

# The Catholic Record.

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

VOL. 5.

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NO. 225

**NICHOLAS WILSON & CO.,**  
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TWEEDS now in stock.  
ALSO—  
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**The Roman Catholic Curate.**  
T. B. SULLIVAN.  
Our country holds good men and true,  
Kind men, just men, and brave men, too,  
We'll give them all the merit due,  
But here's to one well known to you—  
The R. C. C. The R. C. C.  
The gentle, faithful R. C. C.  
No better man, no better than he,  
The Irish patriot R. C. C.  
We all revere the great Arch B.,  
We much admire the deep D. D.,  
We know the worth of the P. P.,  
But the man we love is the R. C. C.  
The kindly, friendly R. C. C.  
The Church's bravest soldier is he,  
The hope of Ireland, bound or free,  
The fearless patriot, R. C. C.  
His heart is near the people's hearts,  
He knows their wrongs, he feels their smarts,  
And through his veins such outrage darts,  
Oh! firm and true, his courage is he,  
The calm, courageous R. C. C.  
The friend of truth and liberty,  
The peaceful patriot, R. C. C.  
The rich man, deep in sin and gold,  
The great man, pompous, proud and cold,  
Take care their doors shall seldom fold,  
On one so pure, so true and bold.  
But, oh, give me the R. C. C.  
The poor man loves the R. C. C.  
Good friends his health with three  
Iris three,  
The Irish patriot, R. C. C.  
John of Tuam.

**ENCYCLICAL LETTER**  
OF  
**OUR HOLY FATHER LEO XIII.,**  
BY DIVINE PROVIDENCE POPE,  
TO  
**The Archbishops and Bishops of Spain.**

To Our Venerable Brethren and Beloved Sons, the Archbishops, Bishops, and other Ordinaries in Spain.  
Venerable Brethren and Beloved Sons, Health and the Apostolic Benediction.  
Many are the points in which the noble and generous Spanish nation has shown itself pre-eminent; but above all others, and worthy of the highest praise, is their preservation through so varied a succession of men and of events, of that love of the Catholic faith with which the prosperity and greatness of Spain have always appeared to be bound up. Of this affection various proofs might be mentioned, but the chief one is that peculiar devotion to this Apostolic Chair of which Spaniards have given such repeated and striking testimony by all manner of manifestations, by letters, by their liberality, and by their pilgrimages. The recollection must still be fresh of that recent period when Europe beheld their courage and their piety, at a time when the Holy See became a victim of dire and unfortunate circumstances.  
In all this, Beloved Sons and Venerable Brethren, we recognize not only a special grace from God but the fruit of a zeal, and likewise the all-praiseworthy disposition of the people itself, which in these times, so hostile to Catholic interests, clings with the greatest watchfulness to the religion of its fathers as to an inheritance, and does not hesitate to oppose itself to the greatness of the danger with an equal greatness of resolution. Nothing can be more hopeful for Spain, if only these dispositions be quickened by charity and strengthened by a lasting harmony.

**THE NECESSITY OF UNION AMONGST CATHOLICS.**  
But on this point we cannot suppress the truth; when we mark the conduct which some Spaniards deem themselves justified in pursuing. We experience a feeling akin to that of the soldiers of the Apostle St. Paul for the Corinthians. The perfect union of Catholics among themselves, and especially with their Bishops, had ever been secure and undisturbed in Spain, and led Our predecessor, Gregory XVI., to address to the Spanish people the well-known and celebrated encyclical "the immense majority had persevered in its ancient reverence towards the Bishops and the inferior clergy canonically instituted. But now owing to party rivalry, signs are showing themselves of dissensions which are dividing minds, as it were, into different camps, and greatly disturbing the societies founded for a purely religious object. It has become often that in discussions as to the best manner of defending Catholic interests the authority of the Bishops has not that weight which should belong to it. Sometimes even, if a Bishop recommends or decrees something in virtue of his power, there are people who will submit to it but ill, or even openly criticize it, assuming that he has wished thereby to favor some or hinder others. Yet it is easy to see how important it is that unity should exist among the minds of men, and all the more so that, amid the unfettered prevalence everywhere of error and in the war so violently and insidiously waged against the Catholic Church, it is absolutely necessary that all Christians should unite their wills and powers in resistance, for fear that separately they may be crushed by the cunning and violence of their foes.  
Moved, therefore, by the thought of such dangers, we have addressed these Letters to you, Beloved Sons, Venerable Brethren; and we most earnestly call upon you to be the interpreters of Our salutary warning, and to employ your wisdom and your authority in the maintenance of concord.

**THE RELATIONS BETWEEN RELIGION AND POLITICS.**  
Here, however, it will be fitting to

recall the mutual relations of the spiritual and of the temporal order, for many minds, on this matter fall into a two-fold error. There are some, for instance, who are not satisfied with distinguishing between politics and religion, but separate and completely isolate the one from the other, and imagine that the one should exercise no influence over the other. Such men, in truth, differ but little from those who desire the exclusion of God, the Creator and Sovereign of all things, from the constitution and administration of the State; and the error they profess is the more pernicious that they thereby rashly debate the State from its most abundant source of prosperity. The moment religion is removed, those principles are of necessity shaken on which the public welfare most of all rests, and which derive their greatest force from religion, among the first of which are government with justice and moderation, obedience from a sense of duty, the submission of the passions to the yoke of virtue, to render to each his due, to leave untouched that which is another's.

But, though this opinion is to be avoided, the contrary error must likewise be shunned of those who identify religion with some one political party and confound these together to such a degree as to look on all of another party as undeserving any longer of the name of Catholic. This is an intrusion of political factions into the august realm of the Church; it is an attempt to break the union of brothers, and to open the gate and give access to a multitude of grievous troubles.

The spiritual and temporal orders being, therefore, distinct in their origin and in their nature, should be considered and judged of as such. For matters of the temporal order—however lawful, however important they be—do not extend, when considered in themselves, beyond the limits of that life which we live on this earth. But religion, born of God, and referring all things to God, takes a higher flight and reaches heaven. For her will, her wish, is to penetrate the soul, man's best part, with the knowledge and the love of God and to lead in safety the whole human race to that City of the Future which we seek for.

It is, then, right to look on religion, and whatever is connected by any particular bond with it, as belonging to a higher order. Hence, in the vicissitudes of human affairs, and even in the very revolutions in States, religion, which is the supreme good, should remain intact; for it embraces all times and all places. Men of opposite parties, though differing in all else, should be agreed unanimously in this: that in the State the Catholic religion should be preserved in all its integrity. To this noble and indispensable aim, all who love the Catholic religion ought, as if bound by a compact, to direct all their efforts; they should be somewhat silent about their various political opinions, which they are, however, at perfect liberty to ventilate in their proper place; for the Church is far from condemning such matters, when they are not opposed to religion or justice; apart and removed from all the turmoil of strife, she carries on her work of fostering the common weal, and of cherishing all men with the love of a mother, those particularly whose faith and piety are greatest.

**THE AUTHORITY OF BISHOPS AND THE RESPECT DUE TO THEM.**  
The fundamental principle of this concord of which we speak is at once the same in religion and in every rightly constituted State; it is obedience to the lawful authority which orders, forbids, directs, legislates, and thus establishes harmonious and the diverse minds of men. We shall here have to repeat some well-known truths, which, however, ought not to be the subjects of mere speculative knowledge, but should become rules applicable to the practice of life.  
Now, even as the Roman Pontiff is the Teacher and Prince of the Universal Church, so likewise are Bishops the rulers and chiefs of the Churches that have been duly entrusted to them. Each has within his own jurisdiction the power of teaching, supporting, or correcting, and generally of deciding in such matters as may seem to affect religion. For they share in the power which Christ Our Lord received from the Father, and transmitted to His Church, and therefore Gregory IX., Our Predecessor, said of Bishops: "We do not hesitate to declare that the Bishops called to share Our cares are the representatives of God." This power has been given to Bishops for the supreme benefit of those over whom it is exercised; it tends by its very nature to the building up of the body of Christ; and makes of each Bishop a bond which unites in faith and charity the Christians under his guidance at once with one another and with the Supreme Pontiff, as members with the head. Here is a weighty expression of St. Cyprian's: "The Church is the people united with its pastors, and the flock that follows its Shepherd;" and another, still more weighty: "None are in the Church, if they are not in the Bishop, and the Bishop is not with the Bishop, the same is not in the Church." Such, unchangeable and everlasting, is the constitution of the Christian commonwealth; if it be not religiously maintained, a disturbance of rights and duties ensues as a necessary consequence of the broken association of the members, whose perfect union constitutes the body of the Church, that body which "is built up and built being supplied with nourishment and compacted growth into the increase of God." We see, therefore, that Bishops should have paid to them that respect which the eminence of their charge exacts, and receive in all matters within their office a perfect obedience.

**THE CLERGY AND POLITICAL PARTIES.**  
In face of the passions that this movement are troubling the minds of so many in Spain, we exhort, nay, we conjure, all

Spaniards to recall this so important duty and to fulfill it with all zeal. Let those, especially, who are of the clergy, and whose words and example exercise such a potent influence, scrupulously apply themselves to observe moderation and obedience. For he it is known that their toll in the fulfillment of their duties will be most profitable to themselves and efficacious to their neighbor, when they follow in full submission the guidance of him who is placed over them as head of the diocese. Assuredly it is not conduct contrary to the duties of the priesthood to give oneself up so entirely to the debate of parties as to appear more busy with the things of men than with those of God.

They must, therefore, studiously avoid overstepping the reserve imposed on them by their office. If they only observe this rule faithfully, we are convinced that the Spanish clergy will render daily by their virtues, their wisdom, and their labors, the greatest services at once to the salvation of souls and to the interests of the State.

**RULES WHICH SHOULD GUIDE CATHOLIC ASSOCIATIONS.**  
We deem those associations peculiarly fitted to aid them in this work which are, so to speak, the auxiliary forces destined to support the interests of the Catholic religion; and we approve, therefore, their object and the energy they display; we ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant. But since the object of such societies is the defence and encouragement of the Catholic religion, and the energy they display; we ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant. But since the object of such societies is the defence and encouragement of the Catholic religion, and the energy they display; we ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant.

Such rules of conduct will lead not only the several members of such societies, but also the members of a similar character, to an object extremely desirable. Thus, by the exclusion of party rivalries, the principal sources of dispute will be avoided; and all will be enlisted in the service of one cause, the highest and noblest, among Catholics worthy of the name.

And for the conduct of the Catholic press. Lastly it is most important that those who defend the interests of religion in the press and particularly in the daily papers, should take up the same attitude. We are aware of the objects they strive to attain and the intentions with which they have entered the arena, and we cannot but concede to them well earned praise for their good service to the Catholic religion. But so lofty, so noble, is the cause to which they have devoted themselves, that it exacts from the defenders of truth and justice a rigorous observance of numerous duties which they must not fail to fulfill; and in seeking to accomplish some of these, the others must not be neglected. The admonitions, therefore, which we have given to associations, we likewise give to writers; we exhort them to remove all dissensions by their gentleness and moderation, and to preserve concord amongst themselves and in the people, for the influence of writers is great on either side. But nothing can be more opposed to concord than biting words, rash judgments, or perfidious insinuations, and everything of this kind should be shunned with the greatest care and held in the utmost abhorrence. A discussion in which we concern the sacred rights of the Church and the doctrines of the Catholic religion should not be acrimonious, but calm and temperate; it is weight of reason, and not violence and bitterness of language, which must win victory for the Catholic writer.

We believe, moreover, Beloved Sons and Venerable Brethren, that to promote union and uniformity in discipline, it will be well that the Bishops of each province should often deliberate among themselves and with their Archbishop, consult about one another's interests, and, when circumstances require it, address themselves to that Apostolic See whence flow the intellectual and the power of discipline, the light of truth. The numerous pilgrimages which are being projected in Spain will afford a most favorable opportunity. Nothing can, indeed, be more fit to allay discussions and to decide controversies than the voice of him whom Our Lord Jesus Christ has constituted the Vicar of His power, and the wealth of heavenly graces which draw in streams from the tomb of the Apostles.

But, since all "our strength is of God," join yourselves with us in fervent prayer to God that He may give efficacy to Our teaching and render the people ready to receive it with docility. May the august Mother of God, the Immaculate Virgin Mary, Patroness of Spain, design to favour Our common efforts! May we also be helped by the Apostle St. James and St. Teresa of Jesus, the virgin law-giver and great light of Spanish wisdom, in whom the love of concord, affection for her country, and perfect Christian obedience, were equally conspicuous.

**ARCHBISHOP O'BRIEN.**  
The following are the addresses of the clergy and laity presented to His Grace Archbishop O'Brien, on the occasion of his consecration on the 21st of January.

**ADDRESS FROM THE PRIESTS.**  
Shortly after the consecration the priests of the diocese of Halifax presented the following address to the Archbishop in the drawing-room of the palace—  
"To the Most Rev. Cornelius O'Brien, D. D., Archbishop of Halifax, N. S."  
"My Lord Archbishop—We, the clergy of the Archdiocese of Halifax, approach you to-day to offer your Grace our warmest congratulations on the auspicious occasion of your consecration as Archbishop of this metropolitan see. We are aware that your faithful children of the laity will come to bid you welcome amongst them and to tender the assurance of their most loyal and attachment of their chief pastor. But we, who are bound by stronger ties than these, have come with willing hearts to give expression to our affectionate reverence and obedience. Although personally unknown to some of us, your name is familiar to all; for you have already commanded our respect and esteem, as well by your scholarly attainments as by your eminent virtues; and now that you have been appointed to the plenitude of the priesthood and appointed by the Holy Ghost to rule the Church of God in the Maritime Provinces, we recognize in you a worthy successor to the distinguished and sainted prelate who have laid down the crozier which you take up to-day.

We ask your Grace's kind acceptance of the accompanying testimonial, and we beg you to regard it, not for its intrinsic value, but as an evidence of our great respect and esteem for yourself personally, and an expression of our cheerful and zealous cooperation with you in everything that tends to the glory of God and the salvation of souls.

**SIGNED ON BEHALF OF THE CLERGY OF THE ARCHDIOCESE,**  
"PATRICK, MOR. POWER."  
Halifax, January 21st, 1883.

**ADDRESS FROM THE LAITY.**  
After vespers in the afternoon the address of the laity was presented to the Archbishop in the cathedral. As soon as the benediction service was over, ex-Mayor Tobin and Mr. Wm. Compton, the chairman and the secretary of the reception committee, advanced to the foot of the episcopal throne, and the chairman read the following address—  
"To His Grace the Most Reverend Cornelius O'Brien, Doctor of Divinity, Archbishop of Halifax:  
"May it please Your Grace—We avail ourselves with pleasure of this opportunity which has presented itself since your consecration, to tender to your Grace the sincere and hearty congratulations of the Catholic laity of Halifax on the great dignity which has been conferred upon you by your appointment to this archiepiscopal see. We desire at the same time, on behalf of the Catholics of the archdiocese, to extend to your Grace a cordial welcome to this metropolitan city. We feel that we have good cause to be gratified at your accession to this important charge. Your Grace with intellectual abilities of no ordinary kind, and that you have put them to their best use. We know that in the renowned College of the Propaganda, whether the choicest Christian intellects of the day resort to complete their training, you outstripped all competitors; you returned to your native land, you devoted yourself to communicating to others the knowledge of which you had acquired so large a share; that when you retired to the desolate solitude of Indian River you devoted the leisure afforded by your circumstances to the preparation of a work, which shows great learning and skill, and deals in a satisfactory and conclusive manner with the fashionable philosophic or pseudo-philosophic errors of our time, and that you have also taken an active and earnest part in the now almost world-wide struggle on behalf of Christian education.

"As a further guarantee, if any were wanted, that the choice of the Bishops of the archdiocese and of our Holy See has been recently furnished of the affection and esteem of your brother priests, and most particularly of the love and admiration of your parishioners of Indian River and Freetown. It is an additional source of satisfaction and confidence that we have had placed over this see a man in the prime of life, who combines with the prudence and wisdom of mature age the energy and capacity for hard work which are the characteristic of earlier manhood. We are conscious that the duties which will fall to your Grace's lot will be onerous, and will call for the exercise of the high abilities and the wisdom and vigour which you possess. Amongst other things, we have no doubt but that your Grace will be called upon at no distant day to take action upon a subject with which your training and experience have peculiarly fitted you to deal, that of male education, especially in its higher branches.

"In all the matters which shall engage your Grace's attention in the discharge of your high functions we give our respectful and earnest assurance of such assistance as we may be able from time to time to render, and we shall continue to pray that all the deliberations and labours of your Grace may be under the constant guidance of the Holy Spirit.

"We beg in conclusion to ask you to accept the accompanying small testimonial of our good will, and to bid your Grace once more a heartfelt welcome to our city, to wish you many years of honoured and prosperous life as Archbishop of Halifax, and to subscribe ourselves, on behalf of the Catholic laity of the metropolis, your Grace's most obedient and devoted servants,

"STEPHEN TOBIN,  
"Chairman."  
"WM. COMPTON,  
"Secretary."  
His Grace deferred replying to the addresses. He will give written replies in a few days.

**A Long Felt Want Supplied.**  
A new and very important feature in regard to commercial interests has been inaugurated this year at the College of Ottawa, Rev. Father Balland, the director of studies, seeing the necessity of having a department in which the students of the commercial course could put into practice what they learn about banking, mechanics, etc., has succeeded in establishing a department of this kind. One part of the college is set aside for this new institution, and Rev. Mr. McKinnon is at the head of it. He for a number of years was in a like position in Santa Clara College, of California. In the new department of all business transactions. In one room there is a bank with all the appointments to be met with in a banking establishment; in another there is a merchant's emporium, and in a third real estate and insurance offices. During one week some of the students conduct the affairs of the merchandise emporium, and the week following are transferred to the banking house, thence to the other offices, thus gaining an important familiarity with business matters. A week or two there will be added a brokerage and exchange office. The college is to be congratulated for introducing a system which cannot fail to be of immense practical benefit to its students.

**WESTPORT.**

On the last Sunday of the old year, the beautiful church of Westport was filled to overflowing. The occasion was the opening of a mission by the Rev. Father Barber, a Missionary Oblate of Mary Immaculate. During the following week the attendance at all the exercises was very large, many persons coming twice a day for the exercises. Those who neglected the great grace of a mission were very few indeed. For several weeks beforehand the zealous pastor, the Rev. M. J. Stanton, beloved alike by his parishioners and by all who know him, had already insured the success of the mission by his instructions explaining its importance and by his earnest exhortations not to neglect a grace so precious. To him, after God, the faithful people of Westport owe such an inestimable blessing. A temperance society, embracing almost all the grown-up men of the parish, a Cadet society for youths, and an Association of Prayer, to which nearly all the young ladies and the married ladies of the parish gave their names, are among the manifold fruits of the mission. The exercises closed on Sunday, Jan. 7th, after last Mass, by a procession of these different societies, in which a splendid mission cross, which had just been blessed, was carried in triumph, and by the solemn renewal of the baptismal promises by the whole congregation; this was a most touching sight and one that will be long remembered by all who witnessed it. Benediction of the Most Holy Sacrament followed immediately, and then all returned to their homes, their hearts overflowing with joy and gratitude.

The Catholics of Westport are justly proud of their handsome stone church with its matchless spire un surpassed in the country for symmetry and elegance. The beautiful situation of the church is admired by all visitors and there are few finer sights in Canada than the view of the church and the spire with its large gilt cross glistening in the morning sun, as seen from the lake by the traveller on the Rideau route from Kingston to Ottawa, as he stands on the deck of the steamboat, to breathe the fresh morning air.

## WHAT IS SAID OF THE RECORD.

THOS. COFFEY, Esq.,—Dear Sir—Though privileged with the reading of the principal daily and many of the weekly papers of this Province, and being a regular subscriber for two agricultural, and one local paper, yet, since I have become a reader of the Record, I would not part with it in exchange for all the others put together. Its make up and style, like that of nearly all Catholic literature, is so much superior to the standard of secular journals that the person or family that reads it regularly must rise in morals, intellect, style of thought and language, in a manner which cannot be gained by the reading of any other paper of my acquaintance. No Catholic family can afford to be without a good family paper in this age of indifference, skepticism and open infidelity, and none in Ontario can in this respect excel the Record. That it may find a place in the family circle of every home in our province, is the earnest wish of  
Yours sincerely,  
Edmondville, 26th Jan., 1883.  
M. McQUADE.

## DEATH OF HUGH FERGUSON, ESQ.

Mr. Ferguson was born in Ireland, March 10th, 1803, and died at Adajala, Ontario, Jan. 1st, 1883. He was, consequently, in his eightieth year at his demise. This gentleman has been all his life an exemplary Catholic, and has bequeathed to his large and respectable family a rich inheritance of sterling worth. He long and well spent earthly career closed with the death of the true Christian. He expired on the first day of this year, strengthened with all the consolations of his holy religion. Among the many sorrowing friends and relatives who surrounded the death-bed of this fervent Christian was his son, Rev. Father Ferguson, Professor of the Assumption College, Sandwich, and a distinguished member of the Basilian Association. R. I. P.

## MOUNT HOPE ORPHAN ASYLUM.

We are pleased to be able to insert the following flattering report of the Government Inspector concerning this excellent charitable institution:  
"The number cared for was 75; males, 31; females, 54. The government grant will be for 1883 \$1,427.53.  
Inspection: This Refuge, which was inspected on the 10th July, 1882, was found to be in its usual excellent state of order and cleanliness. There were 59 inmates in residence; 20 males and 39 females, all comfortably cared for.  
R. C. O'NEILL'S HOME.  
Number of inmates cared for, 150; males, 85; females, 65. Admitted from London, 62; County of Middlesex, 6; other counties, 82.  
Dr. O'Leary's report of the inspection of the Home was as follows:  
"There were seventy-three children resident in this orphanage on the day of inspection, July 10th, 1882, all of whom were seen, and all were apparently in excellent health. The house was clean and neat throughout.  
The total receipts of both departments of the institution last mentioned above, including the Government grant, were \$14,310.12; expenditures, \$14,253.32; Government grant for 1882, \$915.48."

## FIRST BISHOP OF GRAND RAPIDS.

Rev. Dr. Richter, Chaplain of the Sisters of Charity at Cedar Grove, Cincinnati, has been appointed by the Holy See to be Bishop of Grand Rapids.  
And so Gambetta, after all, called for a priest on his death-bed, but it was too late. His infidel friends denied him that great consolation.  
Says the Brownsville (Tex.) Valley: The remains of Rev. Peter Corrigan, a Catholic priest, who disappeared some ten years ago, were found last week near La Piedad Ranch in Hidalgo County. Near the ruins were found the father's chalice, crucifix and altar, \$18 in money and a saddle. It has always been supposed that he was murdered. May he rest in peace.  
The three properties of Lord Herries, Sir Tatton Sykes and Lord Ripon—all three of whom are now Catholics—constitute a continuous stretch of land sixty-eight miles long, reaching nearly across the finest portion of Yorkshire. Another notable conversation to the Catholic faith is also whispered of in London. It is said to be quite important, and indeed sensational, as any of those above-named.—Exchange.

Gratifying intelligence continues to reach us, through the Paris Unives, of the improved and improving condition of Catholics in Turkey, under the mild and friendly government of Abdul Hamid. By degrees the old Moslem fanaticism is disappearing. Educated Turks no longer look upon Catholics as enemies, to be at least persecuted, if not exterminated. Many of them seem impressed with a conviction that the God of the Christians is synonymous with their "Allah," and seem striving to reconcile the Christian Gospel with their Koran. The zeal and self-devotion of Our missionaries, since the days of the Crimean War, and especially the examples of the Sisters of Charity, who nursed Mussulmen as well as Christians, have done much towards this gratifying result.

Whenever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.—Pope.

The Drummer Boy.

In 1861, President Lincoln appointed to the Naval School at Newport, a little drummer boy of the 23rd Illinois, upon the recommendation of General Sherman...

TRUE TO A POST.

THE STORY OF A TRAITOR.

CHAPTER X.

Catherine had farewell to her aunt and cousin, and taking a basket on her arm, while Bridget carried another, they followed the road to the Manorhouse...

They now arrived at the farmhouse, which was prettily situated on a gently rising slope, with woods between it and the sea...

Here had resided, for upwards of two centuries, the Treherns, an honest, hard-working race, whose representative, John, the present possessor, was like his forefathers, a good and upright man...

"Name dame?" he cried to the astonished wife. "I am sure you are in the best room; they are going to bring Lady Margaret here! Just think to have her ladyship under our roof! Now, make ye haste, while I run and tell the messenger from Bron Well that all will be ready for her."

The good dame hurried off at once, and with the help of her eldest daughter arranged the best room.

When Catherine and Bridget arrived, the poor lady asked eagerly if they had heard any news of Sir Reginald and Augusta, and her face saddened when they answered that they had not...

Honest and Liberal.

When the Hops in each bottle of Hop Bitters (at the present price, \$1.25 per lb.) cost more than a bottle is sold for, besides the other costly medicines, and the quality and price are kept the same, we think it is honest and liberal in the proprietors, and no one should complain, or buy or use worthless stuff, or cheating bogus imitations because the price is less.

Bridget, "the child shall not want a home as long as I have a roof over my head; and Catherine too will care for her, I know."

"Indeed, I will do all I can," said the young girl eagerly. "My God bless and reward you both!" said Lady Margaret. "She has Protestant relations, but give her not to them, I pray you," added the mother anxiously.

"We promise we will not," said Bridget and Catherine at the same moment. From the time that Lady Margaret felt assured that her little daughter would not be abandoned, or brought up in a faith contrary to her own, she remained calm and recollected; her lips often moved as though in prayer, she spoke no more, but she evidently knew those around her, and she fervently kissed the crucifix which Catherine presented to her.

At eleven o'clock that night, all the household knelt by her death-bed, while Catherine read the Prayers for the Dying; and most of those present were in tears at the thought of losing her whom in life they had so loved and revered.

The dying lady suddenly raised her head slightly from the pillow; her whole face beamed with heavenly joy; she gazed forward as though she witnessed some vision from the other world.

"Into Thy hands, O Lord, I commend my spirit," she said, then her voice failed, and her head fell again on the pillow.

"Lord Jesus," continued the assistants, "receive her soul," and ere they had finished the words the happy spirit had fled.

The rest of the time was passed in prayers for the deceased, mingled with tears and sighs.

Next morning Catherine took Barbara to her future home at Widow O'Reilly's, and sought in various ways to amuse her; but in the midst of her play the child would often stop and ask where her mother was.

After Lady Margaret had been laid in her last resting-place, Bridget returned to the shop, from which she had been absent some days. As is often the case with energetic natures, she had, during the late winter, resolved to do some good, and throughout the lady's illness, displayed a calm presence of mind without yielding to the grief which she inwardly felt; but now, that all was over, and she found herself once more in her own home, with the vivid recollection of all that happened since Christmas-eve, she sat down in her old wooden chair and wept, fondly caressing the white Lady Margaret's little daughter.

lunal of the conscience before which the guilty vainly plead innocence.

Cuthbert's words had dispelled his wife's scruples and convinced her that he was in the right, but they did not soothe his own troubled heart. He was full of what Adeline did not know; he was fully aware that the Catholic religion was the true one, and the courageous conduct of his brother seemed a reproach to his own cowardice. Fear, and the desire of obtaining his important position, from which religion excluded him, had made him renounce the creed of his fathers; but in his heart he believed. He would have given anything to extinguish that spark of faith.

"When my brother's fair domains are mine," he said to himself, "there I will settle, and at last I shall be happy." Poor man! an evil deed may bring riches and confer worldly honors, but it cannot bestow happiness.

The time of Sir Reginald's trial was drawing nigh. Cuthbert therefore addressed a letter to an influential friend at the court of Elizabeth expressing his loyal sentiments towards her Majesty, and his zeal for the extension of the reformed religion, concluding with the hope that his friend would obtain for him the estates of Cornwall to be forfeited by Sir Reginald de Conroy, who was in the tower under a charge of high treason.

The person to whom he applied was a relative of Adeline, and had already frequently received petitions from her husband on the other side. Cuthbert was therefore thought, on perusing the present letter, that he could not do a better thing than procure for his troublesome friend a comfortable residence at the Land's End, and thus free himself for ever from his importunate neighbor.

Both brothers now awaited the trial, which would in all probability bring death to the one, and confer a title and estates on the other. Cuthbert was not without his fears, still less a better feeling; and De Conroy chose rather to leave his Catholic brother to his fate than to run the risk, by an attempt to save him, of losing the estates on the obtaining of which he set his heart.

It must not, however, be supposed that Sir Reginald was free from anxiety; besides his own danger, which was that which least troubled his mind, he knew that his friend, Father Ralph, had no other resource than to depend on the aid of Lady Margaret, whether she were living or dead; and if anything had happened to her, there was the thought of his little Barbara, what would become of her, or who would take care of her—and the thought of Augusta, whose possession he did not keep her and sending her to live with Protestants, so that she might lose her faith. Even the companionship of his son was a source of sorrow, for he grieved to see his boy in captivity, although Augusta himself declared he did not regret the loss of liberty, and was happy to be with his father.

About a month after their arrival at the Tower, Sir Reginald and Father Ralph underwent their examination; and Sir Reginald, upon being asked to declare and bestow with the title on Cuthbert, the latter soon started after a numerous train of servants and armed men for Cornwall. A few days before their departure, Harkwright, who had spent all his money, and began to fear that he might starve and die of the riches of London, came to him and begged to be admitted into his service; to which Cuthbert agreed, thinking he might be serviceable from his knowledge of the place and country. The journey, being a horseback, was slow and fatiguing, and it was spring ere they reached Penzance.

The day of their arrival the sky was overcast, dark clouds had rolled up from the sea, and hovered in fantastic forms above their heads, giving vent at times to their pent-up anger in heavy showers of rain, then again a bright, though transient gleam of sunshine would occasionally enliven the scene. Just as the party turned into the avenue a ray of light shot from the lining of clouds, like a smile of irony on a countenance which the storm of passion, the trees, the house, the distant hills, all stood out in strange relief against the leaden sky, until the sunbeam faded, and in heavy drops the rain began to fall, and amidst the tears and smiles of a spring shower, the storm of his heart had quitted fifteen years before.

There is always a certain feeling of sadness in revisiting places from which we have been long absent, and this is especially analagous when great changes have been wrought in ourselves and in those we loved behind. It was natural, then that Cuthbert, who returned under such peculiar circumstances to Bron Well, should experience sorrow rather than joy at the sight of those familiar objects, each of which was linked with some reminiscence of his boyhood. There was the step on which his father stood when last he parted from him, his mother, brother and sister-in-law beside him, watching his departure. How well he remembered that day! His father's blessing, his mother's anxious face, the affectionate farewell of Reginald and his young wife, all were present to his mind as though they were occurrences of the previous day, yet fifteen years had passed, and all the actors in that scene were dead except himself and his brother, and between them the separation was as great as if death had severed the ties which bound them.

The sheriff's men had been warned, by a messenger, sent on from London a week before the departure of Cuthbert, to give up the house to him when he arrived, and had in consequence left the premises.

The place was in a state of disorder, and Cuthbert, having had a fire lit in one of the rooms, for the evening was damp and chilly, advised Adeline to remain by it, until he returned from giving his directions.

"I sent away her maids, but soon regretted that she had not retained some one with her; all seemed so lonely and silent. As the fire blazed up, the figures in the tapestry became so distinct that they looked as if they were about to step down from the wall. First and foremost she leant her head upon her hand and closed her eyes; presently, half asleep, she fancied the room became peopled with strange personages, who walked to and fro gazing on her with astonishment; she felt she was an intruder, and trying to arise she awoke.

"I found you asleep," he remarked. "Truly I scarce can say, for I have seen little of it, and am myself tired after the journey. All will doubtless look brighter on the morrow," replied Adeline.

When she rose the next morning she felt more cheerful, and all did look brighter except her husband's face. When they reached the chapel, he stood silently gazing for a few minutes, as he probably thought of the days when he knelt beside his brother at the foot of the altar both happy to be allowed to serve at Mass; and at the same time, and with the same heart, to perform the duties of a priest.

On Adeline's chapel had a different effect from that produced on her husband; she had been baptized and educated a Protestant; her conscience did not, therefore, reproach her with having known the true religion and abandoned it. The chapel was a fine building, and its beauty struck her; there was something peaceful and holy in its appearance; she knew not why, but it soon became her favorite place of resort.

Riding and hawking were now the principal amusements of the courtier, his wife sometimes accompanying him, in that often remaining at home. Having no serious occupation to engage her attention she found the days rather long and wearisome; for the poor never came to the Manor-house for relief as in Lady Margaret's time.

From an early age up to the time of her marriage, Adeline had been at the court of Queen Elizabeth, to whom her mother was maid-of-honor; and so from her childhood, surrounded by worldliness, she had not the love of honest duties and household employments, or that interest in the poor and sick, which was frequent among even the Protestant ladies of the sixteenth and seventeenth centuries. Like all idle people, this want of occupation disposed her to listen more eagerly to any news her maids could give her, and especially such as concerned the former inhabitants of Bron Well. They had picked up some from Harkwright; and so she learned the history of the seizure of Sir Reginald on Christmas-eve, the death of Lady Margaret at a neighboring farm-house, and farther, that her sister-in-law had left a daughter, but of the fate of the child she could for some time find no clue; but she often wished that she could have the little girl with her, remarking that "a child would make the house more gay, and besides," she added, "it would be a charity to bring her back to her home."

But little Barbara de Conroy was safe with Widow O'Reilly and Catherine; for though sleeping at the house of Bridget, it was the latter that she spent the most part of the day.

At three years old sorrows are not lasting; then indeed most frequently the child is scarcely aware of his own misfortunes; so it was with Barbara. Her maids could give her, and especially such as concerned the former inhabitants of Bron Well. They had picked up some from Harkwright; and so she learned the history of the seizure of Sir Reginald on Christmas-eve, the death of Lady Margaret at a neighboring farm-house, and farther, that her sister-in-law had left a daughter, but of the fate of the child she could for some time find no clue; but she often wished that she could have the little girl with her, remarking that "a child would make the house more gay, and besides," she added, "it would be a charity to bring her back to her home."

IS IT TO BE SOON?

A Dream that may be Realized.

WHAT WESTMINSTER IS TO HAVE.

It may give our readers some pleasure to peruse the comments presented below: A SIGNIFICANT FACT SHEET. Castles in the air are structures common enough. To restore an old family residence, or to build a new one in some chosen spot, is the dream of many a man before he has entered on his possessions, and is a dream which, despite the cold bricks and mortar, is frequently fulfilled.

Claydes in the air are a less favored form of fancy's architecture; but the erection of a temple to God has been included among the ardent intentions of many a young heir to broad estates, and has occurred to converts who, though mature in years, have discovered in the Christian Church the secret of youth and the source of an ever fresh enthusiasm. Of these airy fabrics too, many, as the years pass on, take solid shape, and stand forth for a world in material stone.

Of details, however, it is difficult to speak accurately, and perhaps premature to speak at all. The Cathedral is, in the present day, and with which the possessors seem to know so little what to do," said Miss Arundel to Lohair, "I would purchase some of those squalid streets in Westminster, which are the shame of the metropolis, and clear a space and build a Cathedral, where the worship of heaven should be perpetually conducted in the full spirit of the ordinances of the Church. I believe, were this done, even this country might be saved. Henceforward Lohair found himself frequently in reverie over the plan, and he thought which it could be reared, he began to ask himself whether he could incur the responsibility of shrinking from the fulfilling of this great duty. The church-warden of Lohair himself, and the supposed prototype of Lord Beaconsfield's hero, though he has displayed a quite rare munificence, has never, so far as we are aware, contemplated the erection of a church to his memory, and he has been devotedly himself to the exercises of the ecumenical life, in order to evangelize the population of Norcia, a province which comprised the greater part of Austria and the Tyrol. He at first encountered great resistance, he soon effected wonderful conversions as well by reason of his humble and mortified life, as because he announced to his hearers the calamities wherewith the rebellious nations would be afflicted. "Do penance," exclaimed he, "in is the cause of all the woes that God scatters upon the earth." Before consenting to pay for those who were afflicted, and before releasing them from their infirmities, he required that they should do penance. His own life showed forth the constant example thereof. He foretold to Odoacer, king of the Herules, that he was to lay waste Italy, by way of punishment for its crimes; and the prophecy was amply verified. Hence kings and nations and rulers ended by holding him in singular veneration, regarding him as the envoy of Heaven. He yielded up his spirit on the 9th January, 482.

MORAL REFLECTION.—If not out of tenderness towards God, let us, at least from charity for ourselves, repair our past guilt, and avoid committing fresh offences; for, "As by one man sin entered into the world, so death passed by sin." (Rom. v. 12).

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the darkness, and to the self denying Bishop comes a helper, who has not counted upon, so it happens that there has suddenly arisen a rumor, by which a well-known Yorkshire baronet, who is about to be received into the Church is credited with the magnificent intention of erecting, at his own sole cost, the Cathedral at Westminster. About this he has built some fifteen churches for the communion of which he has hitherto been a member; a communion in which his soul finds no longer her resting-place. They remain as pledges of his love for God, but they could not impart his spirit, which is now about to gain a larger freedom in the full knowledge and practice of the Truth as it is in Jesus. Following the desire to be a member of the Catholic Church came the ambition to build another fame—his time is valuable. "Homes of God." At first he thought of his own Yorkshire as the scene of labors, but the obvious incongruity between a large church and a small congregation occurred to him; and then he fixed on London, and finally made up his mind to build the Cathedral upon the site already secured. The cost, which rumor has set at a quarter of a million, will be borne solely by himself; and the style of architecture will be that of Cologne, which is closely copied in the great votive church at Vienna.

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MORAL REFLECTION.—Devotion to the Blessed Sacrament is the virtue of the priest. "He who shall eat of this bread, shall live forever," said Jesus Christ. (John vi. 59).

Across the meadow-land together. A youth and a girl, hand in hand, strayed. Where grasses grew, and purple leather. "Midst checked peeps of sun and shade. At last beside the river, they were seated. He took her hand—this lover sage—One fallen willow-leaf covered the page. Then slowly folded down the page.

Next year the maiden, slowly strolling. Alone beside the river's brink, Saw summer time to Winter rolling. And rested there to think of him. Her eyes with sorrow's tints were shaded. Her look still pictured young and age—The fallen willow-leaf had faded. When he had folded down the page.

Years after by the stream forsaken. In Winter time she wandered forth, Great forest trees with storms were shaken. From the kingdom of the north. She came to find where they were seated. Before he left her for renown; No willow-leaf she took to read. But life's sad page was folded down.

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ALMSGIVING.—St. Julian had dedicated himself to God; but being compelled to marry in order to content his family, he was careful to inspire his young spouse, Basilla, with an esteem for the virtue of continence equal to that which possessed his own soul, and on the day of their union they both pronounced the vow of which Mary and Joseph had given the example. They superadded a vow to devote both their life and property to the comforting of pilgrims, of the poor and the sick, and turned their abode into a hospital, becoming the first ministering servants thereof. Such great charity and devotion could not but attract the attention of the persecutor of the Christian faith, Basilla was the first who had to encounter the ordeal; but she outwitted the trial, and died peacefully in the midst of her good works. Julian, being denounced in his turn, underwent martyrdom some years afterwards, at Antioch, with many confessors of the faith, on the 9th day of January, 313. A miraculous cure effected by him at the very moment when he was to suffer failed to bend the minds of his judges, and he was beheaded.

Saint William.

DEVOTION TO THE BLESSED SACRAMENT.—St. William, archbishop of Bourges, is chiefly remarkable for his fervent devotion to the Blessed Sacrament. The tender piety which he practised from early youth led him to renounce the great wealth and rank which he might have inherited from his father. Having embraced the ecclesiastical state, he was made a canon of Soissons and, subsequently, of Paris. He afterwards entered the order of Grammont, and eventually that of Cîteaux, whence he was drawn, against his will, to be raised to the archiepiscopal see of Bourges. His elevation to this high position caused his piety to shine forth more strikingly, and at the same time enabled him to display the treasure of zeal and charity that filled his soul, for the solving of the unfortunate and the conversion of sinners. He was never deemed himself out of debt to them till he had not the wherewithal to give. St. William died on the 10th of January, 1202, after having adorned his flock from the pulpit, prophetic words of farewell.

MORAL REFLECTION.—Devotion to the Blessed Sacrament is the virtue of the priest. "He who shall eat of this bread, shall live forever," said Jesus Christ. (John vi. 59).

MORAL REFLECTION.—Devotion to the Blessed Sacrament is the virtue of the priest. "He who shall eat of this bread, shall live forever," said Jesus Christ. (John vi. 59).

On Christmas night, I remember it. It was a beautiful, bright, cold, red, Manitoba night, with the thermometer down to 30. There were no stoves in the



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LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principle; 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.

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, and a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

Catholic Record.

LONDON, FRIDAY, FEB. 2, 1883.

DEATH OF BISHOP PINSONNEAULT.

We regret to announce the death of Right Rev. Bishop Pinsonneault, first Bishop of Montreal, which took place at Montreal, on the 30th of January. Particulars of funeral and biography will, we trust, be laid before our readers in the next issue.

PURIFICATION.

The life of the Immaculate Mother of God is intimately connected with that of our Blessed Redeemer. The mysteries of both are faithfully recorded and commemorated by the Church throughout the ecclesiastical year. On the 4th of February next, Quinquagesima Sunday, the Church celebrates the solemnity of the presentation of Christ in the Temple, and also that of the Purification of the Blessed Virgin Mary. St. Luke gives a simple and touching account of this event in the 2nd chapter of the Gospel, v. 22-32. "They carried Him to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord." According to that law, parents were obliged to bring their first-born to offer him to God, and to redeem him with five shekels, a hundred shekels, in token of gratitude that the destroying Angel had spared the first-born of the Hebrews on the night on which he struck dead those of the Egyptians. Commentators of Holy Writ remark, concerning the above incident, that neither Jesus nor Mary were bound to observe this law. For plainly, Jesus as the Son of God, and author of the law, was not subject to the observance of the Mosaic ceremonies. In like manner Mary, having conceived by the Holy Ghost, was, consequently, without sin, and therefore in no need of purification. "In Mary," says St. Bernard, "there was nothing unclean, either at the conception or at the birth of her Son." "They complied with the law, say ascetic writers, 'not to give scandal to such as were ignorant of the being exempt from the law, to show, as it were, from the first, that Jesus was come to redeem sinners; and finally to leave us an example of humility and obedience. We should learn from this to comply with laws which are not binding upon us, when we see that our non-compliance would give offence to weak and ignorant persons, and strive at all times to show a good and edifying example. We should also, following the example of Jesus and Mary come on this day into the temple to offer ourselves to the Divine Majesty, making frequent offerings of ourselves to God, in order to live for Him alone, and by Him alone, and according to his holy law.

The Purification of the Blessed Virgin Mary is, in common speech, called Candlemas, because on this day the candles used for the divine service are blessed and carried in procession. This pious ceremony is designed to remind us that Jesus, the light of the world, was offered up to his Heavenly Father by Mary, in the temple of Jerusalem, where he was called by Simon, "a light to the revelation of the Gentiles, and the glory of the people of Israel."

On the occasion of the Purification of Mary we are introduced to two holy characters whose names are recorded by St. Luke—the venerable Simon, and the prophetess Anna. The former, who had received a promise from the Holy Ghost that he should see the Saviour of the world before he died, coming by divine instinct into the temple, whilst our Lord

was presented there, took him into his arms, and declared him to be the promised Messiah, the glory of Israel. At the same time the prophetess Anna, who, for a great number of years, had attended on the Lord in his temple by continual prayer and fasting, was also favored with the like grace, and made the like profession of her faith in the infant Saviour. The sacred meeting of persons of such eminent sanctity, in the temple of God and his Blessed Mother, the Church commemorates on this solemn occasion.

In connection with the Purification of Mary, it will not be out of place to say a word about a pious practice sanctioned and encouraged by the Church—the churishing of women after child-birth. The law of purification prescribed in the Old Testament no longer applies to Christian women, because the Church has done away with Jewish ceremonies. But the spirit and intention of that law the Church would yet have complied with. In accordance, therefore, with this spirit, the Church desires that women should, after the example of Mary, repair to the church, to procure the blessing of the priest, to give thanks to God for their safe delivery, to dedicate their children to Him, and to implore of Him grace to bring up their offspring in piety and holiness. In this consists the so-called churishing of women, a practice which not only contains nothing to be admired of, but is most holy and edifying, and should, by no means, be omitted by such as desire God's blessing. A beautiful example of respect for this pious usage was lately given by the noble Queen of Spain, who, after child-birth, went to the great cathedral of Madrid to receive, at the hands of the Archbishop, the blessing of the Church, and to give thanks to God for the favors vouchsafed to her.

IRELAND'S STRUGGLE FOR THE FAITH.

III. The martyred nation's gore Will not in vain arise to strike belongs Omnipotence and mercy ever more! Like to a harp string stricken by the wind The sound of her lament rising o'er The scathed voices, touch the Almighty Mind. To thee my country

Thy sable web of sorrow let me take Over the gleams that flash athwart thy gloom A softer glimpse, some stars shine through thy night. And many meters, and above thy tomb Leans sculptured beauty, which death cannot blot. And from thine ashes boundless spirits rise To give thee honor and the earth delight.

While Ireland during the period extending from the parliamentary acceptance of the king's supremacy in 1537, to the death of Mary in 1558, was the theatre of the stirring events recorded in my first paper, all Europe was likewise shaken and convulsed by the tremendous religious upheaval known as the reformation. Not since the days when Alaric and Attila led their hordes of barbaric invaders through the fair provinces of Rome's imperial domain, effacing the grandeur and undermining the sway of that mighty empire, to which the poet could set no bounds nor fix a term, his *epic nec metus verum, nec tempora pono*, in a word, for nine hundred years Europe had not witnessed such widespread disorder, such red-handed cruelty, such aggravated infamy, such atrocious criminality, as the preaching and dissemination of the so-called reformed doctrines provoked. Everywhere, from Pinaro to Bohemia, treason and massacre walked hand in hand with heresy. The states of the German empire, so long enjoying the countless benefits of internal peace, based on unity, subordination and mutual duty, were now the prey of civil strife and intestine barbarity.

When the planets What plagues, and what portents, what meetings! What raising of the seat shaking of earth! Commotion in the winds' frights, changes, horrors! Divergent crack, rend and deracinate The unity and marred calm of states quite from their nature.

One word as to the origin of the religious troubles of the sixteenth century. The remote causes leading to the revolt from papal authority were both grave and numerous. Suffice it here to recite the principal and fundamental sources of the movement. They were

- (1.) The frequently disputed elections to the papacy ending in divided allegiance, lessened obedience, and weakened authority.
- (2.) The differences between popes and princes concerning the right of investiture or the collation to episcopal sees, resulting in frequent vacancies in important bishoprics or the nomination of worthless creatures of the reigning princes.
- (3.) The absence of cohesion between the members of the episcopal order, caused by the greater devotion of many amongst them to the princes from whom they receive place and title, rather than to the Supreme Pontiff, from whose plenary authority they derived their spiritual jurisdiction.
- (4.) The grave abuses occasioned by the non-residence of bishops in their sees, the ignorance, immorality and avarice of certain of the inferior clergy, together with the illiteracy and viciousness of the populace, sunk in the servitude of the feudal system.

(5.) The disgraceful immoralities of princes and nobles reproved by holy men and condemned by pontiffs, vigorous athletes of Christ, who, even in the face of princely enmity, knew their duty to be "instruct in season and out of season," to "reprove, entreat, rebuke in all patience and doctrine." (St. Paul II., Tim. IV. 2.)

(6.) The insubordination of human passion, restless under the sweet yoke of the Saviour, who declared: "Blessed are the poor in spirit, blessed are the meek, blessed are they that mourn, blessed are the clean of heart, blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven." And also, "enter ye in at the narrow gate," and again— "Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven: Matt. XVIII. 3. Be not solicitous for your life what you shall eat nor for your body what you shall put on."

And further on: "Except you do penance you shall all likewise perish." The immediate cause of the uprising against the authority of the Roman Pontiff led by Martin Luther was the preaching by the Dominican friars of the indulgences granted by Julius II. and his successor Leo X. to encourage the faithful to almsgiving in favor of St. Peter's church at Rome. Of indulgences, Dr. Lingard says: "It is well known that the primitive church visited with peculiar severity the more flagrant violations of the divine law; and that such punishments were occasionally mitigated by the indulgence of the bishops, who, in favor of particular penitents, were accustomed to abridge the austerities enjoined by the canons, or to commute them for works of charity and exercises of piety. In process of time abuses grew out of the practice. The money was frequently diverted from its original destination, and as the office of collecting the contributions was committed to inferior agents called questors, who received a percentage on the amount, they often exaggerated the advantages of the indulgence and imposed on the people. To prevent such abuses, severe constitutions had been enacted by several popes, but these laws were either not enforced or had fallen into disuse." Moved by jealousy at the choice of the Dominicans by the papal legate, to preach the indulgences, Staupitz, vicar of the Augustinians, selected Martin Luther, a monk of his own order, then in his thirty-fifth year, who, to fiery eloquence and acumen in disputations, joined a marked fearlessness of opposition, to denounce the abuses connected with the preaching of the indulgences. His impetuous temper led him on to the denunciations of indulgences themselves. He at once fell under the censure of the Roman Pontiff. But these censures had now no terror for him. Strong in the support of the German masses, whose national susceptibilities he aroused by frequent and well-trained allusions to the struggles in by-gone times between the popes and the emperors, he set Rome at defiance, and willingly assumed supreme direction of the religious movement set on foot by his own audacity and restless activity. What he dared to do in Germany others soon attempted elsewhere—Zuinglius in Switzerland, Calvin in France, Henry VIII. in England and Gustavus Vasa in Denmark, soon after assumed the role of reformers in religion. When kingly authority repressed the efforts of the reformers, the latter had often recourse to treason and revolt, which as often brought down on them the just but severe chastisement due to such crimes. But for the intervention of state authority, the reformation had never triumphed in England, Scotland and the Scandinavian kingdoms. In Ireland, not even the state authority, exercised with relentless rigor, could achieve for it success. Ireland alone, of the nations of Northern Europe, remained faithful to the Roman Church. This fidelity of the Irish people Macaulay ascribes to hatred of England, but to higher causes and nobler motives must it be attributed. The Irish episcopacy had been for centuries in closer communion with the Holy See than that of any other country outside the dominions of the pope; the Irish clergy were learned, zealous and godly, the Irish people, earnest and devout, famed for their piety and their attachment to the clergy. Is it any marvel, then, that they offered such determined resistance to the projects of Henry VIII. in his attempted religious innovations, as kept the faith of Ireland intact not only during his reign but in the reign of Edward, whose councillors persisted in the work of innovation, and thus paved the way for the easy and universal accession of Queen Mary. Queen Mary died on the 17th of November, 1558, on the very same day her sister, Elizabeth, was proclaimed Queen. Elizabeth, and Anne Boleyn, and, though illegitimate, assumed the throne, with the universal consent of the English nation. The nearest legitimate heir to the throne was Mary, daughter of James V. of Scotland, and Margaret, sister of king Henry VIII. But Mary, "Queen of Scots," as she is known in history, was then in France, married to the dauphin. The pride of the Eng-

lish people could not brook the thought of accepting the sovereignty of the rival kingdoms of France and Scotland as their ruler. The claim of Mary was, therefore, passed over, and the princess Elizabeth, in her twenty-sixth year, placed in quiet but secure possession of her father's throne and sceptre. In person beautiful, in bearing a very queen, in intellectual acquirements superior to any woman of her age, the youthful sovereign, with an administrative capacity rare in womankind, began her reign full of promise, and inspired with a lofty determination to exercise the largest measures of power that a sovereign could, in the English monarchy, exercise. From the beginning she was resolved on establishing the reformed religion as the state church. Queen Mary had declared her heir to the throne only on condition that she should swear fidelity to the Roman Church. Elizabeth took a solemn oath to this effect. But her secret jealousy of her cousin, Mary, of Scotland, whose just claims to the British crown Elizabeth ever had in view, inspired her with aversion to the religion of which Mary was so devoted an adherent, while the moral depravity of her early associates had undermined her piety and seriously shaken her faith. She was therefore, ready to lend ear to the suggestions of counsellors of the reformed religion who successfully appealed to her jealousy and pride in favor of the form of worship whose interests they had at heart. To the young queen the forms of religion were, we may well believe, of themselves indifferent. Having no piety, she had few, if any, settled religious convictions. But on one thing she was firmly resolved, that whatever form of religion should be decided on for the state establishment, she should be head of the church. From her, bishops should exercise authority, from her, priests undertake the care of souls. Her absolutism in the state could suffer no intervention of Parliament, her absolutism in the church no higher jurisdiction of Pope or prelate. But the young queen proceeded cautiously in the execution of her well-planned purpose of superseding the ancient religion by some akin to that prevailing in the reign of her brother, Edward VI. At her coronation, at which the bishop of Carlisle alone assisted—the other prelates mistrusting for good reasons the intentions and purposes of the Queen—she took the oath "to maintain the laws and privileges of the Church as they had existed under Edward the Confessor," and received Communion under one kind at the High Mass chanted on that day. This mockery performance, the Queen's subtle and unscrupulous minister, Sir Wm. Cecil, otherwise known as Lord Burleigh, laid his plans to pack the parliament. Several new parliamentary boroughs were created and trusted adherents of the minister selected for their representation, while the elections for the counties and other boroughs were manipulated by Sheriffs and elective officers in the pay or interest of the government. This parliament restored the royal supremacy and the book of Common Prayer, abolished the Mass and forbade communication with the See of Rome.

In Ireland a similar course was pursued. The Queen's Deputy in Ireland was Sir Henry Sidney, a man of undoubted ability and rare administrative power. The most prominent of the Irish native chiefs at that time was John O'Neill, surnamed the 'Proud,' son of Con O'Neill, whom Henry VIII. had made Earl of Tyrone. O'Neill was but little disposed to admit the Queen's supremacy in the state, much less, of course, in the Church. The lord deputy, fearing the power and influence of the northern chief, sought to conciliate him, and for this purpose became sponsor to one of his children, thus contracting a tie of spiritual relationship with the O'Neills as dear and as sacred in the eyes of the Irish as the ties of blood.

Sidney made all due preparations for the summoning of an Irish Parliament to ratify the Queen's religious policy as accepted by the English House. He found, however, on all sides such antipathy to the reformed doctrines that he issued writs only to ten counties with their towns and boroughs. To pack this fragmentary Parliament would seem an easy task at first sight, but Sidney found it one of great difficulty and all his machinations could not prevent the return of a numerous and devoted body of Catholics. He had, however, many trusted adherents and used them with good effect in furthering the schemes of his royal mistress. In the short space of one month, the period for which this Parliament sat, the acts of Queen Mary's Parliament, restoring the supremacy of the Roman See, were repealed, the royal supremacy re-established and the appointment of bishops vested in the crown. But the act of Uniformity, ordering the observance of religious rites similar to those authorized and enforced by the severest penalties in England, was the crowning work of the session. But so strong was the Catholic feeling in the two Houses, especially in the Lords, that every artifice had to be resorted to, and finally a clause permitting the celebration of the service in the Latin tongue in cases where the officiating minister was ignorant of the English language, had to be inserted to secure its passage.

ROME AND THE PAPACY.

Daniel, in his prophecy of the empires, saw the great powers of the East absorbed by Alexander, the herald of Grecian civilization; the empire of Alexander incorporated into the Roman empire, and then the Roman Colossus itself overturned and pulverized by a great stone which became an immense mountain covering the whole earth.

Daniel therefore saw by the light of Him who holds in his hands the destinies of nations, the whole history of the world; he marked out for Cyrus and Alexander and Caesar Augustus the course which from eternity had been traced for them and these instruments of Omnipotence followed it as the glory of God required they should follow it.

He saw through the dim light of distant ages the Papacy rise on the ruins of that gigantic idol, the Roman Colossus, and then becoming a mountain that overshadowed the earth. Now, we who recognize the marvellous prevision of Daniel in regard of Cyrus, Alexander, and the Caesars, actually assist at the accomplishment of the latter part of his prophecy. Daniel, who knew and even named Cyrus before the latter was, also saw the trials through which we are passing, and indicated the triumph of the cause which we serve and promote. We, Catholics of this age, may fall in the struggle, but should we not die with the joy which animates the soldier perishing before the falling ramparts of the enemy, knowing that he dies victorious. It was not the prophets only who knew this predestination of states and empires. Rome has from the earliest days known its own particular destiny. Polybius, in the age of the Scipios, and after him Cicero and Virgil, seemed to have a sort of prescience of the glory and supremacy of the Papacy. In later times, Bossuet, taking in with his eagle glance the succession of states and that of religious systems, knowing the fixed and unalterable law which controlled political and social revolutions, saw from the beginning men and events acting in concert to bring about the first triumphs of the Church down to the days of Charlemagne.

It is this same tableaux that an illustrious French writer has recently retraced with a knowledge, an acumen and an eloquence rare in these times. The whole course of history he clearly shows to have been developed and completed in Rome. For there, in the very centre of the world, the umbilical point of the earth—there, in that city thrice holy, rises the cross over the obelisk, symbol of vanquished paganism, St. Peter's, splendid expression of the hosannas of victorious Christianity; and the Vatican, home of the Papacy, inexhaustible treasure of the true, the good and the beautiful. There it is that all the agitations of this world terminate, thither all the efforts of the good and machinations of the wicked are directed, there are the symbols that rule the world—the cross, the church, and the Vatican. No one in recent times has better appreciated the mysterious and intimate relations between humanity and divinity and more fully understood the marvels of history directed by the Almighty than M. Nicholas. This writer is truly gifted with the spirit of communication. His *Etudes sur le Christianisme* has brought about numerous conversions in many lands and amongst people of every tongue into which it has been translated. The deluded politicians who, guided by petty malevolence and obstinacy, have assumed an attitude of hostility to the work of God, laboring without knowing it for their own destruction and the triumph of that work, cannot read it—we had almost said—inspired pages without fear and trembling. In presence of the brilliant thoughts and unassailable argumentation of this gifted production they must acknowledge their own littleness and impotence.

RUSSIA AND THE VATICAN.

The details of the arrangements concluded between the Holy See and Russia, have not been, and may not be published. The *Germania*, which had published certain premature statements on the subject of the negotiations between the two governments, has since qualified many of them. The truth is, that the fact of a *modus vivendi* having been arrived at between Russia and the Vatican has created a veritable sensation in Germany.

It is to be hoped that the negotiations pending between Germany and Rome will receive that early and prompt solution ardently desired by the Catholics of that country, and also we believe by the emperor himself and his government. The interests of the Catholics of Germany must outweigh with them every political and partisan consideration.

Now that the bishoprics of Poland are to be provided by the Holy See with new prelates, that the exiled bishops are to be amnestied, and that the appointment of rectors of parishes is to be invested in the bishops on the condition of their nominees for parochial charges fulfilling competence on the condition of their nominees for parochial charges fulfilling competence, it is quite natural that the Catholics of Germany should eagerly hope for the speedy advent of that religious peace so soon to be enjoyed by their brethren in Russia.

THE AUSTRIAN EMPIRE.

One of the most remarkable of the political phenomena presented by the Europe of to-day is the growth of the Austrian Empire, the only great Catholic power of Europe. We see it extending its limits with remarkable success and certainty towards the East, where it has already won for civilization and religion countries once rich in the works and monuments of religion. Austria lately celebrated with the most ardent enthusiasm the sixth anniversary of the house of Hapsburg. This great power, after having experienced the rudest trials without ever having repudiated the national faith, is to-day more solid than ever, and a further course of greatness and prosperity now awaits the Austrian dynasty. Faithful to its sovereign, the Austrian nation has survived the dangers of the Italian crisis, and those of the still more terrible Prussian crisis. It seems that its misfortunes serve only to free it from obstacles in the way of its pursuing its new destiny.

The constitution which the emperor-king accorded to Hungary prepared Austria for the organization of a vast Catholic empire in the East.

Sadowa itself was but the preliminary of that happy alliance which opens the door to Austrian progress to Salonica.

The reign of Francis Joseph is indeed a great reign—a reign equal at least to those of the greatest emperors whose memory is dear to Austria. It was with the greatest enthusiasm that the people of Austria everywhere celebrated the sixth anniversary of the glorious line of Hapsburg. Throughout that vast empire every difference of race is lost in the national love and respect for the sovereign. While Russia, Poland and Prussian Poland are really vanquished countries, and are treated as such, Austrian Poland celebrated the festival of its Catholic emperor with sentiments of terror and devotedness, not surpassed by those manifested by the duchy of Austria, by Hungary or Tyrol. Austria, by remaining faithful to the ancient principles of sovereignty, recovered its once lost power with singular facility.

Austria is to-day the nucleus of that tutelary alliance which, uniting the great empires into one common close political alliance, shall extend abroad the conquests of civilization over barbarous and infidel peoples and re-establish throughout Europe on a firmer basis than ever the social order now menaced by organized revolution.

How can the hatred of Italian universities affect the dynasty of Hapsburg, bound by the closest ties to Germany, and besides to every Catholic dynasty in Europe and in the world? The unbroken attachment of the peoples it has consolidated into one state through paternal domination, and the maintenance of a political course, wise as well as firm, places the house of Hapsburg beyond the petty threats of wicked but impotent revolutionary societies—whether in Italy or elsewhere.

GREAT BRITAIN AND THE HOLY SEE.

Commenting on the denial of the *Daily News* and *Times*, that the British government intend to accredit a diplomatic agent to the Holy See, *Le Journal de Rome* says that the denial made by these papers is under the circumstances quite superfluous. The Holy See is not unduly of the fact that laws dating from the earliest period of the separation of England from the Papacy prohibit the sovereign of Britain from holding any direct official communication with the Vatican. England is a country where such laws are not at all rigidly evaded whenever occasion demands their evasion. As long, therefore, as the sovereign of England retains the spiritual supremacy usurped by Henry VIII., as long, in fact, as the English state church continues to exist in its present form, England shall be compelled to elude this singular statute and to appoint men official agents to transact its business with the Holy See. Such was the character of the mission long confided to Odo Russell. O-

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the other hand, the Holy See cannot accredit a Nuncio to the Court of Queen Victoria. It can only confide an official mission for a time to some prelate. Mr. Errington has never been and is now nothing other than intermediary for communication between the government of Britain and the Papal Secretary of State. He has not even the character of official diplomatic agent as had Odo Russell. Le Journal, however, adds that it may be hoped that without any infringement on the laws prohibiting regular diplomatic intercourse between Britain and the Holy See, the mission of Mr. Errington will be invested with a more permanent and regular as well as more openly official character.

THE CATHOLIC CLUB (MONTREAL).

We are glad to see that the Catholic Club of Montreal continues to do such really excellent work. It is a practical proof of what Catholic societies can become under the judicious management of an efficient director, aided by the good will and good work of zealous members. "I see they will win, for they look like it," said the old poet of his rowers in the race, posse quid posse videnter; but before he said so he made them roll up their sleeves. If the moderators and members of our Catholic societies would think and talk less of their difficulties, sit down to their work, and roll up their sleeves, we should have more frequently to chronicle their success in the intellectual contest. We subjoin with pleasure a report of a meeting of the Catholic Club which we think may be taken as a useful model by sister societies. Our readers are probably aware that the Catholic Club of Montreal is a literary and scientific society of Catholic English speaking young men, under the direction of the Rev. Father Ryan, of St. Mary's College. The Club meets every Wednesday. At each meeting the Rev. Moderator gives a short lecture on moral philosophy. These lectures are a continued series and form a kind of course. From the introductory lecture we learn what the course comprises. Beginning with the study of human action, as seen in the mind and heart of the individual man, the lecturer goes on to consider domestic action, social action, civil action, political action, international action; thus ranging through the whole sphere of human conduct, from the individual conscience to the most complex forms of civilized society. It will be easily seen how useful such lectures are to our young men at the present day, when all these moral and social questions are being settled on the false material principles of evolution. After the lecture comes an essay or debate at the meetings of this Club. We see from the report of a late meeting that the essay was so interesting that it is to be continued in the form of a debate. We wish lectures, essays and debates every success, and the Club long life.

Since writing the above we have received a summary of the lecture delivered by Rev. Father Ryan, at the meeting of the club on the 17th ult. Father Ryan in that discourse, which we regret not being able to give in full, defined philosophy as the science of human acts.

In every human act there are, he said, three elements—the agent, the object, and the relation between both, or the action itself. The object is that towards which a faculty tends, and in the possession of which it finds repose, satisfaction and peace. The object may be material or formal; immediate, mediate or final. The will is a ruling power; it rules not only the material, mental and moral world—it rules itself. The will is said to elicit its own acts, and to command the acts of the other faculties of man. On commanding it is politic rather than despotic, and its policy is persuasive, for its subjects are powerful; it leads rather than drives. We may mentally follow the will in its walk through the moral world, and in watching its conduct towards the companions of its rambles we may more clearly see the objects of its acts. The will is accompanied in its walk by the intellect, for it cannot walk alone; it needs the light of the intellect to show it how and whither to walk; it controls the intellectual lamp, and may turn its rays upwards or downwards, to the right or left, as it likes. The will is accompanied not only by the intellect, but by the senses, and the senses walk first; walk towards their object, and their object is always material. When the senses reach their object, they rest and are satisfied, they ask the will to rest and be satisfied, too. The will only too often consents to stop on the way, to sit down and feast on the agreeable good things, to feast till it is satiated without being satisfied; for agreeable material food is not its adequate object. The intellectual

light continues to shine and illumine, and its shining shows something above and beyond material things; towards these objects, too, the will has a natural inclination, for the reason says they may be made useful. To reach the more general good of even extended material enjoyment it may become useful to restrain the tendency to stop at particular pleasures, and the will desiring the greater good, or the good it has not yet enjoyed, begins to rule and restrain the senses. This self-restraint only serves to increase the capacity and power of the will for greater and higher enjoyment. Its hunger and thirst have not been satisfied with the feast of the senses, for it feels there is something more worthy its satisfaction than sensible things, and this is spiritual truth, and the will, led by the light of the intellect, hungers and thirsts for universal good. The intellect may be satisfied with the contemplation of an abstract truth; the will does not care for the abstract, it can tend to and feel and love only the concrete. It cannot be satisfied with a stone when its food is bread. And so it cries out to all creatures, as it moves onward and upward. Who will give me the good that I seek! This and has been, and ever has been, and ever shall be, the cry of the human heart. Three answers have been given; these answers are sometimes said to be new, but they are as old as the human heart. One answer comes from the senses, another from self, the third and true answer comes from right reason and conscience. The first answer says the agreeable is the object of human act; the second says the useful is the object; the third says the only adequate object of a human act is the spiritual, immutable, eternal good. This is the final object or ultimate end of action; all other objects have their formal good or evil according as they are means or obstacles to the attainment of this final end. It is the formal object, that is, the object as known in relation to the final end, that constitutes an element in the morality of human acts. It will be readily seen from what we have said that those who "try to build up a physical theory of moral phenomena," as Mr. Huxley and his school try to do, give what we have said is the first answer and the falsest to the question of the human heart. The utilitarian school, represented by Mill, goes a step nearer to the truth, but stops short and errs by confounding the act with the object, the means with the end. If we are asked, where is this spiritual, immutable, eternal good you promise to give? we simply answer this good is God. But we are talking philosophy, and not theology; philosophy looks for God; theology finds Him.

The Catholic Club could not, we believe, render the cause of religion greater service than by procuring the publication of these lectures of Father Ryan, which have edified and instructed all who have heard them, and are in every sense so well calculated to promote the diffusion of truth and the advancement of the good cause.

A WORD OF EXPLANATION.

In reference to a letter received from a "Subscriber" in the Lower Provinces, asking for an explanation why we have not found fault with Sir John A. Macdonald's government for its alleged ill-usage of Catholics in the matter of political appointments in the Maritime Provinces, we desire to state that, being under no obligation to any government or party, we feel perfectly free to discuss any action of theirs in so far as they affect the rights of Catholics. But while this free to review the course and discuss the attitude of our political parties, we consider it would be unjust to any party to condemn its action on any matter, especially one of such paramount importance as the appointment of Catholic judges, without hearing its explanation and justification of such action. Our friends in the Maritime Province can easily, during the next session of Parliament, have the question of judicial appointments in those Provinces fully discussed. The government will then have ample opportunity to defend its action. If that defence be not satisfactory, we shall be amongst the first to raise our voice in condemnation of the administration of the day. Our duty forbids us to spare delinquency in any party in respect of Catholic rights and interests. For this very reason this journal holds itself aloof from alliance with either of the political parties in Canada.

SUGGESTIVE FIGURES.

The official returns for the last census show that the population of Ulster numbered 1,743,075 persons. Of these 833,566 were Roman Catholics, 379,402 Church of Ireland, 470,629 Presbyterians, 34,825 Methodists, 43,332 of other denominations, and 321 who refused information; 930,390 can read and write, 306,118 can read only, and 515,846 are illiterate.

Ulster is the stronghold of Protestantism in Ireland, yet nearly half its total population is Catholic.

THE POPE'S ENCYCLICAL.

We call the attention of our readers to the splendid Encyclical Letter addressed by our Holy Father the Pope, to the Spanish Bishops, which we publish in this issue. This magnificent document enunciates principles which have a practical bearing for the Catholics of Canada, as well as for those of Spain, and which inculcates lessons worthy of the most serious attention.

A NOBLE EXAMPLE.

We have great pleasure in publishing the following correspondence, which will speak for itself:

STRAZORNO, JAN. 18th, 1883.

RIGHT REV. AND DEAR FATHER.

We, the Children of Loretto, wish to join the great number who are assisting you in the erection of the Cathedral, therefore we ask your Lordship's acceptance of our little contribution, hoping it will be acceptable, —not so much for the amount, which we wish were ten-fold greater,—as for the good will with which it is offered.

We would fain hope that all the children of the diocese will rally around your Lordship, and aid you in a similar but far more generous manner. That you may live to see the completion of this, and many other great works, and that our Lord may bestow on you many blessings for the coming year, as the sincere and heartfelt wish of your devoted children.

THE PUPILS OF LORETTO, Loretto Convent.

The Bishop's Reply.

MY DEAR CHILDREN,—I beg to thank you most sincerely for your thoughtful kindness and generosity in contributing out of the money given you for your holiday presents, the handsome sum of twenty-five dollars in gold to the building fund of our new Cathedral. I take this opportunity to thank also the children of other convent schools who have acted in a similar manner. The self-denial for Christ's dear sake implied in this gift is pleasing to God, honourable to yourselves, and encouraging to us. The cathedral is being built for the glory of God, the honour of our holy religion and its usages, and for the salvation of souls, and in its completed shape and majestic beauty will be the pride and boast of those who are now children in the diocese, but who in the coming years will be the men and women of our congregations, and will take the place of their parents. The future is yours and you will soon inherit and enjoy the fruits of the labours, the self-sacrifices and the zeal of the priests and people, who having laid broad and deep the foundation of God's church in this western country, are now by noble and united efforts toiling to build up its majestic superstructure. It is therefore but meet and proper that you should be interested in our work; and your co-operation in our arduous undertaking is an augury of success and a source of encouragement to us; for our blessed Lord, who loves children with a special love, will abundantly bless and prosper a work, which enlists their fresh young sympathies, and has the aid of their co-operation and their prayers. In helping to construct the Cathedral, and interesting yourselves in its progress you are taking your proper place and fulfilling fitting duties as children of the holy Church, for Christian children are under special obligations to our blessed Lord. He sanctified childhood by becoming a child Himself, and He thereby impressed upon it a character of sacredness, and invested it with a peculiar dignity. He loved children with a special love, and when attracted toward Him by His loveliness and holiness, they followed Him in crowds: He would not allow the apostles to hinder them, saying: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." In the souls of children He saw the divine image of God best preserved and least sin-stained, and in their innocence, candour, simplicity, purity and trusting faith, He found the nearest approach on earth to the moral beauty, perfect, spotless innocence and justice of our Father in the morning of the world's existence. He protected their helplessness by the most solemn sanctions, warning all entrusted with their care that they must conduct them in the path of virtue, and must not by bad teaching or example, turn them away from God. "Woe be to him by whom scandal cometh, it were better for him that a millstone were fastened around his neck and that he were tossed in the bottom of the sea, rather than he should scandalize my little ones—to my children." He made use of children to convey lessons of the deepest import to his followers, declaring that they must all become as children if they would enter the kingdom of heaven. He made use in the service of a way to work the miracle of the multiplication of bread, typical of the Holy Eucharist, when St. Andrew said: "There is a boy here having five loaves and two fishes."

Happy the wonder to behold— A boy! and other boys he came. A lamb of Jesus fold. Though now unknown by name Devotion's earnest check— How he looked down, half pride, half fear— Far off he heard one speak Of Him in Jesus' ear. Then did He make that strippling's store Of bread and fishes in an instant more. Where angels might adore And souls for ever feed.

And in return children's innocent, pure young hearts went out in deep affection to the beloved Lord. They crowded around Him in multitudes and surrounded Him with their sympathies. They went out to meet Him from Jerusalem, strewing the road in His honour with green branches and shouting hosannas of welcome and praise, and in the temple they rang His praises and cried out: "Hosannah to the Son of David," in defiance of the jealous, angry chief priests and scribes who indignantly said to him, "hearst Thou what these say?" and who got for answer: "Yes, have you never read 'out of the mouth of infants and sucklings Thou hast perfected praise.' Children were the first who died martyrs in the cause of Christ, and their martyrdom is commemorated on the Feast of the Holy Innocents. Of them the Church sings:

All hail; ye infant martyr flowers, Cut off in life's first dawning hours, As roses in the temple's shrine, When Herod sought your saviour's life, First victims slain for Christ your king, Beneath the altar's heavenly ray, With martyr palms and crowns ye play.

In the fierce persecutions that sought to drown the infant Church in blood, children were amongst the bravest and most constant martyrs. Witness the boy martyr St. Pancratius; the martyr sons of St. Symphoros, and hosts of others. And to come down to later times we find in 1208, in the time of Pope Innocent III., a touching incident of the filiality and devotion of children to the cause of Christ related by history. In the village of Claves, near the Castle of Vendôme, France, a simple shepherd lad called Stephen, naturally eloquent, declared that the Saviour had charged him to preach a crusade for the recovery of the Holy Land. He went about through cities and towns singing in his mother tongue: *Sonneur Jésus Christ aide nous encore a conquiere la Sainte Croix.*—Lord Jesus Christ help us to recover the Holy Cross." Many boys

about his age followed him. In other parts of France children of both sexes imitated them and set off to join Stephen singing and carrying crosses, banners and censers. There were 15,000 in Paris alone under the age of twelve. Everywhere as they passed the inhabitants gave them hospitality and alms; and to all questions as to where they were going they replied, "to God." "We are going to seek the Holy Cross beyond the sea. The Almighty calls us to succour the Holy Land at Jerusalem." The youth of Burgundy and of the frontiers of Germany were inflamed to follow them. In the Archdiocese of Cologne boys of noble families imitated the example. Apprentices and poor labourers, animated with a childlike love of their Saviour, flocked to the same standard. The King of France took alarm, but moved by the sanctity of the object scrupled to act without consulting the University. The doctors disapproved of the movement and the King ordered the children to return to their parents. The greatest number obeyed, but many persevered; and the people favoured them. "Only infidel," said they, "and despisers of God can blame such a pious impulse. Pope Innocent on hearing of it exclaimed, lamenting, 'These children shame us while we sleep.' They set off with joy to recover the Holy Land, many thousands of them reached Marseille, where they embarked. Amongst all their subsequent calamities, these poor young pilgrims gave affecting proof at least of their faith and constancy. Many, on falling into the hands of the Turks, preferred death to apostasy. Not one, it is said, could be prevailed upon to abjure Christ. In Germany, too, nearly 20,000 children had assembled, dressed as pilgrims, marked with a cross, and carrying strips and staffs. They crossed the Alps under their little chief Nicolas, who was himself a boy not quite ten years of age. On their road through Italy many perished. Some returned home after cruel sufferings, but grieving only for their return. Others went to Rome to demand absolution from their vow, for they had taken vows from which only the pope, they said, could free them. Pope Gregory IX., afterwards raised, on the coast of St. Pierre, where two of their ships from Marseille had perished, a church dedicated to the new holy innocents, with a foundation for twelve ecclesiastics, and he caused the bodies that had been recovered from the sea to be preserved as relics of martyrs who had sacrificed their lives for the faith.

Such, dearest children, have been the fidelity, the loyalty, the love and devotion of Catholic children to the cause of Christ and of his holy religion.

Another singular characteristic of children is their marvellous power over even obdurate sinners. Priests know by experience how effectual is the ministry of children in converting their sinful parents and winning them back to the path of virtue and to the service of God. Moore, in his legend of "Paradise and the Peri," represents a hardened, outlawed bandit as being softened into compunction and sorrow for his sins by the sight of the placid, innocent face of a boy in prayer, which brought back to him again the memory of his smiles and happy days of boyhood, and caused him to shed that precious, repentant tear that won admission into Paradise for the lost wandering Peri. A similar thought is expressed by Keble in his "Lyra Innocentium," wherein he traces this mysterious influence of innocent youth over the wicked: A little child's soft sleeping face The murderer's knife ere now hath staid; The adulterer's eye so foul and base Is of a little child's innocent gaze. They cannot choose but fear Since in that sign they feel God and good angel near.

Children have also at all times manifested a singular love and a mysterious attachment to holy places. The history of the Church is full of striking instances of the love of children for God's faithful servants, and their preference even to their own parents. A young boy, for the vicinity of churches, and verbal. They love to linger around church porches, to loiter on the door steps, to look with childish awe up to the dizzy height of church steeples, and to play their childish games in the squares fronting churches; so much so, that these squares were, in medieval times, called by a name derived, according to some, from "Parvuli pueri." "Little Children," because they were so much frequented by them. And what shall I say of the love of the church for these dear lambs of her flock? Does she not, like her divine Lord, gather together these lambs of her flock with her arm, and regard them as her most precious treasures, surrounding them with her maternal cares, and guarding them with the most zealous solicitude? Does she not love to employ them in the service of her altars, to range them under beautiful banners in her processions, to give them place in her august ceremonies, and to use their sweet young voices in chanting her hymns and singing the praises of God? What pains does she not take to prepare them for their first communion and confirmation? What Colleges, Convents and private schools has she not built for the purpose of giving them a Christian education, and preparing them for the struggles and battles of life? What asylums and homes has she not created in order to shelter and protect and educate her orphan children?

Such, dear children, are the great privileges given little boys and girls by our blessed Lord. Such the place they hold in His infinitely loving heart. Such the loyalty and love they have often manifested to him in return. Such the permanent place they hold in the mind and solicitude of holy Church in her services and ministrations. Your Bishop has dwelt so long on this tempting theme that he fears he in turn has become childish. He will therefore conclude by wishing you every blessing, by the expression of the hope that you and all the dear children of the Diocese will do their utmost to deserve the love of God, to be good Catholic children, to be simple, innocent, pure, obedient to parents, docile to teachers, reverent towards old age, full of love for Christ, his blessed mother, and his saints, full of the church and her services, earnest in learning the catechism, charitable towards the poor, compassionate towards the afflicted and suffering, so that, having in youth and manhood and old age, practiced virtues of your state, and served God with fidelity, you may one day enter into those ineffable and

eternal joys which God has prepared in heaven for those who loved him here upon earth.

This is the Bishop's Lenten Pastoral to the dear children of his diocese.

CATHOLIC PRESS.

Freeman's Journal.

The Brooklyn Catholic Knight advises every man to insure his life. "How often," the editor very truly says, "do we see subscription lists circulated to raise funds to defray the funeral expenses of a man who during life supported his family as his means would permit, but neglected to join an organization that would pay a certain amount to his widow at his death?" It is objected by people who have the same groundless prejudice against life insurances, which old women have against making their wills, that life insurance companies break up. They do occasionally; but the investor must try to select one managed on proper principles by proper men. It is objected that a poor man can not pay the premium which well-managed companies demand. The poor man who can save a little has another means of life insurance within the reach of all, and arranged to suit his case. The Catholic Knights, the Legion of Honor, and several other societies approved by Bishops and priests are ready to meet him more than half way. The time has gone by when a Catholic could complain that the teachings of the Church prevented him from providing for his family by stretching a threatening arm between him and the secret societies. No man can urge, as an excuse for joining the L. O. O. F.'s, the Knights of Pythias, etc., that he can not find the advantages of these secret associations within the Church. Of late societies managed on business principles have multiplied. They were badly needed. The frequency of the subscription paper, the "ralle," etc., for the poor widow left with penniless orphans, showed that they were needed. A check from the treasurer of one of these societies promptly sent on a man's death saves his widow from the humiliation of begging from strangers, and gives her the sum, even if it be for a small amount, to "look around her," as the phrase goes. Our dissenting brethren are very far-sighted in regard to life insurance. They make the most of what treasure they happen to get in this world. Because Catholics know that this life is only a time of probation, they ought not to neglect the future of their own households. St. Paul very emphatically declares that he who does not care for his family is "worse than an infidel." It gives a man strength to do and to dare many things when he can feel that he will not leave his wife a beggar and that food, fuel, and every comfort of life will not fail her when the night cometh and he can work no more. Justice is better than generosity; when signing subscription papers carelessly and impulsively, the generous man should meditate on the fate of his family, should he suddenly die.

Our esteemed contemporary might have also mentioned another Catholic society which is now doing an immense amount of good among our people—namely, the Catholic Mutual Benefit Association. The number of members is now over 7000, and more than \$100,000 were paid last year from its funds for the most part to those who were directly depending on its members for support. The sum of \$2000 is paid to those named in the will of deceased members in a few weeks after death occurs. The assessments do not exceed the aggregate amount to one half what it costs for insurance in an ordinary insurance company, and the society offers quite as many inducements to its members as any of the secret organizations condemned by the church.

Catholic Columbian.

ADAM AND EVE "became enlightened" after eating the forbidden fruit. A woman who apostatized from the Catholic Church recently, told a Priest that the same phenomenon occurred in her case.

ONE of our Eastern exchanges gives an account of a reception by a Catholic Young Men's Society of the high toned sort. The report says that "dancing was kept up until an early hour." Nice example for Catholic Young Men's Societies. Such institutions are curses in any Catholic community and should be annihilated.

The principal of a female seminary in Massachusetts announces a course of lectures on law for young women, and desires to know what we think of it. A good idea, for as it is the law is very partial to women, and there are many more points they could take advantage of were they not ignorant of them. There is a law that supercedes all others, and if that were properly taught, the civil law could easily follow. We have references to moral law. Massachusetts needs all that law she can get to put an end to cultured crime. This is our suggestion, as asked for by the Principal. Lessons in "sanitary plumbing" are announced in the same institution. Our Catholic institutions have always taught science in its relation to each individual.

The Madonna in Flames.

A small enamelled copy of Raphael's well known picture of the Madonna della Seggiola at Florence, the companion picture of the Madonna del Candelabri, now on exhibition in the loan collection of the Metropolitan museum in New York, in an ornamental frame, was found by Capt. O'Conner and brought to the Central station. It was ascertained that it belonged to Mrs. Wm. E. Cramer, the wife of the editor of the Evening Wisconsin. It was covered with dirt and cinders and the iron frame in which it was held was melted and run together. The dirt was wiped away from the picture, and there, pure and spotless was the Virgin, with the peacefully folded arms and saintly attire, were there untouched and unscathed by the destroying flames. It was found near the body of Miss Chellis, who, it will be remembered, died in sight of the whole agonized crowd below, calmly kneeling in prayer in the embrasure of a window, her head bowed upon her hands. Miss Chellis was a devout Catholic.

"Knowledge without justice," says Plato, "should be called cunning rather than wisdom."





LATEST BY TELEGRAPH.

Ireland.

Sligo, Ireland, Jan. 23.—Reports have reached here of deaths, by starvation, in the Island of Innesmurry, off the coast of County Sligo.

Dublin, Jan. 24.—In court, to-day, Davitt, Healy and Quinn, charged with inciting to lawlessness, were ordered to find securities for their good behavior or go to prison for six months. A week's time was given them.

Later.—The Chief Justice, in giving judgment in the case of Davitt, Healy and Quinn, held that the language of defendants was distinctly seditious and Healy were required to find securities in £1,000 each and two of £500, and Quinn one in £500 and two in £250 each.

Cork, Jan. 24.—O'Brien, editor of United Ireland, was elected to Parliament at Malloy over the Government candidate by a vote of 161 to 80.

Dublin, Jan. 25.—Healy, who, with Davitt and Quinn, are required to find securities for their good behavior, says he will refuse to give bail, and go to prison. Joseph Cowan, Radical member of Parliament, offers to become bondsman for Healy or Davitt.

Sligo, Ireland, Jan. 22.—A gaol-bait has gone to Innesmurry Island with provisions for inhabitants reported starving.

London, Jan. 25.—The following dispatch is furnished by the Irish Special News Agency.—The evidence of the informer Farrell produced a most painful impression all over Ireland. Although the testimony was given coolly and confidently, there are several weak points in his story. He denied that the assassinations were arranged at any meeting, or that he met any of the assassins, or that he was in any way connected with the assassination of any particular person. He went, he said, to certain streets by appointment, not knowing the object of his being brought there, but suspected it to be murder. No real evidence has yet been given of the existence of an organization, and too much significance is attached to the fact of an "assassination circle" in the informer's testimony. When this was referred to in the trial, all the prisoners burst into a laugh. The prisoners maintain perfect calm that the American Land League will be asked to postpone its Convention for a few weeks, Mr. Sexton's presence at the opening of Parliament being deemed essential.

London, Jan. 25.—The Times, commenting on the election at Malloy, says the demonstration of prevailing opinion there, which is not likely to be more violent than in surrounding districts, is defiance of the Government and all English Parties.

London, Jan. 25.—It is reported that important evidence has been obtained regarding the perpetrators of outrages during the last two years in the west of Ireland. The police anticipate capturing all the members of the organization which promoted the crimes, also persons concerned in the murder of Lord Mountmorris.

A man believed to have taken part in the murder of Blake, and his servant, Flynn, near Longhrea, is now in America. It is found, it is surmised, that Queen's evidence, and disclose the names and whereabouts of his associates.

London, Jan. 25.—Ex-Secretary Foster, speaking at the Leeds Liberal Club to-night, referring to the question whether Ireland should have the home rule franchise, England and Scotland, said he believed there was only one direction in which they could hope to settle the Irish question, and that was by making Ireland one country with England and Scotland. (Applause.) The only way to meet home rule and dissolution of the union was by treating Irish people as we would treat ourselves. (Renewed applause.) The extension of household suffrage to Ireland, however, must depend upon the state of the country at the time the new reform bill is introduced.

France.

Berlin, Jan. 24.—The crisis in France has much disturbed the Berlin Bourse.

Berlin, Jan. 24.—Affairs in France are being watched here with the keenest interest. It is thought great changes are likely to ensue sooner than is generally expected.

London, Jan. 24.—The Times says there can be little doubt that if statesmen continue to be wanting, the French republic will go headlong to ruin. That the French people are aware of this is the explanation of the panics caused by the difficulties of a Minister so little resembling indispensable genius as Dufaure.

Paris, Jan. 24.—It is said Eugenie has recommended Jerome to formally renounce his claims as her of the Bonapartes, in favor of Prince Victor, and so seal the union of the Imperialist party, and confirm the testament of the Prince Imperial. Just before Eugenie departed a young priest pushed his way through the crowd. After kissing her hand he whispered to her a few moments; then withdrew and joined another priest. The incident caused a sensation. The priest is unknown.

Paris, Jan. 25.—Vigoro and Gaudin say the magistrate conducting the enquiry in the case of Prince Napoleon states sufficient cause has not been shown for further proceedings. This report will not be published until the Chamber of Deputies has decided in regard to the bill against pretenders to the throne.

The Times says it seems probable the Dufaure Cabinet will be beaten in the Chamber of Deputies on Monday. The most remarkable feature of the crisis is the rapidity with which Frenchmen of all conditions have begun to despair of the Republic. Discouragement does not yet show itself in the newspapers, but it is too apparent in private conversations. It would be rash to suppose that because the Republic is doomed, therefore the Republicans are disheartened, therefore the Republic is doomed. It is on trial, but it has strength to survive many mistakes.

The streets in which the Louvre, Bourse, Bank of France, Elysee and many other public buildings are situated have been patrolled by a detachment of infantry several nights.

London, Jan. 28.—A Turin correspondent says the result of the situation will be the early dissolution of the Chamber. In a conversation, for which the correspondent vouches, Grevy remarked: "I am firmly resolved on dissolution; nobody can govern the country with the present Chamber of Deputies."

Paris, Jan. 28.—The Ministers met at the Elysee this morning, and tendered their resignations, which Grevy accepted.

LECTURE BY FATHER TEEFY.

Notwithstanding the coldness of the night there was a large attendance in St. Mary's Cathedral, Hamilton, on the 21st ult., at a lecture on the subject of the resurrection of the dead, delivered by Rev. Father Teefy, Professor in St. Michael's College, Toronto, in behalf of the Ladies' Benevolent Society. The Rev. lecturer is a brilliant orator, and handled his subject in a masterly manner. The collection after the lecture amounted to \$75.37. The text of the lecture was as follows:—

"Who shall find a valiant woman? The price of her is as of things brought from afar off, and from the uttermost parts. She hath opened her hand to the needy, she hath stretched out her hand to the poor. Her children rose and called her blessed. Her husband and he praised her. The woman that fears, she shall be praised. Give her of the fruits of her hands: and let her works praise her in the gates."

Such, my dearly beloved brethren, is the eulogy which the Holy Ghost himself passes upon a brave-hearted holy woman. She is beyond all value, and cannot be esteemed too highly. She hath wrought by the counsel of her hands. Strength and beauty are her clothing. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idly. In a word, she is the queen of her home. Prudent in speech and zealous in deed, she passes her life in the patient fulfillment of her holy vocation: for she has a mission upon this earth, a work for her to do by God—which if she performs faithfully, she shall be praised in the gates of Paradise by her true spouse, Jesus Christ, and the Catholic Church, the noble protector of right, and the guardian of society, recognizes this vocation, and within the gates of her sanctuary, sings the praises of her female saints who in every age, and in every land have adorned the thrones of earthly kingdoms, as well as the homes of the poor—the praises of these valiant women, the Christian mothers who are the pearls of her crown, and of that holy generation of chaste virgins whose memory she considers immortal. Yes, the Christian mother and the sister of charity have always been the joy of the church. They have not noble aid in the great work of redemption and sanctification. And it is for the encouragement of such as these in their charitable work, that we are assembled here this evening. For my own part, I cannot express the pleasure I feel in performing my portion of the work. It is a duty which I feel bound to perform for those whom I plead: for I plead in behalf of those whose charity to God's poor I remember years ago, when I had the pleasure of living in your midst. And your own charity I know too well to be disappointed in my appeal. This is the second source of pleasure—the fact that I am addressing old friends—friends who have been living in my memory for years; for I have longed to see you that I might be consoled together in you, by the work of redemption and sanctification. And this, my dear brethren, is my faith and mine. Thus confiding in your charity, on behalf of the Ladies' Benevolent Society, I shall say a few words upon woman's work in the Church.

In the pagan world woman was degraded. She was the slave of man,—of his avarice, his pride, and his passions. Her quality of society is stability—we must feel confident that the house in which we dwell can stand the storms and ravages of time; and for this purpose it must be built upon a rock—Now one of the great ornaments of society is marriage. And when marriage is firmly established—when that contract is rendered so fast, that neither party can break it; while, at the same time the mutual relations of husband and wife are placed upon a proper footing—then, and then only, is stability assured to the family, and woman's dignity asserted and confirmed. But what was marriage among the pagans? It was love, a state so degrading that the question could not be argued in such a holy place as this.

Grevy, and Bonaparte, with all their boasted enlightenment, saw in woman only the slave of man's arbitrary caprice. And Moses, the great law-giver of the Israelites, had to yield permitted divorce. It was not till our blessed Lord came, who was to make all things new, that woman received the honor due her. It was asserted, on Jesus Christ and his holy Church to place woman in her proper place and give her a vocation divine in its origin, sanctifying in the fulfillment of its duties, and exalted in its destiny. Let us see if this be not the case.

But who, my dear brethren, is this valiant woman of whom the wise king speaks? Whose fidelity to her spouse, whose care of her family, whose prudence, are so praised? She is the Blessed Virgin by excellence. No pearl from the depths of the ocean of God's creature like unto her. She is beautiful as the morn with its silvery reflected light, for she reflects the glory and merits of Jesus; she is bright as the sun, for she is intimately associated and inseparably connected with Jesus. She is like an army in little array, strength and beauty are her garments, for all the virtues adorn her. She is the mother of love and of hope and of holy fear. Conceived without sin, called to be the mother of God, assumed into heaven, she is the queen of Christ's Kingdom, the queen spoken of by the psalmist, standing on the right hand of the king, surrounded with vanity. And all her children have risen up and called her blessed—those children of whom she herself sang—"Blessed be thou, O God, our Father, who hast called me to be thy daughter, and who hast called me to be thy mother, and who hast called me to be thy sister, and who hast called me to be thy friend, and who hast called me to be thy neighbor, and who hast called me to be thy servant, and who hast called me to be thy slave, and who hast called me to be thy subject, and who hast called me to be thy vassal, and who hast called me to be thy tributary, and who hast called me to be thy serf, and who hast called me to be thy bondman, and who hast called me to be thy man-servant, and who hast called me to be thy maid-servant, and who hast called me to be thy slave, and who hast called me to be thy subject, and who hast called me to be thy vassal, and who hast called me to be thy tributary, and who hast called me to be thy serf, and who hast called me to be thy bondman, and who hast called me to be 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