

**A STRONG APPEAL.**

**REV. FATHER QUINLIVAN AT ST. ANN'S.**

**A Powerful Plea in Favor of "The True Witness," by the Reverend Pastor of St. Patrick's, Delivered on Sunday Last in St. Ann's Church.**

On Sunday last, at High Mass, Rev. Father Quinlivan of St. Patrick's, at the invitation of the Redemptorist Fathers, occupied the pulpit in St. Ann's Church and delivered a powerful, a logical and convincing address on behalf of the project of placing THE TRUE WITNESS on a solid and permanent basis. He opened by stating that he accepted with pleasure the invitation extended to him to deliver a sermon—or address—by the reverend pastor of that parish, and he felt, as did all Catholics, that the subject on which he was to speak was one of paramount interest and of the greatest concern for all the English-speaking Catholics of the city, and of the province. He was going to ask the co-operation of all in the grand and necessary work of preserving the only Catholic organ in the English language that we possess to-day.

It would not only be a deep humiliation to have to say that between thirty and thirty-five thousand English-speaking Catholics could not uphold one weekly paper, and the only mouth-piece they had, but it would also be a loss that would affect the community at large, and each one individually, were any apathy or other cause to allow it to disappear. He then spoke at some length upon the merits of THE TRUE WITNESS as a reliable, outspoken and fearless defender of Catholic rights and privileges, as well as a sound teacher of Catholic morals and principles.

On the subject of the Apostolate of the Press, the reverend Father emphasized the fact that Leo XIII. had dignified Catholic journalism by blessing and encouraging that grand Apostolate which has for its mission the circulating of papers, books and all publications that tend to the propagation of faith and truth. The press is a power for good or for evil, according as it is in the hands of men animated with lofty or bad principles. If the Enemy of all good makes use of this powerful instrument to sow the seeds of error, infidelity and immorality, should we not make use of the same arms in the cause of truth, faith, and morality? Are we to be outwitted by those very powers that Christ said would not prevail against the Church, but which, nevertheless, are constantly striving to undermine that glorious institution? The priest is the exponent of the Apostolate of the Word; and in the pulpit must he carry out his grand mission of preaching and teaching. But the editor is the exponent of the Apostolate of the Press, and in the columns of the paper he circulates the truths that are enumerated from the pulpit. Had the Apostles of old the press at their disposal they would have made powerful use of it; but not having it, they did the next best thing, they wrote epistles to the parts of the Church. It is true we have other Catholic papers in Canada, but nothing can take the place of a local one. This is the oldest, the wealthiest and most numerous colony of English-speaking Catholics in Canada, and surely we should not have to go to our co-religionists of other provinces for defence of our rights. Not of our own will, perhaps, but by the force of circumstances over which we have no control we are, in a certain degree, a class, with all the disadvantages that arise from such a situation. In this Dominion it is beyond all question of fact—and one that we must accept as such—that there are three distinct classes or divisions of the population—the Protestants, the French speaking Catholics and the English speaking Catholics. This distinction is felt, or is made to be felt, in matters of religion, of education, and of what might be called (in default of a better term) public patronage. In the domain of religion we are separated from the Protestants by the tenets of our creed, and the Holy Father, Himself, in giving us distinct parishes, makes it—for wise ends—impossible that we should blend entirely with our co-religionists in all matters pertaining to the practice of our religion. In the educational domain we are absolutely cut off from the Protestant element, and the difference of languages

sets a partial barrier between us and our French Catholic fellow-citizens. In all other matters we can move hand in hand, in daily life, in intercourse of business, and in the grand dogma and practice of our faith we should be as one—but the distinctions above mentioned are not of our making, and we must accept the cold facts as they are. In the sphere of public patronage, rights and privileges, this three-fold distinction obtains; and from the formation of a Dominion Cabinet down to the employing of laborers on the street, in all the branches of government and office this classification is taken into consideration. Look at the police force, the fire department, or any other branch, and you will find that each of the three elements counts the chances and watches out for its own turn. It is, therefore, a living necessity that we should stand together and support each other, have our own public organ and give it the encouragement and support it so well deserves. Attacked on all sides by the American A. P. A., the Canadian P. P. A., by fallen priests and ex-nuns, by a press that frequently is only too glad to turn us into ridicule and to crush our prospects, if we do not hold fast to the only shield of defense that we possess, we have no one to blame but ourselves.

In Ontario, where each center is vastly our inferior in numbers, they support four weekly Catholic papers. The Protestant element in this city has four daily papers; the French Catholic element has also four daily papers; and thirty-five thousand of English-speaking Catholics have only a weekly, and apparently would allow that to die of starvation.

See what the TRUE WITNESS has done for our schools. If you have a night school here it is due in great part to the efforts of that organ. If we have any chance of securing a fair share of the benefits from our school-taxes, it is due to the powerful and logical writings in the TRUE WITNESS. And unless you are prepared to become Protestants or change your language, you will need a public organ to voice your wants and insist on your rights; and without being a prophet one may well predict that it will be a long time before you make either of these changes.

There are some who decidedly will be in opposition; and if they have no solid reasons to give they will find pretexts. If we waited to do a good act until no person would oppose it, the good would never be done. Our only way to act is to benefit these people despite themselves, do them good against their will, and let the actors have the merit of their noble course in the end. It will be said, "why does not such and such a man take up the business?" I cannot say, but he must have good reasons that are sufficient for himself. He is master of his money. Any way, we cannot take any man by the neck and tell him he must do this or that with his means. If he is unwilling to do so, it is no reason for us to sink beneath the humiliation of not having a sufficient public spirit to do without him. This is a free country. No man is obliged to become a lawyer, a doctor, a baker, a blacksmith, or a newspaper man simply because some one else thinks that he should take up that course.

After St. Patrick, no man ever did as much for the Irish people—and we to-day feel the effects thereof—as did Daniel O'Connell. He gave his life, his talents, his energies to the cause of his people; he carried Catholic emancipation almost single-handed against the array of English statesmen and the powers of a hostile government. And yet before his death he was misrepresented, his plans misunderstood, his great services partly ignored by some, and he eventually died in a foreign land, and died of a broken heart. He felt the sting of ingratitude and perished with the arrow of misconception through his heart, but his work was done, the emancipation of Catholics was accomplished, the blessings that his people-to-day glory in were secured. The motive may be misunderstood, the grand aims may be misjudged, and the sacrifices and labors of the man be ignored; but his work goes on, and as the rain falls on all alike, so the blessings of that work will come even to those who are opposed to its success.

Since, then, our religion, our schools, and our rights as citizens in this mixed community, require that we have at least one paper to uphold and defend our cause, and since all have an equal share in the advantages, it is only fair that each parish and each individual

should assist in rearing and maintaining our only Catholic newspaper.

We will not reproduce—for very obvious reasons—the kindly remarks of the reverend Father regarding the present editor; but merely conclude this short report with the statement that he strongly appealed to all present to join in taking stock in the new company, and to advertise in it, subscribe for it, and give it all the printing patronage within the sphere of their ability.

**THE GENERAL MEETING.**

In compliance with the request of the Rev. Father Quinlivan, a meeting of the parishioners of St. Ann's was held in the Presbytery, immediately after High Mass, there being present, among others, Ald. Kennedy, Messrs. John Kane, J. Killoran, A. Cullinan, M. Kannon, J. Slattery, Jas. McCrory, J. Cantwell, T. O'Connor, John Drew, John Power, D. Baxter, R. McCoy, L. Costello, P. O'Reilly, H. Gallagher, P. Jones, P. J. McCrory, M. Murphy, P. McDermott, and several others. Rev. Father Bancart, C.S.S.R., the pastor of St. Ann's, presided, and Rev. Father Quinlivan, who was also present, supplemented the remarks he had addressed to the congregation during Mass, by giving additional information regarding THE TRUE WITNESS, and what was required in order to establish it on a solid basis.

Ald. Kennedy expressed the pleasure the people of St. Ann's felt in having Rev. Father Quinlivan with them that day, and he trusted that they would be favored frequently in the future with his presence. The reverend father's lucid explanations, and the reasons he had brought out for maintaining THE TRUE WITNESS, clearly showed the necessity we were under for possessing an organ of our own, and he hoped the day was not far distant when they would have a daily paper instead of a weekly. Although he had been deceived, as well as many others there present, in the last attempt at floating a daily, nevertheless he was willing to assist again in such a praiseworthy object, in view of the fact that all the clergy of the city, with the respected pastor of St. Patrick's at their head, were interesting themselves in the matter. He sincerely hoped their efforts would be crowned with success, and that in the near future they would have an independent daily Catholic newspaper to defend their interests and assert their rights.

Mr. John Kane stated that, in common with many others, he had hesitated before embarking in the present enterprise, as there was some misconception regarding the stand which THE TRUE WITNESS intended to take under the new management. The explanation of the Rev. Father Quinlivan, however, had removed any doubts that he might have had, and he would be glad to do his part by taking some shares in the company. He considered it the duty of every Irish Catholic, no matter what his views were on political or other matters, to co-operate in hastening the day that would see an independent Catholic daily paper established in Montreal, and that it would be entirely free from political or personal control they were quite convinced would be the case, seeing that Rev. Father Quinlivan had so assured them.

Messrs. Cullinan, Kannon, Slattery, Power, McCoy and others spoke in a similar strain.

Mr. T. J. Quinlan, one of the directors of THE TRUE WITNESS Printing and Publishing Company, stated that the Board were alive to the necessity of establishing a daily edit on of THE TRUE WITNESS, but the important thing that had to be done at present was to see that the weekly was put upon a solid foundation. He assured the meeting that the Board would leave nothing undone in order to attain that end. Of course they had to contend against "croakers" and individuals who always impeded every good work, but they were determined to go ahead, and they were quite confident, judging from the enthusiasm displayed that day, that their efforts would ultimately meet with that success which they deserved.

All the gentlemen present then came forward and subscribed for shares in the Company, the list being headed by Rev. Father Bancart, C.S.S.R., with 10 shares. There was a total of 65 shares subscribed for, with a promise of several others, and when the final list of shareholders is made up it is believed that the parishioners of St. Ann's will be found to have done their duty nobly, as they have always done in the past, in the interests of their Faith and Fatherland.

**THE REIGN OF CHRIST.**

(The following lines correspond with one of the meditations to be found in this week's article on "Jesuit Principles." Please read the meditation first and then return to the verses.—Ed. T. W.)

Behold a great monarch in glory advancing;  
Beloved of all nations, obeyed by them all;  
The grandeur of Hope on his banner is glancing,  
How the people flock 'round at his trumpet's first call!  
He is prudent and wise; both courageous and just,  
And his standard will rise o'er his enemy's dust!

He speaks to his subjects in tones of emotion;  
The infidel hordes of the earth must lie low!  
Like a tide rising fast on a basalt-bound ocean,  
The pride and the faith of his soldiers o'er-flow.  
"For you the spoils, and victory's pleasure,  
For me be the spoils that shall win you the treasure!"

"In hardships I'll lead and be first in the danger;  
You will follow—'tis all that I ask of you now,  
I'll suffer all pain in at the hand of the stranger,  
Till the infidel hosts in my presence shall bow.  
Then lo! let us on, though the field may be gory,  
Our victory is won, and you join in the glory."

Then who is the coward that would shrink from the battle,  
When invited by one of such generous heart?  
The sabres may clash and the cannon may rattle,  
Yet cowardly the one who could shrink from his part:  
Is there one to refuse all his forces to bring,  
All his strength to infuse in the cause of that King?

That monarch is Christ, the Holy, Eternal,  
The King of all angels, of Heaven the King,  
The Terror of Hell, and its legions infernal;  
His praises the hosts of the seraphim sing!  
The Son of the Queen who is Virgin and Mother,  
To man He has been both Savior and Brother!

The laws that He made He was first to obey them,  
The counsels He gave were both simple and true,  
His legions of soldiers, were He to array them,  
Would fill the vast space in your concave of blue.  
He came down to earth, for that glorious strife,  
To give man new birth and Eternity's life.

He has offered to lead in the vanguard of sorrow,  
To "fight the good fight" in pain and woe,  
To you has He promised a glorious to-morrow;  
He gives you the spoils He but asks you to go!  
He offers to bear all the burdens alone;  
The thorns He will wear, and let you have the throne!

Come! Let us not shrink to the coward's lowly level;  
Let us join in the ranks of that Leader Divine;  
Let us fight by His side 'gainst the flag of the Devil;  
Come, soldiers of Christ, now—fall into line!  
The victory is sure, for He's in the van—  
The spoils are secure for the God-fearing man.  
J. K. FORAN.

Domus Probationis S. J. St. Joseph, ad Saltum Recolletorum.

**THE CATHOLIC TRUTH SOCIETY.**

At the general monthly meeting held on Friday, the 16th inst., the following resolution of condolence was passed: That the members of the Catholic Truth Society, having heard with sorrow of the loss sustained by Mr. C. F. Smith, in the death of his daughter, beg to tender to him and his family their heartfelt sympathy and condolence.

**MARRIED.**

BERGERON-O'KEEFE.—At Danville, Que., Jan. 30, 1891, by Rev. A. Masson, Mr. Jos. Bergeron, of St. Leonard, Que. to Miss Mary O'Keefe, of Danville.

**DIED.**

FLANNERY.—At Belmont, California, fortified by the sacraments of the Church, on the 6th inst., Daniel T. Flannery, in the 27th year of his age, son of the late William M. Flannery and step-son of Mr. P. Lynch, postmaster at Chapeau, Que. [It is a matter of consolation to his relatives, in their sad bereavement, that he was, since his boyhood, attentive to his religious duties. A monthly Communion card may be considered a sure augury that his pure spirit has received the reward of the just. May his soul rest in peace.]

BUCKLEY.—On Saturday, February 16, at Toronto, Ont., John Buckley, in his 51th year.

CLANCOY.—At Quebec, February 15, Margaret Fyve, widow of the late Richard Clancoy, and mother of J. B. Clancoy, of the Allan Line, aged 72.

CAVANAGH.—In this city, on the 18th inst., at No. 59 Cuthbert street, Margaret Sayers, 30 years, daughter of the late Daniel Sayers, and beloved wife of John Cavanagh.

DEVLIN.—On Friday, Feb. 9th, at Toronto, Ont., Frank P. J. Devlin, aged 88 years.

DORAN.—On Tuesday, Feb. 8th, at Toronto, Ont., Margaret Doran.

LEAHY.—In this city, on the 17th instant, Michael, only son of Patrick Leahy, aged 21 years and 8 months.

LAROCQUE.—In this city, on Friday, the 18th inst., Marie Leocadie Boucher, relict of the late Alfred Chartier LaRocque.

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