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THE DEAD OF ROBERVAL.

Where the icy north winds come Singing through the forest pines, Stood Our Lady's convent home Of the far-famed Ursulines. Now the black, forbidding ruin, Of its flame dismantled wall, Marks the spot where noble women Went to death at duty's call. Never yet with such disaster Came the gray Canadian dawn, As that young year's awful morning Ushered in on Lake St. John. Hark! that bell with wild alarm, Sounding over lake and wood, Swiftly breaks the peaceful charm Of that happy Sisterhood. O'er the convent hie' loud calling Settles down a mighty pall, And a rubied light is falling On the roofs of Roberval. They who care and teach the young For their lives must answer make, Swift they search the halls among Through the smoke and flaming break. All are saved! "Alas! not all;" Comes the stricken Sisters' moan, "All the children's lives are saved They who saved have lost their own." He that for a brother dies, Earns a great reward above, For the Gospel of St. John Tells us this is perfect love. At the sacred call of duty Seven souls that mourn went forth, At the Convent of Our Lady, By St. John's Lake, in the North. RANDAL. Montreal, January 10th, 1897.

ARCHBISHOP WALSH IN ACCORD WITH HIS EPISCOPAL BROTHERS ON THE SCHOOL QUESTION.

HIS GRACE IS NOT AN ADHERENT OF THE LIBERAL POLICY.

The following letter has been published by the Irish Catholic, of Dublin, Ireland:

To the Editor of the Irish Catholic

DEAR SIR—A friend has called my attention to an article in your paper of Dec. 5th, entitled "Liberalism in Canada," in which you say, *oppos* of the Manitoba School Question:—"The supporter of Mr. Laurier amongst the bishops is his Grace the Most Rev. Dr. Walsh, Archbishop of Toronto, who is himself an adherent of the Liberal party, and who declined to join his brother prelates in signing the joint Pastoral letter which they issued to their flocks on the eve of the general elections. Even Dr. Walsh, however, has not broken silence in favor of the Government scheme, which, on the other hand, has been condemned in the strongest manner by the other members of the Hierarchy."

As the above remarks contain several misstatements respecting my venerated Archbishop, I trust you will allow me to correct them in your columns.

Firstly, then. The Archbishop of Toronto never was a supporter of Mr. Laurier's school policy.

Secondly, He is not an adherent of the Liberal Party in the Dominion Parliament.

Thirdly, His Grace did not decline to join with his brother Prelates in signing the joint Pastoral Letter which they issued to their flocks on the eve of the General Elections, for the reason that neither he nor any other Archbishop or Bishop of Ontario was asked to join in the matter, as it was only the Bishops of Lower or French Canada who issued the Pastoral Letter in question.

Fourthly, The Archbishop of Toronto is in perfect accord with all the other Bishops of Canada on the Manitoba School Question.

Respectfully yours, FRANK RYAN, Rector. St. Michael's Cathedral, Toronto, Canada. Dec. 14th, 1896.

ST. GABRIEL PARISH.

That progress—and great progress too—is being made at the Point, was evidenced on Wednesday last, the Feast of the Epiphany. Masses were said at five, seven, eight and nine a.m., and solemn High Mass was chanted at the usual hour, 10 a.m. The celebrant was the Rev. J. P. Cullen, of Watertown, Boston, Mass., assisted by the Rev. G. Garoin, of Pawtucket, as deacon, and Rev. T. F. Heffernan as sub-deacon. The musical portion of the Mass was all that the most exacting critic could desire. The psalm from the organ clearly showed that the esteemed organist, Miss Maggie O'Byrne, was more than ever on the *qui vive* to uphold her already enviable reputation as a clever organist.

The sermon was preached by the Rev. J. J. Salmon, who, in his well-known style, stirred the hearts of all his hearers. He dwelt on those words of the Gospel, "that whosoever returned not the same way he carried back his hearers to the way of life." The parish and its benefactors were very gratified and delighted by the sermon.

OUR RAMBLER IN ST. ANN'S DISTRICT.

MR. P. J. O'BRIEN TO FILL THE PRESIDENTIAL CHAIR OF ST. ANN'S YOUNG MEN'S SOCIETY—DISMISSAL OF CANAL OFFICE EMPLOYEES—TROUBLE BREWING IN POLITICAL CIRCLES—A GRAND MISSION AT ST. ANN'S.

At the nomination of officers of the St. Ann's Young Men's Society, Mr. P. J. O'Brien was the only candidate chosen for the presidency, and is therefore elected to the office. The election of candidates to the other offices will take place this evening, and afterwards the installation of the newly elected officers will be proceeded with. In the past St. Ann's Young Men's Society has been fortunate in having energetic and clever young men in the president's chair, but it is doubtful if the position has ever been held by as brilliant an official as Mr. O'Brien will prove. Mr. O'Brien is well known throughout the city, and his election is favorably commented upon by all.

Much excitement prevails amongst the leaders in political matters in St. Ann's in consequence of the announcement that a well-to-do retired merchant of Notre Dame street west, and a staunch Liberal for more than a generation, will be a candidate at the approaching local elections against all comers. The fight in St. Ann's Division will be a three-cornered one of the most interesting character.

It is rumored that several employes in the Lachine Canal office have received notices to the effect that their services will be dispensed with during the close of navigation. Amongst the number is Mr. William McNally, the deputy collector of canal tolls, an old and valued servant of the government. The reason given for the dismissals or suspensions is one of economy, and on the grounds that there is no work to be done during the winter season. All these employes, we understand, were regularly engaged by the year. The head-chopping era has evidently begun.

St. Ann's Church has been the scene of a most edifying spectacle during the past week. The occasion being the opening of a grand mission for the parishioners. The opening sermon, which was preached to the married women, took place last week and was attended by an immense gathering. This week the married men will occupy the sacred edifice, and judging by the attendance last evening, they will maintain their past reputation for loyalty to their religious duties.

The mission, which is preached by the priests of the parish, will continue for the next two weeks, when the unmarried women and unmarried men will each have a special week allotted to them.

REPRESENTATIVES OF IRELAND'S REPRESENTATIVES. THEIR PREPARATIONS FOR THE COMING SESSION OF PARLIAMENT.

PREMIER SALISBURY'S ANXIETY—ANOTHER WAIFARE OF OBSTRUCTION CONFRONTING HIM.

The London correspondent of the Sun, N. Y., says:—Before Parliament opens three Cabinet councils will be held. The first meeting will be devoted to settling the details of the work of the session. At the second meeting, which is expected will be summoned for January 14, the Queen's speech opening the session will be prepared, and at the third meeting the general line to be taken by the Ministers on the debate in reply to the Queen's speech will be decided upon.

The most important of a series of amendments to the address will directly challenge the Government on the Irish financial reform question. Mr. John Dillon and Mr. John Redmond will each offer an amendment, but the Government will have to face much more formidable opponents than the leaders of the two sections of the Irish Parliamentary party. The Irish Unionist, led by Col. Sanderson, member for North Armagh, purpose to attack the Government on the taxation question, and if the pending arrangements are carried out, Col. Sanderson will move an amendment, which will be seconded by either Mr. Dillon or Mr. Timothy Healy, showing the strange political bedfellows that have been made by the taxation agitation.

The debate on the address is expected to last over two weeks, and there is uneasiness among the Ministerialists. No defeat of the Government is anticipated, but it is feared there will be such a depletion of the Unionist majority as will force the Cabinet to deal with Irish matters with inconvenient promptitude. The Nationalist-Unionist coalition grows in strength rapidly. Ireland will not await a deliverance from the new commission, through which the Government designs to delay dealing with the Irish demands for financial redress. If the Irish members of all political faiths fail to obtain some better satisfaction of their demands than the appointment of

A CATHOLIC PARENT.

ST. PATRICK'S ACADEMY MAINTAINS ITS RECORD AS ONE OF THE LEADING EDUCATIONAL INSTITUTIONS OF MONTREAL.

St. Patrick's Academy, under the able direction of the Sisters of the Congregation de Notre Dame, has always occupied a leading rank in this city among educational establishments.

A splendid feature of the valuable work which it is doing in our midst is the preparation of young ladies for the position of teachers. In this connection, we are pleased to announce that Miss Flossie Flanagan and Miss Lillie Neville have received diplomas after having passed brilliant examinations before the Board of School Examiners of this Province.

say I am proud of the reception you have given me. I can see how unnumbered it all is. I can see the love that binds his people to a priest, such as only exists between the soul and God. During the twenty-five years God has spared me to labor in his vineyard there has been many things to console me, but it has not all been a work of pleasure. I have received much consolation during this period but none more than this, the greatest I ever experienced.

It will be interesting to our readers to learn that the Rev. J. J. Salmon, formerly pastor of St. Gabriel's Montreal, is now located at Watertown, N.Y. Rev. Father Salmon visited this city a few days ago. He looked the picture of health.

POLITICAL MEETINGS. LETTER FROM CARDINAL LOUVE OBJECTING TO THEM.

A HINT TO THE ORGANIZERS OF PUBLIC MEETINGS.

The following appears in the Dublin Freeman:—

DEAR SIR, I observe with regret that the Archbishop of Armagh is being favored by much more than his due share of political meetings. Two such meetings have recently been held within its limits. I see by the papers that two more are announced to be held within the next week.

Were these meetings likely to promote an object of national utility, they should have every encouragement from me. As matters stand they certainly tend to sow discord, foster ill-will, destroy charity, accentuate and embitter a dispute which has already become the disgrace of Ireland. Things have, indeed, come to a pretty pass where any head-teme and irresponsible member of the community can call together a few boys or others as thoughtless and irresponsible as himself, announce a public meeting and command the service of a number of leading members of Parliament to speak at it.

SACERDOTAL JUBILEE.

AN INTERESTING EVENT CELEBRATED IN WATERTOWN, BOSTON.

REV. FATHER CULLEN, PASTOR OF ST. PATRICK'S, TWENTY YEARS A PRIEST.

The parishioners of St. Patrick's parish, Watertown, Boston, waited upon their esteemed pastor, the Rev. J. S. Cullen, a few days ago, and presented him with a purse and an address, on the occasion of the silver jubilee of his priestly life.

Dr. Kelley in opening the proceedings said:—

We meet this evening to express with kind and tender hearts the love and esteem we have for our pastor—Father Cullen. To-day he is celebrating his silver jubilee, the twenty-fifth anniversary of his ordination to the priesthood, one of the holiest and loftiest callings that can be bestowed on man.

We extend to him the congratulations of a parish that can point and look with pride and admiration on their priest who has arrived at this important epoch, honored, respected, revered by all: Protestant and Catholic, the rich, the poor, the young, the old, each have their individual regard and admiration for a priest that has labored faithfully in the vineyard of the Lord for a quarter of a century.

Our presence here this evening must assure him that his work is not in vain; also giving him courage fresh and new for a bright and still more prosperous future.

To-night our parish stands on the threshold of her golden jubilee. Well may the pause and look on the pages of history. Yet in her whole career of fifty years she has not been blessed with any occasion like the present.

Now, dear Father Cullen, in behalf of the members of St. Patrick's parish and of those present I may say in behalf of this community, I extend to you the sincere greetings that you so richly deserve. It is our wish that when the time comes for you to celebrate your golden jubilee that you will be here among us strong and vigorous. May prosperity, happiness and peace be always yours.

Mr. George F. Butler, in presenting Rev. Father Cullen with a well-filled purse, said in part:—

"As the years glide on, we are wont at times to go back to the earlier years at the shrine of youth, and there gather inspiration from its simplicity and its courage.

How much those first days mean in the spring time of life! What days are sweeter? What glories are grander? What victories greater? There is a halo of light that bursts in upon this hour of our beloved pastor's silver jubilee, and back into the past we delve to catch the first glimmer of that career, which illuminates the horizon of this occasion.

Twenty-five years ago to-day our beloved pastor made a covenant with God. What was that covenant? A life consecrated to God and humanity. Yes, a loftier and holier mission was never espoused by mortal man. We rightly honor the hero because he possesses the courage to act. We admire the warrior for bravery in battle; but the priest we love because he is a hero and a warrior. The summit of human greatness is borne on by the tide of success; but the standard of an ideal is Christ-like and in the bosom of God alone can recompense be found. Hardly in the bloom of manhood Father Cullen enrolled himself in the cause of God and religion.

Out of the treasures of all those past years, Father Cullen comes to us and gives to us the glorious harvest of his life. Here where so much is to be done. Here in the noontime of his life, with the stroke and vigor of youth. Here with a character ripened with the experience of years. So to-night, as faithful, loving children, gathered almost within the sanctuary of God, we bring to you the best we have.

In response Father Cullen said:—

Mr. Chairman and dear friends—I need not tell you that my heart is full of gratitude for the kind words spoken here this evening, and the many kindnesses shown to me since I had the good fortune to live among you. This kindness is not confined alone to people of my own belief. I was not here two months when the citizens did me the honor to elect me to a place of public trust. I would not be human if I did not

TAXATION IN IRELAND.

Mr. John Morley Discusses Many of its Historical Features.

The Right Hon. John Morley has addressed the following important letter to the London Times, regarding the subject of the Financial Relations between Great Britain and Ireland.

I should be sorry to think that a Unionist is a man who dares not study the Act of Union, but I must say that it is beginning to look rather like it.

The Irish, you say, cannot appeal to the provisions of the Act of Union treating Ireland as a separate taxable entity unless they are prepared to be bound by the terms of the compact that broke down in 1817—in other words, to pay a quota of two-sevenths. You speak, further, of this quota as Ireland's "promised payment." As for the promise, everybody knows that even parliamentarians of the Treaty of Union in the Irish Parliament protested against the quota as excessive, unfair, and impossible. Events pretty speedily justified the protest.

But the framers of the Act, by their own wording of its articles, know that this hostile contention might very conceivably turn out to be true. For they expressly limited the duration of the quota of two-sevenths to a period of twenty years, and they provided that it should be revised on a certain defined basis at intervals of not more than twenty years less than seven years, unless Parliament should previously have declared that the expenditure of the United Kingdom should be defrayed indiscriminately by equal taxes imposed on the like articles in both countries. It is clear, therefore, that you appeal to the Act of Union as containing any compact, promise or agreement that the Irish quota was definitely fixed at a certain figure *in saccula seculorum* cannot be sustained.

Mr. Pitt and Lord Castlereagh were quite aware of possible error in their calculations, and they provided for revision from time to time accordingly.

Then came the amalgamation of the Exchequers 16 years later. A corresponding of yours this morning recites the resolutions of 1816 on which this proceeding was founded, and tells us that it will take a good deal of demonstration to convince dispassionate persons that the policy of 1816 was wrong. Perhaps; but what was the policy of 1816? It was a repeal of the principal of quota and the substitution for it of the principle of indiscriminate and equal taxation in the two countries. This second principle was undoubtedly in the minds of the framers of the Union as an ultimate object of their policy, and as such it appears in the Seventh Article. But what your correspondent overlooks is the all-important fact (for the purposes of this discussion) that the policy of 1816, like the policy of 1810, marches tentatively and provisionally.

The Act of Union (Article vii. clause 7), in laying down beforehand the conditions under which taxation should become equal and indiscriminate, specifies that this process of assimilation shall be subject to such particular exemptions or abatements in Ireland "as circumstances may appear from time to time to demand." The policy of 1816, therefore, carries over and extends to the method of indiscriminate taxation the very same principle of revision from time to time which had accompanied the original method of fixed quota. The Committee of 1815 incorporated this qualification in their resolution for financial union. Both the first and second resolution of 1816, as set out by your correspondent to-day, incorporate the same principle in the same words. Parliament had tried the method of quota, subject to revision, and quota broke down. In 1816 it tried the other method, but still subject to revision. The Act of 1816 as clearly as the Act of Union, recognises the right of Ireland to claim exemption or abatement as circumstances may from time to time demand. Since any did Parliament then deem it, as Mr. Pitt had deemed it necessary 16 years before, to guard Ireland against a stereotyped and inflexible standard of contribution, which her varying circumstances or resources might in time make impracticable or unjust.

To say that the Commission, or anybody else who goes with them, claims that Ireland should be treated "in the way in which Parliament for 80 years has refused to treat her," is to imply the exact reverse of plain historic fact. Separate financial treatment of Ireland is a principle of the Act of Union. It is a principle of the Act of 1816. It existed as a fact for half a century after the first of these events, and for nearly 40 years after the second. What can be the sense of talking about Parliament and 80 years? Take the famous committee of 1864, and see the order of reference:—"To consider the taxation of Ireland, how far it is in accordance with the Treaty of Union, or just in reference to the resources of the country." Parliament may have been wise or unwise; but it is surely childish to deny that from 1860 to 1890 it has again and again admitted that the resources of Ireland are to be treated as a separate matter.

There are half a dozen ways of dealing with that most awkward finding, on which all the Commissioners, save one, are agreed. Not one of these ways is free from very considerable embarrassment and perplexity, both in argument and in substance. I am not one of those, if there be any, who think that much of the slippery stuff called party capital is likely to come out of this intricate question for either English party.

It is said that the Josephinum of Columbus, O., is one of the few Catholic colleges in the United States which can boast of substantial endowments. It has no less than thirty scholarships, each of which is worth \$5,000, and it aims at securing 100 such foundations.

The Superior of the Convent of Mercy Hill, Glasgow, has just died. Her name was Mother Mary of Mercy Strahan. She was a native of Dublin and had been thirty-three years a member of the Order of Mercy, and for the last twelve years she had governed the Mercy Convent at Garnet Hill with the greatest wisdom and success.

Archbishop Ryan, of Philadelphia, has contributed £20 towards the bazaar being promoted in honor of Canon O'Hanlon's golden jubilee as a priest, to enable him to clear off the debt on St. Patrick's Church and presbytery, Ringsend, Dublin.

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