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WEDNESDAY.....APRIL 21, 1897.

A CATHOLIC DAILY FOR CANADA.

The question of publishing a Catholic daily paper for English-speaking people has been engaging the attention of the Catholic Press in the United States as well as in Canada. A recent article in the N. W. Catholic says that "the establishment of a Catholic daily newspaper to be printed in the English language and published at Chicago or some other great American city is now under discussion in Catholic clerical and newspaper circles."

It is, of course, admitted that the Catholics of the Republic could have a daily organ of their own (or, for that matter, several such organs) if they chose to combine for the purpose. The N. W. Catholic is not hopeful, however on that head, and gives some facts and arguments that are meant to strengthen its view. The St. Louis Review is surprised at the condition of things which the Catholic represents as existing and is also a little sceptical. "If it is true," says the Review, "the education of the English speaking Catholics of this country has been so sorely neglected that they do not see the necessity of counteracting the baleful influence of the sensational secular press by staunch and sound Catholic dailies, things have indeed come to a sorry pass and it is high time at *vide out episcopi!*"

The Carmelite Review is more outspoken and resolute in advocating the scheme. "The thing is possible," it urges, "as we see in the case of our German friends. There is capital enough. What is wanting is good will and organized effort. Why does not one of the summer schools take the lead. The time is ripe. What more opportunities than these when every self-respecting man and woman is turning away with disgust from the unsavory stuff forced on patient Americans by the new or (as some one puts it)—'nude' journalism."

There are degrees in the prostitution of the secular press, and no doubt, in Canada, our plight is less intolerable than it is for Catholics in some of the great cities on the other side of the lines. With this single exception, however, the position of Catholics towards the project of a Catholic daily is as the Carmelite Review has stated it. The thing is possible. There is plenty of capital. *What is wanting is good will and organized effort.*

If it were not for the artificial partition that political controversy has created—artificial, because a spiritual question ought never to have been forced into the political arena—there is no principle dividing the Catholics of Canada into two camps. But for the exigencies of leaders, whose political ambition has for a time made them forget their duty as Catholics—there would be no disagreement between clergy and laity or between laymen worshipping at the same altar. So far their insubordination has led to no act of open apostasy, and, although it is no slight offence for a Catholic to assail his chief pastor under shelter of his alleged rights as a citizen, the Church always extends for giving hands to her weak but repentant children.

But this political invasion of the spiritual domain and the division that it has caused, so far from being a reason for opposing the scheme of a Catholic daily paper, is one of the strongest grounds for its establishment. Had we possessed such an organ of Catholic opinion, our public men would probably have been better instructed as to the boundary between the spiritual and political domains and would have thought more of defending Catholic rights than of pleasing those who were ready to despoil them. Today a Catholic organ

of opinion is, indeed, more essential than ever for the interests of Catholic society. Let any true Catholic think over the matter earnestly and honestly and he can reach no other conclusion. Nay, he will wonder that Catholics of mark, who claim to be guides to their brethren, should so long have been contented with a state of things that is attended with hourly danger to themselves and their children.

On the moral and religious argument there is, or should be, unanimity. But what of the financial argument? Here again there is no impossibility. In Canada a Catholic daily can be established just as soon as \$100,000 is assured. That may seem a large sum intrinsically, but what is it compared with the wealth of Irishmen in the Dominion or the interests at stake? Of the necessary talents for the conduct of a Catholic daily for the English-speaking public there is no question at all. Let one good manager be put at the head of the business and all the rest will follow in due course. The necessary material can be obtained without delay. The building can be equipped at once. The staff can be engaged, and everything be in running order immediately—if only the good will and organized effort are forthcoming. The *sine qua non* is the sum of \$100,000. That once assured, the English-speaking Catholics of the Dominion will have a Catholic daily equal in every respect to the best conducted secular papers—as newsy, as literary, as live—but without their sensational characteristics, and worthy of the confidence of the heads of Catholic families. Such a paper would be a real helper to the clergy and an instrument of true Catholic culture to the laity.

SOME MEMORABLE INCIDENTS.

The name of Conciliation Hall, Dublin, whose annals, it seems, are about to be brought to an abrupt close, is connected with a movement that did not—at least under that designation—turn out so happily as its friends expected. The grand culmination of the movement for Catholic rights in 1832 gave the word a new significance and made the Hall the scene of a new order of gatherings. The ten years that followed the passage of the Emancipation Act included some of the most important events in Irish as well as in English history. The reign of George IV. began in Ireland with a sharp controversy between O'Connell and Sheil, which was still going on when the announcement that the King was about to visit Ireland gave a new turn to people's thoughts. The promise that the King was coming to Ireland on a "mission of conciliation" modified O'Connell's policy to the extent that he advised his followers to take advantage of the Royal visit to ensure attention to their grievances. A number of the more generous-minded Protestants joined with the Catholics in their design of interesting the King in the cause of justice and religious freedom, and the formation of the "Conciliation Committee" was the result. The coalition was not so successful as had been expected. It was much nearer to the close than to the beginning of George IV.'s reign when the goal of so long continued an agitation—a goal which the more enlightened Protestants had hoped to attain just after the Union—was reached. The name of the Conciliation Committee survived, however, and Conciliation Hall has memories which the historical student will not like to see discovered from the building. It has other memories also.

If George IV. was not a Reformer save in name, his brother, King William, could not claim even the name of Reformer. It was not by the aid of His Majesty and his Majesty's trusted counsellors, but in spite of them, that the first Reform bill was carried. The years that followed that legislation were for Ireland the years of Tithe war. A long protest had ended at last in a general strike against the most repugnant feature of English rule in Ireland; and so, in 1833, the arrears of tithes amounted to a million and a quarter sterling. To enforce this injustice there was maintained at that time in Ireland an army equal to that of India. The costly and sanguinary tithe controversy continued through the entire reign of William IV. It was not until after the accession of Queen Victoria that Lord John (afterwards Earl) Russell had a measure passed which converted tithes into a rent charge, recoverable from the landlord instead of the tenant.

It was not until a few years later that Conciliation Hall was the scene of the most dramatic and eventful incident in O'Connell's career—the secession from his league of the famous Young Ireland party. The occasion of the breach, which had become unavoidable, was the saying of O'Connell that "no political advantage was worth the shedding of one drop of human blood." O'Connell had won great successes, and he underestimated the obstacles to the triumph of repeal by the methods of agitation then in vogue. And, although his forecasts were really sounder than those of his younger rivals—for their schemes, with the means in their power, were purely

quixotic—the failure of his movement and the desertion of the young Irishmen broke the great orator's heart. Hopelessly ill, he set out for Rome, but died on the route at Genoa, on the 15th of May, 1847,—fifty years ago next month. It seems like the other day since we celebrated the centenary of his birth.

Of those who defied O'Connell in that meeting in Conciliation Hall only two survive to-day—Sir Charles Gavan Duffy, now an octogenarian, living at Nice, not very far from the place where the agitator breathed his last, and Dr. Kevin Izod O'Doherty, who was sentenced to ten years transportation to Van Dieman's Land, and who, after sitting in the Imperial Parliament and the Queensland Legislature, is now a medical officer under the Queensland Government.

THE CHOICE OF PUBLIC MEN.

The approach of the Provincial elections reminds us of what we have often tried to impress upon our readers—the urgent necessity of reform in our electoral organization. The choice of fit persons to represent us at Ottawa and Quebec is a subject of perennial importance and one that ought not merely to be deemed worthy of attention when the decisive moment draws nigh. It is an ungracious thing to object either wholesale to the nominees of a party after the selection has been made and its past recall, or to find fault with individuals when the only alternative to approving of them is to vote for their opponents or to inflict a loss on them and on the interest that they represent, just when every stalwart friend of justice and good government ought to be doing his duty to his own convictions. There are many electors who hardly know what answer to return to the canvassers who call to solicit their suffrages—generally under the impression that, once they have ascertained the political leanings of the voter and told him the name of the person chosen by the party's agents to represent the constituency to which he belongs, there is nothing more to say on the subject. It may happen—such things have happened before—that the gentleman for whom the voter's support is requested is wholly unknown to the average voter in the constituency, being a comparative stranger both to public life and to the great majority of the electorates whose help he asks. In this case the elector must either have implicit faith in those who have made the choice and vote blindly in the latter's favor, hoping that it will turn out for the best, or else stand aloof and withhold his vote, or, if he happens to know the other man or one of the other men and has no reason to doubt his ability and honesty, he may prefer to give him his support to either voting for a man whom he distrusts (in spite of his party allegiance) or to abstaining altogether. Should he decide on this latter course, he is sure to shock and offend his party friends and at the same time to forfeit the right to exert any salutary influence on his party in the constituency. Yet this is what the average voter, protected by the ballot, very frequently does. He is not a prominent figure in politics. He is never consulted as to the choice of candidates. He is not (except when his convictions or feelings are unusually affected by some special feature of the contest) a very determined party man. He is likely, therefore, to give his sympathy to the candidate who has the most promising reputation and who, in his judgment, will do his duty and serve his country and constituency faithfully. It is mainly in this manner that the results of elections are determined. Those sweeping contradictions of all estimates which sometimes astonish the local politician are due to the cause that we have endeavored to explain. Imagine a business man being satisfied to choose his book keeper, clerk, salesman, storeman or any other employee in that perfunctory fashion. Yet here are men chosen to be candidates for the performance of public duties of the utmost national or provincial importance in the most random way, with little consideration for their fitness or for their acceptability to the mass of the electorate. Is it any wonder that many are apathetic, that others either kick or sulk, while others, again, simply vote for the rival candidate.

THE CHOICE OF PUBLIC MEN.

We spoke some time ago of the marked absence of honest and intelligent business men from the ranks of the people's representatives, and the equally marked presence of the yearly increasing class of professional politicians—men who take to politics as a livelihood and for nothing else. All this implies the urgent need of prompt and vital reform.

FAUCHER DE SAINT MAURICE.

The will of the late Mr. Faucher de Saint Maurice shows that there are legacies of small pecuniary value of which the moral and religious worth attains a high estimate. Elsewhere we reproduced it and we commend it to our readers. Mr. St. Maurice loved his mother, his mother-tongue and his mother's faith. "J'espère, je crois, j'aime," he wrote. These words were

the first that he learned and they were the last in his thoughts. "I die," he continued, "in the Roman Catholic Apostolic religion, and God, who properly judges all things, will pardon my sins by the intercession of my patron saints, Narcisse, Henry and Edward. My soul belongs to God and may it return to Him such as it was created. I ask pardon of all those whom I may have offended in my military, journalistic, literary or political life, and I equally pardon all who may have done me a wrong."

All this is very beautiful, reflecting the charm of a soul that had a child's simplicity with a man's ripe knowledge, the courage of a soldier and the firmness of one who knew what he believed and why he believed it. These who are mentioned in Mr. Saint Maurice's will must prize an honor that transcends the gift, from a dead hand, of the wealth that it could no longer grasp, just as a pure soul surpasses in worth mere beauty of form or the artificial value of things material.—R.I.P.

STURDY CHRISTIAN MEN.

Cardinal Gibbons recently delivered an eloquent discourse on "Christian Manhood." The greatest need of our times, according to Cardinal Gibbons, is not churches; is not schools; neither is it asylums nor hospitals. It is an urgent demand for men, sturdy Christian men, endowed with force of character. "We need men," he says, "who are guided by conscience rather than by expediency; men who are controlled by principle rather than by popularity; men who walk in the path of duty and not of self-interest. Above all we need men who are prepared to uphold their religious convictions in the face of opposition and reproaches."

At the coming dedication ceremonies in honor of General Grant, the United States patriot and soldier, which are to take place on the 27th of this month, a well-known Paulist preacher, Rev. Father Dehon, will be a conspicuous figure. He was the companion and friend of the famous General and his classmate in the Military Academy; for Father Dehon won distinction as a soldier and an accomplished military engineer before he was clothed with the garb of the priesthood. Grant and Father Dehon continued fast friends, and were wont to consult each other on matters in which either had a greater proficiency. Grant was the warrior, gifted with the power to command; and Father Dehon was the thinker, gifted with ingenuity of conception and mathematical precision. Father Dehon is one of the oldest preachers of his Order, and is of such a retiring nature that only genuine affection for the dead hero could draw him into the public ceremonies of the occasion.

Rev. J. A. McCALLEN, in charge of the poor of St. Patrick's, has issued an appeal for aid, in order to meet heavy obligations incurred during the course of the past winter in the endeavor to provide the needy with fuel and other necessities, and states the item for fuel alone has reached the sum of \$900. He offers several suggestions to the parishioners in the way of rendering assistance. Among the number, dropping an occasional contribution into the poor-box in the church; increasing the amount of the offering at the Sunday collection, and lastly, by purchasing tickets for the Stereopticon Lecture on "Ancient Ireland," which he will deliver in the Windsor Hall on Wednesday of next week. Such an appeal should meet with a generous response.

SENATOR ALLEN, of Nebraska, the son of a Protestant minister, recently administered a spirited rebuke to a deputation of the A.P.A., which solicited his support in opposition to the appointment of Catholics to public offices. In plain terms he informed the deputation that he could not comply with the request, without violating his oath of office.

THE A. O. H. AT ST. GABRIEL'S.

The Ancient Order of Hibernians—No. 2 Division of St. Gabriel's—held a grand concert and social on Easter Monday night, which was largely attended by the numerous friends and admirers of this prosperous association. An excellent programme of vocal and instrumental music was rendered by prominent local artists, and Casey's orchestra was in attendance during the evening and enlivened the occasion with a flood of Irish airs. Mr. A. Dunn presided.

The special feature of the evening was an address delivered by Francis E. Devlin, M.D., on the subject of "The Irish Race." Speaking with the fluency and grace that has ever been the characteristic of his gifted family, Dr. Devlin animated his audience with the vivid picture he faithfully drew of the glory and renown that attaches to the sons of Erin and is the acknowledged record of a noble but long down-trodden people who never suffered their afflictions to crush out their love for their native land or to stifle the genius of their race.

ST. PATRICK'S LEAGUE.

Discusses the Question of Clemency for Irish Political Prisoners.

An Appeal to Irish Canadians in the Dominion to Take Up the Cause.

The regular monthly meeting of St. Patrick's League was held on Sunday afternoon in St. Mary's Hall, Craig street. The representatives of the various Irish national organizations to the number of sixty were present, and great enthusiasm was displayed in the proceedings. After the transaction of routine business and the consideration of certain grievances under which Irishmen are suffering in certain sections of the community, the question of making a strong effort to awaken a general interest in the circles of Irish Canadians in the Dominion, in behalf of the Irish political prisoners confined in British prisons, in order to secure their release, was taken up and the following resolutions unanimously adopted:—

"That we, the representatives of the Irish people of Montreal in convention assembled, do present a petition to Her Majesty the Queen on the occasion of her Jubilee, praying that she may extend the hand of clemency to the Irish political prisoners now confined in British jails by granting them their freedom."

"That the Premier of this Dominion be requested to present said petition, and that a committee be appointed to correspond with all the representative Irish societies of Canada, including the Maritime Provinces, asking them to take immediate action, with the intention of having this petition a universal appeal from the Irish people of this the largest and most important British colony."

It was also decided that the meetings of the League would be held on the third Wednesday instead of the third Sunday of each month.

Reference was made to the death of Mr. M. J. Kinsella, eldest son of Ald. T. Kinsella, and resolutions of condolence were adopted, as follows:—

It was moved by Mr. T. O'Connor, seconded by Mr. J. J. Higgins, and unanimously adopted:—

Whereas, it has pleased the all-wise Creator, in His infinite wisdom, to call from earthly toil Michael J. Kinsella, the beloved son of our most worthy co-worker and delegate, Ald. Thomas Kinsella, we, the delegates of St. Patrick's League, take this opportunity to give expression to the loss he has sustained; and

whereas, Michael James Kinsella, by his upright conduct and genial disposition, commanded the respect, honor and esteem of all who knew him; and

Whereas, that while recognizing the Wisdom and Justice of Him who doeth all things well.

We, the delegates of St. Patrick's League, sincerely mourn the loss, and tender our most heartfelt sympathy to Delegate Ald. Thomas Kinsella and family, with the hope that they will find consolation in the thought of a true and faithful servant gone to receive his reward.

And further, that they may realize to themselves and be consoled by the happy thought that the dear one departed is not dead but sleeping; and be it further Resolved,—that these resolutions be spread upon the minutes of St. Patrick's League, and that a copy be sent to Delegate Ald. Thomas Kinsella and family and to THE TRUE WITNESS for publication.

"THE SIEGE OF LIMERICK."

ANOTHER SIGNAL SUCCESS.

Reproduction of the Patriotic Irish Military Drama for the Benefit of the Poor of St. Ann's Parish.

On Sunday last the Rev. Father Scheffhaut, C.S.S.R., the devoted pastor of St. Ann's Church, announced, that, owing to the severity of the past winter and the very large number of the unemployed, the St. Vincent de Paul Society, the object of whose existence is the alleviation of distress among the poor, finds its resources not only exhausted but a considerable deficit existing as well. The St. Ann's Young Men's Society, with commendable generosity, had offered their services with a view to reduce and if possible wipe out this deficit, and for this purpose the Dramatic Section would reproduce the patriotic Irish drama, "The Siege of Limerick," on Easter Monday night in St. Ann's Hall. The worthy pastor stated that he was sure it was unnecessary for him to urge his parishioners to patronize this entertainment as they were never backward in supporting any good work when they were called upon to do so, and the large audience which filled the Hall showed that the good Father was fully justified in making this statement. Among those present were noticed several who had witnessed the first presentation of the drama on St. Patrick's Night, which is as strong an endorsement of the merits of both the play and the performers as could be wished for. Those who saw the piece for the first time on Monday night were evidently as delighted with it as the favored ones who witnessed its first presentation, and many expressed themselves in flattering terms of the success of the play from an artistic as well as patriotic standpoint. The author, Mr. James Martin, came in for a large share of complimentary remarks, and the announcement in THE TRUE WITNESS that he was preparing to write a drama for the centenary celebration of '98, in which the principal events of the stirring period in Irish history would be faithfully

fully portrayed, was the subject of favorable comment and the completion of the drama will be looked forward to with considerable interest.

There were a few changes in the cast on Monday night. It was noticed that Mr. John Morgan, who personated *Michy Cassidy* at the St. Patrick's night performance, was absent. This was, we believe, the first occasion since the St. Ann's Young Men's Society was organized, twelve years ago, that Mr. Morgan's name did not appear on the programme of the society's numerous entertainments, his regrettable absence being due to severe illness. He was far from being well on St. Patrick's night, but he manfully performed the part allotted to him in such a satisfactory manner that his illness was not apparent to the audience. We earnestly trust that he will soon be restored again to perfect health. The selection of Mr. R. J. Byrne to replace Mr. Morgan proved most acceptable and showed Mr. Byrne's versatility in adapting himself to the rôle of comedian, instead of the military part of *Harry Nugent*, which he filled so satisfactorily on St. Patrick's Night. Mr. J. P. McKeown replaced Mr. Byrne as *Harry Nugent*, and proved himself to be a most capable substitute. Another new face was observed in the old-time favorite, Mr. W. E. Finn, to whom was assigned the difficult rôle of *Roger O'Gorman*, and whose interpretation of it showed careful study. The remainder of the cast was the same as on St. Patrick's Night, all of whom acquitted themselves in a very creditable manner, and in addition to those special y mentioned in our report of the previous performance should be included Mr. J. Shanahan, who made a decided hit as *Constance*, an Irish carman, and Mr. N. J. Power as the English Ambassador, *Sir Arthur Plimsoll*.

ST. MARY'S PARISH.

Usually the parishioners of St. Mary's do not have to be urged to attend the Holy Week Services. They came in good numbers and showed gratitude by their compassionate remembrance of all our Divine Lord had done for them. The functions of Holy Thursday and Good Friday were performed by the Rev. Father O'Donnell, and on Holy Saturday the New Fire, the Paschal Candle and the Font were blessed by the Rev. Father Shea. At the eight o'clock Mass, Easter Sunday, the members of the A. O. H., Div. No. 4., and the members of the Holy Name Society, both in their respective regalia, approached the Holy Table—an incident which was truly touching and very edifying. At 1 o'clock Solemn High Mass was celebrated by a Rev. Oblat Father from the Labrador Coast, Rev. Fathers Gagnier, S. J., and Shea acting as deacon and sub-deacon respectively. Rev. Father Kavanagh, S. J., Professor of Natural Sciences at Loyola College, delivered an eloquent, interesting and instructive sermon on the Resurrection, in the course of which he pointed out with a vividness that was clearly convincing the many spiritual benefits to be derived by the sinner when rising from the death of sin to the life of grace.

Solemn Vespers and Benediction took place at 7.30 p.m. The church was brilliantly illuminated, and a profusion of white roses and lilies with numberless tapers and fairy lamps decorated the main altar. The music at the morning and evening services which, was of a very fine order, was under the direction of Prof. Jas. Wilson.

The people who have been unable through illness to get to church for their Easter Duty will receive Holy Communion at their homes during the week.

Rev. Mother St. Joseph of Nazareth, Superioress of Good Counsel Academy, is confined to the Infirmary of the Mother House of the C. N. D. through serious illness.

The many friends of our worthy patriarch, Mr. Denis Murney, will be glad to know that he has sufficiently recovered from his recent illness to be out among his friends again.

Rev. Father O'Donnell was on Sunday last prevented with an elaborate Tabernacle veil, the work of Miss Mary Hart previous to her death, which occurred Jan. 14th. Miss Hart was during her lifetime a devout Catholic who gave many of her leisure hours in preparing ornaments to embellish God's Holy Tabernacle.

ST. MARY'S "CALENDAR" ENTERTAINMENT.

This entertainment will be in every sense a grand one. It will take place in St. Mary's Church Hall on Tuesday, April 27th—the feast of St. Mary's Parish—and will be under the auspices of the Rev. Father Shea. The programme prepared for the occasion is certainly one of the finest ever presented to the people of St. Mary's, as it comprises some of the most popular and distinguished artists of Montreal. Among them we might mention Miss Marie Hollinshead, Mrs. O. H. McLeod, Mrs. L. Durand, Sweet Lulu, Little Tootie, Lady Hibernians, Messrs. Bedard and Johnson, the Arion Male Quartette, Mr. Geo. Bethune, Mr. T. Clibbon, Mr. Jno. Parker, the Hibernian Knights, Mr. McLeod, Mr. B. F. D. Dunn, Prof. A. Ware, Prof. W. E. Burgess, St. Peter's Band and a Cantata by the young ladies of the Academy. Already a large number of tickets have been disposed of in the various quarters of the city, and a pleasant and most successful evening is anticipated. One year's subscription to St. Mary's monthly "Calendar" is given to every purchaser of a 50c. ticket.

The candidates in St. Ann's Division of Montreal for the Legislative Assembly are Dr. Guerin, the representative in the last Parliament, and Mr. B. Connaughton, at present representing St. Ann's Ward in the City Council. The former is the nominee of the Liberals, and the latter the standard bearer of the Conservatives.