

EDITORIAL NOTES.

Mr. N. CLARKE WALLACE, M. P., evidently feels very uncomfortable because of the presence in Canada of the Papal Delegate, Monsignor Merry del Val. A few days ago, while speaking in the House on the Manitoba school question, Mr. Wallace said: "From a public interview with the delegate in New York it appeared that he thought the Legislature of Manitoba should have adjourned until he arrived." From the published interview we could infer nothing of the kind. Monsignor Merry del Val simply said he was sorry the Manitoba Legislature passed the School bill before he arrived in Canada.

Mr. J. ROSS ROBERTSON, M. P., during the debate on the address said: "He believed no man or woman in Canada should be excluded from the public service because of that man's or woman's religious belief." Mr. Robertson is member for one of the Toronto's, where it is the custom to exclude Catholics from all civil positions. We do not know if the hon. member had the Queen City in mind when he made this declaration of principle. At all events, he had better be careful. In his constituency it is permitted to proclaim such a principle, but if Mr. Robertson ever puts it into practice, the lodges will extinguish his public life.

Among the characters described by M. Emile Zola in his book on Lourdes is one who is named by him "Grivotte." It is well known that the original of Grivotte is Marie Lebranchu. Marie has not read Zola's book as she is aware that it is too abominable to be read, but she knows that she is described in the book, as her curly hair, her age and height are just as described, and she was in the very sick condition alluded by M. Zola when she was in Lourdes. During her pilgrimage to the holy shrine, Zola was constantly following her so as to describe her accurately, but he very inaccurately pictures the sequel, as he depicts very vividly her dying agony after her dependence on the Blessed Virgin for a cure. She was perfectly restored to health, and her restoration is regarded as one of the greatest miracles wrought at Lourdes. She is now engaged in the work of collecting alms for the poor in Paris, and is very successful, as crowds gather at the churches where she appeals for the destitute of the poorest quarters of the city, and contribute generously.

A CENTRAL committee has been established in Dublin for the celebration of the centennial of the Irish rebellion of 1798. It is expected that a large number of Irish-Americans will visit Ireland for the occasion, and as the police are always ready, under the Tory Government, to invent dynamite plots by Irishmen, they have already sent out a plot which is set down for the occasion of this visit of Americans to the Emerald Isle. The police say that two steamers are to be chartered to bring over as many Irish exiles as possible, and that many of the intending visitors are extremists who are prepared for desperate undertakings. The Dublin corporation, however, has no fear of this kind, as it has granted the City Hall for the celebration. One would imagine that the total collapse of the last pretended dynamite plot would make the police slow about inventing a new one, but that is what is expected from them, and no doubt a very sensational plot story will be ready by the time the visitors start on their trip. It is certainly a suspicious circumstance that the plot has been talked of so long before the proposed visit is to take place. Plotters have had scarcely time to concoct anything since the celebration was determined on, and there could hardly be anything definite arranged so far ahead of the time of the visit; but the police evidently wish to show that they are always on the alert.

Archbishop Ireland on Miracles.

Archbishop Ireland, of St. Paul, preached to an audience who packed St. Patrick's church in St. Paul last Sunday morning. The sermon dealt with the necessity of miracles and the belief of Christians in the supernatural. He took the ground that as an ambassador of God something more was demanded of Christ than the mere performance of feats of science such as ordinary men could do. He claimed to be of the supernatural, therefore men looked to Him to perform supernatural things. Miracles were demanded and miracles were performed. That they are not done in these days is no proof that they were not done then. The Mass was celebrated by the Archbishop, assisted by Fathers Glod and Magee.

THE PAPAL DELEGATE.

W. J. D. Croke, the Roman correspondent of the Philadelphia Catholic Standard and Times, writes to that paper the following interesting sketch of Monsignor Merry del Val: His departure is strangely timed. An eminent prelate has expressed himself thus on the matter: "Deus lullit in orbe terrarum. Just when the Anglican Archbishops have replied to the Bull he is called away who was the Pope's best assistant in Rome on the matter. While the English Bishops were in Rome in 1870 at the Vatican Council the Education Bill was passed. But the case is rather different now. The Pope has taken his action and there is nothing to do but to let things go." This means that Mgr. Merry del Val was a medium of consultation, if not a consultant, with the Pope. He is young, but young men often fill good places in Rome. A few years ago he was an alumnus of the Noble Academy when Cardinal Satolli was its rector. About four years ago he received appointment as master of the robe and acting private chamberlain. Of these last there are four—Mgr. Merry del Val, Mgr. Bilelet, Mgr. Misciatielli and Mgr. De Crocy. Mgr. De Crocy is chiefly Belgian, just as Mgr. Merry del Val is chiefly Spanish. The other two are Italians. Occupants of these four posts generally fill canopies in patriarchal basilicas, and I have heard that Mgr. Merry del Val and Mgr. De Crocy have been refused. Mgr. Misciatielli and Mgr. Bilelet are canons of St. Peter's. These four are among the most immediate attendants of the Pope, and they fulfill their duties in pairs alternately, two being in service one week and two the next. They are all of noble birth, and if after the death of the Pope making their resignation is accepted, they always get a good exchange. Mgr. Merry del Val is the son of the Ambassador of Spain and of the Ambassador who was interviewed in February for The Catholic Standard and Times. The Ambassador is the head of a house which is old and which counts a boy martyr in the days of Moorish domination. Collaterally he says he is a relative of Cardinal Wiseman. Monsignor Merry del Val is of the De Zaluetos, a family of prominent Spanish merchants in London. One of the sons is at the Foreign Office in Madrid; a second is an engineer; the third is now Envoy to Canada. His name is Raphael. He acted for a time as tutor to the little King of Spain.

Reports have recently asserted that he wishes to become a Jesuit, and they have a verisimilitude. Cardinal Odescalchi passed from being Vicar of Rome and Cardinal to be a novice in the society, and Cardinal Pecci was two years before his death admitted to the society which he had left, availing himself of a general Papal dispensation in 1849. Mgr. Merry del Val was educated first at St. Cuthbert's College, Ushaw, County Durham, England, then at the Noble Academy and the Gregorian University. When Queen Victoria celebrated her golden jubilee he assisted as secretary with Mgr. Zaleski to Cardinal (then Mgr.) Ruffo Scilla. Will he assist at the diamond jubilee celebrations? He has the greatest imaginable fluency in speech in English, and probably also in French, as certainly in Spanish. His special title is Delegate Apostolic to Canada. Hence he has been made a domestic prelate while still retaining his rank as private chamberlain. It is expected that he will stay there two or three months. "Might he return there afterwards permanently as Mgr. Satolli returned to America?" they ask in Rome. In that case he would receive episcopal consecration.

The Precept of the Easter Duty.

Every Catholic of sufficient age to receive Communion is bound to receive it on some day between the first Sunday of Lent and Trinity Sunday, inclusive. The Easter duty is not merely an obligation to receive once a year. A person may receive a hundred times a year and yet not make his Easter duty; just as one may hear Mass every day in the week, and yet not fulfill the precept of hearing Mass if he stays away on Sunday. The law of hearing Mass is not to hear it once a week, but to hear it on Sundays and holidays of obligation; so the law of Communion is not to receive it once or twice a year, but to receive it at the time appointed. No other time will do. But some may say, "I have not committed any mortal sin since my last confession; I am just as good as these people who are running to church all the time." Very good, perhaps you are; though it may be that Almighty God does not see as high an opinion of you as you seem to have of yourself. But it is not the question whether you are good or not; the law is not to confess mortal sin at Easter; far from it, one ought to have no mortal sin to confess then or at any other time. No, the law is to go to Communion. One should get leave to do so, of course; but if you have no sin on your conscience, what is easier than to say so to the priest? You ought to be glad to be able to say it. If you are in mortal sin, get out of it by making a good confession and Communion; if you are not, do not fall into it by refusing to obey this most necessary and most urgent command. Any one who has not received since Lent began, and refuses to do so on or before Trinity Sunday, may indeed call himself a Catholic, but he is not worthy of the name.

THAT PENITENTIARY COMMISSION.

Gatineau "Stretching" Again.

Some weeks since, I took occasion, through the RECORD, to draw public attention to some of the methods followed by the Commissioners, at Kingston Penitentiary, in dealing with a few Catholic officials who have been singled out from the whole staff to be persecuted and hounded down. The prominent part taken in the plan adopted of spying and pimping, by the Secretary of the Commission, who derived the information which he imparted to Messrs. Noxon and Meredith from a notorious convict—since liberated—and from certain penitentiary employes noted for their extreme anti-Catholic prejudices, was described. Mention was also made in a general way of the questionable, nay more, the mean and contemptible stratagem used to procure evidence which, if obtained, would be calculated to injure the parties against whom it was sought. The conduct of a newspaper correspondent writing from Ottawa, to a western journal, regarding the Commission and seeking to poison the mind of the Canadian community—generated and utterly false statements, which he pretended were comprised in a report, which had not been then written, was exposed. That same scribe who signs himself "Gatineau," has written another letter in which he treats of the result of the Commission in the Kingston Whig of the 31st of March, in the same style of reckless exaggeration as appeared in the St. Mary's paper. It is said, here, that the Commissioners sent, from Toronto, a draft report upon their inquiry to the Minister of Justice. But can it be possible that the correspondent of any newspaper would be allowed to have access to such a document before being submitted to the Privy Council and before the members of the Cabinet had approved of its publication in whole or in part? This is not like what Sir Oliver Mowat would sanction. It is to be inferred, therefore, that either "Gatineau" has invented the extravagant wild statements he has supplied to the Whig or else they have been inspired by some party closely in touch with the Commission.

If this latter supposition be true who primed Gatineau? Not, surely, any one of the three Commissioners. No one else, except the Secretary, should know anything of the secret and hidden records of the investigation. Has the secretary been leaky? To judge from his intimate and hole and corner intercourse and half fellow-well met relations with convict Matthewson, it can be fairly and logically concluded that he would feel little if any scruple in posting a kindred spirit, like "Gatineau," with points, true or false, which would tell against those "pesky Papists," you know. Upon what does the writer of the letter in the Whig ground his vague charges of "boodling and robbery," by officers of the Kingston Penitentiary, and the "demoralization" of the institution itself? Such charges, if true would involve the conviction and collusion of the principal officers of the prison, the chief Accountant and Inspector of Penitentiaries, and the Auditor General himself. This unscrupulous man has caused to be published a gross libel against several public servants and against the administration of an important public institution. It may be safely predicted that the evidence obtained by the Commissioners—if faithfully and correctly taken down and not altered or garbled—will not warrant or justify such unsupported assertions as the following extract from "Gatineau's" letter to the Whig contains:

Ottawa, March 30.—The report of the Kingston Penitentiary Commission with the evidence attached will be apt to shock the country, which is saying a good deal in view of the fact that boodling revelations are rather an old story in Canada. The Commission will show that the tax payer has been deliberately robbed for years and years by officers of this institution, who have grown rich in consequence, and that the institution itself has been reduced to the last stages of demoralization. It is to be hoped the Minister of Justice will make an example of the principal rascals. To dismiss them and let them retire to private life with their ill-gotten gains would be no punishment at all and no warning to other public officers. We shall never succeed in stamping out boodling and peculation till somebody is sent to jail and kept there.

The man who wrote the foregoing was too cowardly to mention the names of the officers whom he smirches by his foul slanders. He or his equally cowardly prompter might as well have done this, so far as Kingston is concerned; for there is no one in this city, who has taken any interest in what has been going on at the penitentiary, since last November, who does not know that nearly all the time the ingenuity and the devious expedients resorted to by the Commission to show a *raison d'être* for sitting longer than a month, at most, have been directed against two or three Catholics who, as has been said already, were marked out for the axe. The correspondent goes on to say:

"It happens that some of the incriminated Kingston officials are Roman Catholics and they are trying to make it appear that the Commissioners were prejudiced against them for that reason. No one will believe it. Mr. O. K. Fraser, of Brockville, brother of the late Mr. C. F. Fraser, was one of the Commissioners. Apart from that, the other two Commissioners, Messrs.

Meredith and Noxon, and the Secretary, Mr. Ellibeck, are probably the last Protestants in the country to bear hard against anybody because of his religious creed."

The intended victims had been chosen before Mr. O. K. Fraser was added to the Commission. A better choice of a Catholic to see fair play and justice given to his co-religionists should have been made. Instead of insisting upon charges being formulated against persons brought before the Commission upon a fair and open trial of such charges; upon witnesses being produced to prove any wrongdoing; and upon counsel being allowed to examine such witnesses, according to precedent in Penitentiary enquiries, Mr. O. K. Fraser has lent himself to turn the inquiry into a burlesque, and in its mode of procedure—which should have been above board and open to the press and the tax payers—to revive the defunct and odious Star Chamber inquiry of the last century.

This is what Mr. Fraser has done, and this is well known here, and it will be remembered. He did more, by rivaling Mr. Thomas Noxon in the detective business. He was a party to the cruel and unheard of ordeal which one of the officials was compelled to pass through, namely, an examination four times repeated and of several hours' duration, on each occasion, without a specific charge having been made, or a witness called or a shred of proof of aught unbecoming a public servant adduced. The whole of this tissue of petty persecution was founded on mere suspicion and falsehood. Questions were asked regarding private and family affairs which would not be allowed in any court of justice, and it is not to the credit of the venerable old man, E. A. Meredith, that he did not at least protest—if he could not prevent such outrageous conduct on the part of his colleagues. But, it would seem that the Central Prison interloper ruled the roost and could bulldoze his confederates at pleasure. What could be expected of men who went to the heads of commercial houses, in Montreal, Toronto and Kingston and charged them with having paid commission to penitentiary officers on supplies purchased from them, and that they had the proof of this, when this assertion was false and groundless? No respectable detective in the civilized world would stoop to such means to bring conviction home even to the worst criminal. In fact, the law does not allow such truce. As a matter of fact, our worthy commissioners set aside law, equity and precedent in dealing with the individual cases under consideration. They set at naught the right which every British subject has under the Magna Charta and the Constitution, that of a fair trial; this is not denied to the murderer or the burglar. Neither is put upon trial until a true bill is found against him by a grand jury, thus securing him against illegal treatment and the mockery of judicial inquiry conducted without any special charge or evidence of guilt. I am far from even insinuating that the ridiculous parody upon what a proper investigation ought to be, just closed or about to close, in our vicinity, would meet the approval of the Minister of Justice or the Government, as a whole, were all the facts known to Sir Oliver and his colleagues in the Cabinet. The Minister of Justice made a grave mistake in the appointment of the two first Commissioners. They were not competent for the duties which devolved upon them: senility unfitted the one and a rabid spirit of partizanship the other for work which, in addition to necessary experience, required a vigorous and unclouded intellect, freedom from bias and prejudices, and, above all, a scrupulous regard for truth and justice.

In placing Mr. O. K. Fraser on the Commission as a Catholic representative, Sir Oliver meant well, no doubt; but, in reality, Clarke Wallace, Sam Hughes or the redoubtable "Capting" John Gaskin, of our ilk, would have filled the bill just as well, if not better, so far as regarded the Catholics concerned. So little does Mr. O. K. Fraser desire to appear as a Catholic that he has held himself aloof from all who profess that faith, since he came here, and refrained from all intercourse, even from speaking, to the Catholic Chaplain of the prison, Father Neville, a nephew of Archbishop Cleary. It was quite different with the Presbyterian Commissioner—Noxon—who was a constant visitor at the Protestant chapel—Mr. Cartwright—where he rubbed against Dr. Strange and other staunch Tories. I may state that stenographer was employed by the Commissioners, so that the fair minded and truth-loving Secretary could fix and manipulate the evidence as his tender conscience might prompt. The Secretary has had an assistant lately whose record is far from creditable. If Sir Oliver but knew the scandal and disgust this person caused, here, as well as in Winnipeg and New Westminster by the disgraceful exhibitions he publicly and frequently made, the gallant Knight would, or I am mistaken, soon dissolve the partnership between the chief mischief maker, in the public service, and Mr. "Bob" Ellibeck. I have stated plain facts in view of obtaining fair play and justice for men unfairly dealt by, in thus calling the attention of Sir Oliver Mowat and Hon. Mr. Fitzpatrick to the necessity of exercising greater care and caution in taking action upon the report and evidence which Messrs. Noxon, Meredith and Fraser have placed in his hands. Before disposing of the *ex parte* documents of this tripartite would it not be advisable for the Minister to ascertain from them

whether they took the same pains and trouble and made use of the same devices and traps to find out wrongdoing, on the part of the Protestant officers, as they did in the case of the Catholics whom they pursued so closely. Did Mr. Noxon and Mr. Fraser—I am glad that old Mr. Meredith did not take part in all the dirty work—go to the contractors with whom the Steward, the Hospital Keeper, the Tailor and Shoemaker, Instructors and the Clerk of Works have had relations to discover whether any or all of these officials asked or received commissions or boodles in any other way? Should the commissioners neglect to do this—if they have not done it already—I need not indicate the conclusion to be drawn. I have no intention of excusing or defending Catholics, as such, if they have done wrong. What I contend for, and what every right-thinking man must contend for, is a fair trial and clear proof before any punishment is inflicted. It may be proper for me to state, clearly and emphatically, that not one of the officers pilloried and put to the torture by the commissioners and "Lord High Executioner" Ellibeck, knows a little about this communication. Yours truly, OSLOOKER.

Kingston, April 1, 1887.

ARRIVAL OF THE DELEGATE.

Enthusiastically Received Everywhere.

His Excellency, Mgr. Merry del Val, Papal Delegate to Canada, arrived in Montreal for his first official visit, by the train from Quebec reaching Dalhousie Square station at 7 o'clock on Thursday evening, April 1, and never since the days when Mgr. "Brien bore the Pallium to the late Archbishop Fabre, has any ecclesiastical visitor been given such a reception.

Long before the hour at which the train was timed to arrive, says the Montreal Star, every spot commanding a view of the depot platform was seized by a crowd, every member of which, like the Athenians of old, was "eager to see or to hear some new thing." The end of the platform at which the train was to draw up was also taken possession of, while the stairs and waiting rooms in the station building were occupied by some of the less enterprising, who hoped to see something of the proceedings, and were taking part in the reception anyhow.

A large number of the most prominent clergy and laity of Montreal were present at the station. When the train arrived His Excellency was accorded a most hearty welcome. An immense procession was at once formed, and proceeded to the great Cathedral of St. James, where, after the customary ceremonies were concluded, an address of welcome was read, in French, by Vicar General Bourgeault, to which the Delegate replied as follows, in the same language:

"Gentlemen,—You do not expect a long speech from me at this late hour; it is neither the place nor the moment. But I must express in the name of the Holy Father and in mine my gratitude for your kind reception. I was anxious to come to Montreal, a centre so important and so intelligent, and in the midst of which are united to the spirit of business the most noble sentiments of faith and union. I beg of you, in the name of His Holiness, your prayers, your confidence, and your co-operation; you will thus help me, each in your own capacity, to fulfil the mission of peace for which I came here.

Truth and justice, of which the rights are inextinguishable, are mostly felt and heard amidst calumnies and peace. Forget your dissensions, gather closely around the head of the Church, have confidence in him, in his justice and in his love for you and you will thus assist me while assisting him to preserve peace and harmony in the bosom of the grand Catholic Church. May the Almighty accede to our wishes and help us in our work!"

The scene during the presentation of the address was most imposing, the chief participants being in the middle distance of the picture.

Immediately in front of the altar with its many lights sat the Ablegate attended by the Canons in purple and white, in front of him the Vicar General in cloth of gold surrounded by the Chapter in their purple and white vestments, and the attendants in black and white. In the background were the white and gold walls of the great temple, with their few but beautiful mural paintings, and in the foreground the great dark mass of the congregation, whilst high over all rose the great dome studded with jets of lights.

The reply being over, the clergy, with the exception of the Vicar General, withdrew, Canon Racicot announcing that His Excellency would celebrate Mass at 8 o'clock next morning.

The Toronto Globe of the 5th contained the following account of the reception accorded his Excellency in Ottawa:

The arrival of Mgr. Merry del Val, the Papal ablegate, at the capital was attended with much ceremony. The ablegate reached Ottawa about 8:30 last evening and was received by Mgr. Routhier, Vicar-General of the Archdiocese, on behalf of Archbishop Dubamel. This morning he said Mass at the convent of the Grey nuns, and during the afternoon received many visitors, among them Hon. R. W. Scott, the Secretary of State. A reception was tendered him this evening at the Basilica, and was made the occasion of a great popular demonstration in which thousands of Catholic

citizens took part. The huge church was crowded, and thousands stood around the doors seeking ineffectually to secure entrance. Among those present were the Premier and Madame Laurier, Mr. Tarte, Madam and Miss Tarte, Hon. Charles Fitzpatrick, Hon. R. W. Scott and his sons, Percy and W. L. Scott, and Hon. John Costigan, Dr. Landerkin, Messrs. Ulrich Wilson, Hewitt Postock, John McMillan (Huron) and many other Protestant members of Parliament attended. The clergy of the archdiocese to the number of forty-five, with many students, monks and others of the religious orders, occupied the chancel of the church. Three chairs were placed near the altar rails, the highest in the centre for the ablegate, the others for the Archbishop of Ottawa and Archbishop Langevin of St. Boniface.

The reading of three addresses of welcome, one in Latin by the Archbishop on behalf of the Church in general, one in French by Mr. A. A. Tailion, President of Institut Canadien, and one in English by Mayor Bingham, who wore his robes of office as Mayor, but spoke only for his Catholic fellow citizens, occupied not a little time, during which those present had opportunity to study the ablegate's features. The Papal representative is Spanish, with Irish blood in his veins, and has been rather badly used by the newspaper illustrators. He is, as one may see at a glance, a man of lofty ideals and strong nature. He is not yet arrived at middle age, but he knows the world as well as the lore of the Church. His calm, almost mask-like face, with deep set, watchful eyes, is that of a cleric who is also a diplomat. His command of language is remarkable in the extreme. He replied in Latin, French and English, and at Montreal the other day he talked in Italian and Spanish. One of his French hearers to-night says that his answer in that tongue was flawless in word and accent. His English was no less notable. There is no man in the Parliament of Canada who uses our language with such mastery. His reply in English was in the following terms:

"Mr. Mayor, dear friends and brethren, Catholics of Ottawa:

"Allow me to conclude with a word of thanks and of greeting to you, the English-speaking members of this Catholic community. If there is a difference of language between you and your fellow-Catholics of the Dominion I know there is no difference in the ardor of your faith and in the love you bear to the Sovereign Pontiff and the Holy See. I am most grateful for the good wishes you have expressed, and I desire to convey to you my sincerest gratitude. Nothing could give me greater encouragement than to know that at every step I have you with me. You have expressed the conviction that your duties as loyal citizens and your duties as true Catholics go hand in hand. I fully endorse that statement.

We often hear it said or insinuated that as loyal subjects of the British Crown Catholics must be less loyal subjects of the Vicar of Christ. Every child of the Church knows how false that accusation or insinuation is. It is a strange thing that any right-minded man should reckon on a loyalty which would be asked for and given with a sacrifice of conscience. It would seem easy, however, now to consolidate the duties of a loyal subject of the Crown and a loyal subject of the Holy Church, when the Holy See is occupied by such a Pontiff as Leo XIII., and the British Empire is ruled by a Sovereign so esteemed and so beloved as her most gracious Majesty Queen Victoria. I am happy to-day to have the occasion of manifesting on the eve of so memorable and joyful a jubilee the special regard which our Holy Father the Pope has for her Majesty. Accept once more my most loving thanks and let me reckon again on your confidence and your prayers. May God bless you all!"

MIRACULOUSLY CURED.

Father Cronin of New York City made Well Through the Intercession of Our Lady of Lourdes.

Another miraculous cure is credited to the powerful intercession of Our Lady of Lourdes at the well-known Catholic shrine in southern France. Rev. Edward F. Slattery, rector of the Church of St. Catherine of Genoa, West One Hundred and Fifty third street, New York City, announced on Sunday to his congregation that his young assistant, Rev. Dr. Edmund F. Cronin, who sailed for Europe during the latter part of January a physical wreck, is returning an absolutely well man, and he attributes his marvelous recovery to his two weeks of prayer at the shrine of Our Lady of Lourdes. Father Slattery in speaking of Father Cronin's cure, said: "The young priest had been ill for nearly a year. He was unable to perform his duties and was unattached by the Archbishop in the hope that a rest would effect a cure. Despite every care and attention, he grew worse. When he decided to try the holy waters of Lourdes and seek the intercession of our Blessed Lady it was thought he was far advanced with tuberculosis. He went direct to Lourdes. Here he remained two weeks, drank of the holy waters and performed the other devotions incumbent upon those who seek Our Lady's intercession. "I received a letter from him last week in which he said he had entirely convalesced. He also said that he was now able to say Mass daily, and that in all his life he never felt in better health."