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PRICE FIVE CENTS.

AN IRISH CANADIAN UNION

Proposed by Leading Members of the National Societies of Montreal.

An Outline of the Project as Given by the Secretary of the Provisional Committee.

Proposed to be a Council of Administration Composed of Representatives of the Various Organizations—A Retrospective Glance at the Past History of Similar Undertakings—A Suggestion Offered to the Promoters of the Scheme—If a Permanent Union is to be Achieved it must be on a Basis which will Unite the Social, Benefit and Athletic as well as the Strictly National Branches—A Tribute to the S.A.A.A.—It should be the Corner Stone of the New Movement—A Preliminary Meeting Called for the Second Tuesday in October.

THERE is now contemplated, in the ranks of a number of prominent workers of the Irish National Societies of this city, a move to affiliate all the various parish organizations, under what is to be called a "Central Council."

been founded and come into life in this city, few of them have withstood the probationary period, which is usually supported by a sentiment which many people call the novelty of being a worker in the ranks.

Many of our national and benefit societies which started out under the most promising auspices in the 60's and 70's, full of vigor and sustained by an enthusiastic membership, have deteriorated into mere institutions which exist for the purpose of the celebration of the National Festival, and in recent years have even failed to carry out their time-honored design of an annual concert.

Wherever activity and life was manifest in our societies in recent years it was mainly visible in the ranks of the rising generation.

Foremost among the organizations which have shown a spirit of enthusiasm stands the Shamrock Amateur Athletic Association. Ever since the days of the organization of the Shamrock Lacrosse Club in 1869, it has been an active factor in upholding the fair name of Irish Canadians, both in this country and the United States.

There are many young men's societies associated with the different parishes which are doing excellent work of a local character, but it must be admitted that none of them have such a far-reaching influence as the S. A. A. A.

The S.A.A.A. has a home on the outskirts of this city which is an honor and a credit to Irishmen on this continent. It is ample in its accommodation to satisfy the wants of all the existing national, benefit and social organizations which are connected with the Irish Canadians in this community.

The hope of the future of Irish-Canadians must be the rising generation. Those who have crossed the threshold of mature life, and who have been associated with national and benefit societies during the past, must concede that, even with the advantages of pecuniary

assistance, their history has not been of a character, in as far as catering to the wants of youth is concerned, to prompt that measure of enthusiasm which would culminate in lasting and permanent prosperity.

The new affiliation step should embrace the Shamrock A. A. A., because that organization is capable of attracting the attention of the rising generation, and serving as a probationary arena where the Irish-Canadian youth will imbibe not only the spirit of patriotism but the feeling that they belong to an organization based upon business principles that will serve to make them staunch and earnest workers in the other branches at a later stage.

The proposed union, or confederation, could be fairly launched with the present equipment of the S. A. A. A. It would be free to embark upon the enterprise of a central headquarters in the city, where Catholics, young and old, would have the opportunities offered to them for social intercourse and mental and physical culture which they now, in a great many instances, seek in Protestant institutions.

The following is the full text of the circular, issued by the secretary, calling the preliminary meeting:—

MONTREAL, September 22nd, 1896. GENTLEMEN,—At a meeting of the various Irish Societies, religious and national, held in August, 1896, the question of forming a permanent "Central Council" of these bodies was discussed, and it was resolved:

"That a meeting be held on the second Tuesday in October next, in the St. Patrick's Hall, and that the representatives now present notify their respective societies to elect three delegates to attend such meeting, and to take steps to organize said Council as a permanent body."

You are, therefore, requested to elect your delegates to said Council, in accordance with the terms of the above resolution, and to notify the Provisional Secretary, as early as possible, of the names of those who are to represent your Society in the Council.

We need hardly remind you how important it is that you should make a choice of your ablest and most experienced members for this body, as the success of this movement will depend largely on the quality of the material of which it will be composed.

The necessity of having such a Council, as is proposed, must be apparent to every one acquainted with existing conditions in this city. If it is desirable as a race to hold our own; to maintain and extend our influence; to promote our best interests; to attain that position in the community to which by our numbers we are fairly entitled, then it is absolutely necessary that we should organize to do so more effectively than we have done in the past, and it will be conceded by all who take the matter into serious consideration, that the proposed Council is a move in the right direction.

Such a Council would afford a means by which we could have an interchange of views on all questions of importance that affect our interests. It would bring the Societies into closer touch with one another, and lead to intelligent co-operation in all matters where united action might be deemed advisable; the ties that bind us together would be strengthened, and we would have a more intimate knowledge of our position and requirements. It would surely instil in us a spirit of harmony, and tend to our employing the means best calculated to elevate our race, and gain the respect and good will of the other races that make up the great community of which we are so important a part; it would infuse new energy and greater usefulness in bodies already established; and encourage the formation of societies in parishes or districts where at present they do not exist.

It is intended that the executive committee of the Council shall be chosen on the basis of the district or parish system, in order that it may represent every interested section of the city, and thus be a guarantee of greater union and more effective extension of combined influence, for the general good of all.

Some means will be devised for defraying expenses, but this is not a matter of difficulty for the present, as no liabilities could be incurred of a serious nature without the consent of the various bodies represented, and it will be easy to arrange for such expenditure as may be absolutely necessary to place the Council in fair running order. The meetings could be held successively in the halls of the different societies, commencing with the oldest, so that the question of rent is disposed of for some time to come.

Of course, the various details of organization can be gone into at the meeting in October, but the all important point at present is to have the societies give to the establishment of such a body their most earnest consideration. The good results that will flow from the successful carrying on of the operations of this Council is beyond calculation, and it will inevitably result in awakening a better sentiment among our people, in everything that tends to their material and moral advancement.

(Signed) M. A. PHELAN, PROV. S. C.

CATHOLIC YOUNG MEN

Receive Some Timely Advice from His Lordship the Bishop of Clifton, at a Recent Convention of Delegates.

These are days in which the Catholic young men in different countries are beginning to organize themselves into unions and learning the lesson that in unity there is strength. During the period of a few weeks several large conventions of young men's societies have been held in the United States and in England.

At a recent convention in the latter country the Bishop of Clifton delivered an eloquent address to the great gathering of delegates, from which we take the following passages:

"Young men are the strength of any country and any community if they have cultivated their intellects, formed good habits, and trained their wills so as to resist evil and choose good. Catholic young men have a duty to be strong. They must remember that they are not to follow the stream, but to go against the stream. They form a small body in the midst of a vast population of non-Catholics, and they have to show to this vast population of non-Catholics what Catholics ought to be. They should remember that people watch them, that people notice what they do and what they say, and if non-Catholics see them indulging their passions, plunging into vice, doing what some people call 'sowing their wild oats,' they will say: 'Catholic young men are like other young men; they curse and swear and drink, and so on, like others.' That, I am sure, is not the case with you. You are delegates of the Young Men's Society; you are pledged to set yourselves against the stream, not to do evil, but to be an example to those around you. When a fish is in the river and dead, it floats helplessly down the stream, but a live fish always has his nose against the stream. This stream may be violent and sometimes too strong for the fish to make headway against it. In the same way, you have to fight against the world around you, you have to keep your head up the stream, because at the top of that stream is the fountain of life.

"What makes Catholic young men strong is that they have got fixed principles that can never change in the course of all human progress, however human civilization may go on, or whatever may be the discoveries in science. Nothing can change those first principles which form the strength of the Catholic heart.

"If you are strong yourselves because the Word of God abideth in you, because the faith of your fathers is strong within you, you must do your best to make that faith felt amongst others, to encourage those who are weak, to encourage the flabby sort of young men who are so easily led and carried away, and who listen to anybody who will delude them. In this you may be a vast power, you may strengthen the backbones of those flabby Catholics and give them some of your own strength and some of your own power."

ATHLETICS A POTENT ATTRACTION

In the American Catholic Young Men's Union.

The recent Convention of the Catholic Young Men's Societies of the United States, held in New York, a report of the proceedings of which will be found elsewhere in this issue, establishes the fact that there is a strong sentiment of unity prevailing in the ranks of the American Catholic Young Men. The following statement will be interesting:—

There were 300 delegates, representing 175 societies and 40,000 Catholic young men. The reports of the various diocesan unions were interesting and showed a slow but steady growth in membership, interest and activity. New York and Philadelphia made the best showing, Philadelphia having thirty-five societies, with a total membership of 5,000, and New York thirty affiliated societies, whose members number 4,163, and twelve non-affiliated clubs, with an estimated membership of 12,000. Brooklyn has eighteen clubs and 3,000 members.

Many valuable papers replete with suggestions for widening the work of Catholic young men's associations were read and must have a far reaching influence when the delegates carry back the inspiration to their various clubs.

It was conceded that so far the most potent attraction to members has been the athletic feature of the clubs, but all are desirous of developing the intellectual as well as the physical side of their membership.

ATHLETES AND STUDY.

Some Interesting Statistics on the Subject.

The Standard and Times refers to the much discussed question of the capability of students who devote a goodly portion of their time to athletics, in the following manner:—

"The popularity of athletic sports in colleges and universities is frequently made the subject of sarcastic comment, and the opinion is held by many that the average student is allowed to give more time to the development of his muscles than of his brains. In many instances this opinion is held with per-

fect justice, but proof is not lacking that a judicious combination of physical and mental exercises is productive of results not attainable where the rule prevails for all study and no play. Mount St. Mary's College, Emmitsburg, Md., furnishes some interesting statistics bearing on this point which bring out very forcibly the fact that he who excels in athletics when properly regulated and conducted is bound to stand at or near the head of his classes. During the past six years this matter has been particularly noticed, and the records will substantiate the fact.

In the most advanced collegiate classes the following results have been observed: In six graduating classes thirteen out of eighteen gold medals were taken by members of the college football and baseball teams, while three of the five remaining medals were secured by tennis and handball proficient and but two went to non-participants, strictly scholastic. On twenty-four gold medals offered to members of the junior class during the same six years, eleven went to members of the college football and baseball clubs, seven were awarded to tennis and handball proficient and members of sub-baseball and football teams, while non-participants secured but five medals. Thus, out of forty-two prizes given, all but seven were awarded to students who combined study with such exercises as was afforded by the principal games in which our students indulged. This average holds good throughout the minor classes as well.

AMERICAN CATHOLIC CLUB.

Some Very Interesting Facts Concerning Its Administration and Equipment.

There are many Catholic clubs, but the best two of them are in Chicago and New York.

The Columbus Club of Chicago is a Catholic club organized for such public spirited objects as from time to time seem proper for Catholic laymen to undertake. The recreation given May, 1893, to the Duke of Veragua, and the banquet of October 12, were affairs well worthy of any club and its committee having them in charge. During the Catholic Congress the Columbus Club also added to the reputation of its membership for graceful hospitality.

Its new club house, in which it is already comfortably settled, is on Monroe street, opposite the Palmer House and was built by the Chicago Club. Four Catholic gentlemen bought it for \$250,000 and then raised the whole structure at great expense, fitting out the first floor for banking purposes. The club rooms are elegantly furnished.

The Columbus Club has a membership of 800. The dues are \$50 per year. President W. A. Ambler, the efficient head of this club, is a tireless worker in its behalf. He has made it a credit to Catholic Chicago.

Foremost among the Catholic social organizations of the East is the Catholic Club of the City of New York. From its wealth and scope and the prominence of many of its members it may be considered the most thoroughly representative Catholic body in that city. In fact, there is little exaggeration in the statement that it is national rather than municipal in its character. Architecturally it is a gem, and the interior is disposed in a way that renders it almost perfect. The estimated cost of the structure is \$300,000. The most striking feature of the club is the library, which occupies the entire third floor and is said to be the most extensive and valuable private collection of books and manuscripts in the country.

The Catholic Club is the successor of the Xavier Union, having assumed its present name January 1, 1888. The latter organization was an offshoot of the Xavier Alumni Sodality, established by the Jesuit Fathers in their College in W. 16th street, and it dates its existence from February, 1871. While during the year of its inception it had only 131 members, it can now boast of an active resident membership of nearly 1,000, besides honorary, non-resident and army and navy members. Special courtesies and privileges are extended to Catholic officers in the United States army and navy. The library, too, has grown from a modest collection of 250 books in 1871, to an array of more than 20,000 volumes. The growth of the organization has been phenomenal.

FATHER MATHEW ANNIVERSARY.

ST. ANN'S T. A. & B. SOCIETY.

The members of St. Ann's T. A. & B. Society will celebrate the anniversary of Father Mathew on Sunday next, 11th October, by receiving Holy Communion in a body in St. Ann's Church, at 8 o'clock Mass, and in the evening at 7 o'clock they will attend a religious demonstration in St. Ann's Church. The gifted orator, Rev. Father Heffernan, has been invited to preach the sermon—subject: "The work of Father Mathew." Sister temperance societies have been invited to attend. The regular monthly meeting will be held in St. Ann's Hall, on the same date, at 8.30 p.m. A good turn-out of the members is earnestly requested.

WALLACE WAS VEXED.

THE CLAIM OF MR. W. J. O'HARA FOR EXTRA PAY WAS THE CAUSE.

MESSRS. BERGERON AND QUINN, M.P.'S, TELL THE EX-COMPTROLLER OF CUSTOMS SOMETHING ABOUT HIS ASSOCIATIONS WITH THE L. O. C. IN THIS CITY.

[FROM OUR OWN CORRESPONDENT.]

OTTAWA, October 5.—There was quite a wrangle in the House last Friday night between different members of the Opposition on the merits of Mr. W. J. O'Hara, Assistant Collector of Customs at Montreal.

At some period in the dim past Mr. O'Hara must have trodden upon the corns of Mr. N. Clarke Wallace, or rubbed the Most Worshipful Master of the Orangemen the wrong way.

Certain it is that the former Controller of Customs has no affection for the official who acted as Collector at Montreal during the time of his Controllership—claiming that it kept him and Commissioner Kivert busy keeping Mr. O'Hara straight—and in protecting the country and the revenue, both of which were endangered by actions of the Montreal official. That a deep-planted animosity against Mr. O'Hara ran away with the judgment and memory of Mr. Wallace is quite apparent.

The fact is generally known and appreciated that the Assistant Collector of Customs at Montreal is about the best posted man on Customs laws and procedure in the Dominion, and the idea of Mr. Wallace, even with the valuable assistance of Mr. Kivert, "putting him straight," is real funny.

In Messrs. Quinn and Bergeron Mr. O'Hara found staunch champions, and the discussion between them and the ex-Controller waxed warm, and several uncomplimentary things were told Mr. Wallace about his administration of Customs affairs at the port of Montreal. The Worshipful Grand Master was told in plain words that he was an Orangeman first on every occasion, and that he viewed Custom matters, as he viewed everything else, through spectacles of a decidedly yellow hue. Mr. Wallace, though blessed with a hide an inch or so thick, did not like these reflections on his "impartiality," and proceeded to vent his spleen upon Mr. Quinn. Anything Irish and Catholic has the same effect on the Worshipful Grand Master that a red rag has on a bull. Mr. Wallace got mad. Mr. Wallace is not excessively pleased in his cooler moments, and when he allows his anti-Catholic nature to have sway, he becomes decidedly common, some people would say vulgar.

Mr. M. J. F. Quinn's defence of Mr. O'Hara was manly and fearless, and his criticism of Mr. Wallace's administration cogent and pertinent. He did not stoop to low personal abuse—he did not have to.

Mr. Wallace's supply of dignity is scant and easily exhausted, as he soon became undignified and nasty, and in replying to the member from St. Ann's resorted to street corner wit.

On the Customs vote a considerable discussion took place between Messrs. Wood, Wallace and Paterson, as to appointments, and the Controller intimated that he should probably find it his duty to dismiss some of the men recently appointed by his predecessor.

Mr. Bergeron made an appeal in support of the claim of Mr. O'Hara, Deputy Collector at Montreal, to the Collector's salary while the office was vacant.

Mr. Clarke Wallace did not regard the claim as justified.

Mr. Quinn strongly supported Mr. O'Hara's claim, and spoke of him as the best Customs officer in Canada.

Mr. Clarke Wallace said his experience of Mr. O'Hara did not bear out Mr. Quinn's eulogy of him.

Mr. Quinn said Sir Mackenzie Bowell was his authority for the statement. If Mr. Wallace thought Mr. O'Hara was inefficient he ought not to have been so long in appointing a collector. Mr. O'Hara was more highly regarded in Montreal than Mr. Wallace himself, who, when he was Controller of Customs, was, in Mr. Quinn's opinion, the great source of weakness in the Department. A long wrangle between Messrs. Quinn, Bergeron and Wallace followed as to Mr. O'Hara's merits.

(Concluded on fifth page.)

NENAGH'S NEW CHURCH.

IMPRESSIVE DEDICATIVE CEREMONIES HELD LAST MONTH.

The dedication ceremonies of the New Church of St. Mary of the Rosary, at Nenagh, were held last month, and were of a most impressive character. The Most Rev. Dr. McRedmond, of Killaloe, officiated. As a specimen of ecclesiastical architecture, it is said to be one of the most perfect which has yet come from the gifted hand of Mr. Walter Doolin. It is in style after the manner of the English Gothic of the 12th century. Its massive proportions are singularly graceful. The Most Rev. Dr. O'Dwyer, Bishop of Limerick, preached an eloquent sermon, during the course of which he drew a beautiful picture of the noble spirit of devotion evinced by the people of Ireland in raising monuments which for ages to come would bear testimony of their faith and piety.