

ARCHBISHOP IRELAND.

Some Traits of His Character.

Carroll, Hughes, Spalding and England were notable men in their day; Lavigorie, Newman and Manning claimed a large share of public attention during their lives, but in some ways, and to Americans, John Ireland, Bishop of St. Paul, is not less interesting than any of those dignitaries.

Too democratic to show the princely magnificence of the Cardinal of Carthage, too busy ever to acquire the literary finish of Newman, too active to wear the seerlike look of Manning, Archbishop Ireland is a cynosure of half the New World's eyes.

In order to be understood and appreciated he must be studied like a work of the old masters—not too near and in a proper light. Flash and per-



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severance have marked his whole career since 1849, when, being but a boy of 11, he made the United States his home and country.

Ambition, strength and will are writ all over him. They confront you in his prominent chin and his large aquiline nose; they speak to you in his big burly form; they compel notice in his powerful stride as he walks—or rather swings himself—toward you; they are conspicuous in his every tone and gesture, even when he is most winning and persuasive.

His masterful mind is seen in every line of his rugged face, and in every glitter of his changeable, great gray eyes.

Froude says of the late Cardinal Newman that he was interested in everything that was going on—in science, in politics, in literature. The same may be said of Archbishop Ireland.

Archbishop Ireland's first great prominence was won in connection with the total abstinence movement, and though a quarter of a century has elapsed since he actively espoused that cause, his zeal for it to-day is as ardent as in those golden years when warmer blood ran riot in his veins. To-day he is the recognized leader of Catholic total abstinence all the world over. It was largely through his influence that the Third Plenary Council of Baltimore put itself on record as disapproving the liquor traffic and as advising Catholics to seek a more honorable means of livelihood.

"Come to me, friends and patrons of the traffic," said His Grace, in one of his memorable perorations, "to garrets and to cellars in back street and in hidden alley, whither the slaves of drink repair from the saloons, and I will show you the poor man and the wife and children of the poor man. And while you stand aghast at the scene of awful wretchedness, I will ask you to take in hand the cause of the poor man. Come with me some morning to the police court and study the poor man as he is introduced from a neighboring cell by the policeman who tells the story of debauch and murderous riot. Come with me to prison, to reformatory, to poorhouse. Follow me to the pauper's corner in your cemeteries—and in pity I will beg you to protect and save the poor man. Protect and save him—from the cause of his poverty, his woe, his sin—the liquor traffic."

Archbishop Ireland has been doing work in the United States akin to that of Cardinal Manning in England. His lectures on the labor problem have won him the ear of the vast army of workmen in this country.

While full of sympathetic interest for the workman, the Archbishop is very conservative on the labor question. He pleads for the laborer's right to Sunday's rest, to such wages as will decently sustain himself and his family, to a working day short enough not to preclude family life. He holds that all should work, that the rich are the tenants of God, and, therefore, they should spend their superfluous wealth in the interest of their fellowman. He steadfastly refuses to accept Henry George's theory as a panacea for poverty. He does not damn Mr. George's scheme of land nationalization from an ethical standpoint, but he maintains that the world famed single tax advocate does not prove his conclusion from the standpoint of political economy.

Men of all races and color command his active sympathy. He pleads successfully with the President of the United States for the red man; he offends the tender sensibilities of our black brethren by his bold words for our black brethren. He has no patience with those who ignore the negro solely because of color—the result of climate influence. He asks for nothing which he himself is not prepared to grant.

His solution of the negro problem is very simple. I give it in his own words:

"My solution of the negro problem is to declare that there is no problem to be solved, since we are all equal, as brothers should be, and we will, in consistency with our American and Christian principles, treat alike black and white. I know no color line; I will acknowledge none. I am not unaware that this solemn declaration shall be deemed by many upon whose opinions I set high value rash and untimely. Yet I fear not to make it, for I believe I am right. Aye, untimely to-day, my words will be to-morrow timely. My fault, if there were fault, would be that I am ahead of my day. The time is not distant when Americans and all other Christians will wonder that there ever was a race problem."

Sixteen years ago he proclaimed from the pulpit, from the platform and through the press that his co-religionists were making a great mistake by living in the large cities instead of settling on the fertile lands of the West. The position was directly opposed to that taken up many years before by Archbishop Hughes, who advised the people to remain in the cities, where they would be sure of the ministrations of religion. Events have shown that the St. Paul prelate was right, both from a religious and economic standpoint.

There is about the same difference between the moral atmosphere of the rural Catholic colonies to which the people were invited and the back streets of the over-crowded cities as there is between the pure air of the prairie and the foul air of the city.

Social reformers do not usually pay much attention to the advancement of higher education. They think their special field of reform is a panacea for all the ills of humanity. Not so with the Archbishop of St. Paul. His cry is that of the dying Goethe—for "more light." He believes that churchmen should be scholars as well as saints. When there was question of establishing the Catholic University of America his voice was strongest and his work most unceasing in its favor.

The noblest and most far-reaching work undertaken by Archbishop Ireland is the reconciliation of the Church and the age. It had almost become fashionable to say that Christ-

ianity was an excellent religion in its time, but that, like other and older religions, it had worn out. The Archbishop of St. Paul reconciles Christianity with the modern world, not by any sacrifice of principle, but by getting both to understand each other.

He boasts that he is a Catholic to the very fibre of his heart.

Speaking at a banquet of the Loyal Legion in New York not long ago he said: "Storms are passing over the land, arising from sectarian hatred and nativist or foreign prejudices. These are scarcely to be heeded, they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influences."

The Archbishop's manner of living is very regular. He rises at 5 o'clock, makes his meditation, celebrates Mass at 6, which is said by one of the priests of the household, usually his secretary. He makes his thanksgiving and hears another Mass. A few minutes after 7 he breakfasts with the clergy who are staying in his house, reads the papers and retires to his quarters.

Here he works awhile, writes important letters, gives directions to his secretary and reads a part of the divino office. After dinner he talks and studies. As a rule he retires shortly after 10. He is a splendid story teller and a vivacious talker.

The archiepiscopal residence is large, old-fashioned, neat, yet severely simple. The most striking part of the house is the library. It has books in all languages, for he is a great linguist. *Imotus in the New York World.*

St. Mary's Sanctuary.

In accordance with a previous notice the St. Mary's Sanctuary Boys assembled in the class-rooms on the 17th instant, to bid adieu to Mr. Thomas O'Donnell one of their most esteemed and efficient members who goes to Montreal to study with the view of entering the ecclesiastical state. Mr. O'Donnell previous to his departure, had been several years a prominent sanctuary-boy and he attended St. Michael's College for the past four years. He is the second member of the Sanctuary Society who within a year left to study for the Church. Mr. Charles Richardson, the other member, is now in Genoa, Italy, pursuing his studies. In fact the St. Mary's Sanctuary boys' Society is becoming a little merry for ecclesiastical students, Brothers and worthy members of the various Catholic Societies of the parish. Not only to the good teaching and example of their respective teachers, but more especially the unvarying kindness and patience of the clergy of the parish in bearing with the shortcomings of the Sanctuary-boys are those happy fruits due. It was a favorite saying of St. Francis of Sales that "a spoonful of sugar will catch more flies than a barrel of vinegar." Mr. Patrick Lowe the president of the Society, presented to Mr. O'Donnell a neat gentleman's travelling case as a small token of the esteem in which his comrades held him. Mr. O'Donnell suitably acknowledged the generosity of the Society and said that he would ever remember with singular pleasure the pleasant years he spent as a Sanctuary boy in St. Mary's parish. Brief addresses were made by the president, W. Malone, M. Stafford and J. Fraser.

E. B. A.

The Emeralds of Toronto will hold a Grand Concert in Massey Hall on Friday, November 16th under the distinguished patronage of His Grace the Most Rev. John Walsh, Archbishop of Toronto, his Honor, Lieutenant-Governor Kirkpatrick and Mrs. Kirkpatrick.

The proceeds are to be donated to the Industrial School, lately erected by His Grace the Archbishop, in Blantyre Park, an Institution that should be dear to the heart of every Catholic, and the proceeds should be such as to show His Grace that the Catholics and citizens of Toronto are willing to assist him in his laudable undertaking.

W. LANE, S. T. and O.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Obituary.

On Sunday Sept. 16th, the late John Hart died at the residence of his daughter Mrs. Wallace, Oshawa. His death was all that a Catholic might wish for. During his last illness he was frequently strengthened by the rites of the Church and was fully resigned to the will of God. He ceased was 87 year of age. He was born in County Mayo, Ireland. About 67 years ago he came to this country and settled near Oshawa. During his life he was a thorough Catholic and his death removes one of the oldest pioneer Catholics of that part of the country. He leaves two sons, Edward and John, and five daughters, Mrs. Wallace, Mrs. J. A. O'Connor of Oshawa and Mrs. McCrae of Brechin, Mrs. Jordan of Toronto and Sister Frances Joseph of the community of St. Joseph. The funeral took place from his late residence to St. Gregory's church, Oshawa, where solemn Requiem Mass was sung by Rev. Father J. Scott, after which it proceeded to the cemetery. The funeral was largely attended showing the great respect in which the deceased was held by all the community of Oshawa. R. I. P.

A. O. H.

Hon. A. P. Mettuck of Davenport, Iowa, who had been a delegate to the deep water Convention held in this city last week, was, during his brief stay here, entertained by his brother members of the Ancient Order of Hibernians. He was warmly greeted as an Irish Canadian who has done credit to his lineage in the land of his adoption, and congratulated on his success as a distinguished lawyer with a large practice in the courts of the United States.

The New Store.

We notice with pleasure the gratifying success which has rewarded thus far the energy and enterprise of Mr. Clinton Herbert, whose magnificent display of dry goods and ready-made clothing is attracting crowds to the corner of Yonge and Shuter streets. The cut in prices tells, especially when, as in the case of Mr. Herbert's wares, the values are the best that the markets afford.

C. Y. L. Literary Association.

The Catholic Young Ladies Literary Association received their first Honorary member this week in the person of Lady Smith.

Mrs. D. A. O'Sullivan was elected an active member and out of respect to the memory of the late Dr. O'Sullivan a friend and patron of the Association. The usual voting by ballot was dispensed with and she was elected by acclamation.

Personal.

We are glad to hear that Miss Mary Thompson has been successful in Prof. Niff's College of Oratory, Philadelphia. This young lady has a great future before her. All critics agree that she is one of the most talented of the young elocutionists of the present day. We have great pleasure in wishing her every success.

Arthur.

We are pleased to record the progress of the Arthur Separate School at the recent High School Entrance Examination. Nine pupils from the school wrote, of whom eight were successful and stood highest among all competitors in the following subjects: Reading, Drawing, Grammar, Geography and History.

Coal and Wood.

A word in season. If you are about to lay in your firing for the winter, you could not do better than to interview that veteran dealer in the best grades of wood and coal—Mr. M. Dwan. His office and yard are at 78 Queen street East, near Church street.

The following affidavit was filed in Court of Common Pleas in Dublin 1822. "And this deponent further saith, that on arriving at the house of the said defendant, situate in the County of Galway aforesaid, for the purpose of personally serving him with the said writ, he, the said deponent, knocked three several times at the outer, commonly called the hall door, but could not obtain admittance; whereupon this deponent was proceeding to knock a fourth time, when a man, to this deponent unknown, holding in his hands a musket or blunderbuss, loaded with balls or slugs, as this deponent has since heard and verily believes, appeared at one of the windows of the said house, and presenting said musket or blunderbuss at this deponent, threatened 'that if said deponent did not instantly retire, he would send his (the deponent's) soul to hell,' which this deponent verily believes he would have done, had not this deponent precipitately escaped."—Argonaut

A terrific rainstorm recently in Tipperary destroyed a considerable portion of the crops. They are rotting on the ground.