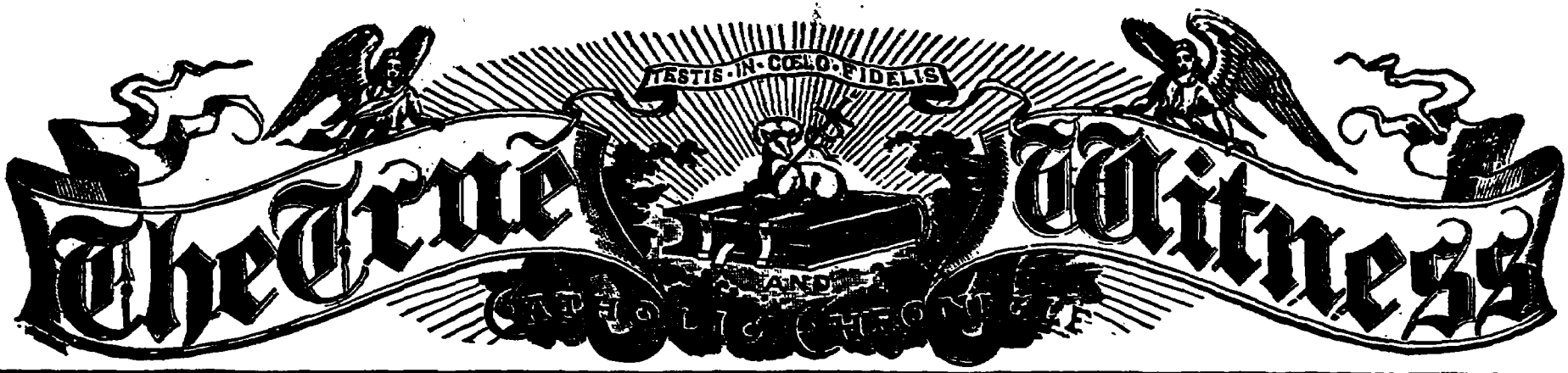


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MONTREAL, WEDNESDAY, DECEMBER 9, 1896.

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A SHAMROCK SOCIAL.

Mr. Tobias Butler's Address to Young Irish Canadians

An Appeal For Unity of Aim in Secular Affairs—The S.A.A.A. Should Lead

The Shamrock Amateur Athletic Association opened the winter season at its club-house at the athletic grounds, on Friday evening, by holding a smoking concert. There was a large attendance of members and the programme prepared for the evening by Prof. P. J. Shea, organist of St. Ann's Church, and Mr. El. Quinn, President of St. Ann's Young Men's Society, was an excellent one. The directors of the S.A.A.A. sometime ago invited the representatives of the various young men's societies to co-operate with them for the purpose of holding a series of entertainments for young men. The St. Ann's Young Men's Society was the first to come forward and offer the services of the members of its choral and dramatic section. On Friday evening they occupied the stage for more than an hour and a half and rendered solos, duets, trios and quartets, as well as several recitations. The work of these stalwart amateurs was of a superior order, and reflects the greatest credit upon their organization.

Mr. Tobias Butler, president of the Association, occupied the chair and made the following opening remarks:

It is through the extreme kindness of the St. Ann's Young Men's Society, the members of which organization have always been our staunch and enthusiastic supporters, that we are able to present to you a very nice programme, indeed, for the evening's entertainment, one which, I feel I can assure you in advance, you will all heartily enjoy. It is said that young men are the bone and sinew of a nation or of a country, and if this is true, and it is true, how much more so it is true of an association such as ours, where we depend altogether on the support of young men. Our Juniors are young men, mere boys; our Intermediates are young men, and even our Seniors, with their heads and faces bearing the scars of many battles, are also young men, for you are, no doubt, all very well aware that old men cannot play.

In Canada's gain for good or for evil old men have to take a back seat. Our idea in opening up our club house to-night by a free entertainment of this kind, is for the purpose of bringing our young men together from all parts of this now large city. We wish the young men of St. Mary's Parish in the East-End to meet the young men of St. Anthony's Parish in the West-End, and the young men of grand old St. Patrick's in the centre meet the young men of energetic St. Ann's, the parish in which the Shamrock Lacrosse Club was organized so many years ago; and I must not forget the parish to which I belong myself, St. Gabriel. We have lots of young men out there, too, good-looking chaps that can play lacrosse or play anything else that's going. Of course the young men of St. Gabriel are very well acquainted with the young men of St. Ann's. They have to pass through St. Ann's to get down town; they meet going to and from the city on the Wellington Bridge, and it is to be hoped in the interests of our city, and as an illustration of the enterprise of our citizens, that we will soon be meeting in the tunnel. We are of the opinion that the young men of our different parishes are not sufficiently acquainted with each other; they have not the opportunity of meeting each other often enough to become thoroughly acquainted. Of course, it may be said that we meet on St. Patrick's Day. Well, this is true, but everything appears to be so formal on these occasions we are all done up in our finest. In the old days of our fathers in this city the St. Patrick's Day procession and the St. Patrick's concert in the evening served the double purpose of keeping our people acquainted with each other and also of keeping us united. Anything of importance affecting our race, our people or our interests in this city was spoken of in those days at the St. Patrick's concert, and our people were counselled there how to act. They took their cue from the instructions received from the president of the society, and there was therefore united action; and unity you know is strength. Although we are more numerous to-day in this city than we were then, and we are wealthier to-day, yet we are, strange to say, actually losing ground, actually going behind in the race, actually being brushed aside by our more practical and energetic rivals. In those early days in this city our people made a better showing as a people and as a race than we are doing to-day. For instance they had a very fine public hall, the St. Patrick's Hall; it was a magnificent building, vast in its proportions, beautiful in its architecture, really a building that could well be called a monument to our race. Another evidence of their energy and undaunted

courage was their possession of a daily newspaper. They also had a larger representation in the City Council than we have to-day. With ten wards in the city and three representatives from each ward, making in all thirty representatives, they had four Irish Catholic aldermen, or one-seventh and a half of the whole. At present there are thirteen wards in the city with twenty-six in all, and out of those twenty-six Aldermen we have only two Irish Catholics or one thirteenth of the whole, a very big falling off indeed which is not at all creditable to us.

In view of these incontrovertible facts our fathers are entitled to all honor for their achievements in their day. I sometimes ask myself the question: What is the cause of all this? How is it that we are slowly but surely losing prestige in this city? And how are we to remedy it? How are we to regain our former prestige? I will answer the first question in this way. We have today many societies, all doing good work in their way. The Young Irishmen's L. & B. A. has a nice hall of their own and is doing a very creditable work. The St. Ann's Young Men's Society has a hall also, and is doing good work, and all the other societies in the city are in their way doing excellent work. Yet, strange to say, their work appears not to be so effective, and the results not so good on the whole as in former days. Now, our societies have their concerts on St. Patrick's night; we fill every available hall and theatre in this city. In every hall there is an entertainment by some of our Irish societies and every hall filled to the door. The respective presidents of these various societies make their opening addresses from the standpoint and in the interest of their respective societies. Eminent speakers are brought on and they deliver eloquent addresses, brim full of sentiment, which we have already too much of. We all leave these halls pleased with the night's entertainment and perhaps carried away with the ideas of the speaker, but when we awake in the morning it is all over. It has only been the vision of a dream. There are no practical results to follow. All our societies are working away according to their own particular ideas; they are following their own bent. Imagine the multitude of people that attend these concerts on St. Patrick's night, if they were only working together for any purpose, how soon they would accomplish that purpose. In olden times, as I have said before, the people worked together. To-day we do not work together. In olden times we were more powerful with one society than we are with a dozen to-day. With the one society every one pulled together; with our dozen of societies there is no organization amongst us and we do not pull together.

We are working away in an aimless, disconnected way as far as our temporal affairs are concerned. Take our societies as separate societies, we are doing well, but collectively as a race in this city we have nothing to show. Mr. Butler then outlined a scheme by which young men could unite with practical results, and that was to enrol themselves 'neath the banner of the S.A.A.A. The objects of our organization, said he, are of a character to induce the Irish-Canadian youth to enter its ranks, because every phase of athletic exercises are carried out. The national game has its charm for the school boy, the youth who had completed his education, and for the young man who had crossed the threshold of manhood. Continuing, he said: Our organization would serve as the probationary arena wherein these young men could cultivate that spirit which would prepare them for the work of other societies at a late period of life. From even a commercial or financial point of view, said the speaker, we offer inducements such as athletic games and championship lacrosse games, which figured out represents a sum of nearly twelve dollars for a season, while our annual fee is only four dollars. Mr. Butler closed by making a strong appeal to those present to make an enthusiastic effort to increase the membership of the association to at least 500 members, and that by doing so they would lay the foundations of a city club house which would not only be a credit and an honor to them as sons of Irishmen and as Irish Canadians, but which would be a home where their fellow countrymen from other lands would always meet friends and receive a welcome.

A NATIVE CLERGY FOR WEST AFRICA.

Illustrated Catholic Missions for April 1896. "The new Vicar Apostolic of Benin, Mgr. Pellet, who resides in the British colony of Lagos, has conceived the idea of making a distinct effort at the formation of a native clergy for West Africa. His plan is to erect a seminary at Topo in that colony. Several young natives have long been applying to study for the priesthood, and the Bishop believes that some have real vocations. He thinks that the climate, so fatal to Europeans, is one of the main reasons that make a native clergy so desirable, and even necessary, if the country is ever to be evangelized on a large scale. For the natives the climate is absolutely harmless. Moreover, there is the immense advantage of their knowledge of the language and customs of their countrymen, and the greater confidence they

naturally enjoy with the latter. The rapid growth of Mohammedanism is the most threatening of all dangers on the West coast. Fifty years ago there was not a single Moslem at Lagos; now there are from 7,000 to 9,000, whilst there are 6,000 Catholics. Their progress in Yoruba is still more remarkable; whole towns, like Ilorin, are exclusively Mohammedan. Hence the urgency of apostolic work. Fetichists may be, and are constantly converted to Christianity; Mohammedans never. The projected seminary would be designed to serve all the West Coast Missions—those at the Niger Coast, the Gold Coast, the Ivory Coast, etc. Mgr. Pellet's project appears to us to be the most important step ever yet taken for the conversion of West Africa. He appeals very earnestly to Catholic charity in support of this admirable undertaking. We wish him all success in his appeal."

The Very Rev. Joseph Pied, pro-vicar apostolic of the Coast of Benin, Western Africa, is at present in America, engaged in collecting from the charitably disposed what they are willing to give in aid of the projected seminary. Donations are hereby respectfully solicited. For every \$5 offering a Mass will be said for the intention of the donor. Contributions may be addressed to the Rt. Rev. Mgr. Bessonnes, Cur. Meridian and 5th Sts., Indianapolis, Ind.

PARNELL'S DEATH.

Interview With One of the Doctors Who Attended the Dying Patriot.

A representative of the Sunday Times, of London, who was detailed to inquire into the curious rumor that Mr. Parnell was not dead, has succeeded in obtaining an interesting interview. He went to Brighton, and recounts his experiences as follows: "I ascertained that Dr. Powers, the medical attendant of Mr. Parnell who signed the certificate of death, was dead. His son, however, was in practice, and I saw him at his house in Norfolk Square. Mr. Powers, the son, is one of the rising surgeons of Brighton, with already a great reputation for surgical skill. 'Parnell is dead beyond all doubt,' he said, with every possible emphasis. Asked to say what he knew of the matter, he replied, 'My father was the medical attendant of Mr. Parnell, and was called in to see him, and did see him before his death. My father not being well at the time, I saw Mr. Parnell at two o'clock of the afternoon when he died. He was suffering from rheumatic fever. At ten o'clock at night I was sent for in haste. I went, and found that his temperature had risen to 110. He could not live long, and I was with him when he died. There was no mystery at all about it.' I pointed out that on a matter of such public interest there was naturally a wish for particulars. Mr. Powers did not deny the fact that the particulars were not given. He excused himself on the ground that he was a busy man and the reporters were too numerous. With regard to what friends saw or did not see the body, that didn't come within his province as a medical man. As to the alleged haste with which the body was sealed in the coffin, he said that was necessary and usual after a post mortem. 'There was then, a post mortem examination?' I asked. 'Yes; not because there was any doubt or suspicion, but because deaths occurring under those circumstances are rare, though not unknown. If the post mortem had been given all the same, because there was no question as to the cause of death. It was simply because it was an interesting case.' 'Who was present at the examination?' 'My father, myself and a third medical man. I can't give you his name without asking his consent, though I do not suppose he would have any objections to its being known.' Mr. Powers again emphasized the point that there was no mystery at all in the matter, and thereupon I left."

SCHOOL CHILDREN.

SOME PUNISHMENTS WHICH WERE FORMERLY INFLECTED ON THEM.

The United States Bureau of Education has recently had made a number of drawings representing some of the punishments formerly inflicted on school children. Besides the ordinary spanking and flogging there were kneeling on dried peas, standing on one foot for a long time, sitting on sharp corners, shaking, holding out a book until the arm ached, knocking heads together, lifting by the ears, binding under a table and the dunce-cap. The change began early in this century, when popular opinion began to demand lighter punishment.

RELIGION.

WHAT THE AMERICAN NATIONAL COUNCIL OF WOMEN THINK OF IT.

This is how the United States National Council of Women regard religion. It is from the pen of Mrs. Adams, secretary of the department of religion: "Religious organizations exist for the development of humanity. History repeats itself. As in the beginning religion covered all human progress, so now we are finding that religion is the heart-beat behind education, or arts and governments. Then what is religion? It is the effort of the finite to attain the infinite. Religion is the conscious act, the effort of man to perfect himself. Matthew Arnold said: 'Religion is morality, touched with emotion.'"

LONG CENTURIES OF SUFFERING.

PROTESTANT PERSECUTION OF IRISH CATHOLICS.

REMARKABLE LECTURE BY AN AMERICAN PROTESTANT CLERGYMAN—ORANGE INTOLERANCE IN THE NORTH—HORRORS OF THE PENAL LAWS—PIOUS HENRY VIII. AND CONSCIENTIOUS CROMWELL.

Rev. Dr. W. A. Croffert delivered a lecture on "Religion in England and Ireland" before the Secular League, in Washington, a few days ago, in the course of which he said that religious differences were the chief cause of the suffering of the Irish people from the persecutions of the English. He described the celebration of Orangemen's day, as he saw on the 12th of last July, in passing through Londonderry and the North of Ireland. The processions of the Protestants celebrating the battle of the Boyne, fought 206 years ago, were, in the hostile spirit they manifested, like regiments going to battle. They were harangued by ministers of Protestant denominations, who did all they could to fan the prevailing animosities, and told their hearers that their religious liberties could be maintained only by a vigilant and fervent celebration of the day on which William won from King James that far-off battle.

UNSAFE FOR CATHOLICS.

More than 30,000 men marched through the streets with trumpets and drums, with flags and clubs, their faces fierce with the frenzy of war, and it was unsafe for Catholics to be found in the streets. This state of things prevailed throughout Northern Ireland, where the Orangemen are dominant, and the celebration of St. Patrick's Day was virtually prohibited. "The speaker declared the destruction of Irish liberty and the persecution of the Irish people by England to be the greatest crime of modern times. 'The wonder is not that there is unrest in Ireland,' said he, 'but that an Irishman who is strong enough to handle a gun and able to obtain one, should be willing to live at peace anywhere in the world while his mother land is thus under the heel of the most insolent of oppressors.'

HENRY VIII. AS A 'PIOUS' REFORMER.

"The conquest of Ireland by England was begun under Henry II., in the twelfth century, and was continued with an almost unbroken series of atrocities for 600 years. It was the great mind of the pious King Henry VIII. who first conceived the idea that the Catholics in Ireland would either be extirpated or converted if they were robbed of their land and reduced to serfs. He began the holy crusade, sent an army across the channel, drove the earls into the mountains, and confiscated and presented to his courtiers and favorites no less than 2,000,000 acres, about one-sixth of the entire arable land of the island. Elizabeth followed his example, and confiscated other counties, and the work of spoliation was prosecuted by Cromwell and William until more land had been confiscated than the island contained, and some of the beneficiaries loudly declared that they had been 'defrauded of their rights.' The landowners of Ireland have now become almost entirely Protestant, and there were 4,000 of them in all.

HORRORS OF THE PENAL LAWS.

"Still the conscience of Protestant England was greatly disturbed by the fact that the Catholics, although plundered, continued to live, and it was then that the penal laws were enacted and enforced—a series of infamous measures calculated to make every American ashamed of his ancestors and of the religion which animated them. This inhuman code provided that if any Catholic purchased an estate any Protestant could legally take it from him without paying a cent; if any Catholic had a house any Protestant could take it by tendering \$25 for it; if any Catholic kept a school or taught any person any science he was subjected to banishment; no Catholic could be a lawyer, a sheriff, a judge or juror, a mayor, or even a gamekeeper; to teach the Catholic religion was made a felony, and to convert a Protestant an act of treason. It was not a capital offense to kill the Catholic Irish, but if a Protestant Irishman was killed the King collected \$30 for the loss of his services; the native tongue was prohibited; it was decreed that any Irishman found on the left bank of the Shannon could be shot by the first person who met him; no Catholic could reside in any city or market town, or go more than a mile from his own dwelling without a passport; a Catholic could not become the guardian of his own child, but must find a Protestant; a fine was inflicted on every Catholic in Ireland who absented himself from the Protestant Church on Sunday. In 1652 a proclamation was issued ordering all Catholic priests to quit Ireland within twenty days on penalty of being tried for high treason. To harbor

DISTRESS IN IRELAND.

REDUCED PRICES FOR AGRICULTURAL PRODUCTS AND RUIN OF HARVEST THE CAUSE.

SOME FACTS PRESENTED BY A REPRESENTATIVE OF THE DUBLIN FREEMAN.

A Special Commissioner of the Dublin Freeman, now engaged in visiting the districts in Ireland, has presented the following statement, which appeared in a recent issue of that journal.

My investigation through the county leads me to the conclusion that distress is universal, though in its acute form it is not so. Broadly speaking there are three classes of tenants. The first are the large holders whose farms comprise hundreds of acres. These, commonly termed Cromwellian settlers, occupy the best, and indeed, the only tolerable bits of land in the county. They have made from one-half to two-thirds of the rent and an abatement of 30 to 40 per cent would probably remove their embarrassments. Their farming has been carried on on soil which, if not of very high quality, is the best in the county, and compared with that held by their less fortunate brethren, may be termed good and rich land. They have besides the command of money to enlist in their service the best appliances and the most skilled labor. Their lands occupy the slopes of these rounded eminences, which are bright green patches in the brown and sterile country round. These farmers are very few, no more than one or two in a parish. They are the only tenants who speak of their acres. The two other classes describe the extent of their holdings not in acreage but by the number of cows they feed. They have a piece of cultivable land in the valleys, with a tract of mountain on which the cattle are reared. The second class have a stint of from a dozen to twenty cows. If he is particularly well off the cultivable ground may enable a tenant, year in and year out, to grow two acres of potatoes and a half acre or so of oats, and possibly 20 to 30 tons of hay. This class numbers less than a third of the tenantry. The third, and by far the most numerous class, are the small farmers. Their holdings are generally hemmed in by the glens, and are half the size of those of the second class. So marked is the distinction between the first of these three classes and the other two that one hears constant allusion to it in speaking of agricultural operations. There are, for instance, what is known as "the rich man's harvest" and "the poor man's harvest." The harvest of the large holders is got in some of it as early as June, and all of it in July and August. The "poor man's harvest" does not begin until October, and runs into December. This distinction between the harvests is important to bear in mind, as upon it depends to a great extent the distribution of the distress resulting from the failure of the crops. "The rich man's harvest" was got in, or nearly so, by the time the rain began in the middle of August. "The poor man's harvest" was then still unripe in the ground. The heavy rains beat out his grain, lodged and rotted his hay, and disease, which, as will be seen, had early set in on even the rich lands, completed the destruction of the potato crop. When the landlord tells how ill the rich man fared, it must be remembered that his lot is a paradise itself compared with the misfortunes that overwhelmed the poor man.

MANITOBA SCHOOL QUESTION.

[Liverpool Catholic Times.]

The main features of the scheme for settling the Manitoba school question have been made public, and we cannot say that it is such as can be viewed with satisfaction by the friends of religious education. Practically it is the extension of the Irish "National" school system to Manitoba, and as those who are familiar with that system are aware, the religious teaching under it is of a very slight and imperfect kind. Its chief provisions are that all the schools are to do the same work in secular subjects and to have the same text books, and that religion is to be excluded, except during the last half hour in the day when the representatives of the various denominations may instruct the children. It would be interesting to see the historical text book which without sifting the most important events in the world's records could satisfy both Catholic and Protestant. It certainly has not been produced in Ireland, where history is not taught at all in the National Schools. There is just one clause in the Bill which merits approval—that is the clause providing that in district schools having an average attendance of twenty-five Catholics the children shall be entitled to have teachers of their own denomination. But on the whole the scheme is decidedly unacceptable, and we are not at all surprised that Archbishop Langevin, of St. Boniface, has declared that the Catholics will oppose it.

DEATH OF A REDEMPTORIST.

REV. GEORGE BERANEK, FOUNDER OF ST. PETER'S OF BALTIMORE.

Rev. George Beranek, one of the oldest priests of the Redemptorist Order, died last week, at St. James' rectory, Eager and Somerset streets, Baltimore. He was born in the Province of Maehren, Austria, April 23, 1808, and was ordained at Olmutz July 22, 1834. He remained as assistant priest at the seminary until the spring of 1840, when he went to Wien and entered the Redemptorist Order. Ten months later he took the final vows of the order and was placed in charge of the Bohemian church at Wien. In the spring of 1843 he was transferred to the United States and arrived in Baltimore in June of that year. Later he founded St. Peter's Church, Philadelphia, and was afterwards in charge of Bohemian missions in various sections of this country. In 1880 he returned to Baltimore, and July 22, 1884 celebrated his golden jubilee as a priest at St. James' Church.

ALBANI.

The great diva, Madame Albani, has expressed to Mrs. A. Lavigne & Co., of Fabrique street, Quebec, her complete satisfaction for the fine upright piano which they supplied her with at her private parlor in the Frontenac, stating that "she finds it excellent in every respect." After the departure of the great artist, the piano was taken back to the firm's warehouses, Fabrique street, where the public can examine and admire the lovely instrument. It was a "Karn," the same as was used by Madame Albani during her stay at the Quebec carnival a year ago. The Montreal branch of the celebrated firm of D. W. Karn & Co. is 284 St. Catherine street, which is directly opposite the dry goods firm of John Murphy & Co. It will pay intending purchasers to call and examine the "Karn" before purchasing.

SUCCESSFUL CANADIANS.

Mr. John McGauvran, eldest son of Mr. Joseph McGauvran, of Alfred, Ont., has been re-elected sheriff of Cavalier County, North Dakota, by a large majority.

Mr. James Connors, formerly of Little Rideau, near Hawkesbury, Prescott County, Ont., has been elected as representative of Mackinac County, Michigan. A few years ago he was elected mayor of St. Ignace, Michigan.

CONCLUDED ON FIFTH PAGE.