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The True Witness



Vol. LIV., No. 41

MONTREAL, THURSDAY, APRIL 13, 1905.

PRICE FIVE CENTS

ABSOLUTE NECESSITY FOR HOME RULE.

One of the greatest demonstrations Irish members have ever addressed in Liverpool took place St. Patrick's Day in the Hippodrome, West Derby. Mr. John Redmond, M.P., who was welcomed with ringing cheers, said: I recall that two years ago when I spoke to you, I told you that, instead of disbanding our force in the face of these promises, on the contrary it was our duty to stand to our guns; and I remember saying that, while we put our trust in the Land Bill, it was our duty to keep our powder dry. That was sound advice, and the last two years have certainly shown that, while we have made enormous strides, both on the question of the land and on the question of Home Rule, yet there never was a time when the organization of our race was more necessary than at this moment, because the hopes then held out have to a large extent been falsified by the events. Our organization is more widespread, more united, and more powerful than ever it was in the past twenty years.

The settlement of the Irish land question and of the Irish land war rested solely upon two things. One was, and I put it first, the restoration of the evicted tenants to their homes. The end of the land war in Ireland would be a national disgrace for the Irish people if it left the wounded soldiers of the war unattended, and we were promised that the Land Act would restore these men to their homes. The second necessary condition of the ending of the land war was the solution of the problem of the West of Ireland. An entirely different problem, as you know, from the general land question, because in the West the problem is not to enable the people to purchase the land that they have got, but to enable them to get more land and better land to enable them to live. And we pressed upon the Government this consideration, that unless that Western problem was solved by the Land Act, as well as the restoration of the evicted tenants, the Land Act would fail in the settlement of the land question, and that the land war should go on.

In both these respects, I am sorry to have to say, that up to this moment the Land Act has failed. There have been in the year and a half of its operations only about ninety evicted tenants restored to their homes. But while I consider that if the Land Act only restored one evicted family to its home, that it would have been an act worth taking. At the same time it is absurd for any man to contend that this act can settle the Irish land question, unless it is so accelerated in its working as to enable every single evicted tenant to be restored to his home. And so far as Connaught and the West of Ireland is concerned, the Land Act to-day is a dead letter.

Everything that has happened has proved the wisdom of our contention during the committee stage of that bill. We declared that, in our opinion, unless compulsion were brought into play to compel the landlords to sell the great untenanted tracts of grazing lands to be used by being broken up into small farms, or used in enlarging existing small farms, that problem would not be solved. And to-day we have the undoubted fact that all over the West of Ireland the landlords, acting in concert, are refusing to sell the untenanted grass lands, with the result that the act in the West of Ireland to-day is an absolutely dead letter.

What, on the other hand, have we gained on the land question? Well, now, in my judgment, notwithstanding the failure of our hopes, to a large extent we have an incalculable gain on this Irish land question. For the first time the total abolition of Irish landlordism has not only been admitted by all political parties in England to be the only solution of the Irish land question, but we have had the principles of the total abolition of landlordism inscribed on the statute book of the kingdom; that is to say, the principle for which Michael Davitt contended, for which

for twenty years the Irish people had made unparalleled sacrifices, has been accepted by the Legislature, and not only accepted, but a hundred millions of public money have been provided for the purpose of carrying that principle into effect. Already within the last year and a half, land to the value of £16,000,000 or £20,000,000 has changed hands from the landlords to the occupiers. It will take longer to settle this question than was thought. It will cost more to the Irish people to settle this question than was thought. It will be necessary for us to continue the land war until we have so amended the existing act as to make it work in the case of evicted tenants, and to make it work in the case of the West. Still, making every allowance for all these difficulties and drawbacks and disappointments, the great fact remains, and is beyond the range of doubt or misgivings, that now we have got the land question into such a position that it must be settled—aye, and settled very soon—in the lifetime of us all.

Now, let me turn to the other question of national self-government. How has the cause progressed? I was always of recent years—and I am to-day—most sanguine of the effect which the working of the Land Act will have upon the question of Home Rule, especially when that act is amended and made of such a character that it will complete its work; but it would be foolish, indeed, in my opinion, to expect any instantaneous results. Time, after all, must be given for its workings—for its working in the mind of the public in England of all political parties—and the chief fault I have with Lord Dunraven as a tactician is that from his point of view he tried to go a trifle too fast; but there is no cause for disappointment to us in all that has happened.

On the contrary, everything that has happened for the last two years on the question of Home Rule is, to my mind, an enormous gain and advance for the cause. The devolution proposals of Lord Dunraven, of course, do not satisfy our idea of Home Rule; but those proposals mean a frank and public confession of the absolute breakdown of Castle government in Ireland—an open admission of the impossibility of continuing the present system, and also a confession of the absolute necessity of making some attempt at any rate to govern Ireland through and for the people. It is more than that. It is a confession from a number of distinguished men who have been up to this moment Unionists, arrayed in a hostile camp to the National movement; and, more than that again, it is a confession such as I have mentioned by the Unionist Government of Ireland itself.

Wyndham made one fatal mistake. For a moment he lost heart, for a moment he bowed his knee to that little intolerant faction of anti-Irishmen who have been the curse of Ireland for a hundred years, who have been not only the curse of Ireland, but the curse of England, because they have all through the century stood in the way of England's settling their Irish question on such broad terms of unity and conciliation as would have changed Ireland from an enemy into a friendly nation by her side. He lost his nerve for a moment, and he allowed himself to be guilty of the utterly unworthy conduct of joining in the Cabinet in the vote of censure on Sir Anthony MacDonnell for pursuing a line of policy which, though he may not have approved of this detail or that detail, was a broad line of policy that he did approve and dare not deny.

The result of the whole business is that we have now obtained from these proceedings a most striking testimony given to the English people by a party of Unionists in Ireland by the strongest Unionist Government in Ireland that ever existed, as the absolute necessity of Home Rule in some shape or form if Ireland is to be well governed.

I can look back now to a personal acquaintance with Irish politics for a quarter of a century. What has been the fate of English ministers who went over from this country convinced Unionists to attempt to govern Ireland through DuMau Castle, men of different parties? Let me take some of them. Lord Spencer went to Ireland as a Unionist, went to Ireland as a Coercionist. The result of his experience in Ireland was to change him into a Home Ruler. Another statesman, from the other party, Lord Carnarvon, went to Ireland as a Unionist. He was not long there until he sought an interview with Mr. Parnell to discuss Home Rule.

Sir Henry Campbell-Bannerman, the present leader of the Liberal party, also went to Ireland as Chief Secretary, as a Unionist; and he learned to be a Home Ruler; and even Mr. Gerald Balfour, although I am not going to pretend that he is what we call a Home Ruler, yet he had not been many months in Ireland when he found that the system he was trying to administer was rotten, and when he set about the task of endeavoring to improve it in the direction of public liberty and he carried the Local Government Act of 1898, and it is notorious to anybody who knows anything about Ireland that he was driven from Dublin Castle by the ascendancy faction, headed by Lord Londonderry, because they believed that he was inaugurating a system of government that inevitably would lead to a policy of self-government or Home Rule.

And, if you take the minor officials—so-called minor officials—if you take the under-secretaries of that time, who were they? Sir West Ridgeway, who was under-secretary at Dublin Castle when Arthur Balfour was carrying on the Coercion Act of those days, and who now is in favor of national self-government; Sir Robert Hamilton, of whom the same is true; Sir Redvers Buller, who, while he was in Ireland, had the courage to declare before the world his deep sympathy with the masses of the Irish people; Sir Alfred Turner, who was Balfour's chief instrument in dragging the people at one time, and who learned by experience to be what he is to-day, a Home Ruler, and, finally, Sir Anthony MacDonnell. Every Englishman, every man sent from this country, of intelligence and breadth of view and any human sympathy, has become a Home Ruler after he had attempted the task of governing Ireland by the present methods.

(Continued on Page 4.)

THE GAELIC REVIVAL.

A genuine impulse seems at length to have been given to that Celtic or Gaelic "revival" of which in recent years we have heard much but seen little. For poets and playwrights of minor significance to pose as the apostles of a Gaelic renaissance means little, save for mirth. For important universities to establish chairs of Celtic language and literature means much. For it is thus that knowledge of Gaelic is properly to be increased.

It is commendable to promote the academic knowledge of the literature founded by St. Columba and his colleagues and successors at Iona, and of the language which is still commonly used by some hundreds of thousands of people, and which other hundreds of thousands are able in some measure to use. The mass of ancient Gaelic manuscripts is considerable. Those who have studied Skene's catalogues and Ferguson's works on Ogham and other scribes must appreciate the worth of those old writings to the student of philology, of literature and of history.

The best schools for the study of Gaelic are in Germany. That is not surprising, seeing what a passion the Germans have for philology. But it is not creditable to America, including Canada. There are more people of Gaelic origin here than in any other country. A century ago Gaelic was the common speech of numerous communities in the United States and it is still in use among thousands in the Dominion. It will be an appropriate and a not unprofitable thing, therefore, to have Celtic chairs established in universities in both these countries.—N. Y. Tribune.

D'YOUVILLE READING CIRCLE.

At the meeting of the D'Youville Reading Circle last Tuesday evening, a special note was made by the chairman on the Canadian situation, and the April numbers of the Catholic World and the Messenger were recommended as containing interesting information on the subject of the world's recent happenings.

Review notes on three recent books were presented by the chairman and Miss V. McMahon. The books reviewed were two works of fiction, "Julia," by Catherine Tynan-Hinkson, and "The Divine Fire," by Miss May Sinclair; and a find study of Herrold Froude, by Louise Inogen Guiney, a remarkable woman, whose writings are noted for their profundity of thought, breadth of view, and scholarly insight. "The Divine Fire," another noteworthy book which has created much favorable comment among the critics, is an encouraging proof that the novel is not entirely declining in quality while increasing so fearfully in quantity. "Julia," the latest from the pen of Catherine Tynan-Hinkson, is a story of Irish life and character, but treated in a somewhat different style from others of its kind. It presents a more favorable and cheerful view of peasant life in that "most interesting of all sea-girt lands," than that to which we have been accustomed, and makes us hope that if the picture shown be not, in all respects, a true one, the time may not be far distant when such a criticism can be no longer offered. The three books, and especially the first two, are splendid samples of the good work done by the women writers of to-day.

A paper in the current number of the Catholic World, by the Rev. Thos. McMillan, on "Religious Knowledge and United States Schools," was mentioned as of special value to those who are following the discussion on education, the great subject of the day. Concerning John Morley's optimistic assertions, made on his return to England after his tour of the United States schools, during which tour he received some false impressions on the subject investigated, the Rev. Father McMillan says: "A manifest purpose seems to dominate much of the fulsome laudation of the United States system." For Lenten reading the Meditation in the same number by Rev. Father McSorley on the Son of Man was recommended. It was remarked as worthy of note that the special devotion of this age is for our Lord, a devotion that seeks expression in every way, and finds it especially in literature, art and music. This devotion is the redeeming feature of an age marred by materialism, scepticism, atheism.

An article in the March Dolphin by A. A. McGinley on the Convention of the Religious Educational Association was also recommended as being of timely interest.

As before decided, the remaining Oxford studies will consist of short personal sketches of the chief actors in the movement. The names selected last Tuesday evening were those of John Keble and Herrold Froude, two very dear friends of Cardinal Newman, earnest, serious thoughtful men, who, we have every reason to believe, followed their light as far as it led them, though it did not lead them quite as far as Rome. Herrold Froude was the brother of James Anthony Froude, who wrote the remarkable History of Henry VIII., and was one of the most interesting and notable movers at Oxford. John Keble, the author of the Christian Year, was a close and intimate friend of Newman's, and the amicable relations between these two great matter-minds continued even after the one had taken the final step that the other could not understand. Keble presents a very interesting study in character. We read his sweet poems and imagine him as an angelic man, gentle and devout, something of a St. Aloysius; his letters to Newman show us another side of his nature, gay, cheerful, witty, even playful. Yet at all times he is thoroughly in earnest. His was one of those characters in which sweetness and strength are beautifully blended. One of his letters to Newman was read to show the simplicity and power of his style. In this let-

ter he speaks of Froude, for whom he and Newman are deeply concerned owing to the delicate state of his health at the time. Herrold Froude died in 1886, and so did not live to see his great friend embrace "Romanism." Some notes were made on Keble as a poet and his hymn for the fourth Sunday in Lent was read.

Mention was made also of some of the remarkable women connected with the Oxford movement; Mrs. Mosley, who was Newman's sister, and Theodosia Drane, who afterwards became a nun. The recent death of Father William Paine Neville, one of the Cardinal's brothers of the Birmingham Oratory, was noted. The second part of the evening was given to the Oriental study. Chosen passages from the fifth book of the Light of Asia were read by Mrs. W. Adams, portraying Prince Gautama in his search for truth. Reference was made to the work of Rev. Dr. Aiken on the subject, concerning the ethical value of that search. Before the meeting closed portions of a letter from Mr. R. W. Shannon, formerly of Ottawa, but now of Saskatoon, but always a warm friend and practical honorary member of the Circle, were read. Mr. Shannon expressed his continued interest and sincere good wishes for the success of the work, and added some interesting notes on that very new and rising portion of our great Dominion—not so very rising, though, in Mr. Shannon's opinion, who would consider a glimpse of the Chelsea hills from Rockcliffe a delightful change for his weary eyes after the monotonous plains of his new home. The next meeting will be on the 18th.

MARGUERITE.
Ottawa, April 8th, 1905.

ST. PATRICK'S DAY IN JAPAN.

"Finding of the Christians" a Notable Feast in the Church There.

"It is a little known fact among those who have watched St. Patrick's Day celebrated with pomp and circumstance," said a Catholic priest, "that in far off Japan the 17th of March is celebrated as a great feast day by the Catholic Church. The day is known as the Feast of the Finding of the Christians. The traits of valor and loyalty that the world has recently discovered in Japanese character fit very well with the remarkable story of faith told in annals of the Church in Japan.

"The feast day is celebrated in honor of 6000 Japanese Christians who, on the reopening of the country to missionaries on March 17, 1865, were discovered to have kept the faith unshaken, though absolutely isolated for three centuries, since 1640, when more than 1000 Augustinians, Dominicans, Franciscans, and Jesuits, together with 200,000 native Christians, suffered martyrdom, and the faith preached by St. Francis Xavier was apparently stamped out. "It is significant of Japanese character that when St. Francis Xavier left Japan, in 1551—Japan then possessed 500,000 converts—he wrote: 'So far as I know, the Japanese nation is the single and only nation of them all which seems likely to preserve unshaken and forever the profession of Christian holiness if once it embraces it.' "At this time the annals of Christianity in Japan began to parallel Rome under Nero. In 1857 the Mikado Hideyoshi, who otherwise was a splendid ruler, ordered all Christians out of Japan in twenty days. On Feb. 5, 1597, twenty-six Japanese Christians were crucified at Nagasaki.

"This persecution only seemed to inflame the people's faith, and soon almost two million Christians figured among the population of Japan. Under the next Emperor, Yeyasu, from 1614 to 1640, the very name of Christian seemed to be wiped from the land, 40,000 Christians being massacred at one time. "Nearly 200 years afterwards a Japanese junk was wrecked on the shores of the Philippines, and the twenty Japanese survivors were found to be wearing Christian medals which they revered. They proved to have been baptized and properly instructed by their parents, who in turn had descended from the early Christians. "The next year, 1832, missionaries visited their ancient field, but they were not allowed to talk Christianity to natives until a church was built on the site of the Nagasaki martyrdom in 1865, and that favor was granted through political pressure by America, France, England and other nations. "On March 17, 1865, the feast of the Finding of the Christians had its inception. On that date fifteen Japanese entered the church, and, kneeling down, proclaimed that they were of the same faith, having celebrated Christmas all through the years of isolation, and prayed to Deous Sama (God), O Yaso Sama (Jesus Christ), Santig Maria Sama (the Blessed Virgin), and O Yaso Samana yo fu (the Foster Father of Jesus, St. Joseph).

"During the next month 7,000 steadfast Christians revealed themselves, and the next year a Papal brief decreed that 'the almost miraculous event of March 17, 1865,' should be celebrated as a feast under the title, 'The Finding of the Christians.' "

The condemnation of life is that man hath carried friction and bath stirred up malign elements and sowed fiery discords; so that the gods track him as they track a tornado by the swath of destruction he has cut through life. The praise of life is that a man has exhaled bounty and stimulus and joy and gladness wherever he journeys, fulfilling the poet's thought, who knew which pathway through the forest the goddess Ceres had taken by the vine which sprang up in her footsteps.—N. D. Hills.

"What are you studying now?" asked a fond mother. "We have taken up the subject of molecules," answered her son. "I hope you will be very attentive and practise thoroughly," she said, earnestly. "I tried to get your father to wear one, but he couldn't make it stay to his eye!"

Yours respectfully,
F. C. LAWLOR, Sec.

A SLIGHT MISTAKE.

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