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

Vol V

Toronto, Saturday Nov. 21, 1891.

No 41

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 English mails will be closed during October as follows: Oct. 1, 2, 5, 8, 12, 15, 16, 19, 22, 23, 25, 28.
 N. B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.
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Vol V

Toronto, Saturday Nov. 21, 1891.

No 41

HIS GRACE THE ARCHBISHOP OF TORONTO AT LONDON.

The following report of His Grace's sermon on Sunday evening last we take from the *London Free Press* of 16th inst.

HIS GRACE THE ARCHBISHOP preached a charity sermon in St. Peter's Cathedral, London, on Sunday night, Nov. 15, in aid of the poor who are in charge of the Children of Mary. The church was crowded, and His Grace's remarks were listened to with the deepest attention. A liberal collection was one of the fruits of his earnest and affectionate sermon. His text was from the 22nd chapter of Matthew, where Christ answers the lawyer's question, and commands His followers to love God with all their hearts and to love thy neighbor as thyself. The preacher showed how the Lord Jesus, in all His Gospel and preaching, upheld the quality and the duty of love. The love of God first, love of our fellow-man next; and that comprised our whole duty: on those two short commandments hung all the law and the prophets. In the Old Testament love is also commanded, but it was not made so prominent as Christ made it. Our Lord came here when Pagan civilization was at its height, when the mighty Roman empire was in the zenith of its power and glory; but in that splendour of civilization there was no place for the poor. Place and honors were for the rich and powerful, the strong, the daring and the talented. There was not an orphan asylum in all Rome. Christ found the world all gone wrong; He came to set it right. From infinite height He came to infinite depth. He took on Himself poverty and sorrow for love of mankind, and He labored to raise up the poor and fallen, and to help the oppressed. When John's disciples were sent to question Him, He answers them not with a mighty miracle, but by showing them what he had done for the people amongst whom He dwelt. He came to this earth poor and humble, and at His birth there was no room for Him in the inns. No room on this earth for the Lord of the universe, and hardly room in the human heart for him to enter.

He preached the gospel of truth and justice and freedom, and provided for the carrying on of the work by endowing His disciples with all power and sending them forth to carry into all parts of the world the gospel that he had brought, and for its perpetuity He commissioned and founded His Holy Church, endowing her with immortality and His Holy Spirit. His commands showed us our duty. His Grace said it was not socialism to say that the poor had a right to our help. How many fell grievously wounded by the wayside! how many sufferers from physical disability, the misfortunes and evil chances of this world! And we pass by without a word or glance of pity, or a moment's pause to reach out a helping hand. In most forcible words His Grace pointed out the duty and privilege of helping our less fortunate fellows; that when the day of doom comes, and the earth groans in the throes of its final dissolution, and the signs in the moon and the stars betoken the end of all earthly things, your final destiny, your eternal doom, shall depend on how you have carried out Christ's command to love God's poor. He has said it when He said: "Even as ye have done it unto one of the least of these, My disciples, ye have done it unto Me." Christ did not leave the carrying out of His commandments to individual impulse or caprice. He instituted His Church and laid His commands on her. This institution of Christ, the One, Catholic, Apostolic, Roman Church, had walked with Jesus on the shores of Galilee, had looked into His face, seen His acts, heard His parables and teachings, and had taken from His own divine lips the commission to minister to all the world. The Archbishop eloquently portrayed the Church's love for her poor children and her antiquity, beside which all other religious systems were but things of yesterday, which would wither to-morrow; and her charity, like Christ's love was constant, tender and all-comprehensive.

CONSECRATION OF A NEW ALTAR.

The very solemn ceremony of the consecration of a new altar, entirely of the purest Carrara marble, was witnessed by a select congregation in the chapel of the Sacred Heart Convent, London, on Monday morning, the 16th inst. The consecrating prelate was the Right Rev. D. O'Connor, Bishop of London. His Lordship was assisted by the Venerable Archdeacon Campbell, of Orillia, and Rev. Father Tiernan Chancellor, Rev. Father Kennedy acting as Master of Ceremonies. In the sanctuary, and acting as choristers in chanting the appropriate Psalms and antiphons, were the Rev. Fathers Boubat, Flannery and Galan. The beautiful altar can scarcely be surpassed for elegance of design and chaste purity of material. It is the gift of Mrs. Donohue, of New York City, and is erected in memory of her deceased and much lamented daughter, the late Miss Katherine Donohue, who died last January, at the age of twenty-two years, leaving her disconsolate mother who, being a widow, had already been deprived by death of her only son and, by the sad demise of her only daughter, is now left alone in the world to mourn her sad and lonely fate. But Mrs. Donohue, besides possessing wealth, is also endowed with a large share of Catholic faith and piety. Her consolation and her joy is found in the bountiful administration of large charities, and in the beautifying of churches and chapels in which her dear departed ones shall oft times be remembered and prayed for.

After the consecration of the handsome altar Archbishop Walsh, of Toronto, advanced to the rails and spoke for over half an hour on the uses of churches and altars, erected chiefly for the purposes of holy prayer and sacrifice. It was the will of God that sacrifices should be offered and oblations made, as is evident in the history of religion from the offerings of Abel and Cain to the sacrifices in the temple, all figurative of the one great and all atoning Sacrifice on Calvary. All nations preserved the sacred traditions of the necessity of sacrifice. The Son of God was ordained by the Eternal Father a High Priest for ever according to the order of Melchisedec. And that order is perpetuated in the Catholic Church from Apostolic times and shall continue to show forth the death of Christ till He come, and to placate His wrath all too justly enkindled by man's prevarication and bring down each morning Heaven's choicest blessings to enrich men's souls and save an ungrateful world. Towards the close of a rich and eloquent discourse His Grace made a feeling allusion to the generosity of the lady who donated this grand and beautiful piece of workmanship, the newly consecrated altar. His Grace promised that the great and Eternal Rewarder would not leave her munificence unrequited. That He would bless her with happiness and comforting grace in this life, and unite her to her beloved ones in a happier world—where the God of all charity now beholds the face of that dear child in whose memory this chaste and noble monument of piety was erected to the adoration of His name and the promotion of His greater honour and glory.

In connection with Rev. Fr. Currier, C.S.S.R., who preached the sermons throughout the triduum at St. Patrick's, the lecture on "The Pope and the Labour Question," delivered by him at Boston, on Nov. 8th, and which we reproduce in another column, will be read with interest. It was delivered under the patronage of St. Peter Claver's conference of St. Vincent de Paul Society. This conference is composed of colored Catholics, and administers to the wants of colored Catholics throughout the entire city of Boston. The audience was of a representative character, prominent priests and laymen being present, and the lecturer held the attention of the audience for an hour and a half.

LOOKING BACKWARD IN DUBLIN.

How interesting it is to look into an old Dublin newspaper of the period when the bold doctrine of the "liberty of the press" had not even as yet been whispered! There is a world of suggestion in its conspicuous omissions: a fund of philosophic reflection in its quaint record of what was permissible to say then without any danger of the pillory or the docking of editorial ears, a filippic for the complacency with which we take pride to ourselves, in these days, on our gigantic strides in the art of printing and concocting attractive advertisements. Above all, there is an irresistible driving home of the time-confirmed truism of the aphorism of the late Lord Carnarvon, in his historic interview with Mr. Parnell, that "the government of Ireland is a continuity." It strove to muzzle the press then, and it succeeded, it strove with might and main to muzzle it in our own day, and it failed. That is the only difference which a century and a half has made in the relations of a British government in Ireland and the great bulwark of popular liberty.

A friend lately thrust into my hand a copy of the *Dublin Journal*—George Faulkner's paper—of May, 1753. It was brown and shreddy and dogeared, and the printing had begun to fade in patches here and there, yet, withal, the typography was clear, and the spelling, as a rule, far more correct than one usually meets with in the average newspaper of to-day. They seemed to have intelligent compositors and keen proof readers. But George Faulkner could evidently well afford to pay for the best service in this respect, for his sheet is so packed with advertisements that the printer was actually obliged to put some "outside the chase," to use the language of the composing room. The outer margin of each of his four sheets is taken up with public announcements, arranged at right angles to the body of the matter in the regular columns, and reading upwards to the title. And these were the days when advertising was an expensive luxury; and George Faulkner intimated in his imprint that his advertisement transactions were conducted only on the principle of "money down." George Faulkner's bookkeeper's post must surely have been a sinecure. There is a strange parallelism in politics, between the days of this old paper and those in which we now live and move. The process of looking into its pages, indeed, seems somewhat like the converse of looking into one of Sir Howard Grubb's great observatory telescopes, when, if we could get a good look at the great sidereal firmament, we must not look upward and forward, but downward and backward. The castle was here then endeavoring to substitute itself for the constitution in the government of the country; the same castle is here now, endeavoring—and always very successfully endeavoring—to do the same thing. There was a small party whose policy was "independent opposition" in the country then; and we have its replication here in our midst to-day. A Marquis of Hartington was the holder of the viceroyalty then, and he appears to have been selected for the post because of the possession of no qualities in particular—just like his yawning and lethargic successor and relative of to-day. Antony Malone and Henry Boyle were the dioscouri who led the party of "independent opposition." They took their stand on the right of the Irish Parliament to appropriate a surplus—and the fact that there was a surplus, and a big one, for those days of small population and the restricted trade (more than £120,000) ought to be noted by those who want tangible arguments for Home Rule; and the castle wanted the privilege of making the King declare that he was graciously pleased to "consent" to the money being devoted to such a sensible purpose. There was a tough tussle over this constitutional point, which ended in the Lord Lieutenant (not Hartington then, but Dorset) getting a king's letter, by virtue of which he drew the whole sum out of the treasury, and applied it in the way to which his Hanoverian Majesty had graciously consented. This was the test of the strength of "independent opposition." For doing a similar act Balmaceda the other day was hunted out of Chili, and King Charles gained the title of martyr for precisely the same thing. But though Antony Malone was stripped of his prime serjeantship and Henry Boyle was removed from the Privy Council for the part they had played in opposing it, the deluge did not come, the castle was not stormed; even the statue of King William in College Green remained intact. The truth was, the cry of "independent opposition" was more sound and fury, with nothing behind it. The masses of the people did not believe in it then any more than they believe in it now, and in due course their scepticism was justified, for Henry Boyle was created Earl of Shannon, and sent to adorn the House of Lords, and Antony Malone was made *de facto* Chancellor of the Exchequer, receiving the emoluments, while another performed the duties and bore the title. And Malone is generally spoken of as the father of the school of "patriots" of the Plunkett type. The Hamlets of Irish history, who, having sworn their posterity to eternal hatred of English rule, usually wound up by accepting the first snug place that offered under the detested government. But they were all honorable men, and so are we to-day.

Worthy George Faulkner was a prudent journalist, for although in this old number he duly notes the then recent arrival of the Marquis of Hartington as Viceroy, and chronicles the fact that Henry Boyle, Antony Malone, "and other persons of great consequence," waited

on him at the castle to offer their congratulations, he makes no allusion to the political event which brought them all there. The example of Dr. Charles Lucas, who had been forced to fly out of the kingdom, with a price for his capture, was manifestly not without its deterrent effect upon him, although he was, for a time, a bold journalist in his way.

It was only eight years after the battles of Fontenoy and Culloden had been fought when this "abstract and brief chronicle of the time" saw the light, yet the diligent reader might search in vain through its columns for any clue to the existence of an Irish brigade or a Jacobite movement. Only one modest little hint about the necessity of finding employment for the unemployed agricultural population puts one on the track of the redoubtable brigade. "As many of our natives," it begins, "are seduced into the French army, and others forced to go to England to labor." Grand juries are recommended to hurry on with the presentments for road making, as as to give enough work to keep possible emigrants in the country until harvest work commences, as the heavy rains make ruts and gutters in the roads. Not a syllable about the ruts and gutters which these gallant emigrants were more addicted to ploughing in the ranks of King George's troops, wherever they met them face to face on level terms on the battlefields of Europe. No one in the world would dream that only a little time before King Louis had pithily observed, when his minister, D'Argensin, complained that, "Those Irish troops give more trouble than all the rest of Your Majesty's army," "So say my enemies, monsieur." When even Frenchmen disliked to talk of the brigade, good old George Faulkner might be excused. We have that useful institution, the Royal Dublin Society, with us still, alive and flourishing, and in those days it had already nearly attained its majority. Its existence is noted in more than one place in this fossil newspaper, and its transactions of that day reminds us in a way of the brigade and the lost cause of which they were the representatives abroad. The society was addressing itself to the laudable task of reforesting the country, after it had been denuded of its noble groves of trees by the greedy and needy Cromwellians and Williamites. There is a long list of premiums awarded to various persons for the planting of specified numbers of different sorts of trees, and a further list of additional prizes offered for perseverance in the useful work. One Kerry proprietor made £27,000 by cutting down and selling the timber on the estate which had been handed over to him; another £20,000, and so on. This policy of devastation was resorted to, in the fear that at some fresh turn in the wheel of political fortune might result in restoring these estates to their lawful proprietors. In their insatiable desire to convert the Irish woods into English money, some of these proprietors, when timber was a drug in the market, were actually known to have sold five forest trees at 6 pence each, so that in time there was no timber left in the country to build either ships or houses. And, notwithstanding the well-meant efforts of the Royal Dublin Society, we have hardly budged an inch from the position we held a century and a half ago in the undoing of the work which these worse than Danish marauders then accomplished.

Whatever might have been the sufferings or oppression of the Catholic and agricultural population in those evil days, they found little echo or reflection in the Dublin press; the policy was to ignore them utterly, and to persuade the world, by a conspiracy of silence, that Irish Papists existed no more in reality than they did in the eye of the law.

In fairness to George Faulkner, however, it must be owned that his journal ignores the ascendancy party quite as much as it does the forlorn Papists. There is nothing about their doings in the body of the paper; and the only token of their existence is afforded in a notification that the annual dinner of the "Dublin True Blues" was to be held at "The Phoenix," in Werburgh street, on such and such a date, for the arrangement of business for the year 1755. Poor True Blues! I suppose they had their dinner in due course, and arranged all their great and doughty proceedings—possibly the perpetration of some audacious piece of jobbery in the Dublin corporation. But their empire in Dublin is now as dead as that of Assyria—"gone in the wind," like the throne of King Solomon. That place of glory, "The Phoenix," too, has departed—at least from Werburgh street; and the street itself is, save for St. Werburgh's Church, in whose vaults lies the hallowed dust of Lord Edward Fitzgerald while, with a strange irony of fate, the dust of the unsavory Major Sirr smoulders in the graveyard outside, a heap of foul and crumbling tenement houses, green grocers' shops and the like. And more is the pity; for here in Werburgh was born and bred the brilliant but unfortunate James Clarence Mangan, and here, a few yards down an entry, known as Hoey's court, was the natal spot of Jonathan Swift, the immortal dean of St. Patrick's. These names ought to be sufficient to rescue Werburgh street from the doom of dirt and decay from which its close propinquity to Dublin Castle, and the occasional attendance of the lord-lieutenant at St. Werburgh's Church on Sundays, have not sufficed to save it.

The spirit of Irish liberty was plainly in a comatose state, if not absolutely defunct, in those days of the Bucks and Beaux, Pinkindies and playhouse bullies; but its resurrection was not far off. For in ten years after George Faulkner chronicled the arrival of the Marquis

of Hartington to reward the " patriots " Malone and Boyle. The indomitable Lucas was again to the fore in politics, and with a newspaper of his own founding, wherewith to propagat his fearless views. The birth of the original *Freeman's Journal* ushered in a new era for the press in Ireland—era of struggle, no doubt, but an era of ultimate victory.

If the castle and the political situation have in a measure remained stationary in Ireland since George Faulkner printed his sheet on a hand press, our methods and manners have undergone a little improvement. His paper brings us back in fancy to Dick's coffee house and Fishamble Street Theatre, and gives us delightful glimpses of the halcyon days when pistols for two and coffee for one was the formula for settling all gentlemanly differences, and behind the scenes in a theatre was the regular resort of all the privileged young rowdies of the day and the profession of an actor regarded as disintitling any man to be called a gentleman and any woman its congener. One advertisement in the *Dublin Journal* is characteristic. It goes on to say that " a paragraph appeared in the *Universal Advertiser*, in which it was stated that a certain count, J— " (" Justice," must have been meant, for county judgeships had not as yet been instituted as a bribe to the Irish bar), " equally distinguished for quelling riots and heading rioters " - a sort of old time Cecil Roche—had agreed to meet a certain gentleman to settle some difference between them by the sword, and afterwards declined the engagement and submitted to the discipline of the horsewhip ; " and as such paragraph might be taken as applying to a certain other gentleman for whom it was not intended, that gentleman is assured by the writer that there was not the smallest intention," etc., etc. A long string of advertisements foreshadowing the performances at Fishamble Street Theatre, mostly of Shakespeare's plays, with Spranger Barry and Miss Rossiter in the leading parts, recalls the time when the city was divided into two great factions over the relative merits of Spranger Barry and George Mossep as interpreters of the immortal bard. A certain John Wilding, who keeps " Young Scots' Hole " at the sign of the " Three Nags' Heads " in Essex street, notifies ladies and gentlemen of seaside proclivities that the said George has taken a comfortable house at Rush in County Dublin, where there is a fine strand, very safe and commodious for ladies and gentlemen to bathe in the sea, and where they can have joints of venison and sea-fish in the greatest perfection. Those engaged in the linen trade would be interested to read that a new printing factory, where linen is ornamented by a process of printing from engraved metal plates—the only thing of the kind known " in the universe"—had just been opened at Drumecondra, in the county Dublin ; while those who mourn over our lost arts and industries might find food for reflection in the announcement that a factory for the production of china and delfware, equal to anything produced in any other part of the globe, was flourishing in Waterford. One might rub his eyes and ask was not this picture of old Dublin all a dream when he reads that Essex bridge has just been finished for the passage of carriages and pedestrians, and that the said bridge is six feet broader than Westminster bridge. That Essex bridge has disappeared—is as dead as Essex himself ; and the fine structure, long ago named after Henry Grattan, now spans the odoriferous Liffey in its stead.

Yes, we have marched on since the days of worthy George Faulkner and the " patriots " whom the Marquis of Hartington came over to buy off. We are marching on to a brighter goal than Charles Lucas, perhaps, ever dreamed of for his Irish nation and the Irish nation of Swift and Molyneux was only a nation of Anglo-Irish colonists planted in the heart of a conquered land, and when the ancient nobility were, according to Swift, only to be found in the hovels of the poor. There are delusive cries now, as there were then, but they will fail to charm the people from the straight way they are now treading. It has been a long night since this old sheet was printed, but we have all the signs and portents of a happy dawn in the near future to supplant it.—*John J. Shea in Belfast Irish Weekly.*

" THE POPE AND THE LABOR QUESTION."

FATHER C. W. CURRIER, C. S. S. R., LECTURES IN BOSTON THEATRE.

We wish that space permitted the reproduction in full of the opportune and eloquent discourse which held the attention of the large and varied audience unwearied for an hour and a half. Father Currier has all the qualifications for oratorical success ; ideas, exactitude and fluency in their expression, a pleasing voice of great range and flexibility, and a free and graceful manner on the platform.

Father Currier said at the outset :

" The subject which I propose for your consideration this evening belongs to that branch of the science of ethics which bears the name of political economy. It is one of the highest importance, for every one knows that the basis of a nation's prosperity is labor. There was, perhaps, never a time in the world's history in which the attention of men was so much drawn to that subject as to-day."

He spoke of the world-wide interest with which the Pope's Encyclical on Labor was awaited, and the praises it received. But, he added :—

" The Encyclical has also had its opponents. It has been accused

of vagueness, but this accusation falls to the ground when we reflect that, as Cardinal Manning says, it was impossible for the Pope to enter into those details which differ according to the circumstances of place and nationality. Moreover, the Encyclical was addressed to the primates, patriarchs, archbishops and bishops in communion with the Holy See—men of the same faith as the Holy Father."

" Whosoever reads the Encyclical expecting to find anything wonderfully new, that has never been said before, will be disappointed. The truths proclaimed by the Holy Father are as old as the eternal hills, but, nevertheless, are the only ones that suggest a remedy for the evils under which humanity is laboring.

" I hope to succeed in convincing you that the Encyclical of the Pope is fully deserving of all the praise that has been bestowed upon it. It is divided into three parts : the first attacks the errors of communism, the second treats of the duties of individuals, and the third of the duties of the State.

" Before doing anything to alleviate the condition of the masses, says His Holiness, we must first admit as a principle the inviolability of private property."

Father Currier followed the divisions of the Encyclical in the divisions of his discourse, and began by defending the right of private property in land. In view of the recent controversies in New York this part of his discourse had a special interest.

The lecturer said :—

" One of those who opposed the Encyclical of the Holy Father is the author of ' Progress and Poverty ' Mr. Henry George, of New York. A few weeks since he wrote in the *New York Herald* an open letter to the Pope to refute the Encyclical. According to Mr. George, the radical error of the Encyclical is the admission of the right of private property in land, which Mr. George denies. According to the theory of this gentleman, the single tax system affords the only remedy for existing evils, leaving aside the question whether, from a standpoint of political economy, the system would be a remedy. We most positively assert that the fundamental principle of Mr. George's theory is absolutely wrong. Those who favor Mr. George's theory tell us that, as God gave the air and the water to man, thus He gave the land to man.

" But we must remember that there is an immense difference between these elements. We can possess air and water in common, but not land. Moreover, if I can by my labor appropriate to myself air and water, by means of a pneumatic pump, or by drawing water out of the ocean in a bucket, there is no reason why I cannot appropriate to myself land by spending labor upon it.

" Mr. George says that man has only a right to possess that which his labor produces, and his labor does not produce land, so man may not possess land. I say this proves too much, and will lead to absolute communism.

" If, therefore, this principle holds good—and I am prepared to carry to its last consequences what I here assert:—not only would it be unjust to possess land, but we would not be allowed to have gold, silver, precious stones, cattle, nor anything else that nature made, simply because we did not make them.

" However, Mr. George himself admits the right of private property in land by asserting that the nation can lawfully possess it. For, if it were true that God gave the land to the human race, excluding individual ownership, then France, Germany and China would have as much right to the territory of the United States as we have to it. For we see not how individual property in land can be unjust while that of a nation is just.

" Lastly, Mr. George's principle is not only anti-philosophical, but is also anti-Christian, for we know that the right of private property in land has been confirmed in Holy Writ by God Himself, as we may read in the Book of Joshua, the Acts of the Apostles, and, by implication, in the words of Christ Himself.

" If, then, communism affords no remedy for existing evils, where does the reme v lie? A remedy is needed, when we reflect on the ever increasing wealth on one hand, and the constantly growing poverty on the other.

" The only remedy says the Sovereign Pontiff, is to be found in the Church, the custodian of divine revelation, and in the practice of virtue. The virtues to be practised by the individual may be brought back to three classes those which removes the causes of poverty, those connected with justice and those appertaining to charity.

" There can be no doubt that many people are poor through their own fault. The virtues which would remove the causes of poverty are industry, temperance and economy."

Father Currier enlarged on these points, deprecating especially the neglect of agriculture : the growing contempt for industrial in comparison with intellectual pursuits : the way the poor play into the hands of the capitalists when they waste their hard-earned money on drink and tawdry finery.

Of the over-population in the great cities caused by the unhealthy aversion to country life on the part of the poor, he said. " There are wards in New York City to-day which, not excepting China, are the most thickly peopled spots on the face of the globe."

But touching on the abnormal inequalities in the condition of men

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Catholic News

On Wednesday evening next a Concert in aid of the Sacred Heart Church will be held in Temperance Hall. An excellent programme will be provided including a farce, and also a short comedy, as well as the usual quota of song. Napolitanos string orchestra will furnish the music. Sacred Heart Court of the Catholic Order of Foresters, whose chaplain is Rev. Fr. Lamarche, will attend in a body as a mark of respect to him.

...Mr. Vincent McBrady, brother of Rev. Fr. McBrady, O.S.B., an ex-pupil of St. Michael's Society, and well known in Catholic Young Men's circles, was on Monday last called to the Bar, and on Tuesday enrolled as Solicitor. It will be remembered, in this connection, that at the Law School examinations in May last Mr. McBrady passed a successful examination, being 5th in a class of 60. We extend to our young co-religionist our compliments on his success. He will in future practice with Mr. T. Mulvey, under the firm name of Mulvey & McBrady.

S. S. Board Presentation to Miss O'Rourke.

...On Friday evening last a special meeting of the Separate School Board was held, Very Rev. F. P. Rooney V.G., presiding. Amongst those present were Hon. T. W. Anglin, M. Keily, T. O'Connor, Jas. Ryan, D. A. Carey, C. A. Burns, M. Ryan, O. Pape, M. Walsh and others. The Very Rev. Chairman announced that the Trustees had decided to present a gold medal to Miss O'Rourke for her success in having obtained the Prince of Wales' scholarship in the recent university examination. He then presented the medal to Miss O'Rourke, congratulating her warmly on her brilliant success, which he said was further evidence of the thoroughness of Separate School education, also saying that, as being one of St. Mary's parishioners, her success was doubly gratifying to him.

Miss O'Rourke briefly responded, thanking the Board for the honour done her in the presentation. The Hon. T. W. Anglin in congratulating Miss O'Rourke spoke warmly in support of Separate schools, claiming that many of their pupils had attained the highest honors in scholastic work. Messrs. Jas. Ryan, Chas. Burns and D. A. Carey also delivered brief addresses.

A communication was read from the city clerk, inviting the attendance of the Board to the ceremony of laying the corner-stone of the new city buildings on the 21st instant. It was decided to accept the invitation. A resolution moved by C. Burns, and seconded by John O'Connor was passed unanimously, conveying the thanks of the Board to the pupils of St. Joseph's High School for their diligence and application during the last scholastic year, and to their teachers, the Sisters of St. Joseph, for having passed successfully all their pupils submitted for examination at the departmental junior leaving and primary examinations held last July for teachers' Provincial certificates.

The following young ladies, who were successful candidates, were especially mentioned as deserving of commendation: Miss Kate O'Rourke, 2nd class; Miss Winifred Boylan, 2nd class; Miss Mary Red-

den, 2nd class; Miss Lillian McMahon, 2nd class, and Miss Lucy Melady, 3rd class.

The medal presented to Miss O'Rourke is of a very handsome design, bearing on one side the archiepiscopal arms and on the reverse the inscription: "Presented to Miss Mary O'Rourke by the Board of Roman Catholic Separate School Trustees, for obtaining the Prince of Wales Scholarship at the University Examinations, Toronto, 1891." It was procured on motion of Mr. O. Pape, seconded by Mr. T. O'Connor, to whom credit is due for this recognition of merit.

St. Paul's Young People's Assn.

On Monday evening last a Grand Complimentary opening was given by the combined Young Men's and Young Ladies' Branches of the St. Paul's Catholic Literary Society in their Hall, Power St. An entertaining programme was commenced by Mr. C. J. McCabe, B. A., the President of the Young Men's Branch,—who occupied the chair, delivering an able opening address of some length in which he spoke of the work to be performed by either branch of the Society, and advising the young people of St. Paul's parish to enroll themselves as members. In eloquent language he told of the requirements of Catholic young people, both from a social as also from a Literary standpoint, and predicted much good from the formation of this and sister associations. A good programme was then commenced in which all the participants were members of the Society: it consisted of Piano Solos by Misses K. Rigne and Sullivan, Recitations by Messrs. J. Wright, Millar and Miss Langford. Songs by Misses J. McGuire S. Ryan, and Mr. J. McDermott, the latter gentlemen, with Misses McGuire and Rigney also singing in excellent style, the trio "Oft in the Stilly Night." In all their respective parts the members acquitted themselves well, and merited, as well as received, encores.

The accompanists were Misses K. Rigney and A. Gillespie, and the musical Director Mr. J. R. McDermott.

The officers who were responsible for the success of the evening were; C. J. McCabe B.A., President, and Jas. C. O'Brien, Secretary, of the Young Men's Branch. Miss K. F. Mallon, President, and Miss E. O'Hagan, Secretary of the Young Ladies' Branch.

Triduum at St. Patrick's.

...A solemn triduum was celebrated in St. Patrick's church, on William street, in honor of the twenty-fifth anniversary of the restoration to public veneration of the picture of "Our Lady of Perpetual Help." The triduum was opened on Sunday morning at 8 o'clock, at which service the members of St. Alphonsus Young Men's Assn. in a body received the Blessed Sacrament, and closed on Tuesday evening. Services were held each morning at 6 and 8 o'clock, at the latter a sermon being preached, and vespers and sermon each evening. Throughout the triduum, at every service, the church was crowded. Rev. C. W. Currier being the preacher. The sermons, which had for their subject the devotion to Our Lady of Perpetual Help, were of great force and eloquence, and the people of St. Patrick's church, at all times used to eloquent sermons from their pastors, the Rev. Redemptorist Fathers, were treated to a discourse which cannot help but leave a lasting impression on them. On Tuesday morning, as the gifted Redemptorist—whose presence is as commanding as his gestures are sublime and enunciation per-

fect—spoke of the souls in purgatory crying out in their anguish *miserere mei*, tears were in the eyes of many, and as he turned to our Lady's altar, apostrophizing her, many a silent prayer went up to Our Blessed Lady of Perpetual Help from the awe-stricken congregation. At the close of the triduum on Tuesday evening the Papal Blessing was given by the rector, Father McInerney, C.S.S.R., and Benediction of Blessed Sacrament by Very Rev. Vicar-General Rooney. At this service the singing was very fine, the choir being strengthened by the presence of Mrs. J. C. Smith. The Redemptorists, who are unceasing in their labours for the spiritual welfare of their flock are to be congratulated on the success of the triduum. It may be well here to give its purposes, which are as follows:

The ancient and sacred picture of "Our Lady of Perpetual Help," which is at present in the church of St. Alphonsus at Rome, has been for centuries an object of veneration. It was for a long time venerated in the island of Crete (now Candia.) In the year 1499 it was brought to Rome and placed over the high altar of the church of St. Mathew. Many miracles are said to have been wrought at this shrine during three centuries. During the occupation of Rome by Napoleon's soldiers, towards the end of the last century, St. Mathew's church was almost entirely destroyed and the sacred picture was lost sight of. When over 25 years ago, it was again brought to light, the reigning pontiff, Pope Pius IX., directed that it should be placed in the nearest church, the church of the Redemptorists. The picture was with great solemnity transferred to St. Alphonsus' church and placed over the high altar where it now may be seen. The ancient devotion to Our Lady of Perpetual Help was renewed, and it is claimed has been rewarded by innumerable miracles in every land. A copy of this picture has been venerated in St. Patrick's church, Toronto, since the arrival of the Redemptorists in the city. This picture is an extra copy of the original and was touched to it. As 25 years have elapsed since the restoration of the picture to public veneration, the superior-general of the Redemptorists has ordered a triduum to be celebrated in all the churches of the congregation.

St. Patrick's Concert.

...A concert in aid of the St. Patrick's church improvement fund was held on Wednesday night at the Auditorium. Mr. Ph. DeGruchy occupied the chair. An interesting programme of vocal and instrumental music was rendered.

The singers of the evening were: Mr. A. Parr, who is the possessor of an excellent tenor voice, Mr. Murphy late of Montreal, whose first appearance this was before a Toronto audience, and who, though placed at a disadvantage by lack of rehearsal, still acquitted himself well. Mrs. Percy Green sang her number "Come unto Me" in a very able manner, and at the close was made the recipient of a magnificent bouquet of roses. Mrs. Obernier sang with her usual vigor being accompanied with violin obligato by Mr. Kuchenmeister, the latter also in another part of the programme giving a violin solo Mrs. J. C. Smith's solo was marked by the usual sweetness of this lady's singing, and Miss Sadie Burns, who was accompanied by Pro. Torrington, preserved the laurels she had earned the preceding week, and the duett, "Life's Dream is o'er" by this lady and Mrs. Green was a feature of the evening, Mr. Ramsay has

evidently lost none of his popularity both for song and recitation, his recitation of "Death's Doom" which was given by special request, showing that he is as perfect in elocution, as he is mirth provoking in song. Miss Crowley, who was assisted by many ladies and gentlemen, was the promoter of this concert, and is entitled to much credit.

Presentation to Rev. Father O'Reilly.

...On Tuesday evening last the lay members of the Separate School Board met at the Board room, and, accompanied by a few friends, proceeded to the home of Rev. Father O'Reilly, parish priest of Leslieville, to do him honor. As chairman for a number of years of one of the most important committees of the Board, the Sites and Buildings, he has been unflinching in his efforts to further the cause of Catholic education, and his services have been invaluable to the Board. Availing themselves of the occasion of the Silver Jubilee of his ordination which was celebrated a short time since, and on which occasion congratulations were showered upon him as well from His Grace the Archbishop as from the humblest priest, the lay members of the Board thought that a fitting close of the Jubilee would be a presentation from them. The presentation took the form of a handsome solid silver water pitcher and silver snuff box, both of which were very handsomely chased and inscribed, as follows: "Presented by the lay members of the Roman Catholic Separate School Board of the city of Toronto to Rev. M. McC. O'Reilly, Sept. 8, 1891." Accompanying the presentation was the following address, it was read by Trustee John Ryan:

REV. AND DEAR FATHER:—We, the lay members of the Roman Catholic Separate School Board in the city of Toronto, unite our congratulations to the many greetings you have already received upon the joyous occasion of your silver jubilee.

Since your election to the School Board we have marked your zealous and successful efforts for the promotion of education as well as your administrative ability.

We cannot allow this the 25th anniversary of your elevation to the priesthood to pass without showing our appreciation of you as a man and a trustee. We beg of you to accept this gift as a token of the esteem in which you are held by us.

We hope that God will spare you for many years to continue the good work that you are doing as a priest and a trustee.

Signed on behalf of the lay members of the board:

Chas. Burns, J. P., David Carey, James Ryan, Michael Walsh, John O'Connor, T. M. Hennessy, Thomas O'Connor, Michael Ryan, O. Pape George Boulton and M. Keilty.

In returning thanks Father O'Reilly spoke in the most appreciative manner of the many ties of affection and common interest which bound together those present. He referred humorously to the many years' experiences he had had on the Board and said he had sometimes felt like the man who was running for Congress, who thought when he started out on the campaign that he was a fairly honest man, but before he got through he concluded he was a thorough-paced rascal. He said he would indeed prize the tokens there offered him, not alone for their intrinsic worth, though that was not slight, but for the kindly feelings which they represented.

The company, with Charles Burns as chairman, and comprising Messrs. James Ryan, Michael Walsh, T. M. Hennessy, Michael Ryan, George Boulton, David Carey, M. Keilty, Thomas O'Connor and O. Pape, trustees, and James Young, Richard Howarth, William McIlroy, John Howarth, J. J. Smith, J. J.

Cosgrove, P. O'Connor, Ald. Leslie, Ald. Pape, J. J. Dutton and Ph. DeGruchy, then adjourned to the dining-room and partook of the Rev. Father's hospitality, after which speeches, eulogistic of Father O'Reilly, his work on the Board and Catholic education were made by Trustees C. Burns, D. A. Carey, T. Hennessy, Jas. Ryan, O. Pape, and also by Ald. Pape, P. O'Connor, J. J. Cosgrove, Ph. DeGruchy and Ald. Leslie. The latter gentleman, who is a Protestant, spoke of the feeling of respect that existed towards him from all denominations, incidentally stating that when the Rev. Father first came to Leslieville considerable rowdyism existed, but since then, owing in part to his good offices, an entire change resulted. After adjourning to the parlor, songs by Messrs. O. Pape, Ald. Pape, D. A. Carey, Ph. DeGruchy and others, followed, and a delightful evening was brought to a close by reiterations of love and respect, and a wish that the Rev. Father might be spared to celebrate his Golden Jubilee, and that as loving hearts as were present to-night would greet him on that occasion.

PENINSULAR PARAGRAPHS.

...The Carmelite Fathers Kreidt and Best open a mission at Wellsville, N.Y., on Nov. 29th.

Rev. Father Kreidt, of Falls View monastery, celebrated the fifteenth anniversary of his ordination on the 19th inst.

...The Catholics of Niagara Falls, Ont., will soon take practical steps towards the erection of what has been a long-felt want a new church,

...The Ter-centenary of St. John of the Cross will be fittingly celebrated on November 24th in all the Carmelite churches of the world. The church of Our Lady at Niagara Falls will do its share to honor the great saint.

...November 14, the Feast of St. Lawrence O'Toole, was also the day on which was solemnly commemorated all the Saints of the Order of Mount Carmel. On Monday last universal suffrages were offered up for the repose of all the defunct devotees of Our Lady of the Scapular.

...The Feast of St. Stanislaus was a red-letter day at Loretto Academy, Niagara Falls. The pupils vied with each other in their endeavors to honor their beloved superior on the occasion of her Patron Feast. The celebration was ushered in with an entertainment, the programme of which bubbled with delightful surprises. Some of the choicest gems of the master-composers were rendered in a truly artistic manner. The faultless execution of the French and German dialogues bore unmistakable evidences of careful training which the young ladies receive in the modern languages. The trial scene from the "Merchant of Venice" was a piece of acting which one might expect from others than amateurs, and no wonder such a storm of applause followed when the curtain dropped. Altogether a very enjoyable evening was spent. After the concert the reverend chaplain, Father Anastasius, in his usual eloquent way, delivered an address, in the course of which he praised the pupils for the treat they had given the audience, and in the name of all offered the heartiest congratulations to the much-esteemed Mother Superior.

We append the programme.—
Hymn to St. Stanislaus; piano solo, Strelezter; vocal solo, Rubenstein; Gespräch, "Beruhete Reisende;" chorus, vocal waltz, Metra; piano solo, "Nocture," Chopin; dialogue en Français, Marie Stuart; chorus, vocal gavotte, Resch; piano solo, Minuet a l'antique; "Little One's Song," Reinecke; scene from "Merchant of Venice;" violin solo, "Our Varie," de Berist; chorus, "Ave Marie," Abt. NERI.

LAMBTON MILLS.

Father Duffy was presented with a handsome gold watch at Lambton on Sunday last, 8th, inst., by Master Francis Inglebert Baby on the seventh anniversary of the latter's birthday. Master Baby was named after Father Duffy and was also baptized by that gentleman, so that this costly token of love and esteem possesses increased interest under the circumstances. Father Duffy was so completely taken by surprise that for some moments he was unable to give expression to his feelings. He then spoke in warm terms of the motives underlying this tribute of love, and trusted that when the affectionate young donor had seen seven times seven birthday anniversaries he would still manifest the same thoughtful regard towards those whose sole aim it was to do good.

Rev. Father Duffy has been ten years in this neighborhood and is a clergyman of a singular amiable and lovable disposition. At the same time there is about him that sense of quiet dignity and power that is not always found in unostentatious men. He is honored, esteemed and respected for the possession of many noble qualities of mind and heart, and it is no surprise to the writer that this respect for a worthy and devoted servant of God should be expressed in a substantial and practical manner, —*Streetsville*

CHATHAM.

...The Sisters of St. Joseph will move to their new Hospital (St. Joseph's) next month.

Branch No. 8, C.M.B.A., instructed their secretary to send congratulations to Brother Michael Andrew McIlugh, of Branch No. 1, of Windsor, upon his elevation to the honourable position of Junior Judge of the county of Essex.

...A court of the Catholic Order of Foresters was instituted here recently by Mr. J. B. Lemoine, of Detroit, Deputy High Chief Ranger, to be called St. Joseph's Court No. 241. Meeting nights: First and fourth Monday evenings in each month in the A. O.U.W. Hall. The officers are: J. P. Dunn, Chief Ranger; Frank X. Stanlin, Vice Ranger; Nap. Pimoneault, Rec. Secretary; W. P. Killachy, Fin. Secretary; Thos. Gleason, Jr., Treasurer; Wm. Arsinault, Jas. A. Ouellette, D. G. McDonald, Trustees; W. I. McRener, S.C.; J. Urban Thibodeau, J. C.; Theo. Bourrassa, I. S.; Wm. O'Brien, O. S.; I. C. Baker, M.D., Medical Examiner.

...Rev. Dr. Rooker, vice president of the American College at Rome, has arrived with the promised gift from the Pope for Archbishop Kenrick, of St. Louis. Cardinal Gibbons is requested by the Pope to present it to the Archbishop in the name of His Holiness. The present consists of a beautiful medallion of the Pope painted on ivory, with a gold frame.

...It is said that the Vatican has commenced the examination and discussion of a voluminous bundle of documents, collected by the Sacred Congregation of Rites, concerning Joan of Arc, in consequence of Mgr. Couille's petition for her canonization. The cause of the Maid of Orleans is being upheld by Mgr. Capare.

...Archbishop Ireland of St. Paul, is taking steps to encourage immigration to that city and diocese. He has appointed a committee of fifteen representative citizens to consider the question thoroughly and report.

The Catholic Weekly Review.

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

Commenced by

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

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

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

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

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

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, NOV. 21, 1891.

On Sunday evening next His Grace the Archbishop will deliver a lecture in St. Michael's Cathedral, his subject being "Christ the Great Social Reformer." The subject of His Grace's text is in itself one of exceeding interest, and when expounded with the known eloquence of His Grace—who is one of the foremost pulpit orators on the continent—will be an intellectual treat and of value to all. Grand Musical Vespers will be also sung. In order to prevent overcrowding it has been decided to admit by ticket, which may be procured from members of the altar society or at the Cathedral on Sunday evening. The service is in aid of the Cathedral Fund.

LORD SALISBURY AND BALFOURISM.

The speech delivered last week at the Lord Mayor's banquet in London, by Lord Salisbury, was remarkable for its brazen coarseness and utter disregard of honesty or truth. The wanton glorification of his near relative, Balfour the Brave, is quite as disgusting as his insulting piece of sarcasm levelled at the priests and bishops of Ireland. No one denies that Mr. Balfour is possessed of extraordinary self-possession, cool impudence and dogged perseverance; or that for tenacity of purpose and unscrupulous employment of means to attain his end, he is a representative and typical John Bull. But for Lord Salisbury to maintain that "the work which Mr. Balfour, the Chief-Secretary, had done in Ireland in the last four years, was the best ever done by a statesman," appears to us as the climax of self-glorification and preposterousness. Lord Salisbury must have implicit faith in the doctrine that the "end justifies the means." But the means which he and Mr. Balfour employed are still less justifiable, when it is potent to every body but themselves and their party, that the end which they proposed to themselves, has not at all been reached. What they had in view was the terrorizing of the Irish people into abject submission to exceptional legislation. What they desired was that the Irish nation should accept coercive laws as the only remedy for all its ills and the discontent that everywhere prevailed. What they ambitioned was the utter prostration of the people's hopes and the entire extinction of the national spirit that upheld a brave and generous community, in its struggle against injustice and tyranny. The means which Mr. Balfour had recourse to were reprobated by the whole civilized world as unworthy of England, as foreign to nineteenth century civilization, and as a foul blot upon the enlightened Christianity which all Britons claim as their birth-right.

In Russia alone is there found a counterpart of the policy pursued by Mr. Balfour during the last four years. Of all European countries Russia alone denies her subjects the right of public assemblies for the friendly discussion of changes or ameliorations for the public

good. Lord Salisbury's Government endowed its Chief-Secretary, Mr. Balfour, with power to imitate the Russian Czar in proclaiming whole districts and countries where no public meeting could be held—and in which the people's representatives, on their return from Parliament, could not address their constituents, without exposing themselves to the severest penalties of fines, imprisonments, and dreary months of solitary reflection on the beauties of British legislation amid the luxuries of damp walls and a plank-bed. In Russia alone are honest men shadowed by hateful detectives, and visitors from other countries followed and pursued to their very eating-houses and bed-rooms. But in Russia did it scarcely ever happen, if at all, that men were imprisoned for having betrayed their feelings with a smile or a wink. Under Mr. Balfour's regime, however, such petty dictation was permitted the officers of the law; one of whom had a citizen locked up for two months because he had the temerity of indulging in what the constable swore to be "a humbugging kind of a smile."

Another of her Majesty's loyal subjects was condemned by a "removable" judge and punished severely for "having winked at a pig" of an evicted tenant which an emergency man was offering for sale on the public market. "Removables" and "emergency men" are the creation of Mr. Balfour's enlightened administration of law as practised in Ireland. During his reign as Chief Secretary no man was spared whose actions or words could be constructed or interpreted, however remotely, as in opposition to Mr. Balfour's coercive and one-sided legislation. Thus, were prominent merchants in towns and cities, wealthy farmers in country districts, all men of probity and social standing, dragged from their comfortable homes, sometimes at midnight, and immured in the now famous dungeons of Galway, Clonmel or Tullamore. The repeated indignities and corporal punishments inflicted on such men as John Dillon and William O'Brien, to say the least of it, reflected no credit on the statesmanship or the humanity of him who is so highly praised by Lord Salisbury. Nor was it any addition to Mr. Balfour's renown that, during his incumbency and at his instigation, if not by his orders, several priests were arrested and condemned to terms of imprisonment, for uttering words of encouragement to their terrorized flocks, for having refused to betray the secrets of those who placed all their confidence in them as safe guardians and protectors.

What little regard Lord Salisbury entertains for the priesthood of Ireland was made manifest by the following sentence uttered almost in the same breath with his panegyric of Mr. Balfour: "What we have recently seen in Ireland has not altered our policy, nor has it made us think that a domestic legislature in Ireland would be distinguished by peace or abstinence from the use of black thorns or by freedom from the curse of ecclesiastical domination."

No English statesman should be so ungrateful or so utterly forgetful of past services as to condemn the exercise of priestly influence in Ireland. Has not that influence been at all times wielded, and with good effects in the interests of peace of good order and public morality? And what other end, or what more laudable end, could honest legislation aim at? Would it be more desirable that the people of Ireland should be left at the mercy of selfish demagogues, without any safe guide or confidential adviser? Would it be safer in the interests of public security and general good government, that the unsuspecting masses of the Irish people should be lured into incoherent uprisings against authority and partial rebellions by every adventurous dynamiter or too zealous conspirator who presents himself, whether as a government spy, or as a patriot who loves his country "not wisely, but too well?" No true English statesman who is anxious for the public weal, and who is honestly inclined towards the well-being and happiness of the people would complain of ecclesiastical domination in Ireland. He should rather be proud of it and encourage the continuance of a state of things that cannot be witnessed or experienced in any other country in Europe or perhaps in the world.

One of the extraordinary and un hoped for blessings mentioned in the history of Eutopia, the happy land of the poets, is the piety of its people and the perfect union, confidence and love that existed between them and their priests who pray at God's altar and offer up daily sacrifice. But such a state of things exists only in Ireland, and for the majority of its God-fearing and virtuous inhabitants, and, therefore, should an English Prime Minister be the last man in the world to complain of the "curse of ecclesiastical domination."

THE EMPIRE'S HORRID SLANDERS.

Nothing short of the blindest fanaticism could actuate the *Toronto Empire* in its mad and unholy persecution of the Hon. Mr. Mercier. There is no apparent reason why the journals of Toronto should just now fill their columns with sensational headings about suspicious doings in another Province that happened years ago. If Mr. Whelan of Montreal, paid a large sum of money to one Mr. Pacaud for the exercise of his powerful influence in obtaining for him all the money due to him on his contract for the building of Montreal Courthouse, and if that suspicious occurrence happened years ago and had almost died out of memory, why should the Toronto papers make such a terrible fuss about it and make believe that all the public men of Quebec Province are nothing less than a gang of swindlers. The people of Ontario were startled last Thursday morning, Thanksgiving day, by headings in large type on the first page of the *Empire*, setting forth that a new nest of boodlers had been discovered, and that Mr. Whelan on being interviewed, had informed the *Empire* reporter that \$115,000.00 had been paid by him to Messrs. Mercier, Langevier, McShane and others, for corrupt purposes. The scandalous report was copied into several leading journals in Quebec Province, and accepted as only too true by the enemies of Mr. Mercier's government, and by all the fanatics of Ontario, with whom the name of Mercier is held in absolute abhorrence since his settlement of the Jesuits Estate question, and his late visit to Rome, where Pope Leo invested him with the title of Count of the Roman Empire.

Since then Mr. Whelan has declared that the *Empire's* report was a tissue of exaggeration and downright lies, and that at the time he had the contract for the building of the Montreal Courthouse Mr. Mercier was not in the Quebec Government, and that whatever money passed from his hands to those of said Mr. Mercier was due to the latter on account of law practice. Hon. James McShane, who is Mayor of the city of Montreal, was horribly surprised on reading the sensational letter in the *Empire*, crediting him with having received \$7,100 of hush money. He immediately denied on oath before a Magistrate that he ever obtained one cent of such money, and instructed his lawyers to take immediate proceedings against the *Empire*, claiming \$50,000 damages. We append the letter of Mayor McShane, as addressed to the *Montreal Gazette*:

Sir,--In to-day's issue of your paper you report, as coming from the *Toronto Empire*, an alleged interview with Mr. J. P. Whelan, wherein it is stated:

1. That I received \$7,100 in connection with the construction of the Quebec court house.
2. That I requested, when Minister of Public Works, Mr. Whelan to contribute \$20,000 to an election fund.

I beg to say that the above statements are absolutely false in every particular, as are all other statements in said alleged interview reflecting on my public or private character. I shall at once give the newspaper a full opportunity of proving the truth of the same. I have instructed my legal advisers to take proceedings against the *Empire*. I can only say that I desire the fullest enquiry to be made in the matter before a court of justice.

(Signed)

JAMES McSHANE.

The members of Hon. Mr. Mercier's Government are equally indignant that such unfounded charges should be laid at their door, and that their names should be published in the public press of Canada, and repeated in England and all over Europe in connection with downright boodle and pocketing of public moneys. In a joint letter they have solemnly protested against such unjust accusations, and challenge the libellers to test the truth of them in a court of public enquiry.

The following interesting item of news appeared in Monday's issue of the *Mail*, and it shows that the Hon. Mr. Mercier is determined that the *Empire* and other public journals shall not be permitted to continue for ever in their slanderous and persecuting course of vituperation.

QUEBEC, Nov. 15.—In connection with the proceedings being taken by the Quebec Government regarding the Whelan charges the *Telegraph*, the English organ of the Government said yesterday:—

This morning official instructions were given to Messrs. Dunbar & Amyot, Crown prosecutors for this district to immediately institute criminal proceedings against Mosler, Whelan, and a whole gang concerned in the malicious concoction and circulation of the latest libel upon the Government. All the parties, including the publishers of the *Empire*, *Gazette*, *La Monde*, *La Presse*, *Courier du Canada*, etc., etc., editors, correspondents, etc., publishers and representatives of every newspaper, in fact, responsible for the circulation of the

slander, or any other publication in the connection, are to be arrested without delay and brought down here for trial. It will be seen that there is going to be a big haul of the net, for the Mercier Government are fully determined once for all to put an end to the abominable system of concerted slander, of which it is sought to make them victims. The prosecutions referred to are taken under the English common law against seditious libel, it being a high offence and misdemeanour to bring an organized Government into disrepute, and to try to overthrow the existing institutions of a country by the publication of false and slanderous statements for the purpose of poisoning the public mind.

THE SENTINEL IN THE ROLE OF A SCIENTIFIC INVESTIGATOR.

RECENTLY we had occasion to complain of the injustice of the *Orange Sentinel* for stating that passports to heaven were sold by the clergy to Catholics for the small sum of twenty five cents, that miracles were guaranteed to Catholics on certain conditions, that these were the teachings of the Church, and that it was by impositions like these that Catholics are kept in bondage by the Pope, etc. Instead of repenting of his iniquity in stating what he knows to be false, the writer in an editorial in the last issue glories in his shame and boasts that we have "felt the allusion made to the teachings instilled into the minds of Roman Catholics by the clergy." Of course we have fear that the statements referred to are false, because we know they are false, and if he were honourable even as an opponent, he would have proved it, if proof he had, or else withdraw it. He says it is the teaching of the clergy—then, if so, it should not be difficult of proof. Let us have authentic proof of one living priest who has taught this doctrine, and then it will be time to investigate whether this doctrine is taught generally. He says that considerable space is devoted in our recent article to his observations on the miracles said to be performed at holy shrines, and on such occasions as the exhibition of the Holy Coat at Treves. We have not said one word about these miracles, as we know very little about the evidence in which they are attested, and, unlike the *Sentinel*, we avoid writing for the public on topics about which we know little or nothing. If the *Sentinel* is right, the proof is easy, as the article in question is still extant and to be found in cold print. Let us have it in the next issue or an *antecedent* honourable. What we did complain of was, that the *Sentinel*, the Protestant advocate, the champion of civil and religious liberty, the defender of poor, down-trodden Protestants, the organ of over sixty thousand Orangemen, their families, their cousins and their aunts, should spread broadcast the report that the Catholic clergy impose on their flocks by making a traffic of passes to heaven for the small sum of twenty-five cents each. Let the *Sentinel* produce the name of one priest who taught this doctrine, or sold one pass, and he will entitle himself, for once, to the gratitude of Catholics. If he cannot produce such a case he should, in all fairness, retract.

We have said, also, that the *Sentinel* had no claim on the *alias* Protestant advocate, for the reason that it never did advocate Protestantism, either sectionally or in the aggregate, but left them all, as Mrs. Nickleby said, in a wholesome state of conglomeration. We have often known that organ to abuse and slander Catholics, as in the present instance, and it is to be presumed, that in its estimation, that is what defending Protestantism consists in.

Except in the way of abusing, insulting, and misrepresenting Catholics, we have never seen one sentence in defence of Protestantism as a system of religion; and if ever such a sentence has appeared in its columns we should like to see it reproduced, as a refutation of this statement. He complains that we have described Protestantism as a compound of heterogenous opinions about the meaning of the Bible. Well, if it is not that, what is it? Let him tell us what Protestantism is, let him give us a definition of Protestantism, we shall accept such definition and correct in our next issue any mistake we have made in regard to it, and apologize if we have been guilty of misrepresentation. And in future if there should be occasion to refer to these matters we shall treat Protestantism from the point of view of its adherents. This is but fair. If the *Sentinel* shall define Protestantism, as we now request respectfully, it will, for the first time in its history, have some claim on the *alias*, "Protestant advocate." We shall see.

We Catholics, in treating on questions of religion, never get an opportunity such as is now offered to them of stating our own doctrines and giving our own definition of them. In treating these matters they manage to state our doctrines and define them for us,

not we for ourselves. Hence, it is in Protestant shops that the doctrines are manufactured (if doctrines they are) of selling passes to heaven for twenty-five cents each, selling indulgences, idolatry, superstition, forbidding the Bible, etc.

Why, last week, in the report of the trial of the Rev. Samuel Cotton, the Protestant rector of Carogh, Co. Kildare, who was committed for trial on the charge of cruelty and ill-treatment of children in the Carogh Orphanage, a Protestant proselytizing institution, the Rev. gentleman is represented as a Catholic priest. We remember well on the occasion of the assassination of President Garfield, that newspapers of the *Sentinel* type stated that Giteau was a Catholic, and they gave that as a reason why the emissaries of the Pope should be banished from the country as being dangerous to the constitution. What is the use of expecting justice or truth from people possessed of such a spirit as this. The early Christians were treated in the same way by the Pagans who charged them with every disaster and every mischief that occurred. If the crops failed, or a storm arose, the Christians were blamed and punished for these occurrences. We should wonder at the malice of the enemies of God's church in attributing to us doctrines which we do not hold, were it not that our Lord foretold it would be so.

When the *Sentinel* and such other Protestant organs raise objections like these against the Catholic Church and then refute them, they claim to be defenders of Protestantism. They make, for example, the charge of idolatry, selling indulgences, or selling passes to heaven, and then they show what horrible sins these are, prove it from the Bible, and then claim to have triumphantly exposed the errors of Romanism.

They are now in quiet possession of the extensive estates, cathedrals, churches, universities, and other properties of Catholics in Great Britain and Ireland, and, as in former times, they have martyred or banished Catholics by millions under pretence of a Godly Reformation, so now they must show some reason for retaining their unjustly gotten goods. This pretence is to suppress idolatry and superstition. They charge us with poverty when they have robbed us of our property, they charge us with ignorance when they have made education a felony, and they are continually ridiculing our disorders when they have deprived us of the benefits of civilization, and, unfortunately, driven our people, sometimes in self-defence, to acts of retaliation.

The *Sentinel* says with rare courage, "We are willing at any time to discuss Protestantism and Romanism, both from a historical and Scriptural standpoint; and the doctrines of the Church of Rome as distinguished from the Catholic Church of Christ, under the head of the different Protestant denominations." Very well, then. Reproduce this article in your next issue, and give us a definition of Protestantism. In our replies, which will be published in the *Sentinel*, we promise to respect your definition, and attribute to Protestantism nothing but what is contained in your definition. In matters of this kind it is well to have preliminaries arranged, and terms defined, so that there may be no misunderstanding.

Commence then by defining what Protestantism is, and don't forget to prove the charge you have made about selling passports to heaven. Of course as a Theologian and defender of Protestantism, you are aware that any one who makes a grave charge should prove or withdraw it. Without going up to the regions of theology at all, this code of ethics is understood amongst men, even as a point of honour.

"In the meantime," says the *Sentinel*, "we await the answer of the Review to the questions submitted." There are no questions, as such, submitted. Let them be put as questions and we promise to answer them, provided our answers are published in the *Sentinel*. There is a list of alleged Catholic practices proposed for discussion, but some of these practices are not known in the Catholic Church at all, and when the *Sentinel* shall come to publish our answers, he will find that our responses will be different from the applause which greets him when he makes these same statements in an Orange Lodge. But hark, a new departure for the *Sentinel*. From flogging a little polecat at short range, instead of using a long pole as we warned him, in a spirit of kindness and as a preventive against further desilement, he now, towards the end of his chapter, like the royal eagle soars to

higher regions to treat on science and philosophy in their relation to something which it is difficult to make out. If, however, we were allowed to make a guess we would say the phases of the Moon as they effect the tides in Capricorn or Jupiter. This is what is called by professors of music—*crechendo*. It is not very lucid but may be better understood when the great champion of Protestantism himself is quoted. These are his sentiments, "In this age of scientific research and discovery, investigation has taken the place of philosophy and every article of faith must be subjected to the closest scrutiny, so that every man may be able to prove all things and hold fast to that which is good, and be able to give a reason for the faith that is in him." This is truly an extraordinary sentence and will, no doubt, to thousands of the brethren be a theme of universal admiration. In this age of scientific research and discovery "investigation has taken the place of philosophy." The meaning of this, if it has any meaning, is, that there is no philosophy now, but instead of it investigation. It was till very recently believed, (in fact till the erudite writer in the *Sentinel* exploded the theory,) that there were some truths in philosophy fixed, and needed no more investigation, such, for example, as "Things which are equal to the same are equal to one another."

Now, we must investigate this old theory over again, under the tutorship of the *Sentinel*, before we are sure of its truth. Could the writer in the *Sentinel* tell us how to find the age of a comet by fluctuations? This question has puzzled a great many scientists. "And," he says, "every article of faith must be subjected to the closest scrutiny." That sounds more like infidelity than christianity. So that the Articles of Faith, the Incarnation, the Trinity, the Resurrection, the Ascension, future reward and punishment, must be subjected to scientific investigation before they are to be believed. We have, in the article of which the *Sentinel* complains, stated that infidelity is the legitimate and logical deduction from genuine Protestantism and, no doubt, this admission on the part of the *Protestant Advocate* would bear us out. This view of submitting the doctrine, for example, of the Incarnation to a scientific investigation for the purpose, perhaps, of discovering that it is a fraud, is shocking to Christian instincts, but this is the Protestant view, let them explain it or repudiate those who propound this view of the case. This passage from the *Sentinel* goes on, "So that every man may be able to prove all things and hold fast to that which is good, and be able to give a reason for the faith that is in him." This is partly what we ask of our contemporary, when we request of him to define Protestantism in his next issue. We know some Protestants, not to speak of Catholics, who can neither read nor write, and we respectfully submit that it would be too much to expect of them, to indulge in these scientific speculations, these elaborate proofs, before they can have any faith. Prove everything indeed when it is well known that many Protestants have never troubled themselves, even to find out what is to be proved.

Of course it is all very well for the writer in the *Sentinel* to talk like this. He who knows so well to manage logical deductions that he can prove with the utmost facility even that black is white, provided the syllogism is in proof of the errors of Rome, and that he has the brethren for his audience. Hence, he is too apt to judge the intellectual calibre of others by his own, expecting as much from a poor coal-heaver who can neither read nor write, who knows no more about the Christian religion than he does of heathen mythology, no more about the art of reasoning than he does of sanscrit, as from the brilliant writer in the *Sentinel* who can trace the course of the celestial bodies and indulge in all kinds of scientific investigations.

It is very seldom that the *Sentinel* has taken to this kind of speculations and studies, and perhaps so much the better. Judging from facts it is not likely that the study of science will be much advanced by his efforts. And this is the authority the *soi disant* Protestant advocate who is to be believed when he protests against the Catholic Church as the enemy of enlightenment and scientific investigation. Giving lectures on scientific investigations does not seem to be its proper vocation, it seems more at home in manufacturing doctrines for the Catholic Church and then refuting them. It is, however, much to be regretted that his scientific researches did not so refine and elevate his nature as to bring him sometime, even by accident, to the luxury of telling the truth.

GENERAL.

...At the regular meeting of the Astronomical and Physical Society, held Nov. 16th, an interesting paper on the "Pleiades," contributed by Mr. J. E. Gore, F. R. A. S., the well known writer on astronomical subjects, was read. Reference was made to the Central Star Aleyone and the evidence was given from which it has been calculated that this bright sun is of stupendous volume.

Its distance is so great that light travelling at its inconceivable speed of about 192,000 miles a second requires 267 years to pass from the star to our own system. Mr. Gore says: "Placed at this vast distance our own sun would, I find, be reduced to a small star of about 10½ magnitude, or 7½ magnitudes fainter than Aleyone. This would imply that Aleyone is 1000 times brighter than the sun. If of the same density its volume would therefore be 31,622 times the sun's volume. Truly a stupendous globe!"

After the reading of Mr. Gore's paper Mrs. R. A. Proctor gave a most interesting description of the great Lick Observatory, illustrating her remarks by views thrown upon the screen. The views included photographs of places on the road between San Jose and Mount Hamilton, where the great observatory is situated, views of the various departments of the observatory and a series of photographs of the great Hinch refractor, the instrument as mounted on its great pier: the eye-end; the great micrometer and the great spectroscope, which are attached to the instrument when the work to be done requires these marvellous instruments.

Mrs. Proctor is an American lady of most pleasing address and thoroughly well acquainted with the science, for it is a science in itself, of making astronomy popular; she has been giving lectures upon various subjects in and around Toronto and will conclude the series at the Auditorium on the evening of Tuesday, Nov. 23rd. Apart from the intrinsic merit of Mrs. Proctor's lectures as carefully prepared and profusely illustrated, we do not remember ever having heard the speaking voice upon the lecture platform so exquisitely modulated as is the voice of this bright lady, who is following up so well the work of her husband, the late Mr. Richard A. Proctor, whose name is known wherever the sciences are studied. We wish most heartily every success to Mrs. Proctor in her lecture tour.

ARCHDIOCESE OF OTTAWA.

...Four Irish Oblate missionaries, Rev. Fathers Nicoll, Brady, O'Dwyer and Furlong, have made all arrangements to preach a series of missions throughout the dioceses of the province of Ontario. The Catholics of these dioceses have many reasons to be grateful for the unusual spiritual advantages that will be offered to them and will no doubt take proper care not to allow the benefits that accompany a mission to slip by them unnoticed or unused. After the exercises of the two weeks' mission in St. Joseph's parish in this city there can be no discussion on the unequivocal success of the labors of the Oblate Fathers. They are missionaries in the strictest and truest sense of the word, such men as our blessed Saviour might have had in his mind when he gave the command "To preach the Gospel to every creature." They are not controversialists or lecturers; they are priests filled with zeal for the glory of God and the salvation of souls; they feel that they are sent to work for Catholics, and hence their sermons are all directed to the special end of bringing stray and erring souls back from the ways of sin to the path that leads to Heaven. And it is possible that the permanent good resulting from the mission should be slight in either its extent or its influence. For good Catholics, the sermons and

conferences of the Oblate Fathers will prove a means of advancing in spiritual perfection; for indifferent Catholics, of realizing the terrible danger of their condition; and for bad Catholics, of withdrawing from their sinful habits and associations. Even for those of other religions there must be a powerful attraction in hearing the grand moral doctrines of the church so clearly, earnestly and eloquently expounded, and in seeing what efforts she put forth to secure the salvation of her children. The Catholics of Ontario have grand opportunities within their reach. It is our sincere hope that missionaries may visit every part of the province; that their words may reach all, and that the benefits resulting therefrom may be widespread and lasting.—*Ottawa Free Press.*

...Father Fidelis, Provincial of the Passionist Order in Buenos Ayres, visited Boston lately. Father Fidelis was a Cambridge boy, and probably some of our readers will remember him as James Kent Stone. He was a brilliant and handsome young man, an oarsman and an athlete, of very winning manners, and with a remarkable influence over young men. He became President of Hobart College, Geneva, N.Y., and was evidently on the way to honours and distinctions, when he suddenly became converted, gave up his position and his brilliant prospects, and became a Passionist monk. He has been in South America for eleven years past, working in the cause of the true faith. The Passionist Mission in Buenos Ayres is flourishing. It is designed chiefly for the English-speaking Catholics of the region, but the church is crowded to the door every Sunday with worshippers of every race. Some of the richest and most influential Catholics in the Argentine Republic are of Irish descent, and they retain the faith and give liberally to the cause of religion. The Fathers are building a fine church which will cost about \$200,000; the piety of the people is increasing and the mission is most successful. Father Fidelis takes with him upon his return several young men who joined the Order, and wish to work in that field. He himself has crossed the ocean some sixteen times, and has also made the difficult and perilous journey across the Andes Mountains, from Chili to Buenos Ayres.

...It is reported the Archbishop of Aix will appear in full pontifical attire on the occasion of his appearance before the Court of Appeals in Paris, on the charge of having questioned the authority of the Minister of Public Worship. The Government evidently regrets having begun the prosecution. The move is very unpopular, not only with the clerical party but with the Frenchmen generally, who have thought it to be to the interest of France to foster the Papacy on account of the Pope's antagonism to Italy. The trial, it is thought will be formal and, should the Archbishop be found guilty, it is not thought possible that he will be sent to prison. The Archbishop would have a precedent for appearance in his sacred vestments in the case of the Bishop of Poitiers, whose arrest was ordered by Napoleon III, because he had spoken of the Emperor as Pilate. The official who went to make the arrest found the Bishop in all the solemnity of his sacred garb and croziers in hand, and declared that he proposed to go to Paris in that form. No arrest was made and the matter terminated in an official censure. Minister Faillieres already feels in much the same predicament as did the Emperor.

...The next grand council of the Young Men's Institute, a Catholic beneficial organization will be held at Lexington, Ky., in September, 1892. The Institute numbers 16,000 members in the United States.

...The following curious incident is related in a medical journal of recent date: I was called once to see a dying man who was advanced in life. He was muttering somewhat strangely. "What is it he says?" I asked. "I do not know, sir," replied the nurse, "but it's all about Monday, and see how curiously he moves his hands." I listened attentively, and soon caught the words repeated many times: "O Jesu, Agnus Dei, qui tollis peccata mundi, miserere nobis." I observed thereupon to my medical brother, whom I had been called to meet in consultation, "He," the patient, "is saying part of a Catholic litany. He is a Roman Catholic." "Impossible! I have known him for thirty years, and he has been a man of the freest thought, good in every way, but allied to no creed whatever, and opposed to the Roman Catholic faith." "That may be, but in his early life, I warrant you, he was brought up in that faith and learned its services." On inquiry my conjectures proved correct. In the first five years of life he was trained in the Catholic ceremonial, since which age he had come under influences that had changed the whole tenor of his thoughts. Whenever a patient who has passed the fifties, or is fairly into them, reports that current memory is fading and past memory is reviving, and when he reports also that his sympathies are running with his memories, his current sympathies declining, his old ones re-awakening, he is in an indifferent condition. He requires immediate mental rest of those faculties that are becoming impaired, and is in want of pursuits and scenes that will bring new faculties into play.

...The ancient Pharisee and the modern bigot are kindred spirits. The little-heartedness, crooked-mindedness, and deep-seated pride characteristic of the one are prominent traits also of the other. Of all bigots, the clerical bigot is the most hopeless. He loves darkness, and when the light is flashed upon him, he shuts his eyes that he may not see it. The Rev. Lancelot Holland seems to be one of these creatures. In a recent letter addressed to the *Scotsman* he wrote: "I knew lately the case of a young girl who went to a convent in Paris as a probationer; and I heard on the highest authority, of a case at the Roehampton convent in both of which drugs of the most noxious character had been administered." Brought to task by the Roehampton nuns, Mr. Holland hurriedly informed the *Scotsman* that he "was merely pointing out that the extraordinary statement of a system of hurtful drugs being administered, was capable of being confirmed by the case of a novice nun in the Roehampton convent, who had mentioned that medicine was given her which she believed had a bad effect upon her." A fitting sequel to the incident is the following note appended to the second letter by the editor of the *Scotsman*: "Mr. Holland does not seem to know the meaning of what he writes?" More unmanly conduct than that of which he has been guilty it would be difficult to conceive. His present letter is, if possible, more mean in character than its predecessor.

...The Liberals are greatly exercised over the question of the succession to the party leadership on the retirement of Mr. Gladstone. It is not considered probable that Sir William Vernon Harcourt will succeed Mr. Gladstone as his eyesight has long been defective, and the condition of his eyes is now critical. The sight of one eye has been temporarily lost and that of the other is threatened. Sir William will undergo an operation at the hands of an oculist, from which it is hoped that he will derive great benefit. It is not thought probable, however, that his sight will be sufficiently improved to enable him to assume the leadership of his party in Parliament.

THE POPE AND THE LABOR QUESTION.

Continued from page 645.

in the great cities, and the blameless sufferings of the poor, he drew a picture vivid and heart-stirring, and reminding one in its strength and pathos of John Boyle O'Reilly's poem, "The City Streets."

"The practice of the cardinal virtue of justice," he continued, "would greatly rectify this inequality."

"Justice must be exercised in the first place towards the rich, and every attempt at depriving them of their property must be discountenanced. On the other hand, the rich must not forget the debt of justice that is incumbent upon them. If you are a millionaire, and you know that a portion of your property has been, either by yourself or by those from whom it has been inherited, unjustly acquired, you are bound by the law of the strictest justice to make restitution to the last farthing of those ill-acquired goods."

"Justice obliges you not to overcharge for the various commodities of life that you supply to humanity. It forbids the manufacturer to adulterate his wares."

"Justice commands the employer to give to the hireling his wages, and avoid that system of oppression of the poor which may be literally called sucking the poor man's blood."

"The divine virtue of charity reminds us that all men are brothers. It helps the needy, not out of necessity, but out of love. That spirit of charity would prevent abnormal competition, which enriches one at the expense of his weaker brother. These are the virtues of the individual which Leo XIII. insists upon in his Encyclical."

"Finally, we come to the duties of the State. I may sum up the ideas of the Pope regarding this matter in these words: The State ought to protect persons, labor and associations."

"It is the duty of the State, in the first place, to protect morality, which is the safeguard of the nation's welfare, to protect the tender age of children, and the weakness of women against the rapacity of employers. Especially ought it to protect the Sunday as a day of rest."

Said Father Currier: "Laws enacted to these effects ought to be enforced, and not remain a dead letter, and it is for you people of the United States to see that this be done. In electing your representatives to legislative bodies and the executives of your Government, be guided not by passion but by reason. Follow reason, and not demagogues, like a flock of sheep. Choose men who will do their duty and prefer their conscience to the almighty dollar."

"The State is also bound to protect labor and its results. The question of wages is a very complicated one."

"The Pope tells us that a man has the right to live, and in the duty of self preservation he ought to see that his wages be proportioned to his needs."

"On metaphysical grounds, I feel inclined to believe that profits ought to be equally divided between the labor and capital which have produced them."

"This would result directly to the benefit of the laboring classes, and indirectly to that of the employers."

The lecturer made also an eloquent plea for the revival of the workmen's guilds which in past times were so great a protection to labor and so strong a barrier against the tyranny and greed of the nobles. Such guilds and associations should be encouraged by the State.

In conclusion he paid an eloquent tribute to Pope Leo XIII. as the friend of the workingman; deplored the persecution he is suffering at the hands of the Italian Government; and urged Catholics to continue their evidence of loyalty to their spiritual chief.

Father Currier's lecture was frequently interrupted by hearty applause, and the bright faces of his audience and their expressions of endorsement of his telling points were pleasant to witness.—*Boston Patriot.*

THE LATE MONSIGNOR PRESTON.

RIGHT REV. MONSIGNOR THOMAS S. PRESTON, Vicar-General of the archdiocese of New York, died at the pastoral residence of St. Ann's church in East 12th street, a few minutes before one o'clock on the morning of November 21th. Fathers Lynch, Jackson and Clancy were with him throughout the evening, together with Mother Veronica and five Sisters of the Holy Compassion. About half-past twelve the Monsignor rallied a little and repeated the Litany with Father Lynch. Then he became unconscious and sank rapidly until the end came.

Monsignor Preston was born in Hartford, Connecticut, July 23, 1824. His father, Zaphania Preston, Vice-President of the Connecticut Mutual Life Insurance Company, was an Episcopalian. In 1849 young Preston was graduated from Trinity College, Hartford, and three years later he entered the Episcopal Ministry. After his ordination he was attached to the church of the Rev. Dr. Seabury, grandson of the first Bishop of the Episcopal church, and subsequently he was stationed at old St. Luke's church, in Hudson street, this city. His term of service as an Episcopal clergyman lasted only three years, for in 1849 he became a convert to the Catholic faith.

When Monsignor Preston became a Catholic he lost friends and the prospect of certain advancement in the Episcopal church. Al-

though he underwent persecution in joining the Catholic Church, three of his four brothers followed his example. In a magazine article, published in 1888, Monsignor Preston detailed his religious experience. He said that even in his early years he began to weigh the peculiar tenets of Protestantism and found them all wanting. At last he made up his mind to become a Catholic. He wrote:

"Let me tell the story as plainly as I can. I was very young. Many whom I revered pointed in another direction. They could not change my convictions. If I gained a step one day I did not waver and change my ground on the next day. But they had the power to make me wait and watch at the door when the goal of my hope was in sight. They bade me beware of the impetuosity of youth, and charged me to weigh well the arguments of those who had studied long the points of controversy. I can here recount only the theories which then seemed to me to have weight. To have told me at this stage of my religious experience that there was no Church of Christ upon earth would not have influenced me. His denial of Christianity in its concrete form would have been to me equivalent to infidelity for which I had no temptations. Extreme Protestantism, which leaves every man to form his own creed, I could not accept. But they said to me, first, that the Catholic Church had lost the primitive faith and had become corrupt to such a degree that she could not be the divine organ of truth; and, secondly, that the true church was to be found in the reformed branches, which, though cut off by visible communion with the parent trunk, have still kept the essential faith. Moreover, the Church to which you belong is one of these branches. It has the Apostolic Orders, and is a true portion of the Church which Jesus Christ founded. In it you have the primitive faith and all the guidance you need. If there are errors in it, abide manfully and do your best to purify and strengthen your spiritual mother."

"These arguments reduced themselves to two, the actual apostasy from faith of the Catholic Church and the branch theory of Christianity. I may say that I examined these arguments well. I remained in the Protestant Episcopal Church. I passed through the course of its principal seminary. I entered the ministry, and for three years waited in patience and prayer. I read many Catholic books, but I read many more Protestant works. I tried to open my intellect and heart to God's light; but much as I wished to do so, I never entered a Catholic Church, nor sought the council of a Catholic priest, until the happy day, when, upon my knees, I begged admission to what I knew to be the true fold of Christ. All human influences around me would have kept me where all my worldly ties were, but I felt that the voice of my conscience was more to me than any earthly attraction. If there was one Church founded by my Lord, I must seek and find it."

"The Protestant Episcopal Church could be defended only on Protestant principles, and by these principles, as I have convinced myself, there was no divine church. I had long ago rejected such an opinion, and I could not accept it after years of study and prayer. There was no logical course open to me but to believe that the Catholic Church was the representative of Jesus Christ on earth, and that it was the ark of safety, the visible fold in which I could receive the faith taught by the lips of the incarnate God. So I sought its haven of rest, and placed my feet upon the rock of Peter. There were some worldly sacrifices, but although they sobered my face a little, they did not drive the sunshine from my heart. At last I was in my Father's house, and never from that moment have I had one doubt of the truth of the Catholic religion."

When Rev. Thomas S. Preston had decided that the Catholic Church was the Church founded on earth by Jesus Christ, he went to Bishop Hughes and requested admission. He was accompanied by his brother, William S. Preston, who became a convert at the same time. They and Rev. Doctor Forbes, who had also become a Catholic, were received into the Church by Father Bayley in November, 1849. Wishing to become a priest, the future Monsignor entered St. John's College, Fordham, where he studied about a year under the Jesuit Fathers.

On November 16, 1850, he was ordained priest by the Bishop of Albany. Right Rev. John McCloskey, afterwards the first American Cardinal. For the following year he was attached to the old St. Patrick's Cathedral in Mott Street. In 1851 he went to Yonkers. In 1855 he returned to the Cathedral as Chancellor and Secretary. He became pastor of St. Ann's Church, which was then in Silk street, in 1862. The present edifice in East 12th street was originally a Protestant church and subsequently a synagogue. A former pastor, whom Monsignor Preston succeeded, although not immediately, was Rev. Doctor Forbes who had also been ordained a priest. After twelve years in the priesthood Doctor Forbes again became an Episcopalian, and Archbishop Hughes publicly excommunicated him at the old Cathedral in 1861.

In 1873 Monsignor Preston was appointed Vicar-General to Archbishop McCloskey. Pope Leo XIII. on December 13, 1881, made him a domestic prelate, and that appointment gave him the title of Monsignor. On August 21, 1888, the Pope conferred another honor by creating him Prothonotary Apostolic, a title which only one other priest in the United States held at that time, Right Rev. Robert Seton, pastor of St. Joseph's Church, Jersey City Heights.

Personally Monsignor Preston was dignified and affable, courteous and churchmanlike. In his presence one always realized that he was a priest. He wrote many books of a controversial character. Among his best known works are "God and Reason," a defence of natural religion from a Catholic point of view; "Reason and Revelation," also an apology for natural religion combined with a plea for revealed truth; "The Vicar of Christ," a volume of lectures on the office and prerogatives of the Pope; "The Protestantism, Reformation, Anglicanism, and Ritualism," "Protestantism and the Bible," and "Protestantism and the Church," controversial works; "The Divine Paraclete" and "The Divine Sanctuary," books of devotion.

The funeral took place last Sunday from St. Ann's Church on East 12th street.

The body lay on a catafalque in the centre aisle in front of the altar. It was clothed in the robes of a Monsignor, and round the shoulders was the cape of a Prothonotary Apostolic. The church was filled with clergymen representing almost every diocese in the Union, and distinguished laymen. Outside the church were hundreds who could not gain admittance. The altar was draped in black, and streamers of black and white covered the galleries and hung from the ceiling.

Archbishop Corrigan sat on the gospel side of the altar in black vestments and a white mitre. On the other side of the altar sat Archbishop Ryan of Philadelphia; opposite them sat Right Rev. Bishop Conroy of Curran; Bishop Loughlin of Brooklyn; Bishop O'Farrell of Trenton; Archabbot Edelbrook of the Benedictines; Monsignor Quigley of Charleston, South Carolina; Very Rev. Thomas M. A. Burke, Vicar General of the Diocese of Albany.

Rev. Brothers Anthony of Manhattan College, and Isaac, John, and Azarias of La Salle Institute represented the Christian Brothers. A delegation of the trustees of St. Patrick's Cathedral, consisting of John D. Crammins, Joseph J. O'Donoghue, and Eugene Kelly, were in attendance. Many city officials, including Mayor Grant, were present.

The Solemn Pontifical Mass of Requiem was celebrated at ten o'clock by Archbishop Corrigan, with Monsignor Farley of St. Gabriel's Church as assistant priest. Fathers Edwards of the Church of the Sacred Heart as Deacons of honor; Father Lynch of the Church of Transfiguration, Deacon of the Mass; Father Taylor of the Church of the Blessed Sacrament, sub Deacon; Very Rev. Monsignor McDonnell as master of ceremonies, assisted by Fathers Kelly and Newry.

The sermon was delivered by Archbishop Ryan of Philadelphia.

"It seems almost a pity," said the Archbishop "to disturb by a sermon of words the deep impressive, pathetic sermon of the scene before us this morning." After a glowing eulogy the Archbishop reviewed the remarkable career of Monsignor Preston in the Church.

Archbishop Corrigan gave the Benediction and those present walked past the catafalque and viewed the body. Then preceded by the pallbearers, the casket was carried to the hearse, borne to old St. Patrick's Cathedral in Mott street and interred in a vault beside the bodies of Father Hecker of the Paulists and Vicar-General Starr.

The Litany for the Dead was chanted before the vault was sealed.
—*Irish World.*

PRETTY POLLY MULHALL.

ELEANOR C. DONNELLY IN "AVE MARIA."

II.

About this time Kitty confided to me, in a twilight canvas of the "Dublin question, that "mamma" was awfully afraid Polly would refuse to accept the M. P., and so spoil the future fortunes of the family. And later, on a day when we baked our weekly batch of gingerbread, and when we were always sure of a most opportune visit from little Jerry Mulhall, who seemed to smell the feast from afar, I learned from that rogue, between monstrous mouthfuls of the spicy bread, that a long letter had just been despatched to the belle of Dublin society, adjuring her by all that was respectable to either consent to engage herself at once to the Hon. Kaderick, or never show her face again to her outraged parents. In this letter, Jerry further informed me, went an enclosed to Cousin Judith, giving that worthy connection of nobility, as it were, a power of attorney to coerce there fractory Polly, and bring her, *volens volens*, to terms.

"But I'd take my davy," concluded the sagacious Master Gerald, as he swallowed the last bit of gingerbread and flicked off the crumbs from his velveteen shorts. "I'd take my davy that she'll give old Rory the mitten in the end. Polly never *did* know a good thing when she saw it."

The next week pretty Polly came back from Dublin, with a diamond *solitaire* of enormous size on her finger, and a trunk full of costly gifts for the members of the family from her honorable *fiancee*. There were gay times then in the house of Mulhall.

The night after Polly's arrival I slipped in to see the young lady, and was told to run upstairs to her own little bedroom. If I needed anything to guide my steps, the want was supplied by the encouraging tones of Master Jerry's high soprano, as he swung to and fro from the

old oak baluster outside his sister's room, singing at the topmost pitch of his shrill treble:

"Pretty Polly, don't you cry:
Your sweetheart will be hear by'n by!"

Seeing me on the stairs, he poked his curly head around the door to assure his sister, in the same unprecedented key, that

"When he comes he'll dress in blue;
That's a sign your lover's true!"

He had turned a somersault over the railing, and proceeding to vary the tune and sentiment of his song in this wise:

"Polly, put the kettle on:
We'll all take tea!"

when Kitty sternly swooped down upon him from some unseen height, and bore him from the scene and from his prospective tea-party, kicking, screaming, lustily protesting against the outrage in the purest Irish.

I found Polly sitting by the fire in an elaborate Dublin *neglige*. She was dreadfully pale, but more beautiful than ever, with those new shadows around her eyes (Lady Morgan's "track of a dirty finger"), and a certain nameless aroma of metropolitan elegance lingering about her, and enhancing her natural loveliness. After I had kissed her tenderly, she played in an absent manner with the delicate ribbons of her tea-gown, and looked fixedly at me with her large, sorrowful eyes.

"I must congratulate you—" I began.

"Hush!" she whispered, sharply; and going to the door of the room, closed and locked it. Coming back to her low seat by the fire, she clasped her long, slender hands about her knees, and stared at the coals with an expression of unutterable wretchedness. "God forgive me!" she said at last, in a low, concentrated tone. "Nora dear, I have committed the greatest sin of my life."

"Why, Polly Mulhall!" I protested, in blank surprise.

"Nora," she went on. "I have no right to marry any man. I'm *bespoke*!"

"Why, Polly!" I repeated, vaguely racking my memory, as I spoke, to recall a rival local sweetheart to whom she might have secretly betrothed herself before her Dublin trip.

"See that!" she cried like a wounded creature, holding up her long, white hand, on which sparkled the magnificent diamond *solitaire*. "Behold the pledge of my perfidy!" She paused for a second and hid her face: then added in a whisper, as if it were wrung out of the very depth of her soul: "On the day of my First Communion (we made it together, you remember, Nora,) I vowed that morning, with Father Finbar's approval, never to marry,—vowed to consecrate myself to God."

"My poor Polly! You were only a child; your vow was a rash one Father Finbar will gladly release you from it."

"He dare not, Nora. You do not know all. Their was many things revealed to me that day. I can not tell you the secrets of my soul." (A rich blush, a blush of heavenly humility, dyed her pale cheek.) "But Father Finbar was convinced my vocation was a true one,—that its inspiration came from God. And *now!*"—(she rose to her splendid height, and threw up her clasped hands above her head in a gesture whose unstudied grace was terribly, sublimely dramatic—"now, coward that I am, vain wretch that I am, I have forsworn my God to promise marriage to a deformed cripple, who is seventy years old if he is a day. O Nora, this pain in my head is blinding me!")

"Polly, dear Polly! What is it? Are you ill?"

Before I could catch her, she had fallen at my feet in a dead faint.

Mrs Mulhall and Kitty came thundering at the locked door in response to my horrified shrieks; and, letting them in, we managed to get poor, pretty Polly into bed, and tucked away for the night. Before noon the next day it was all through the town that Polly Mulhall was raving with brain fever, and that the doctor had been with her since day-dawn. A dreadful time the poor girl had of it for weeks to come, wavering between life and death, and all her lovely brown hair shorn away to make place for the fly-blissers that covered her aching head.

How they settled the matter with Cousin Judith and her honorable M. P. we never clearly knew, but Father Finbar went in and out the Mulhall house with every fluctuation of Polly's disorder; and, judging from the choice revelations of Master Jerry on gingerbread days, Madame Mulhall was forced to listen to some plain truths from the kindly but outspoken old priest.

On the next great festival of our Blessed Lady—the Presentation—a close carriage stopped at Mulhalls' door, and two female figures closely veiled, got into it, and were driven rapidly in the direction of the Dublin station.

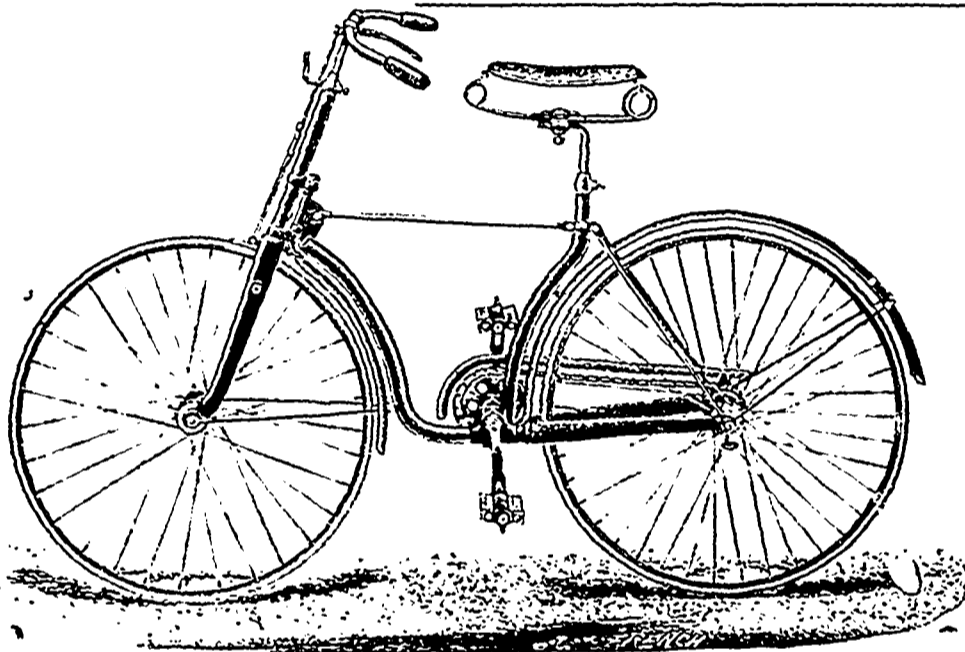
All was a blank mystery for the next three months. Even loquacious Gerald was as mute as a clam. No one saw the Mulhalls except at church, and Polly was missing even there, and the air of recent dignity that hedged in the visible members of that respectable family effectually precluded all vulgar advances or attempts at quizzing.

So the winter passed; but in the first week of February the local paper announced to the astonished dwellers in Fairy Green that "on the 2nd inst. Miss Mary Mulhall, the beautiful and accomplished daughter of our respected townsman, Patrick Sarsfield Mulhall, Esq.,

These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

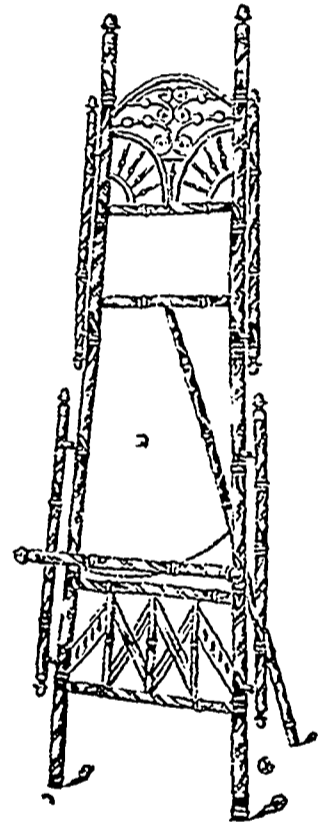
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

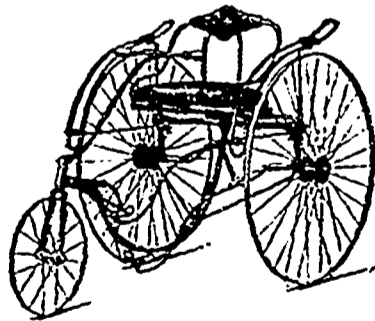


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedals; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

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Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.
Yours truly, **HANK WHITE.**

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WAS RESTORED.

Remarkable Cure of Dropsy and
Dyspepsia.

Mr. SAMUEL T. CASEY, Belleville, writes: "In the spring of 1884 I began to be troubled with Dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my physician, but received no benefit. By this time my trouble assumed the form of Dropsy. I was unable to use any food whatever, except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. Notrthrop and LYMAN'S VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age, I can enjoy my meals as well as ever, and my general health is good. I am well known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

DYSPEPSIA VANQUISHED.
Mr. JAMES JOHNSON, 4th con., 7th lot, Amaranth, writes: "Two bottles of Northrop & Lyman's VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

Dyspepsia Had to Go.

Mr. W. J. DEVELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of Northrop & Lyman's VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

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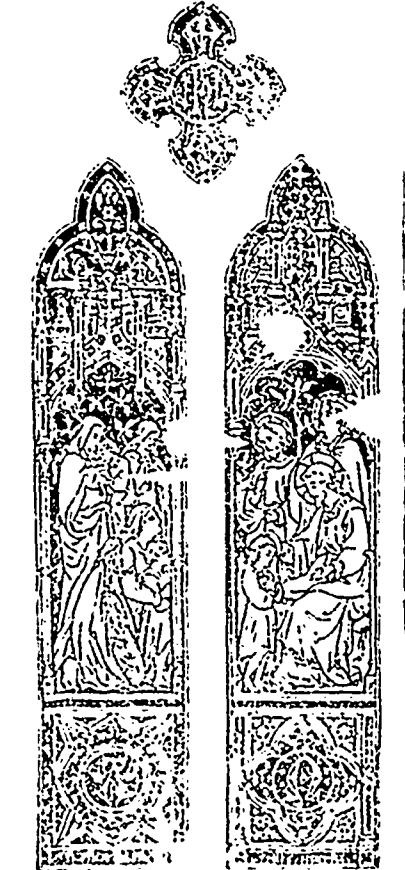
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