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MONTREAL, THURSDAY, FEBRUARY 15, 1906.

PRICE FIVE CENTS

RESULT OF ELECTIONS IN ENGLAND AND IRELAND.

(W. M. C., in N. Y. Freeman's Journal.)

I venture to differ from the opinions of some of the friends and foes of Ireland who have expressed themselves regarding the meaning of the present Parliamentary contest. I hold strongly that England, Scotland and Wales have pronounced favorably on Ireland's hopes and have given the government an unqualified and unmistakable mandate for Home Rule. We know that there is no such thing as a referendum yet adopted in the United Kingdom. But the expression of popular opinion is distinctly made by giving a large majority to the party that professes certain principles and defeating the party that is opposed to them.

THE ISSUE OF THE CAMPAIGN.

The Liberal leaders all, more or less plainly, professed themselves friends of Irish self-government and condemned the present alien, autocratic bureaucracy of the Castle. Even if they had wished to shirk the question and minimize it, the Unionists strenuously forced it to the front, and made it their battle cry, and made the election turn on Home Rule or no Home Rule for Ireland. I believe they regret their tactics now, but, whether these were wise or foolish, the result is that the whole kingdom was forced to express its opinion and its will, and the government cannot fail to take notice of them.

The Liberal majority is so overwhelming as to render the party independent of the three other parties. This will prevent any allegations being made about trading or trafficking for the Liberals can, for a time at least, carry on the government without having to consider any group that holds the balance of power. Because they are thus free, the party in power will not turn round and abandon all their professions and principles and act as if they were Tory Unionists. Being Liberals they will proceed to carry out a Liberal policy and strive to undo the abuses of the opposite party that they have been denouncing for nearly twenty years.

SCOTLAND FOR "HOME RULE" ALL 'ROUND.

It is a noticeable matter that the Premier and most of the members of the Liberal ministry are Scotchmen or else representatives in the Lords or Commons of Scotland. I think this is a fact fraught with hopefulness for Ireland. The Scottish people have always enjoyed a modicum of Home Rule, and much of their prosperity and contentment depends on the circumstances that they have not been exploited for the benefit of a predominant partner. But still Scotland thinks she is entitled to a fuller measure of Home Rule than she now possesses, and she has already pronounced for "Home Rule all around."

BRITISH LEGISLATORS ALWAYS SATISFIED IRELAND'S CLAIMS.

LAST.

We find that Wales is also asking for self-government, and the metropolis is anxious to have a large autonomy for London. These influences are favorable to Ireland's claims and are in line with them, but the case of Ireland is far stronger and more urgent than those other demands. Through the efforts and speeches of Ireland's representatives, Catholic and Jewish emancipation, the reform of the franchise and local self-government were secured. But the English legislators always satisfied Ireland's claims last, and postponed local government reform in Ireland for nine years. It is possible that Home Rule may be offered to England and Scotland before being conceded to Ireland if her representatives are not insistent and alert. Such a result would be calamitous, but similar things have happened before and may again.

THE REDISTRIBUTION SCHEME.

The question of redistribution may be taken up by the Liberals. Irish members would probably not consent to it in principle, but should stand firm on the Treaty of Union engagement to give Ireland one hundred re-

presentatives in the House of Commons. For a large part of the nineteenth century Ireland was under-represented. And if Home Rule be granted, it is sure that in the next quarter century the population of Ireland will be greatly increased. The most satisfactory method of redistribution is for the 640 seats to be divided among the five divisions of the United Kingdom, each getting a fixed number and dividing its quota equitably in its own part of the kingdom. Thus Ireland would get 100 members, and distribute them equally as possible, as regards population, between 100 constituencies. Scotland, Wales and London would get fixed quotas likewise, and England would get the remainder. The proportion of population to members would of course vary in each division, but within that division of the kingdom it would be equitable.

IMPORTANT MEASURES TO BE CONSIDERED.

The programme of the government will be announced at the opening of Parliament. South Africa, English education and the liquor traffic will have prominence. Disestablishment in Wales may be promised. And some improvement in the methods of Irish government will be offered. The land act must be made effective and compulsory sales in congested districts enforced. The laborers and evicted tenants must have their rights recognized. There is also a good prospect that Irish education will be treated in a comprehensive manner without sectarian bigotry. And the matter of excessive taxation may also receive consideration.

ALIEN RULE THE CHIEF AND CRYING EVIL OF IRELAND.

But the chief and crying evil of Ireland is alien rule. When the English invaded Ireland they established a colony, or pale, and this system continued until the time of Elizabeth—Ireland remaining partly autonomous, but with a hostile alien colony, like a canker, in its midst. In Queen Elizabeth's reign the whole country was subjugated and might have been assimilated if religious strife had not intervened. In Cromwell's time the Stuarts brought their first calamity on Ireland, and the same policy of extermination of the Irish as was adopted in America towards the natives was adopted. In William III's time the second Stuart calamity befell; systematic robbery, murder and repression, were carried to extremes. Poverty, illiteracy, famine and pestilence were created by British law. When the "Union" was enacted, Ireland was promised the protection of the English constitution, but to this day Ireland has not been legally or constitutionally governed. The old method of the pale colony flourishes as much as 500 years ago.

UNCONSTITUTIONAL AND COLONIAL RULE IN IRELAND.

It is against this that the Home Rule movement is launched. English Unionists wish to continue unconstitutional and colonial rule in Ireland and India and to exploit both for England's benefit. The pretense that Home Rule means separation is a glaring falsehood. It has always been a weak point with Irish Nationalists that they seemed to favor dualism. Dualism has always led to separation. It has done so in the cases of Holland and Belgium and Sweden and Norway, and threatens disruption of Austria-Hungary. But a different thing is real Home Rule. It prevents separation, as in the cases of the United States, of Germany and of Canada and Australia. Ireland asks for constitutional self-government, such as England and Scotland possess.

THE CORRUPT ASCENDANCY CASTE THE CHIEF OBSTACLE TO HOME RULE.

The probabilities are that Campbell-Bannerman will not introduce a Home Rule bill similar to that of 1886. But he may take such steps within three months as will render eventual Home Rule inevitable. The chief obstacle to Home Rule now is

the corrupt ascendancy caste. If their control of the Castle can be shaken they will cease to be anti-Irish and will be as good Home Rulers as the rest of their fellow-countrymen. The cohesive force of public plunder holds them steadfast now. But let Mr. Bryce, who is an Irishman by birth, begin by ordering that the forty-two boards of the Castle conduct their business under the public eye and admit the reporters of the press. Publicity, as President Roosevelt says, is the cure for corruption and fraud.

It would be only another step to consolidate all the boards, dropping some of their inefficient members, adding enough National members to constitute a Liberal majority, and allowing this consolidated board to manage all Irish business. If this were tried for a year or two the powers of the said Board could be increased, and its successful working would do away with the last objection to Home Rule in reality.

Father O'Keefe, Hero of Yellow Fever Campaigns, is Dead.

Rev. Matthew O'Keefe, pastor of the Catholic Church of the Immaculate Conception at Towson, the oldest priest of the archdiocese of Baltimore, is dead of pneumonia.

Father O'Keefe, the chaplain of General Mahon's famous brigade of the Confederate army, the warm personal friend of Jefferson Davis and General Robert E. Lee, yellow fever hero and member of the Legion of Honor of France, was born in Waterford, Ireland, in 1828, and in 1902 celebrated the golden jubilee of his ordination. For thirty-five years he was stationed at Norfolk, Virginia, where he built the finest church edifice south of Baltimore.

During the yellow fever epidemic of 1855 Father O'Keefe did the work that made him famous throughout the South. He worked among the people like a hero, and buried more than half his congregation. In 1869 a French frigate arrived at Hampton Roads with yellow fever on board. Father O'Keefe was sent for and immediately responded, remaining on board for some days, and coming to shore only to bury the dead. In recognition of these services he received a magnificent watch from Napoleon.

At Towson, Father O'Keefe had erected what is considered the handsomest Catholic Church in Maryland.

During the war, Father O'Keefe was an ardent confederate, and he maintained his devotion to the cause to the end.

When Jefferson Davis was a prisoner at Fortress Monroe, he was visited daily by Father O'Keefe, who consoled the leader during the bitter hours that he was imprisoned. Father O'Keefe urged President Davis to set the slaves free and allow them to take arms in defence of the South. The latter is said to have declared, after the war, that if Father O'Keefe's advice had been heeded the result would have been different.

One Sunday during the war, while instructing the children, Father O'Keefe received the following telegram from General Butler: "General Butler sends his compliments to Father O'Keefe and desires to know if he prays for the federal authorities at the vesper service."

Father O'Keefe wrote the following on the back of General Butler's note: "Father O'Keefe does not return his compliments to General Butler. I do not pray for the federal authorities at the vesper service, nor do I intend to do so; furthermore, I never heard of such a thing." It was expected that on receipt of the reply from Father O'Keefe General Butler would immediately order his arrest. However, he did not.

Years afterwards, General Butler and Father O'Keefe met and the interchange of notes between them was referred to.

"I would have arrested you," said the General, "but on account of the charitable works you were performing."

"I was anxious that you should arrest me," replied the priest. "I wanted to get to the front, but the vow of obedience to my Bishop prevented me. If I had been arrested I might have had an opportunity to go there."

Father O'Keefe was one of the hardest workers in the diocese.

THE DESECRATION OF THE TEMPLES IN FRANCE.

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Women snatched sword-canes from men and desperately did battle with Municipal Guards and policemen in the Church of St. Clothilde, Paris, in an uproar unexampled since the Commune, while in the Chamber of Deputies Premier Rouvier said the government is determined to do its "duty" at any cost, in making inventories of church property for the purposes of taxation.

The fearful fight in St. Clothilde's was duplicated in most of the provincial capitals. It was there the battle raged most fiercely, and before the struggle was over more than 120 women and men were wounded, while 350 members of the congregation were arrested and marched to prison.

POLICE CLUB DEFENCELESS WOMEN.

Death seemed the certain outcome of the fight, and still may be, for many of the wounded are in dangerous conditions. Women were felled by blows from weapons in the hands of the Municipal Guards. Dozens of them seized the rifles of the guardsmen and, using them as clubs, drove the soldiers back. Barricades were built by men who fought beside the women, one in the centre of the church being more than thirty feet high.

The men took refuge behind the barriers and showered missiles at the invaders, but the women continued to fight outside the defences. Side by side with the most courageous of the women stood young priests brandishing crosses, croziers, candlesticks and even lecterns. It was a battle of women and priests against soldiers and police.

MOUNTED POLICE RIDE DOWN THE PEOPLE.

Almost all St. Clothilde's parishioners were in the church when the government was to put into physical effect the Church and State Separation bill, making the property of religious bodies subject to taxation the same as private realty. Nobles, Senators and Deputies were in the body. A police officer went to the church and asked the priests to let the commissioner make the inventory. The Municipal Guards hurried their horses against the people. Two priests and fifty laymen were arrested. It was about that time that Premier Rouvier, in the Chamber, said the government was determined to do its duty at any cost.

M. Lepine, Prefect of Police, arrived at the Rue de Grenelle and his subordinates drew their swords. Lepine took command and sent for fire engines and threatened to turn the hose on the crowd. All the women sang psalms loudly.

GUARDS CHOP DOWN THE DOORS.

Then the Municipal Guards, on the Prefect's order, dismounted, and, with the police, charged the crowd. At first they were beaten back. Women broke umbrellas, parasols, walking sticks, sword-canes across the faces of the soldiers and policemen, who, with lowered heads, attempted to butt their way through the crowd. The soldiers smashed the rail barring the entrance. Axes swung by the firemen splintered the heavy wooden doors and with a cheer the police and guardsmen dashed in. When the invaders reached the barricades men as well as women fainted as the assaulting party swarmed over, under and around the hastily constructed defences and drove back towards the altar priests and laity. At last the building was cleared.

A SCENE OF DESTRUCTION.

In the attack that drove the people from the church more than one hundred of the parishioners were injured. When the 150 prisoners were on their way to cells, Lepine placed a triple row of guards around the choir, and inside that three-ply cordon the commissioner began his work, which kept him busy until nightfall. Every chair was broken and every window shattered. The floor was strewn with women's garments of almost every kind, as well as with men's hats, coats, undresses, the Catholics who had escaped arrest, formed outside the church and sang canticles while the commissioner worked. Everywhere in France the putting

into operation the clause of the Church and State Separation bill which provides for the making of inventories of the property of the churches has aroused a storm of protest.

CATHOLICS WOUNDED AND ARRESTED BY THE HUNDREDS.

At the inventory of St. Pierre du Gros-Cailhou, over fifty persons were seriously injured and many others were slightly hurt. Fifty arrests were made.

The Rue St. Dominique, in which the Church of St. Pierre du Gros-Cailhou is situated, had the appearance of a street in a besieged city, in consequence of the measures which the authorities had adopted.

All the shops in the neighborhood of the edifice were closed, cordons of armed municipal guards on foot were stationed at intervals along the street and a squadron of mounted municipal guards with drawn swords patrolled the thoroughfare.

When the Prefect of Police, Louis Lepine, arrived, the bells were tolled and the people inside the church, numbering about 3000, began singing psalms, while outside the rowdy element shouted revolutionary songs.

FIREMEN FLOOD THE CHURCH OF ST. PIERRE DU GROS.

M. Lepine ordered firemen to force an entrance, using their hatchets. They mounted ladders in order to break in the windows of the Chapel of the Virgin, an annex of the Church. Later a fire engine arrived on the scene, and the firemen scrambled up to the roof with a hose, the water was turned on, and the interior of the building was soon flooded. In the meantime the doors had been battered down.

ANTI-CATHOLIC PARTY ATTACK CHURCH.

The policemen and firemen succeeded in entering the church, and the congregation, one by one, were arrested. In the meantime the unruly crowds outside had broken through the cordons of municipal guards and attempted to reach the church and fight with its defenders. The proclerical rioters shouted "Assassins!" as arrested demonstrators emerged from the church and were taken away under escort.

WHERE THE BLAME LIES.

The blame for the conflict attaches to the Ministry of the Interior because of his order that the inventories of the churches should be made before the regulations under the Separation law are definitely drawn up. This leaves the Catholics uncertain regarding the eventual fate of Church property. The authorities are determined that the law shall take its course. Twenty-two hundred inventories have already been made throughout France. Paris contains sixty-nine Catholic churches.

Count de la Rochefoucauld, who was arrested for defending a Church, has been sentenced to three months' imprisonment by the Correctional Tribunal, without the benefit of the First Offenders' act.

WILL TAKE SIX MONTHS.

The churches and religious establishments in which an inventory is to be taken, according to the recent decree of the French Government, number 38,300, and it will take at least six months before they have all been visited by the agents of the Government. Besides 500 employees of the Treasury department, all tax collectors throughout France have also been enlisted in the work in each district.

SOLDIERS TO DESECRATE THE TABERNACLES.

At Honfleur, the agent forced open the church doors, but after entering the church left because of the menacing attitude of the people who had gathered there. At Bourbourg also the agent found the church closed and was confronted by the Com-

mittee of the "Fabrique," who advised him to retreat. In not a single city or village on the coast of Flanders were the government agents allowed to accomplish their mission, and they had to report their failure to the Prefect of the Province, who, it is said, will send to their assistance an armed force.

A SAMPLE OF THE GOVERNMENT AGENTS.

The Bishop of Arras, having learned that the Mayor of Boulogne-sur-Mer had delegated as the agent of the Government a former priest, who had married and become a prominent Freemason, sent a letter of protest to the Prefect of the Province, declaring that all the churches in the city would remain closed until a more suitable agent could be sent to carry out the orders of the Government.

At Soissons the Bishop himself met the Government agent at the church doors. The Government agent had to withdraw.

Mgr. Turinaz, Bishop of Nancy, was informed in advance that the Government agents would call on the next day to take the inventory of the diocesan possessions. The Bishop received him in his drawing-room, surrounded by his vicars, and absolutely refused to let the agent of the Government proceed on his mission.

PEOPLE WATCHING THE CHURCHES.

The residents of many villages, especially in Bretagne and Normandie, are taking turns to watch the churches, and the approaches of the towns. As soon as the government agent arrives the church bells are rung and the whole population flocks to the church. In many places serious conflicts have taken place.

THE ANTI-CATHOLIC PARTY ATTACKING CATHOLICS.

A number of the prisoners were tried and were sentenced to terms of imprisonment. Several members of the clergy will be proceeded against. Telegrams from the provinces show that the anti-Catholics at Agen and Pau are provoking riots. A t. Olivet, three miles south of Orleans, the commissioner had horse and foot gendarmes, a company of infantry and a battery of artillery, and broke the doors of the church.

Tipperary Centenarian Dead.

Patrick Corrigan, of Lisdoon, in the parish of Gortnahoe, died last week at the advanced age of 110 years. He was two or three years old in the Croppy year, A.D. 1798, and remembered further back than the building of the present chapel of Gortnahoe, over a hundred years ago. He heard Mass in the old chapel of Grane, now the National school house, for over thirty years, in the new chapel for seventy, and crossed the Ballinascary ford for more than a century. He saw twenty-six leap years. His father, who was known as "Paid Movar," was born in Lisdoon. His mother, Aileen Lahert, was born in Lismanrock, where her family is still represented. His wife was Mary Kerwick, of Tullaroan, a member of one of the oldest and most respected families in Grace's old parish. The woman was in great practice in this county eighty years ago, and was no less wielded by Pat. Corrigan, who was a splendid athlete. In his time the rule was to hurl from ditch to ditch, and sometimes across two fields. He hurled a county match in the Loughins and another in Tullaroan, where he saved the honor of Tipperary by flogging a man across a ditch, a comrade of his winning the goal at the time.

Eighty, or sixty, or fifty years ago it was the rule with Irishmen to wear a blue cloth bodycoat. Pat. Corrigan disdained blue. He wore the wool in its native purity, fresh from the back of his own sheep, spun by mother, sister, or wife, and woven into gray frieze by a local weaver. He wore the old Irish brogues, long stockings, showing to perfection the leg of an athlete, a knee-breeches, and a gray frieze vest and coat. This procured for him the well-known and popular sobriquet of "The Gray" a name by which he was well known and by which he will be remembered for generations. He was buried last Sunday in the family burial ground in Uringford, amid a throng of sincere and sorrowing friends.