

THE PALL MALL MAGAZINE

The third number of the first volume of the Pall Mall Magazine has come to hand, and it is high time we should give the new publication a notice. We do so heartily and editorially. We have rarely, if ever, met with a magazine that deserves more to be noticed by the Catholic press—and especially the Irish Catholic press. This young enterprise has too things in its favor; firstly its proprietors have heaps of money, secondly it is printed on very good paper. Beyond these two recommendations we fail to find anything good that we can honestly say about it. Its July number consists of about eighty pages of thrashy articles; light stories; poor specimens of artistic work; very suggestive and some downright bad engravings; a few miserable attempts at caricature, in which the Home Rule Parliament is represented, as imagined by a Tory, sticks and stones, inkstands and chairs flying in all directions; as imagined by an English Gladstonian, in one whirl of confusion around the ghost of the G. O. M.; as imagined by a Nationalist, all decorum but with a pig on the floor and a whisky bottle on the desk; as imagined by an Ulster Orangeman, with old monks and bishops seated around a table of torture and little devils preparing hot irons to skiver the victims; finally, as imagined by a Tory Lord, bottles flying, windows broken and Hibernians tearing the hair and eyes out of each other. Such is a fair summary of the contents.

More, between these caricatures and an article by Karl Blind upon Goethe and Heine, in which both these authors ridicule the Irish and above all the Irish-Catholics, and another article by A. M. Rowan, a Protestant Unionist upon "Irish Priests in Politics," is sandwiched in an article from the pen of J. E. Redmond, M.P., leader of the Parnellites, on the same subject, "Irish Priests in Politics." We intend, when we have space, to deal with some of these articles, such as that of Karl Blind, in which the author cites Goethe and actually makes the great German give evidence of the most consummate ignorance regarding the subject he pretends to treat. But what most astonished us, in looking through this number of the vilest and lowest slanderer of Ireland and Irishmen that ever assumed the form of a respectable magazine, was to find Mr. John Redmond's attack upon the Irish priesthood dovetailed in between the frothings of this A. M. Rowan, and the abominable, the rascally caricatures of the most eminent Irishmen of the century.

Surely to goodness Mr. Redmond could have chosen some other company when he felt inclined to say: "I am convinced that, though the clerical party triumphed at the last elections, the contest of the past two years in Ireland has injured the political prestige of the priesthood almost beyond recovery, and that the New Irish Parliament will not be five years in existence before it has resolutely shaken itself from the control or improper interference of clerical influence in political affairs." We pick out the last and one of the mildest sentences in Mr. Redmond's contribution. How does such language read in connection with Mr. Rowan's essay? Both writers make it a point to haul Bishop Nulty over the coals, and while Mr. Redmond is patriotically attacking the rights and privileges of the clergy, Mr. Rowan is telling us that "the Irish priests act independently of the law of the land, of the law of their spiritual head, and claim to be themselves the law-givers to the people of Ireland."

It would be impossible, in the space at

our disposal, to even attempt to analyze these different articles upon the subject of Home Rule and the Catholic clergy. Suffice to say that we consider Mr. Redmond to be in very bad company, and we hope when he reads what goes before and see what follows his article, that he will rise out of the Pall Mall Magazine just as rapidly as he possible can. It does not look well to have one's articles side by side with blackguard caricatures of one's country and fellow-countrymen, nor again in the society of more or less dangerously suggestive compositions and illustrations.

We have tried to hit two birds with one stone; to give the Pall Mall Magazine a notice and to warn Mr. Redmond against bad company, for even in literature as well as in life, "evil associations corrupt good manners."

ANNIVERSARIES IN LITERATURE AND ART.

By the Editor Catholic School and Home Magazine.

JOHN GILMARY SHEA, L.L.D. Born July 22, 1824; died Feb 22, 1892.—This illustrious American-Catholic writer was the first to present to the public the records of Father Marquette, in the journal and narrative of this famous missionary and explorer. He loved the study of American history, and his patient research was rewarded by the finding of many important manuscripts which have thrown great light upon the explorations and early settlements, especially in the West. Dr. Shea was born in New York City, July 22, 1824. His father a man of scholarly attainments, came from Ireland in 1815, and for several years conducted a school for higher studies in New York. His mother was a New England woman of literary tastes who claimed descent from Nicholas Upsall, who came to America with Gov. Winthrop, in Puritan days. Some years were spent at school before Dr. Shea entered the office of a Spanish merchant in New York where he acquired that knowledge of Spanish which afterward helped him so materially in his historical studies. To this he soon added a knowledge of languages generally, and especially of the many dialect of the Indian tongues. Admitted to the Bar in 1846, he did not find the work congenial, and soon tired of it. We find him afterwards in the Jesuit novitiate where he spent six years. Finding he had no religious vocation, he went out into the world again and then began a literary and historical work which was only to end his life.

A series of articles on the early discoverers, published in the *United States Catholic Magazine*, brought recognition to him from many historical societies. He followed this work with articles on Catholic Missions among the Indians, the Early Voyages on the Mississippi, Washington's Diary, and other matters of research. Wisconsin, Massachusetts, Maryland and New England honored him with membership in their Societies, and the Spanish Government made him an honorary member of the Historical Academia of Madrid. In the midst of historical work he found time to prepare several Indian grammars, and also Edition of Indian Bibles. Winsor's Critical History of American Encyclopedia and the Britannica have his articles on the Indian tribes and the languages of the Aborigines. In his later years he edited the *New York Catholic News*. His History of the Catholic Church in the United States was his greatest work, and the very last writing he did was to finish the fourth volume. He died Feb. 22, 1892. For fifty years he labored in the cause of historical truth, searching for the documents which would give to the world the facts of American history. His success has warranted for him the record of a careful and conscientious historian, proud of his American character and his Catholic faith. No man in our age has done more to advance the cause of Catholic truth, and the only regret is that he was not spared to fully complete his life's work.

HENRY GRATTAN.—Born July 3, 1746; died June 4, 1820.—In the history of every people there are names that shine out brilliantly because their lives mark epochs in the National life, and this is particularly true of men whose ambition

has been to bring to their nationality some of the benefits of freedom. Among Irishmen the name of Grattan excites a thrill of enthusiasm and patriotic love, for his life was devoted to the liberties of the people. To him was giving the great privilege of having been the instrument by which a brief period of independence was enjoyed by Ireland. As Moore expresses it:

"That one lucid interval snatch'd from the gloom
And the madness of ages, when fill'd with his son,
A nation o'erleap'd the dark bounds of her doom,
And for one sacred instant touch'd Liberty's goal."

The allusion is to the Irish Parliament in Dublin when from 1782 until 1800 Ireland had a certain form of Home Rule. This was called the Grattan Parliament and it was this that compulsion is frequently made in the struggle now going on for the legislative independence of Ireland. Henry Grattan was a Protestant, born in Dublin, Ireland, July 3, 1746. After a few years at school, he entered Trinity College in 1763 and four years later went to London, and in 1772 was admitted to the Irish Bar and in 1775 was elected to the Irish Parliament. Events were transpiring in America which gave encouragement and a certain measure of success to Grattan's political ideas, for by the independence of the American colonies, England was so disturbed that she feared that the Ireland Volunteer Movement would lead to the same results for Ireland. When therefore, Grattan drew up his Bill of Rights, he was able by force of circumstances to wring from the Imperial Parliament a Charter of Liberty by which Ireland was accorded the right to govern herself. But this government was limited to a class, while the great majority of the people had no political rights whatever. The Parliament was composed exclusively of Protestants and no Catholic could hold any public office. The Parliament had many famous men whose eloquence and statesmanship have won for them places as leaders among the very noblest and best. Among them were Curran, Plunket, Flood, and Charlesmont. Grattan was a leader of such men and his eloquence many of the signal victories which characterized his career.

Moore asks:

"Who, that ever hath heard him—hath drunk at the source
Of that wonderful eloquence, all Erin's own,
In whose high-thoughted daring, the fire and the force
And the yet untamed spring of her spirit was shown."

Grattan was always a friend to the Catholic for he recognized that liberty which did not come to all was not worthy of the name. It was largely due to his efforts that a Catholic Relief Bill was passed which admitted Catholics to the Magistracy and the Bar, legalizing Catholic Churches and admitting Catholics to certain offices. Grattan made a bitter fight against the Union by which Ireland lost her Parliament in 1800, through the most shameful bribery and corruption ever recorded. The closing words of his speech against Union are memorable; "Yet I do not give up my country. I see her in a swoon, but she is not dead. Though in her tomb she lies helpless and motionless, still there is on her lips, a spirit of life and on her cheeks a glow of beauty. I will remain anchored here with fidelity to the fortunes of my country, faithful to her freedom faithful to her fall." Liberty was outraged, the people's rights were sold for gold and office, but the people hoped and prayed and worked for the return of liberty which, thank God, seems now vouchsafed to them after nearly one hundred years of Union. Grattan could never allude to the events of 1800 without melancholy and tears.

He was finally persuaded to enter the Imperial Parliament and was at times the leader for Catholic Emancipation and always an opponent of acts of the Union. His devotion to Catholic principles won for him the deep affection of the Catholics of Ireland. May 12, 1820, a great Catholic demonstration was made in his honor with O'Connell in charge. Grattan's health was failing, yet he determined to go to London and make a final appeal for the Catholics, but he was destined never to reach his place in Parliament, as he died soon after reaching London, June 4, 1820. He said, "Tell the Catholics, if I cannot speak, I can pray for them, I shall then die contented." Nearly his last words were, "I die with a love of liberty in my heart, and

this declaration in favor of my country in my hand." The declaration to which he alluded was "That Ireland should not seek for other annexation than that with Great Britain; that Great Britain should help repeal the civil and political disabilities of Catholics."

He was buried in Westminster Abbey among the worthies of England, but his name is enshrined in the hearts of the Irish people as "of the wisest, the bravest, the best of mankind."

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