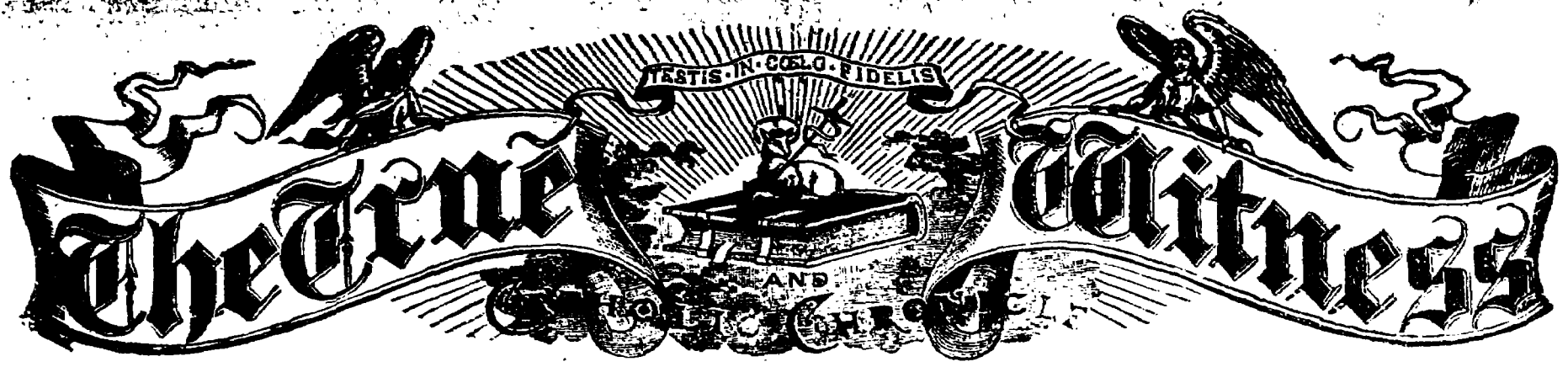


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DOINGS IN THE OLD LAND.

A Monster '98 Demonstration at Carlow.

Thousands of Citizens Honor the Memory of the Patriots of a Century Ago—The Eloquent and Spirited Speeches Delivered by Mr. John Dillon, M.P., and Others—Evictions in West Clare—Jubilee Celebration at Derry.

DUBLIN July 31.

On Sunday, the 24th July, a monster meeting was held at Carlow to commemorate the battle of Carlow and the massacre of 600 of the insurgents in the month of May 1798. The Very Rev. Father Byrne, P.P., presided and there was a large representation of the Irish members of Parliament present, including Mr. John Dillon, Mr. John Hammond and others. For years the last resting place of the gallant Carlow men had been allowed to remain in a neglected condition, but about a decade ago a movement was organized by the students with a result that the sacred spot was rescued by the erection of a substantial granite wall and iron fence. At this great meeting, where the Carlow men turned out in their hundreds to bear testimony of the manner in which they were the memory of the men who fought so bravely a century ago a beautiful Celtic cross was unveiled.

The chairman in opening the meeting made a telling speech during the course of which he said he regarded as a Carlow man that he had had the honor of unveiling the beautiful memorial cross which had been raised to the memory of the gallant men of '98. The men of '98 were worthy of great honour at their hands. They were pure, unselfish patriots. They were men who loved Ireland, and who, goaded by a tyrannical law, rose in defence of their altars and homes, and poured out their blood like water for the love of the dear old land. They honoured and revered the men who fought and died in '98, but in an especial manner they honoured and revered the men who fell in the streets of Carlow. They had all heard the history of the terrible May day one hundred years ago, when 640 brave men were slaughtered in Tullow street and Barrack street and other streets of the town, and how their mangled bodies were carted away and buried together in the Cropp's Grave. To-day they had unveiled a beautiful Celtic cross that would tell to generations yet to come the sacrifices made by those brave men, and that would teach men of the present, and those who came after them, to keep alive their memory.

The following resolution was proposed by Mr. John Hammond, M.P., and carried amid cheers:—

"Resolved—That on this memorable occasion—the completion of a memorial to the brave men of Carlow who gave their lives for Ireland a hundred years ago—and assembled as we are to honor their memory, we now proclaim our loyalty to the principles on which the society of the United Irishmen was established—those of civil and religious liberty—and we declare our unflinching allegiance and our unwavering determination to carry on the struggle until Ireland's full rights of nationhood are recognized and conceded. At the close of this 19th century, after long years of effort for the redress of our many grievances, we find our country still suffering under the blight of foreign misrule, and we are more than ever convinced that the only remedy for Ireland's ills is through National self Government. To obtain that great end we call on all true Irishmen in the name of the patriot dead and in a true spirit of love of country to unite once more and to sustain the struggle until victory crowns our banner. That having been enabled through the generosity of our fellow countrymen at home and also by the aid of our kinsmen in Great Britain and America to rescue this hallowed spot from oblivion or possible desecration, we earnestly commend it to the zealous care of future generations who we are certain will guard it as a sacred shrine of patriotism, worth and sacrifice."

Mr. John Dillon, M.P., was then introduced, and received an ovation. In the course of an eloquent speech he referred to the circumstances of the struggle which took place at Carlow a hundred years ago. Referring to the Union, the speaker said:—

A hundred years ago is as yesterday in the history of a nation, and it is no wonder that the Union which was created and brought into being in the midst of atrocities, such as I have alluded to, that the century during which that Union was established should be a fertile source of every kind of misfortune and evil to Ireland, and now, after a hundred years have gone over our heads, here we are to-day assembling in the sacred spots of our nation's history to record our con-

viction that the National cause is as strong in our hearts as it was in the hearts of the men who fell in '98.

We renew our demand over their graves here to-day, and we say that it is based, not only upon the sentiment of Nationality—one of the noblest sentiments that ever animated the patriot's heart, or moved the patriot's arm, but we make our claim for freedom not only because we love Ireland and desire her freedom, but we claim it because of our bitter experience of another century's rule of the stranger.

Our country alone of all the European countries has been retrograding, and while we see in other States the population and wealth, the commerce and manufactures, extending and increasing, Ireland alone remains in the night. I have stated, and we have not far to go to learn the cause. It is the rule of the stranger, and it is plain that it will be the curse of Ireland so long as it is permitted to exist, whether we are ruled by Scotchmen or Englishmen, whether we have Coercion Acts or a policy of killing Home Rule by kindness. Our exact position is that we demand for the children of Ireland our land back for ourselves, and we say if the opportunity is given them the children of Ireland will do for Ireland what Irishmen have done for every land under the sun. I recollect reading long years ago a leading article in the Times newspaper, and they put this question: Why is it, the Times asked, that in any country under the sun, from the Ganges in the East to the Mississippi in the West, whenever you find an Irishman he can obtain a position of honor and be a good citizen, and while in Ireland he is a rebel and a pest to the law, yet in any other country he is a law-abiding and successful citizen. The Times gave no answer; but we can give the answer. It is because in this country we have to submit to the tyranny of a stranger who is determined to keep the power of our people and to bring to a close our nation, and we demand, and I believe we are rapidly becoming more powerful in the demand, in spite of the tyranny of the past, we demand that in Ireland we shall not be governed in our own land by men who are by birth Scotchmen and Englishmen, or by strangers of any race, but that we shall have a chance, which for six centuries has not been given us, of showing the world what Irishmen can do for Ireland and the old green of their native land.

The eviction brigade are at their cruel work again. Advice received from Killowen during the past few days go to show that in West Clare, on the property of Westby, a number of families had been thrown out on the roads and the houses which had previously sheltered them were demolished. The facts so far made public are as follows: Michael McMahon, one of the tenants on the Westby property, was evicted with his ten children and his wife, and after the eviction his house was pulled down by the emergency men by the order of the landlords' agents. Mat. Fennell, of Kibballyowen, with ten in family, was also evicted and his house wrecked the windows and doors being pulled out and smashed. John McCarthy, of Breaffs, on the same property, was also evicted. Michael McInerney, of Kibballyowen, having settled, the evictors left him undisturbed. For the most part the tenants evicted have been in receipt of relief from Father Hayes, parish priest, Kibballyowen, and Father Vaughan, parish priest, Carrigaholt, during the past seven months.

The Commission on Practical and Manual Education has completed its reports, and among other important reforms suggested in connection with primary education are the extension of the Kindergarten system in infants' schools, an advanced form of manual instruction for the higher classes, the inclusion of drawing as a compulsory subject in the National School Board curriculum, and the teaching of cookery, laundry work, and domestic science as far as practicable in girls' schools. The report is at first glance considered a very satisfactory one by those competent to judge.

On Thursday last the jubilee celebrations in connection with the establishment of the Sisters of Mercy in Derry fifty years ago took place. Pontifical High Mass was celebrated by His Lordship Most Rev. Dr. O'Doherty, and a discourse of highly historical application was delivered by Father Philip O'Doherty, who is himself a native of Derry, and received his first education at the Christian Brothers' School, Brow of the Hill. During the evening a course of dramatic and musical entertainments were given by the pupils in the presence of the laity, His Lordship the Bishop presiding.

Mr. Richard Burke, the holder of the ancient and time-honoured office of City Sword bearer of Dublin, died this morning at his residence, 9 Eblana Terrace. Mr. Burke, who was about 50 years of age, had occupied the office for some years. He was at one time an aspirant for the position of City Marshal. There is no salary attached to the office of sword-bearer, the emoluments being the profits derived from the pawnbrokers' sales on the south side of the city. The net income from this source is about £250 a year.

"Could you suggest some suitable hedge for our 'Don't Worry' club?" asked the typewriter boarder. "How would a pine knot do?" asked the Cheerful Idiot.

IRISH BUSINESS AT WESTMINSTER.

Lord Russell of Killowen Speaks for the Priests of Ireland

In Regard to Partaking of the Advantages of the Local Government Bill—An Interesting and Vigorous Debate in the House of Commons in Reference to Mr. Hayden's Attitude on the Same Subject.

When the Local Government Bill for Ireland was under discussion in the House of Lords a few days ago, Lord Russell, of Killowen, with Lord Dunraven and others, made a strong effort to secure for the priests of Ireland that measure of justice in connection with the bill which would ensure for them the right of partaking in the workings of the law.

Lord Russell, in speaking in support of an amendment to be inserted in the bill, which would give to the clergy the same rights as to the lay, said he was glad to see that the bill was being introduced, and that it was being supported by a number of noble lords. He said that he was glad to see that the bill was being introduced, and that it was being supported by a number of noble lords. He said that he was glad to see that the bill was being introduced, and that it was being supported by a number of noble lords.

It was said that there was a precedent for this exclusion in the fact that clergymen were not eligible for election as members of boards of guardians. He doubted, however, whether, if the poor law were to be enacted now for the first time, that provision would be adopted. But there was a much stronger precedent to be cited in favor of the inclusion of the clergy under this Bill. That was that even the Catholic priests of Ireland were eligible to be members of the grand juries.

The Earl of Erne—but they never are. Lord Russell, of Killowen, said that was true. But why? Because the constitution of the Grand Jury depended on the mandate of the high sheriff, and the high sheriff did not summon Catholic priests on the panel of the Grand Jury. But the fact remained that any minister of religion could be a grand juror, and he knew of more than one instance of an Episcopalian minister having acted as a grand juror.

The object of the provision was, as he had said, to exclude the Catholic priests from taking part in local affairs. The Government could not single them out, and they did not single them out. With the Catholic priests they excluded the Episcopalian clergymen and also the Presbyterian ministers of Ulster, than whom—and he spoke from personal experience—no more capable men could take part in local affairs. Surely it was possible at this time of day for ministers of different religions to sit side by side on local boards, getting to know and to understand each other better and working for common ends, where no questions connected with religion could arise to disturb their dispassionate judgments on local affairs.

In his opinion it was doubtful whether any considerable number of Catholic priests would seek places at these boards. But the objection to the provision was that it rendered it impossible for them, if they desired, to sit on those boards and thereby a slur was cast on them which ranked, as the declarations of the Catholic Bishops showed, in their minds, their exclusion from these local bodies would not in the least deprive them of their influence. The result of their exclusion was that, while their influence was left unimpaired, they were deprived of the sobering influence of responsibility. He, therefore, hoped, that the Government, even at that hour, would reconsider their position.

In connection with the question of the exclusion of the clergy from the privileges of the Local Government Bill there was quite an animated debate held this week in the House of Commons, owing to a motion having been adopted at a meeting of the Board of Guardians in Mullingar, to the effect that the Board should take action in regard to what the motion, termed the vile and anti-clerical speech made by Mr.

John P. Hayden, the member for Roscommon, during the progress of the discussion on the bill in the House of Commons.

Mr. P. O'Brien, who introduced the motion, the member asked for the Secretary of the Board to be invited to draw attention to the fact that the Mullingar Guardians, in a letter dated last week, when notice was given that they would forego the Board, would take action with regard to a speech made in Parliament by Mr. J. P. Hayden, which, though characterized as vile and unclerical, with a view to having the hon. member excluded from the privileges of the Board and his name deprived of the advantages, and whether the Local Government Board could take any steps to prevent such a course from being taken. The Secretary of the Board, in reply, said that he would refer the matter to the Board, and would report their proceedings.

The Chief Secretary's reply was not considered very satisfactory, and Mr. O'Brien turned his attention to the Speaker, who stated that the matter, if proposed with regard to form, might be considered a question of privilege, but, said the Speaker, it is not within the jurisdiction of the House.

Mr. O'Brien then proceeded to give his own view of the matter. He said he was glad to see that the House was taking notice of the matter, and that it was being supported by a number of noble lords.

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He closed by offering a motion to the effect that the resolution of the Board of Guardians was a breach of the privileges of the House.

Mr. John Redmond, in seconding the motion made a vigorous speech, during the course of which he is reported to have said:—What he would like to impress upon the House was this—this little incident threw a strong light upon many things that had been happening in Ireland for the last few years, and it showed how members of the House had been put in the way of maintaining freedom of opinion and freedom of speech in Ireland (hear, hear), and he thought that when a case of this kind was brought under the attention of the House of Commons it was absolutely essential that the House should take some action. What happened? A discussion took place in Committee as to whether clergymen of all denominations were to be allowed to serve on County Councils or not. A difference of opinion occurred. Catholics in the House were divided in opinion, and because a Catholic member of the House, representing a Catholic constituency, ventured to express the opinion that it would not conduce to the welfare of Ireland and to the freedom of action of those bodies for clergymen to sit upon those bodies—because of that, forthwith, he was not only attacked and vilified, but a representative body passed a resolution saying that in consequence of his action as a member of Parliament they would deprive his newspaper of the official advertisements which they gave, and that he and his reporters were for ever to be excluded from attending the meetings of their body. If the House of Commons permitted action of that kind to be taken it would be undertaking a very great responsibility indeed, and without going further into this matter, which as the House would understand was an unpleasant matter for them to deal with, he claimed from the House of Commons that the freedom of speech to members should be protected (cheers). This might seem perhaps to some hon. members a small matter. It was not a small matter. It was a question of this hon. member being boycotted, being ruined in his business because he had the courage to express these opinions which with certain parties in Ireland happened to be unpopular. He thought the House of Commons would be justifying itself if it did not take some action to prevent such conduct on the part of representative bodies in Ireland in future.

Mr. Balfour, who followed Mr. Redmond, took advantage of the occasion to make some pointed remarks on the practice of boycotting generally as well as otherwise indulging in a little bit of ridicule. He said in part—It is a monstrous thing to do, and it is a monstrous thing to do, and it is a monstrous thing to do.

After a short speech Mr. Balfour withdrew, and the House adjourned. The House adjourned at 11 o'clock, and the House adjourned at 11 o'clock.

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CATHOLIC NOTES

IN DISTRICT OF MONTREAL.

The annual pilgrimage of the League of the Sacred Heart of St. Patrick's Parish have always been a grand success. This year the Rev. Father Driscoll, the esteemed and able Director of the League, has decided to hold the pilgrimage to Lanoraie, nearly opposite Sorel. The date has been fixed for Wednesday, the 24th inst., and the steamer Three Rivers, one of the palatial steamers of the R. & O. N. Co., as well as one, if not the most reliable now engaged in the river service, has been chartered for the occasion. The start will be made at 9 a.m., to return at 7 p.m., the same evening. There is no doubt whatever about the success of the undertaking as the parishioners associated with the League of the Sacred Heart are always most enthusiastic, and they are certain to give that generous response to their zealous Director who has given them such a grand opportunity to display their faith as loyal and devoted members of the league.

Division No. 1 A O H. will hold its annual excursion and games on Monday, the 15th day of August, "Lady Day," to Otterburn Park. The programme contains twenty one events, and owing to the large advance sale of tickets, the committee has deemed it advisable to run two trains, one in the morning at 8.30 and one in the afternoon at 1.30. There is every reason to believe that this will be one of the most enjoyable outdoor events of the season.

The Hibernian Knights, one of the most energetic of our local Irish national organizations, have been for some time past considering the project of a trip to Portland. It has now been decided that they will go to that city on Labor Day, September 5th. The Knights will be under the command of Captain Rawley, and it is expected that a large number of friends will accompany them.

An orator often saws the air when he ought to be sawing wood.

THE PALLIUM: ITS SIGNIFICANCE.

By the Very Rev. Father Driscoll, of St. Patrick's, Montreal.

The Pallium is a vestment of the Roman Pontiff, and is a symbol of his jurisdiction. It is a white garment with black ermine trimmings, and is worn by the Pope and the archbishops. It is a symbol of the archbishop's dignity, and is a mark of distinction for the prelate to whom it has been conferred. It broadens the scope of his jurisdiction.

We are told by the historian that the pallium served as a mantle for the Roman emperors. They granted the privilege of wearing it to the Popes and patriarchs. The Sovereign Pontiff conferred it on the primates and vicars apostolic. It is only since the eighth century it began to be given to archbishops. The pallium is a purely personal favor. It must be asked for, and until it has been received nothing of an archiepiscopal character can without an indult be performed. It cannot be alienated in any way or even be preserved as a souvenir or relic. It has to be buried in the grave with its recipient. Of what importance is the pallium? It is the symbol of the archiepiscopal dignity. This dignity widely differs from the episcopate. It is not a divine institution. Nevertheless, it claims no small degree of respectability in its origin. The title of archbishop is less ancient than the dignity itself. It can be traced back only to the fourth century. The dignity of archbishop is not merely a mark of distinction for the prelate to whom it has been conferred. It broadens the scope of his jurisdiction.

An archdiocese is the territory to which a number of bishops are assigned and a diocese is any portion of this territory which is entrusted to a bishop. An archbishop is the dignitary upon whom depend in a measure all the bishops of an ecclesiastical province. They are called his suffragans. Montreal is an archdiocese. It was erected in 1886 by Leo XIII, the reigning Pontiff, and on the day of its erection the late deeply lamented Archbishop Fabre received the pallium from the hands of Cardinal Taschereau, whose death occurred not long ago in the city of Quebec. To this archdiocese belong the sees of St. Hyacinthe, Sherbrooke and Valleyfield, respectively occupied by Bishops Moreau, Laroque and Emard. The Archbishop of Montreal is at the head of all these bishops not only as the first amongst an equals, but they are his subordinates. He can do what they cannot accomplish. His authority is limited by canonical jurisdiction, and consequently it is liable to vary. It is less extended in our times than it used to be for other archbishops. They had either by themselves or by their delegates a voice in the election of their suffragans and should sanction the election. They could visit all the churches with which their suffragans were charged and enact whatever regulations they desired conducive to the good of these churches.

Continued on page four.