

TRUNK RAILWAY SYSTEM
Excursions
SECOND-CLASS COLLECTS to Western Points of United States on 15th, 1910, at low fares.

Excursions
ROUND TRIP TICKETS to Western Chicago, on sale Tuesday, and every second after until September low fares.

Excursions
Country in the AND TRUNK PACIFIC in the Provinces of Alberta and Saskatchewan with maps and givations about Free how to obtain them at any G.T.R. Ticket Office.

Ticket Offices,
Phone Main 6905, 6906
Adventure Station.

DIAN
CIFIC

SEEKERS
Excursions

April 5, 19
May 3, 17, 31
June 14, 28
July 12, 26
August 9, 23
Sept. 6, 20, 1910
DTS FOR 60 DAYS

Ticket Office
at Post Office
3737-3738, or Place Viger

COLONIAL
WAY

UNION DEPOT
SERVICE

Excursions
Drummondville,
Nicolet and in
intermediate
Riviere du Loup,
intermediate stations.

Excursions
Drummondville,
Quebec, Montmagny, Riviere du Loup, Kimooski and St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

Excursions
St. Hyacinthe,
Nicolet and in
intermediate
St. John, Halifax and

The Evening Witness



Vol. LIX., No. 43

MONTREAL, THURSDAY, APRIL 21, 1910

PRICE, FIVE CENTS

UNITY AMONG IRISH SOCIETIES.

Duty of Irishmen Put Before Them in Lucid Manner.

The following letter, which we publish in part, recently appeared in the Paterson, N.J., Evening Times. It bears out very strongly the policy we have always advocated: Editor Paterson Evening News: Time and circumstances have done much to scatter the once cognate Irish people, and to alienate them as widely in opinion on Irish political subjects as they actually are in geographical position, but it is a happy consideration that there is one occasion annually afforded when men of all shades of thought on the Irish political questions of the day unite in heart and soul in celebrating the greatest epoch in the history of their fatherland. We doubt not that St. Patrick's Day in 1910 will long be remembered with satisfaction and grateful recollection by the members of the Ancient Order of Hibernians of America. At every banquet where the members of the Order hold forth, at every meeting, dance and gathering, the one absorbing topic that will be discussed, will be the recent pronouncement issued by their national officers and board of directors, on having a peace conference with the other Irish American societies and organizations, to the end, to bring about a better understanding among Irishmen and Irish societies on this continent and to stop the abuse and mudslinging about each other in the respective party organs.

UNITY OUR THEME.

"Mistakes, perhaps grievous ones, have been made at Irish-American society trials and conventions during the past twenty years, by men, leaders of Irish opinion and sentiments, and the question now arises and confronts the men who favor peace: Are those men who made those errors never to be forgiven or forgotten?" Some argue that the end justifies the means. One skilled in sophism could perhaps gloss over their faults, and one quick in resourceful argument could discard one fundamental and retain the rest, and one afraid of inconsistency would hesitate and dread to change. Only the strong can bear responsibility. It seems that every good cause shall be "tried by fire." This is the truth of ages and so it has been with the cause of Ireland. Matthew Cummings, national president of the A. O. H., has put himself on record as being in favor of the unity of the Irish race throughout the world, and is willing that the unhappy differences of the past among Irishmen shall be forgiven and forgotten, and has sanctioned the bringing together of the representative organizations in a peace conference, so that a better understanding may prevail. Some of Mr. Cummings' friends and supporters are alleged to be against him for aiding and abetting in such a movement on account of some of the men identified with the project, but all should consider for the sake of peace to refrain from saying unkind things and alleging ulterior motives. We should never forget that all power, even the most tyrannical, rests ultimately on public opinion. Our Irish societies, in the years gone by have had vital differences. Irish parliamentarianism has been justified by revolutionary leaders and disputed by others; differences of conflicting opinions have been expressed, and men harshly criticized for their actions and vice-versa. But those men were animated with a spirit of patriotism. True patriotism is the noble inspiration of duty and honor; the high and exalted, the sublime emotion of patriotism which, soaring towards heaven, arises far above all meanness or selfish things and is absorbed by one soul-transcending thought, that of the good and glory of one's country, as in the present case.

MATTHEW CUMMINGS.

It is this spirit which thrills Mr. Cummings when he is willing to meet in conclave with those who have been his most consistent opponents. Sincerity, the source of all eloquence and the basis of all character, has in this instance been illustrated by this act of his, such as is seldom made in any age. Honest conviction, whether we deem them right or wrong, we all respect, but when such convictions are proven and made good by a series of acts replete with self-denial, with humility, with fortitude and with forbearance, then all men can perceive how far the sublime truth transcends.

"It is not in contemplation or the intention of Mr. Cummings, and the men who favor peace, that Irish opinions or policies are to be changed or agreed on, or to have interference in such matters. Each society working for Ireland's freedom accord-

ARCHBISHOP BRUCHESEI EXPLAINS.

Gives Reasons Why He Did Not Allow Catholics to Address Meeting in Methodist Church.

His Grace Archbishop Bruchesei on Tuesday gave out a statement explaining why Mr. Justice Lemieux, of Quebec, and Dr. Dube, president of the Anti-Alcoholic League here, were not permitted to speak at the temperance demonstration in St. James Methodist Church on Sunday night. His Grace, after expressing surprise that any annoyance should have been caused, said that having arrived from Quebec with Mr. Justice Lemieux on Saturday morning, it was only when reading the papers in the afternoon that he ascertained that the judge and Dr. Dube were to address the meeting at St. James Methodist Church. He then at once communicated with both gentlemen intimating his desire that they should not speak at that meeting. The judge and the doctor in their turn made known to those who had invited them His Grace's views on the subject. The result was that Ald. Carter and Mr. Roberts, president and secretary of the Dominion Alliance respectively, called at the Archbishop's palace in the evening. There His Grace explained to them that he could not allow Roman Catholics to address a meeting in a Protestant church, especially on a Sunday evening, immediately after the regular service, when all the congregation would be there, and when, as they informed him, the pastor of the church himself was to preside. This would be creating a dangerous precedent, and one which might be interpreted in a manner to do harm to his flock. The whole matter was simply one of discipline. It was against the traditions of the Church for Catholics to speak in Protestant temples. He could not allow a Catholic orator to speak in a Protestant church, any more than he would take upon himself to ask a Protestant to address a meeting in a Catholic church. Moreover, the possible comments following such a course for which both parties were working. Both gentlemen remarked that their object had been to show the union existing between Catholics and Protestants as regards the temperance movement, but His Grace told them that no one had any doubt as to that, and he added that if a meeting were organized in any public hall he would be most happy to see members of his Church address such a meeting. Mr. Roberts asked what about his own speech at the Monument National. The Archbishop said he would be glad to see him there, and he was happy to congratulate him after his able address. His Grace said that Alderman Carter and Mr. Roberts accepted his explanations. They understood the position he took, and expressed regret that they had not consulted him before tendering the invitation to Mr. Justice Lemieux and Dr. Dube.

PEACE AND UNITY AMONG IRISH SOCIETIES.

"The manifesto of the national officers of the A.O.H. announcing the earnest desire of unity among Irish societies in America, has won for itself the good will of all sincere and patriotic Irishmen of various shades of opinion. From all indications we are brought to consider that the sentiment in favor of unity is gathering strength every day and will be irresistible before many weeks have passed over us. It is good to break through the coldness which past disagreements may have caused between organizations and offer the little sacrifice of pride or stubbornness on the altar of reason, through the agency of accepting the proffered hand. Future history will have no nobler theme than the attitude of the men at this trying crisis in their country's history, and their fraternal moderation and calm patriotism will be extolled in after ages. Of course there will be persons of different notions, who will prefer to wrap themselves up in the dignity of doing nothing rather than lend a hand to such a movement which is practicable and patriotic in its nature. We do not mean to quarrel with those on account of their views, well knowing, as we do, that around every large body of men in a society who are actuated by similar national and patriotic sentiments, there will be always a fringe of persons of peculiar ideas, who will not enter and work with others no matter how worthy the cause or the object. There is even a distrust and hatred of some of the leaders of societies and their rival ambitions, an internal jealousies will furnish ready instruments to thwart such good work as is proposed.

DUTY OF IRISHMEN.

The time has come which makes it the duty of every patriotic Irishman to do what he can for unity among Irishmen and Irish societies. But to work with any prospect of advantage we must begin with a distinct view of what is demanded of us, otherwise we shall likely exhaust our efforts upon impossibilities. Representing what might be termed the present views of Irish thought, we ask not to allow the mission of any Irish society working for Ireland's freedom, according to the best judgment, be called in question. And members of the A.O.H. shall, as Irish society or organization not condemned by holy Church; and the A.O.H. as a society shall remain neutral on Irish policies as adopted in the old land.

Cardinal Logue Speaks for Catholic Press.

The following passage occurs in the Lenten pastoral of Cardinal Logue, Archbishop of Armagh and Primate of All Ireland: "We have often been reproached, and it must be admitted justly, with our neglect to encourage and support the Catholic press. This neglect has led to serious consequences in the past, and, if not corrected, will lead to consequences more serious still. The press is a power to be reckoned with. It influences, for good or evil, the thoughts and actions of men. This is a truth which is universally acknowledged; but while the enemies of the Church act energetically on their knowledge, we, her children, are apathetic and passive. While they put forth every effort to seize upon to monopolize the organs of public opinion, by which they endeavor to sway men's minds and nourish their prejudices against Catholic teaching, Catholic practices, and Catholic interests, our few periodicals languish or die through lack of support. Strangest of all, we often support those hostile publications, and support them lavishly, while our own few struggling prints are left to starve. "Were we guided by experience, and by the repeated exhortations of the late and of the present Pope, we would pay more earnest attention to the spread and welfare of our press. Well has the Holy Father said that while his predecessors in the past blessed the sword of the Church's champions, he blesses the pen of her writers. It is a duty, therefore, which we should not neglect to give a generous support to our existing press, provided it be genuine, and to co-operate earnestly in multiplying Catholic publications wherever the need exists."

In a recent sermon, delivered by Bishop Tobill in St. Patrick's church Belfast, His Lordship deplored the havoc wrought by the vile papers which British publishers pour upon Ireland, and as an antidote advised his hearers to supply themselves with Catholic periodicals. "Buy a weekly Catholic paper," he said, "Urge others to do the same."

CATHOLICITY AND HAPPINESS.

A Protestant Minister Who Says That Unhappiness Came With Protestantism.

The world has grown very sad and gloomy, harsh and violent since the Reformation, says the English vicar of Geddway. He writes in the Hibbert Journal (Boston) as if England ceased to be "Merry England" and Germany grew morose and hard-hearted from the moment Luther nailed his thesis to the church door, and burned the bull of the Pope who condemned him. The Rev. R. L. Gales thinks that confession added something to the light-heartedness of human existence, and that a "pardon," such as still may be seen in Brittany, is an occasion "when the Christian poor are made bright by the procession." The ecclesiasticism of the Catholic system has many real advantages. "Its abuses have been greatly exaggerated and its abiding benefits very little dwelt upon." Of the sale (?) of indulgences, this vicar observes: "The sale (?) of indulgences was no doubt, not the ideally best way by which to raise money for the building of a church, but it is extremely improbable that it ever did any real harm to anybody in the world, and the building of St. Peter's was incontestably an immense gain. To have built that great serene church, and generation after generation, to have illuminated it on festive nights, is to have deserved well of mankind. Leo X., by the way, so often looked upon as a pagan, issued a great bull against slavery. This fact, I think, shows how very Christian the Church was in her most pagan days."

CATHOLICITY MEANS PEACE.

Catholicism makes for the joy of mankind by the very method in which it presents Christian truth, we are told: "It presented the great Christian verities in such a way that they became living realities to the great mass of the people. Many at the present day, I fear, will find it difficult to see any happiness in this. But the first announcement of the Christian message was, 'Behold, I bring you glad tidings of great joy.' It is impossible to receive the incarnation and not to delight in it. Icons and missals, Christmas carols and miracle plays, are so lovely just because the people who made them had such intense delight in them. The people who made these things could surely never have been unhappy, and they did not work, like modern artists, for a select few, but had with them in their work the intelligent sympathy of the whole people. The faith is the one pure flower of joy that has sprung out of the dark earth." The yoke of life in pre-Reformation days was lightened in many ways, says this writer, through the merciful intervention of Catholic usages: "In the religion of the Middle Ages there was always a possible appeal, the validity of which was recognized by all men, against the tyranny of routine. The crushing force of circumstance, the merciless monotony and rigidity of law, were continually being broken in upon. A merciful interruption was continually taking place in human affairs. There were rights of sanctuary, there were festivals when prisoners were released. The boys in the great school were always having holidays, and being let off punishments, and granted indulgences of various kinds. The beggars asked 'alms for God's sake,' for Christ's sake," Charles Lamb lamented the decay of beggars; there would be no decay of beggars in a truly Catholic country. The Church had the mind of Charles Lamb towards beggars; their appeal is to our common nature. There is no decay of starving, death-struck misery in the lands pre-eminent of Reformation light; but, imagine, ye readers of the four Evangelists—in these countries it is a crime to ask alms."

Is Dublin Decaying?

"Man on the Street," says in Irish Independent: Dublin is one in a list of "decaying cities" given in an article that appears in a trade contemporary. As some thriving English centers are impartially included also, we need feel no alarm. Comparatively speaking, Dublin has certainly lost something. It is no longer the "second city in the empire," as Lecky states it was in the eighteenth century. (Even at that time it was celebrated for beggars.) The Liffey, however, was poorly bridged then, it was crossed in only four places. But the quays, now dilapidated, had a mighty reputation for width and prosperity. Stephen's Green was the largest square in Europe. The House of Parliament was new, and was held to eclipse Westminster completely. Yet on the whole the city was poor in architecture. As for two historic cathedrals, and beauty could not be called their strong point. The nineteenth century enriched the town with a grand array of ecclesiastical stone. Although it has not kept pace with the wealth and growth of other cities, Dublin probably was never so fair to the eye as at present.

Cardinal Secretary Denies.

An ecclesiastic of New York has received a cable despatch from Cardinal Merry del Val, the Papal secretary of State, asserting that the report that his father, who was formerly Spanish Ambassador to the Vatican, had said, "It seems providential that my son should be the man to humble a Yankee president," had its origin in Genoa, and not in Rome.

ST. PATRICK'S TO HAVE CHIMES.

Eight Bells to be Installed in Belfry at Early Date.

Ring out false pride in place and blood, Ring in the love of truth and right Ring in the common love of good. It is hard to understand how anyone could be so devoid of soul-refinement as to demand the silencing of bells. But a paragraph in an American exchange tells us that a resident of one of the most attractive summer and autumn villages in Massachusetts asked the citizens in town meeting assembled, to silence during the summer months the chimes which the late David Dudley Field gave to them for the delight of their ears and the ears of their children." The news item reassures its readers that the petition was not granted.

TO BE JOINT CELEBRATION.

Cardinal's Centenary to be Honored When St. Patrick's Cathedral is Consecrated.

Archbishop Farley has announced that the proposed celebration in honor of the one hundredth anniversary of the birth of Cardinal McCloskey, which was to have taken place early this month, has been deferred until September, at which time St. Patrick's Cathedral will be formally consecrated; the two incidents making an event equal in importance to the recent centenary festivity commemorating the establishment of the archdiocese of New York. The celebration will last several days, the date on which it will begin being a matter yet to be settled. Sentiment, however, is in favor of its taking place immediately after the Eucharistic Congress. Cardinal Vannutelli and the entire membership of the congress will participate in the double festivity in commemoration of the centenary of Cardinal McCloskey's birth, and the consecration of the Cathedral. The celebration in this city will bring to Canada the leading archbishops, bishops, and other church dignitaries throughout Christendom. It has been proposed that the dual celebration will be participated in by the laity of New York State as well as the entire American hierarchy and prelates from all countries in the old world. The ceremonies will open with a pontifical mass in St. Patrick's Cathedral, and on the following day will occur the solemn consecration of the great ecclesiastical structure, which was completed during Cardinal McCloskey's memorable career as head of the Catholic Church in New York city. The cardinal's remains are buried in the crypt of the cathedral, under the high altar, and to this day the famous red hat of America's first member of the Sacred College may be seen hanging from the arch above. Archbishop Farley, who was Cardinal McCloskey's secretary for twelve years, will shortly publish a life of America's first cardinal priest, on which he has been working for several years.

Mimac Tercentenary.

On June 24 the tercentenary anniversary of the first baptism of a Mimac Indian—that of Chief Mombotou—will be held at Restigouche, N.B. He was converted to Catholicity in 1610 at the age of one hundred, and was followed soon by the baptism of all his tribe. Many high church dignitaries and civil authorities will attend the centennial ceremonies which will be held in the quaint chapel at Restigouche. About five hundred members of the tribe now remain scattered throughout eastern Canada and on a reservation in Newfoundland.

England Drifting Away from Religion.

Father Bernard Vaughan, of England, in a sermon recently gave a striking picture of England drifting away from religion in her educational institutions and social systems. England, said he, is forgetting God from her universities down to her poor schools. Cambridge is agnostic, and does not know it; Oxford is indifferent and does not care; workmen have no time, and the world at large is trying to get on without God. We have stretched out our hands to the French Government, and are shaking hands across the channel and talking about neutral schools. How can any man be neutral where Jesus Christ is concerned? If you are against God you may have an army at your back, but you are a ghastly failure. We can never build up an empire by tariff reform or free trade, no matter what fleet of Dreadnoughts you have. It is the dreadnought man that I am fearing, and the dreadnought woman, the dreadnought boy and girl. We are told, continued Father Vaughan, that a man is wanted to run our empire without God. If so, it will be run to hell.

Death of a Famous Linguist.

Among the linguistic giants of the past half century, one of the greatest was the Frenchman, M. Henri d'Arbois de Jubainville, who has just died.

He had an especially enthusiastic love for the Irish language and literature. He was a notable authority on Celtic literature generally, but his most noteworthy work was that done in conjunction with Whitley Stokes on the Revue Celtique. He was eighty-three years of age but was an active worker almost to the end. At the time of his death he was engaged in making a French translation of "An Tain."

ST. PATRICK'S TO HAVE CHIMES.

Eight Bells to be Installed in Belfry at Early Date.

Ring out false pride in place and blood, Ring in the love of truth and right Ring in the common love of good. It is hard to understand how anyone could be so devoid of soul-refinement as to demand the silencing of bells. But a paragraph in an American exchange tells us that a resident of one of the most attractive summer and autumn villages in Massachusetts asked the citizens in town meeting assembled, to silence during the summer months the chimes which the late David Dudley Field gave to them for the delight of their ears and the ears of their children." The news item reassures its readers that the petition was not granted.

Love of the sweet music of the bells has come down through all the ages; it is universal. Let it be the solemn chime of stately Cathedral, or the gentle tinkle heard across pleasant meadows on a late summer evening as the drowsy kine come through the pasture bars on to the safe enclosure of the fold, the sound appeals to the same heart chords. And as this love of bell music is deeply ingrained in us all, very pleasing was the announcement made on Sunday last from the pulpit of St. Patrick's Church by the pastor, Rev. Gerald McShane, that the eight bells which will complete the chime, making with Charlotte and Holy Name, ten in all, were on their way to Montreal.

Very early in the year the order had been placed with the renowned bell founders, Messrs. Mears & Stainbanks, Whitechapel Foundry. This firm dates back to the 15th century, and were the makers of the original Charlotte in 1774, also the Bourdon of Notre Dame, as well as the other bells of that historic old church's belfry.

These bells left London on Thursday last, the 14th inst. The vessel on which they have been placed will be on its way call at Antwerp, arriving here on May 3.

The ceremony of consecration will take place at High Mass on Pentecost Sunday, May 15. His Grace Archbishop Bruchesei has accepted the pastor's invitation to officiate pontificaly on that day, and to solemnly consecrate the bells.

This famous firm of bell founders learned long ago that the concourse of sweet sounds tell a story all their own, and having acquired the secret of perfect precision and sweetness, have made this the hallmark of their work. To ensure perfect satisfaction members of the foundry will accompany the bells and take charge of the installation in the belfry.

One very interesting feature of the placing of these bells is that it will be the occasion of forming in this city a guild of ringers. These Guilds are an ancient institution in the Old Country. Their members are so skilled in the art of ringing that they can form hundreds of delightful combinations of sounds, and they frequently give sacred recitals on the chimes of the various cathedrals.

The new bells will be named in honor of the Pope, King, Legate, Archbishop, priests now attached to St. Patrick's, former pastors, patrons of the people. There will also be the congress bell, that of the seminary, choir, and the children. They will bear the following names and inscriptions:

1. Pius, Edward, Vincent.
2. Paul, Gerald, James.
3. Patrick, Andrew, Cornelius.
4. John, Martin, Thomas.
5. Charles, George, Frederic.
6. Our Lady of the Most Blessed Sacrament.
7. Cecelia, Margaret, Mary.
8. Aloysius, Francis, De La Salle.

"Instaurare omnia in Christo."
"In Domino Confido."
"Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one."
"I have loved, O Lord, the beauty of Thy house."

"Sper Messis in Semine."
"Give us this day our daily bread."

"Sing ye to the Lord a new canticle, Let them praise His name in choir."

"Suffer the little children to come unto Mr."

never build up an empire by tariff reform or free trade, no matter what fleet of Dreadnoughts you have. It is the dreadnought man that I am fearing, and the dreadnought woman, the dreadnought boy and girl. We are told, continued Father Vaughan, that a man is wanted to run our empire without God. If so, it will be run to hell.