

TOPICS OF THE DAY OF SPECIAL INTEREST

THE POLICY FOR IRISH CATHOLICS.

A correspondent writes in glowing terms of appreciation of the appointment of the Hon. Mr. Charles Fitzpatrick to the important office of Minister of Justice. As the "True Witness," in its last issue, furnished its readers with a sketch of the splendid career of Mr. Fitzpatrick, and congratulated Sir Wilfrid Laurier for having had the courage to put the right man in the right place, we omit that portion of the correspondent's letter which is only a repetition of our statement put in another form, and give to our readers the following extract which contains a lesson which they should take to heart. He writes:—

The Irish Catholics of Canada have contributed in large share to the present prosperity of this Dominion. Distributed in every constituency and forming a large proportion of our aggregate population, their energies and national cleverness have always been directed towards the development of the country. In commerce, in the manufacturing industries, in the professions, on the Bench; the men of our race have attained high rank. Living side by side in harmony with their fellow-Canadians of different religion and nationality, the Irish Catholics of Canada have given of their best to contribute to the wealth of the country and the perfection of the constitution under which they live. They have not been exacting from the State. Indeed, on occasions when the policy of Government would seem to antagonize the traditions of a high-spirited race, our Irish people have for the sake of Canada chosen to remain passive when circumstances might have excused if not condoned hurtful agitation. It is not necessary to argue that such a people are entitled to an adequate voice in the councils of the State.

The Minister of Justice has a well-defined course before him. The demand of our people will be limited to an assertion of their rights in the community. They want nothing more, and will be content with nothing less. The question of patronage for instance, important in a sense, is as nothing to the transcendent issues affecting the very status of our people in the Confederation, which have before now arisen. Should such issues ever again come before the Nation, an eloquent, able, and fearless champion at the fountain of power, can win the lasting affection of a generous hearted people.

On their part the English-speaking Catholic population of Canada owe something to the minister. It is not to be expected that he can accomplish everything. A loyal support would encourage him in the prosecution of his work, and help him to accomplish for Canada that which such men as his distinguished com-

patriot, Charles Gavin Duffy, wrought for the welfare of the sister colony of Australasia. While the Liberal can be enthusiastic for his party friend, the Conservative, retaining his political affiliation may still extend that measure of support which will be of real assistance to the minister in his advocacy of questions which are beyond the range of the lower politics.

It is to be hoped that the Minister of Justice will be so guided in his career that nothing but lasting good will result from his appointment to the high office.

THE BETTER CATHOLIC CITIZEN.

From a spirited address delivered by Rev. Dr. O'Hare, in St. Anthony's parish hall, Brooklyn, N. Y., we take the following extract:—

There are many questions pressing for solution in this country which are vital and momentous. The Catholic Church has something to say which has bearing upon all of them and which may decide the happiness of a nation. But we, as Catholics, look upon these problems and decide them as a rule not from the standpoint of Catholicity, but influenced by the newspapers we read, by the political party with which momentarily and accidentally we happen to be affiliated. We are Catholics in religion, sharp and hard bargain drivers in business, and Democrats or Republicans in politics. Our life is divided, and hence our influence minimized and our actions for good paralyzed. There is an agitation on the liquor question. Shall the saloons be closed or opened and only part of the time on Sunday? What is the opinion of Catholics on the question? From what standpoint do we approach the solution of the question? No answer from the Catholic camp. The question of how to deal with anarchy is another one. What is the opinion of the Catholic community on that question? No answer. We have driven a Catholic power out of Cuba, and Cuba is almost at the door of starvation and bankruptcy. Is it right or wrong? No answer from Catholics. We are now deciding the fate of twelve millions of Catholics in the Philippine Islands. What influence do we exercise in these matters? None. In a word, if we are to execute the duties solemnly laid upon us; if the laity is to fulfil its apostolate mission, it must not divide its life between the secular and the religious, but the secular life must be nourished and directed by the religious principles.

Do I hear you say we must be careful we are in the minority? So was Noah and his household in the time of the deluge, and because these few remained faithful, God chose them to become the fathers of all future generations. Daniel was in

the minority in the royal palace, but he would not defile himself in spite of his lonely and dangerous position, and the gentiles around him were made to glorify the name of Jehovah. The apostles were in the minority in Jerusalem and in Palestine, but their answer to the majority was: "We must obey God more than man." We Catholics are in the minority? A people of whom Lord Macaulay, himself a Protestant, said: "The proudest royal houses are but of yesterday compared with the line of supreme pontiffs." We Catholics in a minority? The children of a Church "that was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch?" We in the minority? Members of a Church "that saw the commencement of all government that now exists in the world," and which we may feel assured will see the end of them all. We in the minority? A people with a tradition and a history of two thousand years and Divine and immutable principles to guide them? One with God is a majority and so are we.

A FORTUNE FOR HEIRS.

Some months ago we published two letters, at the request of the Rev. Father O'Meara, pastor of St. Gabriel's, asking for information concerning the heirs of Hannah Downey, who has left an estate worth many thousands of dollars. We have received another communication from Father O'Meara on the same subject, which we give below, hoping that the additional information which it contains may help to make known the whereabouts of the heirs. The letter runs as follows:—

Lee & Coghlan, Attorneys-at-Law, Parrott Building, San Francisco, Cal., Feb. 8, 1902.

Rev. Father Wm. O'Meara, St. Gabriel Church, 322 Centre street, Montreal, Canada.

My Dear Sir,—You will remember that, sometime ago, I had some correspondence with you, relative to a search for heirs of the late Hannah Downey, who were believed to reside in your city. At that time you very kindly took the matter up and did a great deal to aid in the search, though unfortunately we did not get on track of the people for whom we were looking.

My reason for again troubling you with this matter is that I have learned the names of the two heirs and the circumstance of their relationship to Mrs. Downey, and think it is possible with this added information, you may be able to find them.

The names of the heirs are: Mrs. Katie Flinn, formerly Katie Flaherty, and Mary Flaherty. Their father, Barney Flaherty, now dead, was a half brother of Hannah Dow-

ney, deceased, the woman, whose estate is now being administered in our probate court.

Under the California statute, brothers and sisters of the half blood inherit equally with brothers and sisters of the full blood, and, therefore, these two children of Barney Flaherty are entitled to receive the share of Hannah Downey's estate, to which their father would have been entitled, were he living.

The two Flaherty girls formerly resided at Malden, in the State of Massachusetts. About five or six years ago they left that place and, according to the best information which I have, went either to Montreal, Canada, or to some near-by place and engaged in work at a rubber factory. Martin McDonough, one of the heirs, knew the girls well, and he tells me that one of them, presumably Mrs. Katie Flinn, is employed in the rubber factory in the capacity of a forewoman, and that the other one, Mary, is employed in the establishment.

The estate amounts to some thirteen thousand dollars in cash, and will, I think, with expense of administration deducted, net about twelve thousand dollars, of which sum these girls would be entitled to a one-fifth share. As the estate is now ready for distribution, it becomes very important to them, that we discover their whereabouts so that their interest can be protected.

I understand that both of these girls are members of the Roman Catholic Church, and wherever they are, will be identified with one of the churches of that faith.

Possibly the information above given may enable you to find them, or at least learn where they now are.

Thanking you for your kindness in this matter heretofore and for anything you may feel able to do now, I am

Very respectfully yours,
CHARLES A. LEE.

ARCHBISHOP IRELAND'S ADVICE TO LAYMEN.

Let the Catholic laity, then, be vigilant and zealous for work in favor of religion; let the Catholic laity be exemplary in every way; and one thing which the laity alone can give and which is so necessary to-day is this—the public influence of religion, the public influence of the Church.

Men judge by what they see. If the Catholic laity remain on one side quiet, saying their prayers, no matter how well they say them, if they do nothing else, the country will move along without them; will move along without being influenced in the least by them; will move along, believing that they are half-dead, or believing that they take no interest whatsoever in the welfare of the mighty nation. And if I do

not mistake much, the American likes to see people at work for America. He likes to see tangible results, he likes a fair, courageous fighter, and if the Catholic laity of the country come forward with the full courage of their convictions, determined to do the best for their Church, and for their country, he will say, "Well, you are a good fellow and you ought to have your rights!"

Catholics, owing to the circumstances of the past, owing to the ostracism which declared against them socially and politically, got into the habit of being very quiet and believing really that they were not called upon to go right out into full daylight and take part in all great public, national social, moral and intellectual movements. I, in my small sphere, preach to the Catholics of America:

You must be public spirited, you must do your best, first of all to show yourselves the most ardent Americans, the most devoted citizens, and you should be ready, if the opportunity offers to put yourselves forward in public life, so as to be able to serve your country and to serve it honestly; and there should be no intellectual movement, there should be no literary club, there should be no moral reform movement going on in the country without Catholics being largely representative in the membership. I am discouraged whenever I find in any place a good movement for the betterment of humanity, for the elevation of citizens in general, when I discover one without I discover Catholic names in the membership.

On the whole, however, the situation is hopeful. I can only say, may it be better yet. I can only say of every great movement of citizenship, let the Catholics be more numerous represented than ever. Let no Catholic remain away in his little hole on his little domain, thinking he is doing well by taking care just of himself and of his little family around him. And let the great newspapers of the day, the great reviews, put forth Catholic names. It is said that the pen is mightier than the sword, a common expression, but it can well be repeated because of the truth it represents. If you wish to know, what will bring influence to a people, it is the ideas that will go abroad from them. Everything has been done to make it easy for ideas to travel the world over. Say anything worth being said in Baltimore and away in St. Paul and San Francisco to-morrow we will read it. Write anything to be read and on our Western prairies we will find the book, the pamphlet or the review. And what we say in America our friends will find it in Australia, and in all the islands of the Oceanica, all through India and China.

THE SAME OLD STORY.

Speaking at Liverpool to a large audience Lord Rosebery emphasized his opposition to the Irish party and his desire to utterly alienate it from the Liberal camp.

Lord Rosebery said he had undergone the greatest change in heart and head during his five years' absence from public life in regard to the Irish problem. Mr. Gladstone's bills were dead and buried, though that statement cast no reflection on the great statesman who originated them.

The Irish party had now indignantly repudiated any connection with the Liberal party, and he believed they had acted wisely. It was both to their interests and to those of the Liberal party. The Irish leaders had played their full hand. They had demanded an independent Parliament in Dublin, and thereupon he had cried "Halt!" This remark was greeted with applause. Continuing, Lord Rosebery said:

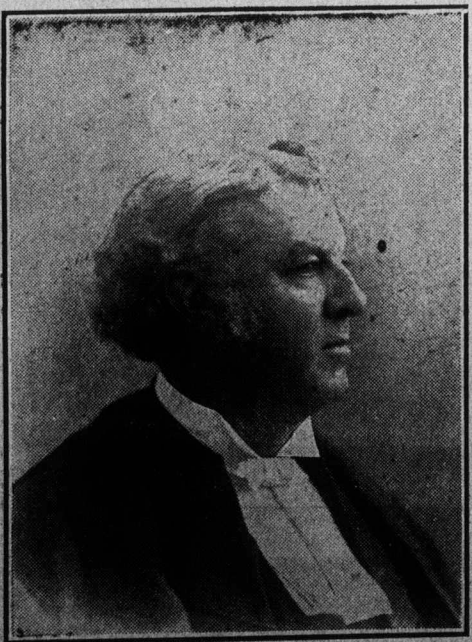
"I am not prepared at any time or under any circumstances to grant them an independent Parliament. No sane person would ever consent to handing over the destinies of Ireland, situated in the very heart of the empire, to a Parliament controlled by those who have expressed the earnest wish that we might be overthrown in battle."

"The Irish question is too large for any one party. It will need the energy and patriotism of both great parties to deal therewith. These are my personal sentiments, but I wish to make them perfectly clear on returning to public life."

PARTISAN JUDGES IN IRELAND.

The delivery of semi-political harangues from the Bench is another matter in which the evil example of the Irish judges of Assize is imitated by chairmen of quarter sessions. At the recent sessions at Boyle and at Sligo Judge O'Connor Morris's charges to the Grand Jury were perverted into vigorous tirades against what he regards as the iniquity of the system of "so-called land purchase." It is noteworthy that at Sligo the Grand Jury, including Conservatives as well as Nationalists, passed a resolution dissenting from His Honor's remarks and supporting the demand for compulsory land purchase. In his attitude on this burning question Judge O'Connor Morris does not maintain even a semblance of impartiality. Both in speeches from the judgment seat and in contributions to the magazines he comes out openly as a champion of the landlords. How is it possible to be expected that the tenants, hundreds of whose cases come before him, will have any confidence in the decisions of this partisan judge?—London Truth.

THE HONORABLE, MR. JUSTICE CURRAN.



HON. JOHN JOS. CURRAN was born in this city on the 22nd February, 1842, and with this issue of the "True Witness" completes his sixtieth year. His father, Charles Cur-

ran, a native of Newry, Co. Down, Ireland, came to this country about the year 1818. His mother, Sarah Kennedy, was born in Wexford. After attending elementary schools, the subject of this sketch spent three years at St. Mary's College, Bligny street, but the greater part

of his classical course he followed at St. Joseph's College, Ottawa, under the direction of the late Rev. Director Tabaret, founder of the Ottawa University. In 1859 he enrolled at the law faculty of McGill, and in May, 1862, graduated as B.C.L. In March, 1863, having attained his majority, he was admitted to the Bar of this province, where he speedily acquired a considerable practice in the civil and criminal courts. In 1876 he was made a Q.C. by the Lieut.-Governor of the Province of Quebec, and in 1882 the same honor was conferred upon him by the Marquis of Lorne, Governor-General of Canada. During all those years Mr. Curran was most zealous in promoting the interests of his fellow-countrymen. He joined the St. Patrick's Society in 1860, and filled successively every office in the association, until he finally became president. His talents were at the disposal of every good work in connection with Irish Canadian affairs. In 1870, under the leadership of the late Hon. Senator Murphy, he was one of the most active workers in the Irish Home Rule cause. At that time the first Irish Home Rule Association in America was founded. In ante-Confederation days Mr. Curran cast his political fortunes with the party led by Macdonald and Cartier. He lent all the force of his eloquence to the cause of the union of the B.N.A. provinces, having become a staunch friend of the Hon. D'Arcy McGee.

HIS PUBLIC CAREER.—In 1874 he first tried his political luck in a vain attempt to defeat the Hon. Lucius Seth Huntington, in the County of Shefford. In 1882 Mr. M. P. Ryan, who had represented Montreal Centre with distinction for many years, retired. Mr. Curran was chosen as the standard bearer of Sir John A. Macdonald's party. He carried the constituency by over a thousand majority, and in a short time took prominent rank in the House of Commons. The space at our disposal will not permit a review of the many important measures introduced by him and carried

to a successful issue during the thirteen years and a half that he represented Montreal Centre. Manhattan University of New York conferred upon him the degree of LL.D., and a similar honor was given him by the University of Ottawa. When Sir John Thompson formed his Government he selected Mr. Curran as his Solicitor-General, an office he also held under Sir McKenzie Bowell's administration, until the 17th of October, 1895, when he accepted his present office of Puisne Justice of the Superior Court of the Province of Quebec in succession to Sir Francis Johnson. His last important speech in public life was on behalf of the Catholic minority in Manitoba on the school question.

HIS RETIREMENT.—We shall leave to others the appreciation of Mr. Curran's career. The Montreal "Gazette" spoke as follows:—Mr. Curran's retirement from the Government and from active political life will be a source of deep regret to a very large number of personal friends, not only in Montreal where he was born fifty-three years ago, and which he has ever since made his home, but throughout all Canada, in almost every province of which he was well known and everywhere highly esteemed. His appointment has given offence to some people in this city, but we venture to say that not one of them, even those who most strongly insisted upon the successor of the late Chief Justice being an English-speaking Protestant, will venture to speak a word in disparagement of the high character, pure public record, unflinching integrity and large abilities of Hon. Mr. Curran. He has been one of the most distinguished of Irish-Canadians. For more than thirty years he has been actively engaged in public affairs, and no politician in this Dominion has ever devoted himself with more of zeal, more of usefulness, more of courage to the service of the party cause he has consistently espoused, than he who now retires from the representation of Montreal Centre. No constituency in Canada has ever had a

representative who gave up more of his time, his talent and his energy to the promotion of his interests than did Mr. Curran during the thirteen years he has enjoyed the confidence of the electors. In season and out of season he has been constant in their service, ever ready to cheerfully respond to every call and resolutely striving to accomplish the objects deemed to be in the interest of the chief commercial division of Canada. It was not Mr. Curran's disinterested willingness to serve his fellow-citizens, irrespective of political proclivities, that made him so much sought for, and so welcome a presence, in all public functions. His genial, kindly nature, his large heartedness, his conspicuous liberality of mind which is absolutely free from every trace of bigotry, and his splendid oratorical powers caused him to be in constant requisition whenever men were gathered together in the promotion of worthy objects, for the discussion of public affairs, or for the advancement of the social or material welfare of the country. His personal popularity, as attested by the great majorities by which he was thrice elected to the House of Commons, transcended the mere strength of his party, and was perhaps the highest tribute possible to be paid to his character and his worth. His rectitude in public life is as gladly recognized by his political opponents as by his friends, and when in 1892, upon the formation of the Thompson Ministry, he was taken into the Cabinet as Solicitor-General his selection for that office was hailed as a fitting recognition of his service in Parliament, his public work, and his ability. It is from that high office he now retires to the repose of the Bench. That he will maintain the dignity of his new position, and prove an industrious, capable judge, we have no manner of doubt.

THE "CATHOLIC REGISTER," Toronto, paid the following graceful tribute:—His withdrawal from public life is a distinct loss to the country. His political career has remained stainless and honorable

through a period when even good men's public lives were not free from suspicion, and when political corruption has won decidedly more than political honesty. We say, and we believe we are speaking the opinion of the Catholic people of Ontario, that the Canadian House of Commons can ill afford to lose men of Mr. Justice Curran's integrity and character."

THE "AVE MARIA" also had the following kind reference:—"Our Canadian exchanges have none but good words to say of the Hon. J. J. Curran, late Solicitor-General of the Dominion, and now Judge of the Superior Court of Quebec. Judge Curran has been before the Canadian people for some thirty years, and no taint of disrepute has ever attached to his name. He is one of the most distinguished Irish Catholics in the country, an exceptionally good speaker, and able lawyer, and a thoroughly upright, conscientious citizen. The Quebec Bench will lose nothing of its prestige by the recent appointment; its efficiency will rather be enhanced by the presence among its venerable members of their new associate. The only regret elicited by the appointment is that Judge Curran is removed from the field of active politics where his scrupulous integrity and conspicuous ability made for the best interests of the whole country."

ON THE BENCH.—The learned judge had not been on the bench for two years, when the "Daily Witness," the Protestant organ in this province, wrote of him:—"The promptness and correctness of Judge Curran's decisions since he rose to the bench have more than fulfilled the anticipations of the Bar and the public, and have won him general respect."—on the 7th of May, 1901, the Montreal "Herald" in a brief sketch, said: "Mr. Justice Curran has lived for his city, has labored for his people; was a brilliant lawyer, a prominent politician, and he is now an honor to the Bench."

The Church of Our Counsel, more popularly known as St. Mary's, corner of Panet streets, was dedicated at an early hour on the 1st of last. This is the history of the Irish Montreal that such a occurred. A representation of the fire while the fire work, and behold a where once stood the that had cost so many a number of devoted to thousands of zealous Irish Catholics who much of their earning structure. Many theologians as to the cause. The sexton states the Church at about nine furnaces were attended and were in good condition not believe the fire.

The strong stone was test well, and do not injured to any appreciable extent. The heavy slate roof the progress of the fire nothing left of the interior. The building was used for reconstruction rebuilding will mean a structure, with the exterior walls.

WHEN ERECTED.—Of June, 1879, the cost of the Church was laid out by His Lordship, Bishop of Albany, and under able exertions of Rev. Father Curran the edifice was completed on November 6th, 1880. The cost of the building was \$50,000.

ABOUT A year ago, the parish of St. Mary's, well known Irish Catholic city, the interior of the church was

WEDDING

The Church of St. Francis, on Tuesday, the scene of a pretty wedding. The contracting parties were Patrick J. Lynch, of N.Y., and Miss Mary J. J. McCabe, of this city. The ceremony was performed by Rev. Father P.P. The bride wore a suit of silver gray, and carried a bouquet of white carnations. The bridegroom was Mr. J. J. McCabe, a man. After the ceremony was served at the table. The happy couple were married at the church. The happy couple were married at the church. The happy couple were married at the church.