

## LETTER FROM NEW YORK.

Correspondence of the Register.

New York, Jan. 12, 1894.

The January thaw has come and gone, but it found nothing here to thaw. The weather at present has settled down to being disagreeable, and succeeds pretty well in the attempt. In the matter of success, it could give lessons to the Congress in its discussion of the Hawaiian question and the Wilson Bill. Much dissatisfaction has been expressed in Congress and out of it on account of the action of the Administration in both matters. The *New York Sun*, always anti-Cleveland in its utterances, lends the malcontents in the Democratic party, and the prevailing hard times add force to the weakest argument. Canadians cannot build hopes on any clause of the Wilson Bill as it stands at present, as there are many doubts of its success.

In Catholic circles, two utterances of Monsignor Satolli are of importance. In this morning's papers is a copy of a letter purporting to be from him to a priest in Missouri upholding the attitude of the priest in favor of the Church trustee system. What the particular system is does not appear, though it is hardly probable it can include all the obnoxious features which were opposed with so much vigor and wisdom by the Archbishops of New York and Philadelphia half a century ago. With one lamentable exception, church property has been generally well administered here under the present system; surprisingly so when we consider the passing needs of the Church in that regard since 1847, and it is doubtful if any change can be expected or desired for some time to come.

The speech of Monsignor Satolli to the students of Gonzaga College, Washington, expressing his wonder that anyone should believe him in any degree averse to the advance of parochial schools, caused comment at the time, and not without reason. From information I received recently, it was more than an ordinary visitation speech. The Monsignor received an invitation to an anniversary dinner, but sent back word that he wished to visit earlier in the day, as he had something to say which he would rather say there. The "something" was of considerable importance, as may be seen, and all the more so when we consider it was done with deliberate intention.

The death of Rev. Patrick Corrigan, the well known parish priest of Hoboken, removes from the scene the third of the trio of priests who have kept church affairs in a turmoil in this district. Dr. McGlynn is no longer a name to conjure by; Dr. Burtell's pilgrimage to Rome for reinstatement seems doomed to be unsuccessful; Father Corrigan was more successful in gaining his point, but he has been removed by a more powerful hand than his. Apart from the actions for which he is most widely known, Father Corrigan was an earnest, able priest. The energy he displayed in all his actions was manifest in his parish, and his death will be sincerely lamented by many of his parishioners.

The falsehood of Rev. Mr. Burrell, that the ground on which St. Patrick's Cathedral is built was obtained from the city by Irish politicians, has been effectually quashed by the action of Mr. John D. Crimmins, a well-known layman of the Cathedral parish. He wrote to the City Register for full reports of the changes of ownership of this piece of land. It appears that it has not been city property for over fifty years. It was bought by some Irish Catholics, not from the city, but from Protestant owners, and was transferred by them to the trustees of St. Peter's Church for use as a cemetery. Archbishop Hughes, with wise foresight, chose it as the site of the pre-

sent magnificent Cathedral. Since then the only dealings it had with the city were in the re-arrangement of streets, when, by a course of procedure followed out in every case, a strip of land on one side, an average of six feet in width, was given to the Cathedral in compensation for a piece of equal area taken off by the new street. Where the highly "Reverend" gentleman found "ground" for his assertion in all this would be astounding did we not know how little is needed to give basis for a lie told "in the cause of righteousness."

This application of the supposed "Jesuitical" doctrine finds a peculiar contrast in the action of Rev. P. A. Halpin, S.J., who gave to his Moral Philosophy class of 1,000 students the following thesis to defend: "As human acts derive their morality from the object, purpose of the agent, and circumstances, it follows that *The End Cannot Justify the Means*." The reverend lecturer explained that he had printed the last words in italics and capitals with a wish to remove the last relics of the barbaric tradition of some poor souls that this odious doctrine is fostered by the Society of Jesus either in theory or practice.

The A.P.A.'s still lift their flat heads from the swamp and croak against the sun, but it does not pay in New York. There is too much sun. Up the State among the ruralists, who are just recovering from the notion that priests have horns and cloven hoofs, the campaign of mendacity is in full swing. They lifted their heads in Troy, till a secular newspaper killed their movement by simply printing the name of every man who was connected with them. Catholics have the work of exterminating the microbes taken out of their hands by honest-minded Protestants. The latest utterances on the subject are by Gov. Peck of Wisconsin and Senator Vilas. It is peculiar that they are condemned here usually on the ground of being un-American; is it not deplorable that there is no public sentiment in Canada to denounce these machinations there as un-Canadian?

## Professional Beggars.

The professional beggar is not a modern innovation by any means. Readers of the *Spectator* will recall "Scarecrow," the famous London beggar who, having disabled himself in his right leg, asked alms all day in order to get a warm supper at night. According to John Limb, the "Ruffler," of whom we often find mention in the literature of the seventeenth century, were troops of vagrants who infested Lincoln Inn Fields. They assumed the character of maimed soldiers who had suffered in a great rebellion, and found a ready prey in the people of fashion and quality who drove by. Indeed it is made clear by contemporary allusion in comedies that this square was the regular haunt of bogus cripples, who lived by mendicancy, that they carried on in the most barefaced and even intimidating manner. It is related that George IV., when Prince of Wales, once attended a beggars' carnival in London incognito. He had not been there long when the chairman, addressing the company and pointing to the Prince, said, "I call upon that gentleman with a shirt for a song." The Prince, as well as he could, got excused, upon a friend, who accompanied him promising to sing instead, which the latter did amid great applause. The health of the Prince and his friend having been drunk, and duly responded to, they departed in order to afford the company an opportunity to fix their different routes for the ensuing day's business; for at that time the professional beggars of London used to have a general meeting several times the year at which they were divided into companies, each company having its particular walk. In those days their earnings varied much, some getting as

much as five shillings a day. Most of the professional beggars in London today—and their number is legion—emanate from two or three common lodging-houses. The most populous of these, which is known as "The Dispensary," supports an individual known as a "scrivener," who earns a living by manufacturing the pathetic sign-boards which the sham cripples and the bygone blind men carry round their necks. In Paris, as is well-known, the professional beggars hold regular weekly meetings, at which the routes to be followed by the members of the guild are mapped out by a standing committee. They have an organ of their own, called the *Journal des Mendicants*, which appears twice a week. From a recent issue the following curious advertisement is taken:—"Wanted—To engage a cripple for a side resort. Good references and a small deposit required." This queer announcement is explained by the fact that the proprietors of hotels and boarding houses at fashionable French watering-places, assume that visitors would be disposed to give alms if an opportunity were afforded them; and as they cannot very well do the begging themselves, they engage professional beggars to whom they grant permission to solicit alms on their premises, and the beggars in return pay them one-half of their daily receipts.—*North-American Review*.

## Presentation.

The last meeting of the Advisory board of the Toronto C.M.B.A. was held on the 4th January. After routine business had been finished the Secretary, W. M. Vale, was presented by the Board with a valuable gold headed cane, inscribed with the seal of the Association, and the name and office of the recipient. The presentation was accompanied with some very felicitous remarks upon what the Board owed to the energy and rare capability of Mr. Vale in the discharge of his duties as Secretary, all agreeing that the carefulness and efficiency of the Board was greatly due to his efforts. Mr. Vale acknowledged the handsome present in a few well-chosen remarks, pointing out that the event was a great surprise to him; that what he had done was done for the good of the Order, and assuring his colleagues that their good wishes would stimulate him to excel, if possible, his former efforts in advancing the interests of the C.M.B.A.

Mr. J. Coughlin was then requested to vacate the chair, when a vote of thanks was tendered him for his untiring zeal on behalf of the Association, and for his courtesy and business ability in the chair. It was pointed out by the speakers in the vote of thanks to Mr. Coughlin that he had taken the first steps to form an Advisory Board for Toronto, and with this aim had, during the beginning of 1893, visited all the Branches, and laid before them the utility of such a Board. The vote was a standing one and testified to the great esteem in which the chairman is held. Mr. Coughlin made a very happy reply, and amongst other things said that, coming from the east where the C.M.B.A. was in a flourishing condition, he saw no reason why it should not make equal advancement in Toronto; and that he believed that were a good Board and the value of a policy of life insurance in the C.M.B.A. well explained to and understood by the people, it would double its membership the next year.

Rev. Father Hand of St. Paul's made the presentation and presented the vote of thanks.

## Condolence.

At the last regular meeting of Division No. 4, Ancient Order of Hibernians, held in their hall, Sunday, the 14 instant, the following resolution of condolence was unanimously passed:

Moved by Brother P. M. Kennedy seconded by Brother P. Shea:

Whereas Almighty God, in His infinite wisdom, has removed by the hand of death, the beloved wife of our esteemed Brother Pat Boyle, be it

Resolved that we, the members of No. 4 Division, tender our heartfelt sympathy to Brother Boyle, and earnestly pray that Almighty God may grant him strength to bear his affliction with Christian resignation.

Be it further resolved that a copy of this resolution be sent to Brother Boyle, and to THE CATHOLIC REGISTER for publication.

Jos. COADY,  
Recording Secretary.

## St. Patrick's.

A full account of the solemn Triduum given in this church, and which was very successful, will appear in our next issue.

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TORONTO POSTAL GUIDE. During the month of January, 1894, mails close and are due as follows:

	Close	Duz.
	a.m. p.m.	a.m. p.m.
G. T. R. East	6.15 7.20	7.15 10.40
O. and Q. Railway	7.50 8.00	7.35 7.40
G. T. R. West	7.30 8.25	12.40pm 8.00
N. and N. W.	7.30 4.20	10.05 8.10
T. G. and B.	7.00 4.30	10.55 8.50
Midland	7.00 9.35	12.30pm 9.30
C. V. R.	7.00 3.00	12.15pm 8.50
	a.m. p.m.	a.m. p.m.
G. W. R.	noon	9.00 2.00
	6.15 4.00	10.30 8.20
	10.00	
U. S. N. Y.	6.15 12.00	9.00 5.45
	4.00 10.30	11pm
U. S. West'n States	10.00	
	6.15 12 n.	9.00 8.20
	10.30	

English mails close on Mondays, Thursdays and Saturdays at 10 p.m., and on Thursdays at 7.00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for January: 1, 2, 4, 5, 8, 9, 11, 12, 13, 15, 16, 18, 19, 22, 23, 25, 26, 27, 29, 30.  
N.B.—There are branch post-offices in every part of the city. Residents of each district should transact their Savings Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.  
T. O. PATTERSON, P.M.