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The True Witness



Commons R. II.
Dec. 1908
Vol. LVIII., No. 42

MONTREAL, THURSDAY, APRIL 15, 1909

PRICE, FIVE CENTS

Joan of Arc.

Maid of Orleans Most Interesting Character in History.
Canonization Takes Place on Sunday

The Church likes to honor her Saints. She solemnly imposes the duty upon herself of doing them all the honor in keeping with the labors they have done, and the good work accomplished by them. Perhaps, in fact, there is not a more interesting character in history than the little Maid of Orleans, says the Rev. John F. Mullany, LL.D., in the Rosary Magazine. Heroic women have rendered great service to the human race in ancient and modern times, but they all belonged to the higher classes. But in that chivalric age there rose Joan of Arc, who belonged to the humblest class, who could neither read nor write—a peasant girl living among the Vosges Mountains on the borders of Lorraine. Joan was born in 1411, in Domremy. Her youth was spent in spinning and sewing. She was always very devout and innocent, a sweet, gentle girl, and when she was not needed at home took pleasure in doing little acts of kindness for those around her. When only thirteen years of age she heard celestial voices telling her to be good and trust in God, that there was a great mission before her.

At this time France was being scourged by a serious war, which for nearly a century had been going on between the English and French Kings, arising out of the claim of Edward I. to the throne of France. Victories had been followed by reverses until at last the city of Orleans was threatened. It was then that Joan, but eighteen years of age, appeared, with nothing but her trust in God, she presented herself as the deliverer of her people. The Governor laughed at her when she presented herself to him, advising her to return to her home. This she did, but her resolution remained the same. The common people had a firm belief in her, and again seeking an interview with the Governor, she was this time so impressed by her persistency that he put her case before the King. The people gave her a horse and the Governor furnished her with a sword and a letter to the King. Too long a story would it be and space would not permit to relate all the obstacles encountered by Joan, which were many, considering that the King, the Archbishop of Rheims, the Prime Minister, were all against her. Joan, feeling her mission was from heaven, stood fearlessly before the King and nobles, for how could they appal her when she was acting on the command from on high.

She set out to deliver the besieged City of Orleans, clothed in man's attire, in order to avoid undue notice and annoyance. Her standard bore the motto: "Jesus and Mary." Like this she headed an army of six thousand men, having under her command the ablest generals. Most thrilling was the defence of Orleans, where for a whole day, Joan, never resting, urged on her brave men to deeds of daring, until at night the last fort was taken and the city was delivered. Joan's supreme desire was to crown the King in the consecrated city of Rheims. After considerable difficulty had been overcome, Joan saw her hopes realized, for though the King hesitated to march to Rheims for coronation, Joan's persistency encouraged him and he set out with an army of 12,000. The English soldiers dared not battle with one who seemed favored by heaven. So Rheims made no resistance, and in less than a month after the march had begun the King was crowned in the Cathedral. This coronation was a great moment for the Church, and a trial in the young King of England. The necessary was disputed. Whoever was first crowned in the city where the ancient kings were consecrated naturally would be acknowledged as the rightful ruler. Joan, having given a king to France and France to the King, saw that her mission was completed and would willingly have retired to her mountain home, but the leaders of France, seeing how she was worshipped by the people, were not willing to part with so great an instrument of success.

Charles made a truce with the Duke of Burgundy, who was in alliance with the English, which Joan denounced. Paris must be regained, but all her plans were defeated. At length, on May 24, 1430, she threw herself with a handful of men into Compiègne, where she was taken prisoner, and sold to the English by John of Luxembourg. It was shown that she was a sorceress and her treatment was most heartless and cruel at the hands of her English captors, under the guise of an ecclesiastical court. Nothing was more brutal or diabolical than the manner in which the gentle Maid of Orleans was treated, and as a fitting climax she was taken on May 30, 1431, in a rude cart to the place of execution, after having received the last Sacraments, and being fastened to a stake, fire was set to her. She died with her eyes fastened on the crucifix which her con-

Sought German Aid.

Irish Deputation Tried to Interest Manufacturers in Ireland.
May Do Good.

That Irishmen are to-day alive to the industrial situation is clearly shown by a leading article reproduced herewith from the Leinster Leader: "The report issued by the Department of Agriculture this week, setting out the result of a visit to Germany in connection with the operations of the Patents and Designs Acts, makes very interesting if not very optimistic, reading," says the Leader. "Messrs. George Fletcher, of the Department; John Horner, of the Belfast Industrial Association, and E. J. Riordan, of the Cork Industrial Association, formed the deputation, and their object in visiting Germany was to interest foreign manufacturers who might be affected by the Patents Act in the opportunities for industrial enterprise now offering in Ireland. It may be said at once that the visit bore no immediate practical fruit, but as this question of the effect of the Patents Act has stirred some discussion and raised some hopes in Ireland, the report is certainly of some value. Our readers are aware that the Patents Act compels the manufacturers of articles patented in Great Britain and Ireland to carry on the industry in these countries or else suffer the confiscation of their patent rights. The effect of this is that the foreign manufacturer having a patent in Great Britain and Ireland has two courses open to him: either to bring his industry and conduct it in these countries or else forfeit his patent, in which event it becomes public property and is open to anybody to make use of it. Already several German firms have announced their intention of taking their industries to England, while others declare they will forfeit their patents rather than do so. It was with the object of inquiring into the advantages that might accrue to Ireland by inducing some of the German manufacturers to come to Ireland that the deputation visited Germany. So far the Act has not resulted in any advantage to Ireland, and the reading of the report of the views of the deputation does not give any particular encouragement that good will come of it, but the report is not by any means conclusive and must not be taken as final. The general conclusions of the deputation are briefly these: that if reasonable facilities are offered "there is a strong probability that manufacturers in certain industries will find it to their interest to set up branches of their work within the United Kingdom." It will be necessary for those interested in the industrial development of any given city or locality to themselves make special and persistent attempts to bring before particular firms the facilities and advantages which the localities in question have to offer. It is not enough to send circulars.

"We saw a large pile of these" the report reads, "from various municipalities on the table of one of the large Consulates in case of enquiry. There have been no enquiries." It is a matter of keen competition, and in regard to which only persistent efforts on the part of the competing localities themselves will produce results. Ireland has no Consuls abroad, and it is in a matter of this kind that such a service might be worked with substantial advantage to the country. The deputation believes that the working of the Patents and Designs Act will not be immediate but gradual and continuous. A number of manufacturers, as we have said, will comply with the Act, and establish industries in Great Britain and Ireland, while others will sacrifice their patents, which will then be open to adoption by anybody. "Given the necessary enterprise," the report reads, "it will be possible to build up new industries, while existing industries may derive benefits from the freedom to utilize inventions in cases where the covering patents are not being worked to such an extent in the United Kingdom as to comply with the Act." The most interesting point discussed in the report is that bearing upon the most suitable industries for Ireland, taking all conditions into account. "It seemed to us," the report reads, "that certain chemical industries such as those concerned with the manufacture of British dyes, and certain electrical industries, were especially suitable, and our enquiries accordingly took this direction. We were subsequently strengthened in this view. There seems to be no reason why such industries should not be profitably carried on in Ireland."

Goes to the Catholic World.

Mrs. Eugene F. Saxon, for several years editor of the Catholic Mirror, of Baltimore, and more recently a member of the editorial staff of the Catholic Encyclopedia, has become associate editor of the Catholic World magazine.

Ladies held before her, and with the sweet name of Jesus on her lips.

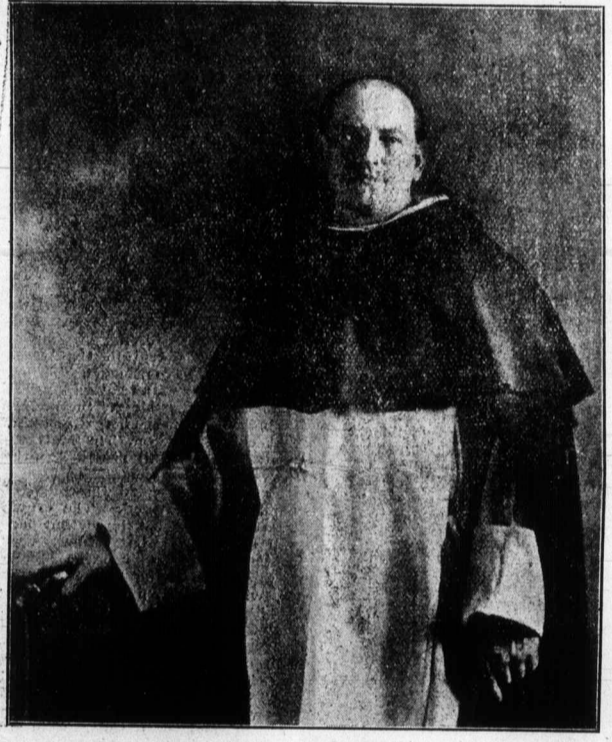
Traits of Irish Character.

Father Barrett Proved Most Eloquent as a Platform Lecturer With Appealing Subject.

Crowded Hall to Bid Farewell to Preacher.

No more eloquent tribute could have been paid the Rev. Father Barrett, than the immense audience that filled the Monument National last evening, whose spontaneous bursts of enthusiastic applause greeted him throughout his lecture. The customary religious attention was accorded him, each one seeming to hang upon every word, feeling that it was the last time his magnificent voice would be heard pouring forth its magnetic eloquence. An exceedingly well arranged and attractive programme had been provided, and splendidly was it carried out. The Chancel Choir, came in for much favorable comment, their superior training being well in evidence in the several choruses which they rendered. Prof. Shea may feel justly proud of them. The orchestra, with its inspiring strains, put gladness in the heart and light in the eye.

lark two months ago left the fields and vales of Erin and crossed the mighty ocean, and though he found upon the shores of the St. Lawrence, a cold and snowy climate, conditions that were strange and scenes that were new, there was in the hearts of the people a warmth of sympathy, an intensity of kindly feeling, that consoled him in this cold country during the days of his exile. For forty days the music of that voice has been heard beneath the arches of our venerable old church, moving us to tears as we were brought back in fancy to the green hills where our fathers sleep the sleep of the just, spurring us on to emulate the examples of our Irish parents and be sober, industrious, pure and religious, keeping ever before our eyes the traditions of the past, the lessons of the Irish Saints. Now we have reached the end of



REV. THOMAS BARRETT, O.P.

rior were these not the airs of the Old Land, blended together in most delightful harmony. The soloists, too, Messrs. Lamoureux, Quinn and Hamilton, were recipients of generous applause. Midway in the programme came the piece de resistance, the lecture on "Prominent Traits of Irish Character," by Rev. Thomas Barrett, who has been so ably filling St. Patrick's pulpit during the Lenten season. Preliminary to the lecture the Rev. Gerald McShane, pastor of St. Patrick's, in his usual able manner, took the opportunity to pay a graceful tribute to the work of Father Barrett during the six weeks he has been among us. Father McShane said it was a breach of priestly etiquette to eulogize a brother priest in his presence, at least—but he felt that the occasion called for it, and in the following manner he introduced the speaker of the evening:

REV. FATHER MCSHANE'S REMARKS.
When the idea was conceived, said Father McShane, of securing a Lenten preacher, it was quite natural that, for a pulpit like St. Patrick's, we should look to the old land, for after all, in spite of the transformation that time and space may have made in us, in spite of our sense of loyal attachment to Canadian soil and Canadian interests, "We're truly Irish yet." In the words of a popular poet and distinguished Irishman, "And still tho' far from fatherland We never can forget, To tell ourselves with heart and hand 'We're Irish yet. We're Irish yet.'"

Drummond has truly said of the Irish Canadian:
"His eye may never see the blue Of Ireland's April sky, His ear may never listen to The song of lark on high, But deep within his Irish heart The cloisters dark and dim, No human hand can wrench apart, And the lark still sings for him."

that sweet song, and that voice is about to be hushed, but before we say farewell and wish our distinguished guest a hearty God-speed and safe return home to the dear old land, he will allow us to say just one word, a word that I would like to make as clear and significant as language can make it. It does not seem right, somehow, for priests to pronounce one another's eulogy, but, be this as it may, I am going to make a breach upon clerical etiquette and say that there are in Father Barrett two distinct personalities. If I may separate them for a moment, there is the personality of the preacher, the whole-souled messenger of God's Gospel, who loves the truth and right and wants to bring men closer to God—in which he succeeds eminently, and let me here add, you and I shall never know the great measure of good accomplished by those Lenten sermons; and then there is the other personality, that of the priest, of the friend and brother, which you, my dear friends, have not been able to enjoy so closely and intimately. I am speaking now for the little clerical family to whom Divine Providence has entrusted the destinies of St. Patrick's. We have lived in Father Barrett's company during these weeks, they passed with the rapidity of a dream, for he was loath to go out into the busy world—now I may say to his credit and to the honor of his community, tho' it may be torture to his humility—his presence and example in our midst has had the soothing, refreshing influence of a veritable spiritual retreat—and now that we, also, must say farewell and realize that his kindly conversation and jovial manner are only to be a memory, we are sad and lonely and we can assure him now that his name, his spirit, will live long and tenderly with the pastor and assistants of St. Patrick's.

The lady will know the close of the evening have an opportunity of voicing their sentiments, and now, since the moment has come for us to hear the last sweet notes of a beautiful song, I ask you, ladies and gentlemen, to give your usual attentive hearing to the distinguished

Men Throng Church.

Closing of Mission at St. Michael's Was Very Impressive.
Many at Early Masses.

Men, old and young, thronged the church of St. Michael's parish on Easter Sunday afternoon, filling pews, aisles and even invading the sanctuary. The occasion was the closing of the mission service which had been in progress during the week and the final ceremonies were attended with the same firm devotion that had marked the other services of the preceding days. Father Knapp, who with Father Gill, had been conducting the mission, spoke at the concluding service. He counselled the men to persevere in good works, to live strong in the faith, to at all times remember their own to the sacraments. Father Knapp complimented the men upon the earnest manner in which they had followed the services. He expressed particular pleasure at the faithful manner in which they had presented themselves at the morning masses. He felt proud of them when he observed in what numbers they had appeared before the altar to receive the Bread of Life. Father Kierian, the pastor, spoke to the men, thanking the reverend Dominican fathers for their kindness to his parishioners. The men he thanked, too, adding that he rejoiced in the manifestation of faith they had evinced. There are many railroad men in St. Michael's parish and some live at a considerable distance from the church, yet, despite these handicaps, a considerable number were to be seen at the morning services which took place at five o'clock, that alone being a sure indication of the fervor of the men. A pleasing feature of the closing service was the procession of the rosary, groups of little boys, marking the fifteen jewels of the heavenly crown. The boys of St. Michael's are a splendid lot and the pastor has every reason to be proud of them. Their participation in the ceremonies was a reminder to the men that they must be as children to deserve the great reward.

preacher of the Lenten sermons at St. Patrick's of Montreal, the Apostle of Irish virtues, the loved Soga-garth of the people, the esteemed friend of the priests, the Very Rev. Father Thomas Barrett, of the Order of St. Dominic.
FATHER BARRETT'S ADDRESS.
Father Barrett's appearance on the platform was the signal for loud and long applause. After a few remarks in acknowledgment of the pastor's tribute, Father Barrett passed on to the subject of the evening. He said that the Irish are profoundly religious, eminently intellectual, and that they are possessed of physical courage in a high degree. "I don't mean," said Father Barrett, "that all Irishmen are religious and intellectual and brave. Erin has produced many sorts of what Carlyle would call—transcendent rascality. Neither are we all wonderfully clever—a nation of geniuses would be a very uncomfortable place to dwell. Notwithstanding which we are, as a race, religious, intellectual and brave, and all in a conspicuous degree. Ireland is truly a religious nation. England has gone forth sword in hand, ploughing up the earth into furrows, and the children of St. Patrick follow after to cast in the sacred seed. Erin is seen now with the halo of sanctity upon her brow; again she is robed in the purple dye of martyrdom; to-day she is preaching the Gospel through the eloquent voice of her children's example, and that voice has gone forth to the ends of the earth. Here have we not a race emphatically religious?"

PEOPLE EMINENTLY ELOQUENT.
In the second place the Irish are an eminently eloquent people. Eloquence is the child of passion. But something more than mere passion is necessary to produce the highest form of eloquence. The latter half of the 18th century was the most brilliant era of English oratory. A galaxy of wonderful speakers adorned the Parliaments of England and Ireland, and pre-eminent among them were—Burke, Grattan and Sheridan—three Irishmen who were never surpassed in their different spheres. Macaulay places Burke at the head of all orators, ancient or modern; and never was there a noble Irish patriot than that same Protestant, Edmund Burke. And Grattan. What country would not be proud of that heroic figure? A more gifted tongue than Grattan's never pleaded a country's cause. Let us pass on to another orator, the most typical Celt of all. Daniel O'Connell it was who won the greatest victories for our race. To be the successful orator of a people one must embody the passions and aspirations of that people. Now, O'Connell was the very incarnation of the soul of Ireland, physically, intellectually and morally. Possessing

all the traits of the Irish people, he exercised a great influence over his race. At one time his language sparred with jest and humor, again he burst forth into fierce invective against the enemies of his race and still again he changed to deepest pathos. His censure was simply appalling—and most necessary was it when every squire and petty agent trampled on the Irish people.
A MARTIAL RACE.
Finally the Irish people are endowed with courage and bravery in a high degree. They were a martial race before St. Patrick came, and have remained such ever since. The question is, therefore asked, why, if the Celt is so brave and warlike, is he always to be found in subjection? Alas, it is not bravery, wins the battle—ultimately, the Celtic line, and the spirit of discipline, including in the Celt. But of his martial valor there is no doubt. Even the vainglorious Cicero admits that the Roman surpassed not the Celts.

(Continued on Page 8.)

Catholic Disabilities.

Enthusiastic Meeting in London To Protest Against Coronation Oath.
Thanks Due to Irish Party.

An enthusiastic meeting in support of the bill for the removal of Catholic disabilities was held recently at the Hampstead Town Hall, London, under the auspices of the Borough of Hampstead branch of the Catholic Federation. Mr. Charles J. Munich, K.S.G., F.R. Hist. Soc., presided, and was supported by Lord Edmund Talbot, D.S.O., M.P., the Very Rev. Robert Bracey, O.P., the Rev. O. G. Fitzgerald, John Leather, O.P., T. Walsh, Barton, Keating, S.J., Hitchcock, and Messrs. C. J. Mathew, Lister Drummond, K.S.G., M. J. Fitzgerald, W. P. Mara, E. J. Bellord, W. P. Ryan, R. O'Brien, E. A. O'Brien, W. D. Thornton, G. McCarthy Barry, T. H. Gurrin, N. Howard, J. Cooper and others. Mr. Munich, in a well-reasoned address, said that Catholics did not care in what terms the monarch swore to maintain, the Protestant religion so long as they were not stigmatized as idolaters and their most holy doctrines condemned as blasphemous. He dwelt briefly upon the objects of the London Catholic Federation, emphasizing the fact that it is a strictly non-political organization, and in conclusion gave an interesting and encouraging account of the progress of the local branch. Lord Edmund Talbot moved the following resolution: "That this meeting pledges itself to support the Bill, now before Parliament, for the removal of Roman Catholic Disabilities and the amendment of the Declaration made by the Sovereign on accession to the throne, and calls upon the Government to facilitate the passing of such Bill. Further, that a copy of this resolution be forwarded to Mr. J. S. Fletcher, M.P. for Hampstead, requesting him to support the said bill in the House of Commons."

THANKS TO IRISH PARTY.
It was, said his Lordship, particularly opportune that the meeting should consider the questions dealt with in the Bill for the removal of Catholic disabilities, because for the first time in many years they had some hope that a measure of that character would receive some consideration from Parliament, and this during the present session, for which they must acknowledge the indebtedness to the members of the Irish Party in the House of Commons, because they very generously decided before the ballot for the private members' bills was taken that the measure should be the first on their list of Bills to be brought forward (applause). The death of Mr. L. Mun-don, whose loss they all deeply regretted, would not affect the position of the measure, but although it was certain that it would be brought forward on Friday, May 14, for the second reading, it by no means followed that it would make very much further progress, and he had to admit that looking at the matter from the point of view of Parliamentary procedure, he could not say that he was sanguine as to its prospects. It was possible, however, that the Government would come to their assistance and that the progress of the measure would be facilitated. Catholics, he added, were determined to persist in their claims, and if they were not recognized this country would stand convicted of tyrannical prejudice and intolerable bigotry (applause.) The Very Rev. Prior Bracey, O.P., in a forcible address, supported the resolution. He spoke, he said, with a great deal of feeling, for under the laws that still remained on the statute book he and other members of Catholic religious communities were criminals of the deepest dye (laughter). Their grievances were very real, and they must not rest until they were remedied (applause). As citizens of the British Empire they demanded equality and were firmly resolved to have removed from the Statute Book the intolerable laws referred to (loud applause).

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