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The Catholic Weekly Review.

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

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

Vol V

Toronto, Saturday Nov. 7, 1891.

No 39

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SEALED TENDERS addressed to the
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 Drill Hall, Toronto," will be received
 at this office until Friday, 2nd October,
 1891, for the several works required in the
 erection of Drill Hall, Toronto.

Plans and Specifications can be seen at
 the Department of Public Works, Ottawa,
 and at the office of R. C. Windoyer,
 Architect, Toronto, on and after Friday,
 11th Sept., and tenders will not be con-
 sidered unless made on form supplied and
 signed with actual signatures of tenderers.
 An accepted bank cheque payable to the
 order of the Minister of Public Works,
 equal to five per cent. of amount of tender,
 must accompany each tender. This cheque
 will be forfeited if the party decline the
 contract or fail to complete the work con-
 tracted for, and will be returned in case of
 non-acceptance of tender.
 The Department does not bind itself to
 accept the lowest or any tender.
 By order,
 E. F. E. ROY,
 Secretary.

Department of Public Works,
 Ottawa, 5th Sept., 1891.

SEALED TENDERS addressed to the
 undersigned, and endorsed "Tenders for
 Post Office, Vancouver, B. C.," will be re-
 ceived at this office until Friday, 2nd Oc-
 tober, 1891, for the several works required
 in the erection of Post Office, &c., Van-
 couver, B. C.

Specifications can be seen at the Depart-
 ment of Public Works, Ottawa, and at the office
 of G. O. Wickenden, architect, Vancouver,
 on and after Friday, 11th Sept., and ten-
 ders will not be considered unless made on
 form supplied and signed with actual sig-
 natures of tenderers.
 An accepted bank cheque payable to the
 order of the Minister of Public Works
 equal to five per cent of amount of tender
 This cheque will be forfeited if the party
 decline the contract or fail to complete the
 work contracted for, and will be returned in
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| G. T. R. West | 7.00 3.40 | 7.40 |
| N. and N. W. | 7.00 4.10 | 10.00 8.10 |
| T. G. and B. | 6.30 4.30 | 11.10 9.00 |
| Midland | 6.30 3.35 | 12.30 |
| C. V. R. | 6.00 3.40 | 11.55 10.15 |
| G. W. R. | 6.00 2.00 | 12.10 9.00 2.00 |
| | 4.00 | 10.30 7.30 |
| | 9.30 | 8.20 |
| U. S. N. Y. | 6.00 12.10 | 9.00 5.45 |
| | 4.00 | 10.30 11.00 |
| | 9.30 | 9.30 |
| U. S. West States | 6.00 9.30 | 9.00 7.20 |
| | 12.00 | |

English mails will be closed during October
 as follows: Oct. 1, 2, 5, 8, 12, 15, 16, 19, 22, 23,
 26, 29.
 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
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The Catholic Weekly Review.

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

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

Vol V

Toronto, Saturday Nov. 7, 1891.

No 39

LATEST CABLES.

LONDON, Nov. 5.—On Tuesday evening the Rev. Frederick Harford, said to be a minor canon of Westminster, saw the police helping a hysterical woman into a cab in front of a saloon. Harford, who appeared to be in a somewhat excited condition, protested against the leniency of the police in not arresting the woman, and said that she was drunk instead of being hysterical and ought to be in custody. The police paid no attention to the canon at first, only telling him to go away and mind his own business. This made the reverend gentleman more effusive, and the police at last were obliged to arrest him. They filed a charge of drunkenness against him. The appearance of a canon of Westminster in the Police Court, even though a minor canon, created a sensation. Harford, was dressed in the most correct garb. He denied that he was drunk but admitted that he had been dining. The evidence of his disorderly conduct was overwhelming, and the Magistrate, after severely censuring him, imposed a fine of £4, which the canon at once produced.

Mr. Dillon on arriving at Waterford was received with mingled cheers and hisses. Three hundred police guarded the Federation delegates on their way to the convention, which was held in the City Hall. The police with their batons repelled repeated charges made by the mob. The Parnellite sympathizers tried to rush through the entrance of the City Hall, but were beaten back.

Mr. Dillon confirmed Mr. O'Brien's Boulogne revelations, and added that the men now calling him a traitor had telegraphed to him while he was in New York offering him the leadership in succession to Mr. Parnell. Continuing, Mr. Dillon said that, in spite of the continuous calumnies heaped upon him, he had never before revealed this fact. Mr. Harrington, Mr. Redmond, and other prominent Parnellites had joined in the request, which was made after he had declared against the leadership of Mr. Parnell. He refused the leadership because it was a painful and difficult position, a position which he had never sought or wished, and one which he would be slow to accept. After arriving at Boulogne, he told them that he could not accept the position unless all concurred in promising loyal support. Those men, one and all, promised that if he (Mr. Dillon) took the chairmanship they would be his loyal followers. He had done nothing since that altered his position a hair's breadth. For weeks at Boulogne they were as anxious to get Mr. Parnell out of the leadership as the majority were. If they had steadily adhered to that policy they might have saved Mr. Parnell from an impossible position. If anyone in the world was responsible for Mr. Parnell's fate, after Mr. Parnell himself, it was the men who, when the supreme hour came, had not sufficient courage, manliness, or honorable friendship to take a firm stand and impose their judgment on him. (Cheers.)

ST. PETERSBURG, Nov. 5.—The Marshal of the nobility in the province of Tamboff, being intrusted with the fund for the relief of starving peasants, reported that vessels containing 100,000 roubles of grain, bought with the money intrusted to him, had been wrecked.

It is believed the grain was not injured and that the Marshal pocketed the value of it. As nothing more was heard from the wrecked vessel, suspicion arose and the Marshal was accused of fraud. He disgorged 150,000 roubles, and was allowed to escape legal punishment.

HONG KONG, Nov. 5.—The Tao-tai of Wuku, who was degraded at the instance of foreign consuls for instigating the riots of last

May, has returned to Wuku in triumph. The leading people of the place presented him with umbrellas and other emblems of honor.

SYDNEY, Nov. 5.—The following is the composition of the new ministry, the members of which took the oath of office to-day: Premier and Colonial Secretary, Hon. G. R. Dibbs; Colonial Treasurer, Hon. John See; Secretary for Public Works, Hon. W. J. Lyne; Secretary for Lands, Hon. H. Copeland; Minister for Public Instruction, Hon. F. G. Sutton; Secretary for Mines and Agriculture, Hon. T. M. Slattery; Minister for Justice, Hon. R. E. O'Connor; Postmaster-General, Hon. J. Kidd; Vice-President of the Executive Council, Hon. J. E. Salomon, Q.C.; Attorney-General, Hon. E. Darton, Q.C.

IMPORTANT HISTORICAL WORK.

For the CATHOLIC REVIEW.

UNDER the auspices of His Grace the Archbishop of Toronto a most important work has been undertaken by a Committee of Catholic gentlemen, lay and clerical. Next year this archdiocese, which was erected in 1842, will have completed its first half century. As well to commemorate that event as to preserve in a lasting form the early history of the Catholics of this province, His Grace deemed that a Memorial Volume would be the most useful and fitting work by which the semi-centenary of his archdiocese could be distinguished. The greater portion of the work has been written and the first chapter is already in type. In every respect it will be the most important book regarding the Catholics of Upper Canada that has yet issued from the press.

But the year 1892 though notable in many ways is further of interest as being the Silver Jubilee year of the consecration of the Archbishop of Toronto, and so the Committee availed themselves of all the circumstances to make their volume a complimentary testimonial to the distinguished prelate who now governs this archdiocese. The Most Reverend John Walsh was consecrated Bishop of Sandwich in 1867 and will have completed his first quarter century of episcopal life next year, the volume will contain a sketch of his life and labors as missionary and Bishop, and will be interesting to Protestants and Catholics alike as illustrative of the genius and character of a typical prelate in the Catholic Church.

Archbishop Walsh in succeeding to a conspicuous See in the Canadian Church has not only endeared himself in an especial way to the people and priests over whom he has been placed, but has also maintained his own position before the public at large with grace and dignity. It need not be said that a work of this sort will be interesting and useful to the people generally and especially to the Catholics of this country and continent. Beginning with a sketch of the Huron Missions, Penetanguishene, it will bring down the history of the Church in Upper Canada to 1842, and subsequently the Diocese of Toronto to date, giving with greater detail the events more immediately within the scope of the undertaking.

His Grace has consented to write an introduction to the whole Volume which is to be published under his approbation. We hope to be permitted from time to time to give extracts and illustrations from the volume in question from which our readers can judge for themselves.

When mention was made of the work and the persons connected with it, the clergy of the Archdiocese with a zeal and appreciation that entitle them to the greatest credit subscribed at once a guarantee fund to ensure the success of the undertaking. It is believed that the Volume will be in the hands of the public about June or July next. It will be profusely illustrated and printed in the best style of the art.

SCANDALOUS SCENES IN ROME.

THE Pantheon, where the remains of Victor Emmanuel are buried, was on Sunday last, Oct. 4, the scene of a most disgusting and revolting demonstration. Shortly before nine o'clock in the morning the different Veteran Societies, as they call themselves, with fourteen flags, amongst which was conspicuous the flag which represents *Satana's* colours, the emblem of the *Societa Satana*, side by side with the black flag of the *Societa Giordano Bruno*, met in the Piazza Colonna from whence the procession of protest against the three Frenchmen who wrote *Vive le Pape*, was to start. The cortege being formed, they marched down to the Pantheon, 2,000 demonstrators in all, carrying the wreaths which were to be laid on the late King's tomb. As they marched along the demonstrators made themselves hoarse with continuous cries of *Abasso il Vaticano, Abasso la Francia, Morte alla Francia*, and *Morte al Papa*. The different flags were all taken into the church, and after the wreaths had been placed at the foot of the tomb, these avengers of the insult (as they call it) to the memory of Victor Emmanuel, so as to hear better the speeches, got up and stood on all the altars, kicking over so as to have more room the crosses and the candlesticks. Four were the speakers who indulged in the most filthy and brutal words against the Church, the Pope, the pilgrims, and against France. Amongst these four orators was a captain of Infantry, Signor Ruffi by name, and in uniform, and the other was a student aged 18. The filth that issued from the mouth of this embryo patriot would make many a man's hair stand on end. He is after all only another specimen produced by the Italian schools that teach the doctrine of the *Libero Pensiero*. If I was also to recount what was done behind the high altar, not only would your readers be scandalized beyond measure but it would be impossible for you to print it. What these demonstrators did was really a desecration and an insult to the memory of Victor Emmanuel, who after all died having received the Sacraments of the Church, even putting aside the fact that what they did was in a church. Having sworn and cursed to their hearts' content before the tomb of the *Padre della Patria*, the procession made its way out of the church again. They formed a large circle in the Piazza outside and assisted at the burning of a large number of copies which had been collected of the *Osservatore Romano*, the *Voce*, and the *Squilla* newspapers. The procession then marched through the principal streets of the city calling out *Morte al Papa, Fuoco al Vaticano, Abbasso la Francia* and *Viva Sedan*. As they passed each hotel they stopped, thinking that pilgrims were perhaps lodgers in them, and hooted and hissed and demanded that the Italian Flag should be displayed. I myself saw them attack the porter of the Hotel Marini with sticks because he said that the hotel did not possess a flag. The poor man was, however, saved by a few sensible people, also at the risk of their lives, and the hotel doors were shut against the rioters. It was not, however, until the doors were nearly beaten in that they left off and continued their way. In this manner, creating disturbance and panic in the whole city, they continued until well into the afternoon, not a policeman interfering, and the authorities themselves taking no notice. In fact during this day, also, Rome was in the hands of a mass of ragamuffins, that being the only name that one can call them.

The reason that the authorities did not interfere is easily explained and this by an eye-witness. Signor Alliata, the president of the *Circolo di San Pietro*, the evening before went to the head of the police to arrange about the safe departure of the International Pilgrims. The head of the police had informed him that he had telegraphed to Signor Nicotera, Minister of the Interior (who was not in Rome), asking him for instructions about stopping the riots, so as to secure the safety of the rest of the pilgrims who were in Rome. While they were talking an official of the police office rushed in, and, not noticing Signor Alliata told the head of the police that the answer from the Government was to let the demonstrators do what they liked. There were only two words on the telegram. These are they: "*Lasciateli Fare*." So far were they allowed to go in their brutal demonstration that even a slip of paper was freely given about in the streets during the same evening. This slip of paper contained the following words in print: "*Nous ne voulons pas le Pape roi, pelerin Jesuite, nous avons la dynamite, pour lui et pour toi. Che ve possiamo ammazza*." The last words translated into English mean "we wish we could kill you." The night before a meeting of the Veterans was held, and the following order of the day was proposed by Signor Menotti Garibaldi: "The Veterans who fought for their country protest against the action of these French Pilgrims, who are at present in prison, and at the same time invite the people to be calm. They hope that Parliament, on re-opening, will take into consideration the abolition of the Laws of the Guarantees, and the first article of the Statute." This was received with enthusiastic shouts by the assembled Veterans, who in their excitement indulged in the cries of "Death to France," and "Down with the Guarantees." To make matters clear to those of your readers who do not know that the first article of the statute means, I will here tell them. The first article of the statute of the Italian constitution is this: "Article 1. The Italian nation recognises the Catholic religion as the religion of the country." That is what Menotti Garibaldi wants to have erased. His demanding the abolition of the Laws of

the Guarantees have brought to light something not very much to the credit of Menotti Garibaldi. It seems that he is a tenant of the Chapter of St. Peter's, and during the several years that he has rented this property he has never paid the rent. The Chapter of St. Peter's wishing to secure themselves of the rather large sum which he owes them in case the Guarantees should be abolished (in which case Menotti Garibaldi need not pay at all), took legal steps against him. An execution was, in fact, impending when the Chapter of St. Peter's received an official letter from the Ministry of the Interior asking them to suspend the acts and enclosing half of the sum, with the promise that the other half would follow in a few days.

With regard to the incident at the Pantheon, which has caused all this uproar, an Italian writes to the *Osservatore Romano* the following letter. He says: "Allow me, in case it is not known to your readers, to inform them that the incident of *Vive le Pape* is not the first or the most curious of the many incidents that have taken place at the Pantheon, and especially caused by what has before been written on the book kept before the tomb, although, of course, nothing has been said about it. I can assure your readers in the most positive manner that often on this book have been written words injurious to the memory and to the dignity of him whom the Liberals call the Great King. Many times whole pages of this book have had to be taken out because on them were found written things at which the most ardent clerical would blush, not only before writing them, but even in mentioning them; and these offensive words have not been written by priests or by clericals, but by the hands of those who call themselves patriots. It was probably the authors of these already committed offences who were amongst the first to protest against what has been called a fearful insult—the writing the words "*Vive le Pape*" on the book. The veteran on guard has never before troubled himself to look at the fearful words that have been written there at other times, nor has he ever called the policemen who are always near the Pantheon to arrest those who have often before offended the memory of the King in the book. I repeat again, *Vive le Pape* is nothing to what has been written in that book." There is also another matter that is very remarkable, and which shows that a regular plan had been arranged to provoke the pilgrims should they go into the Pantheon, so as to create a demonstration on the part of the patriots against the Church. First of all, the guide who accompanied these three pilgrims to see the sights of Rome, took them the first thing on that day, October 2, to see the Pantheon. Secondly, groups of men were, even on that morning, to be seen standing about in unusual numbers outside the church. Thirdly, the guide took them at once to look at the tomb of the King, and the veteran on guard almost forced them to write their names in the book by presenting them with the pen. Fourthly, five minutes after they were arrested, which was immediately after writing *Vive le Pape* in the book, the piazza outside was already full of the different Masonic societies with their flags and bands, and ready, like wild beasts to tear these three poor creatures to pieces. Fifthly, how is it possible that an exaggerated account of the fearful things that these three were supposed to have said and done before the tomb could be composed, printed, and distributed in all the most distant points of the city within half an hour after the incident took place? Perhaps, sooner or later, more light will be thrown on the whole affair.

Another letter, also from an Italian, has appeared in the *Osservatore Romano*. The writer says: "I have something to relate to you which perhaps only few people in Rome have as yet heard. Near the tomb of Pius IX. in the basilica of San Lorenzo, outside the walls, there is also, like at the Pantheon, a book for visitors to write their names on. About three months ago was found written on the book: *Viva Vittorio Emanuele*. The correctness of the writing shows what of patriot the writer must have been. Who ever said anything about it? Who ever thought of taking the slightest notice of it? When have priests or clericals proclaimed to the four winds that a frightful offence has been perpetrated at the tomb, to the memory of that Pope who can be called a great Pope, who has a successor just as great, and who can be called the *Padre*, not only of the *Patria*, which contains 30 millions of souls, but of all men and of all the people on this earth?"

In spite of all the noise and uproar that the few agitators have caused following upon the incident in the Pantheon, the Holy Father continued all the same to receive in audience those last groups of pilgrims who had not yet seen him. On Friday last, at eight o'clock in the morning, his Holiness said Mass in St. Peter's again for the pilgrims, celebrating at the altar of SS. Martiniano and Processo. No one was allowed in the church but the pilgrims. After the Mass the Holy Father passed on foot down the long line of pilgrims who were standing along the whole length of the nave. With his usual affability he spoke a few words to each, who as his Holiness passed, knelt down and kissed his hand. It is a sight that those who have not witnessed it can have no idea of. The white figure of the venerable Pontiff, slightly stooped with his great age, passing by those French workmen one at a time without seeming to mind their fatigue he is undergoing, but ready to give a word of comfort to any of the workmen who had anything particular to ask him. Amongst others who were presented to him was a certain Cristoforo Finck, a man of 70 years of age, and who is a workman in the manufactory of the firm

of Delattre and Doui, in the north of France. This workman, besides being a Crimean veteran, was also decorated with the Legion d'Honneur and with a military medal that he obtained in the Franco-Chinese war.

The Holy Father spoke to him for a long time, and as he expressed the desire to decorate him with the Order of St. Gregory a messenger was sent up to the Vatican to get the insignia from the Cardinal Secretary of State. His Holiness himself then presented the Order to the Old Veteran, who on receiving it burst into tears with emotion. The last group of French pilgrims were received in audience by the Pope on Monday last. These were the pilgrims who, when arriving on Friday, were insulted on their way from the station by the demonstrators. His Holiness received them in St. Peter's, but this time he was seated on a throne which had been erected near the Chapel of the Council.

After each of the pilgrims had been presented to him, Cardinal Langeneux delivered the following short address: "Most Holy Father,—I hope your Holiness will permit me to express in a few words the feelings that agitate at this moment the minds of our dear pilgrims. This audience, which will now shortly be over, and which with your paternal bounty you have rendered still more important than the preceding ones—this audience, with which terminates only the first series of the respectful and peaceful demonstrations of the workmen of France toward your Holiness, is the last of this great pilgrimage so laboriously prepared. It is not necessary for me here to recall that unfortunate event that obliges us to renounce the fulfilment of our object. It would be only a renewal of your troubles, and would re-open your already wounded feelings. But although touched in the highest sentiments of our hearts, yet a feeling dominates our minds which is the recognition towards your Holiness for the particular and extraordinary benevolence with which you have honored us. It is with profound sorrow that we leave you, Holy Father, in these days full of bitterness for you, in the moment in which the most legitimate rights of liberty is taken from your children, demonstrates that the situation of their beloved Father has become much more intolerable." His Eminence having ended asked for the pilgrims the Apostolic Blessing. On Monday night a meeting took place in the temporary hall in the Cortile of the Belvedere, to which were invited M. Hamel and the members of the Circolo di San Pietro, of the Circolo, of the Immacolata, of the Unione Cattolica Italiana, and of the Societa Artistica Operaia, all of whom had served the pilgrims at table. The Pontifical Commission of the pilgrimage was also present with its president, Mgr. Mocenni. Shortly after the arrival of Cardinal Langeneux the meeting was declared open. Mr. Hamel delivered a short but interesting speech. He first of all thanked the different societies and Circoli of Rome, whose members had shown such zeal in making everything pleasant for the pilgrims during their stay in Rome. He then illustrated the organization of the different Catholic working societies in France. He spoke of the help which the press was giving to this good work, and especially the newspaper *La Croix*, which prints 350,000 copies a day, and which costs for the workmen to subscribe to only two sous a week. He concluded by saying that the social question can have no solution except by religious teaching. Cardinal Langeneux answered. He spoke of the impossible position of the Pope and how that the recent riots had proved that the Pope is not free, by the Italian Liberals themselves making it necessary for the pilgrimages to be stopped. He thanked the good Sisters of Charity for the great help that they have given during the pilgrimage, and he also thanked all those present in the name of France for making the pilgrimage a success. Mgr. Airti then thanked the Cardinal and M. Hamel for the kind words that they had said. He thanked them in the name of all the members of the Circoli and added that whatever happens there will always be those in Rome who will welcome the pilgrims. Refreshments were then handed round, and after a toast to the health of His Holiness and to the prosperity of France, the meeting was dissolved.—*Roman correspondent of London Tablet.*

THE CRUCIFIX OF CHARLES V.

ONE of the best, if not the very best, of the representations of our crucified Saviour is that known as the crucifix of the Emperor Charles V. The credit of producing it has been given to various artists; but it is commonly believed to have been carved by a monk of the Monastery of St. Just (Estremadura), where the old emperor, weary of warfare and political struggles, retired to spend his last days in peace and prayer. Previous to this he had resigned his crown to his son, Philip II. The crucifix is a rare specimen of fine Spanish art, dating from the middle of the sixteenth century. Its workmanship is exquisite. The hand that carved this piece of ivory was undoubtedly that of a great artist, and, we may add, a great saint; for he evidently drew his inspiration from meditations on the Passion, and perhaps from visions such as were granted to St. Francis of Assisi. An accurate description of this masterpiece appeared recently in the *Journal des Beaux Arts*:

"In this crucifix genius and faith unite in magnificent inspiration to produce a work on beholding which we wonder if it were possible that human hands could have carved the ivory that almost seems like

living flesh. The Saviour is dying. His head is raised toward heaven, whither His failing eyes are directed. The subject is simple and familiar to all Christians. For nineteen centuries painters and sculptors have endeavored to represent it, and suffering humanity has sought consolation in the contemplation of that unutterable agony; yet no one ever realized the divine drama like the unknown artist of the crucifix of Charles V. We appeal to all who have ever laid eyes on this dying Christ. Through every muscle, through every limb, the chisel has sent, with extraordinary power, a vital breath. The fingers, though comparatively supple, are contracted with pain, the play and structure of the smaller muscles are visible, the joints of the fingers are shrank in the middle and swollen toward the tips, the wrists appear, with their sinews already stiffened, yet alive; the softness of the pose of the neck, the thinness of the nose contracted by approaching death, the dimmed eyes looking upward for the last time, the parted lips, and the last sigh. Truly this is an unparalleled work, which our pen completely fails to describe."

These words convey a faint idea of the artistic beauty of the crucifix, and a few extracts from letters of eminent and holy personages testify to the religious and almost supernatural effect it produces upon souls.—*Buffalo Union and Times.*

MARY ANDERSON,—A CATHOLIC ACTRESS.

LET no one deem the name of an actress to be out of place in a magazine the principle object of which is to promote the honor of the Blessed Virgin; for no surer way can there be to honor Mary than to avoid sin, and for her sake to keep oneself pure and stainless amid scenes and circumstances than which no greater temptation can possibly beset a beautiful and gifted woman. This is what Mary Anderson has done, and her pious and exemplary life is more truly worthy of admiration than her rare beauty or her exceptional talents. She has, moreover, conclusively proved that there is no lawful calling or state of life which prevents those who follow it from practising their religion; and she has also done much to remove the narrow and uncharitable prejudices entertained by too many persons in regards to actresses. What reader of these pages, then, can fail to take an interest in this brief sketch of her career?

She was born July 21, 1859, and made her first appearance on the stage at Louisville, Kentucky, in 1875. For some years she worked hard in the states, during which period she played "Julia" in *The Hunchback*, "Pauline" in *The Lady of Lyons*, "Meg Merrilies," and other parts. In 1883, eight years ago, she came to England, a young American girl, heralded principally by rumors of her striking beauty. "Parthenia," in *Ingon ur*, was the role in which she was first seen. As to her talent opinions were divided, but no sooner did she appear upon the stage than she became a popular favorite. Not only was she acknowledged to be an artistic notability of the first magnitude, but her success was equally great from a social point of view. Her society was eagerly sought on account of her admirable personal qualities; she is a cultivated lady as well as a talented and painstaking actress. "To see her on the stage," it has been said, "is an artistic pleasure; to see her in private life, and to listen to her as she talks, is a far greater one. She is simple and natural as any child; and even while she is saying that we are all born actors, and regretting the fact, you think that if the study of acting brings about such results as are exemplified in the woman before you, whose every gesture, every movement is perfect grace, the better for Art and the worse for Nature."

She has made more than one long sojourn in England, and in the season of 1884-5 she played "Juliet" at the Lyceum. Her physical advantages have always stood her in good stead, and her attitudes in repose could not be improved. The quality she represented best was girlishness. But though possessing an intimate knowledge of the technical side of acting, a certain self-consciousness prevented her from ever gaining a complete mastery. She just fell short of entire concealment of her art, and forced her audience to remember that she was on the stage. Her "Rosalind" was universally acknowledged to be her greatest triumph. It had a spontaneity and consistency which were convincing; and, being the most sympathetic character she attempted, might have been oftener enacted without becoming wearisome. Her representation of "Hermione" can hardly be reckoned a marked success; and her "Clarice" in Mr. Gilbert's *Comedy and Tragedy*, though in many respects most excellent, was marred by a certain staginess which longer experience would no doubt have remedied. In "Pygmalion and Galatea" both her strength and her weakness are illustrated. In the lighter scenes her artlessness was irresistible; in the serious portions she left her audience unmoved, especially in the final appeal to Pygmalion, which was but a cold echo from the grave.

Perhaps she left the stage too early to do herself full justice; her great gifts might, in course of time, have reached a higher development and complete perfection. Be this as it may, a severe illness, brought on by overwork, compelled her to rest for a considerable period. With returning health her desire to quit the stage grew stronger and stronger; though her career had lasted only ten years, and had been one long success. Her wish became a fixed determination; nor has she ever

since then lent an ear to any of the numerous theatrical managers who are as eager as ever to offer her the most brilliant engagements. She was tired of the eternal make-believe. The sham anger and grief and happiness grew intolerable to her, as she went on, delighting others,—never for a moment forgetting, even amid the most enthusiastic applause, how far her representation of a character fell short of the ideal she had formed of it. This applause, too, often came at a moment that she felt to be a wrong one, and consequently failed to help or delight her. A hushed and breathless silence is oftentimes a far greater compliment, and so she felt it to be. Her colleagues on the stage were a constant source of disappointment to her. To quote her own words: "You conceive a scene after thinking long and seriously about it. You think you know how it should be acted; you go to the theatre full of enthusiasm, and try to impart something of it to those with whom you act. A few hours after you go home tired with all your spirits quenched. Your comrades could not or would not see things as you wished them to; all your efforts having been in vain; you feel that it is hopeless." She had the choice between a public life of triumph and success and a retired home-life. She has chosen the latter; and should she, as time goes on, wish to return to the stage, her husband may, perhaps, not seek to prevent her.

We have thus mentioned her husband, although we have not as yet told our readers that one grey rainy morning, scarcely more than a year ago, Mary Anderson was married, in the Church of Our Lady at Hampstead, to Mr. Antonio de Navarro. His father is a Spaniard, but he was brought up in America, and speaks English perfectly. To some people it seems incredible that any one could deliberately prefer a quiet domestic life to such fame and fortune as Mary Anderson might at any time command. Facts are, however, irresistible.

For some months after their marriage, Mr. and Mrs. de Navarro resided in different cities: but they have now definitely decided to settle down in the picturesque neighborhood of Tunbridge Wells, a fashionable inland watering-place about thirty-five miles from London, in the county of Kent. On one of the wooded hills out-side of town they have taken a house, which commands a fine view of the surrounding country. The furnishing of this house, we are told, is a source of constant diversion to its future occupants. Now it is the purchasing of some quaint old piece of furniture, which causes the young householders no small interest and enjoyment; again they add to their vocabulary in making acquaintance with what are necessary, but to hitherto unknown, goods and utensils of the kitchen and storeroom. And between these occupations and diversions—long rambles through lanes and byways, in which both husband and wife take equal delight, for they are unwearying walkers; the study of Spanish pursued by Mrs. de Navarro under her husband's tuition; the evening devoted to music, of which both are extremely fond, while Mr. de Navarro is a high-class performer as well as a composer; and the intercourse with a few friends,—the routine of their daily life at present is completed.

One who not long ago met her for the first time in the drawing-room of a pretty country house in the vicinity of Tunbridge Wells, thus speaks of Mrs. de Navarro: It was with no small admiration that I looked up to the radiant woman entering the room, her figure as queenly as ever, her face as beautiful, and flushed with the tinge that follows a life spent much out of doors, in pure air and pleasant surroundings; her eyes flashing with happiness and high spirits. Her dress was elegant but very simple: she wore a close-fitting costume of green-sage, with the unequalled grace we have learned to appreciate since we saw Miss Mary Anderson as 'Galatea,' but which is considered to go only with the clinging draperies of ancient Greece."

Each Sunday morning and often during the week Mr. and Mrs. de Navarro are to be seen seated side by side, devotedly assisting at Mass in the little, old-fashioned chapel down in the centre of the town. On feasts of Our Lady Mrs. de Navarro, in particular, is never absent; and doubtless many a fervent thanksgiving rises from her heart to Mary Immaculate, who has been her guiding star over a perilous sea, and has enabled her to steer her bark safely into a quiet haven.—*Ellis Schrieber in Ave Maria.*

BISHOP DARBOY'S MURDERER.

In rags and with no shoes to his feet, a famished fellow was recently seen wandering through the streets of Marseilles France. He was arrested by the police as a vagabond, and before court found to be Gilbert, who had been a staff officer to General Dombrowsky during the time of terror, in 1871, when the Commune held the French capital and filled its streets with murder and conflagration. After the commune had been put down with the assistance or rather the silent assent of the foreign invaders, Gilbert, with other communards that had escaped the fury of the soldiers, was sentenced to banishment, and transported for penal servitude to New Caledonia. At the time of the promulgation of general amnesty he had returned to France.

It was he who commanded the band of assassins that shot the priests, among them Monsignor Darboy, the archbishop of Paris, to whom Gilbert gave the coup de grace. This curse followed him back to France. He found no means of support, and begged the magistrate to send him again into exile to New Caledonia.

The murder of Archbishop Darboy and five priests was one of the most atrocious crimes committed by the Paris communists in 1871.

This distinguished prelate was born in 1813. After completing his college course in the Seminary of Laugres, he was ordained to the priesthood in 1836. In 1839 he was appointed professor of mental philosophy in the diocesan seminary, and two years later of dogmatic theology.

In 1845 he went to Paris, where he was welcomed by Archbishop Affre. He was appointed chaplain of the College Henry IV., and shortly afterwards Archbishop Sibour gave him the direction of the *Moniteur Catholique*, besides conferring on him the office of honorary vicar-general. In 1854 he accompanied the archbishop to Rome, where the Pope bestowed upon him the rank of prothonotary apostolic. On returning to Paris he was made titular vicar-general, and in 1859 bishop of Nancy. In 1848 he had stood by the death bed of his protector and friend, Archbishop Affre, who had been shot down on the barricades. On Jan. 3, 1857, he had seen Archbishop Sibour assassinated in the midst of a solemn religious ceremony.

He was appointed archbishop of Paris on Jan. 10, 1863, by the Emperor. At the beginning of the Franco-Prussian war he was very active in organizing relief corps for the aid of the wounded and sick soldiers, and during the siege of Paris he labored day and night, and gave large sums of money to relieve the starving citizens.

When the commune was proclaimed he refused to leave his suffering people. On April 5, 1871, he was seized as a hostage for the communist prisoners in the custody of the government at Versailles, and was thrown in the prison at Mazas. Upon the first decided success of the Versailles troops the archbishop and his fellow-prisoners were transferred to the prison of La Roquette. The open wagons in which the prisoners were transported were followed by the blood-thirsty mob, and shouts of Death! Death! came from every side. On the morning of May 24 a detachment of Communists, under the command of Gilbert, invaded the prison corridor, and six names were called out, among them that of Archbishop Darboy. The victims were marched between double ranks of armed men into a narrow alley, where they were ordered to stand up against a wall a few paces from a firing platoon. The venerable archbishop implored God to forgive his executioners, and his hand was raised in blessing when the fatal volley was fired.—*Boston Republic*

LINCOLN'S TRIBUTE TO THE CATHOLIC SISTERHOODS'

THE following is an extract from Chitenden's "Recollections of Abraham Lincoln," a beautiful and touching expression of appreciation for the work of the Sisters:

"Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some of the Catholic Sisters were among the most efficient. I never knew whence they came, or what was the name of their order. They wore the ordinary plain black dress of some worsted stuff, but not the white band about the forehead. One instance illustrates the value of these volunteer nurses. In one of the wards was a gigantic soldier severely wounded in the head. He had suddenly become delirious, and was raging up and down the ward, furious against those who had robbed him, of what I could not make out. He cast off the attendants who had attempted to seize him as if they had been children. The surgeon was called in, and with several officers was consulting how they should seize and bind him, when a small figure in black entered the room. With a shout of joyous recognition the soldier rushed to his side, and drew the blanket over him, as if ashamed of his half-dressed appearance. The Sister seated herself at his bedside, and placed her white hand on the soldier's heated brow. His chest was heaving with excitement, but the sight of her face had restored her reason. 'I must have dreamed it,' he said, 'but it was so real!'

'I thought they had taken you away, and said I should never see you again. Oh! I have killed them all.'

'You must sleep now,' she said very gently; 'and I shall stay if you are good, and you have been so excited—'

'Yes,' he murmured. 'I will sleep, I will do anything for you, if they will not take you away. I could not bear that, you know.' He closed his eyes, holding one of her hands clasped in his, and while we were looking on, slept peacefully as a child."

And again on another page:—

"More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy and charity, are the pictures that remain of those modest Sisters going on their errands of mercy among the suffering and the dying—gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling, strengthening draughts, directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed: with every one they conversed about his home, his wife, his children, all the loved ones he was soon to see again, if he was obedient and patient. How many times have I seen them exorcise pain by their presence or by their words! How often has the hot forehead of the soldier grown cool, as one of the Sisters bathed it! How often has he been refreshed, encouraged and assisted along the road to convalescence, when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart,"

SAVONAROLA.

II.

The popularity of Savonarola had been steadily gaining in the city of his love. He left nothing undone that might add to the virtue of his hearers; he organized pious confraternities, giving special attention to the boys and young men, among whom the most lasting work was accomplished. He reserved a special place for the latter in the church, and frequently turned from the congregation to address them directly. He displayed a passionate love for his people; thus at the conclusion of one of his sermons he said: "O ungrateful people—ungrateful toward thy God! What I have done for thee has brought down upon me the hatred of the religious as well as of the secular clergy. But what of that? Only convert thyself, O Florence! Bow sincerely beneath the yoke of the divine commandments. Serve thy Lord and God in truth and fidelity. Do with me as it please thee. Crucify me, stone me; I will die with joy if thou but convert thyself, O Florence! I have done everything for thee because I love thee to excess—yes, I love thee even to madness. O my God, O my crucified Jesus! Yes—I love this people even to insanity. Lord forgive me!" After this burst of characteristic eloquence he grasped the crucifix, raised it on high, and with a loud voice cried out: "Florence, this is the King of the Universe! He yearns to be thy King; wilt thou accept him?" With one voice they cried: "Yes—Christ our King!" "Very well, then," was Savonarola's answer, "serve thy King and He will grant thee prosperity here below, and the crown of eternal life to the kingdom beyond." Such appeals as this produced a profound effect upon the minds and hearts of the Florentines. Not long after, about the year 1496, a pyramid was built in the public square, and its wooden tiers, loaded with obscene books and pictures, scores of unchaste music, gamblers' dice, masks, perfumes and countless other articles voluntarily offered by the converted Florentines, were set afire and their burden of sin consumed amid prayer and the chanting of sacred hymns. This took the place of the usual revelries of the carnival. The following year a similar scene occurred. At San Marco Savonarola also left the impress of his remarkable activity. As soon as he was made prior (1491) he reformed its discipline, and insisted that the monastic rule be observed in its primitive severity. Many young noblemen entered within its walls, the number being so great that it became necessary to add another building. San Marco contained at this time more than 200 Monks.

This success excited the jealousy of other religious communities. The Franciscan Giuliano Rondinelli challenged the Dominican to test with him the truth of his prophecies by the ordeal of fire. Some think this was nothing more than a scheme to blast the popularity of the Dominican friar. Should he refuse the challenge the people would look upon him as an impostor; but to the honor of Savonarola be it said that he did oppose such test, for it was in reality nothing less than a tempting of God. Against his wish Fra Dominico, one of his monks, accepted the challenge, but when he was prepared to enter the flame the Franciscan failed to appear. Others, among them Raynaldus, say Savonarola would not permit the trial to take place unless his champion was allowed to hear the blessed sacrament with him. This being objected to by the magistrates, the trial was declared off. Whatever the true cause may have been, the people at any rate were being cheated out of the miracle they had hoped to witness, and by means of probable tales artfully insinuated, the indignation of the crowd was turned upon the Dominicans. From this on the story of Savonarola is a short one. He was on the downward path of adversity, and the few friends that remained true to him could not shield him from persecution. Francesco Valori, his most influential friend, conducted him and his friars safely back to San Marco's, but on the following day Valori was assassinated. San Marco was stormed and Savonarola, with his faithful companions, Fra Dominico and Fra Sylvestro, were thrown into prison. Savonarola was indicted for imposture and treason, the other two as fellow-conspirators. They were tried before a packed jury, and so flagrantly were the forms of law violated that one of the seventeen jurymen resigned his seat, saying he would not be party to a deliberate murder.

According to the common practice of those times torture was employed. The accused was fastened by the wrists to ropes suspended from the ceiling; raised aloft and then suddenly let drop; but before the body could reach the floor it was again jerked upward, almost wrenching the bones from their joints. This was considered one of the milder forms of torture, yet, if practised for some time was sure to deprive the victim of his reason. Savonarola was found guilty and condemned to death, together with his two companions. As they were ecclesiastics, the court could not execute its sentence until they were degraded from their clerical rank. In the presence of the multitude, without one word of pity or protest, the three who had spent themselves for the well-being of Florence were hanged upon the beam of a large cross. When life was extinct the bodies were lowered and consumed by fire, consumed on the self-same spot where, but a short year before, sinful books and pictures had been given over to the flames. Some of the people began gathering up portions of Savonarola's remains, but the magistrates seeing this, ordered the ashes gathered and cast into the waters of the Arno. They had reason

or fear that the bones of the martyred friar would be treasured as the relics of a saint.

Mansi, a reputable historian, relates that St. Francis of Paula foretold twenty years before that Savonarola, whom he calls a saint and a man beloved of God, would, through the envy of rivals, be accused of crime and unjustly put to death, and that some of his ashes would be snatched up by pious men, and with them miracles performed. Muratori says that all Savonarola's contemporaries admit him to have been possessed of the purest morals and eminent piety. Popes Julius II., Paul III. and Clement VIII. publicly professed admiration for the virtues of Savonarola; the learned Benedict XIV. declared him worthy of canonization, and St. Philip Neri and St. Catharine of Ricci actually honored him as a saint. And this man, it is said, was a precursor of Luther! What is there in their respective lives that would suggest kinship? True, both were reformers, and began with reforming their religious orders; but Savonarola made his house a true school of virtue, and he himself led the way in ascetic practices; Luther could find no words filthy enough to express his disgust for the three evangelical councils, called the monastic life a blasphemy of God, and appealed to all religious to quit their convents; he himself led the way, and the bibulous 42-year-old monk married an escaped nun, both pledged by solemn vow to perpetual chastity. Savonarola worked a true reform among the laity of Florence, as was evidenced by the burning of their sinful valuables. The chief enemy he had to strive against wore the humanists—those devoting themselves specially to the cultivation of pagan writings and too often also of pagan manners. Luther's reforms among the laity were less fortunate, for he himself confessed that Wittenburg was become worse than Sodom; the paganizing humanists were not his foes, but his friends and counsellors and assistants, or to speak more plainly he was their tool. But were also politicians; the one an unswerving friend of the people; the other friend to prince or people just as best suited his purpose, and it was the same Luther who advised the princes (1525) to strangle the rebellious peasantry as one would mad dogs, though he himself was the chief instigator of the rebellion, and then blasphemously added: "If there be an innocent man among them God will save and preserve them just as he did Lot and Jeremiah." Both were theologians and both came into conflict with the Pope, but Luther was condemned as a heretic; the doctrines of Savonarola were subjected to examination and found orthodox, and his great work, "Triumph of the Cross," became a text-book for seminaries. Even his bitterest foes could not extract one heretical opinion from his numerous writings. Luther was condemned for his views on indulgences; Savonarola humbly accepted a plenary indulgence before his execution, though granted by his implacable foe, Alexander. Luther taught that man is justified by faith alone without works; Savonarola insisted on good works as well as faith, and the last sentence he ever wrote was the inculcation of this same truth: "Perseverance in a good life, in good works, in confession, and in those things which have brought us closer to grace is the truest and surest means of increasing the same." Luther held heretical doctrines on grace, justification and free will several years before the controversy on indulgences. To him the church was the synagogue of Satan and the Pope was Antichrist. His whole life was dedicated to the persecution of the church. Savonarola opposed Alexander on divers occasions, but he still professed and maintained the highest regard for the Papacy. "I have striven against abuses in the Church," he said, "but not against the Church itself—not against the Papacy, not against the high teaching and pastoral office. The banner of revolt will be raised against the Church by another—a son of perdition, an instrument of God's terrible judgments. . . . Florence that has not known the time of her visitation shall be scourged and all Italy devastated and Rome fearfully punished. And this shall come to pass during the reign of a Pope whose name will be Clement." About thirty years later (1527) Florence was pillaged and Rome fell into the hands of Constable de Bourbon's profligate soldiers, who for two months were allowed to outrage every decency, and did more injury to the art treasures of Rome than Goth or Vandal had done before. Clement VII. was taken prisoner, and some German soldiers, arraying themselves in the robes of the cardinals, went into conclave and after a mock ceremony elected Martin Luther Pope. He that bore aloft the banner of revolt—that banner which Savonarola would have spurned from him—was Martin Luther.—W. S. Kress.

DUBLIN, Nov. 4.—Despatches from Waterford, where the convention of the National Federation is being held, say great excitement prevails. The streets are crowded with uproarious mobs ready for a disturbance. The police have been making free use of their batons, and several civilians have been injured.

Mr. Timothy Healy, who was horsewhipped yesterday by Mr. McDermott, was one of the speakers. He said he would not be deterred by violence from pursuing the course he had mapped out for himself, and repeated his language in reference to the widow of the Irish leader which he used at Longford on Sunday last and which led to the chastisement he received at the hands of Mr. McDermott.

The Catholic Weekly Review.

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

Commended by

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

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

Rt. Rev. T. J. 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 Dowd of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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THE HON. HONORE MERCIER.

HAVING no particular leaning or bias to one side or the other of the two political parties that exist in Canada, we cannot be accused of prejudice or sympathy when viewing the case of Hon. Honore Mercier. We must admit, however, that, as Catholic journalists, we feel aggrieved at the imputations cast upon the name and character of Quebec's Prime Minister, and after examining carefully all the evidence elicited on oath before the Royal Commission, it is our firm conviction that if not clearly and entirely innocent of the many foul charges alleged against him, he is not quite so corrupt or so black as his enemies and the enemies of Catholicity would have the world accept as admitted and proven. It is not because Hon. Mr. Mercier is in his province at the head of the party Nationaliste or Reform that we undertake to say one word in his defense. We make no secret of it that, from the beginning, we believed that, when heard, Mr. Mercier would sufficiently exculpate himself to retain the confidence of those who looked up to him as a brilliant, fearless and worthy son of Mother Church; and that the Catholics of this Dominion would have no reason to be ashamed of one so highly honored of late by the Father of the Faithful in Rome.

When it was first rumored that Hon. Mr. Mercier had shared in the peculations of Pacaud, and when it was asserted, in confirmation of the rumor, that the latter had drafted 25,000 francs to him in Paris, a shout of indignation went up to heaven from every bigoted organ and from every fanatical pulpit in the Dominion. The Toronto Mail exhausted its vocabulary of sarcasm and vituperation in representing the Roman Count seated in Regal robes in the Catholic sanctuary while he distributed medals to the Papal Zouaves, although, as the Mail declares, "he was covered with infamy and steeped to the lips in corruption." Other unscrupulous sheets took up the cry and repeated *ad nauseam*, the charge against Mr. Mercier of jobbery, infamy and boodlesism. One paper, the St. Thomas Times, makes bold to say that "the Quebec Government is doing all it can to frustrate the ends of justice, screen the guilty, and keep in office as vile a lot of scoundrels as are to be found anywhere outside of the penitentiary. That the rascals are not fit to be entrusted with the care of a lock or a toll-gate in the public service, and that "the Premier, Count Mercier, is the worst offender in the den of thieves that has been preying on the public." The Montreal Witness is no less violent in its condemnation, beforehand, of Mr. Mercier and his Government, and without waiting for an explanation or for an opportunity to hear the other side, rushes to the conviction that all that is said is proved, and that "to all appearances Mercier has been so clumsily corrupt that even his own followers will probably be ashamed to support him." When the ultra Protestant press is so rabid and, withal, so unjust, as to con-

demn without trial Mr. Mercier, or any other public officer, surely it ought to be the duty of the Catholic press to defend, or to insist upon, at least, that he obtain a fair trial, and be allowed to speak for himself.

It should here be remarked that Mr. Mercier, although occupying the position of Prime Minister, had no objection to the appointment of a Royal Commission, or the most detailed and searching investigation into the Baie de Chaleur Railway transaction. He took his stand in the witness box armed with papers and documents, and proved that he had nothing to do with the notorious Armstrong, that he refused to see him, that he warned his friends and colleagues to have no truck with him, that on his way to New York, when travelling with his wife and family to Europe, Pacaud begged of him several times to see and confer with Armstrong, which he refused point blank. He proved also that before leaving he deposited \$8,500 in the National Bank to Mr. Pacaud's credit, of which the latter sent him 25,000 francs or \$5,000, and a smaller sum afterwards, so that he still owes him \$1,700. And all this occurred in March, whereas Pacaud received no money from the Armstrong transaction until May. Mr. Pacaud swore also that the money sent to Paris was not taken from the Baie de Chaleurs transactions.

The *Verite* of Quebec—that one would naturally suppose to be on the side of a prominent Catholic maligned and persecuted, as the *Globe* correspondent said last week, on account of such prominence and of his satisfactory settlement of the Jesuit's Estate question—pursues Mr. Mercier to his last entrenchment and asks where did he get that \$8,500? "he was once a poor lawyer," it says, "and now he is rich—so as to have \$8,000 to his credit in the bank." Oh! *auri sacra fames!* what an enormous sum to be possessed of! A Prime Minister, who has eight or ten thousand dollars per annum, and who is head of a law firm in Montreal that must realize ten thousand more? The *Verite* hints that the Royal Commission should investigate Hon. Mr. Mercier's private business, and put him in the ignoble position of any common malefactor with whom some valuables were found, and who, if he could not satisfactorily account for the possession of such, should be sent to the penitentiary. We consider this outrageous and dishonorable on the part of the *Verite*, who says: "*il faudra une autre enquete pour savoir d'où vient la fortune subite de M. Mercier, vaide pauvre il y a quelques annees, rich aujourd'hui*"—or in plain English "another commission should be held to discover the source of Mr. Mercier's sudden wealth, who, but a few years ago was an indigent lawyer, and to-day is rich." The same might be hunted, if any one could be found low enough to hazard the hint, of Hon. M. Mowat's fortune, or of the sudden wealth of the Blakes or the Osiers, or of other heads of law firms, who began with little and to-day are wealthy. The *Verite* in the same page denies that Mr. Mercier is persecuted. It would be difficult to conceive of any worse persecution than this: that a man's private affairs should be subject to investigation in order to prove that he was not a thief and a scoundrel. The reason given by the *Verite* of Mr. Mercier not being a persecuted man is that he is given a fair trial. But before the trial and during the commission, the *Verite* had joined the *Mail*, the *Witness*, and other bigoted sheets in crying: *havo sur le bandet*—in pronouncing him guilty.

It is nothing less than persecution on the part of the *Verite*, which assumes the position and functions of a judge, in deciding that the accused are already guilty, when but one witness has given evidence, and while the case is still in *delibere*—or *sub judice lis est*. "*Nous l'avons dit*," continues the *Verite*, "*le temoignage de M. Pacaud est desastreux pour les ministres, particulièrement pour M. Mercier. En fait le Cabinet c'est virtuellement M. Pacaud. Il est tout puissant parce qu'il est tout payant*," &c., &c. In England such conduct on the part of a public journalist would be resented as a piece of unwarranted impertinence and the editor would be liable to a heavy fine and imprisonment for contempt of court. The three able and learned judges, who have charge of the commission, will not accept the evidence of any one individual, but will sift the whole Baie de Chaleurs transaction to the bottom before pronouncing a final verdict. They must certainly take into serious consideration the sworn evidence of a high official whose honour and whose representative position as a Prime Minister and Roman Count ought to screen him from the imputation or faintest

suspicion of perjury, and who declares on oath that Mr. Pacaud was not authorized by him to come to any agreement with Armstrong, or to receive any money from him. That, whatever occurred between Pacaud and Armstrong, occurred while he was in Europe, and, as the reports have it, "Mr. Mercier declared most solemnly on his oath that he never received any money or value whatever from the Baie des Chaleurs affair."

THE PROTESTANT ADVOCATE OR ORANGE ALIAS.

SOME time ago we had occasion to allude to a comparison instituted in the *Orange Sentinel* between the Pope, carried by the Swiss guard into St. Peter's, and the Lord of heaven and earth entering Jerusalem carried on an ass. Now, we are to comment on an alias under which the *Sentinel* is known, namely, the *Protestant Advocate*. There are a great many aliases that are difficult to account for, and this is one of them. There is to be found in this country a small but, from his pretty appearance, a very deceiving animal, which also travels under an alias. When it is stated that this latter alias is the fragrant polecat, it will be perceived that the term has been invented not only with great judgment but also with exquisite delicacy. It is a proof also, if proof were required, of the immense and varied resources of the English language. The polecat is so called because it is much better to hit the little animal with a long pole than with a short club. The comparison between the polecat and the *Protestant Advocate* does not stop at the mere fact of their being *aliases*. The comparison could be extended much farther and an historical parallel instituted. But those of our readers who may be constituted with delicate organizations, and who may have had any experience of the lines of the parallel, will not desire a renewal of that experience and will feel grateful to have it dropped right here.

We have explained how this pretty animal, now so unpopular in fashionable society, comes by his alias, polecat, and we may add, as a solemn warning to our friends, that the longer the pole to be used in the operation the better. But when we come to give an intelligent explanation of the phrase, *Protestant Advocate*, as an alias for the *Orange Sentinel*, the task is not so easy. . . . Though not belonging to the Orange Order ourselves we have frequently seen copies of the *Sentinel* and, from such experience as we have gained, can honestly say, that we have never seen in it one sentence in defense of Protestantism. If such a sentence has at any time appeared in the columns of the *Sentinel* we would like it produced as a refutation of this statement. In this respect it reminds us of a certain professor of the tonsorial art in London, who advertises himself in flaming letters over his pole, "Barber to her Majesty Queen Victoria." Of course the advertisement is a mere piece of bombast and deceives no one, as it is well known that he never shaved her Majesty, but it is precisely on a par with the pretensions of the title *Protestant Advocate* in the present instance.

What, for example, has the *Sentinel* ever done to defend Protestantism against infidelity? What has it ever attempted to do? what could it or any other paper from the Protestant standpoint do to refute organized infidelity? Nothing, absolutely nothing! Is not infidelity itself clearly the legitimate deduction from genuine Protestantism, with its variations and contradictions, representing God as teaching one thing to Tom, the opposite of that to Dick, and something entirely different to Harry. Let the *Sentinel* call this statement in question and we shall prove the thesis, provided the essay shall be reproduced in the columns of the *Sentinel*. As the advocate of Protestantism, which is merely a compound of heterogeneous opinions about the meaning of the Bible, which of the sects would the editor of the *Sentinel* side with and defend? Would he lend his powerful advocacy to the Quakers, Baptists, Episcopalians, Methodists, Universalists, Unitarians, Swedenborgians, Presbyterians, or Mormons? Each of these religions is derived from, and, though they contradict each other, are said by their followers to be, consistent with the Holy Scriptures. Which of these would he defend as being positively the true religion of Christ? or would he distribute his patronage equally to all and declare them all, *ex Cathedra*, to be truly God's revelation?

One of the latest specimens of the *Sentinel's* defense of Protestantism is an editorial to which our attention has been called and which is entitled "Miracles will never cease." From this we quote the following sentence, "True to the traditions of their forefathers the

French Canadian *habitants* and the dwellers in lower Canadian cities as well, hold themselves at all times in readiness to fulfill the demands of the Cures, as laid down by the higher Church authorities, at the same time placing most implicit confidence in every utterance from the altar, whether it be in the shape of a free ticket to heaven for the small sum of twenty-five cents, or a guaranteed cure of almost any ailment, if the sufferer will only visit the shrine of St. Anne de Beaupre, contribute a little something to the poor, offer up a pater to St. John, and lo and behold the pilgrim's crutches, if he used any, can be thrown away; or if he suffers in any other way the good St. Anne is equal to the occasion, and all the bodily ills which flesh is heir to speedily take wing to themselves and are known to the pilgrim no more.

"This is the teaching instilled into the minds of the French Canadians by their clergy and this is why such a large proportion of them are merely tools in the hands of their spiritual advisers!"

It is on effusions like this that the alias *Protestant Advocate* is founded. If a free ticket to heaven can be purchased for the small sum of twenty-five cents, every one on the staff of the *Sentinel* should purchase several such tickets, for if salvation depends on keeping God's commandments, and if the commandment which says "Thou shalt not bear false witness against thy neighbor" is to be counted amongst them, then more than one pass will be needed for their admission.

It is strange that no Catholic ever knew of the sale of such tickets. It is strange that no Catholic, French-Canadians or otherwise, ever knew of such teaching on the part of the clergy. And stranger still, that the *Orange Sentinel* knows doctrines and practices of the Catholic church which no Catholic, priest or layman, could by any possibility get at. But this is its method of defending Protestantism, and in general this is, and always has been, the Protestant method of dealing with questions pertaining to the Catholic Church.

But it will be said, why pay any attention to what the *Sentinel* says? It is merely the organ of the Orangemen who are an ignorant set, and is never noticed by educated Protestants, except to be put aside with disdain. Indeed the sentence quoted above may be advanced as a proof that the grade of intellectual culture in the writers, as well as in the readers, of the order, is not of a high standard. It is in sense, as in every way, utter rubbish, for how can an utterance from the altar be in the shape of a free ticket to heaven? It would be a mistake to suppose that the *Sentinel* has no influence. It has influence for evil, for it supplies that kind of literature, those inflammatory appeals that take with the rude, ignorant rabble. Why does not the *Sentinel* try to exercise some influence for good? Why, for example, does it not use its influence to get the brethren to go to what are called churches? It is a well known fact that Orangemen scarcely even enter the places of worship except on the Sunday before or after the 12th, on the 5th of Nov., or on such occasions as they expect to hear a ravishing discourse on the aggressions of Romanism, when Catholics will be held up as scarecrows for the delectation of the mob. The world now-a-days overlooks the fact that Orangemen, because they are the ignorant rabble, are either to be ignored altogether or used as tools. This is a mistake. The very fact of their being what they are should be a reason why efforts should be directed to win them to religion and civilization, or failing that, limit their power to do mischief. What mischief can they do? What mischief can an Orange rabble do? silly question. They can burn churches, attack convents and orphanages, stone archbishops and bishops, and in general make things very unpleasant for their Catholic neighbors. And after all this their organ, the *Sentinel*, will ask when or where were Orangemen guilty of ruffianism? There are Orangemen who know nothing of the Christian doctrine, who believe they are uttering a pious prayer when they shout "to hell with the Pope." Why does not the *Sentinel* try to remedy this state of affairs? There are supposed to be over sixty thousand Orangemen in Ontario. These and their families are firmly convinced that Catholics are taught to purchase tickets to heaven for twenty-five cents each. This they are taught to regard as Romish tyranny, and thus they are taught to hate the Roman Catholic Church and the Catholic people. Thus, too, those deluded people who have souls to save, are prevented from examining into the claims of the true Church and looking upon the

hatred to the Church of Christ as being all the religion there is any need to believe or practice. For these reasons we think it is better not to allow these Protestant calumnies, to go uncontradicted, though the same calumnies have been repeated and contradicted thousands of times. These constant repetitions of what may seem absurd and grotesque create on the minds especially of the ignorant a lasting impression. A fact or argument is not stronger in its own nature by being repeated, but the effect on the mind which is passive under the infliction is stronger and stronger every time it is repeated. In this way almost any idea whatever may be impressed on the mind, so that if the *Sentinel* instead of telling the brethren every week that they are the defenders of the Protestant rights and the champions of civil and religious liberty, were to tell them that they are nothing but a pack of fools and miserable political tools, they would, after due time, come to realize the truth.

LEX.

 EDITORIAL NOTES.

THE REVIEW office was honored during the week by a visit from Monsignor O'Bryen, missionary apostolic and private chamberlain to His Holiness the Pope. Mgr. O'Bryen is paying a brief visit to the city in passing, as the guest of Mr. P. Hughes, on his way to St. Louis to take part in the golden jubilee celebration, in that city, on Nov. 30th, of His Grace Archbishop Kenrick. We thank the Rt. Rev. Mgr. for his kind words of the Review, of which, whilst at Rome, he is a constant reader.

His Lordship Bishop O'Connor, of London, is indefatigable in his Episcopal work and thorough administration of the affairs of his Diocese. His Lordship, like his predecessor the Archbishop of Toronto, does not rest satisfied with calling at the large parishes or visiting populous burghs and cities, he penetrates the inmost recesses of his incumbency, and leaves not the smallest group of Catholics or the most diminutive chapel without the benefit of his presence and the comfort of his cheering words. Two weeks ago he paid a visit to Princeton, where he administered confirmation and blessed a cemetery, he did as much for Tilsenburg the week previous. Again, we find His Lordship in the remote parish of Brussels, to reach which he was compelled to travel a great distance by rail so as to avoid a long journey by waggon over roads impassible at this season. Last week we find His Lordship preaching and confirming at Bismarck on the Michigan Central, and then driving over sixteen miles of bad road to reach Dunwich Catholic Church where several children were confirmed and the people encouraged by the promise of a resident priest in the near future. On Thursday last Alvington, East Lambton, was reached where thirty candidates received confirmation and arrangements were entered into for more regular service and more frequent parochial visits in the future. By the accounts that we receive in the local journals in Western Ontario, it is evident that Bishop O'Connor is not sparing himself, and abundant fruits are already gathered from his zealous and energetic administration.

We have seen the first number of a new paper published in Toronto entitled the *Protestant*. It is printed in good clear type, but we cannot say so much for its English, and like everything that comes from Rev. A. B. Demill of Beverley street, it is in very bad taste. The first editorial is entitled "Shall Protestantism or Romanism Rule this Country." It is addressed "To clergymen and members of the Protestant churches and friends of the Orange order, True Blues, Young Britons, and citizens interested in the religious liberty of this Dominion and opposed to Romish aggression in our midst."

Like our contemporary, the *Sentinel*, it has not a word to defend, explain or harmonize Protestantism against infidelity or rationalism, but is occupied entirely in denouncing convents and Roman aggression in general. It is a wonder it does not strike Protestants that this traffic on their prejudices should be repudiated, and that something more should be required to constitute a religion than this everlasting harping on mummery, blasphemy and licentiousness, this telling of knives and ropes and faggots and fetters and pulleys and racks to be found for use in Catholic institutions. But it seems that a certain class of

Protestantism from its very nature must be fed with stimulating facts in this line if it is to keep hold on the multitude. The great point in view is, to burn into their imaginations, by a keen, peremptory, perpetual process, a sentiment of undying hatred of Catholicism, and nothing will suffice for this enterprise but imposture in its purest derivation from him whom the Scripture emphatically calls the father of lies, and whose ordinary names when translated are accuser and slanderer. The fact is that Protestants in general, and the Orange order in particular, crave after lies about Catholicism, and from these sources they shall have their fill.

Is the misrepresentation of the Catholic faith and Catholic practices the only defense there is of Protestantism. If not how is it that no other defense is brought forward? With them it amounts to this, if they can make it appear that the Catholic Church is wrong, they think it is a sufficient excuse for all the misdeeds, contradictions, and rebellions of Protestantism. We respectfully suggest that instead of Protestant advocate the *Orange Sentinel* should be known in future under the more appropriate alias of "Catholic slanderer."

 NUNS. ANCIENT AND MODERN.

REV. P. M. KAEDER, O.S.B., delivered an interesting address recently in Chicago, his subject being: "Nuns, Ancient and Modern." He said the subject of his talk was interesting to a cultivated mind because the cultivated mind was peculiarly attracted to anything that lifted woman-kind to a higher place. As wife or mother, woman was to man the treasure he prized dearest of all things, and so much as she was raised so much was man elevated. Woman would never occupy a high position where maidenhood was not held sacred. "The boy is father to the man: the maiden is mother to the wife." It was as the noblest copies of the great representative of maidenhood, the Virgin Mary, that nuns were entitled to the admiration and respect of mankind. The world held many erroneous ideas concerning nuns. Walter Scott furnished ground for some of these by false pictures of two medieval nuns—so different from the perfect drawing made by the masters, Shakespeare and Dante. Lillies, Dante said they were, in a garden flourishing under the rays of Christ.

The foundation of the orders for women must, the lecturer said, be traced to the early monks. They civilized the nations now forming the greater portion of the Christian world. They brought light out of darkness, they laid low the dense forests of Europe, they drained the swamps, they built churches and trained the people, they preserved literature and science. These men were fit for emulation of brave women. "There is in the wide world," Father Kaeder said, "no woman who has not good reason to feel proud of the record of heroism made by the nuns." In the ages when the world ill-treated women they sought the seclusion of the convent and compelled the elevation of their sex. They died to the world but their death was the resurrection of woman and her elevation in Christian freedom. Theirs was, indeed, the only assertion of real woman's rights. The lecturer recounted the filling of the convents of Europe in the middle ages. "Why," he said, "St. Patrick established so many convents in Ireland that the young men complained that they could find no girls to marry them. But Irishmen flourish anyhow. This we know."

Father Kaeder said there was little difference between the nuns of former times and the nuns of to-day so far as the essence of their faith was concerned. Their aim had always been the imitation of the mother of Jesus. The difference in their mode of living was marked. Of old the people did not expect to see these heroines of Christ out of their convents. The houses of the Sisters were so many and so close to the poor they helped that trips abroad were unnecessary. To day the world has lost its appreciation of what it could not see and closely observe. So the people of this century were used to seeing nuns out on the streets and railway cars bent on missions we knew not what—"only this we know, they are holy." The private life of the nun was the same as it had always been. Gerald Griffin described "her down bed a pallet, her jewels a bead, her lustre a candle that served her to read." "But why such a life for delicate ladies?" he continued. Go to Gethsemane, go to Calvary for your answer. If the Virgin life of Jesus and Mary does not find imitation in men and women would this not have been an ever lasting disgrace? We have read of pure knight- going out in quest of the holy grail. Whether they went or not I do not know, but this I do know that many pure women, not in fable but in the sober noonday light have gone forth in that quest of the grail and has found it, too, in the convent. To have before us these bright examples of heroism, even in weak woman, inspires the stronger sex with an incentive to good deeds. Such an incentive was given in plenteous abundance by the nuns of olden times. It is given by the nuns of to-day, and if not in such plenty the fault lies not with these holy women."

Catholic News

...The envelope system of collection has been adopted at St. Michael's Cathedral and is meeting with success.

...Mr. Martin Burns has resigned the presidency of St. Mary's Confraternity St. Vincent de Paul Society.

...Right Rev. Mgr. O'Brien, of Rome, preached at Our Lady of Lourdes on Sunday morning last, and in the Cathedral at evening.

...A silver collection is being taken up in St. Mary's church each Sunday, the proceeds of which will be applied to the church debt.

...The annual collection for the House of Providence and Sunnyside Orphanage was taken up in the churches of the city on Sunday morning last.

...The Catholic Knights of St. John are at this early date making preparations for the Annual Convention of their Order, which will meet at Toronto in June of next year.

...The officers of St. Alphonsus Young Men's Catholic Association, elected last week, were inducted in their several offices on Tuesday evening last. A debate will take place on the coming Tuesday, the subject being, "Protection vs. Free Trade, which is most beneficial to the country?"

...Thomas Scully died on Monday last at his residence, Crawford street, after an illness of four weeks, with typhoid fever. He was connected for some years with the Queen's Hotel, Toronto, and also had carried on the Murray House, St. Catharines, and Couchiching Hotel, Orillia. For some time previous to his death he had been in partnership with his brother John in contractors supplies. His funeral, which was largely attended, took place on Tuesday to St. Mary's Church and from thence to St. Michael's cemetery.

...The particulars of the death of Rev. Bro. Severus, late Superior of the Christian Brothers House at Waterford, Ireland, who was paying a short visit to this country, has just come to hand. The announcement of his death gave much surprise to his many friends who had, a short time previously, seen him in the best of health. It was occasioned by his heroic efforts in aiding and rescuing the victims of a railway accident near New York, causing an internal strain from the results of which death ensued.

The following pupils won testimonials at the De La Salle Institute for the month of October:

Form I., excellent—V. McGuire, H. Trimble, J. Muldoon, J. Hennessy, A. Short, J., McCarthy, O. Quinn, E. Rosar, J. Kelly, H. McGinn. Good—A. McCandish, J. Moriarty, W. O'Toole, F. Murphy, J. Finnegan, J. Milne, F. Finnegan.

Form II., excellent—M. Murray, W. Henry, W. Miville, W. Giroux, J. Pape, F. Beer, T. O'Connor, S. O'Brien, J. Harriett, C. Hanrahan, J. Fraser, J. Ryan, J. Jordan, F. Richard. Good—C. O'Donohoe, L. Murphy, M. Pampae.

Form III., excellent—H. Chase, J. Kormann, J. Huntley, J. Wright, W. Malone, J. Flynn, E. Kelly, H. O'Connor, F. Boylan. Good—M. Stafford, E. McDonald.

...According to notice given a number of young gentlemen met on Sunday last in De La Salle Institute, their object being to form a literary and debating association. Mr. Dixon, vice-president of the alumni association occupied the chair, and Mr. T. Winterbury acted as secretary of the meeting. Rev. Bro. Mark explained the reasons that had brought them together, and spoke of the good which would ensue from such a society. After expressions of opinion from those present, a committee was

appointed to draw up a constitution, to be submitted at the next meeting which will be held on Sunday afternoon, Nov. 15th, at 3.50 o'clock, when it is expected that a large number of young men will be present. A general invitation is extended to all young men to enroll themselves as members, and avail themselves of the privileges which the association will afford.

...On the evening of Thanksgiving Day Thursday next, a grand concert and entertainment will be given in St. Andrew's Hall, by the ladies of the Altar Society, the proceeds of which are to be devoted to the expenses of frescoing the sanctuary. The entertainments heretofore provided by these ladies for their patrons have been of a high order, and we are assured that in the coming one this standard of excellence will be maintained. An interesting and varied programme has been provided, for which appear the names of such well known favorites as Messrs. Harry Rich and Dubois, also Mr. Bowes, of St. Patrick's choir, and Messrs. Kane and Davies, the gentlemen who took the respective parts of Sir Joseph Porter and Dick Deadeye at the recent performances of Pinafore. Amongst the ladies are Misses Kate Clark, (whose name is sufficient to attest her abilities), Miss Chopitea, a young Spanish lady of considerable ability, who has lately taken up her residence in this city, Mrs. Tapsfield and Miss Maudie Alexander, vocalists, and Miss Cummins, elocutionist.

...Last Thursday evening the young ladies of St. Paul's Catholic Literary Association held their first meeting in St. Ann's Hall, Power street. The meeting was what might be expected in a parish where the arts of music and literature have been so thoroughly developed. The chair was occupied by Mr. C. McCabe, B.A., President of the Young Men's Society. His Lordship Bishop O'Mahony and Fathers Minnehan and Reddin were present, also Messrs. Hughes, O'Brien, Wright and Hudson, of the Young Men's Library. The election of officers took place and resulted as follows: President, Miss K. Mallon; Vice President, Miss A. Gillespie; Second Vice-President, Miss L. Hibbit; Financial Secretary, Miss A. Murphy; Recording Secretary, Miss E. O'Hagan; Assistant Recording Secretary, Miss M. Halpin; Treasurer, Miss M. Currie; Reporters, the Misses M. Milne and Rigney; Critic, Miss K. Langford. This society is open to every young lady who is desirous of advancing in literary attainments. The meetings will consist of debates, reading of essays and pleasant hours with the poets. There will be also a monthly recital, at which those possessing musical talent will have an opportunity of displaying it, and of acquiring that ease which is so necessary for public performance. We extend a cordial invitation to all. The meetings will be held every Thursday evening at 7.30.

The Separate School Board met on Tuesday evening last in De la Salle Institute, Rev. V.G. Reoney in the chair. The members present were:—Rev. Fathers McCann, Rohleder, O'Reilly and Cassidy, and Messrs. T. W. Anglin, O. Pape, M. Walsh, M. Keily, D. A. Carey, J. Connor, Charles Burns and G. H. Bolton. There was some discussion on an account for \$75 for coal for heating Notre Dame High School for girls. The board thought it was exorbitant. Mr. Chas. Burns moved that the account be referred to the reverend chairman and

the secretary-treasurer to see Mother Superior de Chantelle, to whom the account is due, and ascertain if it cannot be reduced. The motion was carried.

The chairman said he had received a letter asking the attendance of the board to the prize distribution of Harbord Street High School, for the purpose of presenting to Miss Rourke the medal the Separate School Board had provided. The board decided that they would prefer to present their medal to Miss Rourke at a special meeting of the Board called for the purpose. Mr. Carey called the attention of the board to the overcrowded condition to St. Mary's School. One of the class rooms had 95 children. It would be necessary to procure additional accommodation for the winter months. The matter was referred to the School Management Committee.

Messrs. Anglin and Pape spoke of the importance of the board finding out the effect the re-arrangement of the wards of the city would have upon the board's constitution. Mr. Pape said the Separate School Act provided that where there were union wards they should be represented by two trustees and if this applied to the re-arrangement it would cut the number of trustees down to twelve.

The chairman said he thought the new system of wards interfered with the Separate Schools and therefore with the Acts of Confederation. If this was the case it was of the greatest importance and the board should consult its solicitors about it.

Vicar General McCann thought that twelve trustees would make a better board than 26, the present number.

Mr. Walsh suggested getting the opinion of the Minister of Education as well, and that a special meeting of the board be called to consider the opinion of the solicitor and the Minister of Education.

Mr. Burns moved that the chairman and Vicar general McCann and Messrs. Pape and Anglin be a committee to obtain these opinions.

Mr. Anglin gave notice that he would introduce an amendment to the board's rules, so that three members cannot as at present require the chairman to call a special meeting, but that it will be necessary to get a requisition signed by a majority of the members.

EMERALD BENEFIT ASSOCIATION.

To the Editor of the CATHOLIC REVIEW.

...At the regular meeting of St. Patrick's Branch No 7, which took place on Thursday, 15th Oct. It was reported that the absence of the Branch treasurer, D. A. Carey, G. P., was caused by the death that day of his father-in-law, Mr. Lawrence Glynn. Wherefore it was moved by Bro. M. I. Hayes, seconded by John Keating, and

Resolved, That this Branch do condole with the family of our Brother, and that expression of the same be given through the official organs of the association as a mark of respectful sympathy with the Grand President of the E. B. A. in Canada into whose family death has entered, the messenger of the All-Wise, and that the secretary in due time communicate with Bro. Carey the sentiments of this Branch, whilst our members will pray as children of Holy Church that the soul of the deceased and the souls of all the faithful departed may, through the great mercy of God, rest in peace.

M. C. Lee, Sec.

W. Lee, Grand Sec.

INGERSOLL.

...At a meeting of the Catholic Board of Education for the town of Ingersoll on Oct. 16 it was moved by Mr. Peter Carlung seconded by Thos. McDermott, and carried unanimously:

1st. That whereas we have learned that Mr. James Brady, formerly a member of this Board, and now the representative of this Board on the Board of High School Trustees for the town of Ingersoll, has determined on leaving Ingersoll, to reside in Woodstock, on account of the duties of the office which he has been appointed to fill requiring his presence at the county town;

And whereas Mr. Brady, while he was a member of this Board, fulfilled his duties with an ability and zeal which made his services to the Board and to the Catholic Schools most valuable.

And whereas, as representative of the Catholic people of Ingersoll on the Board of High School Trustees, he also rendered great services to the town, as well as representing and maintaining the interests of our Catholic school:

And whereas Mr. Brady, also, by his affability has endeared himself to all who have had intercourse with him, and by his Christian virtues has been a noble example to our people:

And whereas, as a citizen, he has always been foremost in promoting the best interests of the town of Ingersoll: Therefore be it resolved.

1st. That we are very grateful to Mr. James Brady for the invaluable services he has rendered to our schools and to this Board, and that while we regret his departure from amongst us, we at the same time desire to congratulate him on his having been deemed worthy, by the Government of this Province to fill the honorable position of Sheriff of so important a district as the County of Oxford—a position which we are confident he will fill in a manner satisfactory to the Government and to the public, with whom he is deservedly most popular.

2nd. That a copy of these resolutions be sent to the press for publication and spread on the minutes of this Board.

GENERAL NEWS.

...The corner-stone of a Portuguese church was laid on a recent Sunday in Oakland, Cal., Archbishop Riordan officiating.

...A recent envelope collection in the parish of St. Agnes, Brooklyn, amounted to the very liberal sum of \$5,750.

...The Rev. F. Besant, a clergyman of the Church of England, parish of Whitechapel, London, Eng., has been received into the church.

...The famous Dominican preacher, Pere Monsabre, recently had an attack of congestion of the brain. He is now out of danger and improving.

...Very Rev. Father Moore, Assistant-General of the Carmelite Order, accompanied by Rev. Father McDonnell, O.C.C., Prior of Moate, has left Ireland for Buenos Ayres on a missionary tour. Father McDonnell is well known and very popular in South America.

...Father Leopold Wackarz, the recently elected General of the Cistercian Order, is a veteran of eighty-one years of age, more than sixty of which he has passed under the austere rule of the Order of Citeaux.

...Monsignor Deane, of Newark, is a convert to the Church, and was formerly an Episcopal clergyman. His brother is at present the Episcopal Bishop of the diocese of Albany. Mgr. Deane has been highly honored by the Holy Father. Through his efforts \$300,000 was collected for the American College in Rome.

...Among the processes of beatification, which are making rapid progress at Rome, are those of M. Olier, the founder of St. Sulpice, the Abbe Goye, the founder of the Sisters of Providence, and the martyr missionaries, Neron, Neel, and Vauard, of the Seminaire des Missions Et-angeres.

...The parishioners and friends of the New York Carmelite Fathers are organizing a "Ladies' Fair" to help to lessen the debts on the new church and priory. It is expected the fair will be opened November 30 in a temporary hall beside the church.

...Quite recently the Catholics of Milngavie, a district some miles outside Glasgow, where Catholicity appears to be very flourishing, thanks to the energy and zeal of the Rev. George Ritchie, assembled in large numbers to present their pastor with a token of their affection and esteem. The presentation took the form of an illuminated address and a purse of sovereigns. The following priests were present on the occasion—the Rev. Professor Ritchie, R. J. MacLuskey (Dunochter), Rogan, D.D. (Patrick), C. Mc'hee (Houston), Mc'Carthy (Port Glasgow), Muller (Shotts), and Houlihan (Possilpark). Rev. Father McMairney presided. An address on behalf of the members of St. Joseph's Church, together with a few Protestant friends and gentlemen of the neighbourhood, was read by Mr. Innes.

Professor Ritchie replied on behalf of his brother, who is at present in Spain. A very pleasant concert ensued at intervals, in which addresses were delivered by the priests who were present.

...The Polish Catholics of the province of Posen, that part of the ancient kingdom of Poland which was annexed to Prussia in the last century, held the other day at Thorn a meeting which was attended by about two thousand persons, including representatives of the old nobility, dignitaries of the Church and prominent men of all ranks. Herr von Slaski, a member of the Upper House of the Prussian Legislature, presided, and the eminent Catholic leader, Herr von Clapowski delivered an eloquent address which excited no little enthusiasm. In the course of his remarks Herr von Clapowski cordially eulogized the German Emperor, and as this is said to be the first occasion in a purely Polish assembly, the mention of His Majesty's name has been so warmly received, the address has been strongly commended by the German press. Many questions of interest to the Catholics of the Province, such as the reform of the education laws, the importance of imparting religious instruction in the Polish language, the return of the religious orders, and the formation of a Young Men's Society, were fully discussed. The gathering was a success in every respect, and it was decided that henceforth a congress of the Catholics of the province should take place annually. The Posen Catholics are resolved to keep well in line with their co-religionists throughout the Continent.

...The venerable founder of the University of Notre Dame has addressed this letter to his countless friends among the clergy and faithful who so lately were alarmed at his serious illness:

NOTRE DAME, IND., Oct. 23.

REV. FATHERS AND DEAR CHILDREN IN JESUS CHRIST:—You will readily understand my utter inability to fully express in writing my grateful acknowledgments for the numerous manifestations of filial love and devotedness which I have witnessed, as well as read, in connection with the festival of my Patron Saint. That I was able to receive in person the beautiful testimonials of affection from the inmates of our beloved institutions at Notre Dame and St. Mary's, and I am still able to peruse the

telegrams and letters, which have poured in upon me from loyal hearts in the Old and New World, is indeed a miracle of Divine favor obtained through the sweet, protecting intercession of our Heavenly Mother. I realize well how much my miraculous recovery is owing to the fervent prayers which your devoted hearts prompted you to offer in my behalf to the Queen of Heaven. And, while I thank you now for the sentiments and good wishes you have expressed, I beg of you to continue your good prayers for me, with the assurance that you will not be forgotten in return. Your devoted,

E. SOUYS, U.S.C.,
Superior-General.

Men and Things.

...M. Gounod, the great Catholic composer, has promised to contribute to the *Century* an autobiographical sketch dealing with his early days.

...The Chilians are so strongly Catholic that their army has for years regarded Our Lady of Mount Carmel as its special patroness and protectress.

Sultan Abdul Hamid has sent to Rome the thousand *lire* for the construction of a Maronite College in accordance with a promise to the Supreme Pontiff. The unspeakable Turk is not devoid of good qualities.

...The recent death, at the age of 83 years, of Monsignor Markallah at Quimper, France, suggests a curious coincidence. The venerable deceased was the only representative of an illustrious family of Brittany, a family whose motto for centuries had been: *L'esque ad aras*—"Even to the altar." The last scion of their race reached the altar, and with him perishes the name.

...Miss Katherine Tynan, the young Irish poetess, whose third volume, "Ballads and Lyrics," is announced, has been one of the most frequent contributors of verse to periodical publications in England and America for the past ten years. Her first volume, "Louise de la Valliere and Other Poems," met with a flattering reception from the critics on its appearance nearly a decade ago. Her second venture, entitled "Shamrocks," was also a success. Latterly, says the *Dublin Freeman's Journal*, her work has been somewhat weakened by a straining after the style and modes of thought of the Rossetti school.

...Sir Walker Bullard, who owns the finest collection of native Maori curiosities and paintings in the world, has applied for space in which to display his collection, and intends visiting the Columbian Exposition with his family. Major John Wilson of Auckland has submitted a proposition to the foreign affairs committee to bring a colony of Maoris to the exposition, house them in one of their native-built forts, and let them show their native costumes, home life and methods of warfare. The proposition is regarded with some favor, as it would add greatly to the value of the general ethnological exhibit of the exposition.

...Cardinal Manning a few days ago listened with deep emotion to a phonographic message sent to him in charge of Mr. Gouraud, by Cardinal Gibbons of Baltimore. The Cardinal, learning from Mr. Gouraud that that gentleman was also the bearer of a phonographic message from Cardinal Gibbons to the Pope, at once sent a telegram to the Holy Father asking to be permitted to hear it. The Pope promptly complied with the request by sending a cablegram to Cardinal Gibbons, who, in turn, cabled Mr. Gouraud instructions to gratify the wishes of Cardinal Manning. When the

latter heard the message he added a few sentences in Latin, the language used by Cardinal Gibbons.

...John B. Manning, the Wall street banker, has just had launched at Bath, Me., a four-masted schooner, 1,200 tons registered, but capable of carrying 2,000 tons. She was built by Hon. William Rogers, and will be commanded by Captain Clarence Birdsall, of New Jersey. In place of the usual ceremonies of launching, Bishop Healy, of Portland, Me., in full pontificals, blessed the ship according to the ritual of the Catholic Church, as she slid from the ways and christened her the Three Marys. The name was given by Mr. Manning in honor of his mother, wife and daughter, who each bore the name of Mary. It is said to be the second time this ceremony has been performed in the United States, the first being in 1820, by the famous Bishop (afterward Cardinal) Chozevius, of Boston.

...A National Protestant Congress has been sitting at Brighton, and establishing its lanacy by declarations against the Church of God. One reverend gentleman through courtesy we shall pass him the title—declared that the genius of the Papacy was a combination of the human and Satanic—in other words, that we Catholics are semi disciples of the devil. The usual inferences may be deduced. When we die we shal! all go to hell or half-way thither. This is an intimidating prospect, but it will hardly give Catholics the nightmare. Another reverend gentleman dilated on the highly immoral Jesuitical assumption that the end justified the means. Where is there proof of any such assumption by the Jesuits? These assailants of ours might have the common honesty to try us before finding us guilty. But misrepresentation is their favourite weapon. Fearing the Jesuits, they strive to affix a bad name to them. Of course, Rome was always opposed to liberty while Protestantism favored it. The penal enactments in Ireland for example! When these folk pour venom on the machinations and encroachments of Rome we feel complimented. It is a testimony that the Church is alive, robust, and labouring for the welfare of souls. —*Irish Catholic*.

...The Anglican Dean of Benbigh, Rev. D. Williams, in a vigorous address at the Rhyl Church Congress declared that the "religious force of Puritanism" is "played out." The Catholic forces now at work can only have one logical result, says the Liverpool *Catholic Times*, the next movement must be Catholic or Agnostic. So he says, and nearly all the intellectual observers of the signs of the times are saying the same not in this country alone but all over the world. And the Catholicism will be no imitation or mockery, but the real olden faith. The Dean proceeded to show that Nonconformity was in its death struggle, that it was founded on a negative and organized against evils which no longer exist. So we have it on high authority and evidently with the imprimatur of the bishops and clergy at the Congress that Puritanism and Nonconformity are "played out." The Nonconformist Liberals have been declaring with equal confidence these years back that the Church is "played out." What if both statements should be true? What if the "Reformation" is played out? What if the great Protestant schism is approaching dissolution? These aspects of the question were not presented to the Congress.

...The Protestant missionaries cannot let the Chinese crisis pass without telling the world how much the Catholic missionaries are to blame for it. Rev. C. A. Stanley in the *Independent* thus describes himself and the situation in a paragraph: "As on former occasions, the stroke fell first and heaviest on the

Roman Catholic missions. This was mainly because of their founding homes, into which children of all ages are received and in which there is frequently much sickness and mortality; but not a little was due to the assumption of authority on the part of the priests and the protection extended over their adherents in civil cases, to their connection with political intrigue and jesuitical methods during a period of four or five hundred years, and to the large property they own and from which they derive an enormous income from Chinese renters. The distinction between Roman Catholic and Protestant is being more clearly understood year by year, with discrimination in favor of the latter; but when a mob gets under way, distinctions vanish—all are foreigners alike." The Chinese should be more clever at distinctions, says *N. Y. Catholic Herald*. But what are the Protestant missionaries doing in China, that they should be taken for Catholics? This should be a subject of inquiry for the missionary board.

...Father Luke Rivington, the former orator of the High Church Party, preaching on Sunday before the Lord Bishop of Southwark and a vast congregation at the re-opening of the Church of the Sacred Heart, Camberwell, created considerable interest by mentioning that a prominent dignitary of the Established Church, who had special opportunities of knowing the actual state of affairs throughout that body, assured him in conversation the other day that it was really remarkable to find what a change of attitude in regard to the Catholic Church had taken place in the minds of a large number of hitherto steadfast Anglicans within the past two or three years. This altered position was, the dignitary added, a favourable one, as far as Rome was concerned, and his opinion was that it would sooner or later eventuate in numerous secessions. It certainly seems that this prognostication is already being fulfilled, writes a correspondent in the *Star*, if the following list of recent converts to Catholicism, is to be taken as a test. It will be seen, too, that it embraces people not only from the Church of England, but from other sects. Mr. James Montgomery, M.A., (a leading Irish Presbyterian), The Castle, Garvachy; Mrs. Bell, granddaughter of the famous Zachary Macaulay; Mr. W. Craig, J.P., and ex-M.P. for North Staffordshire (a highly-respected Methodist); Mr. Alfred Austin, of the War Office; Mr. Charles and Mr. Ethelbert Stuart-Mills, eldest son of Captain Stuart-Mills; Mr. Cataret Maule, and Mr. Edward Hunter Hale, sons of well-known Anglican clergymen; Miss Baldwin, eldest daughter of an influential Baptist family in Birmingham; Colonel William Monck Hall, formerly of the 74th Highlanders; Mr. Herbert Snelgrove, Mr. Robert Conningham Williams, eldest son of General Williams; Miss Cecelia Fosbery, eldest daughter of Colonel Vincent Fosberry, V.C.; Mr. Henry Algernon Fulke Greville, of the 18th Hussars; Captain H. F. Lyons Montgomery, of the Bengal Staff Corps; Mr. John Rees, private secretary to Lord Wenlock, Governor of Madras; Miss Mary E. Warden, of Little Walton Lodge; Mr. G. Keyte, of Brockhurst; Mr. Herbert Measure, of Woodlands, Streatham; Miss Stafford, daughter of a wealthy Dublin merchant; Miss Bessie Hatton, who is now so successfully appearing in her father's adaptation of "Prince and Pauper" at the Vaudeville; Miss Blanche Lancaster Clarke, only daughter of Mr. George T. Clarke, the Doulaise millionaire, and who was married last week to Mr. Clarence Forestier Walker, son of Sir George Walker, Bart., and grandson of the first Lord Tredegar; a daughter and grandson of Charles Dickens; the Rev. F. Besant, M.A., of Whitechapel Parish Church, a near relative of Mrs. Besant, the Theoso-

phist; the Rev. John B. Camm, M.A., a Dorsetshire Rector, who has thus followed in the footsteps of his son, the Rev. R. P. Camm (of the Ritualistic Church of St. Agnes, Kennington), who became a Benedictine monk last year; and the Rev. Charles Edward Gandy, M.A., of St. James the Less, Plymouth, making the fifth clergyman from that Church who has become a Catholic.

...In orcharding the old ecclesiastics were very skilful, and Scott's character of Abbot Boniface of Kennaquhair, who showed so much delight in the trees of his own planting and grafting and planting, is a very true picture in that respect. To the monks we owe the cultivation and introduction of the best of our varieties of fruits, especially pears and apples, and Loudon unhesitatingly attributes this to them. One of the earliest memories of the British fruit culture, is the planting of the apple in Normandy by religious men from Monmouthshire, a kindness which thirteen centuries later Normandy is returning to Britain. In the sixth century St. Teilo was a monk at what is now Llantwit Major in Glamorganshire, he became Bishop of Llandaff, and then succeeded St. David as Archbishop of Menevia. The two, together with St. Padarn, are called the "Three Blessed Visitors to the Isle of Britain," a fact which makes one think that they were not natives, but like most missionaries in those times, were the outcome of the Irish schools.

The communication between the west of England and Normandy seems to have been very intimate in the early centuries; among those who came over was St. Sampson, the bishop and founder of Dol, to pay a visit to the Welsh archbishop, and, being struck with the rich sea of glorious apple blossoms perchance, or the vision of its ripening fruit upon the thickly bearing trees, the barrenness of his own land came strongly in contrast to his mind, and he won his host to the work of helping him to introduce the fruitful trees into Normandy; together they set out from Monmouthshire, and planted, we are told, a remarkable forest, three miles in extent, stretching from Dol to Cal, and performed the task chiefly with their own hands. From them it was called the "Grove of SS. Teilo and Sampson," and in the twelfth century this arboretum still existed. The manufacture of cider quickly followed, and if so, it could not be said of the Norman bishop what Chaucer, in "The Monk's Tale," says of his Biblical namesake, that

"This Sampson never Sider drank ne wine."

In the same century the Irish apostle of the Picts, St. Colomb, was making his home at Iona, where mills and dams of his community may still be seen, and where, we are told, he turned bitter crab apples into sweet one, *prope monasterium roboris campi*. — *National Review*.

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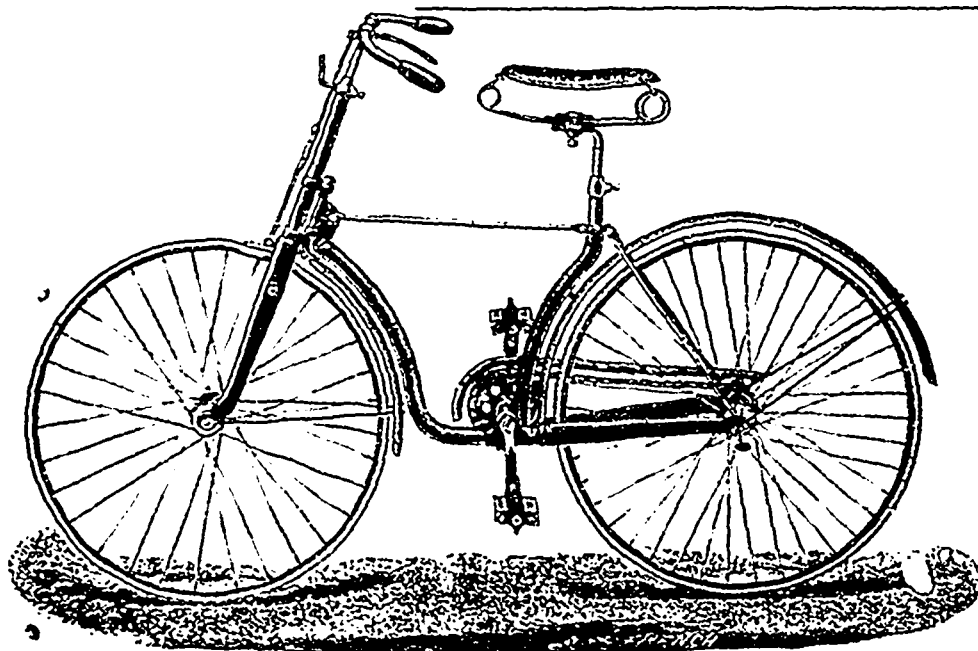
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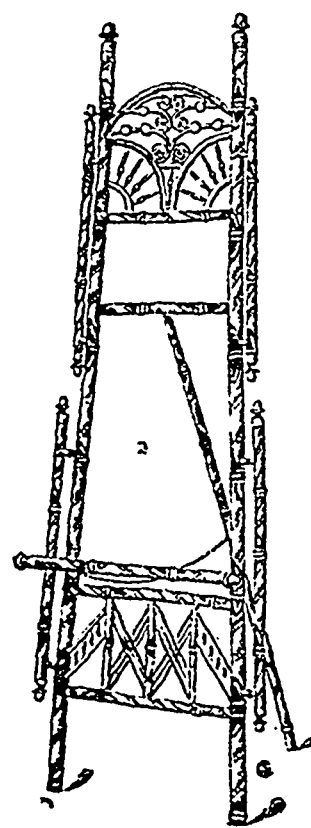
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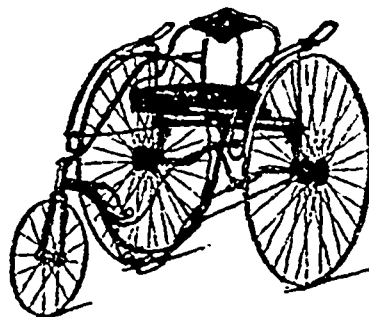


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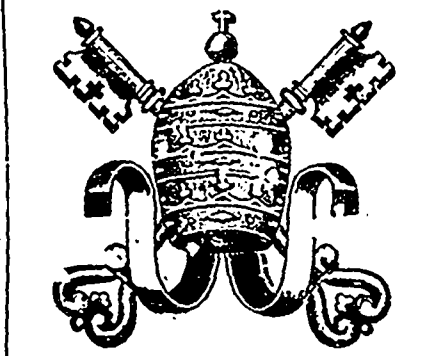
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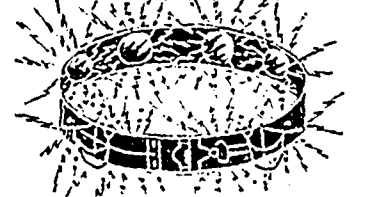
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