

The True Witness

And Catholic Chronicle
IS PRINTED AND PUBLISHED BY
The True Witness Printing & Publishing Co.,
3 Busby Street, Montreal, Canada,
P. O. Box 1138.

SUBSCRIPTION PRICE.
Canada (city excepted), United
States and Newfoundland..... \$1.00
City and Foreign..... \$1.50
TERMS: PAYABLE IN ADVANCE.

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Box 1138.



THURSDAY, APRIL 20, 1905.

PRESENT RESPONSIBILITY.

The opposition shown in the West
to the autonomy bills is wholly unworthy
of attention. No man of reputation
in public life outside of Parliament
has given it countenance. Mr.
E. L. Borden has thrown in his
personal lot with the rank and file
of his following, who really represent
the Orange lodges; but he has lost
the support of his Quebec lieutenant
and of the independent men of his
party returned by Ontario constituencies.
The newspapers of Toronto
have been the backbone of the agitation;
but they have only rallied the
Orange men and certain fanatical
preachers who are glad of an opportunity
to abuse the French and Catholics
in general.

One effect of the agitation is
to prove the wisdom of the Dominion
Government in grappling with the
issue now. Mr. Borden's policy
of throwing it over upon the new
provinces themselves was the other
course open. Had the federal authority
not handled the question it
would sooner or later have been made
the pretext for another persecution
of Catholics in the Northwest, to
kindle, perhaps, a religious war throughout
the Dominion. Firebrands would
not overlook their opportunity.

We have seen a glaring example
of this very thing in the conduct
of Hon. Robert Rogers, Manitoba
Minister of Public Works. Mr. Rogers
had nothing to concern either him
or his government in the educational
affairs of Alberta and Saskatchewan.
Manitoba had a claim upon the
Dominion Government for the extension
of her boundaries; but Mr. Rogers
stopped neither at falsehood nor
deceit until he had dragged the school
question before the Manitoba Cabinet.
His first attempt to involve
Mr. Sbarretti failed lamentably; but
he was not discouraged. Without
any pretext whatever he has more
recently declared that Manitoba will
raise a fresh storm against the
Catholics of that province, and begin
by wiping out the Order-in-Council
of 1897 ratifying the agreement
made at the instance of Sir Wilfrid
Laurier after the fight of the Catholics
had failed in the courts and remedial
legislation had been frustrated
by the conspiracy that split the
Conservative party to fragments.

The menace of Mr. Rogers may
mean much or little to the Catholics
of Manitoba. What it does mean
to the Catholics of Canada is not little.
It reminds them of the fact that
the school question being open to provincial
interference amounts to a
standing invitation of fanatics and
demagogues to make a football
of Catholic interests for the advancement
of their own aims. That is the
way Mr. Robert Rogers looks at it.
He will not respect the Order-in-Council
of 1897, saying it has no

constitutional effect. If the rights
of Catholics in Alberta and Saskatchewan
were similarly left in any
constitutional doubt, they would be
at the mercy any hour of some
reckless individual looking for trouble
either inside or outside his own province.
The educational clauses now
under discussion at Ottawa offer the
whole substance of Catholic constitutional
rights, and Sir Wilfrid Laurier
has accepted the responsibilities
of the Canadian statesman in taking
the stand he has taken, viz., that
there shall be no loophole left for
doubt as to the validity and permanence
of those rights.

A LIFE'S EXPERIENCE.

Dr. George Bull, of New York, has
contributed to the Verite of Paris a
remarkable series of articles headed
"Why I became a Catholic." They
deal with the doctor's youth in Canada.
He was born in Hamilton, of
Irish Protestant parents, and was
brought up in deep detestation of the
Catholic Church. When a boy he often
had to re-echo the Orange toast
about King Billy, Popery, brass money
and wooden shoes. Luther was
represented to him as a sort of
Thomas a Kempis, and when he was
at College in Montreal he read
"Maria Monk" which had a pernicious
effect on him for years. Dr. Bull
went to study medicine at McGill
University, practised as a doctor in
New York, and was in the meantime
interested in religious problems.
Abandoning the Protestantism of his
Irish parents, the doctor fell under
the influence of Dr. Adler. This was
at New York, in 1883, when Dr. Bull
devoted himself to his present profession,
that of oculist. Adler, son
of a Jewish Rabbi, had been sent to
Germany by his father to study for
synagogue work. In Germany he
lost all belief in revealed religion,
and, returning to New York, founded
the "Society for Ethical Culture."
His creed was the "excellence of
righteousness." Conscience and moral
faith were everything for him,
and there was no necessity for prayer
or belief in religion of any kind.
Dr. Bull, fascinated by Adler's eloquence,
joined the Ethical Society.
He was also attracted by its humanitarian
side, and was for some time
under the sway of the Hebrew teacher
and philosopher.

NEWS FROM AFAR.

The Canadian Associated Press
must be hard up for news, and badly
qualified to distribute the same,
when we get the following over our
government aided cable:

London, April 15.—Mr. Michael
McCarthy, who is a Roman Catholic,
and author of "Priests and People in
Ireland," in a letter in to-day's
Chronicle, says: "For several years
past I have noticed with regret the
spread of priestly power in Canada.
I have intimate knowledge of the
evils of sectarian education as manipulated
by priests under the sanction
of the Government in Ireland, and I
believe no greater misfortune could
happen to such a colony as Manitoba
than the endowment of priests'
schools."

Mr. Michael McCarthy, who thus
gets the credentials of the Canadian
Associated Press as to his Catholicity,
is an individual who came into
some local prominence in the North
of Ireland less than a year ago.
As the tool of the Orange Order he
went from platform to platform
abusing the Irish people and their religion
after the fashion of the late
Father Chinguy. The Catholics took
no notice of his oratory and Orange
mobs soon grew weary of it. But it
served incidentally to advertise a
book McCarthy had written against
the clergy. The Canadian Associated
Press gives this precious volume
another advertisement in Canada. It
is about time the Dominion Government
shut off the supplies of the
Canadian Associated Press.

Inasmuch as the French Chamber
may vote on the separation of Church
and State this week, the best informed
opinion as to the effect of the
impending measure must be looked
for from the Cardinals of France. In
their recent letter to President Loubet,
they make their protest as

strong as language can express it,
saying "that the abolition of the Concordat
would not only lead to moral
and social degeneration in France,
but that it would be an unjust
and an illegal measure." And furthermore,
"the project of separation leads
necessarily to religious persecution,
and is not the expression of the national
will."

HOLY WEEK AND SPIRITUAL
LIFE.

The devotions of the Church customary
to Holy Week can never become
merely ceremonious to the congregation.

In all the practice of Christian
piety there are no exercises more
solemnly and impressively real than
the gradual passage from suffering
and death to awakening and life in
the paschal light.

In the spiritual experience of each
individual amongst us no clearer call
to repentance and religious awakening
may be heard than during this
Holy Week. Therefore it is the appointed
time of penance, for which
the Lenten season made long preparation.
It is the time not only of
invitation but of duty to approach
the Sacraments.

CABINET REPRESENTATION.

The continued indifference of the
provincial government to the Irish-Catholic
portion of the electorate is
the natural reward of the inattention
of Irish-Catholics themselves to
their own political interests in this
province. Premier Guin will take
his time about the settlement of the
question of Irish-Catholic representation.

The claims of the English-speaking
Protestants have been more signally
vindicated than in any past period.
Why? It certainly is not, as we
have so often heard of late from Ontario,
because English-speaking Protestants
have been at all ignored
and are receiving now, for the first
time, generous treatment from the
majority. No, the reason is that
English-speaking Protestants are
always alive to their political interests
in Montreal and Quebec, and for
that reason alone are the first political
element in the community to be
reckoned with. We have but to
admire them for their vigilance and
organization. They well deserve the
deference paid them.

We believe that at the present
moment Irish-Catholics should stand
together as a body independent of
party affiliations. They should, indeed,
do this at all times when their
value in the political life of the
community is set aside and underestimated
as is the case at the present
moment. The existing conditions
will not be quickly remedied if
our people do not themselves furnish
the remedy. The session will pass
and Premier Guin will not have
made up his mind as to whom he
should please or displease. This is
always the way. With several to
choose from, none is chosen. Let
this fact be impressed upon Mr.
Guin, once and for all, that every
day his government stands without
an Irish-Catholic representative as
so much more provocation given to a
large and influential portion of the
electorate. This fact may assist him
to make his own choice of a man and
to make it quickly.

Most Rev. Dr. O'Donnell, Bishop of
Bathurst, who has lately been received
by the Pope, informed His Holiness
that the Irish Bishops and the Irish
National party were more closely
drawn together now than at any former
time. Pope Pius expressed keen
interest in the general affairs of Ireland.

Father Martin, for the past twenty
years Superior-General of the Marists,
or Society of Mary, has passed
away, and his death will be regretted
wherever his Congregation is
known. The venerable religious was
83 years old, and was about six
feet high. He was a native of France,
and was educated at the foot of the
hill in Lyons, where he was educated
by the Basilia of Notre Dame de
Fourvières. Pava Antonio Martin

took an active part in the remarkable
development of his Society in
France, Ireland, England, Canada,
New Zealand and Oceania, after the
Congregation had been approved by
Rome in the brief "Omnia Gentium
Salus," in April, 1836. "The Society
of Mary," says a French writer,
"owes, to a large extent, its expansion
in English-speaking countries
to Father Martin, and it is to be
hoped that this expansion will enable
it to weather present storms,
and to continue to furnish its contingent
of missionaries to Oceania."

HOME RULE AND
AN OLD SUBSCRIBER.

To the Editor of the True Witness:—
Sir,—I am a reader of the True
Witness since 1858. If it is any
way convenient please publish in
your paper the names of the members
of the House of Commons who voted
for and against the Home Rule bill
last year, introduced by Mr. Costigan,
as it had so much to do with the
election of last fall in Huntingdon.

AN OLD SUBSCRIBER.

On the 31st March, 1903, Mr.
Costigan moved his Home Rule resolution
as an amendment to the motion
to go into committee of supply,
and the members present voted
for or against the Home Rule resolution,
viz.:

For—Angers, Archambault, Ball
Beland, Belcourt, Bernier, Bickerdike,
Borden (Hallifax), Borden (Sir Frederick),
Bourassa, Brown, Bureau,
Calvert, Carbonneau, Carroll, Casgrain,
Clancy, Copp, Costigan, Cowan,
Demers (Levis), Demers (St. John),
Desjardins, Dugas, Emmerston,
Erb, Ethier, Fielding, Fitzpatrick,
Fortier, Fraser, Gallie, Gibson,
Gould, Grant, Guthrie, Hackett,
Hasty, Harwood, Heyd, Holmes,
Hughes (P.E.I.), Hyma, Johnston
(G.B.), Johnston (Lambton), Kaulbach,
Kendall, Lang, Laurier (Sir Wilfrid),
Laurier (L'Assomption), Lavergne,
Leblanc, Lemieux, Leonard, Logan,
Loy, Macdonald, Mackie, McGill,
McCobb, McEwen, McGowan,
McGugan, McIntosh, McIssac, McLennan,
Malouin, Marcell (Bagot),
Meral (Bonaventure), Mayrand,
Meigs, Mignault, Monet, Monk,
Morin, Morrison, Mulock (Sir William),
Murray, Paterson, Pope, Proulx,
Putee, Reid (Restigouche), Riley,
Ross (Ont.), Ross (N.S.), Rousseau,
Scott, Stephens, Stewart, Sutherland
(Essex), Sutherland (Oxford),
Talbot, Tarte, Tobin, Tolmie,
Tucker, Turcot, Turgeon, Wright—192
for.

Against—Alcorn, Avery, Barker,
Bennett, Blain, Boyd, Brock, Broder,
Bruce, Cargill, Charlton, Clarke,
Cochrane, Easle, Fowler, Henderson,
Hughes (Victoria, Ont.), Ingram,
Johnstone (Cardwell), Kemp, Kidd,
Lancaster, Lavell, Lennox, McLaren
(Huntingdon), McLaren (Perth),
Northrup, Porter, Reid, (Grenville),
Richardson, Robinson (Elgin),
Roche (Marquette), Rosemond,
Sherritt, Sproule, Taylor, Tisdale,
Vrooman, Ward, Wilmot—41
against.

MAJORITY IN FAVOR OF HOME
RULE RESOLUTION, 61.

A POET AT 108.

It is rather doubtful if there is another
poet who can boast of as
romantic a career as that of Colum
Wallace, who at the age of 108
years is now living and writing in a
modest cottage in Oughterard, in
County Galway, Ireland. A new collection
of his poems has just been
published by the Gaelic League. Wallace
was born in 1796, and for almost
one hundred years made his living
as a mason and a sawyer in various
parts of Ireland, writing poetry in
spare moments. He married twice
but about three years after his second
wife died, and soon afterwards Wallace's
lack of means obliged him to
enter the poor house at Oughterard.
He is now in splendid health and
spirits, and wrote an introductory
poem the other day for the new
volume of his verse. Perhaps the
most striking item of this collection
is a poem which Wallace calls "The
Song of Tea." It is a dialogue,
spoken by a husband and wife while
they are picking potatoes, as to the
relative merits of tobacco and tea,
to the excessive use of which they are
respectively addicted.

If peace be in the heart,
The wildest winter storm is full of
beauty.
The midnight lightning flash but
shows the path of duty.
Each living creature tells some new
and joyous story.
Every tree and stone all cast a
ray of glory.
If peace be in the heart,

A FRIEND OF
GREAT MEN.

Friend of Newman and Manning,
Wiseman and Faber, an intimate or
an acquaintance of half the great
Englishmen of the nineteenth century
the venerable Oblate, Father Fox,
now in his eighty-fifth year, is living
his last years on memories and hopes
in a sunny little room at the novitiate
of his order at Tewksbury,
Mass. His wide acquaintanceship
with famous men and his stirring
memories of days which are historic
in this generation, make this old
priest one of the most interesting
characters one could journey to see
in this country. He is a cheerful
octogenarian, nimble-witted and
active, and the little room in which
he spends most of his days makes a
fitting frame for his bright personality.
It is filled with singing canaries
and brilliant mounted butterflies,
curios gathered from all the
older corners of the earth, books,
flowers, and a rustic shrine to the
Blessed Virgin made with his own
hands. He sits in the midst of
them, the young twinkle in his eyes
belying the wrinkles and the thick
white beard.

Father Fox is a convert from the
Society of Friends. He is a native
of Devon, England, and in his boyhood's
home was a friend and companion
of Charles Dickens, then just
growing into manhood and carving
his way to fame.

"The pet name Dickens first used,
by the way," said Father Fox, in a
recent chat with a Boston interviewer,
"was the pet name he gave the
younger fellow." He always called
him "Boz."

"He was very fond of his younger
brother, and one day as he was leaving
for this city said to him: 'Boz,
I'm going to publish a book, and I'm
going to put your name on it. I shall
call it 'Sketches by Boz,' and the
people will think it you.'"

"The little fellow told him not to
be foolish, but a short time later a
beautifully bound book came to him
from London. It bore the title
'Sketches by Boz,' and the lad was
delighted.

Dickens told me to look him up
when I went to London, and on my
locating there as a dentist, I called
early one morning for breakfast un-
announced. He had quarters near
Regent Park, and a delightful meal
we had. Many times after that I
called; usually others were there, and
those meals were brilliant, and perhaps
more enjoyable than the great
banquets we sometimes read about.
Some great people used to call
there, such as the Landseers, artists
then beginning to be known, and
their sister, also very talented with
the brush, Dan MacClise, the Irish
artist, was another of the set. He,
poor fellow, was a marvel with his
pencil.

"Personally Dickens was a lovable
man, and Mrs. Dickens was a fine
woman. A finer pair you'll never
meet, kind, amiable, bright, but
somehow they couldn't get along,
so they just agreed to live apart.
They were always friends, though,
and each respected the other. I never
knew what it was, for Dickens was
a good living man. I suppose you'd
call it incompatibility of temper. I
always regretted his American book,
for I am afraid it gave Americans a
wrong idea of the man."

"In those days I was a member of
the Society of Friends, or Quakers,
as you may call them. My parents
were very devout, and the bringing
up of the children you may believe
was very strict. A wave of unrest
was going over religious England,
and, coming much in contact with
Catholic clergymen at the home of a
relative, I decided to embrace that
faith, into which many of the clergy
of the established church had but
recently been received, some of them
enduring bitter poverty for their
change. I, too, had a bit of trouble
for my professional hopes went with
my change of faith, and I was very
unsettled and unhappy. Father Faber,
the great historian, and his
works settled me, however, and I
soon after decided to enter this
order. I afterwards saw much of this
great man, my last talk with him
being shortly before his death.

Others of the orators I knew
well, including Cardinal Newman. He
was a wonderful man, a great talker
and leader. I last saw him after
His Holiness had bestowed the red
hat upon him, at the home of the
Duke of Norfolk, where he greeted me
most kindly. Later he helped me in
my labors as a missionary.

Retiring from London, I went back
to my home country of Devon, settling
at a watering place called Torquay.
There I met the Duke de Noailles,
claimant to the throne of France,
when the Legislature of France
were called Henry V. He was a

poor king then. In Torquay he worked
hard as a geologist, and I helped
him in getting together a good collection.

"Soon after this I was ordained,
and my first Mass was said at Ab-
bottford, the historic home of Scott
where, because John Hope Scott, a
great manufacturer, who had married
Str. Walter's grand-daughter, had
given the order a home, one of our
number said Mass once a week for
the family. The old home of Scott,
you know, he sold to pay the creditors
of his publishing firm, and the
Scottish people bought it back for
him on certain conditions, one of
which was that whoever should come
into it through marrying the heiress
of the family, should take the name
of Scott. That is how the manufacturer
took that name.

"John Hope Scott was a fine man
and very devout. He once told me
that the great Gladstone at one time
seriously thought of becoming a
Catholic; so seriously that, with some
others, he arranged a meeting with
Father Newman, later Cardinal Newman.
All of the party but Gladstone
called and were converted. His
sister, an eccentric woman, had earlier
been converted, and it was said
her eccentricity in dressing in colors
according to the feast days, bright
red one day, purple or white the
next, and so on, caused him to hold
back.

"About this time I got to know
Doctor, afterward Cardinal Wiseman,
very well. His great characteristic,
aside from his piety, was his love
for children and animal pets. They
were always with him, especially in
later years. Truly, he took the Master's
injunction as to children very
much to himself.

"In Ireland I met the most lovable
and the finest man I ever met—Father
Tom Burke. Laughter and wit
just bubbled out of him, he could
no more help radiating good nature
and good cheer than he could breathe.
He would joke from morn to night,
save when he was at the altar or in
the pulpit, though for many years
he suffered intensely from cancer of
the stomach, which finally killed him.
He hid his sufferings behind a smiling
face.

"I heard Parnell many times, but
I did not know him. He was an
orator, I did know his great predecessor,
Daniel O'Connell. Inclined to
be short and stout, he had a great
voice and great power of language.
Somehow he could seem to hurl his
voice at you like a brick and in the
next breath talk in a whisper hear-
able in the farther end of an immense
hall. The carrying power of his
voice was equalled by that of but
one other man I ever heard, Father
Tom Burke. Like Burke, he was
magnetic. But how he did like to
use the brogue. Father Burke, un-
like him, hadn't a trace of it.

"I enjoy life here. In the summer
I have my little garden and my
flowers—some of these here—the birds
and the butterflies. The butterflies
in that case I caught in the garden.
In winter I stay indoors, of course.

"The mornings I am able to, I celebrate
mass at 4 o'clock.

"I am not the oldest of my family,
though, by any means. My brother,
two years older than I, walks ten
miles a day at his home in England
for exercise.

"You have many treasures here,
Father," said the interviewer.

"Lots, lots of them. There is a
cable from Cardinal Merry del Val,
extending the late Holy Father's
blessing and congratulation at the
time of my golden jubilee. In this
tiny case are relics of one of our
fathers who died in sanctity, but
who has not yet been beatified. That
was very strict. A wave of unrest
was going over religious England,
and, coming much in contact with
Catholic clergymen at the home of a
relative, I decided to embrace that
faith, into which many of the clergy
of the established church had but
recently been received, some of them
enduring bitter poverty for their
change. I, too, had a bit of trouble
for my professional hopes went with
my change of faith, and I was very
unsettled and unhappy. Father Faber,
the great historian, and his
works settled me, however, and I
soon after decided to enter this
order. I afterwards saw much of this
great man, my last talk with him
being shortly before his death.

Since the above article was written,
Rev. Father Fox has passed to
his reward. He died at the novitiate
of his order, at Tewksbury, Mass.,
last week.

MISS HARDY, OF MAINE.
Moose River can boast of one of
the brightest, smartest and most
enterprising young women in the
State.

NOTES FROM THE
PARISHES OF THE
THE MEANING OF E

We can but feebly imagine
and wonder which rolled
over the spirits of the dis-
the news came to the
the Mary Magdalen that the
Master whom they had a-
ed, maltreated, crucified
in the tomb, had burst
death, and was again
again to see, their again
their again to follow, th-
to love and serve! And
the day, when,—the doors
where the disciples were s-
gether for fear of the J-
suddenly appeared, stand-
midst of them, what u-
emotions must have thrill-
soms of those who, but a
before, had sorrowed and
doubted!

After this He appeared
to them, comforting them
ing them, preparing the
day when He would ascend
ven from their sight.
leave to them,—strong-
confirmed by the Holy Gh-
He promise to send them
of teaching all nations,
spreading abroad the kno-
Him, the faith in Him, th-
Him, so necessary to sal-
It is little wonder that
celebrates Easter with so
pressions of joy and glad-
she is but preserving the
those first days when th-
and disciples of the Risen
faced that He had ever-
even as He said. Every
Day comes round, th-
Church in all lands mani-
men her joyous faith in
rection of our Lord. From
beginning this has been so
has been the greatest fea-
Church. It has been the
"feasts," for on it has be-
mored an event of super-
tance to Christianity—an-
which the very existence
tian faith depends. For, a-
declares in his first epist-
Corinthians, dwelling upon
portance to Christians of
in the resurrection of th-
Christ be not risen again,
preaching vain, and your
also vain." And again he
Christ be not risen again,
is vain, for you are yet in
Then they also that are fal-
in Christ are perished. If
only we have hope in Chri-
of all men most miserable,
putting aside at once un-
astrous assumption, the
the Gentiles immediately de-
phatically: "But now Chris-
from the dead, the first fr-
them that sleep"; that is
surrection of Christ, is a
and proof that the bur-
bodies in the earth is not
all things for us, but th-
last moment, in the twink-
eye, the dead shall rise ag-
rifiable.

"For," continues St. Pa-
man came death, and by a
resurrection of the dead.
Adam all die, so also in C-
shall be made alive."

ST. PATRICK'S PARISH
Rev. Dr. Luke Callaghan
at the blessing of the palms
Very large congregations
at the 7, 8 and 9 o'clock
on Sunday last, and during
entire services two priests v-
stantly engaged in giving H-
munism.

ST. ANN'S PARISH
The Passion was sung by
the F. V. M. S. R. H. H. H.
R., and Trudel, C.S.S.R., w-
Father Fortier, C.S.S.R., bl-
palms.

ST. GABRIEL'S PARISH
At the early Masses large
of the faithful approached
table.

The officers of the Juvenil
Abstinence and Benefit Socie-
been appointed as a guard
for the nocturnal adoration
of the Blessed Sacrament o-
Thursday night.

ST. MARY'S PARISH
Rev. Father O'Brien, E.J.
the ladies' retreat on Sund-
noon. In the evening, the m-
least opened, and will contin-
week. The closing exercises
held on Easter Sunday night
On Easter Monday, the
Young Men's Society will