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WEDNESDAY, AUGUST 26, 1896

THE VATICAN AND GREAT BRITAIN.

From a recent dispatch we learn that the Queen had been very much affected by the letter from His Holiness Pope Leo, which accompanied the present of a massive antique gold bracelet to Princess Maud, upon the occasion of her wedding. The letter was filled with the kindest sentiments of affection, and Her Majesty showed an emotion on reading it such as she has rarely been known to manifest. It is impossible to read this piece of news without reflecting on the development of events which has made such kindly relations possible. So far as His Holiness is concerned, it is in harmony with his habitual demeanor and habit of thought towards all secular sovereigns and rulers that he should express feelings of friendliness and good will to the head of the British Empire, on so auspicious an occasion. But the known amiability of His Holiness and large heartedness which sympathizes with good men and women of every race and especially with those who are in authority and have great responsibilities for the discharge of which they must one day give account, cannot be said to give a full explanation of a letter so significant. Queen Victoria is, indeed, one of the earth's rulers for whom Pope Leo has always displayed respect and admiration. When His Holiness visited England fifty years ago, he was in the prime of his eventful and fruitful life. He had been for some years in close relations with the Queen's kinsman, the King of the Belgians, and must frequently have heard the young Queen spoken of at the Belgian Court. While Nuncio there, Monsignor Pecci had won the esteem of all who came in contact with him, and it was with sincere regret that both the King and Queen, the Government and the diplomatic body, saw his departure, at the express desire of the venerable Pope Gregory XVI, that he should take charge of the important See of Perugia. He had already the titular rank of Archbishop, though he was only in his 36th year, and, in consenting to go to Perugia, he knew that no easy task awaited him. A season of troubles had already begun in Italy, and, other considerations apart, it could not fail to be instructive to so thoughtful an observer to see for himself the working of constitutional government in Great Britain. At Brussels the Archbishop of Damietta had made the acquaintance of a very remarkable man, Baron Stockmar, the intimate friend of Prince Albert, and in whose judgment both the young Queen and the Prince Consort placed implicit confidence. It is said that it was the Baron who suggested the journey to England, and whether that was so or not, there can be no doubt that the able young churchman and diplomatist made his visit to the English court under exceptionally favorable circumstances both for giving and receiving impressions. The head of the Catholic Church in England at that time was the learned and able Dr. (afterwards Cardinal) Wiseman, and it was calculated to make the visit still more agreeable that Monsignor Pecci was already acquainted with that scholarly churchman. It is not difficult to imagine, therefore, that the ex-Nuncio would lay up a store of reminiscences, during his month's sojourn at the court of St. James's, which would form a point of view for all future contemplations of British society, institutions and religious

aspirations. The Oxford movement was then at its culmination, and, although Monsignor Pecci may not have conversed with many of its leaders, he must have heard a good deal about them. The Reverend John Henry Newman had just taken the important step of severing his connection with the Church of England—an event which caused intense excitement in all religious circles. Whether he met him or not, Newman's name must have become familiar to the Italian churchman, some ten years his junior. On his way to Rome the Bishop designate of Perugia spent some time in Paris the guest of Monsignor Fornari and had frequent audiences with King Louis Philippe, unobscured as yet of the volcano on which his throne was placed. There, too, his Belgian mission made him a welcome visitor, for the King of the Belgians had married the daughter of the *Roi des Pays-Bas*. The end of this memorable tour must for a time have made it, to some extent, a source of regrets. To the ex-Nuncio King Leopold had given a most flattering letter, recommending him to the favor of His Holiness, as an ambassador who had faithfully and ably served the Holy See and who could be wholly trusted in missions called for devotion to duty, uprightness of intention and straightforwardness of conduct. To the extreme sorrow of the young prelate, on his arrival at Rome, the venerable Pontiff was on his death-bed and the letter of the King was never read. The Bishop of Perugia entered upon his diocesan duties under another Pontiff than the venerable Gregory, for the Cardinal Mastai Ferretti, known for more than the years of Peter as Pius the Ninth, was the choice of the College.

How far his visit to England at that time may be regarded as giving the key to the policy of His Holiness towards the Queen and people of Great Britain, it is not for us to say. It is at any rate worth remembering. But what seems strange, and has often puzzled both English and Irish Catholics, is that Pope Leo's consistent good will has never been reciprocated by the maintenance at the Vatican of a regular and accredited agent of Great Britain. In how many ways such a course could have served the interests of Great Britain, both insular and transoceanic, it is hardly necessary to point out. The Queen, though a Protestant Sovereign by the obligation of the Revolution settlement, has many Catholic subjects in the United Kingdom and in the world beyond the four seas. Many a delicate question might find its solution by the Pope's friendly mediation. Questions of education, for instance, such as that which has lately been causing such needless bitterness, such waste of time and energy, and such loss and inconvenience to those specially affected, might have been quietly solved by friendly diplomacy. Pius the Ninth expressed his gratitude to a Protestant Minister for his share in doing justice to his Catholic children in India. Pope Leo's experience as Nuncio brought out special attributes for the pacific termination of misunderstandings. His sweetness of temper and love of peace have made him beloved everywhere. He is now old, but if prayers avail (unless the Almighty has other designs) he will live many years.

Apart from the benefits of the measure to the British Empire, it would be a meet recognition of the gracious interest that His Holiness has ever shown in Her Majesty, her children and her subjects, if the Government of Lord Salisbury would open negotiations for the renewal of diplomatic relations between the Vatican and St. James's.

ERRATA.—On third page, in heading to Lord Russell's speech on International Arbitration, for "humorous" read luminous.

It is said that Solicitor-General Fitzpatrick will be sworn in as a member of the Ontario Bar at the September term.

The Queen City is evidently making a strong effort to secure the co-operation of the Government in regard to holding the proposed International Exhibition there. Mayor Wilson Smith is, however, determined that this city shall be the place where it shall be held, or he will know the reason why. The citizens should bestir themselves and strengthen His Worship in his endeavors.

The telegraphic despatches which reach this country in regard to the attitude of Healy and Redmond towards the Dublin Convention remind us very strongly of the early days of the Home Rule movement, when these despatches were manufactured in the reporters' back offices in London. There are a great many people, no doubt, who would like to see the great Irish race gathering result in a bitter contest between the different sections; but it is our humble opinion that some way will be found by the delegates to overcome the difficulty, and that the Dillon, Healy and Redmond sections will unite for the greater good of the Old Land.

CELTIC INFLUENCE IN ENGLISH LITERATURE.

Not long ago we had something to say of the efforts that are being made, both in the old land and among the sons and daughters of the old land, scattered all over the globe, for the revival of the Irish language. There are Irishmen who, though not lacking in patriotic spirit honestly believe that all such attempts are vain; and there are some who sincerely think that the time and energy devoted to a task which they deem chimerical would be more fruitful if applied to some practical object. In many districts of Ireland, for instance, there is still a grievous lack of means of communication between villages or districts and the seaports or other centres of trade, where the products of the farm or of other native industries might be disposed of to advantage. To supply such conveniences would be a real blessing to thousands. Again, if the innate gifts of the young were developed by teaching them certain branches of technical knowledge which would make them better able to till their land, to raise stock, to make butter and cheese, to weave, to utilize their traditional skill in lace making, or to turn their Irish wit and handiness to account in other ways for the making of decent livelihoods, would it not, say those utilitarians, be doing them a greater and more lasting service than to set them to spending so much of their time on learning an obsolete form of speech that will never add a shilling to their week's wages? Those who talk that way, though they doubtless mean well, must have forgotten to some extent the character of their countrymen and the influences that sway them for good or evil. It is certainly quite right that those who would inspire the Irish peasantry with a passionate and unhidden love for the dear old tongue of their fathers to which so many of them fondly cling as (save the solaces of Holy Church) the one heirloom left them after the dark days of spoliation, should, in their patriotic ardor and eager desire to keep alive the embers of national feeling and the hope of restoration, be equally mindful of urgent material needs, so that those who ask them for bread should not seem to be offered a stone—though it were the stone of an ancient temple. It is surely something noteworthy that students of language in Germany and France and England and the United States should, without design, have given their most earnest attention to the Celtic group and should have indicated the Irish branch of it as of all those ancient tongues the richest in the treasures of ancient learning. It was a veritable revelation to some English scholars when their eyes were first opened to the amazing wealth of the poetic imagination of these old ersingers and story-tellers. Already the English language has been fertilized by its overflow in the writings of Fiona Macleod, Nora Hepper, Dora Sigerson, Standish O'Grady, Alfred Percival Graves, and ever so many more. But of this process of transfusion and assimilation of new poetic blood, one more fitted to sprout than we are—to whose eloquent words many of our readers have listened entranced—has recently treated in a lecture to which it is our privilege to call attention. We refer to that which the Rev. Thomas J. Conaty, D.D., delivered last St. Patrick's Day, in aid of St. Vincent de Paul Particular Council, Worcester, Mass.

"Was there, and is there, a Celtic influence on English literature, and how can it be traced?" asks Dr. Conaty. Then, after comparing the English language to a precious compound of many metals—a gold wrought by the selective skill of the alchemist, he again asks: "What did the Celt bring to this alchemist? What influence did the Celtic have in the formation of this world tongue?" And he answers: "Celtic Ireland in those days was the school of Europe. . . . Even among our pagan ancestors learning was in high repute, and we need but to study the history of ancient Erin to find a language and a literature which even in these days scholars delight in deciphering, because of the beauties of poetic thought as well as of historic annals which they contain. . . . The nation became Christian because a deep spirituality permeated their character even as Pagans. . . . The church, the monastery and the school sprang up all over Ireland, and soon the world was attracted to Ireland for learning. The monk went forth with his mission cross to evangelize, and he told of Erin and her scholars, and soon we find the island thronged with the best minds of Europe. The schools stood by the banks of rivers, in the wood or in the thick of a busy life, and Bangor, Clonmacnoise and Clonfert were world-famed for scholars and scholarship. . . . In that age of gold the language of Ireland was Celtic or Gaelic, the writings of the scholars were in Celtic or Latin, the monks wrote or illuminated their works, the bards sang the chronicles for the princes, and the minstrels rhymed stories for the people." Of this ancient language, which had a literature before the Saxon set foot in England, and was a voice of power before Rome was born or Greece had become

great, there are manuscripts enough in Dublin alone to form 1,000 octavo volumes, not to speak of the great libraries of Oxford, London and the continent of Europe. Yet this mass of ancient learning—poetry and history, law and legend, genealogy and natural history—is but a fragment, a remnant of that which the savage Danes found in Ireland and which escaped their marauding hands. Its authors were the first civilizers of Europe after the downfall of Rome; their ancestors were masters of western Europe before Greek or Roman had a name.

How did this long buried language permeate the tongue of its conquerors? Only a few Celtic words are found in the English of to-day. It is no less certain that it was among a Celtic people that those who gave English its first literary form lived and intermarried. "Translation from Celtic into English, the English expression of the Celt who adopted English, his contribution to Anglo-Celtic and then to English, and now his place as a writer of English in the higher ranks of English scholarship—all these," says Dr. Conaty, "mark the lines of Celtic influence in English literature." Among the modern Englishmen of mark who recognized the Celtic strain in English letters was the late Matthew Arnold, who visited Montreal about a dozen years ago. "There is," wrote that great critic, "a Celtic influence in English as well as a Germanic element, and this element manifests itself in our spirit and in our literature," and as to the ways in which it manifests itself, he added: "English literature has got much of its turn for style, much of its melancholy and nearly all its natural magic from Celtic sources." Henry Morley is still more bold and defiant when he hurls this challenge at the Saxon would-be monopolizers: "But for early, frequent and various contact with the race that in its half-barbarous days invented Ossian's dialogue with St. Patrick, and that thickened afterwards the Northmen's blood in France, Germanic England would not have produced a Shakespeare." Matthew Arnold's praise is tempered by the old reproach that the Irish lack the practical genius that commands success. Dr. Conaty answers this reproach in words which we would like to quote entire. He points to the work of the Celt in both hemispheres—in statesmanship, in science, in art, in letters, in business and in the manifold walks of industry. In war the records of the race are rich in great leaders and heroic deeds. But the glory of the Celt is in that deep spiritual nature, in that buoyancy of faith, in that creative imagination and that high emotional vitality, that make life for him worth living, even under circumstances that would make his stolid brother-in-law pray the prayer of Job. "Hampered, fettered, despised, calumniated, the Irish Celt," says Dr. Conaty, "has risen, phoenix-like, from the ashes of oppression and degradation to the proud position of men worthy of any race with which they might be called upon to mingle." The remainder of the lecture contains the pieces justificatives of Dr. Conaty's thesis. He quotes from Standish O'Grady, Thomas Davis, Clarence Mangan ("Dank Rosaleen"), Griffin ("Aileen Aroon"), Fanny Farnell, McGee, Graves, Rosa Mulholland, John Boyle O'Reilly, and several others. In closing, Dr. Conaty proudly draws attention to the fact that, after doing all in his power to destroy the literature of the Celt, the Saxon is to-day devoting his best energies to the rescue from oblivion of every precious morsel of it that remains. The Rev. Dr. Conaty's lecture is both instructive and inspiring, and the Irishman who can read it without pride and hope must have the deadness of soul that the poet lashed with his scorn. Our inadequate summary gives but a faint notion of its instructiveness, enthusiasm and beauty of language.

MAYOR PINGREE, of Detroit, visiting New York on a business trip, offers to find the capital and the men to operate the surface street railways in that city on the basis of 2-cent fares, if given the franchise.

"Everybody to-day expects Mr. Laurier to settle the school question," remarks Le Manitoba, the French catholic organ of the country except that Mr. Laurier will not give them less than the Remedial Bill contained, which he called an insignificant act, with the legislative grant, which has always been claimed by the minority. The Remedial Bill gave us a Board of Education, the control of teachers and school books, a normal school, separate school districts, inspectors and our municipal taxes and exemptions. If Mr. Laurier, as he has promised, adds to this the legislative grant, all will be perfect, but it cannot be expected that we will accept an arrangement that will only give us the right of teaching our religion and French in our classes; with the legislative grant, but without school districts and without normal school, it would mean an abolition of our rights. We favor conciliation, but we do not want the rope." The paper adds that since 1890 the Archbishop of St. Boniface has contributed \$35,000 of its own funds and that is the main reason of its present financial embarrassment.

LADY CYCLISTS.

Cycling or wheeling has of late become one of the most familiar out-door exercises, not only for men, but for women. Some years ago a woman who mounted a bicycle would have been deemed little better than a tom-boy. The combination machine which, while it was impelled by the man, had room for a lady passenger or perhaps two such passengers, came into use more than ten years ago. An artist and his wife (the Pennells) made a tour on such a vehicle through southern England, their goal being Canterbury. The example thus set was followed by others from various motives. Some adopted the new conveyance because they liked to be in the van of progress; others, for reasons of economy; others, because it enabled them to pause whenever they chose, to set out again when they felt inclined and to travel at what rate they deemed most convenient. Others liked the new mode of progression because it gave them opportunities of seeing whatever was most noteworthy in the route, to follow what bypaths they liked, to visit what points of interests they desired to see and to modify their itinerary as often as they pleased. In these days of steam and electricity, when in town and country, by sea and land, the means of locomotion are so numerous, so rapid and generally so trustworthy, it seems strange that such a rivalry should be started and should be largely successful. It would be interesting to ascertain to what extent in cities and suburban districts the wheel in all its forms has curtailed the earnings of the railroads and electric cars. The horse has suffered to some extent no doubt, but it is the competition of the electric cars that the horse's friends have most suffered from. Those who ride on wheels are not generally persons who have been wont to ride on horseback, but those who, residing in suburban localities, have to be in town early in the day for business, would have to seek other means of transport if they did not use the cycle. A good many use the wheel for holiday trips, who otherwise take the railway or steamboat. From this point of view the cycle plays an economic role that has to be reckoned with and of growing importance.

But most of those who use it look upon it as a means of recreation. All work and no play makes Jack a dull boy. A turn on this surprisingly fleet steed in the evening when the day's work is done is a pleasant change to one who is confined all day in office, store or factory. As to the healthiness of the exercise doctors differ. Some say that the position of the rider produces a virtually curable disease, and that curvature of the spine is a common result. This was said before the *juvare* for cycling invaded the ranks of the gentle sex. Since then some doctors insist that if the wheel is injurious to men it is fatal to females—growing girls, young women and matrons. Some of the alarmists prefer to speak from knowledge of cases that have come under their notice in the course of their practice. The disease, being accompanied with deformity, ought to have terrors for these women who believe in its reality. Mere hearsay or conjecture in a matter of this kind is, however, simply impertinent. No doctor should pretend to utter warnings or to give advice on subjects of which he has no personal knowledge. The fact that a lady cyclist became a victim to curvature of the spine is no proof that the wheel was the cause of it. That would be the defect in an argument which we know as *post hoc ergo propter hoc*. Such an event followed another and therefore was due to it. Until we have a fair body of evidence as to the ills that flesh is heir to in consequence of the invention and introduction into general use of the bicycle, we must suspend judgment on the question. Of course even what is healthy in moderation may be dangerous or positively mischievous or even deadly if carried to excess. This is true of the wheel as of every other form of diversion. Those to whom it is likely to be injurious must soon have some indications of what is likely to result if they fail to heed the warning of local pain or uneasiness. Such persons defy the admonition of nature at their own peril. The best plan would be to consult one's customary physician or any good doctor on the first occurrence of admonitory sensations. It is then for the doctor to say whether it is safe or not to continue using the wheel.

As for women cyclists, we are not experts in calisthenics, and so cannot say wherein modes of exercise that are safe for men are unsafe for women. From early times women have ridden on horseback; women have been rowers and scullers; women have excelled in archery; women have been expert swimmers; women have excelled in gymnastics and feats of strength. Looking at the question from a purely hygienic standpoint, however, these instances show that for a great many of the forms of bodily exercises that are practised by men the gentle sex, as old-fashioned people persist in saying, is almost as well adapted as the lords of creation themselves. Here, again, we would throw the respons-

ibility of deciding on the physician. Nor ought the physicians of large cities to wait until some sad-eyed, wofully failed, despairing victim of *cyclitis*, or whatever the alleged malady may be termed, presents herself to ask if there is any hope. Now that the ladies have taken to wheeling and are determined to "scorch" come what may, it is the duty of the healing fraternity to investigate the subject, and to satisfy themselves whether there is death in the wheel for those whom we are sincerely loth to lose or see suffer in the slightest. The question is not merely one of scientific curiosity. It is a social and patriotic question of the utmost importance; for that which is at stake is nothing less than the physical soundness of the wives and mothers of our land, on whose condition, healthy or morbid, it depends whether the race that is to be will be stunted and feeble or strong and beautiful and perfect—a people worthy of their forefathers and of the greater Canada of the future.

But it is not the doctor only who has a say in the matter. There is an ethical side to this question of the fair cyclist or wheelwoman which, while related to the physical, transcends it greatly in importance. Those who have discovered this phase of the wheel problem have sometimes contented themselves with the remark that if it were wrong the clergy would not commend it, as so many of them have done by precept and example. As for the example, surely that argument falls to the ground. Some clergymen (and it is to the States that reference is chiefly made) are extremely busy men and very often not of the richest. They cannot all afford to keep their carriages, and they have often to pass by devious routes in seeking the straying or ailing members of their large and scattered flocks. There is no parallel between the use of a wheel by such a caretaker of souls and the cycling of gay young girls or fashionable dames or the sweethearts of brother who-men. If the morality of the subject be discussed, it must be discussed on its own merits. By and by it will not be discussed at all. Already we are at the transition stage. The new departure has been taken and many men who were at first opposed to it have surrendered at discretion and have no more to say in the way of protest. When the tricycle was invented more than a century ago, provision was made for its use by ladies, but its defects prevented it coming into general use. After the Napoleonic wars the bicycle was invented in France and introduced into England, but it was not till about twenty years ago that such improvements were effected as to make the machine a desirable possession. The chief objection to the use of the wheel by ladies is the unsuitability for it of the ordinary dress. Riding habits are used for equestrian exercise. Why, ask the defenders of the woman's wheel, should there not be a special dress for cycling? This seems reasonable enough. But let the dress be feminine and modest. What is a modest dress for women? Is not the modesty in the person rather than in the dress? But, again, would a really modest woman don a dress which, though harmless in itself, would shock the sense of becomingness? That sense, it is true, is largely conventional, but so are many usages which we dare not disobey. Trowsers, or anything resembling them, when worn by women, are an offence to our eyes accustomed to comely drapery of the female figure. To some nations they have been and still are an offence when worn by men. It is said by experts that if women continue to use the wheel some change of costume in that direction will be requisite. 'No woman who has ridden ten times fails to complain of skirts. They are continually in the way.' To some old-fashioned people (with whom we confess a certain sympathy) this ought to be an argument against women cycling rather than for disdressing skirts. Even the expert concedes that trowsers are hardly the thing for girls, and that knicker-bockers on a woman seem immodest. He suggests either a close-fitting divided skirt or the ordinary gymnasium bloomers. Perhaps this trouble is magnified. We have seen ladies on bicycles who did not seem to be inconvenienced, but that may have been their bravery. However the question be solved, there can be no doubt that physically, ethically and esthetically the use of the wheel by ladies is becoming a problem which neither the Church nor the Faculty, the student of society nor the lover of womanly worth and beauty, can any longer ignore.

LORD RUSSELL AND PARTY VISIT NIAGARA FALLS.

NIAGARA FALLS, N. Y., August 21.—Lord Russell and party arrived in this city on Saturday from Saratoga. The party was accompanied by B. B. Osler, of Toronto, and was met here by Ross McKenzie, manager of the Niagara Falls Park and River Railway. The party entered an omnibus and was driven across the bridge to the Clifton House, where a suite of rooms has been reserved. To-morrow the Niagara Falls Park and River Railway Company will tender the distinguished visitors a private car for a trip over the road. Lord Chief Justice Russell will reach Toronto on Tuesday, and stay till Thursday. During the visit the distinguished jurist will be entertained to luncheon at the Toronto Club by the Law Society.