

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday, July 18, 1891.

No 23

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G. T. R. West	7.00	3.20		12.10
N. and N. W.	7.00	4.10	10.00	8.10
T. G. and B.	6.30	4.30	11.10	9.00
Midland	6.30	3.35		12.30
C. V. R.	6.00	3.40	11.55	10.15
G. W. R.		12.00	9.00	2.00
	6.00	2.00	10.30	7.30
		4.00		8.20
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U. S. N. Y.	6.00	12.10	9.00	5.45
		4.00	10.30	11.00
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English mails will be closed during July as follows: July, 2, 6, 9, 13, 14, 16, 19, 21, 23, 25, 28, 30.
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 Extracts from a few of the many satisfactory letters received from our patients.
 MRS. A. ST. JOHN, of Sunderland, Ont., says: "I was spitting blood, had a bad cough with great expectation, could hardly walk about the house without fainting, shortness of breath, high fever, great loss of flesh, had been ill for some months, I applied to Dr. R. & J. Hunter and was cured."
 MR. SAMUEL HUGHES, of Oak Ridge, Ont., says: "I was a victim of Asthma for 13 years, and had tried in vain to find relief. Hearing of Dr. R. & J. Hunter's treatment by inhalation, I applied to them; their treatment worked wonders. I can now breathe with ease, sleep without cough or oppression, and am entirely cured."
 MR. & MRS. W. R. BISHOP, of Sherwood, Ont., say: "Our daughter had Catarrh for 8 years. We took her to Colorado without benefit, her disease extended to the lungs. We finally consulted Dr. R. & J. Hunter, after using their treatment of inhalation for one month she began to improve. She is now cured. We heartily recommend this treatment to all those afflicted with this disease."

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal for the Public Buildings," will be received until Thursday 23 July next, for Coal supply, for all or any of the Dominion public Buildings.
 Specification, form of tender, and all necessary information can be obtained at this Department on and after Monday 29th June.
 Those tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.
 Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the coal contracted for. If the tender be not accepted the cheque will be returned.
 The Department will not be bound to accept the lowest or any tender.
 By order,
 E. F. E. Roy,
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 Department of Public Works,
 Ottawa 24th June, 1891.

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Toronto, Saturday, July 18, 1891.

No 23

MR. JOHN McELDERY.

We take great pleasure in presenting to our readers the following sketch, which we take from the last issue of the *Canadian Grocer*, of Mr. John McEldery, who is one of the best known Catholics of Guelph. Educated in the Separate Schools, he is a bright example of what these schools do in the way of secular as well as religious training. A consistent Catholic he commands the esteem and respect of all creeds, and is ever foremost in works of charity and benevolence.

Prominent among the most successful retail merchants of Canada, stands J. E. McEldery, proprietor of the noted tea store, No. 2, Day's Block, Guelph, Ont. The question is often asked, Do retail men make money? A glance at Mr. McEldery's business career not only answers the question in the affirmative, but gives a word of encouragement, and a few pointers to young men starting out in life.

The subject of this sketch was born in Toronto, in 1848. His father, Mr. E. McEldery, was a prominent dry goods merchant at that time, and afterwards filled the important position of emigrant agent for Upper Canada. Mr. McEldery moved to Guelph with his parents in '61. He was educated in the separate schools of the city, and at the age of 15 entered the employment of James Massie, now warden of the central prison, then wholesale and retail grocer in Guelph. While there the young man laid the foundation of his future business career, which has been so successful. After mastering the details of the business, at the age of 20 he went into business for himself with a capital of \$300, backed up with good habits, good health, and a determination to succeed. His motto was "There is room at the top." In twenty years he has earned a competency and is yet in the prime of life. He established his credit by meeting his engagements promptly and by applying every available dollar on open accounts and notes maturing, never keeping money in the bank that he owed any man. As the name of the store would indicate, Mr. McEldery paid special attention to teas. In fact he made them his leading line, and let the consumer know it in every legitimate way. He was, and still is, noted far and near for his choice blends, and is a firm believer in a liberal and judicious use of printer's ink to let the people know what he has to sell.

He subscribes to all the first class trade journals, keeps himself well posted on everything pertaining to his business, and is recognized as a close buyer and a first class judge of goods. The following are some of the elements that tended to his success: Love of work, system and order, the will that to-day's work be done to-day, treating all customers alike—a child being able to transact business as satisfactorily as an adult—waiting on as many customers as possible himself and recognizing them all in some way, never speculating outside of his own business, selling good goods and insisting that they be well kept.

Mr. McEldery took a genuine interest in the welfare of his employees, always doing what he could to assist them, and has the satisfaction of seeing most of his former men in places of trust. He gets credit for turning out more commercial travellers than any other retail man in Ontario and is proud of that credit. Among others prominent on the road, who were schooled in Mr. McEldery's store are: R. W. Gowanlock with Perkins, Ince & Co., J. A. McCrea with Davidson and Hay, John Hayden with Sloan & Crowther, E. McEldery with a New York house.

While Mr. McEldery has declined all overtures to enter municipal politics, he has taken a lively interest in all that pertains to the welfare of the city. On account of his good business tact and executive ability, he has rendered valuable services to the Guelph and Ontario Loan Society, of which he is a director. He is also a member of the council of the Board of Trade and acted as secretary last year. He takes a special interest in the Retail Grocers' and Bakers' Association, of which he was one of the prime movers, and the association has recognized his services by electing him president for this year.

Mr. McEldery is a strict temperance man, and a leader in all moral movements and educational matters, acting as trustee and secretary of the Separate School Board. He is a firm believer in life insurance, and acts as city agent for the Mutual Life Insurance Co., of New York, carrying a large amount on his own life. He believes an endowment policy the best investment a young man can make. He is married to the eldest daughter of ex-mayor John Harris of the city and has two children.

The growth and prosperity of the fair inland city in which Mr. McEldery has pursued his career are due to the sum of efforts made by those of its citizens who are of his stamp. He belongs to that useful class of men whose accumulations represent enterprise that has benefited his community as much as himself. The extent to which his name as a trader is known through the country surrounding his city is as great as that of any business man in Guelph, and he has helped in a large degree to place that district under tribute to Guelph trade, the merit of his goods, the honesty of his dealings and the attractiveness of his store having made his stand on its own account, a place to which a very large body of outside custom gravitates. This brought people to Guelph who had no other primary motive to come to Guelph, but who being there would have secondary objects pressed upon their attention, and would buy in other lines from other dealers. Thus his business was an agency in the building up of the fine market Guelph has to-day. A man who has trained so many men for the road gives signal evidence in that record alone of a high order of business ability, and the fact that he is looked to as a commercial father by those whose business powers he has helped to unfold points to personal characteristics of the utmost value to business men. In fact his personal and his business character are inseparable. There are men who are urbane in social intercourse and brusque in business. Mr. McEldery's nature is the same in all relations, and tells powerfully to his advantage in the regard of the people.

A GREAT CATHOLIC ARTIST.

The famous Polish musician, Mademoiselle Janotha, has just been delighting London audiences by her marvellous skill as a pianist. This gifted young lady has, as might indeed have been expected, been interviewed by a representative of the *Pall Mall Gazette*. The beautiful daughter of Poland proved herself not only a fearless Catholic, a fervent patriot, but a shrewd observer of English character and customs. The reporter thus describes the interview: "On the marrow of my visit Mlle. Janotha was leaving London to fulfil several engagements in Poland, and an allusion to her native country at once touched the chord of her enthusiasm. 'Here in London with your gracious Queen and your political happiness,' she exclaimed, 'you can have no conception of their patient suffering. But it is the spirit of nationality and religion which sustains the people. Our hope has never died; it is now chiefly centred, I am afraid, in war between Russia and Germany, which would give Poland her opportunity. Yes, we may have some hope in the Russian people themselves should they succeed in obtaining constitutional government. As it is, they are even more to be pitied than our country. Then they have such faith in God. There is no middle class in Poland, only the peasantry and the nobility; and it is a great sight to see the peasantry on Sundays going to church. They are so intelligent, so kindly, and the women folk so picturesquely dressed with their colored cloaks and kerchiefs. Why, do you know that every year Mary, the Mother of God, is crowned Queen of Poland? In an old monastery at Cracow there is a picture of the Virgin which was painted by St. Luke. You are incredulous! but believe me, the picture is genuine and authentic. It was brought from Rome some centuries ago, and every King of Poland used to lay rich jewels before the picture for the use of the poor. Rich and poor go to the monastery to see the picture, and I well remember that as a child I was taken to see it by my godfather, who was abbot of the monastery. Whenever Mlle. Janotha's name is mentioned in society it is with something like reverent awe, for it is known that she goes to six o'clock Mass every morning, and dutifully makes the sign of the Cross, before taking her seat at the piano. Whenever moved by religious fervor Mlle. Janotha's low voice was broken by a tremor.

DR. QUIGLEY.

RICHARD F. QUIGLEY, L.L.B., barrister-at-law, student and scholar, author and orator, resides in the city of St. John, New Brunswick. Rather below than above the medium height, strongly and compactly built, with a well formed intellectual face, ample brow and a head that has that peculiar rotundity so characteristic of many eminent men of the Irish race Mr. Quigley would easily pass for a scholar among any assembly of cultured men. With only the lowest button of his favorite square cut coat fastened; with his hands plunged deeply into his pockets; with a long sweeping stride and his head bent low in deep thought he is a man that unconsciously attracts attention to himself in the streets. He is not by any means an idle dreamer. To him life is a very serious business. His studies are not of the romantic school. He has the feelings of the late brave, true John Boyle O'Reilly, he turns not a deaf ear to the cries of the poor and the oppressed, because the throb of humanity's heart has found a responsive beat in his own. As Mr. Quigley has never learned the arts of the sweet, polished hypocrite he is not a very demonstrative man. But he is "as true as steel" and unwavering in his high toned loyalty to his friends. Of a deeply religious and emotional temperament he highly esteems the thoughts and deeds of men of worth.

Being intensely earnest he combats what he believes to be error in a whole-hearted and uncompromising manner. His erudition and versatility make of him a foeman worthy of any man's steel. Educated at St. Michael's College, Chatham, N.B., he finally passed through Harvard and had the privilege of sitting at the feet of many of the greatest of American lecturers. His artistically furnished bachelor's apartments are in the Ritchie Buildings, in Princess St. His rooms are almost filled with rare and costly books. Surrounded by them he is seen at his best. He loves to pat the back of a true worn tome or hold up to the view of friends of kindred tastes the seared and yellowed folios of some precious manuscript. But he is not a mere curio seeker. At his desk with his head resting on one hand, while he writes rapidly with the other, his boundless enthusiasm which keeps pace with the lively play of his fancy, and the stern, analytical work of his reason, enables him to prove that he is not a stranger to the contents of those tomes and M.S.S., which to many are only the objects of a curious or perhaps half-reverent interest.

Though he practises law he is as fond as the Hon. Oliver Mowat of the study of theology. But as Mr. Quigley is a devout Catholic the sphere of his theological studies cannot properly be called speculative. His Catholicity is the dominant, all-pervading, half-mysterious but wholly practical, old but ever young, melodious and splendidly centuried idea of his fine intellect. Fearless, enthusiastic; with all the prudence and rashness, dash and go, fire and vim, vigor and eloquence of the true Celtic nature permeated with all the loving, music-breathing and gloriously truthful sentiments and principles of his grand old Faith he enters into a controversy with the determination to defend his side, if necessary, with his life. Hence it is not to be wondered at that when his faith was assailed, not so very many months ago, this man with his robust mind and fearless pen should bound into the controversial arena. The Rev. J. M. Davenport, a high churchman, a finished scholar, a graduate of a celebrated English University differed from Mr. Quigley in the reading of a text in which the Latin pronouns "*ipse, ipsa, ipsum*" were interpreted by the latter, according to Catholic teaching to mean one and the same thing. Mr. Quigley had brought Bishop Kingdon of Fredericton to task but the Rev. Mr. Davenport rushed to the rescue and took the Bishop's stand. A spirited controversy extending over many months, numbering many letters and marked on both sides by scholarship, was conducted in the columns of the *St. John Globe*.

Controversy may or may not be a good thing. However that may be the great majority of the Rev. Mr. Davenport's friends maintained that he was not in the wrong while the Catholics and not a few Protestants as vigorously asserted that Mr. Quigley was in the right. Mr. Quigley's letters were cleverly, very often brilliantly, and always learnedly written. At the same time both disputants touched if they did not fall below the red-hot line of personality. But men are not angels. We cannot judge them by any heavenly standard. There are no ideal men below the stars. Wherever and whenever anything particularly near and dear to a man's heart is wantonly ridiculed or attacked, the ink of his pen, though dipped in the pure undefiled well of religion, takes on the hues of passion. Some time ago Mr. Quigley's letters were published in book-form, in New York. A few of the many reverend admirers of the author sent the book to Rome and on the 17th of May last, at the Vatican, His Holiness Leo XIII., conferred upon Mr. Quigley the degree of Doctor of Philosophy. This high honor is not too high for the recipient. On Sunday, June 28th, before His Lordship Bishop Sweeny, Mr. Quigley made the solemn profession of faith which is required of any one receiving the degree of Doctor of Philosophy.

Dr. Quigley does not often stand upon the rostrum. His best lecture is on "Cardinal Newman." The selection of such a grand subject shows the bent of his mind. Dr. Quigley is not an impromptu speaker. He thinks and feels too deeply on most subjects to speak without that careful preparation which, if not made, causes his audience not

only to feel a little afraid of the intensity and earnestness of his style and matter but also to feel somewhat embarrassed at his display of emotion. But his beautifully written manuscript, glowing with grand thoughts and adorned with felicitous sentences, is read in a rather low but clear and pleasantly sounding voice, which enlists for the speaker the kindly feelings of his audience and claims their attention until he reaches his final period. He is yet a young man. The best years of his life are before him. He is well read, a tireless student; a great scholar, an eloquent writer and a man pure of mind and heart. He has many gifts. He should use them. But the field of his labour is before him. It is to be hoped that in the calm of his sanctum he may pass beyond the narrow environment of the stormy and passionate circle of mere disputation and ere many years come and go that he will give to the world a work even worthier of his genius than the admirable one he has already written. JOHN MAHONEY.

SANCTITY OF THE ROMAN CHURCH.

By Rev. J. Spencer Northcote, D.D., in "*Fourfold Difficulties of Anglicanism.*"

VII.

He built a religious house on the spot, with a church dedicated to the Blessed Virgin, and established there a community, consisting of knights, sworn to drive the robbers from the neighbouring forests, and to escort travellers on their way, of priests, of lay-brothers, and other servants, and of a sisterhood of religious ladies, devoted to attendance on the pilgrims, and on the sick poor. The Order of our Lady of Mersey was founded for the redemption of captives from the infidels; and it was one of the vows taken, and in many instances actually fulfilled by its members, that, if money should fail them for this purpose, they should sell themselves into slavery as a ransom. I well remember some 40 years ago what praise was bestowed on one of your clergy for having caused prayer to be made in his church for a poor criminal about to be executed. but, there has existed in Rome, ever since the year 1488, a brotherhood called the "*Archi-Confraternita di S. Giovanni Decollato,*" whose duty it is, not only to pray for such persons continually both in life and death, but also to visit them in their prison, to administer to them all the consolation which their condition admits, to prepare them for death, to accompany them to execution, to give them Christian burial within their own cemetery, and to take care of their widows and orphans. Madness too, that most dreadful of all calamities, has been remembered by the charity of the Church. At the time of the Reformation, perhaps in consequence of the great excitement which then prevailed, this malady seems suddenly to have increased to a fearful degree; and at that very time, St. John of God founded an Order especially destined for its relief, the success of which was wonderful, for the Christian love of those devoted brethren anticipated the discovery of modern science as to the efficacy of a soothing treatment. Thus, their hospitals were surrounded by extensive grounds, and care was taken to provide all possible variety of gentle recreation for the sufferers. A touching story is told of a visit paid by the Superior of the Order to a wretched maniac, who was kept chained in one of the underground dungeons, used at that time for such purposes by the civil power, and who was said to be unapproachable. The holy brother insisted on being let into his den, and immediately embracing him, and stroking him gently with his hand, contrived to let him know that he was come in love. The poor maniac melted in a moment at the voice of kindness, became passive as a child; allowed himself to be clothed, and, to the astonishment of all, walked away, leaning on the arm of his deliverer; and in a year that man was restored to his family in health and peace.

I cannot refrain from adding yet another Institute, still more interesting to ourselves, from the fact that it has sprung up in our own times and that one of its latest efforts has been to found an establishment in our own neighbourhood. I allude to the Little Sisters of the Poor, who began just 50 years ago in St. Servan on the coast of Brittany, opposite to St. Malo, in the persons of a young seamstress, who was not quite 18, and a poor orphan girl who was hardly 16. These girls were introduced to one another by their Confessor, a young curate of the parish utterly destitute of means. Under his guidance they were trained in a life of religious discipline, though still following their ordinary vocations in the world for the space of two years. At last he bade them take care of a blind old woman living in their neighbourhood, to whom they therefore devoted their spare time. Next, the old woman and the girls themselves lived together in the attic of a very humble house. Space will not allow me to enter on the history of the full development of the Institute; a most interesting account of it may be read in a tract published by the Catholic Truth Society; suffice it to say, that when I visited their Noviciate and Mother House in France some 20 years ago, I saw some six or seven hundred novices assembled together under one roof: that at this moment there are about 260 houses of them scattered over every part of the world, containing upwards of 4,000 Sisters, providing comfortable homes for upwards of 30,000 aged poor of both sexes.

These are only a very few specimens from an almost countless number; but they are sufficient to illustrate what I have said, that the

Roman Catholic Church may safely reckon on finding among her children self-devotion sufficient to carry out her designs of mercy. And as her pious institutions are based on a higher principle than parallel ones elsewhere, they are, in consequence, much more efficient in their operation. "Catholicity," says a Protestant writer, "has made more eager and systematic aggression upon the moral and physical ills of poverty,—has shown more sympathy with poverty,—has given away more, and done more for charity's sake, in each successive year of its existence, than some wealthy Protestant establishments in each successive century of theirs: with its brotherhoods and sisterhoods of mercy, it gives a basis of permanent institution and uniform religious principle to beneficent impulses, which by Protestants are commonly left to the energy of each passing generation and the necessities of the hour, and often die out for lack of an efficient organization."

We have hitherto only considered the religious orders with reference to Christian almsgiving, but we must not forget that some of them were instituted for purposes yet more exalted. The love of man in the Catholic Church is but an off-shoot, as it were, from the Love of God: and to the more immediate exercise of this higher love, many of her holy fraternities and sisterhoods are consecrated. That there is nothing in the English Church in any way parallel to the contemplative orders, is admitted on all hands: and Protestants escape the difficulty by denouncing those orders as dreamy and useless, and a mere encumbrance on the system to which they belong. But, on this point, let us refer once more to those standards which the Church of England acknowledges,—Scripture and primitive practice. Surely, we shall find in both enough to teach us that there is a hidden life of prayer, and praise, and mystical communion, which, in its higher degree, is the privilege of those who, for its sake, renounce all besides. We read in the Gospel of continuing in fastings and prayers night and day; of forsaking father and mother, wife and children, for Christ, of bearing the cross daily; of selling all that we have, of being dead to the world; crucified with Christ; buried with Him; and all these sayings of Holy Writ we know that the early Christians understood literally, and faithfully practised: that they continued instant in prayer night and day: that they gave up their possessions, and relinquished all their nearest ties, stripping themselves of every thing personal, that they might no longer live in themselves, but in Christ. And many of them, as we know, long before the system of monastic life was organized, fled to the deserts that they might be, without distraction, rapt in the love of God. Think of St. Macarius, St. Anthony, St. Ephrem of Syria, and the Egyptian anchorites, and then ask yourself for a moment—were those holy fathers now to revisit this world, where would they find sympathy? Would it be in that Church which pours forth at this day, as she has done from the beginning, her swarms of holy contemplatives, or in that which, in the course of three hundred years, has had one family (that of good Nicholas Ferrar) devoted to perpetual psalmody, and is only now beginning to attempt the revival of religious houses, for purposes of active works of charity, none, I believe, for prayer and contemplation.

But you will say, that the destruction of these blessed institutions was no act of the Church of England, but, on the contrary, a fierce exercise of royal tyranny and oppression, of which she was the victim, and the effects of which she has no power to remedy, and that it is hard she should be upbraided with her calamity. But, my dear friend, if she were really Catholic, she could and would have remedied it long ago. The mere dissolution, in the reign of Henry VIII., of the religious communities then existing, though it involved the confiscation of their property, and the overthrow of their dwellings, could not have destroyed the monastic spirit. If those feelings and desires to which the conventual system alone supplies satisfaction, had not, from some cause, been annihilated at the same time, they would soon have re-appeared on the surface of your history, in the form of new or revived religious institutions. Consider the recent destinies of the Church in France. In 1790, the religious houses were dissolved, churches and abbeys destroyed, whole communities slaughtered, their goods confiscated, estates sold, and the very name of the Christian faith proscribed throughout the land: now, until the renewed persecution of quite recent date there were more than 95,000 monks and nuns once more discharging their conventual duties as zealously, and as fully according to the spirit of their respective institutes, as at any period prior to the Revolution: there are even a large number, we are told, of the more severe Orders than there were before: it is the same in Belgium; it would be the same everywhere throughout the whole Catholic world; even in our own country, in spite of the systematic oppression under which Catholics so long laboured, the spirit of self-devotion has not been crushed out of them; and the rapidly increasing number of monasteries and convents bears witness to the vigor of its life.

Surely these things, if true, are very important, and ought to be well considered in weighing the respective claims of the Roman and English Churches to the note of sanctity:—if in every form of Christian holiness the saints in the Roman communion stand pre-eminent; if there be in that Church a spirit of self-devotion lacking to the other;—if, since England broke herself off from the rest of Christendom, the "more excellent way" has been practically unheard of within her communion, while, during the same period, in the churches

of the Roman obedience, hundreds and thousands, both men and women, have lived in prayer and contemplation, or have devoted themselves to the exercise of charity in every varied form;—surely we ought not long to hesitate in judging which of these two communions is the genuine representative of that family, of whom it is written,—"the multitude of them that believed were of one heart and of one soul; neither said any of them, that ought of the things which he possessed was his own, but they had all things common."

P.S.—Whilst writing this letter, there has fallen into my hands the very striking article communicated to the *Guardian* newspaper on occasion of Cardinal Newman's death, from the pen (it is said) of the late Dean Church. He considers the "ultimate key to Newman's history to have been his keen and profound sense of the life, society, and principles of action presented in the New Testament." "He could not see a trace in English society of that simple and severe hold of the unseen and the future which is the colour and breath, as well as the outward form, of the New Testament life." "The English Church had exchanged religion for civilization," "but at least the Roman Church had not only preserved, but maintained at full strength through the centuries to our day, two things of which the New Testament was full, and which are characteristic of it, devotion and self-sacrifice. The crowds at a pilgrimage, a shrine, or a 'pardon' were much more like the multitudes who followed our Lord about the hills of Galilee—like them probably in that imperfect faith which we call superstition—than anything that could be seen in the English Church. And the spirit which governed the Roman Church had prevailed on men to make the sacrifice of celibacy a matter of course, as a condition of ministering in a regular and systematic way, not only to the souls but to the bodies of men, not only on the priesthood, but on educational brotherhoods and sisters of the poor and of hospitals. Devotion and sacrifice, prayer and self-denying charity, in one word sanctity, are at once on the surface of the New Testament and interwoven with all its substance. He recoiled from a representation of the religion of the New Testament which to his eye was without them. He turned to where, in spite of every other disadvantage, he found them."

Thus, according to this writer,—one, be it remembered, who had more than ordinary means of knowing the truth,—the absence of the note of sanctity in the Anglican Communion and its presence in the Roman, was the special attraction which drew this holy soul from the one communion to the other.

To be Continued.

GERALD GRIFFIN.

GERALD GRIFFIN, poet and novelist, was born in Limerick on the 12th of December, 1803. His father was a respectable farmer, and his mother, the sister of a celebrated doctor of that city, is described as a woman of extreme piety and of a refined and sensitive nature. This nature her ninth son Gerald largely inherited. When only seven years old his parents removed to Fairy Lawn, on the banks of the Shannon, about twenty-eight miles from Limerick. The unrivalled scenery of the place was thoroughly appreciated by the poet soul of the boy, and ever afterwards his works bore testimony to its influence on his mind. Poetry was his first inspiration. It was while drifting along in his boat on the Shannon that he planned his tragedy of "Aquire," which, in the simplicity of his heart, he imagined was to "revolutionize the dramatic taste of the time." In early life he endured a bitter trial in being parted from his parents, who were induced by a relative abroad to emigrate to the United States of America. Gerald, who was intended for the medical profession, was with two of his sisters and a brother Daniel left with their elder brother Doctor Griffin, who resided in the little village of Adare, about eight miles from Limerick. Here he applied himself to study, and began to contribute to the Limerick newspapers. He also aided in the formation of a dramatic society in that city. By this means he made the acquaintance of John Banim, who wrote criticisms on his performances. His love of theatricals encouraged him to produce on paper what had long lain in embryo, his tragedy of "Aquire," a play founded on some Spanish story. Dr. Griffin tells us in his excellent life of his brother that it contained "many passages of exquisitely beautiful poetry, throughout the scenes were well contrived, the passions naturally and forcibly portrayed, the interest intense and well supported." Nevertheless, the doctor tried every means in his power to dissuade his brother from adopting literature as a profession, by representing to him the troubles and calamities of authors, and that all their fame could not repay them for their trials and disappointments.

All was in vain, and Gerald Griffin left the peaceful spot he had made famous by the verses "O sweet Adare," for the elysium of literary aspirants, London. He arrived there in the autumn of 1823, before he had completed his twentieth year; and after some weary searching, found his friend John Banim. He at once set about disposing of the tragedy on which he had built his hopes. The public taste of the time demanded the sensational drama in its fullest sense, and although approved of and corrected by Banim, himself an able dramatist, poor Griffin's play was rejected. Undismayed, he set about the prepara-

tion of another tragedy, entitled "Gisippus," which dealt in Grecian scene and character, and "was written in coffee-houses and on little slips of paper." But although performed in Drury Lane with some success after the author's death, this tragedy during his lifetime met the same fate that befell the unfortunate "Aguire"—complete rejection.

By the advice of Banim he now abandoned dramatic authorship, and began to contribute short poems to the magazines; but the method of payment, we are told, was so unsatisfactory that he gave this up in disgust. He next turned to writing for the newspapers, and spent a considerable time as correspondent and reporter. At length his talent began to be recognized, and his brilliant articles attracted such attention as to procure for him the offer of one pound per page for his contributions to the *Fashion News*. Encouraged by this measure of success, he determined to venture on a book descriptive of the manners and customs of his countrymen, and the result was the production in 1827 of his first novel, "Hollandtide," which at once brought him into public notice. Anxious to see a sister who was in a precarious state of health, and wearied with the long struggle he had maintained in London, Griffin decided to return for a while to his peaceful home near Limerick. In February, 1827, he arrived there, only to find that his sister had died the previous evening. He felt the stroke severely, and the beautiful lines beginning "Oh! not forever lost," were written by him in memory of this sister. After a short interval of rest he produced his "Tales of the Munster Festivals," in the incredibly short space of four months. These consisted of "Card-Drawing," "the Half-Sir," and "Suil Dhuv the Coiner," and were highly praised by the critics. In the latter part of 1827 he returned to London, and soon afterwards wrote the most successful of his works, "The Collegians," or as otherwise called, "The Colleen Bawn." It appeared in the winter of 1828, and was pronounced "the most perfect Irish novel published."

Griffin seems at this time to have tired of a literary life; perhaps, as one of his critics says, "It (dramatic authorship) was the passion of his life, checked by circumstances, and thrown back upon his heart, and thus, true to his first love, his soul was never satisfied with his second; and to his disappointment may be traced his disgust of literature, and his retirement to a convent." For a short time he entered himself at the London University as a law student, and attended a course of lectures; but this he soon gave up and turned with all the true delight of an antiquarian to the study of Irish history. One outcome of this was the appearance of his novel "The Invasion." This work was received with commendation by the reviewers, to the students of ancient manners it was acceptable, but with the reading public its success was limited. For a year or two after the publication of "The Invasion" we know little of Griffin, except that he spent his time partly in London and partly with his brother in Ireland. He has given us an amusing account of his visit to Moore at Sloper-ton in 1832, as one of a deputation who sought unsuccessfully to prevail on the poet to offer himself for the representation of Limerick in Parliament. In 1830 he published his "Christian Physiologist, or Tales of the Five Senses;" and in 1835 appeared in succession "The Rivals," "The Duke of Monmouth," and "Tales of my Neighbourhood." Afterwards a tour through the highlands of Scotland, a country which he loved to visit, furnished material for a series of letters full of buoyant and sportive gaiety blended with admiration for the wild scenery through which he passed.

On his return a great change was visible upon him. For some years a morbid sensibility had been growing up in his mind; he feared his works had not conduced to the benefit of mankind, and that all his dreams of fame, now that they were being realized, were but "vanity of vanities." From his earliest youth, also, the idea had haunted him that his life would be cut short—that he would never live to be an old man. All these thoughts and feelings combined led to the resolution which he now announced, of retiring to a monastery. As a preliminary to this step he collected all his unpublished manuscripts, the tragedy of "Aguire" among the rest, and committed them to the flames. He divided his property among his brothers, and on the 8th of September, 1838, he was enrolled in the monastery of the Christian Brothers in Dublin, under the name of Brother Joseph. Here he fulfilled the lowliest offices and practised the severest vigils and fasts of his order. His brother says that "his habits of piety were even then found to be of so fixed a character that he was admitted to the religious habit on the feast of St. Teresa on the 15th of the following October." In the summer of 1839 he removed to the North Monastery, Cork, where, we are told, he soon became a mere skeleton, and in this weak state he caught a fever, of which he died, June 12, 1840, aged thirty-six years. He was interred in the cemetery of the convent, and a stone with the inscription "Brother Gerald Griffin" marks the spot.

The *Dublin University Magazine* says of Griffin:—"He died young; yet what of that? so do the great proportion of all our men of genius; so did the greatest spirits it has been our fortune to know during our weird world journey. They had too little clay. He died early, and though his works rather show what he could do than satisfy us with what he has actually affected—rather lead us to expectation than contentment—yet we feel he has given us sufficient for remembrance.

The author of the "Collegians" must live—and as an able delineator of our national feelings—as an expounder of that subtlest of problems, the Irish heart—he cannot be forgotten; but with Carleton, and Banim, and Miss Edgeworth, and one or two more, he will take his place in our Irish firmament, and form a portion of that galaxy to which we are wont to look with wonder and pride."

The contents of the collected edition of his works are as follows:—"Life," by his brother; "The Collegians," "Card-Drawing," "The Half-Sir," "Suil Dhuv," "The Rivals," "Tracy's Ambition," "Hollandtide," "Duke of Monmouth," "Tales of the Jury-room," and Poetry.

SENTENCED TO DEATH.

With the sign of the cross on my forehead as I kneel on this cold dungeon floor,
As I kneel at your feet reverend Father, with no one but God to the fore;
With my heart opened out for your reading and no hope or thought of release
From the death that at daybreak tomorrow is staring me straight in the face
I have told you the faults of my boyhood, the follies and sins of my youth.
And now of this crime of my manhood I'll speak with the same open truth.
You see sir, the land was our people's for ninety good years, and their toil
(What first was a fair bit of mountain) brought into good wheat-bearing soil;
'Twas their hands raised the walls of the cabin where our children were born
and bred,
Where our weddings and christenings were merry, were we waked and keened
o'er our dead.

We were honest and fair to the landlord—we paid him his rent to the day,
And it wasn't our fault if our hard sweat he squandered and wasted away
In the cards and the dice and the race-course, and often in deeper disgrace
That no tongue could relate without bringing a blush to an honest man's face
But the day came at last that they worked for when the castles, the mansions,
the lands
They should hold in trust for the people to their shame passed away from
their hands;

And our place, sir, to went to auction—by many the acres were sought,
And what cared the stranger that purchased them who made them the good
soil he bought.

The old folks were gone (thank God for it) were trouble and care can't pursue,
But the wife and the children, O Father in Heaven! what was I to do?
Still, I thought I'll go speak to the new man—I'll tell him of me and of mine;
The trifle that I've put together I'll place in his hand for a fine—
The estate is worth six times his money, and maybe his heart isn't cold;
But the scoundrel that bought the "thief's pen'orth" was worse than the
pauper that sold.

I chased him to house and to office, wherever I thought he'd be met;
I offered him all he'd put on it—but, no, 'twas the land he should get.
I prayed as men only to God pray; my prayer was spurned and denied,
And what mattered how just my poor right was when he had the law on his
side

I was young, and but few years married to one with a voice like a bird—
When she'd sing the old songs of our country every feeling within me was
stirred

Oh! I see her this minute before me, with a foot wouldn't bend a croon,
Her laughing lips lifted to kiss me—my darling, my bright-eyed Eileen!
'Twas often with pride that I watched her, her soft arms fondling our boy,
And 'twas he brought the smile to her red lips and wakened the song of her joy.

Father, have patience a minute, let me wipe the big drops from my brow—
Father, I'll try not to curse him, but I tell you, don't preach to me now.
Exciting myself! yes I know it; but the story is now nearly done,
And, Father your own breast is heaving, I see the tears down from you run.
Well, he threatened, he coaxed, he ejected; for we tried to cling to the place
That was mine—yes, far more than 'twas his, sir; I told him so up to his face.
But the little I had soon melted from me in making the fight for my own
And a beggar with three helpless children, out on the wide world I was thrown.
And Eileen would soon have another—another that never drew breath—
The neighbors were good to us always, but what could they do against death?
For my wife and her infant before me lay dead, and by him they were killed
As sure as I'm kneeling before you to own to my share of the guilt.
I laughed all consoling to scorn; I didn't mind much what I said,
With Eileen a corpse in a barn and a bundle of straw for a bed—
But the blood in my veins boiled to madness—do they think that a man is a log?
I tracked him once more—'twas the last time—and shot him that night like a
dog

Yes, I did it: I shot him, but, Father, let them who use the laws for the land
Look to it, when they come to judgement, for the blood that lies red on my
hand.

If I drew the piece, 'twas they primed it, that left him stretched cold on the
sed,

And from their bar, where I got my sentence, I appeal to the bar of my God
For the justice I never got from them, for the right in their hands that's un-
known.

Still, at last, sir, I'll say it—I'm sorry I took the law into my own.
That I stole out in the darkness, while mad with my grief and despair,
And drew the black soul from his body without giving him time for prayer.
Well, 'tis told sir; you have the whole story: God forgive him and me for our
sins;

My life is now ending—but, Father, the young ones, for them life begins,
You'll look to poor Eileen's young orphans? God bless you. And now I'm
at peace;

And resigned to the death that to morrow is staring me straight in the face.
—N. Y. Catholic World.

"THE PARISH PRIEST."

B——, a village situated near Roanne, looks down upon a great plain, through which the Loire rolls majestically and calmly along. The Cure of the place was a splendid, fine old man, upon whose shoulders his snow-white locks fell down with patriarchal simplicity. He was of a very cheerful disposition, his face deeply bronzed, and in spite of his seventy years, he was still strong and straight as an oak. For more than twenty years he administered to the spiritual wants of his people, and was in effect like the father of all the inhabitants.

Returning home from church, where this pious old man was accustomed to spend the morning, he would sometimes stop to chat for a moment with the villagers who, seated outside their door, on large wooden benches, were enjoying their mid-day refection. His Sunday instructions, simple and practical, had a far more efficacious effect on the hearts of his congregation than the sublime and eloquent discourses of Bossuet and Father Lacordaire would have had. This veteran ecclesiastic was decorated with the Legion of Honour, and upon his left breast he carried a fold of scarlet ribbon, which quickly attracted attention from the striking contrast between the scarlet and the black stuff soutane.

How the simple priest living in an obscure village had obtained this mark of distinction was the question I asked of one of the peasants and this is what he told me :

The Cure had amongst his parishioners an enemy. He was a man whose name was Martin, who on his return from military service ten years before, got married in the country and bought there a little farm on the banks of the Loire, about five hundred metres from the village. Martin hated priests. He forbade his wife to assist at the Holy Office, and as to his two little boys, he taught them, as their catechism, to detest priests, saying to them (these were his expressions) that priests were idle and good for nothing. In vain did the poor Cure try to convert Martin ; the latter remained deaf to all his exhortations.

On Sunday, when the church bells pealed forth so invitingly to all, Martin, quietly installed before the table of an inn, right opposite the church, his cap pulled down over his eyes and a pipe in his mouth, cynically regarded the women in their neat flower bonnets, and the men, in holiday attire, as they entered the church. This scandal was a source of sorrow and annoyance to the good pastor. "Ah," he would say to his curate, when speaking of Martin, "I don't know what to do with that poor, erring creature," and verily the good pastor could have willingly given up his life for the return of the prodigal. Sometimes, addressing Martin on the road, the Cure would exclaim : "You shall see that I will convert you in spite of yourself," to which the impenitent Martin would reply by a fit of derisive laughter. One evening towards the middle of October, the Loire, suddenly swollen by the rains, overflowed its banks and threatened to invade the surrounding districts. Some watermen warned Martin that to remain in his house for the night would be fraught with eminent risk ; but Martin, being of an obstinate nature, would listen to no advice, and mocking the terror of the watermen replied : "If the Loire pays me a visit I shall have time enough to see it coming," and having sent all his family to rest, he himself lay down peacefully to sleep. About six o'clock next morning, while it was yet twilight, Martin was awakened by a great noise. The Loire, which had risen considerably during the night, was now surging over the plain in furious billows, and already the first waves were beating against the rear of Martin's house, around the corners of which they were rushing with a loud hissing sound. Martin, cursing and blaspheming, woke up his wife and children, and quickly collecting whatever portable valuables were in the house, abandoned it, dragging his family with him. They directed their steps towards the village, but scarcely had they gone a few yards when they perceived, to their utter dismay and confusion, that the flood was tumbling along in its mad confusion right against them.

They turned back and re-entered the house. Martin directed his wife and children to ascend to the upper story ; but the water still rising with extraordinary rapidity, they were obliged to take themselves upon the roof—which, fortunately, were very nearly flat, and consequently quite available as a resting place.

There a terrifying spectacle met their gaze. For the space of two miles around the Loire rolled black and threatening, dragging with it whatever it met in its course. All the village was out, looking at the flood, which, rising higher and higher and higher, now beat against the bottom of the hill on the side on which the village was pleasantly situated. The terrified women

clung to their husbands, fathers or brothers, whilst the latter were themselves silent, thoughtful and anxious. Suddenly a man appeared, his lofty stature towering above the trembling crowd. It was the Cure. The people reverently fell back to permit him to pass, with that pure religious instinct which deeply characterizes the relations of our own poor Irish Catholic people with their clergy. The veteran priest cast a long, wistful look towards the horizon.

"My children," he suddenly cried, "look there," pointing at the same time in the direction of Martin's house. A cry of horror went up from the crowd, for upon the roof of the house a woman, with dishevelled hair, was running wildly backward and forward, like a lioness in her cage, and dragging her two little children, who cried pitifully. Upon the chimney was set a man, his eye fixed and gloomy, who seemed to be engaged in counting how many moments of life remained to him. This was Martin.

"Let us go quickly," said the energetic old Cure ; "let us not lose a moment ; we must have them at once ;" and turning towards his parishioners, he added inquiringly : "My children there are some fellows among you who will not refuse to snatch this poor, unfortunate family from a certain death?"

Not a man stirred.

"Let us see," again the Cure ventured in a vehement tone of exhortation : "you surely will not let Martin die thus?"

Then striking one after another of the peasantry upon their broad shoulders, who, terrified and ashamed, lowered their heads upon their breasts, he said :

These men never replied a word.

"Now, then," continued the curate, addressing himself to a waterman of gigantic and powerful figure, "you, Pierre, who are bold, courageous, you will go and save them, will you not?"

The waterman made a step to do so, but the wife, placing herself before him, pointed out to him with a single gesture (but to the husband's heart it spoke volumes) their three little children who had just caught hold of his blouse.

"Do you wish," said she, "that they become orphans?"

Pierre bowed his head without daring to look at the Cure.

"Very well ; be it so ;" said the generous, self-sacrificing priest ; you cannot expose yourself—you, there. But, as for me, I will go and try to save these unfortunates !"

"Oh, don't go there, Monsieur le Cure, don't go there," cried the crowd, now surrounding and clinging to him.

"Your boat will be dashed to pieces against the arches of the bridge," exclaimed Pierre.

"The current will carry it away," cried Thomas.

"You are going to certain death," said a third.

"Leave me, leave me," remonstrated the Cure, disengaging himself from the restraints of his loving parishioners, and descending with a precipitate step toward the boat. The courageous old man jumped into it, handled the two oars, shooting forward into the open space, and settled down for a hard pull toward the house of Martin.

The struggle was a terrible one. The rower advanced slowly, heavily, and only by the most superhuman efforts. Sometimes the trunks of trees, sometimes debris of all sorts, drifted down by the flood, struck the boat with violence, making it turn upon itself.

From the top of the roof the women and the children perceived their deliverer and stretched out their hands towards him in despair. As for Martin, he raised himself erect, and not being able to believe the testimony of his eyes, he looked fixedly and confusedly at his enemy bent down to the oars. The priest pushed bravely forward towards his destination.

At length the rower made one last, supreme effort, and the boat struck against the roof of the house at the moment when the flood had reached it.

Holding on by the chimney, the Cure stretched out his hand to the children successively, then to the mother, and, last of all, to Martin.

All entered the little bark safely. But it was necessary to regain the current of the river—a work of no easy accomplishment.

Finally, after an hour of fresh struggles and renewed anguish, during which the frail bark was threatened to be shivered to atoms in the flood, the gallant Cure, with his rescued children, landed safe and sound upon *terra firma*. Then the men, women and children—all, in fact, who had followed with anxious eyes the dreadful struggle—prostrated themselves around the anointed of the Lord, who, standing erect in their midst, his eyes turned toward Heaven—for, like another Moses, he was unable to support his tired hands in that direction—the pious old man poured

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Douling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Ca'berry, of Hamilton.

The Rev. Father Dora of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, JULY 18, 1891.

THE defeat of Mr. Kettle, the Parnellite candidate at Carlow, by Mr. Hammond by a vote of 1,529 to 3,755, should convince Mr. Parnell that public opinion is decidedly opposed to him. He staked all on this throw, and now that he has again lost, the arena of practical politics should hear from him no more.

A RETURN just drafted by the Irish Land Purchase Commissioners with respect to sales completed within the six months ending the 31st of December under the Purchase of Land (Ireland) Acts, shows that, as hitherto, the persons who have chiefly benefited by the Acts are the large titled landowners. The Marquis of Lansdowne stands at the head of the list, having accomplished thirty-four sales and benefited by advances from the State to an amount close upon £67,000. The Earl of Shannon comes next with £49,000, Lord Leconfield with £42,000, the Earl of Bessborough with £24,000, Lady Doreville £24,000, the Marquis of Waterford with nearly £15,000, and Lord Normanton with £16,000. Some of the London companies have also been clearing out, the Drapers' Company to the extent of £19,000, the Skinners' Company £7,000, and the Fishmongers a modest £783.

The last report of the Inland Revenue department of Canada contains some information relative to the consumption of intoxicating liquors within the Dominion that cannot fail to interest those who are engaged in forwarding the temperance movement. The figures are not of a reassuring character, as they show that, despite the efforts that have been made to control the liquor traffic, comparatively little headway has yet been made. This is seen in the following table showing the annual consumption per head (since confederation) of spirits, beer and wine:

	Spirits. Galls.	Beer. Galls.	Wine. Galls.	Spirits. Galls.	Beer. Galls.	Wine. Galls.	
1867.....	1,621	1,973	098	1879.....	1,131	2,209	104
1868.....	1,604	2,269	174	1880.....	715	2,248	077
1869.....	1,124	2,290	115	1881.....	922	2,203	099
1870.....	1,434	2,163	195	1882.....	1,009	2,747	120
1871.....	1,578	2,490	259	1883.....	1,080	2,882	185
1872.....	1,723	2,771	257	1884.....	998	2,921	117
1873.....	1,682	3,188	238	1885.....	1,126	2,639	109
1874.....	1,994	3,012	288	1886.....	711	2,839	110
1875.....	1,594	3,091	146	1887.....	746	3,084	095
1876.....	1,206	2,454	177	1888.....	645	3,247	094
1877.....	975	2,322	096	1889.....	776	3,263	097
1878.....	960	2,169	096	1890.....	883	3,360	101

Average.....1,168 gals. spirits 2,364 gals. beer 142 gals. wine

It is gleaned from the above figures that there has been a considerable decrease in the consumption of spirits per head, the average at the time of confederation having been 1,621 gallons per head, as against .883 in 1890, but this advantage has been more than lost in the great increase that is observable in the consumption of beer, viz: 1,973 gallons per head in 1867, as against 3,360 gallons in 1890. In this latter respect there has been a steady advance year by year, each year showing an increase upon its predecessor.

Some persons may find consolation in the fact that beer is steadily

being substituted for whiskey, as the response to the all-important question "What will you have?" but those who deplore the waste of money in the direction of intoxicating liquors, will find slight cause for congratulation.

The exhibit made is anything but a satisfactory one; it is, indeed, altogether disappointing. One has a right to expect greater material results from the years of labor that have been spent in temperance agitation, and in legislation as well, than have yet been achieved.

As Catholics, we may well feel proud of the public men of our faith who occupy representative positions in both political parties. The actual leaders of both parties, Liberal and Conservative, in the House of Commons, are Catholics. That their worth is properly appreciated by the community at large, with the exception only of a few fanatics of the Dr. Douglas stamp, is well attested by the following eulogistic notices which have appeared in two of the Canadian daily papers.

In speaking of Sir John Thompson, Minister of Justice and Conservative leader in the House of Commons, the *Toronto World* editorially says: "Sir John Thompson is most conscientious in his attendance at the session of the Privileges and Elections Committee, and none can gainsay the fact that through it all he has preserved an impartial attitude. It is very pretty to say that when charges of crookedness in high places are made it is his duty and that of every man in public life to join in the condemnation and punishment of evil, but while this sounds sweetly musical in words it seldom sees actual practice. The duty of public men is in a sense comparative, and when it is their habit to evade honest duty at critical moments the one who rises superior and acts conscientiously is entitled to praise. If Sir John Thompson had yielded to the same partisan feeling that caused the Reform members to prejudice and condemn Sir Hector Langevin without evidence, he would defend his colleague and subordinates regardless of evidence—he would feel and act on his impulse as a Conservative leader and not as a Minister of the crown. He does not act as a partisan would, but views the proceedings in that fair judicial way such as those who knew him best expected of him. He does but his duty, yet the merit of it lies in the fact that he has the inclination and is equal to its demands."

His political opponent, Mr. Laurier, leader of the Reform party, the *St. John's, N.B., Telegraph*, whose editor had just returned from a visit to Ottawa, writes:

"Mr. Laurier proves an admirable leader, able, tactful, courteous, full of resources and exceeding the fondest hopes of those who selected him for the post. He even extorts frequent compliments from his political opponents, the more candid of whom are free to admit that he possesses in large measures many of the good qualities of Sir John Macdonald without his weaknesses. His public record is pure, his private life blameless. He is courteous to friend and foe; he consults freely with his friends, and his knowledge of all the details of public business is surprising, showing how closely he has applied himself to the duties of his high position. It is now the subject of general remark that in all the qualities of successful leadership Mr. Laurier more closely resembles the dead Premier than any man now in public life. The parallel is found even in stature, form and feature, while as an orator and as a master of both the English and French languages, in his calm equipoise and never-failing self-control, the balance is largely on the side of the Liberal leader."

In regard to the cry of priestly persecution, Mr. John Gordon Swift McNeil, member of Parliament for South Donegal, a Protestant, but a thorough Nationalist, gave recently a forcible answer to those who pretend to fear that the Irish Catholic majority will oppress the Protestant minority in case Home Rule be obtained. He said in a speech recently delivered at an Irish meeting in Liverpool:

"The religious question has been raised by Mr. Parnell. He objects to priestly distation, and is going to defend the persecuted minority. Well, I am one of the minority, and listen to the record of my persecution: The Catholic constituency of South Donegal returned me—a strong Protestant—by a majority of 4,000 over a 'Castle Catholic' and Liberal Unionist opponent."

The vast majority of the people of the district are Catholics, yet the Protestant Mr. McNeil received 4,604 votes, whereas his opponent, Mr. Henry Munster, a Catholic supporter of the Salisbury Government only received 933.

ORANGE LIBERALITY.

"His Grace ARCHBISHOP LOUGHE, Primate of all Ireland, recently said that the Irish Roman Catholics seek for themselves, and are prepared to secure for their fellow countrymen of every creed, equal rights, equal privileges, and even handed justice. Commenting on these words of His Grace, the *Irish World* asks: "Has any one ever read or heard of such a pronouncement as this from a leader or a member of the Ulster Tory party? Has ever such civil and religious liberty been preached from an Orange platform? The answer to both questions must be, never. The patriot who asks these questions in the *World* must be either a liar or a fool. We will however give him the benefit of the doubt and classify him as both. As we pointed out, before in these columns, the members of the Orange order are to day, and ever have been, amongst the foremost in championing the cause of civil and religious liberty. It was for this purpose they first banded themselves together, it is for that purpose they are banded together now, and for that purpose they will remain banded together, with stronger chains, than those of iron, long after their detractors, whether they be primates, or priests, or Patrick Fords shall have been returned to the earth from whence they came."

The above paragraph is taken from the *Orange Sentinel* and *Protestant Advocate*, a weekly paper published in Toronto, not in Little York, and on the 9th day of July 1891,—not away back in the middle, or what are now called the "dark ages." Taking into account the place, Toronto, with all its educational facilities, and the age, actually the nineteenth century, the above extract, from a literary as well as from an historical and editorial point of view, is a real curiosity. But from the point of view of its object and the class of readers for whom it is chiefly intended, this kind of flourishing bosh is admirably adapted. But as time advances, and the light of history becomes more diffused, and when the now incipient city of Bellamy shall have reached such dimensions as to possess a newspaper of its own, and when Orangeism with its organ shall have been defunct, then indeed a copy of the *Sentinel* will be a real curiosity. The day may come when, a copy of it discovered from the shelves of some long neglected archives, will sell for more than a town lot in Bellamy does now. It would be regarded as an archaeological proof of the utter absence of civilization in the city and age in which it was published. It has been observed that certain persons, from habitually relating some groundless but amusing yarn, may get at length to believe it themselves. Orangemen have been for two hundred years telling their little yarn about their defense of "civil and religious liberty." They have not been always telling this little yarn merely for amusement, but it may be that now, from familiarity with it, some of them half believe it, though certainly no other one does. We have often known individual Orangemen, from the superabundance of their good human nature, to be guilty of acts of civil and religious liberality, but as a body—never. The *Sentinel* asks to have a single instance pointed out, "where civil and religious freedom was not preached from an Orange platform." Whether the *Sentinel* editor in the historical and logical department is really ignorant of the difficulty of proving a negative, or merely playing upon words, it is hard to tell. Not being familiar with all the occasions on which Orangemen have been on platforms, it would be difficult to prove this particular negative and the brilliant editor may have put the question ingeniously in this unusual way for a purpose. If he had called for proof of the fact, that the Orange order are now, and always has been the enemy of civil and religious liberty that proof can be easily given. Of course the Orange idea of civil and religious liberty is Protestant and Orange ascendancy. The phrase, civil and religious liberty with them is mere hypocritical cant, which political schemers use to good purpose amongst their ignorant dupes.

An organ more delicately constituted than the *Sentinel*, especially in regard to truth, would be very guarded in making such assertions about their defence of civil and religious liberty. Orangeism the champion of civil and religious liberty! This sounds very well, but it will not deceive any one as it is intended to do. When did they begin to advocate religious liberty? Why Orangeism originated and was perpetuated precisely to thwart civil and religious liberty. Like grim death the Orangemen of Ireland hung on to the last remnants of the penal laws, and threatened rebellion if they were repealed. Who opposed Catholic emancipation? Who but the Orangemen of Ulster.

Orangemen opposed the abolition of the tithes. They opposed the disestablishment and disendowment of the so-called Irish Church which took place in 1870. Till then Catholics were taxed to support the Protestant church in Ireland to the extent of £500,000, or about two millions and a half dollars yearly. How would Orangemen like to be obliged to support Catholic priests in this way. And this is the state of things they tried to fasten on the Catholics of Ireland. This is a fact so recent, so palpable, that there is no need to dwell further on it, and this is the kind of equal rights and religious liberty they would concede to Catholics. Sometime ago, hearing a county Grand Master boasting of Orange civil and religious liberality, we asked him if he had ever read the history of the Penal Laws, how these laws deprived Catholics of their property, of the benefits of education, excluded them from the professions, and from the right to enter Parliament, etc.? He answered in the negative, he had never heard of these things. We asked him if he had ever heard of Mary and Elizabeth? He said yes, he had heard of good Queen Bess and Bloody Mary, and how the latter burned poor Protestants at the stake for reading the Bible. We asked him if he had heard (by this time we discovered that he could not read) how Catholics in the time of Mary tried to recover the property of which they had been robbed in the previous reign? He answered no, but he had often heard that Catholics had always robbed and murdered Protestants for reading the Bible and trying to serve God according to their conscience. What is the use of trying to convince people so ignorant. The Orange platform is, to have a Protestant king, a Protestant Parliament, hierarchy, electors, and government, the benches of justice, the army, and revenue, through all their branches and details, Protestant. Such is the religious liberty understood by Orangemen, and if they take up arms, it is not, they say, to attack, but to preserve these principles and to secure them from Catholic aggression.

There is one province in Ireland in which especially the flame of religious hatred is fanned by the breath of the most violent passions. In every other quarter the progress of ideas is beginning to establish between Catholic and Protestant relations grounded upon tolerance, charity, and respect for each other's rights. The Protestants of Munster and Connaught, scattered in small numbers amidst the mass of Catholics, do not see their faith periodically insulted nor their persons endangered. In Ulster the case is widely different. Protestants and Catholics there still hold a defiant and hostile attitude towards one another. This is the quarter from which issue the most wounding insults to the belief of the majority of the Irish people. Time seems there not to have levelled a single prejudice, and one would say that this spot persists in remaining a stranger to the progress made in every other quarter.

Orangeism makes it a point of honour to preserve intact the traditions of Protestant supremacy which have survived two centuries. Its programme is the radical and openly expressed negation of civil and political rights of Catholics. As it has consecrated the name of a man who was in its eye the personification of the most vigorous and valiant Protestantism, so it has consecrated but one date. For the rest of the world time rolls on; the Orangeman lives in 1688.

This date is not merely a kind of motto for all party manifestations, it is the key to the whole system. This happy year is, as it were, the golden age of Protestantism, it is the ideal to which nolens, volens, ideas, institutions and men must be brought back. The 12th of July of this year means the triumph of the idea of the Reformation, it is the corner-stone of the much regretted edifice of the penal laws, and it is the only safeguard against Popery. They cry shame and woe to the weak and shortsighted policy which suffered those strong traditions to be borne down and have basely paltered with error, by recognizing the right to anything else than defeat, spoliation and proscription. Catholics have been emancipated, the ranks of civil society have been opened to them, hence the anger of liberal Orangeism, which finds vent in such edifying aspirations as "To hell with the Pope, we'll kick the Pope before us, we'll murder the Papists every one," etc. The pious hymns from which these choice morsels are taken, are a specimen of Orange poetry and literature, and are indicative of the culture and religious character of the order.

We can understand language like this as characteristic of the order, but when the *Sentinel* speaks of the order as the champions of civil and religious liberty, we fancy it is presuming too much on the ignorance

and credulity of even Orangemen. To-day they symbolize every wrong that Catholics have endured for the last three centuries. Every 12th of July they shake in our faces the shackles which our fathers wore in Ireland. They shake them in our faces here in Canada to-day, and say, look at them, we put them on your fathers. They were removed against our wills, but who knows we may be able to fasten them on your limbs yet." There is a political party in this country using them as tools, but if Catholics were to show determination not to submit tamely to Orange insolence, no party would find it to their benefit to pet and encourage them.

The *Sentinel* complains of the want of liberality of Montreal, in not allowing processions there of such peaceable and law-abiding citizens as the Orangemen. Peaceable and law-abiding! If they were all this no one would object to their making fools of themselves to their heart's content. It is well, however, for the Catholics of Montreal that they can check in their midst the ruffianism of Orangemen, and the insults which they mean to Catholics, by their vile language and party tunes.

LEX.

Continued from page 359.

forth his thanksgiving to God in a voice tremulous with deep, heartfelt and grateful emotion.

When this touching prayer was finished, Martin approached the deliverer, and, with head bowed down, indicative of the remorse and sorrow within, he said:

"Father, I humbly crave pardon for having injured you, and for having hitherto despised your advice."

In reply the warm-hearted, paternal priest held out his hand forgivingly to his enemy, saying at the same time, while the fire of satisfaction sparkled in his large blue eyes, and lit up his fine, noble face with its happiest smiles.

"All right, my poor old Martin; I forgive you from my heart and soul. You remember that I often predicted that I would convert you, and by the grace of God, I have succeeded."

And the paternal, brave, tender-hearted priest pressed the penitent prodigal most cordially to his heart.

This is why Monsieur le Cure of B.—was decorated with the Cross of the Legion of Honor.—From the French.

Catholic News

DEATH OF IGNATIUS KORMAN.

On Monday last the remains of the late Ignatius Korman were conveyed to their last resting place in St. Michael's Cemetery.

Death coming so suddenly on Saturday afternoon, very many of his numerous friends were not aware of the sad occurrence, still he had one of the largest funerals seen in Toronto for many a day.

The deceased was born in Alsace in 1836. He left his native land in 1854 and came to Canada locating at first in the county of Waterloo and afterwards in Bruce, where for a number of years he was Reeve of the township of Carrick and a prominent member of the County Council. His enterprising disposition demanded a larger field, and he came to reside in Toronto where for the last 16 years he has enjoyed a prosperous business career. Having at all times the welfare of his adopted country at heart Mr. Korman naturally took an active part in politics and was ever earnest and active in the advocacy of his principles. He was a Liberal and was a tower of strength in the ranks of the Liberal party of this Province.

Among all those who have brought the weight of their personal influence to the furtherance of their political principles there has been probably no one of late years who has exercised so wide-spread and long continued sway over the minds of his country-men as has the deceased.

Mr. Korman was a member of the Separate School Board for several years and being a good and practical Catholic, naturally took a deep interest in the education of our Catholic youth.

In 1878 the government of Ontario recognizing his worth sent him as a special Commissioner for this Province to the Paris Universal Exposition, where his great ability and command of different languages were shown to great advantage. He came in contact with prominent men from various European countries, and was the means of opening hitherto unknown avenues of trade for Canadian products in manufactures. He was the means of inducing a large number of his compatriots to come to this country and the announcement of his death will come to them as a personal affliction as he was always ready and willing to give them a helping hand in building up their new homes and there are scarcely any but will cherish the memory of some act of kindness at his hands. This, perhaps, is the secret of his great influence over them. Mr. Korman was a man of modest and unassuming character and yet there was that about him which compelled admiration. He was altogether a family man and was never happier than when at home in the company of his wife and children. He was large hearted

and generous, and no one in need ever applied to him in vain.

He was highly educated and possessed of a wide range of information; an excellent and entertaining conversationalist. These qualities, with his sound judgement, his keen sense of honour and warmhearted sympathies made him a universal favourite.

He had the consolation of being attended in his last moments by the ministrations of that Church of which he was so faithful a follower and passed away peacefully surrounded by his devoted wife and affectionate children whom he dearly loved.

Mr. Korman leaves a widow and 11 children—5 sons and 6 daughters—death having never broken into the family circle.

In the deep bereavement that has fallen upon them his family have the heartfelt sympathy of the Community.

The members of St. Mary's church Sanctuary Society assembled at the Brother's House, McDonald Sq., on Thursday evening, the 9th inst., to bid farewell to Rev. Bro. Abnis, the Director of the Society, who has been appointed Director of the Christian Brothers at St. Catharines, whither he will proceed after the annual retreat. In losing him the altar boys are losing a devoted friend, and one who was ever solicitous for their welfare.

The President of the Society read the following address:

Toronto, July 9th, 1891.

Rev. Bro. ABNIS,

DEAR REV. BROTHER.—We, the members of St. Mary's Sanctuary Society, having learned that your Superior has advanced you to another position, now take this opportunity to give expression to the sentiments of esteem and affection which we entertain for you, and our deep regret at your departure.

During the many years that you have been with us as Director of our Society, we have learned to esteem and love you for the many qualities of mind and heart that you possess.

Our boyish waywardness may have, at times, merited reproof, but you, with the noble heart of a Christian Brother, generously overlooked it, knowing that it did not proceed from malice on our part.

Your genial manner and untiring zeal for the welfare of our Society has oftentimes evoked from our parents many a word of well-merited praise, and spread the name and fame of St. Mary's Sanctuary far and wide.

Though rejoicing at your elevation, we deeply regret your departure from our midst. But duty calls you, and we must make the sacrifice. We thank you, Rev. Brother, for the solicitude you manifested in our regard, and ask you to accept this, our address, as an expression of the gratitude we bear you.

We must now say the word "Farewell," though 'tis hard when severing the golden ties that bind us.

That God's choicest blessings may attend you in your new field of labour until He crowns you in everlasting bliss, is the fervent prayer and earnest wish of

ST. MARY'S SANCTUARY BOYS.

Signed on behalf of the Society by Jas. Henry, Pres., P. Lowe, Vice-Pres., Dan. Bourke, Sec'y., Chas. J. Richardson, Chas. Read.

Bro. Abnis, in a few choice words replied to the address, thanking the Altar Boys for their kind words and good wishes. It had always been a pleasure for him to assist and encourage those who assisted in the holy sacrifice of the Mass, particularly the boys of St. Mary's Sanctuary Society, than whom none better he had ever found. Though transplanted to other fields his thoughts and prayers would be with them, and he would always remember the happy days he spent at St. Mary's.

On Thursday, July 11th, the anniversary Mass for the repose of the soul of the late Rev. Father Garan was sung at St. Mary's Church, Very Rev. F. P. Rooney, V.G., being celebrant and Fathers Munnahan and Cogle deacon and sub-deacon respectively. A large congregation was present to offer up their prayers in unison for one who was much loved during his sojourn amongst them as a curate of St. Mary's.

On Wednesday last a similar High Mass was offered up in St. Joseph's Church, Leslieville, Father O'Reilly being celebrant, and Father Egan and Kiernan deacon and sub-deacon. Amongst the clergy within the communion rail were: His Lordship Bishop O'Mahoney, Vicars General Rooney and McCann, Deans Cassidy and Harris, and Fathers Lynch, Donoghue, C.S.B., Kilkullen, and Kane. There was a large congregation of devout worshippers present, many of them being from the other city parishes.

Smithville, July 13th, 1891

On the 2nd inst. Mr. P. Collins who had been a resident of this place for nearly half a century, calmly passed away fortified by the Sacrament of Holy Church at the ripe age of eighty-six years. The deceased was born in the town of Dunmanway, County Cork Ireland and came to this country at the age of seventeen. Of his five children only two survive viz., J. Collins J. P. our worthy townsman and Mrs. T. Tallz, Watertown South Dakota. He was honest, industrious and charitable and the esteem in which he was held was evinced by the large concourse of mourning friends who followed his remains to their last resting place in St. Mortins Cemetery. The funeral service was conducted by the Rev. Father McRae F.P. who after the funeral at Mass spoke briefly about the Bread of Life.

R.I.P.

MONTREAL.

...The fortieth annual report of the Union St. Joseph shows the receipts of the past year to have been \$29,288.92, and the expenditure \$29,199.85. The value of the Society property is placed at \$36,207.99. The membership is 1199. During the year thirty five new members were admitted, twenty-five were struck off the list, six resigned and twenty-two died. Since its foundation the Society has paid \$188,501.22 to its members.

...At the High Mass at St. Patrick's on Sunday Mgr. Issa, archdeacon to the Chaldean Patriarch preached a long and interesting sermon, in which he explained the object of his mission to this country. As already stated in these columns, he is endeavouring to raise funds to spread the blessings of education and civilization among his compatriots in Chaldea, who, after having remained followers of the schismatic Nestorius for fourteen hundred years now asked to be united with the church of their forefathers. The collection which was taken up after the sermon amounted to over \$250. In conversation Mgr. Issa said that he was surprised at the generosity displayed by Irish people towards him. He had been deeply touched by seeing a number of little girls place 5 and 10 cent piece in the collection box after his sermon.

...The regular monthly meeting of the St. Patrick's T. A. and B. Society was held Sunday afternoon. Mr. M. Sharkey, vice-president, occupied the chair. The report of the special committee on the annual picnic of the society was read. The affair will be held at Otterburn park on Saturday, August 1. The arrangements are nearly all complete and an attractive programme of games has been drawn up, for which valuable prizes will be offered. Amongst the prizes are the following:—Hon. Edward Murphy, gold medal; Dr. W. H. Hingston, silver medal; Mr. Jas. O'Brien, silver cup; Mr. M. Sharkey, silver cup; Mr. A. Martin, silver crucifix; Simpson, Hall & Miller, silver berry dish. There are also other valuable articles, such as sewing machines, handsome volumes, etc. The event, judging from the interest shown, promises to be a successful undertaking. The pledge of total abstinence was administered to several persons. The auditor's quarterly report was read and showed the finances to be in a satisfactory condition. Considerable discussion ensued on matters of interest to the society, after which the meeting was brought to a close.

...Mr. J. J. Behan President of Branch 493, of Kingston, has been again elected to represent his Branch at the annual Convention of the Irish Catholic Benevolent Union, which meets in Scranton, Pa., on Wednesday, August 19th.

...Rev. Father Neville and his brother of Kingston have been called to Ireland owing to the illness of their father.

...Rev. Father Harnois, O.M.I., formerly of the Oblate Fathers, of Hull, has been appointed parish priest of the Sacred Heart church in Ottawa, as successor to Rev. Father Gendreau, who will be stationed in Montreal in future. Father Harnois has been introduced to his new charge by Rev. Father Fillatre, of the University of Ottawa. The people of Hull generally deeply regret the good priest's departure.

...His Lordship Bishop Lorrain arrived at Renfrew on Saturday evening, July 4, on a pastoral visitation. The services in connection with the visitation continued till Monday. His Lordship left about two o'clock on Monday afternoon, and was driven to Springtown, the outlying mission connected with the parish of Renfrew. About twenty vehicles accompanied

him as far as Burnstown, where he was met by a delegation of the Springtown parishioners. His Lordship remained there till the afternoon of Tuesday and then proceeded to Mount St. Patrick.

...The Catholic ladies of Pembroke and vicinity once more, says the *Egansville Star*, took in hand the charitable work of getting up a lawn social in aid of the St. Vincent de Paul Society. Mr. and Mrs. Thomas Murray gave the use of their beautiful grounds on the evening of the 16th inst. With Mrs. Andrew Meehan as president, several young ladies as vice-presidents—each of whom had charge of a table—and Miss Lizzie Murray as treasurer, all those who contributed to this charitable work either by donations or patronizing the tables, assisted the poor and passed a pleasant evening. Some young ladies with the assistance of young gentlemen favoured those present with songs and music.

...A despatch from Quebec dated July 6th says two more miracles are reported from Ste. Anne de Beaupre. The first case was that of Mrs Grattan, formerly a resident of Minnesota, but now residing at St. Amceet. She suffered from tension of her veins and was unable to walk. She went to St. Anne's received Holy Communion and afterwards remained at the altar rails in prayer. When she rose to go she found that her supplication had been heard and she was cured. The second miracle was that of a girl named Azilda Lamarche, aged 18 years who resides with Onesime Dussault, a butcher, corner of St. Dominique and St. Jena Baptiste streets, Montreal, who at the age of 13 fell down a flight of stairs, which crippled her. She suffered very much and doctors were puzzled. Miss Lamarche was induced to make a pilgrimage to Ste. Anne. She did so, and after receiving Holy Communion walked away from the altar rails perfectly cured.

...The Right Rev. Emile Grouard, Bishop elect of Iborá, and Vicar-Apostolic of Athabaska, McKenzie, successor to the late Bishop Faraud, arrived at St. Boniface from the west by last Friday's train. He is now stopping at the Archbishop's Palace where he will remain until His Grace's restoration to health may permit the Bishop elect to receive at his hands the episcopal consecration. Should circumstances permit, the ceremony will take place about the end of the month. By that time it is expected Bishop Pascal will arrive from France and Bishop Grandin from St. Albert, to take each his part in the imposing ceremony.

It is said that the Carlow priests, the majority of whom are in favour of the anti-Parnellite candidate for Parliament, are greatly influencing the populace except at Bagnalstown, where Father O'Neill, in spite of the manifesto of the bishops issued July 2, has published a letter publicly reproved his curates for their attitudes and challenging them to produce written authority from the Bishop for their flouting his authority in his teeth in his own parish.

Mr. Parnell had a successful meeting at Teenagh July 3. He condemned the House of Lords for its action regarding the land bill and accused the landlords and Healyites of conspiracy.

Afterwards he vainly essayed to speak at Ballon, probably the most hostile district of Carlow. There he was received by the priest and the bitterest anti-Parnellites with hoots and groans.

At Myshall, it may be added, Mr. Parnell addressed a meeting at which only thirty people were present.

...Superintendent Porter of the Census bureau will soon issue a bulletin upon the membership of the Roman Catholic Church in the United States by states and counties. The bulletin

will show the membership now numbers 6,250,000 communicants over 15 years of age.

...It is stated that the four Parnellite delegates to this country—James J. O'Kelly, Wm. Redmond, John O'Connor and Henry Harrison—had a bitter quarrel last week, and hence the sudden departure of Harrison for his native land. Before he left he and Redmond and O'Connor roundly denounced O'Kelly, and he bore away with him to Parnell a sealed packet containing their opinions of the man in whose charge they were sent to enlist sympathy for the "Uncrowned King" in his evil days. O'Kelly's alliance within the offensive parties in the West caused the trouble, the other delegates claiming that this connection was the reason for their failure everywhere they went.

...It has been officially announced that Cardinal Gibbons is in receipt of a notification from the Pope and that His Holiness will refuse the petition of the Lucerne Conference so far as it relates to the appointment of bishops to look after Catholic immigration to the United States. The specific design of the impudent petition is to prevent the assimilation of foreign Catholic immigrants with the people and institutions of this country, because it is claimed that American conditions have an unhealthy influence upon the faithful. In the opinion of the American Catholics the proposition is a piece of inexcusable foreign insulence.

...The Irish Catholic Bishops, at a meeting held at Dublin, reaffirmed their former declaration that Mr. Parnell was unfit to be the leader of the Irish people; that he was unworthy the confidence of Roman Catholic and calling upon Irishmen to repudiate him.

...The annual Requiem Mass for the repose of the souls of over 6,000 Irish immigrants who died of ship fever in 1847-8, and whose remains are buried in the plot of ground near the entrance of the Victoria bridge, was celebrated in St. Ann's church, Montreal, on June 15.

...The Colored Cadets of St. Elizabeth's parish are having neat uniforms provided for them and they will soon appear in their new dress. There are only twelve in the organization now, but it is expected that many new members will be added soon. Rev. Father Sherman, S.J., is in charge of this parish, while Father Boorman, S.J., is taking a brief vacation.

...The Rev. Father Lynett, on the occasion of His Grace's visit to Waubaushene, was made the recipient of a very costly presentation from friends in New York. The Rev. gentleman's modesty has so far kept this interesting piece of news from the public. We hope we are guilty of no impropriety in joining with his friends in giving our meed of praise. Father Lynett's varied accomplishments, scholarly attainments, his unselfish devotion to duty, and, more than all, his open-hearted way of meeting men as fellow-citizens have made all his friends.

We heartily congratulate him upon the pleasing and tangible form his New York friends have taken to prove their friendship in the presentation of a gold chalice, gold ciborium, golden candlesticks, stole, and other requisites in his sacred office.—*Midland Free Press*.

...The Duke of Cambridge, Commander-in-Chief of the forces, has issued an order closing and forbidding the formation of Orange lodges in the army.

GENERAL NEWS.

At the desire of the Archbishops and Bishops in the Spanish Senate, a Bill has been introduced prohibiting work on Sunday and Feast-days.

Monday June 29, was the thirtieth anniversary of the ordination of Cardinal Gibbons. His Eminence, however, declined to permit anything like a public demonstration in his own honour.

Father P. R. L., a Dutch priest of the Redemptorist order, who for a quarter of a century has been nurse and spiritual adviser of the leper colony in Dutch Guiana, recently died of the disease whose terrors he had done much to abate.

The Rt. Rev. James McGolrick, D.D., Bishop of Duluth, Minn., is at present in Ireland. After a brief stay in Dublin and vicinity he will go to County Donegal, the birthplace of his forefathers, and will visit the principal points of interest there.

Rev. Francis Barnum, the well-known Baltimore Jesuit, with some few companions, will sail from the Pacific slope, where he has been staying for some time past, for the Alaska missions, to labor in conjunction with those members of his order who are already located there.

The *Annals de Notre Dame de Lourdes* states that Viori-Dury, a Frenchman has miraculously received his sight through the application of Lourdes water. He lost his sight whilst rescuing four persons at the town Hall Cafe of Dijon, and a number of doctors whom he had consulted had declared that a remedy was impossible.

All the priests of the Paulist Order doing missionary work throughout the country have returned to New York. The summer house of their order at Lake George has already opened, and it is there the members of the order will spend their summer vacation, and recruit health and strength to be ready for the coming year.

Rev. Joseph Yazbek, Syro Maronite missionary, is now in St. Louis, and has faculties from the Archbishop for the Syro Maronites of that city. The reverend gentleman expects to find at least 80 or 100 of his people there whom he will visit periodically from the headquarters in New York City.

Two sisters, one of them Mother Catherine (Miss Katie Drexel) of Philadelphia, visited Lander, Wyo., last week, accompanied by Bishop Burke, of Cheyenne. They inspected the Drexel Indian mission at that point, and as a result several needed improvements will be made and a substantial school building erected.

Rev. P. Hatton, of the Society of Jesus publishes a volume on French-Canadians in New England, in which he refers to the large emigration to the United States, and says that annexation would not be a bad thing, for it would unite two factions of one people, and their importance would be considerable. He believes that before long the two factions—those in the United States and in Canada—will be united.

Mr. Parnell's marriage has not helped his cause as he and his friends last week confidently hoped it would. The action of the Irish bishops July 2, in re-affirming their declaration that Mr. Parnell was unfit to be the leader of the Irish people shows that no quarter will be given him by the clergy. This is considered to be the final blow to Mr. Parnell's cause, and the reception which he met with at Carlow shows that the people have ceased to pay any attention to him.

Archbishop Walsh has written a letter to Mr. Thomas Sexton, M. P., expressing the prelate's gratitude for the splendid services rendered

by Mr. Sexton and his colleagues in Parliament during the discussion of the Irish land bill. The Archbishop says that although they did not win success on every point they still gained enough to redeem the bill from being rather a curse than a blessing to Ireland.

The Rhemish railway companies have made arrangements to convey pilgrims to Troves during a period of six weeks at the rate of 40,000 a day. It can hardly be believed that so great a number will take advantage of the facilities, but it may be regarded as certain that the old Rhemish town will see an extraordinary number of pilgrims before the conclusion of the religious festival.

The Bishop of Grenoble, Mgr. Fava, has issued a most significant mandate to his diocese. His Lordship invites the clergy to found under his auspices a society to be styled the Catholic Party. The first article in its organization sets forth its adhesion to the existing form of Government, which is the Republic, its desire for a Catholic chief according to the law of the country, and its opposition to the Masonic errors whose base is naturalism, which are professed by an inconsiderable minority of Frenchmen. The pregnant meaning of this highly important step is that the Church in France, on the initiative of Cardinal Lavignerie, is frankly rallying to the Republic. This is well. The Church is neither Republican nor Monarchical; it is universal.

Cardinal Manning is forming a union of Catholic workmen on the lines laid down in the Pope's Encyclical. The society embraces the entire English-speaking world. The organization is open to both skilled and unskilled labor. A small entrance fee will be charged. The aims of the organization are to oppose Socialism, to wean members from Socialistic bodies, to maintain a good standard of wages and to find employment for members. Membership in the union does not involve resignation from other trade unions unless their tenets are opposed to the letter or spirit of the Pope's Encyclical. Cardinal Manning is very hopeful of good results to flow from the movement.

The Pope has written to Cardinal Gibbons, declaring that he will never concede the demands made by Cahensly on behalf of St. Raphael societies for the protection of Catholic emigrants in so far as the appointments of national bishop is concerned. The Pope has also refused the petition of the Poles of the United States for the appointment of a Polish bishop.

The Cardinal when shown the dispatch remarked that he was very glad to receive the information. His Eminence added: "I was not unprepared for a communication of this kind from the Holy Father."

Hamburg, as the great German seaport, is rapidly attaining metropolitan proportions. Its inhabitants claim they can justly include within their population the adjacent towns of suburbs of Altona, Hamburg and Wandsbeck, which would bring the grand total of Greater Hamburg up to 850,000, the population of the city proper being something like 600,000. This rapid growth, being over 100,000 in a decade, brings with it, however, greater municipal responsibilities, and there is a general demand for a more efficient enforcement of health and quarantine regulations, particularly against the interior. The concentration of immigrants from all parts of Europe has brought danger as well as profit, and severe precautions are proposed for the exclusion of foreign disease and pauperism. Immigrants from southern Europe are beginning to prefer Hamburg as a point of departure for the United States, owing to a prevalent impression that emigrants from Germany are more welcome and less rigidly scrutinized in America.

The Geneva Radicals are opposed entirely to any peace with their new Catholic Bishop. The Cantons of Vaud and Neuchatel, though Protestant to the backbone, make no secret of their sympathy with Mgr. Deriaz, and even the Federal Council is determined that he shall enjoy officially the title of "Bishop of Lausanne and Geneva." The new Bishop took care to officially inform the Cantonal Government of Geneva of his appointment as Bishop of Geneva, and soon after administered the Sacrament of Confirmation in the city itself. The Government, through the mouth of one of its members, Herr Ador, made an admirable reply, defending the rights of the Catholics, and making a warm appeal in favor of religious peace and harmony.

A very remarkable Austrian priest has just retired to end his days in the Hospice for the Aged, kept by the Sisters of Mercy at Weinhau, in his 77th year. This is the Right Rev. Mgr. Sebastian Brunner. Once a University professor and preacher, Sebastian Brunner ranks as the greatest humorist of modern German literature. His life has been a stormy one. As a journalist he has stood forward valiantly as the champion of the freedom of the Church. He had consequently many enemies, even amongst those who were most indebted to his services; and so he lived in comparative neglect, till a Dominican, Father Guidi, learnt to know and honour him in the Dominican Convent, in which he lived for many years as a tertiary, on a University pension of \$300 a year. The Dominican eventually became a Cardinal, and made his friend's work and services known in Rome, with the result that he was made a mitred prelate by the Holy See. Owing to his age and growing infirmities, he has now determined to seek rest and care in the hospice for old people above alluded to.

The Church of the Nativity, built by Constantine on the highest summit of the Bethlehem hills, is in the keeping of the Greeks, but the Sacred Grotto beneath is the exclusive property of the Latins. While, however, the Greeks refuse to permit the Romans to hold any service in the Basilica, the latter, on the other hand, leave the grotto open to them for several hours every morning. Access from church to the grotto below is obtained by going down a stair case of twenty steps, with a barrier running down the middle. One side of this descent is reserved for the Latin proprietors of the grotto, the other for the members of the Greek orthodox Church, who are allowed to visit the spot. On May 23 the Greeks attacked the Latins. The former were armed but were, notwithstanding, repulsed by the Franciscan Fathers. A Schismatic fired a revolver but the bullet intended for one of the Franciscan pierced the hand of a Greek "pope."

Mrs. Adrian Iselin offers to build at her own expense a new edifice in place of the Church of the Blessed Sacrament at New Rochelle, N. Y., destroyed by fire year ago. She asked that the frame building, now a parish school, should be torn down. She also said that she would lease the gymnasium, a new red brick building, for the nominal consideration of \$1, and donate it as a parish school, to be in charge of the Sisters. Mrs. Iselin asked that the congregation build a home for the Sisters. The proposition struck the congregation as a liberal one. But, to the surprise of all, Father McLoughlin refused to entertain it. He objected to tearing down the frame building, as it had been built by his old congregation. It is said that Mrs. Iselin feels hurt over the wrangling. The cooler heads among the congregation declare however, that an agreement will soon be made by which Mrs. Iselin's gift will be accepted to the satisfaction of all.

C. M. B. A. News.

Men and Things.

...There was a large attendance and plenty of fun at the C.M.B.A. demonstration at Chapeau on Dominion Day. A large number went over from Pembroke, and all say they enjoyed themselves thoroughly. The games and sports were quite interesting.

...The C.M.B.A. demonstration and re-union at Kingston will begin on the 21st inst. Three hundred members of the order from Pittsburg, Pa., will be present. Members of the association from all parts of Canada and the United States will attend.

To the Editor of the CATHOLIC REVIEW,—

Dear Sir and Bro., at a regular meeting of Br. 111 held at their Hall on Thursday July 9th the following delegates were appointed to attend the re-union of the C.M.B.A. to be held at Kings'on on July 22nd.

P. Bolan. V. P. Enyle, J. B. O'Byrne.

The secretary was also instructed to write to Bro. John Rogers, Secretary Branch 57, Barrie that owing to previous engagements they would be unable to attend th. demonstration to be held there on Aug. 10th.

Yours paternally

P. J. Bolan Sec. Branch 111 C.M.B.A.

...At the meeting of Branch 15, of the C.M.B.A., held at their hall on 13th July, 1891, the following resolutions of condolence were unanimously adopted.

Whereas—It has pleased Almighty God in His inscrutable wisdom to take from our midst our esteemed Brother, Ignatius Korman, who for several years, until the formation of Branch 145, was a member of this Branch. Resolved—That the members of Branch 15 desire to place on record their sorrow at the loss of so valued a member, and extend to the family of deceased their heartfelt sympathy in this, their sad bereavement, and pray that Almighty God in His infinite goodness will comfort the widow and orphans and strengthen them to bear this painful cross with patience and resignation.

And be it further resolved that the sympathy of this Branch be extended to Branch 145 for the loss sustained in the death of Bro. Korman, and that a copy of these resolutions be forwarded to family of deceased Bro. and to Branch 145 and the same be published in the CATHOLIC REVIEW and the Catholic Record

P. J. COSTELLO, sec. pro. tem.

J. J. DUTTON, President.

...The marriage of Mr. Jules Martel of the C.P.R., to Miss Lizzie Laurin, eldest daughter of Mr. S. Laurin, Pembroke, took place in the Cathedral there on Monday, June 22nd, a large number of friends of the young couple being present. The ceremony was performed by Rev. Father Doncet; Miss Josephine Laurin, sister of the bride, was bridesmaid, and Mr. Edward St. Amand was groomsman. At the conclusion of the ceremony the wedding party drove to the residence of the bride's parents, where an elegant repast was served. The young couple left by the morning train on a wedding tour to Ottawa, Montreal and other places. A large number of the friends of the young couple were at the station to see them off and offer hearty good wishes and congratulations. The bride, who was one of the highly esteemed and respected young ladies of Pembroke, received a large number of elegant and costly presents. Mr. and Mrs. Martel will reside at Carleton Place.—*Eganville Star.*

...Advices from Saramaim, Dutch Guiana, conveys the news that Rev. Palkir, a Redeemptorist Father, who devoted his life for the past twenty five years to nursing lepers of that colony, has died of leprosy.

...Visitors to the London Oratory church will have noticed the absence of the faithful Irish verger, who was conspicuous in the sacred building for the last nineteen years. Honest, upright, brave Michael Hourigan has gone to reap the reward of his well-spent life, and leaves no more earnest son of the faith behind. He was sixty four when the call came and found him ready to meet it. R.I.P.

...Another of those interesting and happy events which usually cause a flutter in society circles took place in the Douglas Catholic church on Monday last, the contracting parties being Mr. Charles McEachen, son of Robert McEachen, Esq., and Nellie, daughter of Peter Gorman, Esq., two of the most popular and highly esteemed young people in the neighbourhood of the District Lane. The ceremony was performed by Rev. Father Marion, P.P., and was followed by the usual Nuptial Mass, at which a large congregation assisted.

...Franz-Josef, Kaiser of Austria, has returned to his capital of Vienna after a happy tour in Dalmatia. While in the sea-bordered province he laid, at Pola, on the Adriatic, the foundation-stone of a sailors' church, the expenses of which are undertaken by the munificent Admiral Sternegg. The ceremony was very touching, and intense edification was caused among the many mariners present when the Emperor called it "Madonna del Mare" (Our Lady of the Sea, and invoked God's blessing on the work. In conclusion he expressed a hope that it would inspire his sailors with true courage and noble feelings on their voyages. No doubt it will. The spirit of Tegetthoff is strong in these bold and prayerful toilers of the deep.

...Rev. Father Jean Baptiste Henri Sauve, parish priest of Grenville, died last week after a short illness from pneumonia. He was born May 17, 1851, and commenced his classical course in the college of Montreal, but finished his philosophical studies in St. Joseph's college, Ottawa. He was ordained December 20, 1884. In 1870 he joined the Pontifical Zouaves, and fought at the taking of Rome. His first charg was at Gatinea. He was afterwards promoted to Grenville. He had been named to two more important posts, but his parishioners, by whom he was greatly beloved petitioned successfully for his stay among them. Funeral service took place Thursday morning at 9 o'clock when Monsignor Routhier, representing the Archbishop, officiated. Many priests of the Basilica attended.

The deceased was with the last detachment of Zouaves which left Canada. He arrived in time to take part in the battle which resulted in the entry of the troops of Victor Emmanuel into the eternal city. He was noted for his valor and his devotion to the cause which he had espoused. *Nes Croix* speaks of him as follows:—"At Pincio the Zouaves of the last Canadian detachment, who arrived ten days before the battle, astonished their leaders by their coolness and courage. The Zouave Sauve, struck on the head by a piece of shell, was covered with blood. A chaplain approached him in order to take him to the ambulance. 'Are you suffering much?' he asked. 'No father,' he replied; 'But oh how glad I am to shed my blood for the cause of the church!' Proceeding alone together he enquired whether any Canadians had been killed or wounded. 'Not that I know of, said the chaplain. 'Ah, he replied, 'what happiness it is to me to have been the first struck!' Some years after his return from Rome Mr. Sauve decided to embrace the ecclesiastical state.

In the few weeks that are left of the session, the chief law-making business before the House

will be the Free Education Bill. Looking over an American newspaper the other day, I saw it described as a new law to promote "Free Religious Education," so, to prevent misconception, it may be well to note here its chief provisions. Elementary schools in England are of two classes: the Board Schools, which are undenominational, and the Voluntary Schools, supported by the various religious denominations. To every school of either class which is examined and favorably reported upon by the government inspectors, the Education Department at present gives a capitation grant averaging about 17s. 6d. a year (not quite 4 1/2 dollars), provided that the sum is raised locally. In the Board Schools this local school income is supplied by the "school pence" paid weekly by the children, supplemented by a School Board rate levied on the locality. In the Voluntary Schools the "school pence" are supplemented by voluntary contributions, collections in the Churches, etc. In 1889, the last year for which I have the returns, the Government grant for school purposes in England was as follows:

To Board Schools.....	£1,303,594
To Church of England Schools.....	1,448,747
To Catholic Schools.....	164,112
Wesleyan Methodist Schools.....	119,086
Various other Voluntary Schools.....	227,503
Total.....	£3,263,352

What the Government now proposes to do is to abolish the school-pence in the case of all children between 5 and 14 years of age and pay as a compensation out of the Imperial taxes a further grant of 10s. (1 1/2 dollars) per head on the average attendance at the school. This will cost the nation an additional two millions sterling per annum, and is undoubtedly a Tory bid for the workmen's vote at the expense of the middle class tax-payer. The mere idea of Free Education was bitterly opposed by the Tories until last year and even now many of the rank and file of the party are not reconciled to it. The Radical section of the English Liberals have long made it a main plank in their platform, and are, moreover, anxious to make this further Government grant to the Voluntary Schools a pretext for an extension of the official control now exercised over denominational schools.

Many good judges hold that in any case the Board Schools will chiefly benefit by the altered state of things, and that the religious schools will receive a lower grant under the new scheme than they do at present, and will thus find it still more difficult to compete with the "unsectarian" Board Schools which draw upon both local rates and imperial taxes, and have a perfect police machinery to secure full attendance and the steady government grant which results from it. As to its probable effect on our Catholic schools everything will depend on the precise form the Bill takes in its passage through the House of Commons, and the spirit in which it is practically applied by the Education Department. I had a long conversation on the subject with Cardinal Manning last week. I am not yet at liberty to quote his opinion on the subject, but next Wednesday at the annual meeting of the Catholic Education Committee he will, I expect, make a very important pronouncement. I will return to the subject in my next letter.

...The Rev. Father Cheirer of the Immaculate Conception left last Monday on a short trip to St. Alphonse where he will join the French Canadians of the place in the celebration of their national feast. The Rev. Father though a warm and devoted friend of the Catholic English speaking element of the community does not seem to have lost any of his french patriotic feelings. His presence at St. Boniface on the 24th ult and St. Jean Baptiste on the 1st inst. as well as at St. Alphonse will leave no doubt in the minds of his friends as to his origin.

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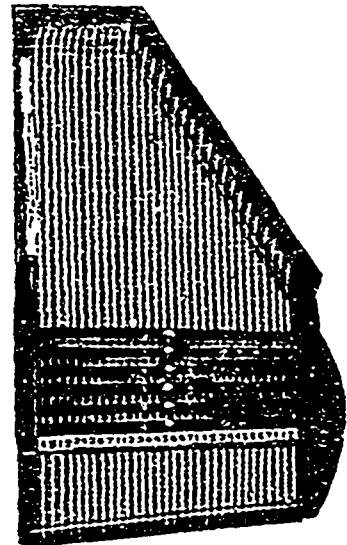
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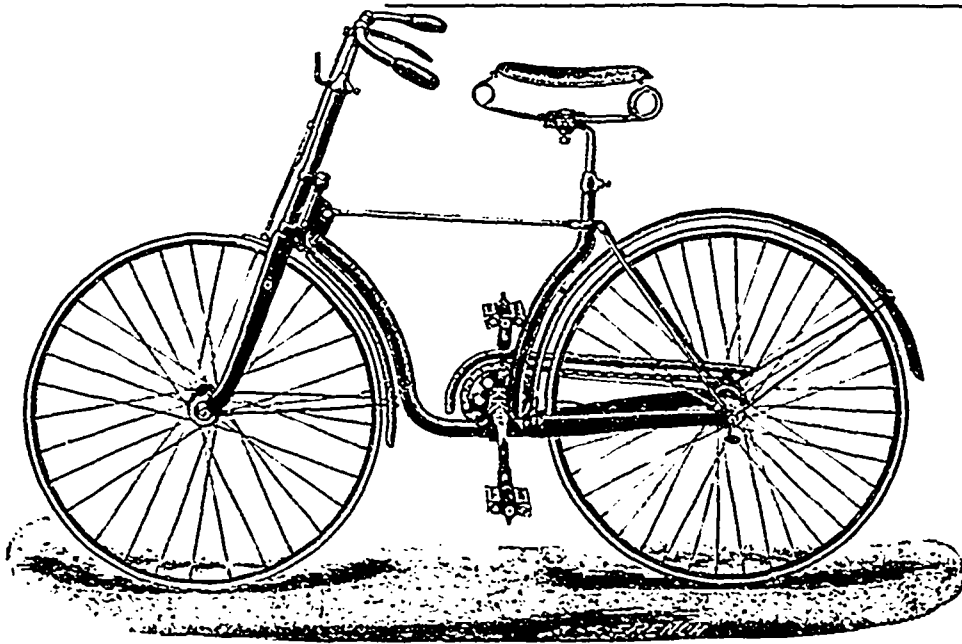
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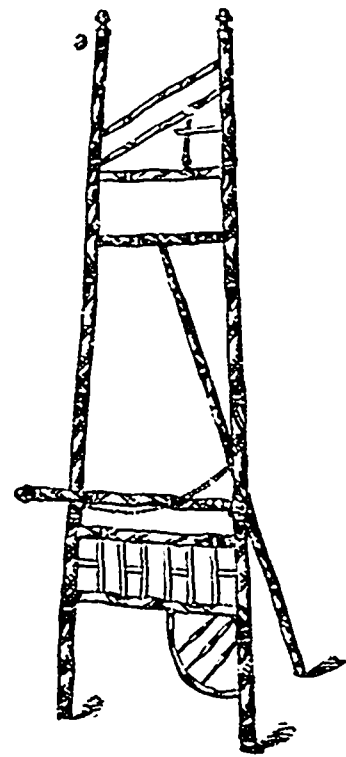
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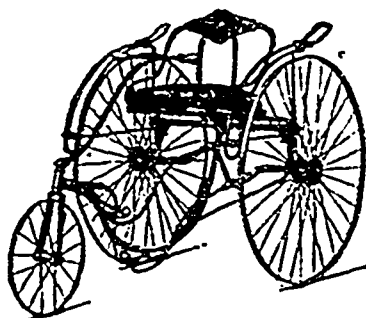


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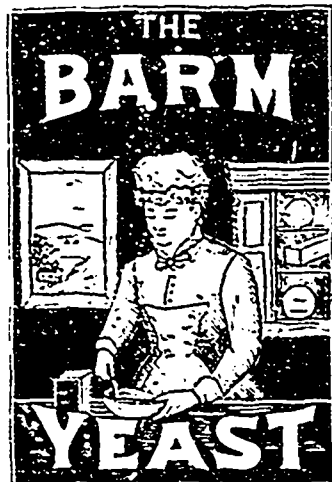
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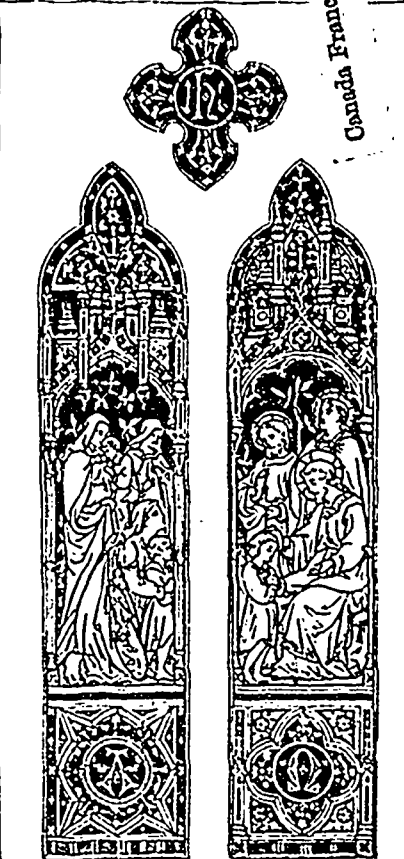
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