

The True Witness and Catholic Chronicle.

Printed and Published by the True Witness P. & P. Co., Limited,
253 St. James Street Montreal, Canada.

P. O. BOX 1138.

SUBSCRIPTION PRICE

CITY OF MONTREAL, Delivered,	\$1 50
OTHER PARTS OF CANADA,	1.00
UNITED STATES,	1.00
NEWFOUNDLAND,	1.00
GREAT BRITAIN, IRELAND and FRANCE,	1.50
BELGIUM, ITALY, GERMANY and AUSTRALIA,	2.00

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY,.....March 25th, 1899.

THE CENSUS WE WANT.

We are glad to observe that Ald. Ames, with whom we have not always been able to agree, has embodied our idea regarding nationality and religion in the forthcoming census of Montreal. In this valuable suggestion to the Mayor on this subject he includes the desirability of securing accurate information on these two points. No reasonable objections can be offered to this classification, since the aim of those who have decided that a census of the city shall be taken, is to obtain the fullest and most reliable information on all the subjects with which a census should properly deal. To some other of Ald. Ames' suggestions, we are, however, entirely opposed. One is the proposal to obtain a statement of the income of each family. To say nothing of the difficulty that would naturally be experienced in getting accurate information on this point, it is manifest that the city council has no authority to obtrude itself so far into the private affairs of our citizens; and it is equally manifest that no useful purpose whatever could be served by the publication of such a detail. The salary of \$10 a month which he suggests for the enumerators would be too small, and the work which he would exact of them would be too hard. The city can well afford to pay a man a fair salary for efficient work of so important a character.

A CANADIAN MANGAN.

We clip the following from the "Catholic Union and Times," Buffalo:—
"It seems that Montreal has a James Clarence Mangan who is a poet, too, and an Irish one at that, for he has just translated into that paradisaic tongue Moore's 'Minstrel Boy.' We salute Montreal's Mangan; but he is cursed by the shadow of a great name. For the world will never know but one Clarence Mangan, the poignant bard of giant genius who is proudly throned among the immortals."
We might say that Montreal's James Clarence Mangan is of the 4th generation of that family, which gave Ireland the famous Mangan. We do not quite agree with our contemporary when it says, "he is cursed by the shadow of a great name;" rather do we think that "he is blessed with the light of an inherited genius." Mangan of fifty years ago translated Irish ballads into English—thus making the English-speaking people familiar with the ideas, sentiments and harmony of Celtic poetry; Mangan of today reverses the system, and translates English poems into the Irish language—thus adding to their ideas, their sentiments and harmony, the magic perfection of Celtic expression. The former sought to revive Irish thoughts through the medium of the English tongue; the latter seeks to revive the Irish tongue by means of thoughts originally conveyed in English; they both had a patriotic end in view, but they approach it from opposite directions. It remains to be told by the critic of fifty years hence which of the two shall have rendered material services to the cause of Ireland.

AN ODISIOUS COMPARISON.

It was stated a few days ago that a deputation of 500 Finlanders who went to St. Petersburg to present to the Czar a petition with half a million signatures asking him to revoke his recent decree upsetting their constitution, had been summarily ordered to return to their country, without being allowed to forward the petition to the Russian autocrat. A later cablegram states that the Russian authorities displayed no displeasure at the action of the deputation, but merely informed them that the statement of their grievances should reach the Czar, not by way of a direct petition, but through the ordinary official channels. As the Finlanders regard this action as implying that there is no chance of inducing the Czar to revoke his edict, and they are determined not to submit to compulsory military service, and other unconstitutional provisions contained in the imperial decree, they are, it is stated, making arrangements for the emigration of large numbers of their countrymen to distant lands, their choice being said to be between Canada and the Argentine Republic. Commenting upon this, the Ottawa Free Press says that several Canadian papers "do not seem to be quite certain as to who and what the intending emigrants are. The Montreal Gazette, and some other papers, call them Swedes, or 'practically' Swedes. They are no more Swedes than the descendants of the Irish, sent by Oliver Cromwell as slaves to the West Indies are Caribs."
Now, we object to the mention of Irish people for the purpose of instituting such a comparison. Why should the Irish be constantly singled out in this way for pointless and insulting illustration? Newspapers like the Ottawa Free Press should be made to feel that this habit of heaping ridicule on the Irish is one that cannot long be indulged in with impunity.

CONGRESSMAN FITZGERALD IN THE BREACH.

It is in moments of unexpected attacks upon our institutions, our nationality, our religion, or upon aught that we hold sacred, that we discover the absolute necessity of being represented by men of knowledge, erudition and education. Not an hour passes over the heads of legislators, in this country or elsewhere, that there may not be need for a champion of Catholic rights; a man capable, in the spur of the moment, to seize any question of vital importance, and handle it in such a manner that it becomes a weapon of distinction, to those who would have used it against the interests he is expected to defend. Recently we had a striking example of this contention, in a speech delivered in the United States Congress, by Mr. Fitzgerald of Massachusetts. In the last hours of Congress a bill was before the House granting usual appropriations to the charitable institutions of the District of Columbia. Some opposition was offered to the report of the committee which ordered the so-called "sectarian appropriations" to be stricken out. It was at this point that Congressman Fitzgerald arose and said:—
"What a noble spectacle to present

to the world! Just think of a body within the last few hours of a session during which there has been appropriated a billion and a half dollars, refusing a mere pittance of \$12,000 to provide for the orphans in the District of Columbia.

"Shame upon the man or men or party that will weaken the hand of the noble sisters who devote their lives to the sick and suffering, the homeless and the orphan. No man upon this floor will dare impugn or criticise the manner in which these charitable institutions are conducted. They are open to public inspection and they speak for themselves. Many a young man is living to-day in a happy home through the instrumentality of these institutions in taking him off the street when homeless, fatherless and motherless.

The objection is raised by the gentleman from Vermont that these institutions are sectarian. I do not deny the fact that these institutions are run under the auspices of the Catholic and Episcopal Churches.

"Where is the harm in the inculcation of religious truths and practices in the minds and hearts of these young waifs? Would the gentleman of Vermont have them grow up without any knowledge of God and the Bible?"

"In my judgment you cannot have too much religion of the kind that is practiced by these noble bands of women, and I thank God as a Catholic that the Catholic Church has banded among its members thousands of these brave souls. The gentleman from Vermont makes the claim that no public money should be appropriated for sectarian purposes. If he is consistent, why does he not do away with the preachers who daily offer prayer in this Capitol, and who are paid from the public treasury? Why does he not abolish the chaplains in the Army and Navy, who are paid out of the public treasury? I do not remember that the gentleman from Vermont objected very strongly when a bill appropriating a couple of hundred thousand dollars for the Methodist Episcopal Church South passed this House in the beginning of the present Congress. No, Mr. Speaker; he seeks smaller game and vents his small, narrow bigotry on the Sisters and the orphans.

"This is the thanks for the noble and heroic deeds of these women during the recent war.

"Nobody that saw them, as I did at Montauk Point, nursing the sick and dying soldiers, would ever refuse a single request they wished from us. They were everywhere in the hospital and on the field in the recent war, and hundreds of poor fellows have said in the press and other places that they owed their lives to the noble and self-sacrificing labors of these brave women.

I would like the people of this country to know how their Representative will vote on this question.
The action of this House to-day in voting down this appropriation is nothing else than a mean, low truckling to the religious and fanatical bigotry of a very small section of the American people, and I think the men who will stoop so low should be marked men, I cannot, however, in deference to my friend from Iowa (Mr. Henderson), who made a personal request of me to withdraw the call for the yeas and nays, insist upon the call.

"The Sisters and orphans have always had a loyal and faithful friend in him, and in the present fight, as in the past, he has worked nobly in their interests. At his request, then, Mr. Speaker, I withdraw the request for the yeas and nays.

"In conclusion, Mr. Speaker, I wish to observe that but two gentlemen on the Democratic side of the House stood up against this appropriation—the gentleman from Delaware (Mr. Handy) and the gentleman from Georgia (Mr. Tate).

"The deeds of the Sisters of Charity, the Sisters of Mercy, the Sisters of the Holy Cross, the Sisters of St. Joseph, the Sisters of American Congregation will ever live in the heart of the American soldier and will illumine the bright pages of history of the Spanish-American war."

The Speaker. The yeas have it, and the conference report is agreed to.

On motion of Mr. Grout, a motion to reconsider the vote was laid on the table.

CRIME IN IRELAND AND ENGLAND.

It is the custom with many anti-Irish writers and speakers to attempt to hold Catholic Ireland up to the execration of Protestants as a land where drunkenness and crime are rampant. These prejudiced people never try to find out whether their charges are true or false. They have read in the newspapers that during the period of the land agitation, some landlords and some landlords' agents were killed; and they have heard that Irishmen are fond of whiskey. And on this foundation they proceed to

base their contention, as to the alleged drunkenness and criminality of the people of that country.

Here are some figures taken from statistics compiled by Mulhall, the most eminent statistician in England to-day, which bear directly upon this point, and which, as will be seen, cover a period when the land agitation in Ireland was at its acutest phase. From 1876 to 1884, the number of cases of murder, wounding, robbery, and other grave crimes in England was 44,376. In Ireland, during the same period the total number was 3,832. This proves that according to population, Protestant England has a very much darker criminal record than Catholic Ireland. The figures for 1885 showed that "death sentences are eight times greater in England than in Ireland to equal numbers of population. London, equal in population to that of all Ireland, has double the number of indictable offences. Rural crime is also shown to be greater in England than in Ireland." Since then London's population has increased to 6,200,000; and murders have increased in similar ratio. As to deaths from drunkenness, Mulhall gives the following figures, the proportion being 1 to every 10,000 of population:—
Protestant cities: London 12, Berlin 13; Berne, 35; Copenhagen, 70; Stockholm, 90; Catholic Dublin had 12.

In his book entitled "Short Stories on Great Subjects" Froude, that bitter reviler of the Irish people, felt constrained to make this admission:—
"Ireland is one of the poorest countries in Europe, yet there is less theft there, less cheating of all kinds than in any country of the same size in the civilized world. In the last hundred years at least impurity has been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character are due to their everlasting honor to the influence of the Catholic clergy."

HOME RULE AND UNIVERSITY EDUCATION.

Two important pronouncements have been made within the past few days regarding measures in which Ireland is deeply interested.
One was made by the Duke of Devonshire in a public speech delivered at a gathering of fellow-Liberal Unionists; and was a categorical statement that the Salisbury Government of which the Duke is a member, will not bring in a bill this session to create a Catholic University in Ireland. This decision on the part of the Government will naturally be received with bitter disappointment by the Catholics of Ireland, who were led by Mr. Balfour to believe that the bill would be introduced and passed during the coming session. The opposition to the measure must be very strong amongst the Conservative Party; for with a majority of over 140 in the House of Commons, which would be increased by 80 Irish Nationalists votes, the Government could have no fear of any adversaries outside its own supporters. The Government has yielded to Orange and Protestant clamor, which has, temporarily at least, stifled the voice of justice.

The other is contained in a speech delivered by Sir Henry Campbell-Bannerman, the new leader of the Liberal Party. Discussing the question of the position of Liberals towards Home Rule, he said:—
"We are confronted by the demand for self-government constitutionally put forward by the Irish people in 1885—expressed by a majority of four-fifths of their members in the House of Commons, repeated in 1886, again in 1892, and again in 1895. Never let us lose sight in this question, of the change that took place in 1885. Down to that date, through all the years of this century the established mode of governing Ireland was by an alternate policy of bribes and Coercion Acts, and I do not know which is the more demoralizing to a free people. The old system had the support in Parliament of the majority of the members from Ireland, but in 1885, for the first time the franchise was extended, the people could speak their full voice, and they immediately demanded the abolition of the old system, and the grant of self-government. How can we, how can any man who has imbibed and assimilated true Liberal doctrine, ignore a demand so put forward, provided it be a solid demand, maintained year after year and not a mere caprice of the moment; and provided also it be not hurtful to Ireland or dangerous to the empire? Hurtful to Ireland? That is an allegation of which we can hear no more now, because the Unionist Party last year passed a Bill for the better government of Ireland in local affairs, which involved and conceded the fitness of the Irish people to manage them."

The Liberal leader proceeded to make this significant declaration:—
"We will remain true to the Irish people as long as the Irish people are true to themselves."
This means that so long as the Irish

Nationalists are disunited they need not expect anything from the Liberal Party in the shape of Home Rule. Of course, Irish Nationalists do not care from which party they get Home Rule. But they need not expect Home Rule from either party, so long as they allow individuals to keep alive the spirit of faction and discord amongst them. If they are true to themselves they cannot be false to their country. Every Irishman who places an obstacle in the path of progress towards national unity is false to his motherland.

RIDICULING THE IRISH.

Not many weeks ago we published a somewhat severe criticism upon those writers of the "Mr. Dooley" stamp, who make it a point to cast perpetual slurs upon Irishmen and all that pertains to Ireland. We feel the more strongly on this subject because, unfortunately, many of our fellow-countrymen contribute to the perpetuation of this injustice. They would not miss a bit of humor, or a questionable piece of wit, even were it to cause their own nationality the gravest humiliation. They are to be pitied for they give to others—always too anxious to aim a blow at Irish people—an excuse for their miserable attempts to belittle our race, and to keep it before the world in the guise of the stage Irishman. A subscriber enclosed us the following despatch, from Reading, Pa., dated, 18th March; while we do not feel inclined to pay attention to the numerous items of this class that are brought to our notice, still we reproduce this one, as a fair sample of the mean and masked methods of the anti-Irish element:—
"The first anniversary of the death of Thomas C. Hannahoe, former Mayor of Irishtown, was celebrated in the cemetery last night at midnight. Hannahoe's last request was that on each night of St. Patrick's Day four of his friends should come to his grave at 12 o'clock, and, with bugle, cornet and clarinet, play a number of Irish airs. He also wanted a clay pipe stuck into the turf at the head of his grave and a pouch of tobacco placed beside it.

Hannahoe was proprietor of a saloon known as the Stars and Stripes, which, after his death, went out of business for the want of a license. To-night four old friends went to the grave, and when the clock struck 12, they played the following tunes:—
"Trumpet Call," "Lakes of Killarney," "Ireland is my Home," "Lass of Galway," and "Irish National Hymn."

This is somewhat on a par with the article, purporting to be historical and descriptive, which appeared in the Montreal "Gazette," on the 17th March. After giving a fair enough account of the object and origin of St. Patrick's Day celebrations, the writer of that article had the bad taste, the lack of judgment, and the absence of all delicacy sufficient to mar his production, with a quotation, and the application of that quotation, both calculated to humiliate and insult the Irishmen of Canada. It may be true that Lover, Lever, Carleton and others have seen fit to introduce into their works songs and rhymes after the style of

"St. Patrick was a gentleman," but, indelicate and often unjust, and injurious as these might be, they were never intended to be read apart from the context of their works, or the association of the characters therein. Some people, of narrow mind and shallow sentiment, imagine that they display a cleverness in this species of journalism; but, in reality, they only exhibit an ignorance that prejudice has engendered.
Take the leading dailies of this province, and of this city, on the occasion of St. Patrick's Day this year: they nearly all confined their historical account of St. Patrick, to the reproduction, from the New York "Post," of a letter that a female correspondent had concocted for the occasion. There was just sufficient truth in it to render it apparently exact, and sufficient invention to make it worthless. When journalists have to rely on such matter and such writers for their information, at least, they would do well not to attempt anything original—they are liable to fall into the pit they seek to avoid.

All this does not surprise us, and is, to a certain degree, to be expected; but does cause us vexation of spirit to find prominent Irish Catholic organs dealing in the "Dooley Meditation" literature, quoting from it, and holding it up as an example of cleverness, wit, or talent. It may chime in with the political ideas of a paper to have President McKinley, or Senator "Hinnery Cabin Lodge" ridiculed and criticised; but we cannot understand why such should be done at the expense of honest Irish feeling and through the medium of a worse ridicule aimed at our race. It may be said that we are "too thin-skinned"; but we do not feel that such a retort excuses the "thick-skinned" patriotism of some, through which the

shafts of envy and hatred cannot penetrate sufficiently for to stir the heart into noble pulsations. We may be told that "we cannot deny the existence of the 'brogue.'" That is true, nor do we seek to deny; rather are we proud of it, as are thousands of educated and eminent Irishmen. But, the "brogue," is a soft and mellow intonation that imparts a peculiar charm to the accent and expression; it is not a written text of bad English, or barbarisms. No Irishman, no matter how rich or pronounced his "brogue" may be, is ever found writing English in the style of "Mr. Dooley," or any of that class of national belittlers. In a word, we are absolutely opposed to all that may tend, directly or indirectly, to lower our race in the estimation of other peoples, and we feel confident that we have the sympathy of every true Irishman, and every lover of the glorious traditions of that old land of our fathers.

A TRUE IRISHMAN.

Elsewhere, in this issue, we publish a contribution from the pen of Dr. W. H. Drummond, the author of the "Habitant," and various other poems that have awakened a keen interest in Canadian literature. Dr. Drummond is the sterling type of a true and high-minded Irishman, and his communication in another column is a splendid index of his character, abilities and patriotic fervor. He has an analytical mind, and his grasp of the genuine and elevating in the realm of Irish letters is manifest in the very first paragraphs of his article. He is a literary deliverer; he goes down into the rich mine of Celtic literature, and extracts from the very deepest strata the choicest nuggets and the most sparkling gems. These he presents to the world and, in the setting of his own finished style, they challenge the admiration of all true lovers of the beautiful and the grand in a people's literary treasures. By such a means, men like Dr. Drummond, labor to elevate the standard whereby Irishmen are estimated, and to purify and ennoble the literature of the race.

In this very issue we somewhat severely criticise those writers whose aim—ever of a selfish character—seems to be the obtaining of popularity at the expense of their national pride, and their obvious duty towards their fellow-countrymen. We gave some examples of this class of anti-Irishmen, and a few samples of their productions. At the time of writing that article, we were not aware that we would be favored this week with an illustration of exactly the opposite type of Irish literature. We are, therefore, doubly pleased with Dr. Drummond's timely contribution; it serves a threefold purpose. It imparts considerable information to our readers regarding the "hidden-genius" of Celtic poetry; it exemplifies exactly what we have been seeking to inculcate, that is the propagation of all that might reflect credit upon Irishmen and elevate them and their literature in the estimation of the world.

It is such men who keep alive the spirit of the Gael; it is men of this calibre that aid materially in bringing the scattered Celts together, and in awakening sentiments of sympathy, in the breast of the stranger, and of admiration in the minds of even Ireland's opponents. Success to his pen!

CATHOLIC ORDER OF FORESTERS.

During last week the High Secretary of the Catholic Order of Foresters, Mr. Thos. B. Thiele of Chicago paid a visit to our city on business in connection with the Order and the approaching international convention which will be held in the city of Burlington, Vermont, in June next. This convention will be the most important ever held by the C. O. F., now numbering 70,000 members and increasing at the rate of 1,500 per month, makes necessary new amendments to the working of the order, more particularly in regard to securing the fulfillment of the obligations promised to its members. This is the object at the present time engaging the brightest minds of the Order. Today the Catholic Order of Foresters has an excellent record and reputation and is considered the greatest Catholic insurance organization in the world, and is in a most flourishing condition. Organized in 1883, it is only in its sixteenth year, since which time it has paid out in death claims \$2,500,000, besides an enormous sum in death claims and funeral expenses. Notwithstanding that no attempt until now has been made to build up a reserve fund. The High Treasurer has at the present time over \$100,000 of a surplus and the order does not owe a cent. At the next convention it is proposed to take this surplus and make it the basis of a reserve fund, this amount to be increased by a slight addition to the monthly assessment of its members, which will make the Order and its thousands of members secure for all time to come.
The High Secretary while here had a conference with the Montreal delegates to the approaching convention and much information was gained through the discussions socially. Mr. Thiele was entertained by Prov. Chief Reagen Gibeau, Prov. Secretary Billodeau, and Treasurer John P. Jackson, delegates J. J. Ryan and John Pierson.