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MONTREAL, THURSDAY, MARCH 28, 1907

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Assemblée Législative

Tory Catholicism and Home Rule for Ireland.

English Catholic hostility to Home Rule for Ireland has been just recently brought once more into prominent notice through the action of the Earl of Denbigh, one of the Catholic members of the House of Lords, in displaying by means of questions in the House his opposition to the Government's Irish Home Rule policy. In connection with this matter the Dublin Freeman's Journal observes that the attitude assumed by Lord Denbigh towards the Irish National movement, is quite in accordance with the traditional tendencies of English Catholics to be as bitterly hostile to Ireland's national rights as the highest "No Popery" Grand Master of Orange Lodges, and it recalls that during the Repeal movement led by the famous Daniel O'Connell, a Lord Beaumont, an English Catholic peer who owed his seat in the House of Lords to O'Connell (through the Catholic Emancipation Act obtained by the work of that great Irishman) thought himself called upon to denounce the Repeal agitation. "Do you know who this Beaumont is?" asked O'Connell at his next meeting. "Why, the man's name is Martin Bree, though he calls himself Stapleton. His grandfather married a Stapleton for her money, and then changed the name. He was a Stapleton when I emancipated him. I beg your pardon for having emancipated such a fellow."

The Earl of Denbigh, it may be noted, was one of the English Catholic peers and gentry numbering over a hundred, who in 1893, published in the London Times a declaration against Mr. Gladstone's Home Rule Bill. This remarkable document, which was headed "Statement of British Catholic Unionists on Home Rule," was a virulent indictment of the Gladstone policy. It denounced the Irish National movement as "revolutionary," asserting that "the agitation carried on in Ireland since 1879 had been based to a great extent upon principles manifestly identical with those of the European Revolution, so often and authoritatively reprobated by the Holy See."

A remarkable feature of this British Catholic manifesto against the National claims and right of Ireland to self-government, was its arraignment of the Irish Catholic clergy as sympathizers with the "revolutionary" agitation. "We are aware," said the Catholic lords, knights and gentlemen, "that some Catholics confidently rely upon the influence of the Irish ecclesiastical authorities to mitigate or to avert the evils of such a government (that is, Home Rule for Ireland) but we must sorrowfully acknowledge that we cannot share this hope."

At the same time, however, the anti-Home Rule Catholic Englishmen thought fit their duty to recognize the virtues of the Irish clergy outside the domain of politics. "We have ever felt," said they, "the deepest admiration for the many signal

virtues of the Irish clergy. We are familiar with their heroic history. We are not unmindful of the benefits we have received at their hands. We know that now, as always, hundreds of Irish priests wholly devote themselves to their sacred duties and that their labors bear abundant fruit among their flock." Nevertheless the undeniable fact remained that the Irish clergy had "failed to cope with the revolutionary tendencies of the movement," and the Catholic Unionists "could not forget the repeated boasts of the extreme party that some of the most extravagant developments of their system had been openly countenanced or tacitly approved by the majority of the clergy. Nor can we affirm," continued the authors of the manifesto, "that these boasts have been unfounded. We are unable to ignore the significant circumstance that politicians whose conduct we have described (the Irish agitators) have been able to retain and now enjoy the approbation, the favor and the strenuous support of the active majority of the Irish clergy."

But even worse than this it was that the English Catholics could not hope that the clergy would be able under Home Rule to avert revolutionary dangers. "We can see no adequate reasons," said they, "for supposing that under Home Rule the Irish clergy would be better able to induce their people either to discard revolutionary leaders or renounce revolutionary courses than they are under the present Constitution of the United Kingdom. It seems to us on the contrary, certain that Home Rule, must inevitably lead to speedy and progressive developments of the revolutionary spirit, and must thereby aggravate those very evils which the Irish ecclesiastical authorities have hitherto failed to combat with effect. For a time, indeed, as politicians, the clergy might acquire fresh powers by successive compromises with the popular movement, but those powers, in our judgment, would infallibly fall whenever it was sought to use them to moderate the popular passions or to check the popular career. We believe that under these circumstances a section of the Irish people must ultimately be brought into conflict with the Church, and we cannot look forward to such a struggle without the gravest apprehensions. It is certain to be fruitful of many scandals. It may result, as similar struggles in other lands, have resulted, in spiritual calamities, yet more grievous."

The first name to this British Catholic declaration against Home Rule for Ireland, a proposal of justice cordially approved by the civilized world—was that of the Duke of Norfolk; the second was the Earl of Denbigh's. And the "revolution" which so much scared these Catholic gentlemen is now an Act of Parliament in the shape of a law authorizing the extinction of landlordism in Ireland by purchasing out the landlords.—N. Y. Freeman's Journal.

Another O'Connell Relic.

Belfast, March 12.—The preservation by a gentleman in Belfast to which attention has been directed as an historic relic of a bird cage, the home of a pet canary owned by O'Connell, when a prisoner in Richmond-Bridewell, may render it of interest to record that another relic associated with the imprisonment of O'Connell is still extant—the green flag which floated over the tent in the garden of the governor of the prison in which O'Connell and his fellow-prisoners received and entertained their friends. The flag, which is now in possession of Sir Francis Brady, K.C., was a cause of perplexity to the governor of the jail, who was afraid of the Castle authorities—afraid of their being displeased by O'Connell's being allowed to display the seditious emblem. The Castle discreetly advised that no notice should be taken of the flag, which ultimately came into the possession of O'Connell's last friend,

the late Mr. T. M. Ray, the Secretary of the Repeal Association, to whom many of O'Connell's public letters were previously addressed.

O'Connell's Dublin residence contains, strange to say, no relic of the liberator except, perhaps, the wonderfully massive lock on the hall door, which clearly dates from O'Connell's time. A large and magnificent glass shade for the lamp or candle which was in O'Connell's time the hall of his house opposite, the hall of his house opposite the residence of the Right Hon. L. Hamphill.

"A Grand Medicine" is the euphemism often passed on Bickel's Anti-Consumptive Syrup, and when the results from its use are considered, as borne out by many persons who have employed it in stopping coughs and eradicating colds, it is more than grand. Kept in the house it is always at hand and it has no equal as a ready remedy. If you have not tried it, do so at once.

The Gaelic Language.

Ar n-Athair a ta air neamh, gu noamhaibhear t'afm. Thigeadh do ríoghachd Deonar do thoil air an talamh mar a nithair air neamh. Thoir dhuinn an duigh ar n-aran laithell. Agus nath dhuinn ar fiachan, mar mhathas sinn d'ar luchd fiach. Agus na leig ann am buaiceadh sinn, ach saor sinn o n-olc: oir is leatsa an ríoghachd, an cumhachd, agus a' ghloir gu stiorruidh. Amen.

Gaelic is the language of the Highlanders of Scotland. The name belongs, also to the sister languages of Ireland and the Isle of Man, but these have other names more commonly applied to them,—Irish and Manx,—and the term Gaelic is usually reserved for that spoken in Scotland. The three languages were originally one, and now stand in much the same relation to each other that Broad Scotch does to the King's English.

One of the letters most frequently used in writing Gaelic is "h," yet strictly speaking it has no place in the Gaelic alphabet. It is used only to indicate changes in the pronunciation of some of the other letters. If "h" is placed after "b" or "m" these letters must be pronounced like "v," if placed after "d" or "g" these are then pronounced somewhat like "y." And so on. It marks changes that have taken place in the pronunciation of the language. Originally all the consonant sounds were hard, but gradually they became softened, each succeeding generation yielding a "little more than the preceding one, to the temptation to pronounce the words in the easiest way possible, the result being that Gaelic as we know it to-day is a much softer language, and is spoken with much less force and emphasis than it was three or four thousand years ago.

If you look over a page of printed Gaelic you will not only be surprised at the number of printed "h's" that you see there, but also at the number of apostrophes. As the "h" denotes changes that have come over letters, the apostrophe points to changes that have taken place in words. Beginnings, middles and endings of words have been dropped out, and it is the custom, as in other languages, in writing, to mark by an apostrophe, the place formerly occupied by a letter or syllable. Some words in every-day use have been made up of bits of two or more words that have been broken up. But wherever the scholars have discovered the fragmentary origin of such words, they have inserted apostrophes to fill up the gaps.

Another sign of age is the fact that all Gaelic words are accented on the first syllable. The tendency in most languages is to bring the accent or emphasis nearer and nearer the beginning of words. Within our own recollection some common English words have had the emphasis transferred from the third to the second syllable, or from the second to the first.

Gaelic contains all the sounds that occur in English, and several that do not, though all these sounds are represented in writing by combinations of eighteen letters—five vowels and thirteen consonants. For this reason a knowledge of their mother tongue is never despised by Gaelic students trying to learn other languages, for they have in it already acquired sounds and words that are sore stumbling-blocks to those who know it not. There are in Gaelic no neuter nouns; they are all either masculine or feminine. Sun, moon, star, tree, rock, stone, etc., are feminine nouns; sky, air, bird, fish, house, barn, etc., are masculine. A hill is masculine; a mountain, feminine. The ocean is masculine; the sea is feminine. Strange to say, the word for "a female" is a masculine noun, and the word for "a man servant" is feminine. But these two curious exceptions stand practically alone.

In the construction of sentences Gaelic is very different from English. People who know enough about the languages to make dangerous use of it will tell you, for instance, that in Gaelic you have to talk backwards. By this is meant that you do not begin by using the same word that you would begin with in English. In Gaelic the verb comes before the noun, and the noun before the adjective. Thus, if you were going to say "a wise man

shuns evil companions," you would arrange your words in this order:—"Shuns a man wise companions evil." This way of putting the verb at the very beginning of a sentence is really better than having it follow the noun. Being the word of the sentence, it stands in its proper place. To the Highlander, English is the language that is spoken backwards.

An error into which a casual observer is apt to fall is that of supposing Gaelic to be a harsh language, full of gutturals and discordant sounds. The beauty of a language does not always consist in soft vowel sounds. Consonant sounds pronounced with energy and emphasis have a beauty of their own, and these the Gaelic still possesses in abundance, despite the ravages of time denoted by the use of the "h" and the apostrophe. When used by those who have a good knowledge of it, Gaelic is a most beautiful language. Guttural sounds are there in plenty, but discordant ones are not. It can be employed with equal effect in provoking mirth or inspiring solemnity. There are on the other hand words that can hardly be used without causing a smile, and on the other, words that one will hesitate to use for their very solemnity.

The pious Highlander will rarely pronounce the name of God in ordinary conversation; he prefers to use instead one of several other names that are not so deeply solemn. A sermon preached in Gaelic is more impressive than the same sermon would be if delivered in English.—J. C. McKinnon, editor of "Mac Talla."

An Irish Victim of the French Persecution.

In the cabled reports of the expulsion of the venerable Cardinal Richard from his residence in Paris there was no mention of violence. It appears, however, from a statement appearing in the Catholic Young Man, a magazine published in Ireland, that the occasion was marked by at least one serious collision between Catholics, and supporters of the infidel government, and that a tragedy resulted therefrom. The Catholic Young Man says:

"We are proud to have to record that the Irish nation has given one life to the cause of Catholic defense in France. The late Mr. O'Keefe, of Belfast, received his death wound on the occasion of the expulsion of Cardinal Richard from his palace. While the venerable Archbishop was being escorted from his palace to his new residence an anti-cleric made an insulting remark. Before the words were well out of his mouth he was felled to the ground by the young Irishman. The Frenchmen might sing hymns, but the Irishman had a quicker way of shutting up the blasphemer. If the Catholic crowd was any use they would have torn the ruffian and his companions asunder. But no. Though attacked by about a dozen of the anti-Christians, there was no one to aid him but another Irishman, a brother of one of the directors of this paper. Both were severely wounded by the gendarmes—Mr. O'Keefe, who was a very powerful man, not quite so badly as his companion, who had his head opened with a sabre and his lung pierced with a rapier. Unfortunately Mr. O'Keefe travelled over to Ireland wounded as he was, and succumbed at the end of the journey. His companion is still in France, his condition not permitting of removal. A little of the muscular Christianity displayed by the two Irishmen would soon end the French crisis."

An Incident of the First Revolution.

Events in France to-day are constantly bringing up memories of the awful days of the French Revolution but perhaps none of the actions of the government offers a more striking parallel to the efforts of the Jacobin party to depose Christianity than the recent order of the Minister of Finance to take from the coin the inscription "God Protect France" and to substitute "Liberty, Equality and Fraternity," the shibboleth of the maddened Jacobins, at whose command rivers of blood were shed

Abbey's Effervescent Salt

A few kind words from
The Sisters of Misericorde.
"Having made use of Abbey's Salt for some time in our Hospital, we are pleased to say that it is a very good medicine in cases of indigestion."

ALL DRUGGISTS, 25 and 60c. BOTTLE.

BRENNAN'S

Just a few Reminders for Easter Buying.

Our lines of Easter Neckwear are now complete, which means, we offer one of the most up-to-date lines of Men's Ties at 25c, 35c, 50c, 75c, \$1.00, \$1.50 in all the newest colorings and Styles.
Special Gloves, Tan and Grey, \$1.00. Hats, \$2.50, \$3.00, \$3.50, \$4.00, and \$5.00. Caps, 25c, 35c, 50c, \$1.00.
1-4 SIZE COLLARS. SHIRTS TO ORDER.

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7, ST. CATHERINE ST. EAST.

between 1789 and 1794.

An incident that occurred during those bloody days, when the test of loyalty to the Church was life and death, cannot fail to be of interest to readers of the Universe because of its relation to certain well-known persons in the Cleveland diocese. Men were not wanting in those days who stood undaunted, their clear vision undimmed by the shadow of the guillotine, realizing that to "lose life is but to find it."

One of these was the mayor of a certain little town ten miles from Metz, the capital of Alsace, at that time a French province. To this sturdy old man there came one day a priest, hunted by the deputies of the Jacobin party, whose agents were located in every department of the country. Fearless of consequences, the mayor took the fugitive in and for two years the priest, in the guise of a workingman, was safe from the rage of the persecutors. The day of reckoning for Robespierre had not yet come, and the reign of terror seemed to increase in horror, reaching out farther and farther. A traitor in the town gave information about the priest sheltered by the mayor, and one afternoon, without warning, two gendarmes were seen approaching the house. There was not a moment to lose. The priest was sitting by the table in the living room, and before he could turn in his seat the door was flung open and the gendarmes entered, demanding to know if the mayor was hiding a priest. The old mayor kept his presence of mind, telling them to search the house. With the greatest calmness he spoke to the priest, addressing him as a man-servant, reminding him that it was time to look after the cattle. His coolness diverted the gendarmes, who had no suspicion of the man in the rough garments, and before their search was over the priest was out of reach. The faith and loyalty of the old mayor did not die with him, but was bequeathed to a goodly heritage of his ancestors. Nor did it go unrewarded of God.

One of the sons of the mayor fought under Napoleon until the disastrous overthrow of the Emperor at Waterloo. Later he came to America, locating with his family near Cleveland. The sturdy faith of the old mayor was just as vigorous in this son, and he was signally blessed in giving two sons to the Church, who labored for years in the missionary field. One is the Rev. Peter Becker, pastor of Holy Trinity Church, Cleveland, and the other the Rev. Michael Becker.

Jacob Becker, of Avon, and Andrew Becker, of Maumee, are the other two sons living. Henry Becker, who died in Cleveland several years ago, was another.

Told in the twilight of a winter afternoon by a grandson of the old Mayor, who had heard it often from the lips of his father, the story thrilled one with its nearness to those awful days when France was mad with the lust for blood. The home of this grandson, on the picturesque banks of the Maumee, is far removed from that little town in old Alsace, and more than a hundred years have intervened since those dark days, but the story bridged the chasm of time and space and took the listeners back to the scene so vividly that it will long be remembered.—Catholic Universe.

Anglo-Saxon Catholics

Have Vigorously Taken Up Cause of Church in Conflict With The French Government

Rome, March 27.—The prominent Anglo-Saxon prelates now here have presented to Cardinal Merry del Val, Papal Secretary of State, a memorandum setting forth the importance of the Anglo-Saxon Catholic world, compared with the remainder of the Catholic world. It was stated in the memorandum that the Catholics in Great Britain, Canada, Ireland, the United States and the British colonies number in all about forty-five millions, and it was pointed out that no Catholics so vigorously took up the cause of the Church in its conflict with the French Government as the English, Irish and Americans, who were also classed as the wealthiest Catholics, and, as those from whom the Holy See can expect the greatest amount of support.

The memorandum concluded with asking for better representation of Anglo-Saxons in the Sacred College. It is believed that the step taken by the Anglo-Saxon prelates has had considerable effect and it is even hoped that the Pope may reconsider the list of cardinals to be appointed at the consistory of April 15, with the possibility of the inclusion of an Anglo-Saxon prelate who would be created in pectore, that is to say that his name would not be published for the present, although his elevation to the Sacred College would date from April 15.

SIR WILFRID WILL ATTEND COLONIAL CONFERENCE.

Sir Wilfrid Laurier and Sir Frederick Borden will sail for England on April 5. It is extremely doubtful whether Messrs. Fielding, Paterson and Brodeur will be able to get away owing to Parliamentary duties. Several important social functions have been arranged in honor of the colonial visitors. Mr. Balfour will preside at the banquet of the 1900 Club to the Colonial Premiers, to be held on Thursday, April 18, at Albert Hall, and will be supported by all the members of the late Unionist administration.

The colonial promoters will be the guests of the Eighty Club on Friday, May 3, at a dinner to be given at the Hotel Cecil. Mr. Asquith, the Chancellor of the Exchequer, will preside, and Sir Wilfrid Laurier and General Botha will be invited to speak.