

If You have  
in the  
neighbor and ask  
come a subscriber.

# The Chronicle

**Our Paper**  
Should be in the hands  
of every Catholic  
Family.

Vol. XLVIII. No. 8.

MONTREAL, SATURDAY, SEPTEMBER 10, 1898.

PRICE FIVE CENTS

## OUR IRISH LETTER.

The Irish National Amnesty Association Hold a Successful Meeting.

The Gladstone Memorial Question Again—A Monster Meeting of the New United Irish League—Mr. Dillon's Vigorous Address.

DUBLIN, August 26.

There was a most enthusiastic meeting of the friends of the cause of amnesty, held under the auspices of the Irish National Association, a few days ago. Every available space in the hall of the Workingmen's Club, where the meeting took place, was occupied. The president of the Association, in opening the meeting, referred to the fact that the Home Secretary had promised that certain of the political prisoners would be released on completing fifteen years' imprisonment. That, said the speaker, was in October last. Several of these prisoners had already completed fifteen years—one of them in May last, some in June, and others in July. Only one prisoner had, up to the present, been notified that his imprisonment had expired, while many of the others had six months added to this term for trifling breaches of discipline, committed fourteen years ago. In one particular case, the president pointed out that a prisoner who had been positively assured that he would be released two years ago, was still in prison. It was quite evident that the Home Secretary had broken his definite promise to the people.

The following resolution was then put to the meeting and unanimously carried:

"Whereas, there are in Portland and Maryborough Jails for more than fifteen years, several of our fellow-countrymen, political prisoners, who are there as the victims of the British police spy and perjured informer system, and as repeated promises have been made by the English Home Secretary that on completion of their fifteen years of imprisonment they would be released, this meeting, composed of delegates of our race in exile and representatives of the two great Republics—France and America, and of the citizens of Dublin hereby protest against the mean and contemptible cruelty of the British Government in prolonging the imprisonment of these poor men; all of whom are in bad health, and some of whom are on the verge of madness."

Miss Maud Gonne then addressed the meeting. She was glad to have amongst them representatives of the French and American Press, who would let the world know how shamefully England is treating her Irish prisoners. England was in the habit of criticising Russia's treatment of prisoners, but in Portland Prison seven Irishmen were driven mad, tied to carts like beasts, and deprived of food and sleep.

Speeches were also delivered by Mr. Field, M.P., and others, all strongly couched in terms of condemnation of the system in vogue in British prisons.

The recent action of the Corporation in refusing to co-operate in the work of raising a suitable memorial to the memory of Mr. Gladstone, has awakened a great deal of discussion in certain circles. The latest contribution to the subject comes from the pen of Sir Charles Gavan Duff, at present in Italy, in the form of a letter addressed to the Westminster Gazette. It is as follows:

"Have any Irish Nationalists made an adequate protest against the disgraceful and disgusting conduct of the Dublin Corporation respecting Mr. Gladstone's statue? If they have, I have not seen it, but I have been spending a month in the Italian Alps, where newspapers are rare and belated, and much may have escaped me. If there has been an adequate protest, drop this note into the waste paper basket, but if not, I trust you will allow me, as one Nationalist, to be heard briefly on the subject.

"You say truly that a transaction of this nature is hard for English Home Rulers to endure, but how much harder is it for Irish Nationalists, who see the cause they love disgraced, so far as the misconduct of a handful of Philistines can disgrace it, before the civilized world.

The excuse on which these municipal gentlemen rely is that Mr. Gladstone imposed an income tax and other financial burdens on Ireland. Be it so; but how completely does such a fact disappear in the record of his splendid labors for the last thirty years! After the amplest allowances made for the services of Mr. Parnell and the Irish Party, the fact remains that if there had been no Gladstone, the Irish Church would be still established, the Irish Land System would be still unreformed, the Irish Franchise would be still a mockery of popular representation, the protection of the Ballot would not exist, and a Home Rule Bill re-establishing our native Legislature would not have passed the House of Commons.

When Irish Nationalists have separated themselves temporarily from this vote, when they have determined that the Corporation shall be compelled to re-consider the statue, another vote shall be found in defiance of them; then we may breathe again. But till this or some thing equivalent to this is done, we

must be ashamed to look an English Home Ruler in the face, or (what is harder to endure) to meet a French or Italian sympathizer with Ireland, who invites you to explain the perplexing and incredible fact.

The new organization which is known as the United Irish League, bids fair to become a powerful factor in bringing about changes in the methods that exclude the masses of the people from the lands upon which they could secure for themselves a fair living.

The movement, which was inaugurated only a short time ago, has, it now appears from the reports coming in daily, become popular in many districts, in a way which even its promoters did not anticipate. A recent demonstration at Ballinlough, in Roscommon, only served to accentuate this fact. Mr. John Dillon, M.P., was present and delivered one of his vigorous and eloquent addresses. He said in part:

"I am happy to see all sections of men who are Nationalists and who take an interest in the welfare of the Irish people are united and following the example which has been set by the county which I am proud to represent. Now, as on a former occasion when the Land League was started, we are assembled here to-day to seek to promote a practical and a united movement for the purpose of restoring the land to the people of the country. For upwards of fifty years there has prevailed in this country a system of law and a system of government unparalleled in any other Christian country in the world, which has had the effect of driving steadily off the land the Christian people of that country."

"It has had that effect in Ireland alone of all modern civilized countries. Here we have a famine about every five years; why is there a famine in Ireland when the potato crop fails? In America and France, in England itself, or in any other European country, we don't hear of famines, but the reason there is a famine in Ireland is because the people have been sacrificed to bullocks and sheep. Under that system a law has prevailed in this country, bit by bit and year by year, by which the people of the country, the old stock of the country, have been driven off the good land and have only been permitted to thrive as they might on the bogs and stony wastes of Mayo. Mayo has suffered badly from this system, and Roscommon has suffered a great deal more, because there is a great deal more good land in Roscommon. Where there is good land, like in Meath and Roscommon, why there the people will hardly get leave to live at all."

"It has come to this in Ireland, that for the last half a century a war has been declared by the landlords on the Christian population of the country. Whenever the bullock can get a footing the people must clear out. I am told, and I must confess I am not sorry to hear the news, that nearly every grazer in Roscommon has been driven out, and it would be hard to expect that any luck would follow such a system as the grazer system of Roscommon to-day. Half the population of Roscommon has been swept out of the country, and the horrible fact is this, that it is the best and most comfortable, the most prosperous, and the strongest of the population that has gone. The poor fellows who were living on bogs were left alone. It did not pay to put them out; but go down to Boyle, or the other side of Castlebar, and up to Roscommon itself, and you would imagine you were wandering where I was ten years ago—on the plains of Colorado. This land, which fifty six years ago was covered with as fine a population as ever tilled the soil of any country on God's earth, this land is now a desert. Why is it a desert? Is it because the people went away of their own free will? No. There is not a country in the world—and I have been all round the world—and I tell you to-day that there is no better place to live in than Ireland, if a man only gets fair play and a decent farm of land."

"I have lived and travelled amongst the farmers in America, and I know that out in the Western States no man would call anything a farm that contained less than one hundred and sixty acres. Farms run from that up to two thousand or three thousand acres. And I have gone into farmers' houses who had from one hundred and sixty acres up to five hundred of good land, and yet if I were to select I would rather have thirty acres of good land in the County Roscommon than the whole five hundred acres in America. There is no better country to grow up a family in than Ireland if they let you alone."

"Why did these people leave this country? They left it because by a merciless system of landlordism the price of bread rose when the price of Christians fell. You would suppose you were a pack of wolves to be cleared out of your native land, that the farms of your forefathers might feed bullocks. In this parish of Ballinlough and other parts of Roscommon you will see the remnants of the population driven to the bogs and to the bleak and stormy wastes, pursued by landlordism into those remote regions where they have to pay heavy rents. I thank God they have not succeeded in clearing you out of the country yet."

Sir Charles Dilke, in a recent contribution to an English magazine concerning the relationship of the Irish difficulty to the proposed Anglo-American alliance, says that, until Ireland is pacified there will never be thorough good-will on the part of the United States.

## NOTES FROM LONDON.

An Important Conference of the Third Order of St. Francis

To be Held in the Month of October—Procession in Honor of the Blessed Virgin—Newcastle Irishmen to Hold a Centenary Celebration—A Judge's Comments on Divorce.

LONDON, AUG. 26.

The latter part of the century, now rapidly nearing its end, has been remarkable for the number of jubilees and great gatherings of the clergy and laity the world over, in the endeavor to awaken a just measure of enthusiasm in the work of the church, both spiritual and temporal. Sometime ago it was understood that there was to be held in England a National Franciscan Tertiary Congress similar to those held in other countries. But a recent letter issued by Father Joseph, O.S.F.C., to the directors and brethren of the Order, says:

Owing to many difficulties and obstacles for the present seemingly insurmountable, preventing us from holding a National Franciscan Tertiary Congress similar to those held in Italy, France, and Belgium it has been decided to do the next best thing—viz., to have a Tertiary Conference, which, I may say, will fulfill the same object as a Congress only in a smaller way.

Father Joseph furthermore says that the subjects for papers and discussions promise to be wide-reaching in scope and will touch all sides of the Tertiary's life and work and interest. Competent and able writers, religious, Tertiary priests and secular Tertiaries, have kindly promised to prepare and read papers on the following subjects:

- 'On the influence of the Franciscan movement on civilization, religion, and education.'
- 'On the utility and advantages of Fraternities to the individual, the parish, and society.'
- 'On the Third Order and the social movement.'
- 'On the advantage of having the Third Order in a parish.'
- 'On those who can be received into the Third Order, and what action priests should take in dealing with aspirants.'
- 'On the Third Order and priests.'
- 'On the Third Order and upper classes.'
- 'On the Third Order and our young men and women.'
- 'On how to reach the masses.'
- 'On the practical and effective work of the Tertiary in the social struggle.'
- 'On Tertiaries and the leakage.'
- 'On the objections made to the Third Order and their refutation.'
- 'On what action should be taken by Tertiaries to propagate the Order and increase their numbers.'
- 'On the Third Order in the past, its power and possibilities for the present and future.'
- 'On the organization and direction of Congregations of the Third Order.'
- 'On the Third Order and the conversion of England.'

Such a programme of instructive and interesting papers should undoubtedly prove attractive to every member of the Third Order and should induce every Tertiary to make a strenuous effort to attend the Conference.

Circumstances oblige us to limit our meeting, this year to one day, for our efforts at present are of a tentative nature; possibly next year something may be organized on a larger scale if this our first attempt proves successful. All Tertiaries are invited to attend the Conference, and we shall be delighted to welcome delegates and representatives from every Congregation of the Third Order throughout the country. It is especially desirable that as many as possible of the Tertiary priests and the isolated Tertiaries, those not belonging to any of the canonically erected Congregations, should attend the Conference.

Tertiaries coming from a distance will require to be in Liverpool on Wednesday evening, November 16th, as his Lordship the Bishop of Liverpool will receive the delegates, visitors, and Tertiaries in St. Francis Xavier's Hall, Salisbury street, at 5 p.m.

Brother S. Raymond has kindly given his services as corresponding secretary, and all information with regard to the providing of accommodation, &c., for delegates and others coming to the Conference may be obtained from him at 122 Priory-grove, Everton, Liverpool.

from henceforth all generations shall call me blessed.' The day was brought to a close by B. benediction of the Blessed Sacrament.

Irishmen in the district of Newcastle are now making an effort to hold a centenary celebration. A meeting was held two weeks ago. Councillor J. O'Hanlon presided, and there was a large number of representatives of the branches of the Irish National League in attendance. It was decided to hold a demonstration at the end of the coming month, and that an invitation be sent to Mr. Dillon to be present. The action of the Dublin Corporation in refusing to grant a site for the erection of a monument to Mr. Gladstone was the cause of much discussion. It was resolved, on the motion of Mr. Coyle, seconded by Mr. O'Kane, "That this meeting, representing the Newcastle, Gateshead, and district branches of the Irish National League, take this the earliest opportunity of condemning the churlish action of the Dublin Corporation in refusing to grant a site for the erection of a monument to the late W. E. Gladstone, Ireland's foremost and devoted friend, and believe the action of that body to be neither beneficial to the Home Rule cause nor expressive of the feelings of the Irish people either at home or abroad."

Mr. Justice Paillimore, of the Chancery Division, made a remarkable and highly commendable comment upon the freedom and ease with which the marriage tie could be dissolved in this country. It appears there were some twenty divorce cases in which the decrees nisi were made absolute, thereby in no intervention by the Queen's Proctor. Before, however, making the orders, Mr. Justice Paillimore said: "I understand that it has been the practice in recent years to register these decrees absolute in the vacation, as it was considered that those who desired to have their marriages dissolved could not be expected to wait until after the Long Vacation. I was not consulted about this; but I have considered the matter very carefully, and on the whole, I have come to the conclusion that it is my duty to register these decrees. I cannot, however, take that step for the first time, as a Christian man, without stating how much I regret, on social, moral, and religious grounds, that these facilities have been given to people to dissolve the marriages they have contracted. What the State, in its wisdom or unwisdom, has decreed must be carried out by me, as a judge. I neither make nor unmake marriages except as a civil officer; the registrar will read the list, and the decrees nisi will be made absolute."

## A FATAL DISASTER.

Two Spans of a Railway Bridge at Cornwall Collapse.

Terrible Loss of Life and the Number of Injured Large—The Cause of the Fatality Unknown.

A terrible catastrophe took place at Cornwall, Ont., on Tuesday last, when, without a moment's warning, two spans of the new International Railway bridge across the south channel of the St. Lawrence River were thrown into the water by the giving way of the pier which supported them in the centre.

Fortunately, the gang of men at work was not as large as usual, the bridge being practically completed, or the loss of life would have been much greater. As it is, the number of killed and drowned is 14, and the seriously wounded, 17.

The accident happened a few minutes before the noon hour, and several men who had been on the bridge had just walked ashore. Among them was Mr. Simmons, the Phoenix Bridge Company's chief engineer. He told Mr. F. D. Anthony, the chief engineer of the New York & O. Company, that the bridge was practically ready for trains to cross. All that remained in their way was the hoisting engines on the shore span. A gang of men were at work taking down the big truss, and a few riveters were finishing the riveting. He had just gone ashore, and was looking towards the bridge when all at once the pier in the centre of the two south spans seemed to crumble away, and the two completed and finished spans, with 20 odd men working on them, tumbled into the water.

Most of the men were caught in the iron, and are probably pinned to the bottom of the river, which at this point is over 30 feet deep. None of the bodies have been recovered, although the tug Beaver, with scows, divers and a gang of men, worked all afternoon in the wreckage.

The following is a list of the wounded: John Wilson, Malden, Mass., leg crushed; not serious. George Blayton, Perkinsville, Vt., compound fracture of leg, and body badly bruised. Bert Braut (Indian) Deseronto, Ont., arm injured; not serious. Peter Oak (Indian), Cornwall Island chest crushed and leg injured. Peter Day (Indian), Cornwall Island scalp wound; hurt internally.

M. Reaves (Indian), Cornwall Island, chest crushed; seriously hurt. Andy Smith, Rochester, N.Y., back injured seriously.

Wm. Thompson, Montreal, right leg broken, and body badly bruised.

John Fraser, Quebec Province, very badly injured; one leg amputated and internally injured.

John Bro (Indian), Hogsburg, N.Y., hurt internally.

P. Delahanty, Elbert, Wis., both legs severely cut and one smashed.

D. Barton, Buffalo, N.Y., both legs cut and badly bruised.

Michel Burke, Johnsville, Vt., wrist dislocated.

E. Leaf (Indian), Cornwall Island, both hands amputated.

Peter White (Indian) lacrosse player, leg slightly injured.

Louis White, the famous Indian lacrosse player, who played for three or four seasons with the Cornwall, ankles are fractured and spine badly hurt, besides internal injuries.

The following is a list of the unfortunate men who were killed or drowned:

- W. J. Cobby, Pierson, N.J.
- W. F. Jackson, Columbus, Ohio.
- Louis Faumar, Johnstown, Pa.
- R. L. Dyart, Tyrone, Pa.
- J. D. Craig, 121 Franklin street, Detroit, Mich.
- Pat. Murphy, 139 Bathurst street, Toronto, Ont.
- Tom Birmingham, address unknown.
- Dan Hughes, Cleveland, Ohio.
- F. Lavigne, Ogdensburg, N.Y.
- Wm. Sherman, address unknown.
- Wm. Saunders, 1110 Fort avenue, Baltimore, Md.
- John Claibe, Canjharaway, Que.
- Harry Davis, Pittsburg, Pa.
- Cyril Campbell, Cornwall, Ont.

Naturally there were a number of fire-breath escapes, as the first intimation the men had of danger was when the pier disappeared like magic, and they were carried with the spans into the water. A few who were very close to the shore span made a dash towards the shore, and some of these escaped.

Wm. Deacon, of Toronto, who was on the top, says that when he felt the bridge going, he gave himself up for lost. The fourth of his fall probably saved his life, for when he came up from the bottom of the river he was below the wreck. He managed to crawl up on the small portion of iron which appeared above the water, and was rescued by an Indian who put out from the shore in a boat. Many others had similar escapes. One man who was working directly above the ill-fated pier, says that he managed to slip towards the south shore. He shouted to his mate: "My God, Jim, look at the pier," and seizing a swinging line jumped into the water. He escaped with a few bruises.

The exact cause of the accident is very difficult to arrive at. The pier of the bridge were built last fall by the Schoenwirth Company, of New York. The crib work was put together a mile distance up the river and floated down to the proper location, where it was anchored and sunk to the bottom. The cribs were 12 by 16 feet. They were filled with stone and concrete to within a few feet of the top, after which the water was pumped out, and the layers of stone begun. The locking of the cribs was accomplished with considerable difficulty, owing to the depth of water and a ten mile per hour current. The three spans of the bridge were each 370 feet long and about 37 feet above the water. Each of the spans weighed in the neighborhood of 350,000 lbs. The span nearest the American shore settled on the false work, but the centre span toppled over on its side.

The cause of the two foremen, Cobby and Jackson, was very bad. Cobby was married to a Cornwall young lady a couple of months ago, and Jackson was also very recently married. They were fine young men.

Louis White got his injuries while making a desperate leap for life. He was high up on the bridge near the American shore, and with his natural presence of mind took in the situation at a glance, and running storeward, he sprung off the bridge on to the rocks on the river bank, nearly fifty feet distant. He is one of the most intelligent and best educated Indians in Canada.

Another pathetic feature is the fact that when the great man to lose his life on the job, Wm. Macablay, was buried last week his fellow workmen subscribed \$75 to erect a monument over his grave, little thinking that in a few days many of them would share a similar fate.

Cyril Campbell, a young man, with his wife, recently returned to Cornwall from Marinette, Wis., is a native of South Indian, Ont. He was only employed a few days as painter. Davis was also a painter.

When one earnestly wishes to obtain a grace from God through the intercession of the Blessed Virgin, or some other saint, it is usual to say: "If this favor be granted, I will make such and such an offering, or give such an alma." Far preferable and more efficacious would it prove to give beforehand what we intend to offer in thanksgiving; for thus, by our confidence, we oblige, as it were, Almighty God, Our Blessed Lady, and the saints to listen favorably and to grant our petitions. We also fulfil the precept of Christ: "Give, and it shall be given to you." Our divine Lord does not say, "Promise to give, and you shall receive"; but, "Give first, and then you shall receive."—Don Bosco.

## MARGARET SHEPHERD AT ST. FRANCISCO.

She Meets with a Timely Rebuff at the Hands of the Catholic Truth Society.

Daily Papers and their Ways in Regard to the Defamers of the Church—A Lesson of what Catholic Unity can Accomplish.

MARGARET SHEPHERD, whose name is familiar to the readers of the TRUE WITNESS, met with a very lively reception upon the occasion of her visit to San Francisco.

The Monitor, the sturdy advocate of Catholic claims in that city, in referring to the visit of this unfortunate woman, calls attention to many matters associated with it, especially the action of the daily papers. The Monitor says:—

Margaret Shepherd came attended by an apology for a man, who styles himself her manager; but if he manages the versatile Margaret, he has done what even Rathvon failed to accomplish. Margaret believes in advertising, so her docters were distributed all over town. It is not well. Some houses happily escaped the plague, and some got as many as seven circulars. As soon as the docters appeared, the Catholic Truth Society sent them with its compliments and a tract to all the daily papers. The tract gave the true history of Margaret as told by herself and others. The object of sending this tract was to warn the newspapers against Shepherding. The contents of the tract, starting though they be, have never been denied by that woman and it was desired to take away from the editors any excuse for saying that they did not know her aims, her character or her reputation.

Towards the end of the week the Bulletin came out with the full story of Margaret Shepherd's record. This article was compiled from the C. T. S. tract, but it was published without any solicitation or request from any Catholic. Hence the Bulletin deserves the greater credit. Soon after the Evening Post published an editorial speaking plainly of the class to which the Shepherd woman belongs. This strong and manly article was also modified. It was the spontaneous outburst of a man who was disgusted with hypocrisy and dirt. The Bulletin and the Post are the first two dailies in a long time to earn the gratitude of Catholics.

The manager of the disreputable creature now says that it was necessary to do something to counteract the effect of the exposure. He therefore went to the morning papers and offered an advertisement. The Call refused to insert the insult to Catholics, but on Saturday morning the Catholics who opened the Chronicle and Examiner saw the garb of the Sisters of Mercy profaned by the face of Margaret Shepherd. The Chronicle and the Examiner had accepted the advertisement and had given it a position near their editorial columns. By publishing her picture in the nun's habit they had in a way given credit to her about her connection with convents. The appearance of her advertisement in two of our largest dailies was a kind of guarantee as to her genuineness and thus the Chronicle and the Examiner acted in some sort as her sponsors before the people of San Francisco.

To be sure this was no worse than had been done a hundred times before. It does not require a very long memory to recall the time when it was impossible to open any of our papers without seeing some insults against Catholics. The preachers howled at us and their howls were translated into English in the dailies. Neither the preachers nor the dailies were in the habit of minding their words. Even Margaret Saepberd expresses in guarded language charges that not so long ago were set down with brutal explicitness in the reports from Amias Henry or East Out Brown. It was a safe game to ridicule or religion, to traduce our character, to mock our ceremonies, to proclaim against us the war to the knife and the knife to the hilt. We had no rights that any preacher or paper was bound to respect—not even the right to reply or to object. Our remonstrances were treated with silent contempt or with open insult. We had to take what we got, the newspaper men were the lords of the earth.

It took a long time to teach the Catholic people their duty in the premises. They had borne the outrage so long that it did not appear to occur to them that there was any remedy. But by persistent effort their conscience was awakened. They realized that they, not the newspapers, were the proper judges of what their treatment should be. It was done into their ears week after week that they were under no obligations whatsoever to the daily papers. These papers were business enterprises and depended on popular support. They were not so expensively that the margin of their profit was exceedingly small. It is not a matter, with the keen competition that exists between them, to turn any two of them into a laughing venture. (Concluded on page five)