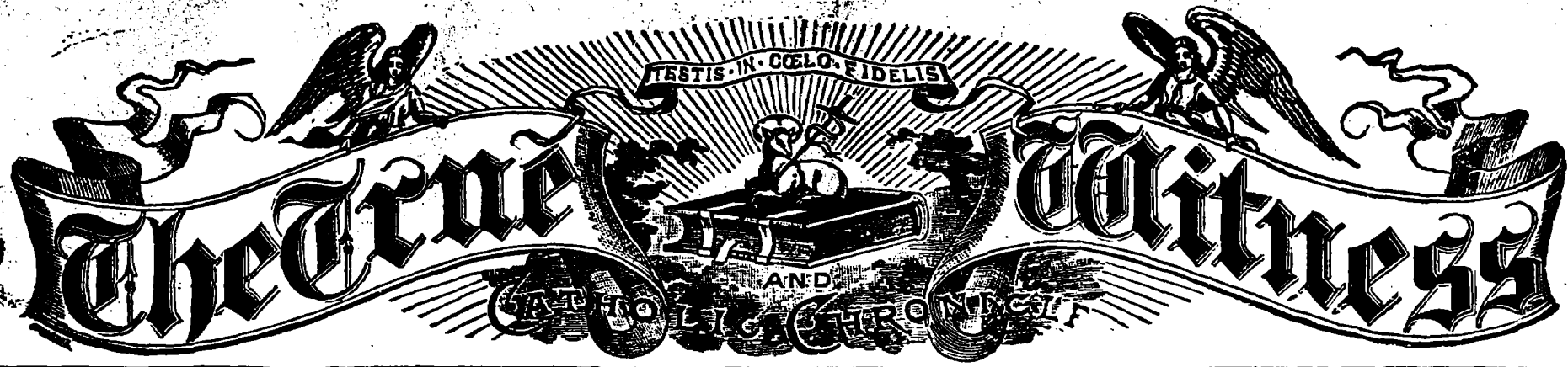


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VOL. XLVI., NO. 3.

MONTREAL, WEDNESDAY, AUGUST 5, 1891.

PRICE FIVE CENTS.

A CRY FOR AMNESTY.

THE IRISH POLITICAL PRISONERS SHOULD BE LIBERATED.

A GRAND DEMONSTRATION IN CHICAGO—ENGLAND'S POLICY ARRANGED—STIRRING SPEECHES BY LEADING PUBLIC MEN—RESOLUTIONS PASSED.

That the Irish race the world over, and more particularly in America, will never rest until they achieve the liberty of political prisoners whose only crime was patriotism, was never better illustrated than at the magnificent demonstration held in Chicago last week.

Over seven thousand citizens of all parties, many of them prominent in the councils of the great Republic, were present. Some of the speeches delivered were of such thrilling and heart stirring periods, and withal were so pathetic, that the Celtic heart could not but beat responsively in sympathy.

Mr. J. J. Mahoney, president of the United Irish Societies, opened the meeting and introduced the Hon. J. F. Finerty, who took the chair. The latter gentleman, in the course of his opening remarks, said they were not there to apologize for the Irish political prisoners, or for the acts they were alleged to have committed in a season of great political excitement (cheers), when their country, or the country of their fathers, was groaning under an odious tyranny (Continued applause). They were not there to crave a charter from the British government but to demand justice. It was with poor grace that England could now refuse to give these men their freedom. Recently Dr. Jameson and his band walked over the frontier of the South African Republic, shedding the blood of innocent people. When they were sentenced to death, Joseph Chamberlain, the English Colonial Secretary, went down on his knees before President Krueger and begged for their lives. The Boers, more generous than England would have been, gave these men their freedom, and this clemency should shame England into doing justice to those Irish-Americans and Irishmen who are now confined in her dungeons.

After letters of regret had been read, the following resolutions were submitted—

The quality of mercy is something that appeals, or should appeal to every human heart. God Himself is mercy. If He were not, how few of His creatures could ever hope to enjoy His glory. Man, made in the image and likeness of God, should possess the attribute of mercy above and before all other qualities. But the members of the British Ministerial Cabinet seem destitute of God's mercy; for, from fifteen to thirteen years, several unhappy Irish-Americans, citizens of the United States, and many Irishmen who are claimed as subjects of the British crown, have been kept in stringent confinement, and subjected to brutal restrictions and penalties, on charge of having committed certain quasi-political offenses, proven against them, to British satisfaction at least, by the salaried detectives and professional spies of the British Government.

At the time when the offenses charged were committed, Ireland was deprived of the operation of the habeas corpus act, the jails were filled with Irishmen unconstitutionally arrested; famine spread in the island; the people were being evicted by the thousands—in some instances fire being set to their houses by kerosene torches in the hands of sheriff's posse—a state of war and terror virtually prevailed in Ireland, as the country was occupied by a formidable English army and by an armed constabulary equally formidable. Many lives were lost on the side of the people, in the effort to preserve their homes, but it is not recorded that the forces of the British government suffered any loss throughout the troubles specified. Under such circumstances, it is hardly wonderful that what are called outrages, and attempts at outrage, occurred in London and elsewhere in England. Nobody was killed or seriously injured in these attempts, as then on the English side. England was thrown into a fury of terror, and every man who was regarded as a suspect, for any cause whatever, was set upon by the police, arrested, "tried" before prejudiced juries, materially aided by partisan judges, convicted and consigned, in most cases for life, to British penal institutions. Although accused of causing explosions by the use of dynamite, they were tried under the Treason Felony act, passed specially for the conviction of John Mitchell in 1848, and intended to serve as a drag net in all cases where Irishmen threatened the existence of British rule in Ireland. The Irish-Americans among the prisoners were not granted the privilege of a mixed jury, and they were obliged to accept the British verdict, denied of their alien privileges.

Considering all the circumstances, we believe that all the men so convicted have suffered sufficiently, whether they were guilty of the offenses charged or otherwise, and, in the words of our fellow-countrymen resident in the Transvaal, South Africa, who passed resolutions on the subject at a meeting held in Johannesburg last month, we hold "that all right-minded men will admit that the said political prisoners, if guilty, were doomed to the acts for which they

were arrested fifteen years ago by the oppressive measures meted out for many years toward the land of our birth. That justice and fair dealing alike demand that the clemency and magnanimity shown by his Honor the President and Executive Council of this Republic (the South African) in liberating most of, if not all, the political prisoners arrested in connection with the Jameson raid on the Transvaal, be extended to the Irish political prisoners."

In addition, we, citizens of Chicago, and of the United States, in mass meeting assembled, Resolve, That common decency, not to mention common humanity, demands that the British government should at once set free the Irish political prisoners, who were not engaged, at least, in an underhand invasion of an independent and peaceful state which had inflicted on them and theirs no injury;

That if the Colonial Secretary of England did not consider it beneath his dignity to abjectly appeal for mercy for the Johannesburg raiders to President Krueger of the South African Republic, after their defeat, conviction and death sentence, we do not consider it beneath ours to demand from his government the release of men whose hands are bloodless, and who did not make war on their peaceful neighbors; That we call upon the President of the United States to use his good offices for the immediate liberation of Irish-Americans, citizens of this country, still confined in British penitentiaries.

Senator S. Cullom was the next speaker. He opened his speech with a quotation from John Quincy Adams:

"Proud of herself, victorious ever fate, See Erin rise, an independent state."

The great statesman, more hopeful than prophetic, did not live to see the realization of his vision. Year after year has passed, generation has followed generation, and still Ireland, although "proud of herself," has not become "victorious over fate." What the future has in store for her is hidden from our view, but the day when Ireland shall rise "an independent state" will come.

The history of Ireland, as one writer says, is a story of "700 years of tears and groans." Wendell Phillips, in writing of the struggles of Ireland, said: "Was not her very heart plucked out by confiscation and reverses? Before Cromwell left Ireland that country had become a perfect Acedema. The angel of death had smitten every household. Horrors upon horrors—nameless iniquities were perpetrated with fiendish malignity. Six hundred thousand of her children were slain, and Ireland had become worse than a wilderness. There was never such slaughter since the destruction of Jerusalem by Titus."

With what feelings of wonder must we look at a people who have withstood for century after century such oppression. And they were not exterminated. The Green Isle has not only buried a patriot on nearly every yard of her soil, but she has peopled largely this Nation across the sea with other patriots, who rest on every field over which the stars and stripes now wave. It was hoped that, with the Gladstone conversion of Home Rule for Ireland, and the reversion of that aged statesman to the Premiership of England a few years ago, some important modifications of the rigidity of British control might give promise to the Irish people. But that hope has not been wholly realized. The penalties for political convictions remain just as burdensome as before. The chains draw just as tightly about human beings as they have been, and the doom of outlawry or banishment is just as terrible as ever. America has a kinship and a sympathy with the oppressed of Ireland, and other suffering countries, and that sympathy has its value and effect. A few years ago Mr. T. P. O'Connor, Irish member of parliament said: "It is the Irish race in America that have largely the decision of the question in their hands. Living under the flag of a free country, in those prominent positions to which the talents of their race entitle them at home and abroad, it is they who are most feared by the enemies of their country."

The influence of sympathetic America has its weight and effect. The latent love of liberty and justice toward mankind, which the people of the United States have always fostered, found an unexpected expression when the mandate of Abraham Lincoln broke the shackles and severed the bonds of many millions of black men, and at the same time made free many millions more of white men.

This meeting is held by your various societies and associations in the interest and on behalf of certain persons who have long been held in the prisons of Great Britain. They are called political prisoners. Some of them are American citizens. It is the purpose, doubtless, to appeal to that Government to release them from their long and suffering bondage. I cannot recount the story of their alleged offenses or of their trials. I am not prepared to speak by the record, but I am always prepared to appeal to the powers that be in behalf of the suffering, and to ask that in the punishment of offenses justice shall be tempered with mercy.

Col. Marcus Kavanagh, Dr. Hinch, Gov. Algeid and others, also delivered able addresses, after which one of the most successful public meetings held in Chicago for many years was brought to a close.

Advices received at the Marine hospital, Washington, from Alexandria, Egypt, show that the cholera outbreak there has got beyond the control of the

sanitary authorities. For nine months they fought the disease with energy, and as long as the infested areas were small the limited force of European doctors were sufficient to handle it. Now, however, the dimensions of the outbreak forbid any attempt to stamp out the disease.

BROTHER BARRY DEAD.

A WELL KNOWN AND FAMOUS IRISH EDUCATIONALIST PASSES AWAY.

The Rev. Brother Barry, of the Order of Christian Brothers, died on Saturday the 11th ult., in the monastery of his institute, Youghal, fortified by the rites of Holy Church and surrounded by his brethren in religion. In 1846 he entered the Christian Brothers' Novitiate, which was then at Mount Zion, Waterford.

When he had finished his novitiate he was sent to Manchester, where he labored with much devotion. Preston was the next scene of his labors, and there a noble monument still exists of his unremitting toil and unceasing devotion. His labors here were not confined to the schoolroom; they also included the lecturing and instructing of large numbers of young men who were members of the religious guild or society of which he had charge. He was Superior of the Christian Schools Armagh, for about nine years, where he much advanced the work of education, and endeavored himself to the people who were not slow in recognizing his sterling worth and his great devotion to the work in which he was engaged. From Armagh he was removed to the Christian Schools, Sexton street, Limerick, where until a few months before his death he labored with an ardor that never cooled, with a zeal and devotion that never lessened.

On Monday, the 13th ult., his remains were removed from Youghal for interment in Limerick. On arrival at the Limerick station a funeral procession was formed which consisted of a large number of priests and Christian Brothers, as also a very large number of the citizens of Limerick. The interment took place in the beautiful little spot in the cemetery of St. Lawrence, which was enclosed by the Brothers so that those of their community who worked together in life might repose side by side in death. On Tuesday morning Office and High Mass were offered up for the deceased Brother. The number of priests, both secular and regular, who joined in the choir was very large.

The grave that has closed over all that is mortal of Rev. Mr. Barry has closed over one to whom very many both in England and in Ireland—the land of his birth—are very deeply indebted; over one whose life was sacrificed to the welfare of others.

FEAST OF ST. ALPHONSUS.

The Feast of St. Alphonsus, the founder of the Redemptorist Order, was observed with all pomp and ceremony on Sunday last at St. Ann's Church. Archbishop Fabre officiated at Pontifical High Mass in the morning, and Rev. E. Strubbe preached to crowded pews at the evening service.

The musical arrangements, which were under the supervision of Mr. P. J. Shea, were of a high order, and the chorists excelled themselves in the splendid way in which they interpreted the beautiful passages of Lambillotte's "Mass in E," which was rendered with full orchestral accompaniment. The soloists were Messrs. J. Morgan, W. Murphy, R. Hillier, E. Quinn and E. Finn. The "Tu es Sacerdos," by Azoli, was given during the Offertory, and at the conclusion of the service the orchestra rendered "The Three Kings March," composed by Prof. P. J. Shea, the organist of the church. Rev. Father Strubbe conducted the choir.

The Redemptorist Fathers who administer to the spiritual wants of this large and populous parish made special preparations for the event.

THE DUTY OF A PRIEST IN A CITY PARISH.

The duty of a priest in a city parish may be easily stumped up. He must walk many miles, for his parish may cover a great amount of territory and there are often no street car lines to carry him across the town where he has received a pressing call, no buggies or cabs at his disposition, no bicycle to rush him since they are not yet approved by the Ordinary for priestly duty. He must receive many blows when in the performance of good works, not those of the sword, but those of the tongue.

The parish is a mixture of the most diverse elements, from the highly cultivated to the most uncouth; and the beau ideals of a priest of these classes differ widely. He must tunc many fiddles—and in doing so meet with numerous difficulties—for the heart strings of many are either too much lax or too much strained. Heads of families are often in union with the prevaricating members; old friends have become estranged, and many sing in discord with the Church's full, harmonious, majestic hymn of "Peace on earth to men of good will."

Regardless of all criticisms, the priest still continues to perform the functions of his noble mission—consoling the sick, the dying, relieving the poor and giving a word of timely advice to the weary and disheartened—St. Mary's Calendar.

No young man is excused from carrying a lantern on his bicycle after night merely because the light of his life may be on another wheel beside him.

RELIGION IN SCHOOLS.

CHILD STUDY IN AMERICAN CATHOLIC SUNDAY SCHOOLS.

THE SUBJECT OF A VALUABLE PAPER BY MRS. B. E. BURKE, IN DONAHOE'S MAGAZINE—THE STRIKING TESTIMONY OF A PROTESTANT EDUCATIONALIST ON THE VALUE OF READING THE LIVES OF THE SAINTS.

The August Donahoe's opens with a thoughtful and practical article on "Child-Study in a Sunday School," by Mrs. B. E. Burke, the well known lecturer on methods of teaching. The writer shows how the latest methods of child development as tested in the kindergartens and higher grades of primary schools may be successfully applied to Sunday catechism classes, and cites the Sunday School of Saint Paul's church, New York, to illustrate this successful application.

Mrs. Burke, who has evidently devoted much time to the study of this important question, enhances the value of her paper by furnishing testimony in the form of quotations from deliverances of a number of Protestant educationalists. We have selected one from amongst these evidences, which serves as a marked manner to prove the justness of the attitude of Catholics in relation to the all important question of religious instruction in our schools.

Prof. G. Stanley Hall, president of Clark University, Worcester, Mass., in a recent address, made the following remarkable statement:

"Religion, directly and indirectly, would influence vast areas that are now wholly fallow. No virtue of a secular school system can atone for the absence of all religious cultivation. We have much to learn from the Catholic Church in this regard. I am a Protestant and the Protestant but I would rather a child of mine should be educated in a nunnery, or in a rigid parochial school, with its catechism and calendar of saints, than have no religious training. The Catholic Church is strong where we are weak; namely, in the veneration of the saints. We have allowed our prejudices to deprive us of one of the grandest features of brain-awakening and mental development in this matter of saints. It is no sufficient answer that they do not get from the study all they might. There are at least sixty-three large books devoted to the saints in the Catholic Church, while there are but three discoverable that attempt a similar work with Protestant children in school or Sunday-schools. "Our Sunday-schools and theirs ought to study pedagogics. The home leaves the child to the school for his mental training, and to the Sunday-school for his religious culture, and neither is equal to the demands placed upon them. This is especially true of the Sunday-school."

All that we know of men is in a critical state just now. The emotional life conditions the intellectual. Religion is and always has been the centre of life. It always will be."

In the present state of the controversy which has been going on in this country for many years in relation to the vexed question of the Manitoba Schools, the words of Prof. Hall will be received with a great deal of interest.

Mrs. Burke's paper should be read by all Catholics, and particularly all those who are associated with the administration of our Sunday Schools, as it contains much valuable information and is brimful of suggestions in the right direction. Mrs. Burke closes her article in the following manner:

"Too many of the thinkers of the age are looking at the world through college windows, hoping to effect reformation in hearts seared with the care and sorrows of life, to make transformation in heads covered with the marks of many winters. It were better to give some of this enthusiasm, born of world wide experiences, to looking into the hearts and souls of the children, trying to put their feet in the proper paths, to turn their minds towards right things, to aid in every way in making them grow to perfect manhood or womanhood pleasing in the sight of God. Bishop Dupanloup calls educating a child a "divine task" and he says: "Intellectual, moral and religious education is the highest human work that can be performed. It is a continuation of the divine work in that which is most noble and elevated,—the creation of minds."

A BOY CONFESSOR.

INTERESTING AND CURIOUS ANECDOTE TOLD BY AN ENGLISH PRIEST.

An interesting and very curious anecdote is told by good Father Robert Plowden, who was for many years priest of Bristol, England.

A certain young midshipman, who was a member of the ancient faith, when making a voyage contract d a strong friendship with a Protestant boy in the same service. Our nautical "Damon and Pythias" were each about 14 years of age, and for prudent reasons the former had not made known his creed to the latter.

When far away on the high seas, the Catholic lad fell dangerously ill and was sedulously waited upon by his mate, the Protestant "middy." All medical skill

proving of no avail, the poor boy was rapidly approaching death's door, when he drew nearer to him his faithful friend, in whom there seems to have been apparent a simple piety in which he could confide. Accordingly, he bravely told him that he was a Catholic, and that the nearer death approached the firmer he clung to his faith. He must have deeply astonished his mate by the startling news that, as no priest, or even Catholic, was at hand, he wished to make his confession to him. Then by an effort, unusual and heroic, the poor lad poured his tale into the ear of his sad friend, but bade him keep it honorably a secret. He told him, however, to keep it well in his mind, and then repeat the full confession of sins he had made to him to good Father Plowden as soon as over the ship should reach Bristol. Then giving him the priest's address, he bade him a long adieu and breathed his last.

The Protestant "middy," sad at the loss of his mate, kept true to his word, and daily recalled to mind the duty committed to him. On landing at Bristol he made straight to the old priest's house and told Father Plowden the dying request of his dear old friend, relating how the latter had lamented his inability to get shrive by a priest, and how he had solemnly vowed to do so. He remembered the confessor's name to you, and on reaching the port he sought out the whole of Father Plowden, word for word. But here the young sailor stopped. He thought and paused, but in vain did he bid his memory to give up the confession once told to him. Then in confusion, he told the priest that though he had often thought of it as his dying wish had distressed him, yet it had all vanished from his mind. The old priest, who could only to his assistance and relieved him of all anxiety, informing the boy that there was no necessity to try to recall the confession. Then he added that his dying friend had done a brave act, and one which was not required of him yet that doubtless his humility, thus so rarely tested, had procured a speedy pardon from an all-merciful God.

The priest spoke so kindly and so wisely that other visits were paid to the presbytery, the doctrines of the Church were explained and the "middy" started on his next voyage a devout Catholic. Still, as he kept to the navy, he never received faculties to "sacri" a priest, and this dying mate's confession was the first and last he was ever called upon to hear.

CONVENTION OF FRENCH CANADIANS.

TO MEET IN CONNICTICUT IN SEPTEMBER.

The French-Canadians of Connecticut will meet in convention on September 1st. Among the questions which will be considered by the convention will be the education of Canadian youth; what hours should be devoted to the study of French in schools, and whether they should send their children to the colleges in Canada or have them finish their education in those of the United States. Naturalization, the preservation of the French language, National, Benefit and Temperance societies in regard to their importance as social factors, and other matters, will also receive the attention of the delegates.

PRINCE MAXIMILIAN.

RECEIVES HOLY ORDERS IN DRESDEN.

Prince Maximilian of Saxony was ordained a priest at Dresden last week. His father, Prince George, Duke of Saxony, and his sisters, the Princesses Mathilde and Marie, were present at the application ceremony. The Pope sent his blessing to the newly ordained priest.

Prince Max is the nephew of King Albert and the third son of Prince George. He will celebrate his first Mass as a priest at the great Catholic church in Dresden on August 1, at which service all the members of the Saxon royal family are to be present. Prince Max, who was born on November 17, 1870, studied at Leipzig and took his degree as doctor of laws. About three years ago His Royal Highness expressed a wish to enter the Church and be ordained priest, and after considerable opposition from his family, he obtained his wish and went to study at Eichstätt and has never wavered in his intentions. All the members of the Saxon royal family are strict Catholics, but Prince Max is the first member to enter the priesthood.

MANITOBA SCHOOLS.

A despatch to a Toronto paper, in asking the question, "Is there a deal on," says—

"Premier Greenway and all his Ministers are away on vacation, so they cannot be seen regarding the statement that Mr. Laurier has already had a representative in Winnipeg to see if an amicable arrangement could not be made on the school question. Archbishop Langevin appointed a committee to represent him should any action be taken on the question during his absence in Rome, but this much may be accepted as a fact, that His Grace gave the committee the ultimatum that nothing but separate schools would satisfy him."

Dr. PARESH—I think, Mrs. Butts, it would do your husband good to feed him on goat's milk awhile.

Mrs. BUTTS—But, Doctor, my husband is very headstrong now.

THE TEMPERANCE CAUSE.

THE ANNUAL CONVENTION OF THE CATHOLIC TEMPERANCE UNION OF AMERICA.

THE REPORT OF REV. FATHER DOYLE, GENERAL SECRETARY—A SPLENDID RECORD FOR THE YEAR—THE GREAT VALUE OF WOMAN'S WORK IN THE ORGANIZATION—SOME INTERESTING FACTS AND FIGURES.

The annual convention of the Catholic Total Abstinence Union of America was held on Wednesday at St. Louis. This organization is wide-reaching in its influence, and it has a faith in the great power of women and children to advance the noble cause of temperance. It is guided by men whose great object in life is the redemption of the unfortunate victims of the debasing drink habit. That the union has made wonderful progress and is doing woman service, a glance at the report of the General Secretary, Rev. Father Doyle, will show.

This document is replete with good advice that comes from an enthusiastic heart that has labored for years in the great cause, and records in the vast statistics which have already been attained, the large numbers who have discovered the evils of the saloon and new found them. It is full of hope for the future, in the direction of further prosecuting the work that still remains to be done.

The past year shows that 120 new societies have been organized with a membership of 5761. These numbers added to last year's roll makes an addition in three years of 312 societies and 13,882 new members. A very gratifying result indeed.

The Union is divided into societies of men, cadets and ladies and the grand total sums up to the splendid figures of 75,330 members.

The report, after referring to the work done in previous years, says:

"This last year, far more than previous years, has made known the official position of the Church. Of course, the difficulty of thoroughly persuading the public has arisen from the fact that too often have names presumed to be Catholic been seen over liquor stores, and too frequently have people supposed to belong to the true Church been convicted of drink crimes; and commonly people judged by facts and not by words. But in spite of these difficulties we can today rejoice in the fact that in public opinion we have got where we belong. First, last and all the time the Church stands for law and order. The name of Catholic is no longer allied with intemperance, and some of the virtues which characterize a true-hearted Catholic people are sobriety and good citizenship. That things have come to this pass we may rejoice with exceeding joy; it is the heritage of twenty-five years of vigorous work done in our national organization by men who started with a single eye for the Church's good, with no hope of personal gain; started amidst the greatest discouragement and against tremendous obstacles, but, with a heroism worthy of the noble cause they were working in, presented their work through good and evil report, until today they are able to enjoy the ripe fruit of their labors. Seldom is it given to reformers to sow the seed and reap the harvest in a lifetime, but that they have done it in this Temperance work is due as much to their energy and devotion as to any other circumstance."

In looking forward to the year that is to come out of the ripened experience I possess it is my privilege to make some suggestions.

First of all, and in my opinion the greatest of all is the necessity of more and more emphasizing the religious side of our work. Temperance is a religious virtue to be cultivated by religious methods from religious motives, and under theegis of the sweet influence of religion. I have reported this over and over again, and with the risk of even seeming commonplace, I solemnly repeat it here that Temperance is a vine that grows upon the trunk of religion and finds its most fertile soil in the sanctuary, and the ruthless hand that will tear it down, and drag it away and trample it under foot will crush the life out of our movement.

Finally, more interest ought to be taken in the organization of Women's and Cadet Societies. Woman lends the element to all work, and particularly in reform work she is the driving wheel. Many a man's society languished till a woman's society was organized in the same parish, and from that moment it required new life. Convert a man and you convert but an individual; convert a woman and you convert a generation.

REV. EUGENE SHEEHY IN BOSTON.

Rev. Eugene Sheehy of county Limerick, Ire., is at present in Boston. He is visiting America for the purpose of securing assistance for building a church in his parish from the sons of the Gael. He has arranged to give a lecture in the Boston Theatre on Sunday evening, Oct. 4, for the benefit of his mission.

Father Sheehy has been an enthusiastic supporter of the Irish cause. He will be remembered through having suffered punishment at the hands of the British Government.