORTH SIDE. N. 112 Fifth Avenue, New York. Oct. 13m

SOLID FACTS. THE CHEAPEST BEST PLACE

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