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TO SUBSCRIBERS.

We would like to remind those of our subscribers who have allowed themselves, through thoughtlessness, to get in arrears, of the rhyme about the little drops of water, little grains of sand, etc. Many little arrears of subscriptions make the running of a first class newspaper an impossibility, and your dollar, and your dollar, and your dollar, would make a mighty difference to us.

Remember the address: TRUE WITNESS Printing and Publishing Co., Ltd., P. O. Box 1188, Montreal, P. Q.

EDITORIAL NOTES.

RESURREXIT, SCOT DIXIT! A Happy Easter time to each and all of our readers! May this season be one of real resurrection for every friend of THE TRUE WITNESS. May the sorrowful rejoice, the suffering gain health, the unfortunate become happy, the unsuccessful enjoy prosperity. In both temporal and spiritual affairs do we hope to see all rejoicing during this season of universal exultation and triumph.

LAST WEEK, "Shamrock" asked for the "Brigade at Fontenoy" and "The Boys of Wexford." We give both poems in this issue. We requested, in our last issue, that any of our readers who might have the latter poem would kindly furnish us with the same. We must express our gratitude to the number of friends who sent us copies of the desired verses. Had we known, last autumn, that a simple request, made in the editorial notes, would produce so many replies, we certainly might have saved ourselves a considerable amount of correspondence. Mr. Richard Gahan, of the Harbor Commission, was the first to send us a copy of Dr. Robert Dwyer Joyce's ballad "The Boys of Wexford;" this we acknowledge under the verses. Mr. Thos. McCarron, of Quebec, also sent us a copy. Mr. James O'Donnell, of the Montreal Police Force, brought us a volume of "National Ballads" containing the poem. Mr. James J. Walsh, the popular watchmaker, handed us a small book in which the required lines are found. Mrs. F. O'Neill, of Lagauchetiere street, sent us a neat collection of songs, one of which is the song in question. Besides these, we received seven replies from unknown friends, who took the trouble to copy the ballad for us. Of these three are from Montreal, one from Toronto, one from Quebec, one from Ottawa and one from Boston. Once more—many thanks to the friends so kindly interested in THE TRUE WITNESS.

SINCE writing the above editorial note Mr. J. O'S. Bannon, of Ottawa street, sent us a copy of the "Boys of Wexford," with the valuable information that music may be had by addressing the editor of the "Weekly Independent," 22 College Green, Dublin. The Rev. Dr. Thos. J. Conaty, of the Church of the Sacred Heart, Worcester, Mass., wrote us to say that the

ballad is to be found in the "Hibernian Songster," published in 1884, by J. J. Lallor, 3 Earl street, Dublin. He adds that "it has been made famous by the singing of William Ludwig, who has done more than any living singer to popularize the melodies and songs of Ireland." John Hogan, of New York, and Martin Daley, of Philadelphia, have also to be thanked for copies of the same piece.

It is a pity that the example of Catholic and Protestant clergymen of Bay City, Michigan, could not be followed all over America and in Canada. There these teachers of different creeds agreed to cooperate in putting down all religious intolerance. While infidelity is abroad and menaces society it would be wise for all, who claim to be followers of Christ, to abandon useless and hurtful controversies and unite against the common enemy of all religion.

NICHOLAS FLOOD DAVIN, Esq., M. P., has sent us a copy of his admirable speech, delivered in the House of Commons, in 1890, on the Jesuit question. A great portion of that masterly effort is now of no practical benefit, as it refers to events long past and somewhat forgotten, but his reply to an Hon. Member who accused the Jesuits of having been expelled from different countries, is as applicable to day as it was then. For the benefit of all those anti-Jesuit, or rather anti-Catholic agitators, we will reproduce, in our next issue, several extracts from that address.

SOME people have a queer idea of the advertising business; they imagine that any and every means may be used in order to attract attention. This week we received a reading notice that contains a most absurd appeal to the public. The fact that a person is a "good Catholic," that he "frequents the Sacraments regularly every month," and that he says certain prayers on the eve of each important undertaking, deserves the admiration and commendation of all who accidentally are aware of these practices; but when an individual's religious devotions are made the medium for drawing the public or increasing a business the merit—that belongs to unostentatious piety—seems to vanish and the publicity merely tends to bring ridicule upon religion. There are more men in the world than we imagine who can honestly cry out, "save me from my friends."

ON the eve of Passover, in the Temple Emmanuel, Rabbi Veld referred to the Pope's recent disapproval of the Anti-Semitism in Europe. The Rabbi said that "It was not many years ago since the tolerant and enlightened Head of the Roman Catholic Church had accorded an interview to a representative of the New York Herald, in which he condemned the false and horrible accusations which continually had been made against the Jews about Passover

time. Forty-seven years ago, on the eve of Passover, the gates and walls of the Ghetto in Rome were removed by order of Pius IX. Ghetto was that dingy part of what is now the capital of Italy, into which the Jews were banished in the sixteenth century, a locality in which from sunset till sunrise they were practically imprisoned." From all sides, amongst all races, and from the adherents of the various creeds, come the glowing tributes so well earned by the wonderful Pontiff, who, to-day, governs the Church of Christ on earth!

THE REV. DR. CAMPBELL, in an admirable letter, recently addressed to Sir Donald Smith, on the question of the Manitoba schools, makes use of the following patriotic, sensible and truly Christian language:

"At all events, in view of your statements in this connection, I hope our Protestant friends throughout the Dominion will try and view the matter calmly and consider how it would affect them had the destinies of the new province been different from what they have proved to be and been in the hands of a large Roman Catholic majority who proceeded to alter the status according to the Protestants equally with the Catholics in your negotiations in 1870. As a citizen of this province I feel that we of the minority are handsomely treated in educational matters by the majority, and I could wish that my co-religionists in the provinces in which they predominate should not be outdone in generosity by their French-Canadian fellow-citizens."

A BOGUS MONK has been imposing upon hundreds of parish priests throughout the United States. He represents himself as a well-known member of a community, and as a confidant of Mgr. Satolli. What surprises us the most is that these parish priests, who are generally so keen to detect lay-impostors, and who are so exacting in every little detail regarding the credentials of well-known citizens, could allow themselves to be deceived by a man whose only proof of being a monk is the garb he wears. Particularly, when the monastery to which he pretended to belong does not allow its members to go abroad, should most positive evidence of Mgr. Satolli's approval be required. This man's career and success should be a lesson to the over-confiding.

THE Hungarian Socialists want that all landed proprietors should give up their titles and property for the universal benefit of the people. A very generous proposal, especially on the part of men who own nothing. It is exceedingly easy and pleasant to be generous with other people's goods. One of these social cranks once entered the office of the Parisian banker and millionaire—Rothschild, and presenting a cocked revolver demanded, in the name of humanity, that the banker divide his wealth, at once, with the people. Rothschild agreed. He asked the crank what he supposed was the amount of his (the banker's) wealth. "Thirty-seven million francs,"

was the reply. "Good," said Rothschild; "The census gives a population of about thirty-seven millions in all France. That would be about one franc for each person in France. I'll commence the distribution at once." Putting his hand in his pocket he pulled out a franc and handed it to the Socialist. "What is this for?" asked the fellow. "That is your share of my property," said Rothschild, "and you may send the rest of the population around and I will pay them off in fair proportion." Read the moral.

THE Duc de Sora, who was recently ordained priest in Rome, celebrated his first Mass in presence of the children of his first and second wives, the Countess Patriz and the Princess Laura Altieri. A Vatican prelate attended and brought the Papal benediction to the sacerdotal widower. The ceremony was very solemn and touching.

IN 1829, the year of Catholic Emancipation, England had four hundred and seventy-seven Catholic priests, four hundred and forty-nine chapels, no monasteries, sixteen convents and two colleges. This year, 1895, there are over three thousand Catholic priests, seventeen hundred and sixty-three chapels, two hundred and forty-four monasteries, four hundred and ninety-one convents and thirty-eight colleges in England. There are six Catholics in the Privy Council, thirty-four in the House of Lords, and seventy-four in the House of Commons. Facts and figures are eloquent!

THERE is considerable speculation in Italy over the oft-deferred marriage of the Prince of Naples. It appears that Queen Margherita is very down-spirited on account of her son's ill success in finding a wife. A Roman correspondent remarks that it is strange to see an heir to a throne looking in vain for a wife for so many years. Nothing strange about it, we think. The Prince of Naples wants a Catholic princess; so does his mother. What Catholic house would give its daughter, or what Catholic princess would accept a seat upon the sacrilegious throne of Italy?

A CORRESPONDENT in the Catholic Universe asks the following question:

Dear Sir,—A non-Catholic has asked me to explain why Archbishop Corrigan should solemnize marriage between a non-Catholic and a Catholic titled foreigner during Lent. Please answer and oblige.

The reply is simple. The "title" has nothing to do with it. The sixth precept of the Church does not permit "marriages to be solemnized during forbidden times." (That is during Advent and Lent). The marriage of a Catholic with a non-Catholic is not solemnized. The nuptial blessing is not imparted. Mass is not celebrated, nor does the marriage take place in the church. It is a private marriage; does not come under the sixth precept; and emphasizes the Church's disapproval of mixed marriages.