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THE MURDER OF A PRIEST.

A Double Tragedy in St. Paul, the Result of Intemperance.

(Special to The True Witness.)
St. Paul, Minn., June 3, 1910.—Hardly had the joyful echoes of the sextuple consecration of Catholic bishops died away in St. Paul, Minn., when the air was rent with the reports of a double murder in which an innocent and beloved priest and an exemplary wife and mother, a member of his parish, were the victims.

The circumstances of the crime were shocking and aggravating in the extreme. There were no eye witnesses to it, but the facts were quickly learned.

A Catholic Irishman named Patrick J. Gibbons, a resident of South St. Paul for twenty years and an ex-chief of police, put two bullets through his faithful wife's head, then deliberately drove to the priest's residence and calling Father Edward J. Walsh to the door, almost without a word of warning, sent two more bullets through his pastor's head, killing him instantly. Then leaving his horse and buggy at the door, he walked down the street and gave himself up to the first policeman he met.

The news of the double tragedy spread like wildfire through the city. A mob began to gather and ominous mutterings were heard on all sides. Then the murderer coolly accused the dead priest and his dead wife of an awful crime in justification of his own terrible deed. This only added fuel to the flames, and the murderer was hurried off in an automobile to the county jail in St. Paul for safe keeping.

With both the principles in the alleged crime silent in death and with the usual horde of scandal-mongers and sensation seekers eagerly scanning the "extras," like hungry wolves or carrion crows watching for salacious morsels, could a blacker situation for the honor of religion be imagined? But suspicion and suspense were shortlived.

It was like the sunlight breaking through and dispelling the mountainous black clouds of the threatened storm, the way the entire community in South St. Paul, Protestants and Catholics, Jews and infidels, rose as one man in defence of the purity of the dead priest and the honor of the dead wife. Not a man, woman or child could be found in the entire community to breathe a word against the spotless character of either.

On the contrary, the facts were quickly spread abroad. The man was a habitual drunkard who, in his insane fits of jealousy and suspicion during or after his drunken sprees, had often before threatened to kill his wife and all who befriended or protected her on such occasions. Father Walsh had, like his predecessors, often acted the delicate and difficult role of peacemaker between husband and wife, and were it not for these kindly offices they would long since have been separated by divorce, and the patient and devoted wife and mother might perhaps have escaped her sad fate.

On the very day of the double murder the husband had been allowed, against the judgment of medical men, to return from Minneapolis, where he was being treated in an insane asylum for alcoholism, to his home in South St. Paul, under pretext of urgent business requiring his presence and his desire to visit his family, for whom, it is claimed, he entertained deep affection when sober. The fatal shots were fired while the attendant who accompanied him from the asylum waited in a hotel in South St. Paul for him to return from the visit to his family.

On the day of the funeral business houses were closed, flags were at half mast on the public buildings, three score priests and two bishops watched the Office of the Dead, Rev. W. A. Walsh, a brother of the deceased, sang the solemn Requiem, Bishop Lawler, the newly consecrated auxiliary bishop of the Twin Cities, delivered the panegyric, and hundreds of laymen, unable to obtain entrance to the crowded church, stood outside and listened reverently to the solemn strains of the "Dies Irae" sung by the choir of priests and wafted through the open windows.

The members of St. Augustine's Church, of which Father Walsh was the beloved pastor, assembled in a mass meeting, adopted a series of resolutions reciting the many previous threats and attempts at murder on the part of the slayer. "In his fits of drunken frenzy, or in his unbalanced condition when recovering from the effects of liquor," extolling the public and private purity of life of both his victims, and proclaiming Father Walsh as having "taken his place in the necrology of the Catholic Church of the Northwest as the first martyred priest." Meanwhile the author of all the crime and misery was lodged behind steel bars in a St. Paul prison, slowly awaking to a realization of what he had done and continually calling for more "whiskey."

SIR CHARLES FITZPATRICK AND OATH.

He Says Resolution Passed Nine Years Ago Remains Unchanged.

Even in this hour of general mourning the thought of the Royal Declaration is always present with us, says the London Tablet. The thing is so urgent that the consideration of it cannot be postponed. Those horrible words must simply never be spoken again. And happily every organ of English opinion now seems prepared, irrespective of party, to support the policy of the Prime Minister, as declared in the House of Commons a year ago, when he said the time had come "to put an end to this Declaration." It is not at all a question of the Protestant succession. That is already amply secured by the Bill of Rights and the Act of Settlement. But if that is not admitted, then, if there are still nervous people who are not satisfied, by all means let other tests be invented. As practical people the Catholics of this country, and indeed of the Empire, are quite ready to admit that if the majority desire a religious test for the King they are entitled to have it. So far we are on common ground, and it only remains to devise a positive formula for the Protestant creed. Last week we set out in terms of a profession of faith proposed by Lord Llandaff which would have effectually reserved the throne for members of the Church of England. We further pointed out that by the substitution of the words "the Protestant Reformed Faith" for "the Church as by law established," the way to the crown could be kept open for a Sovereign professing any form of Protestantism. In this way the meshes of the net would be made considerably wider without in any way diminishing its effectiveness as a means of excluding a Catholic King. An alternative form of religious test, to which Cardinal Vaughan took no exception when it was put forward some years ago in the House of Lords by the Earl of Kilmorey, ran as follows:

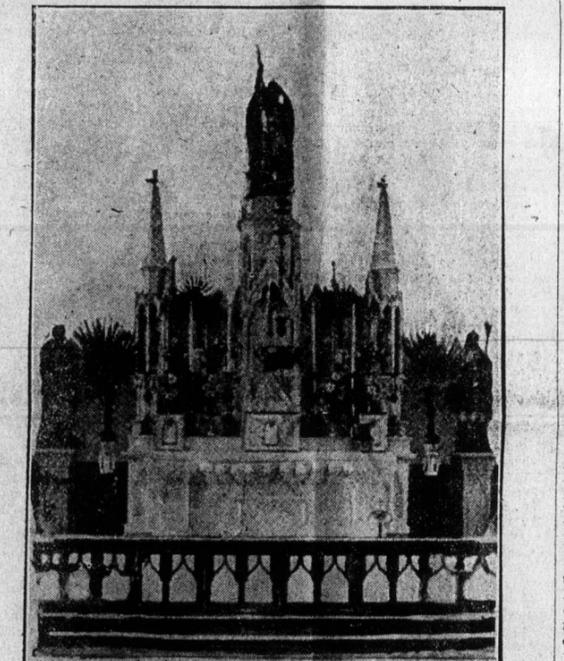
"I solemnly and sincerely declare, without evasion, equivocation, or mental reservation whatsoever, that I ever have been, and am, and ever will remain, a steadfast member of the Reformed Church of England, as established by law, and that as such I do and will continue to disbelieve in, and dissent from, and reject all such doctrines of religion as are at variance with those of the Protestant Faith which I profess, and swear to support and maintain."

The main things we want our countrymen to understand, to-day are, first, that we have no wish to interfere with the Protestant Succession, and, secondly, that we object in the strongest possible way to having the central and most sacred doctrine of the Catholic faith selected by the Sovereign for public denial—and, further, that our objection to that public denial remains whether its terms be courteous or otherwise. A simple declaration by the King that he adhered to the Protestant faith would offend nobody, and would do all that is wanted. From some points of view it might perhaps be described as vague, but it is at least more definite than the present Declaration, and certainly so far definite that no Catholic could possibly take it. Up to this point we have tried to clear the ground, and to make the way easy for the Prime Minister to give effect to his known convictions by dwelling upon the extreme moderation of the Catholic demand. The excuse for the Declaration is the necessity for securing a Protestant King. We meet that by saying at once we are willing to acquiesce in the invention of any required number of religious tests. All we ask is that our religion shall not be selected for specific denial. There can be no difficulty in devising a positive formula for Protestantism on this occasion at least, because it is a formula required only for a single object—it must be such that no Catholic could take it. But though our demand for the modification of the Royal Declaration is so essentially moderate in our determination to have the change made. It is a question upon which the twelve million Catholics of the Empire are unanimous. We drew attention last week to the memorable resolution in which the Parliament at Ottawa made its protest nine years ago. At that time the whole world was taken by surprise. Everybody was ready to deplore the outrage, but everybody was sure there was no way within the constitution of avoiding it. We know better now. The Government has had ample warning and knows that the Catholic peoples of the Empire—in Ireland, in Canada, in Australia, in Malta, and Mauritius—would all passionately resent the affront offered to the most sacred mystery of their religion were an English Sovereign now deliberately to persist in repeating the infamous words of the Declaration. Take the case of Ca-

Appalling Sacrilege at St. Michael's.

Tabernacle Broken Open and Sacred Hosts and Ciborium Outraged.

With bated breath we listened to the story of the outrage which was perpetrated at St. Michael's Church, of which the Rev. J. Kiernan is pastor, on Wednesday last shortly after noon. The dreadful work was indeed demoniacal, and made one think how like the story of old it was when Judas came, sat among the brethren, yet all the while there was in his heart betrayal and murder. For he had mingled with his fellow men, let us say in good faith, only a moment before he entered the sacred precincts; and he faltered, not until with unworthy hands he ruthlessly opened the tabernacle and took therefrom the ciborium, containing hosts innumerable, and the large host used for the Be-



THE ALTAR OF ST. MICHAEL'S CHURCH.

nediction of the Most Blessed Sacrament.

When the sacrilege had been discovered by the children who had come to the church to attend service, Father McCrory hastened immediately, only to see a sight harrowing in the extreme. For there lay scattered about, as so much snow, hundreds of hosts, broken, bitten, stamped upon and outraged in every possible way, surrounding the ciborium, which had been spat into.

Truly harrowing indeed. And now especially, in the Congress year, when all hearts are trying to show all the homage and love they can to the gentle Savior in the Eucharist, it is past human comprehension that such a fearful thing should happen in our midst. No clue has been obtained so far as to the miscreant; and as yet the large host is missing.

On Sunday evening last there was a ceremony of public reparation at seven o'clock, at which a very large congregation assisted. His Lordship Bishop Racicot presided. A procession composed of the sanctuary boys, priests from several of the city churches, and His Lordship

A FOUL INSULT TO THE IRISH NATION.

No Ground for Base Suggestion That Catholics Would Persecute Protestant Minority.

The Irish World has what follows to say upon the "conciliatory" movement:

"Conciliation" of Protestants is one of the declared objects of Mr. William O'Brien's society, "The All for Ireland League." Why and how "conciliation," and what does it mean? The answer to the last question is that the Catholic Nationalists of Ireland should give some proof or assurance or guarantee that in an Irish Parliament the majority—in the nature of things likely to be Catholic, since the great bulk of the Irish population is Catholic—would not persecute the Protestant minority.

This is what the "conciliatory" cry means or it can mean nothing, and meaning this, it is a foul insult to the Irish people, a foul insult to the Irish nation, for it plainly implies that there is need of such proof, or assurance or guarantee—that without such the Irish Catholic people would in a National Parliament or Government persecute their Protestant countrymen.

Is there any ground whatever, or was there ever any ground or justification for this insulting suggestion? Of course not. The Catholics of Ireland have never been persecutors of Protestants or of any other creed. The Catholic Nationalists of Ireland have ever and always been ready, as they are now, ready, to extend the hand of fellowship and "conciliation" to all Englishmen of every creed in the great work of winning freedom for their country. It is still with Catholic Irish Nationalists the same principle of toleration and "conciliation" as the Protestant patriot poet expressed it more than half a century ago:

"Start not Irish born man,
If you're to Ireland true,
We heed not race, nor creed, nor clan,
We've hands and hearts for you."

That was the principle and practice of Irish Catholics in their National affairs, then, as it is now. Writing on this subject in a former issue we gave facts in proof and illustration. Here they are and they are only a few of such facts that might be given:

"Nearly a dozen of the Irish Nationalist Parliamentary Party are Protestants, and those Protestants of the Irish Party have been elected, many of them repeatedly, and most of them without opposition, in electoral districts the most Catholic in all Ireland, such as Cork and Galway and Donegal. In these and other Catholic districts of Catholic Ireland the Catholic electors confer their honor of electing their representatives in Parliament. This is how Protestants in Ireland are "persecuted" by their Nationalist countrymen. And all over Nationalist Ireland—which means four-fifths of the country—Protestants are freely and cheerfully elected by Catholic votes to all sorts of public offices and public honors—mayors of cities, members and chairmen of Boards and Councils—to all such offices Protestants are elected in Catholic Ireland to an extent far exceeding their proportionate share according to their numbers in the population."

And in the same issue we quoted from a speech of Michael Davitt in Ulster expressing as follows the Irish Catholic Nationalist doctrine and principle of toleration:

"There can be no real intelligent dread in any educated mind in Ulster as to Catholic or clerical domination in an Irish Government under Home Rule. This is only a well-worn bogey; a dilapidated party scarecrow, which the winds of political intelligence and common sense have denuded of its covering in the field of controversy long ago. We, Nationalists of the South and North, do not seek or want, and would not on any account have or tolerate any such dominance if attempted. There would be no inequality of any kind in religious or educational matters under Home Rule, and all creeds would stand on the same footing of civil, religious and educational liberty before the law and in the care and protection of the ruling authority of the country."

warning which underlies those deliberately spoken words. Let our readers consider for a moment what would be the position of a Governor-General sent to represent the King at Ottawa and asked there to repeat the words of the Royal Declaration. The thing is unthinkable. And are we to be told that what would admittedly be intolerable from the lips of a representative of the Sovereign becomes tolerable when spoken by the Sovereign himself? There are some questions which need not be answered.

REDMOND'S POWER GROWS.

Opposition to Unionist Plans For Compromise on Veto.

The Prime Minister's return is awaited by the advanced men of the Liberal party with languid interest. They assert that David Lloyd-George has made a fresh compact with John Redmond, by which the armistice can safely be prolonged for several months. A stringent revision of the royal declaration so that it will contain nothing wanting offensive to Britain's Catholic subjects is the price which the ministers are willing to pay for the postponement of the veto question. It has been accepted by the Nationalist leader as a concession which the Irish Catholics will highly appreciate, and it will be a fresh proof of Mr. Redmond's success in obtaining what he wants.

The truce over the veto will be allowed to continue, but not indefinitely. Mr. Redmond has not committed himself to the policy of deferring the crisis until next February. He has merely agreed that immediate action on the veto question is unwise. Additional concessions will be demanded in the finance bill for another extension of time by which the session can be rounded out without a constitutional crisis.

The Unionist members are talking at random about a compromise which will enable the ministers to dispense with the Irish support. There is proposal is that the veto resolution shall be referred to a committee formed for considering Lord Rosebery's reforms, and that no decisive action shall be taken this year. The ardent radicals denounce this suggestion as an abandonment of party principles. They expect Mr. Redmond to intervene at the right moment and hold the coalition together on a basis of guarantees and a general election, with the veto uppermost. Both parties are under cautious leadership, with drifting tendencies. Mr. Redmond alone has a definite policy, and commands the support of the coalition factions.

The government, after arranging in order the civil list, the finance bill, the regency bill and the revision of the Protestant declaration, will have leisure for considering the succession in India after the retirement of Lord Minto and the state of Egypt under the strong side light which Mr. Roosevelt has brought to bear upon it. Lord Carrington and Lord Crewe have been credited with ambitions for the office of Viceroy, but one lacks vigorous health and the other cannot be spared from the upper house in the impending struggle. Lord Beauchamp's claims have also been advocated, and Lord Kitchener's admirers have contended that he ought to be sent back to India instead of being condemned to idleness at Malta.

There has been, since Mr. Roosevelt's speech, considerable talk about sending Lord Kitchener to Egypt and recalling Sir Eldon Gorst, and Lord Selborne has been named as one who would make an ideal Viceroy in India.

The recall of Sir Eldon Gorst would be a more fulsome tribute to Mr. Roosevelt's influence than a self-respecting government could be expected to offer. The British policy in Egypt will be stiffened in consequence of the ex-President's warning, and Sir Eldon will remain where he is. Lord Selborne, who is receiving a warm welcome at Southampton and Blackheath to-day, is a Unionist, whom the Liberals have kept at an important post in South Africa, and a long time Liberal peer will probably be chosen for Viceroy of India.

Handsome K of C Gift.

The action of the Minnesota State Council of the Knights of Columbus, held at Winona recently, in deciding to contribute to the College of St. Thomas, Merriam Park, a sum of money, which, when all collected, will amount to \$20,000, has met with the approval of each of the councils of the State, and work of collecting the money will soon be started. The cause is one to which every Catholic man in the State should be glad to lend a helping hand. The education of the boys who are to direct the affairs of the country in the future is a vital question, and a serious one to every Catholic.

In his address before the St. Paul Council, Knights of Columbus, last week, Professor Monaghan called attention to the College of St. Thomas and said it was one of the greatest colleges of its kind in the United States; and there are few laymen in this country better informed on the subject than Dr. Monaghan. The work of aiding this institution with a substantial sum has been started by the Knights of Columbus.

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