



RECENT HAPPENINGS IN EUROPE.

Considerable progress is being made in Ireland towards the realization of the hope so long cherished by all sincere lovers of Ireland, both at home and abroad—namely, that unity may prevail amongst the Irish National members of Parliament. The secretaries of the Limerick Unity Convention, having written to these members asking what place they would favor as being favorable for the holding of the forthcoming conference, have received a large number of replies, the majority declaring themselves for Dublin. A few thought that London would be a good place; but as Parliament will rise for the Easter recess in a couple of weeks they state that, notwithstanding their preference for the English capital, they will gladly attend the conference no matter where it may sit. There is a confident feeling throughout the land that unity in the Nationalist ranks will either be actually restored, or brought to the verge of restoration, by the conference.

A strongly-worded sermon, delivered in the Church of St. Saviour, Dublin—of which the great pulpit orator, Father Burke, was for years rector—shows that the long-existent system of the purchase of poor Catholic children by Protestant proselytizers is still carried on in the Irish capital. The preacher was the Very Rev. Father Connee, S.J., who said that the proselytizer could find no means of earning a living save out of the bitter agony of some unfortunate fellow-creatures, who, finding themselves unable to do anything to get food and shelter for themselves or their little ones, were, to certain extent, forced to take the first offer of shelter and assistance made to them. It was therefore only on the distress of human beings that the class of people to whom he alluded could thrive. They had heard lately a good deal of the usurer, whom, in the later end of the nineteenth century, they did not hold up as a model of honorable dealing or courtliness. Neither did they regard the blackmailer as a person of honor; they did not notice their words about him. But he might go to very much lower depths in social life, and when he would have reached them he would have to tell them that the proselytizers could not in any way be differentiated from such people, they belonged essentially to the sharks of society; they did not, in the least, believe that the unfortunate man or woman who had just given up their children to them for a certain amount of money or clothes would, of their own free will, have done so. It is a horrible thing to have to say that, since its foundation, the management of the institution for which he was pleading, the Sacred Heart Home, had been compelled to buy back from the proselytizers over 700 children.

Irishmen in Scotland are keeping alive the spirit of nationalism with unusual success. Arrangements have been made for holding a great Irish Nationalist demonstration in the City

Hall, Glasgow, on the 16th inst., with Mr. Michael Davitt, M.P., as orator of the evening. It was at first decided to hold the demonstration on the 17th, but as Mr. Davitt has an engagement for that date it was resolved to hold it on St. Patrick's Eve. The executive committee of the Irish National League of Great Britain, has addressed a circular, signed by Mr. T. P. O'Connell M.P., president, and Mr. J. F. C. O'Brien, M.P., secretary, to the branches in Scotland. The following extract from the circular will doubtless be read with interest by the readers of the "True Witness":—

"Reunion in the Irish Party will soon, we trust, enable our executive to put on a better footing the important work of registration, which for several years past has not been done as efficiently as we could wish, owing to shortness of funds. Recent developments in British politics have made it more than ever important that the Irish vote in Great Britain should be fully registered and thoroughly organized, so that British politicians may be made to realize how great a power it is, in Ireland, the National forces, so long demoralized and weakened by dissension, are coming together and reorganizing in one party—a happy condition of things, in large measure due to the action of the Irish National League of Great Britain. We strongly appeal to the Branches—inspired by the good news from Ireland—to redouble their exertions and to place the organization in a position to face successfully the electoral struggles which are before it in the near future. The next General Election will be very important for us, and we cannot too soon begin to prepare for it."

Those who thought that the action of the Anglican Bishops in the House of Lords, and the speech of Mr. A. J. Balfour, in the House of Commons, had had the desired effect of keeping the question of Ritualism out of Parliament, have been disappointed; for a motion has been agreed to in the former House, calling for a report giving the number of confessional boxes in the State Churches in England. The report, when it is presented, will of course give rise to a debate on Ritualism; and so the question will come to the front again. The Ritualists, however, are not afraid to face the issue. Their organization, the English Church Union, of which Lord Halifax is president, is daily receiving new members. At a recent meeting the Union passed a resolution declaring that its members do not recognize that the bishops, or parliament, or any court, have any right to dictate to them as to what form of religious service they shall adopt. If the Ritualists are persecuted they will bring about the disestablishment of the English Church; and this is what the Bishops do not want, seeing that they receive fat salaries, some of them getting as much as \$100,000 and over a year. Besides, as the Queen is by law the "Defender of the (Anglican) Faith,"

she would occupy a very awkward position if there was no "legal" faith for her to defend.

All Europe is astonished at the remarkable vitality and recuperative power recently displayed by His Holiness the Pope. The latest news is that the wound caused by the operation has healed, that the fever which it caused has gone, that his pulse and temperature are normal, and that he has begun to resume his usual hard daily work. The surprise caused by his wonderfully rapid recovery is a pleasant one, for he is highly esteemed by every Protestant monarch in Europe, and it is needless to say how dearly he is beloved by Catholics. There is now every human probability that Leo XIII. will be spared to preside over the ceremonies that will be held in St. Peter's to celebrate the close of the nineteenth and the beginning of the twentieth century.

The great Catholic Cathedral of Westminster is fast approaching completion. Its internal ornamentation will be in keeping with the general character of the colossal structure. Two ancient classical quarries one in Thessaly and one in Euboea, have been specially re-opened to provide the 34 beautiful marble columns, each a single stone thirteen feet high which are to divide the chapels from the nave. In the wealth of its ornamentation, as well as in the vastness of its dimensions, the Cathedral will be one of which English Catholics may well feel proud. It will be the largest Cathedral in England, its nave having an area nearly twice that of St. Paul's, and being one and a half as high. It is earnestly hoped that the work will be so far completed as to be ready for opening on September 29th, 1900, which will mark the 50th anniversary of the Restoration of the Catholic Hierarchy in England.

A distinguished member of the Redemptorist Order has just passed away in the person of the Rev. Father Bridgett, C.S.S.R., whose death took place at the Clapham Monastery, Father Bridgett, who was in his seventy-second year, was a convert, and was an able and powerful conversationalist in matters relating to Catholic belief. He was the author of several well-known Catholic books and pamphlets, and although in failing health for some months past, he continued his literary labors almost to the last.

He labored for many years in Ireland, where he was for some time rector of the Redemptorist Church in Limerick.

The repeal of the law banishing the Jesuits from Germany may be looked for soon. The Catholic or Centre party is the strongest and most compact of the numerous parties and groups into which the Reichstag is divided. It is in a position to reject any ministerial proposition, and it has always insisted upon some measure of justice to Catholics as the price of its support. It has now rejected some of the provisions of the Military Bill, because the Bismarck Act expelling the Jesuits is still un-repealed, and because several other Catholic demands have not yet been granted. Its strength is derived from its unity.

IRISH CATHOLIC ORGANIZATION IN CANADA

On Sunday last, in the Hibernians' Hall on Notre Dame Street, took place a meeting that is likely to be the commencement of a movement that appeals to every Irish Catholic in Canada. Other meetings will follow the next taking place on Sunday, 19th inst., and the organization will proceed until its object is attained. In order to grasp the importance of this movement we will simply state in a few words its aim.

A number of prominent and very devoted Irish-Catholic gentlemen came to the conclusion that the time had arrived when our people in Canada require to become strengthened and united by means of mutual intercourse and unity of purpose. They consequently proposed to establish an organization that would embrace all existing societies and associations, and that might be in future looked upon as the exponent of Irish Catholic views, the champion of the Irish Catholic interests, and the rallying point of all Canadians of Irish and Catholic origin. This movement is in one sense the outcome of the tem-

porary unity of Irish organizations to celebrate—in June last—the memories of '98; but it more particularly has its origin in the perception of a silent, a constant, and ever encroaching species of ostracism with which the Irish Catholic element in Canada has to contend. This is no practical example of the "perpetual Irish grievance" theory which certain classes are constantly harping upon to the disparagement of Irishmen. Rather is it the result of numberless and constantly recurring incidents, calculated to make our people feel how strongly their progress is opposed and how difficult is the road to success that has been shaped for them.

Merely as illustrations we may mention a few facts. How often do we not find, even in the common "wants" columns of our daily papers the words: "A Protestant preferred," or "must be a Protestant?" Here is a sample of that narrow prejudice with which the Irish Catholic must struggle, and against which he has no re-

dress. Again; it is of daily occurrence—and many instances are within our personal knowledge—that young men, highly qualified, superior in every sense, find only one obstacle when they apply for situations: All goes well until the question is asked, "what church do you belong to?" The moment the applicant's Catholicity is mentioned, the effect is like cold water on a fire. From enthusiastic admiration of evident abilities the employment thermometer drops to the cold degree of "no vacancy at present."

Look at our position as to representation; either Federal, Local, Municipal or otherwise. All other races and creeds may expand; they are never confined inside given limits; they are never told that "so far you shall go and no further." The Irish Catholics are grudgingly permitted one—and sometimes none—to represent their interests. They have no right to appear in other wards, other sections no matter how their numbers may have increased therein; but it is perfectly legitimate for others to encroach on their limited territory and shoulder them aside. They are expected to prosper upon the memories of such representation as they once enjoyed. We could go on for columns detailing all the evidence of a petty

and apparently systematic ostracism, which they suffer, and which they are obliged to endure on account of lack of strength, unity, concentrated energy, and oneness of aim.

While the "True Witness" is perfectly in harmony with the object and spirit of the new organization, yet, as an old organ, we might be permitted to advise caution. The strongest nations were always the longest in completing their institutions; the most lasting establishments have been the outcome of gradual, but untiring development. Irishmen are slow to unite; but once united in the cause of right and against injustice, they are just as slow to disband, until their goal is reached. So great are the projects involved and so important are the interests at stake, that we think it would be well to organize most thoroughly—no matter how long it takes; to solidify the establishment with every stone that can be found available; to leave no element unrepresented; to give and take advice; to model and remodel; to polish and complete; to consult and reconsult; until every atom of the Irish Catholic organization will have a weight and an influence in the complete structure. Then, when the movement is a success, the Irish Catholics of Canada, for all time to come, will have an organization that will outlive generations and be a heritage for the children of the future.

Since writing the above we have been informed that at the meeting referred to the societies which were represented were the Hibernian Knights, St. Patrick's Society, St. Ann's Young Men's Society, St. Gabriel's Young Men's Society, and the Gaelic Society.

The following gentlemen were appointed as a committee:—

Mr. Wm. Rawley, chairman, and Messrs. P. C. Shannon and Mr. McCarthy as vice-chairmen; Mr. John Lavelle rec.-sec.; Mr. Bernard Feeney, cor.-sec.; Mr. J. C. Mangan, fin.-sec.; and Mr. W. P. Stanton, treas.

NOTES FROM OTTAWA.

On Monday, February the 27th, the Music Hall of the Gloucester St. Convent, was the scene of a very pretty entertainment, given by the members of the St. Cecilia Literary Society of the Congregation of Notre Dame.

The audience consisted of the teachers and pupils of the various departments; who, needless to say, did not regret the hour spent with the Ceciliaans. It was not only interesting, but instructive. The young ladies displayed great literary talent, both in the choice of their subjects and the able manner in which each mastered the task assigned her.

This Society includes the young ladies of the Superior and First Courses. The following are the names of the officers and members:—

Pres., Miss Zina Malloch; Vice-Pres., Miss B. Christie; Sec., Miss M. Neville; Treas., Miss M. Lewis.

Committee:—Misses B. Ryley, M. Stuart, K. Hennessey, A. Jackson, L. Street, G. Courtney.

Members:—Misses B. Merchant, I. Ogilvie, C. Mackay, E. Mackay, G. Powell, P. McDonald, J. Oulmet, C. Duval, M. Malloch, L. Anderson, W. Gormulley, H. Coutlee, M. Molloy, R. Knight, B. Slater, K. Rioux, F. McLaughlin.

Miss K. Hennessey opened the programme by a piano solo, "Dance of the Water Nymphs," executed very artistically and in a manner that would have reflected credit on one of maturer years. Miss M. Neville culled the roll of the Society, and each member responded by a quotation from "Dryden" principally his "Ode to St. Cecilia's Day." An essay, "The Life of St. Cecilia" was read in a very felicitous manner by Miss M. Stuart, followed by a hymn in honor of the Saint. "The Burning Ship," recited by Miss A. Jackson, was loudly applauded. The motto of the Society:

"If little labor, little are our gains. Man's fortunes are according to his pain."

was beautifully developed by Miss L. Street. This young lady deserves great praise for the able manner in which she set forth the truth of "Herriek's" quotation. The Misses A. Jackson and M. Neville delighted the audience with the sweet strains of the "Amorita Waltz," executed very tastefully on their mandolins. Miss K. Hennessey recited very charmingly in French, "Le Lys," and Miss M. Lewis gave a very glowing description of the "Diamond." An essay,

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LESSONS FROM SUCCESSFUL CAREERS.

(Written for the "True Witness.")

Some days ago the will of the late Hugh Ryan, of Toronto, was made public, and it showed that the eminent Irish Catholic citizen had left something in the vicinity of two million dollars. In reading that statement I was led to reflect upon the successes that the deceased gentleman must have had during life, as well as the obstacles he must have encountered and overcome. And in that career I saw a very striking example for the imitation of our people in Canada. I do not pretend that others could do all that Mr. Ryan has done, nor attain what he has attained; but each one, in his own sphere, no matter how humble that may be, could well emulate such an example. To do so it is necessary to learn the secret of the late Mr. Ryan's success. Apart from honesty, perseverance,

and a spirit of enterprise—all of which naturally go to support a life-work of any importance—I think I can detect something else in methods and principles of the one whose name has accidentally given me food for reflection. Mr. Ryan was an Irish Catholic, in the fullest acceptance of the term; patriotically Irish and devoutly Catholic. He had an indomitable love for the old land, and was ever ready to aid her cause by whatever means were at his disposal; he was steadfast and strong in his religious convictions, and was a practical as well as a faithful Catholic. These are claims which he has to the gratitude and admiration of his fellow-countrymen and co-religionists.

But, while ever clinging to the love he bore the old country, and the attachment he constantly manifested in regard to the Church of his faith, he never lost sight of the fact that he lived in Canada, and that his future had to be shaped according to the circumstances surrounding the citizen of this Dominion. He knew that he had to carve his way to success under conditions far different from those which mark the lives of men in the land of his fathers. Therefore, he resolved to take full and honest advantage of every liberty that our constitution affords, of every privilege that the freedom we enjoy bestows, of every opportunity that a new and gradually developing country presents. By so doing he felt able to move side by side with men of all creeds and all nationalities, to secure their aid, while reciprocating when occasion allowed; to utilize for his own benefit and that of his fellow-countrymen the chances that circumstances afford. The consequence was that he succeeded; that he won, in his own sphere, great influence and authority; that he died leaving means ample to provide for his descendants and to confer benefits upon institutions and deserving individuals; that he was respected, honored and lamented by all classes of society and by members of every creed.

NOTES OF LOCAL INTEREST.

His Grace Mgr. Bruchesi held a confirmation service at the St. James Cathedral, on Sunday morning at 8 o'clock.

On Tuesday morning at the same hour, His Grace celebrated Pontifical High Mass, for the benefit of all the school children of the diocese. The cathedral was crowded with pupils from the various schools throughout the city.

In the afternoon the Archbishop presided over a religious profession at the St. Laurent Convent of the Sisters of the Holy Cross. Five Sisters pronounced their final vows and three took the holy habit. His Grace delivered an address upon the duties and graces of a religious life. He was accompanied by Rev. Father Dion, Superior of the Order of the Holy Cross and the Rev. Canon Cousineau, of the Cathedral.

On Wednesday morning at 7.30, Mgr. Bruchesi presided at confirmation in the Convent of St. Cunegonde, and in the afternoon on Thursday, at the Deaf Mute Institution on St. Denis street.

The Ladies' Auxiliary of the Ancient Order of Hibernians have returned to their former hall, 92 Alexander street, where all future meetings will be held. They held a meeting there last Sunday, and it was decided to hold their annual entertainment on

And yet, he was a real type of an Irishman and a Catholic.

I have not written these words merely as an eulogium of the dead; in fact it matters little to him what words of praise or criticism may ever fall from lips or pen. I simply wish to draw a lesson from this one career, and to apply it to our Irish-Catholic fellow-countrymen in general. Our people are possibly the very best equipped in Canada—through means of national societies, benevolent associations and patriotic and religious organizations—to hold intercourse with each other. There is no danger of our Irish Catholic societies allowing the memories and the claims of Ireland to be forgotten or neglected. We have ample opportunity of keeping alive the spirit of patriotism which binds our hearts to the old land and to her cause. But we are too forgetful of the fact that we are actually living in Canada, that this is our country, that here we have to make our homes, that in this land we must build up our future, and that our children will be eventually the citizens of the Dominion. With this great truth before us, we should allow no opportunity to pass without utilizing it to the utmost. We should take advantage of our franchise, of our freedom, of our social, political, and national importance—as a factor in Canadian development—to turn every chance to our advantage. We are none the less patriotic as Irishmen, because we are loyally enthusiastic as Canadians. On the contrary, every step we take in advance, every atom of influence we acquire, every commercial success we record, every political triumph we achieve, in a word, every move we make in a forward direction, must enable us the more, through our wealth, to aid the cause of Ireland, and, through our solid political strength to prove that Irishmen are capable of self-government.

It would be well for our people, both in Canada and at home, if the rising generation could be taught the importance of having a share in the building up of this Dominion, in the development of Canadian resources, and in the creation of happy, prosperous homes for themselves in the land that is theirs for all time to come. I might unfold the countless phases of this subject and fill columns with useful and necessary advice on the subject; but I prefer to develop the question by degrees. I make use of the example of Mr. Ryan's life to illustrate my idea and sentiment. In another letter I purpose briefly bringing the importance of these considerations before the readers of the "True Witness," by looking upon the position occupied by Irish Catholics in Canada, from every possible standpoint. Let us prove our love for Ireland by being worthy of her traditions in Canada.

Thursday, April 20th. The committee in charge intend to surpass all previous efforts in making the affair a complete success. Mr. M. J. F. Quinn, Q.C., M.P., has kindly consented to deliver an address upon that occasion, and some of the best talent in the city will be obtained.

The novena in honor of St. Francis Xavier, which commenced last Saturday in the Church of the Gesù, will come to a close to-morrow. There will be no English sermon to-morrow evening.

Thieves paid a visit to St. Patrick's Church during last Thursday night, and robbed St. Anthony's alms box of its contents. They entered by the yard of the St. Patrick's Orphan Asylum, and obtained admittance to the church by cutting out a large pane of glass in one of the windows. They must have labored long and tediously before they succeeded in opening the alms box, which is solidly made of iron and strongly bound. Fortunately, the alms had been removed on the previous evening by the orders of the Rev. Father Quinlivan, and consequently the robbers secured little or nothing for their pains. They left no clue by which they could be detected, excepting the broken pane of glass. This is the second time that a similar sacrilegious act has been perpetrated in St. Patrick's church within a few years.