

ment as to say that Catholics never got drunk, or never committed any sin; but the moral teachings of the Church are no more responsible for the individuals that practised what she forbids than they are to be blamed for the sins of individual members of her communion. But on the score of persecution the Protestant sects have no reproach to make. Wherever and whenever they could persecute the Catholic they did so; in public and in private. The torch of red hot persecution was handed over the heads of the generations from Calvin to Henry VIII. from him to Elisabeth, from her to Cromwell, and so on, in every land and under every form of government, until to-day it is waved in our faces by that last off-spring of intolerance and bigotry, the notorious Anti-Popery Association of England and its twin-brother the A. P. A., of America. The covenants, the "Lords of Convention," were not more fanatical than the members of these different anti-Catholic organizations; the sole difference lies in the extent of power that they possess. Give these modern haters of our faith the swords of the "Saints of the Lord" in Cromwell's day, and let the laws of England or America be less popular than they are, close up the constitutional power that is held by the voter at the ballot box, and the Gordon Riots would be child's play compared to the anti-Popery disturbances that we would witness. But thank heaven these days are past. The liberty that our modern constitutions have given to the people, in every land, be it an Empire, a Kingdom or a Republic, is a safeguard for our co-religionists. The Catholic vote tells in the general count, and it is a mighty factor in the government of the world. Instead of seeking to return to what have wrongly been styled the "Dark Ages," the Church and her hierarchy as well as her children, see their success, their happiness, their peace, and their temporal safety in the broad light of the waning nineteenth and the approaching twentieth centuries. Mother of science and guardian of all literary treasures throughout the ages, the Church of Rome is in the vanguard of modern progress and her Sovereign Pontiff leads the generation, in which, he lives, intellectually, morally and politically.

### INCREASED VALUATION.

Last week we spoke of the loose manner in which the arrangements between the city authorities and the City Passenger Railway Company were carried on; while awaiting an answer from some person, better informed than ourselves, as to where the by-law and contract are, we will just state another instance of peculiar looseness in the management of our civic affairs. While our Mayor is in New York, on his well-earned holiday, and our representative city fathers are looking for lodgings around Chicago, or scrambling for berths on a return train, we do not like to enter too deeply into these subjects. It looks very much like talking behind their backs; still, we do really wish to get some information as to the mysteries of the City Hall.

In order to raise funds, very likely to cover up extravagances, we find our civic representatives increasing the valuation of real estate. Of course they have you at a disadvantage; because if you complain they may offer to take your property at the money you mention. This, however, is not a fair test of the value of the property; because a man may not find it convenient to sell, nor may it suit his business, nor his intentions, and such an offer could not be accepted, and yet the property be over-valued as it stands. But what we really

want to get at is the manner in which the by-law, creating the increased valuation, is carried into effect. That by-law gives each proprietor a certain number of days in which to protest against the increase, before the by-law goes into operation with regard to his particular property. What are the facts? In several cases that we know of, and maybe in hundreds that we do not know of, the owner of the property receives the account only after the time for protest has expired. He has had no notification, no statement of account, nothing to tell him that the valuation has been increased, and yet if he seeks the remedy (of protest) which the by-law guarantees him, he discovers that the period allowed for such protest has expired. What kind of jobbery is that? Are all things on a par in that abode of the civic demigods? Is everything carried on in the same loose manner, by-laws, contracts jobs, situations and so forth?

We have just another word to say, this week,—when the fathers return to business and the Mayor is at home to read our remarks, we shall probably have more facts to state and more questions to ask,—it would seem to us that the same combination that manipulated the reins for the late government of Quebec, is handling the ribbons at the City Hall. They drove the ex-Premier and his projects to ruin; it would be well to cry halt, before they whip our city affairs into the same downward groove. It is a grand privilege to make by-laws; it is a nobler work to see that they are properly administered; it is a good thing to have friends; it is a dangerous thing to be their slave; it is magnificent to have patronage at one's disposal; it is very unpatriotic to barter it for any consideration.

### NOVEMBER.

"No sun, no moon,  
No morn, no noon,  
No proper time of day;  
No road, no street,  
No keeping feet,  
No other side the way!  
No church, no steeple,  
No recognizing people—  
No feeling nice in any member;  
No day, no night,  
No joy, no light,  
No anything, NO-VE-MBER!"

It was somewhat thus—not exactly, but nearly it—that Tom Hood described this peculiar and lonesome month. Although in it is the feast of All Saints, and the particular feasts of many saints are found, still there are numberless important events that are commemorated during these thirty days. Let us take a glance at a few of them. Last week there was the fiftieth anniversary of the rising of the Cabul; on the 3d, John Philpot Curran died, in 1817; on 4th, the discovery of Guadalupe, in 1493, one year after Columbus' first expedition; on the 5th, the Battle of Inkerman was fought in 1857. This week, on Monday, the seventh anniversary of the last spike driven, by the late Sir John A. Macdonald, into the C.P.R'y; yesterday was the thirty-first anniversary of the taking of Mason and Slidell; to-day is the fifty-first birthday of the Prince of Wales; to-morrow the birth of Oliver Goldsmith, born in 1728; Friday will be the feast of St. Martin; and Saturday, the 12th November, the Magna Charta was signed, in 1215.

During the last two weeks of November there are some strangely important events commemorated. We will just run over a few rapidly. Sunday, 13th, Montreal capitulated, in 1775; the 14th, Sir W. Herschel was born, 1738; the 15th, the speaking trumpet was invented, in 1552; the 16th, John Bright born, in 1811; the 17th, the Suez Canal opened in 1869; the 18th, the Duke of Wellington's funeral, 1852; the 19th, the British Museum established, 1753; Sun-

day the 20th, Cardinal Wolsey died, 1530; the 21st, the Princess Royal born, in 1840; the 22d, La Salle was born, in 1643; the 23d, the Battle of Chattanooga, in 1863; the 24th, the famous John Knox, the Edinburgh fanatic, died in 1572; the 25th (feast of St. Catherine), Gen. Hancock died in 1857; the 26th, Marshal Soult died in 1850; the 27th, Frontenac died at Quebec, in 1698; the 28th, Washington Irving died, in 1859; the 29th, the Polish Revolution, in 1830; the 30th (St. Andrew's day, the particular feast of the sons of Scotland); Sheridan Knowles died, in 1862.

We have just picked out these few events, each one of which would furnish subject matter for an essay, in order to show how every day is an important anniversary.

### LIBERTY OF THE PRESS.

Mr. W. S. Lilly, in his admirable work "On Right and Wrong," has a chapter upon the "Ethics of Journalism;" it is a chapter we would advise every journalist to read. In the pages consecrated to this subject he states that "the rights of the journalist may be shortly summed up in the familiar phrase, 'the liberty of the press.'" "By liberty of the press," says Mr. Justice Fitzgerald, "I mean complete freedom to write and publish, without censorship and without restriction, save such as is absolutely necessary for the preservation of society." Mr. Lilly asks: "to that restriction who can take exception? Is it possible rationally to claim for every man a liberty of printing everything that he likes, not merely 'according to conscience,' but according to passion—everything however obscene, seditious, libellous?" That is the liberty to which the late Pope assigned a place in his *Syllabus Errorum*—the List or Catalogue of Errors; that "plena potestas omnibus attributa quaslibet opiniones cogitationesque palam publiceque manifestandi"—the liberty claimed for everyone to declare openly and publicly any opinions and thoughts whatever.

We are going to proceed with a few more quotations from different sources and they will serve as mile-stones along the argumentative road we purpose taking. The subject is one that we might say is interminable, and we have lots of time and opportunities to treat it, so we will be contented to move slowly. These sayings of others may serve, later on, to explain our own contentions.

The author first quoted, says of the press: "Law is the inseparable condition of its right use. It is perhaps necessary to insist upon this. For, to many well-meaning people the printing press is a sort of a fetic. The printing press is really no more than an admirable mechanical invention for propagating speech and writing. The fact that a man employs it does not in the least relieve him from the duties and responsibilities attending the communication of thought. On the contrary, the vast reverberation which he thus obtains makes those duties and responsibilities all the more onerous. The journalist is just as much under the moral law in the exercise of his profession, as in the most personal actions of private life. Surely so much is clear. The liberty of the press, like all liberty, means action within the great principles of ethics, not emancipation from them."

Such is the bulwark of liberty that Junius called "the palladium of all civil, and religious rights." Lord Erskine in his argument at the trial of Paine, said: "every man, not intending to mislead, but seeking to enlighten others with what his own reason and conscience, however erroneously, have dictated to him as truth, may address himself to the universal intelligence of the whole nation,

either upon the subject of governments in general, or upon that of his own individual country." What he owes to his readers is truth. Milton, in his *Speech for the Liberty of Unlicensed Printing*, observes: "When a man writes to the world, he summons up all his reason and deliberation to assist him; he searches, meditates, is industrious, and likely consults and confers with his judicious friends." The journalist writes every day "for the world," but he cannot do as Milton states. He has no leisure to consult, to search, and above all to meditate. His writing must be done just as rapidly as his pen can fly over the paper, and he must have so trained his mind that he is able, at any moment, and under any given circumstances to sit down, or stand up, and dash off his opinions upon a subject. The work is ephemeral. It is conceived and brought into life in a few moments, it lives for a few short hours, and is immediately and forever forgotten. "However judicious, however eloquent, however piquant his composition, it is at once swallowed up by envious oblivion. It produces its effect instantaneously. It is like a note of music, heard and gone forever. And the successful journalist is he who, consciously or unconsciously, realises this. To avail himself adroitly of the passing moment is the secret of his trade. He writes in water. Acute observation, literary skill, learning, art, science, virtue avail him not. His creation fades away suddenly like the grass."

Such are the circumstances that surround the journalist's extemporaneous work. It can scarcely ever be the result of minute study. If there be any depth in it he must have drawn upon his already well-stocked storehouse of information. He can never expect to see his work live; but it can be always honest. "Accurately to state the facts fairly to comment upon them, correctly to sum them up, and candidly to indicate the conclusions to which they point—such, surely, is the ethical obligation laid upon the newspaper publicist." Truth should be his sole guiding star. This is the journalist's vocation in ideal; the liberty and privileges of the press; in another issue we will reduce these theories to practice, and speak of facts as well as principles.

Some facetious character once argued that there was an Irishman in Noah's ark, while Denis F. McCarthy sings of one of the clan of MacCaura, who lived in Adam's time, for he thus refers to the clan and the Round Towers of Ireland: "Proud should thy heart beat, descendant of Heber,  
Lofty thy head as the shrines of the Gleuber;  
Like them, are the halls of your forefathers shattered,  
Like theirs, is the wealth of thy palaces scattered;  
Their fire is extinguished, your flag long unfurled;  
But, oh! how proud were ye both at the dawn of the world."

Seriously speaking, we find that there was an Irishman, from Galway, named William Eyre, who sailed from Palos with Columbus on his first voyage, and who was among the men massacred by the Indians during the discoverer's absence, on his return to Spain to report his success to Ferdinand and Isabella. The town of Galway is to have a Columbus celebration of its own, and a right glorious one it will be. If any one denise the claims of St. Brendan to the discovery of Hy-Brasil, no one can dispute the fact of William Eyre, "the man from Galway" being one of the crew that sailed from Palos.

### Forty Hours.

To-morrow the Exercises of the Forty Hours commence at St. Martin, and on Saturday at St. Bridget's of Montreal.

On Sunday evening, at the Archiepiscopal Palace, His Grace Mgr. Fabre held the usual monthly reception.