

weeks. Special religious services were held in the pro-Cathedral, and from a thousand altars, accompanied by the prayers of the emancipated millions, there ascended one universal supplication for the dead one. But this grief and mourning were not confined to his native land—they permeated to the furthest ends of the globe.

"Yes, wherever throughout the habitable world there was an Irishman capable of appreciating services great, permanent, and numerous, and of comprehending a genius brilliant, and a character sublimely perfect in its entirety—there was sorrowing for the death of O'Connell. This grief found fitting expression in the journals of the day. The 'Evening Packet,' the able organ of the Church Ascendancy party, laying aside the asperity of political contention, declared—'A great man has fallen in Israel.' The 'Daily News,' pronouncing him 'the Irish Gracchus,' observed—'O'Connell is a name on which we cannot write an epitaph and then have done with it. Day after day it will recur, bound as it is with the fate and the fortunes of Ireland, and will thus live in our arguments, as in our memories, years taking from our antipathies, adding to our reverence, and swelling still the magnitude of his fame.' But it is from the contemporary Press of France that we gather a proper estimate of O'Connell's character, services, and fame. Those writers, unbiassed by local feelings or party considerations, adjudged him solely by his public acts and his achievements.

"And, so judging him, the 'Univers' pronounced him—'A great and sincere Apostle of Liberty.'

"The 'Constitutionnel' said—'The death of such a man at any time would have been an important event, but, in the present difficult situation of England, and with famine desolating Ireland, the disappearance of the Liberator is a crisis extremely important.'

"The 'Gazette de Lyons' remarked that his had been 'a life of ceaseless toil and matchless glory.'

"Le Rhone' said—'He has left behind him a reverence the loveliest, the most beautiful, the purest, destined to live in the memory of man.'

"The 'Journal de Commerce' declared—'The greatest of the world's sons has departed—the world grieves.'

"And the 'Debats' proclaimed—'The greatest of Ireland's citizens, and perhaps her last hope, is gone.'

"In the French Chambers Montalembert spoke his eulogy—in the Cathedral of Paris that sainted Archbishop who afterwards fell at the barricades, shot down while trying to dissuade the people from the folly of resisting longer, announced the greatness of 'Ireland's Emancipator'—and in St. Peter's, the greatest of Church orators, the eloquent Padre Ventura, delivered a masterly panegyric in the presence of an immense assemblage, which included all the Cardinals, archbishops, and eminent personages in the Eternal City, in which he said: 'The Simon of the new law is gone.' The heart of the Liberator having, in accordance with his last request, been deposited in Rome, his remains were conveyed to Ireland. They reached Dublin on Monday, the 2nd of August, and were at once brought to the pro-Cathedral where they lay in state until the following Wednesday. The coffin bore the inscription:

"DANIEL O'CONNELL,
Ireland's Liberator,
While on his way to the seat of the Apostles,
Slept in the Lord at Genoa,
May the 15th,
In the year 1847.
He lived 71 years 9 months and 9 days."

"On Wednesday, the obsequies took place—the Metropolitan Church being appropriately draped in mourning. It was thronged to its uttermost capacity. Thousands, unable to obtain admission, crowded all the neighbouring streets. The gallery underneath the organ was appropriated to the members of his family and their relatives. There were then present, besides many others, his four sons—Maurice, Morgan, John, and Daniel—and docile, courteous, and 'Honest Tom Steele.' The members of the Hierarchy who took part in the sad ceremonial, which was conducted on a scale of unusual splendour, were:

"The Most Rev. Dr. Murray, then Archbishop of Dublin.

"The Most Rev. Dr. Nicholson, then Archbishop of Corfu.

"The Most Rev. Dr. Polding, then Archbishop of Australia.

"The Most Rev. Dr. Cantwell, Bishop of Meath.

"The Most Rev. Dr. Higgins, then Bishop of Ardagh.

"The Most Rev. Dr. Keating, then Bishop of Eerns.

"The Most Rev. Dr. Maginn, then Bishop of Derry.

"The Most Rev. Dr. McNally, Bishop of Clogher.

"The Most Rev. Dr. Murphy, then Bishop of Hyderabad.

"The Most Rev. Dr. Whelan, Bishop of Bombay.

"There was also a vast assemblage of clergymen from all parts of the country present on that memorable day. The funeral oration was delivered by the Very Rev. Dr. Miley—he who had accompanied him on his last journey, and who was his faithful and affectionate friend and companion throughout his illness. The following day, Thursday, the 5th of August—the eve of the anniversary of his birth—his remains were conveyed to Glasnevin, where they now rest in an unfinished grave. The funeral was immense, and well testified the people's love and sorrow. Such a procession was never witnessed in the Irish metropolis. It included all ranks, all sections; and every popular representative body in the country sent its delegates to join in it. The Trades, too—untainted in their fealty—who had accompanied him in imposing array to many a peaceful victory—were present, and so extensive was the sad cortege that the day had far advanced ere the end of it had reached the cemetery. The coffin was accompanied to the grave by the bishops whose names we have mentioned, and who were joined by the Most Rev. Dr. MacHale—by the members of his family and their relatives—by 'Honest Tom Steele,' and by a vast number of his private and political friends; and thus terminated the funeral of 'Ireland's greatest citizen, and, perhaps, her last hope'—

"—while the tree
Of Freedom's wither'd trunk puts forth a leaf
Even, for thy tomb a garland let it be—
The Forum's Champion and the People's Chief."

—Nation.

HEROIC POLAND.

AWFUL PERSECUTION OF OUR CATHOLIC BRETHREN—FLOGGING WOMEN FOR THEIR FAITH.

The Catholic Union of Ireland supplies the following painful yet glorious news, showing how the mothers of future Ledochowskis are now suffering for the Catholic faith:—

Poor Poland still suffers for her faith and her patriotism. The Russian despotism has relaxed nothing of its fierceness in that portion of unhappy Poland that writhes in its iron grasp, and the dungeons of the German Empire attest that it fares, but slightly differently with the Poles that have to bear the yoke of Prussian domination. Heart-rending tidings come to us of the sufferings of the faithful in the province of Polachia. In this province there is a considerable number of the population belonging to the United Greek Church, that is, that church which, though using, by consent of the Holy See, the Greek rites and the Greek liturgy, and following in part the discipline of the Greek Church, is in communion with Rome, and accepts certain doctrines the rejection of which has to a great extent constituted the schism of the East. Russia is struggling with all the remorselessness of brute force to coerce the Polachians to abandon their Church, and become perverts to what is called "the orthodox" Russian faith. Up to this they have bravely resisted, and show no symptoms of dismay. But their heroism, their constancy, their noble fidelity to their paternal traditions, have not availed to soften the hearts of their brutal masters, but have rather stirred them into more demonlike resentment, and more ruthless barbarities. With an inhumanity and a savageness that are not of recent growth in Russian administration, the bitterest blows of persecution are directed against the women of Polachia, and so we read of doings by the Russian governors of the district that dwarf into insignificant infamy the worst excesses of the Neros of Pagan days. For all this it is impossible not to hold that the Czar is responsible before God and before the world—for he knows of it, and could have stopped it if he had wished. We learn that in Polachia there are about three hundred thousand United Greek Christians, and for years past the men amongst them have been subjected to every atrocity from the hands of the Cossack soldiery. Hitherto the women were spared, but now all sense of shame and manliness seems to have died out of the Russian ruler, and women have been decreed as fit subjects for the lash. At Parezowa the merciless punishment has begun. We are told that the women who refuse this apostasy are stripped nearly naked, tortured with long coarse scourges until, worn out with agony, and covered with blood, they become senseless and faint away. Then their tortures cease, and the almost lifeless victims are despatched to the hospitals. "The number of the scourged," says a communication published in the 'Civiltà Cattolica,' "has become so large that it has been found necessary to multiply the ambulances for the conveyance of the sufferers to the hospitals. The ambulances have neither nurses nor doctors attached to them, and the poor sufferers have to linger in their tortures and their blood, whilst they are being dragged along a rough road to the hospital. The treatment in the hospital is neither skilful nor kind. They are often left utterly without attendance and without nourishment, save when an adventurous good-natured Catholic manages to effect an entrance to the hospital with food or medicine carefully hidden from official observation. Nero was not so cruel to the first Christians as is Alexander, of whose civilized humanity we hear such eulogies, to his Polachian subjects. Nero was satisfied with butchering the Christians; Alexander is more exquisite in his cruelty. Men and women are beaten with whips, and then flung, like dogs, into ambulances; if they die, so much the better; if they recover, no sooner are their wounds healed up than the scourging begins again, till they shall have either died or renounced their faith. Up to this not one of them has apostatised. Honor and glory to these generous souls, who have shown their readiness to die rather than prove faithless to Jesus Christ, and who, in this way, rise victorious to Imperial savagery. Let us pray for them, that God may confirm their faith and their courage by his extraordinary graces. It is said that the Czar is a Freemason and a Liberal, and this is confirmed by authentic statements in official journals. We can easily believe that it is so, for "Liberal" Freemasonry is capable of intense hatred and of great atrocities. The revolutionary journals show by their silence that they approve of this bloodthirsty procedure; in their eyes every infamy is praiseworthy that contemplates the extinction of Catholicity." The above-named Sicilian journal states that it has other incidents, equally revolting, and well authenticated, of the Russian persecution in Poland, and promises to publish them.—'Catholic Review.'

A very amusing story was told us recently by an English Catholic lady of rank, who was converted some twenty years ago. Almost immediately after her entry into the Church, she was invited to visit some relatives in a remote part of England. She went, and much to her surprise, perceived that all the family portraits and statues in the house were covered with green baize. Imagine her amusement when, on endeavoring to find out the cause of the extraordinary concealment of these household ornaments, she was informed that they had been thus hidden in order to avoid putting before her the temptation of "bowing down and worshipping images," which her worthy host believed was one of the habits of Catholics. Yet these good people were not one whit more ignorant and prejudiced than the majority of Protestants who write upon Catholic subjects.

The centenary of the Blessed Gregory X. will be celebrated at Piacenza, Italy, with great ceremony this year. This great Pontiff was a native of Piacenza, and was one of the most prominent men of the thirteenth century. His chief object in life was the reconciliation of the Guelphs and Ghibelines and the cessation of the terrible civil wars with which their quarrels constantly filled Italy. He was, indeed, a man of peace, one who frequently sacrificed his own happiness and interests in order to promote the welfare of the people.