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THURSDAY, MARCH 23, 1905.

THE SITUATION AT QUEBEC.

It seems probable that an Irish Catholic will not be chosen for a portfolio in the remodeled government of this Province. The most practical reason for the exclusion doubtless is that an Irish Catholic was not available to bolt with the bolters. Nothing like the recent history of politics and administration in this Province ever happened in the world before; and on the whole it is to their credit that Irish Catholics are out of it. But Irish Catholics cannot afford to be kept out of the representative places in this or any other province. It will profit them to consider well what has happened in Quebec within the past month and how it happened. The situation is not by any means as clear as it may seem to the group now coming to the surface. Honest and independent electors and members of the Legislature never had a more pressing occasion to do some independent thinking. It is up to Irish Catholics more than any others to conserve their strength and bide their time with vigilance.

EDUCATIONAL CLAUSES AMENDED.

The substitute clauses that have been laid before Parliament for the protection of the minority schools in Alberta and Saskatchewan in place of the educational guarantees set forth in the autonomy bills as introduced by Sir Wilfrid Laurier, are not likely to be accepted by the Ontario Orange lodges. It is true enough that the new clauses will stop the hypocritical clamor about provincial rights, and it is equally true that they will deprive, with a few exceptions, Sir Wilfrid Laurier's followers of any reason for bolting at the vote on the second reading. At the same time, the practical value of the amended clauses does not fall short of the intentions of the government from the beginning.

Sir Wilfrid Laurier and Hon. Chas. Fitzpatrick approached this problem of autonomy with the most direct and outspoken purpose, which was to continue the guarantees of the Parliament of Canada as contained in the Northwest Territories Act of 1875. With that resolve the Act of thirty years ago was referred to in the educational clauses and the intention of Parliament was rounded out specifically as to the right of the minority to share in the grants and funds for educational purposes.

The objection taken to that form was shallow enough, but clever. The provision made was interpreted as an infringement of the rights of provinces under the British North America Act. The interpretation was imperfect in law; but it served as a peg to hang the veiled resolutions and petitions of every anti-Catholic element in the west upon. After a while it was seen that the timid Liberals in the House were taking their cue from the outside

manufacturers of public agitation. The substitute clauses will take the wind out of all the agitation up to the present stage, because what the autonomy measure will give effect to is the ordinances of the Northwest Territories, which carried into practice the provisions of the Northwest Territories Act. Catholics who believe in state education free to all, free to conscience and to religion, whilst providing for the highest efficiency in teaching, will not find fault with the ordinances of the Northwest Territories. Catholic opinion, both clerical and lay, has been quoted as fully satisfied, and Premier Haultain himself, secularist in regard to education though he be, has declared that if he could change the existing regulations he would not do so.

In a word, then, what the autonomy bills in the new form will provide for is the assurance to the minority of all the educational rights and privileges they at present enjoy by the good will of the people of the Territories themselves, and by the legislation of Mackenzie in 1875. That being so, neither Ontario nor Manitoba can pretend that further objections now can lead to the vindication of provincial rights.

It would have been better, of course, had the opponents of Separate Schools accepted the constitutional principle of the Government course as proposed in the clauses as submitted in the first instance. If that had been done, we would have had the satisfaction of congratulating the people of Canada and their representatives in Parliament upon knowing and appreciating what is good and patriotic.

RELIGION IN THE UNITED STATES.

The Christian Advocate, of New York, publishes interesting statistics bearing upon the influence of religion in the United States and the distribution of the burden of its support in a state where religion is practically not recognized. The figures have been compiled by Rev. Dr. L. Leonard. Let us select a few of his comparisons. Taking the total population of the United States 76 millions, we are informed that it yields a church membership of over 30 millions. Catholics are conceded over 10 millions out of the thirty, though they claim twelve. The denominations in the order of their numerical strength that follow are: Methodists 6 millions, Baptists 5 millions, Lutherans 1,700,000, Presbyterians 1,600,000 and a variety of others. We have dropped off odd figures. But the most significant figures are those dealing with the average size of congregations. In this connection the denominations run as follows:

	Av.
Methodist	39,997
Baptist	35,713
Lutheran	7,471
Presbyterian	12,658
Disciples	6,635
Episcopalian	5,139
Congregationalist ..	6,127
Reformed	1,094
United Brethren	2,885
Catholic	13,521

This means that every hundred Baptists, and Methodists are called upon to support one minister, and in the great majority of cases the minister's family as well. One Catholic priest looks after a flock eight times as numerous and the priest is without encumbrances. Possibly this state of things supplies the explanation of Catholic ability to support a system of voluntary schools, though their taxes go to the schools favored by their separated and preacher-ridden brethren.

At the recent examinations at Oxford on behalf of the Rhodes trustees to determine the number of candidates entitled to Rhodes scholarships, between sixty and seventy candidates were declared qualified. It is understood that owing to the failure of Laval University to send a candidate there will be a vacancy from Quebec, and the nomination will revert to the province.

THE SCHOOLS OF THE NEW PROVINCES.

Northwest Review:—"These schools are under the immediate jurisdiction and inspection of the provincial authorities, and, according to the existing law, all schools shall be taught in the English language, although the law allows the use of French or other languages in a primary course. There is, therefore, no question of race or language in the measure now before Parliament, but a question affecting the vital interests of religion."

The Lachine canal locks are all to be operated by electricity this year.

A despatch from Amiens, France, announces that Jules Verne, the noted novelist, is dangerously ill.

In remarkably good health, Manuel Garcia, inventor of the laryngoscope, celebrated his hundredth birthday on St. Patrick's day.

Mr. John Redmond, speaking at an Irish banquet, said the political prospects of Ireland were never brighter, and that the Irish question now dominated parliament.

The Ontario Legislature opened yesterday with a Conservative Ministry for the first time in the history of the Province. Mr. J. W. St. John was elected Speaker.

The venerable pastor of St. Norbert, Man., Mgr. Ritchot, is dead at the age of 79 years. He was specially noted for the active part he took in the events finally resulting in the present constitution of the sister province.

European celebrities are competing for Irish brides. Signor Marconi has captured Miss Beatrice O'Brien, and now Prince Albert Ghika, the pretender to the Albanian Throne, has wedded Miss Margaret Dowling, the daughter of a County Kildare man who immigrated to New Zealand, where she was born. The story of their engagement is a very romantic one. The bride is a staunch believer in the Prince's cause, and, it is said, intends to devote her life to forwarding his hazardous enterprise against Turkish rule.

St. Patrick's Day in The United Kingdom.

St. Patrick's day was celebrated in Ireland and observed in England much as usual. The Irish flag was generally in evidence, while Irishmen and Englishmen in London fraternized and sported bunches of real or imitation shamrocks, in which the street vendors did a rushing business throughout the day. In Ireland, of course, celebrations were general. In Dublin and other cities, young and old, rich and poor, wore the green, and the private and public social functions in the capital were even more notable than usual, especially brilliant being the State ball at the Castle, which was attended by leading Irish families from all over the Island.

Queen Alexandra gracefully recognized the day by presenting sprigs of shamrocks to the entire Irish Guards stationed at Chelsea barracks.

The Irish industries' exhibition in London was opened in the afternoon by Princess Christian of Schleswig-Holstein, who was accompanied by the Duchesse of Marlborough and other notable personages. This exhibition is an annual affair for the sale of Irish manufactures of lace, linen, etc., and is always a fashionable event. It remains open for two days, the stall-holders including a large number of Irish peasants.

John E. Redmond, the Irish Parliamentary leader, received a cablegram from Cardinal Moran, of Sydney, Australia, proposing a Home Rule fund of \$100,000 annually and guaranteeing Australia's share.

The weather was miserable in England, and generally fine in Ireland.

As the fitful shadows play upon the peaceful waters of a woodland lake, coming and going with the changing cloud, so does thought come and go. The man with the trained mind is never lonely, he need never be depressed; his horizon is broad, his vision bright, his experience wide, his pleasure profound.

How St. Patrick's Day Was Spent At St. Laurent College.

Ireland's glorious apostle was fittingly honored at St. Laurent College on Friday last. Solemn high Mass was sung by Rev. Father Meahan, O.S.C., assistant Superior, assisted by Rev. Father Condon, O.S.C., as deacon, and Rev. B. McKevitt as sub-deacon. The sanctuary and altar were tastefully decorated with green tannars. The sermon, which was a glowing tribute to the Apostle and the Irish race, was preached by Rev. Father FitzHenry, O.S.C. By special request we give the exordium:

"We have been marked with the light of thy face, O Lord."—Ps. lv. 7.

To-day the Irish heart beats with thrilling emotion. To-day the spiritual sons of Ireland's holy Apostle, the world over, send up to the throne of the Most High hymns of thanksgiving and anthems of gratefulness for the faith once delivered to the saints, which has been made their cherished and vaunted heritage, through a tradition based upon principle, sealed in martyr-blood, and moulded into a nation's trait through generations of earnest belief.

To-day the offspring of the sainted "Isle of the Ocean," yet of the Church contending, unite in soulfelt enthusiasm with the millions of their brethren of the Church rejoicing, with the full glorified court of Heavenly Zion to praise the life-deeds of their great St. Patrick.

In the humble hut by the hillside, in the moss-covered cabin of the vale, in the mansion by the lake, the homes of our countrymen; at millions of hearths and under the shadow of ten thousand altar-piles, in the pulpit and in the rostrum, will Ireland's tale be told, and will Irishmen enthuse the world with the story of their, our, country's glories and triumphs in happier days, and quell men's hearts unto pity with that of her sorrows and downfall, while from the bosom of that great and blessed people will ascend the captive's prayer for deliverance, and the martyr's blood-cry for mercy-mingled vengeance.

In our sanctified country's native hills and valleys, in her olden cathedrals, her lilted abbey-churches, and her ivy-mantled chapels; in the great commonwealth of the Southern seas, in this fair Canadian land, and in that home of the oppressed, in that country destined to be the terror of tyrants, in the glorious Republic of the star-bespangled banner, everywhere where a loyal Irishman is to be found, will it be recalled to-day that ours was a great apostle, that our nation has kept its sacred trust, and that we have never surrendered or never dreamt of surrendering the palladium of our people, the Catholic faith, which is shown all the better for the nation that professes it.

Ah! for the Irish heart, my dear brethren, for us scions of Hibernia's exiles, for you and for myself, thank God, this is surely "a day which the Lord hath made." A day of rejoicing in the Lord it is; a day of truce in our country's sorrows.

Against us were turned the poisoned-tipped swords of devil and of fiend; against us were arrayed the motley forces of heresiarchs; against us the viper-hearts of sweet-tongued sirens; against us the famine-breathing laws and decrees of heartless governments.

Yet have we contended in the arena with valor, yet have we run our course nobly, and fought the good fight, and does our country await with prayerful patience for her dutiful children, the crown which our martyred sires and matrons have put on, a crown undying in its glory and imperishable in its fame.

If we cast a glance at the old home of our birth, or of our elders, if we thither fly borne upon the nimble wings of hallowed fancy, and dwell for a moment in the lowly mud-cabin by the glen, we will find that if Ireland's boast is not that of earthly wealth and terrene abundance, that if her only fortune in earth-goods is that which is unjustly kept from her; yet we shall find too that hers is the glory of not having shed the life-blood of the holy ones who preached unto her the Way, the Truth, and the Life, unlike Israel of old, who murdered the prophets sent to her to proclaim the mysteries of God and unfold the secrets of His eternal bosom.

Erin's is the glory of the righteous; hers the pure hymn of the virgin chorister; hers the halo of the dauntless confessor; hers the blood-stained stole of the martyr; hers the earth-sounding voice of the Apostle; for she, in a truly a missionary people, hers the battle-hymn of faith well-

comed, preserved, and multiplied; hers to show in her victorious grasp the sword of the vanquished; hers to have glorified into the war-shield of Heaven the buckler of sin; hers the glory of God—and well may it be said of her sons that they are marked with the light of God's face.

"Signatum est super nos lumen vultus tui, Domini."

After the Mass all repaired to the gymnasium, where the members spent the forenoon hours in singing, dancing and story-telling.

At one o'clock the annual banquet was served. Among the invited guests present were Rev. Fathers Crevier, Meahan, Condon, Clement, McKevitt, Messrs. Lennox, Howarth, Hinchey, Tetreault. The toasts were: "Irish Heroes," Mr. E. Kiley; "The Day we Celebrate," C. P. McCarthy; "The Future of St. Patrick's Society," W. O. Demers; "The Land Across the Sea," C. J. Maxwell; "Our Sister Societies," F. P. Murphy; "Our Canadian Members," F. J. Kelly; "Our Society," C. E. Murphy; "Our College Days," T. H. Moriarty; "Rhetoric Class," J. A. Devanney; "Our American Members," George Cassidy.

Mr. Victor Pauze, President of St. Jean Baptiste Society, expressed the honor and pleasure he felt in being present and brought from his society the best wishes for the future success of St. Patrick's Society.

Mr. E. Trudeau, representing St. Cecilia's Society, spoke of the great bond of friendship that has always existed between the society he represented and St. Patrick's. He hoped that this bond would remain and grow even stronger, if such were possible.

Mr. Leclerc, from St. Joseph's Society, thanked the members for the honor they had conferred on his society represented on this occasion.

Mr. M. E. Kiley, in his toast, "Ireland's Heroes," gave a glowing account of Ireland's many patriots who labored so nobly for her cause. Mr. Charles P. McCarthy, in his toast, "The Day We Celebrate," explained to his fellow-members how and why they should celebrate this day. The toast, "The Land Across the Sea," was ably handled by Mr. Charles J. Maxwell. Mr. Frank P. Murphy responded to the toast, "Our Sister Societies." He, in the name of the society, thanked the representatives of the various societies for their good wishes, and hoped that the present friendship would continue among the societies.

Mr. Frank Kelly, in his toast, "The Canadian Members," paid a well-merited tribute upon the work they had accomplished for the Society. Mr. Thos. Moriarty, in his toast "Our College Days," reminded the members of their duties to one another. No better choice could have been made for the toast, "Rhetoric Class," than Mr. Joseph A. Devanney, who bestowed well-merited praise upon the work accomplished by the class. Mr. George Cassidy, in responding to the toast, "Our American Members," received well-merited applause. He spoke of the strong link that held Canada and the United States; this, he declared, is brought about by the sons of Erin who in their troublous times turn to their Canadian and American brothers for aid.

The last speaker was William O. Demers, who in his toast, "The Future of St. Patrick's Society," pictured many bright successes for the Society. As toast-master and in his toast he acquitted himself creditably.

After hearing the last speaker all again repaired to the gymnasium, where a couple of social hours were spent. In the evening the College band gave a concert.

The celebration was brought to a close by a solemn benediction with the same officers as at the Mass. The solos were "O Salutaris," rendered very feelingly by Mr. C. Maher, and "Ave Maria," by Rev. Father Clement.

The committee of arrangements was composed of Mr. Moses E. Kiley, chairman; Messrs. W. O. Demers, J. Moriarty, H. McLaughlin, W. McGarry, J. Dolan, F. Riley, T. McCarthy and S. Fleming. To them great praise is due for the tasty menu and for the zeal they exhibited in making so successful a celebration of Ireland's festival day.

If I may but voice the sentiments of those who will leave St. Laurent College this year perhaps never to return, my fondest hope is that on each recurring 17th day of March the members constituting St. Patrick's Society will strive to keep the place set for them by the unequalled celebration of 1905.

ST. BRIDGET'S NIGHT REFUGE.

Report for the week ending Saturday, 18th March, 1905:

The following people had a night's lodging and breakfast: Irish, 210; French, 140; English, 13; other nationalities, 19. Total, 382.

PERSONAL.

Rev. Father McKenna, of the Diocese of Springfield, who was for some time attached to St. Patrick's Church, was visiting in the city during the week, and left for home on Tuesday evening.

Rev. Father McPhall, C.S.S.R., of St. Ann's Church, will open a mission at St. Bridget's Church, Ottawa, in a few days.

Rev. Abbe Perrier, Assistant Chancellor of the Archdiocese and secretary to His Grace the Archbishop, has been appointed by the Archbishop to succeed Right Rev. Bishop-elect Racicot as a member of the Catholic School Board. Rev. Abbe Perrier was for many years Professor of Theology at the Montreal Grand Seminary, and enters on his duties with a good knowledge of educational matters.

THE GREAT TITIAN.

At once a genius and a favorite of fortune, Titian moved through his long life of pomp and splendor serene and self-contained. He was of old and noble family, born at Pieve, in the mountain district of Cadore. By the time that he was eleven years old his father, Gregorio di Conte Vecelli, recognized that he was destined to be a painter and sent him to Venice, where he became a pupil first of Bellini and then of the great artist Giorgione. From the first indeed he enjoyed every privilege that an artist of his time could need. The doge and council of Venice recognized his ability, as did the Dukes of Ferrara and Mantua. As the years went on, kings, popes and emperors were his friends and patrons. In his home at Biri, a suburb of Venice, from which in one direction the snow-capped Alps are visible, and in the other the soft luxuriance of the Venetian lagoon, he maintained a princely household, associating with the greatest and most accomplished men of Venice, working on until he had reached the age of ninety-nine years. Even then it was no ordinary ailment, but the visitation of the plague, that carried him off, and such was the honor in which he was held that the law against the burial of the plague-stricken in a church was overruled in this case, and he was laid in the tomb which he had prepared for himself in the great Church of the Frari.

No artist's life was so completely and sustainedly superb, and such, too, is the character of his work. He was great in portraiture, in landscape, in the painting of religious and mythological subjects. In any one of these departments others have rivalled him, but his glory is that he attained to the highest rank in all. He was an artist of universal gifts. His was an all-embracing genius, courtly, serene, majestic. He viewed the splendor of the world in a tip, healthful, ample way and represented it with the glowing brush of a superb master of color.—Charles H. Caffin, in St. Nicholas.

A STORY OF GENERAL WALLACE.

Here is a story with regard to the late General Lew Wallace, which has never been in print, but which may be relied upon as authentic. The incident took place at a dinner table in a small Indiana town one year when Wallace was returning from a Shiloh reunion.

He had landed at Mount Vernon, the town named, to greet some old comrades of the war; a number of other veterans were with him. One of these comrades, a wealthy banker, invited all to dinner, and several distinguished people of the town were invited also. Among others was the parish priest, although few other Catholics were present.

During a lull in the conversation at the table, the priest, sitting almost opposite, wishing to be sociable, complimented the warrior-novelist on "Ben Hur." The general listened with pleased interest, and then remarked brightly:

"I am very glad you like it, Father. It could have been a great deal better. In order to write a book of that kind one ought to be a monk in a monastery and spend many years studying his subject. It has always been a wonder to me that some priest didn't write it long ago."

If thou art busy seeking intellectual and moral illumination and strength, thou shalt easily be contented.

The point is—what are you able to do? How far can you demonstrate that you have gifts of value to the world? The sooner we face the fact that success lies in ourselves the sooner we shall attain it.—Angelo Morgan.

REV. FATHER

Rev. Father Thomas Fahey, who was surprised on Sunday morning by an invitation to attend the meeting of the St. Gabriel's Abstinence and Benefit Society, was enthusiastically approached by the Rev. P. O'Brien, in a few words, explained the object of the gathering and then presented Father Fahey with a glowing eulogy in commemoration of the 25th anniversary of his ordination to the priesthood. The Rev. made a happy reply, in which he thanked the members for their kindness, and thoughtfulness, and was glad to be invited to the society.

At 4.30 another surprise was in store for the members of the society. A group of the juveniles, dressed in their best, came in to celebrate the 25th anniversary of the society. At 4.30 another surprise was in store for the members of the society. A group of the juveniles, dressed in their best, came in to celebrate the 25th anniversary of the society.

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