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WEDNESDAY, MARCH 25, 1896.

THE SHAMROCK FAIR.

In once more calling attention to the grand Fancy Fair, to be held in the Windsor Hall for the benefit of the Shamrock Amateur Athletic Association, we desire to point out the fact that this is the only Association of the kind that possesses its own grounds. If we advocate the encouragement of mental training we must consistently plead for the physical education of our young men. The Shamrock grounds are not only for the use of Montreal's citizens, but people from all parts of Canada, and particularly of this Province, will be glad to enjoy the benefits that these magnificent grounds afford. We, therefore, request our readers, all over the country, to aid in some way in securing a grand success for the coming Fair.

Contributions of any kind, articles, donations—in every form—may be addressed to THE TRUE WITNESS office. We will acknowledge the same in our columns and credit will be duly given to each one who aids in the success of this admirable enterprise.

ST. PATRICK'S DAY MASS.

We cannot refrain from paying a just tribute to the choir of St. Patrick's and Prof. Fowler for the magnificent musical treat that they furnished on St. Patrick's Day. In our report we give the details of the Mass then sung, but we feel that such a perfect rendition of such a difficult Mass, as is the Messe Solennelle of Joseph Neury, deserves more than a passing notice.

During the past two years the choir has been largely augmented in numbers and improved in efficiency. Their singing of that one Mass alone shows how hard the members must have worked and how untiring must have been the able professor. An anxiety to help in beautifying the services of the Church is evident in each one of the singers. Prof. Fowler cannot express too emphatically his pleasure at the devotedness of his singers; for his task is made easy and even becomes a recreation.

The choruses of the Mass were simply grand, and were rendered with a vigor and exactness that was surprising. The solos, duets and trios were also very admirably rendered by Messrs. J. J. Rowan, W. J. Crowe, F. Cahill, G. A. Carpenter, T. Wright, M. Corcoran, J. Murray, O. Brennan and G. H. Smith.

Professor Fowler's playing of Irish melodies was a patriotic incentive to devotion. We hope and trust that success may continue to attend on the Professor's efforts, and that the choir may go on improving and securing a well-deserved popularity.

A COMMISSION APPOINTED.

On Saturday Lord Aberdeen signed a commission appointing Hon. A. R. Dickey, Minister of Justice; Hon. A. Desjardins, Minister of Militia; and Sir Donald Smith, Commissioners to go to Winnipeg and negotiate with the Greenway Government for a settlement of the School question. The delegates left Ottawa on Monday afternoon, with instructions to report to the Dominion Government on their return. It seems to us that no better selection could have been made. Mr. Dickey will represent the Maritime Provinces and the Protestant element in general, Mr. Desjardins will voice the interests of Quebec, the French Canadian and Catholic elements, while Sir Donald Smith, who is actually a Manitoban as well as a representative of all Canada, will lend his experience in this vexed question—an experience

that dates back to the introduction of Manitoba into Confederation. All the people of Canada, irrespective of creed, nationality, or politics, will watch with anxiety the outcome of this conference. It is destined either to lift the question forever out of Dominion politics, or else start it into a maze of untold complications. We sincerely hope that Mr. Greenway will see the advisability of meeting the Federal authorities half way. He must perceive, by this time, that his party has nothing to gain by increasing the difficulties of the situation. There is no chance, at least before the general elections, of the Opposition coming into power; Greenway might as well accept the situation with a good grace.

We heartily wish the Commissioners success in their mission, and will await with expectancy their return and report.

THE REMEDIAL BILL.

At last the second reading of the famous Remedial Bill has been voted. By a majority of twenty-four Hon. Mr. Laurier's "six months' hoist" amendment was rejected; by a majority of eighteen the main motion was carried. So far the Government has given most positive evidence that it intended to carry out the promises made and to have justice done to the minority. The Government has the necessary strength to bring to a final issue this vexed question. The principle has been established, despite all opposition, and we see one just course open—it is to push the Bill through to the end—and once its authority and power firmly established, to invite the Greenway Government to settle the matter in a satisfactory manner.

Now that the vote has been taken we purpose referring to the bigoted language of the Daily Witness, the Winnipeg Tribune and other anti-Catholic organs. They are loud in their praise of the French-Catholic Liberals (and Mr. McShane) for having "manfully withstood the ecclesiastical threats of the Roman Catholic Church." At the same time they are as loud in their denunciation of all except the Orange faction. Once before we turned the Witness' Catholics upon itself; again we must reverse the medal. The Catholic Liberals who voted with Hon. Mr. Laurier were simply subservient to party; the Orange Conservatives who bolted were subservient to the Lodges. They talk of the Church of Rome exercising authority over the faithful; but they do not perceive the tyrannical influence that the Lodges exercise over the Wallaces, McCarthys, O'Briens, McNeills, et hoc genus omne. If it comes down to a fine test only seven Liberals were influenced by the Church; eighteen Conservatives were influenced by the Lodges. Which, then, is the more exacting—the Church of Rome or the Orange Order?

This was not a party question, it should not have been one; yet to make political capital out of it we find a leader pandering to the very sectaries that he pretends to despise; we find a number of men ready to be branded as voting machines, and sacrificing principle at the shrine of party. On the other hand we behold a number of anti-Catholic fanatics placing themselves on record as the slaves of an organization that is based on hatred for all that belongs to Rome. How can any one of the latter category ever again raise his head and plead for justice, equal rights, fair play, or even honest legislation? How can any one of the former category ever again declare himself independent, unshackled by party bonds, sincere in his religious convictions, true to himself and to the interests of those he was supposed to represent? The praise of the Witness, the Tribune and similar organs will prove a poor compensation in the end. The same organs laud ex-priests and escaped nuns simply because these creatures afford an excuse for attacking Catholic principles. Perhaps at some Orange anniversary these Liberal Catholics may have the splendid opportunity of toasting "the pious and immortal memory" of the good monarch, whose organization colonized ignorance in Ireland and would repeat the same process as far as the Catholics of Manitoba are concerned. With those more particularly connected with our people we will have occasion to deal in another article: as far as the others are concerned we now leave them to the applause of the Lodges and the approbation of their own consciences.

This vote has not been without its lesson to the people of Canada. It has proven that there are men who can risk all—political chances, power, office, preference—in the cause of even-handed justice. It has also been demonstrated that when courage and back-bone are combined the greatest ordeals can be triumphantly endured. The majority is greater than was at first anticipated; it has been a pleasant surprise for all true lovers of justice. While Greenway and his supporters have been seeking to coerce the Catholics of Manitoba, his friends have been crying out "coercion" against the power that has knocked off the chain. A grand principle has been confirmed, a magnificent precedent has been established, and in the calmness of the future all thoughtful men will thank God for the result.

THE MARQUETTE STATUE.

Congressman Linton, one of America's A.P.A. leaders, a regular Dalton McCarthy of the Republic, has put himself on record. A famous character once remarked that he would "a thousand times sooner be widely known as a clown than to be an unknown and respected citizen." Mr. Linton is after a statesman's fame; he is likely to secure a clown's notoriety. He has objected to the statue of Pere Marquette, the great Jesuit missionary. The State of Wisconsin presented the statue to the Capitol at Washington; it now stands in the national gallery of art. The presence of a Jesuit—even in effigy—has stirred up the ire of the A.P.A. in general, and of Mr. Linton in particular. There are three reasons why this *Solon* of the Congress has resolved to play iconoclast. These reasons are so potent that they at once appeal to the common sense of the world. Here they are:

Firstly, Marquette was a Jesuit; secondly, he was not a naturalized citizen of the United States; thirdly, Mr. Linton has found out that the missionary did not make any discoveries on this continent.

With the first objection we can deal in a few words. The fact of Pere Marquette being a Jesuit no more takes from his acknowledged services to civilization than the fact of Mr. Linton being an A.P.A.ist takes from the patent madness that has possessed him. Marquette could have as easily been a Jesuit and a discoverer as Linton can be an A.P.A.ist and a fool. His being a Jesuit has no more to do with his individual merits than has his nationality. Had he been a murderer, a robber, a traitor, or a villain of any kind, perhaps Mr. Linton might be excused, in his blindness, for blaming a religious Order for such characteristics in one of its members; why not be equally ready to give both the man and the Order credit for all the noble qualities that he possessed, developed and utilized for the good of mankind? It is useless attempting to reason any further on this point. Neither Pere Marquette, in heaven, nor the Jesuit Order on earth, need care very much about the ravings of a bigotry-intoxicated individual.

The second objection is a rich one. Pere Marquette had not taken out his papers as a citizen of the United States. Unfortunately for the immortal missionary, he was not inspired with prophetic powers sufficiently penetrating to have known that, many decades after his death, a great Republic would exist on this continent, and that a Mr. Linton would be born to hold a seat in Congress and to demand the priest's certificate of citizenship. Possibly, had Father Marquette foreseen all these events, his self-sacrificing spirit and noble humility would have prevented him from securing that which might help to preserve his statue in the halls of the nation. It is deeply to be regretted that Christopher Columbus did not become an American citizen before he died. In case a statue to his honor should be suggested Mr. Linton might object on the ground that he had not taken the oath of allegiance to President Cleveland.

The most serious of these objections is the third one. Mr. Linton has discovered that Marquette did not discover the Mississippi, the regions along the Ohio and various other tracts of country credited to him. Ignatius Donnelly discovered that Bacon wrote Shakespeare. It was a wonderfully sensational discovery; yet an ignorant world still speaks of Shakespeare as the author of the greatest dramas ever written. Bob Ingersoll discovered that there is no God; still a perverse human race goes on accepting the old theory that the Creator and Eternal Judge has not vanished. It is quite possible that Jacques Cartier did not discover Canada; perhaps Amerigo Vesputius was a mere creature of the imagination. Mr. Linton is the man who created the American Republic—not George Washington; Mr. Linton first brought the light of Christianity to our shores—not the Jesuit missionaries. It was Mr. Linton who founded the Jesuit College, in 1635, in Quebec—Marquette had nothing to do with it. The Iroquois massacred Mr. Linton—foolish historians say that the martyred individuals were called Lallemand, DeBrenne, Jogues, and a lot of other names. Jolliet founded a village in Lower Canada; he never penetrated the great wilds of the West—it was a Mr. Linton, who subsequently became a Congressman.

The best way to settle the matter is to get some State, or society, or individual, to order a statue of Mr. Linton and have it set up in Statuary Hall; the Jesuits won't object, and Pere Marquette will bless instead of curse the grateful donors.

The President of the First National Bank of Latrobe, Pa., Mr. W. S. Head, died recently. When his will was opened it was found that, amongst other bequests, he had made the following:—\$1,000 to the Little Sisters of the Poor of Allegheny County, \$1,000 to the St. Paul's Orphan Asylum, \$500 to the Pastor of the Holy Family Church, Latrobe, towards the erection of a new

church or the enlargement of the present one, and \$500 towards the payment of the debt of St. Mary's Cemetery, at Latrobe. This is certainly an evidence of great generosity on the part of the deceased president.

EQUAL RIGHTS.

Dalton McCarthy's famous "Equal Rights" movement is being revived. A circular, signed by A. T. Hunter, non-secretary, Dalton McCarthy, President, and E. Douglas Armour, Chairman of Executive, has been issued to "The People of Canada." It takes credit for the abolition of separate schools in Manitoba and the non-recognition of the French language. The circular closes, as might be expected, with an appeal for funds; small contributions thankfully received, larger ones in proportion. This is very nice. As far as the school question is concerned the "League" is welcome to whatever glory it can beat out of its ultra bigotry and unpatriotic endeavors. As to the appeal for money we have no objections or comments to offer. It is the same old story. That Mr. McCarthy should exult in his attempts to abolish the French language is not surprising.

It may not be generally known that one of Mr. McCarthy's forefathers had the mania for language abolition which now possesses the member for Simcoe. The said McCarthy did all in his power to rob the Irish people of their language, and he succeeded to a limited extent; it is, therefore, not astonishing that the present scion of the race should want to wipe out the language of another people.

You see it was thus: McCarthy, in the Irish, is pronounced MacCaurea, the *th* or dotted *t* having in that language the soft sound of *h*. Denis Florence McCarthy has traced, in beautiful verse, the story of the family. However, when he comes to McCarthy of Desmond, who sold the country to Henry II., he sings as follows:—

"But, O! proud MacCaurea, what anguish to touch The one fatal stain on thy princely escutcheon— In thy story's bright garden the one spot of bleak- ness— Through ages of valor the one blot of weakness! Thou, the heir of a thousand chiefs, accepted and royal; Thou, who knelt to the Norman and swore to be loyal! O! a long night of horror, and outrage, and sorrow, Have we wept for thy treason, base Diarmid MacCaurea!

"O! why, ere you thus to the fornicator pandered, Did you not bravely call round your Emerald standard, The chiefs of your house, of Lough Lene and Clan Ardagh, MacPatrick, O'Driscoll, MacAuley, O'Sullivan More, from the towers of Dungannon, And O'Mahon, the chief of the green Ardsinterra? As the sling sends the stone, or the bent bow the arrow, Every chief would have come at the call of MacCaurea!

"Soon, soon didst thou pay for that error in wooing— Thy life to the Butler—thy crown to the foe— Thy castle dismantled, and strewn on the sod— And the homes of the weak, and the abbeys of God! No more in thy hall is the wayfarer fed— Nor the rich mend seat round, nor the soft beator sung— Nor the *harshack's* sweet notes, now in wirth, now in sorrow— All, all have gone by but the name of MacCaurea."

Were Denis Florence McCarthy alive to day, were he in Canada, and were he to note the mad career of this iconoclastic descendant of that ancient race, he would probably have concluded his poem somewhat after this fashion:—

"MacCaurea, the pride of thy house has gone by, But thy name will not fade though its fame has to die— One son of thy race has survived, spite of fate, To brook on the centures of men and hate— To pursue, with a vengeance that turns-out to be known, The Faith of his sires, and to serve with his foe, As an ever-dreaded and hated foe of France. A game half as low as this son of MacCaurea."

The meaning of all this is simply that anything which will bring a lawyer's fee or a politician's notoriety to the President of the Equal Rights League, may be expected. It would be wonderful if the French language should escape the barbarian sword of this destroyer. But happily the plots and counterplots of the whole crowd can have very little effect upon the genius of a noble race. Well can the reply be given:—

"Celui qui met un frein à la fureur des flots, Sait aussi des machants wreter les complots."

H. H. Holmes, the Philadelphia murderer, asked Archbishop Ryan to send him a priest. He is not a Catholic.

The orange crop in California, for this year, is valued at five million dollars. Is that the reason why oranges are so dear and the fruit of such inferior quality this season in Canada? We have our Orange crop in Ontario that is not worth so much money.

The Philadelphia Catholic Standard and Times gives the following explanation of an error, regarding the nationality of a priest, in "Leaves from the Annals of the Sisters of Mercy":—

Priests from European lands who came to this country in past times, and who found themselves placed over English-speaking congregations, not infrequently had their names, when these were difficult of pronunciation by their people, changed into other ones. Not infrequently the family names of such clergy-men were dropped, and their surnames called them by their Christian names as a way of getting over difficulties. Sometimes, though, the family names underwent strange alterations. A case in point was Van den Driesche, once pastor of St. Xavier's Church, Cincinnati, who found himself changed by his flock into Father Drieccol. This change lends the authoress of "Leaves from the Annals of the Sisters of Mercy," when speaking of Father Van den Driesche, to make him an Irishman, whereas he was a Belgian. There are many other similar cases that might be cited.

EDITORIAL NOTES.

The rumor was set afloat that Bourke Cochran was to become a Jesuit. He once studied for the Church, and there would be nothing wonderful in the fact of his again seeking Holy Orders. Great men all gravitate towards the Church.

The Daily Witness says that Montreal Centre's M.P. stood to his guns. He did, and turned them on the people whose cause he was elected to advocate. Ammunition must have been lacking, for after the first shot his guns were forever politically spiked.

CARDINAL VAUGHAN has in contemplation the building of a Cathedral in London as a memorial to Cardinals Wiseman and Manning, and as a monument of the faith of the Catholics of England. Why not include Cardinal Newman in the monumental cathedral?

SOME one remarked that there is no real primary education in France. Perhaps not; but the fact remains that one hundred and fourteen thousand four hundred and thirty-nine children, under five years of age, are attending primary schools in that country.

We call the attention of our readers to a letter that we publish in another column referring to the Co-operative Funeral Expense Society. The company is incorporated and has some well-known business men at its head. The letter in question speaks for itself.

The Emperor of Germany gave 20,000 marks last week to two impoverished Catholic parishes of Posen. He has recently contributed largely to the building or restoration of Catholic churches in Germany. These are straws that indicate which way the wind blows.

OLIVER PLUNKETT, Archbishop of Armagh and Primate of all Ireland, who was martyred by the English in 1681, is likely to be canonized. Cardinal Logue has had his name placed on a list of English Catholic martyrs whose canonization are under consideration at Rome.

It has been suggested that the students of Mount St. Louis College should reproduce, for some charitable object, the splendid drama that they prepared and staged on the 12th instant. If they do so a full house can surely be guaranteed them. It was an admirable piece of histrionic display.

THEY call the Catholic Church foreign in the A. P. A. circles. The Church is universal, ubiquitous, for all ages and all nations. It is foreign nowhere. The whole world is its field; Purgatory is inside its domain; Heaven is its home; the only region to which it is foreign is that pictured by Dante.

CARDINAL PERRAUD seems to be the destined successor of the late Cardinal Lavignerie, the great anti-slavery crusader. In the Cathedral of Constances, in France, His Eminence has been preaching, of late, with the fervor and eloquence of Peter the Hermit, on the subject of slavery. Immense sums have been subscribed to the cause.

How Irish industries are protected by English rule may be learned from the paper trade. In 1865 there were 21 paper mills in Ireland; in 1870 there were still 21; in 1884 there were 12; in 1890 there were 11; and to-day there are 10. How many will there be at the end of the century? The answer depends upon the result of the Home Rule movement.

A VALUABLE psalter, printed in 1849, which originally belonged to the Abbey of St. Vincent de Metz, was sold in 1790 to a Jew, in the city of Metz, for a very small sum. The British Museum has now purchased it for £5,255. This is more than was paid for the Mazarin Bible. It is peculiar that a Jew should have had the advantage of the deal.

THE Catholics of France are about to create a bacteriological laboratory in connection with the Catholic University of Lille, as a tribute to the memory of the late M. Pasteur. Recently the faithful of that country offered up a garland of Masses for his soul's repose. It is sweet to be thus remembered after a life consecrated to the welfare of humanity.

A QUEER world this! The second reading of the Remedial Bill is voted; the next day Dalton McCarthy's Equal Rights League issues an appeal for funds to "The People of Canada." Dalton then moves an amendment to the effect that the whole matter should be sent to the Supreme Court. Of course he is disinterested, seeing that he will argue the case, if allowed, for a mere nominal fee.

In the Cathedral at Antwerp there are now seventy bells. Some of these are of great antiquity. One, which takes sixteen men to ring, is set in motion twice yearly. This bell was given by Charles

V., King of Spain, Emperor of Germany and Archduke of Austria. It is made of gold, silver and copper, and is said to be worth one hundred thousand dollars.

THE "White House of the Confederacy," at Richmond, Va., was formally opened last week as a Confederate museum. The third of a century ago this house was the scene of events destined to become historical.

VICAR-GENERAL DORAN, of Rhode Island has been asked to officiate at the inauguration of the new State Government. It is the first time in the history of Rhode Island that such a request was ever made of a Catholic priest. "Old times are changed."

THE Italian Government has refused an offer of a loan by London and Berlin bankers, the Italian bankers having offered to supply a loan at a day's notice. Possibly this is a bluff. Italy would like to let the other three powers feel that the quadruple alliance would be of benefit to them and that Italy is still of financial importance.

"On March 5, a lot of negroes at Atlanta made preparations for the ending of the world on that day by giving away their property." Very poor reasoning. If the world were coming to an end what use would the property be to the people who received it? Did the negroes think that after the catastrophe the recipients of their property would be alive to enjoy it?

In Baltimore a new Catholic society has been organized. It is known as the "American Catholic League." It has two good objects in view—namely, morality and patriotism. We wish the organization all manner of success, and we hope that it may help to counteract the immoral and unpatriotic aims and methods of that other new society—the A.P.A.

In receiving the Salesian Fathers the other day, Leo XIII. said: "Your Salesian Society is visibly and greatly blessed by God. From my heart I give my blessing to you and in a special manner to your Superior, Don Rua." Always a timely remark, an encouraging expression, a paternal word, Leo is as universally beloved as a man as he is venerated as a Pontiff.

THE Benedictine Order cannot complain of lack of representation in the government of the Church. Out of two hundred and forty-six successors of St. Peter, who held the Papal chair, no less than forty-nine have been members of the order of St. Benedict. This fact speaks volumes for the ability and training of the monks of that community.

WHEN Archbishop O'Reilly of Adelaide established the Catholic Record, in West Australia, he was obliged to set his own type and to teach the art to other priests. He edited the paper as well, and often composed his editorials as he worked at the "case." He is an expert typesetter, and the knowledge acquired in the printer's office served him well when he desired to carry on the work of the Apostolate of the Press.

THE Hon. Mr. McShane voted against the Remedial measure that is destined to give relief to a Catholic minority. Why he did so we cannot say, since he gave no explanation of his vote in the House. Possibly he argued thuswise; "I know nothing about the question, I care less, the people are with me." He may wake up some fine morning to find that "the people" are tired of being patted on the back and made a laughing-stock of before the country. The public is very good-natured; but it is a bad policy to pull the string too tight.

WE hear many eloquent addresses, on St. Patrick's Day, upon the subject of England's harshness towards Ireland. It may be distasteful to some to hear these stories of past persecutions retold. But were they to listen to a recital of the actual brutality practised in our day they might feel more offended. For example, three of the Irish-American political prisoners, Dr. Thos. Gallagher, Dr. Whitehead, and Henry Hammond Wilson, confined in Portland (England), are stark mad, and five others are on the verge of insanity. James F. Egan's description of the treatment of the prisoners could not be equalled by the darkest page from the history of Siberian exiles.

WE have often heard it remarked that the Pope is very little troubled or disturbed by the vapors of the A. P. A. fanatics. Recently Bishop Durier, of Natchitoches, had an interview with Leo XIII., and having referred, incidentally, to the opposition of the A.P.A. to the Church, the Pope replied thus:—"Oh, that opposition is but a little cloud that will clear up before Catholic loyalty. Let Catholics go on and on, ever and always loyal, and true to their grand American country, which they love so well. Even where the Church is persecuted, the duty of Catholics to country is loyalty in conscience; there, in that noble America, where the Church enjoys full freedom, the duty of Catholics to country is moreover loyalty in love."