

The True Witness

AND CATHOLIC CHRONICLE.

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WEDNESDAY, DECEMBER 5, 1894.

LORD EDWARD'S GRAVE.

About ten years ago that patriotic and lamented Irishman, Mr. John P. Leonard, of Paris—originally of Cork—and editor of the Cork Examiner—performed a service that should never be forgotten by the Irish people. After the death of Lord Edward Fitzgerald, the patriot's wife—Pamela—who was considered the most beautiful woman in Europe, retired from the world and died—broken-hearted—in Paris. She was buried in Montmartre cemetery. Some time in 1885, or 1886, the Government took possession of the cemetery for the purpose of erecting fortifications, and a certain time was given to the relatives of the departed to remove their dead. It was also ordered that all bodies not claimed would be cast into a common pit. Mr. Leonard claimed the body of Pamela and had it removed to England and buried in Thames Ditton graveyard, with the remains of her relatives.

When this fact was made known to the world, the present editor of the TRUE WITNESS composed a poem commemorative of the patriotic deed, and entitled it "Pamela." This poem had as a short preface an account taken from an Irish paper of that time, in which it was said that Mr. Leonard had Pamela buried with her husband. At that time, Mr. Moylan—Dominion Inspector of Penitentiaries—happened to be in Kingston, and having read the lines in a local paper of that city, wrote a criticism—not of the poem—but of the statement in the introductory paragraph. He said, in substance, that he had seen Lord Edward's grave, had seen the coffin and read the inscription thereon, and that if Pamela were buried in Thames Ditton she certainly was not with her husband. Basing his contention upon the then recently published accounts of the translation of the remains from Paris, the author of the poem in question replied to Mr. Moylan, and gave as his authority Mr. Leonard's own words.

Since then the subject had entirely passed out of our memory. But a recent controversy about the exact place of Lord Edward's burial brought it back to our mind. In order to put an end to the controversy, Lord Walter Fitzgerald sent a most interesting letter to the Irish Times. It is evident, by this letter, that Mr. Moylan was right regarding the place of Lord Edward's burial. It must have been an error in the report of Mr. Leonard's kindly act that we have to blame for the misunderstanding. Certainly if Pamela has been laid to rest in Thames Ditton it was with her own relatives, and not with her husband, that the kind-hearted Irish patriot placed her.

We are sure that Mr. Moylan will be pleased to read the following extract

from Lord Walter's letter, as it establishes the exactness of his statements on the occasion above referred to, and we give it with all the more pleasure, since it convinces us that we were mistaken in the preface to that poem—a mistake that very naturally arose from the error in the report that we read. Lord Walter writes:

"I have before me as I write a number of the Irish Magazine for July, 1808, which contains a memoir of Lord Edward. I do not know who wrote the article, but it concludes with the following words:—

"His remains were put into a leaden coffin, and with the utmost secrecy they were taken from the gaol at three o'clock in the morning, attended by a guard, and deposited in a vault in St. Werburgh's Church."

In the second series of Madden's work, and at p. 464, he describes how in the year 1844 Lady Campbell (Lord Edward's daughter) caused her father's leaden coffin to be placed in a new wooden one, which bore this inscription on the brass plate:

LORD EDWARD FITZGERALD,
Fifth son of the Duke of Leinster;
Born October 15th, 1793;
Died June 4th, 1798;

Buried June 8th, 1798;
To preserve the leaden coffin containing his remains it was enclosed in this additional protection by his children,
February 8th, 1844

Shortly after Mr. William Fitzgerald, the present sexton of St. Werburgh's, got that appointment, now 14 years ago, the fourth Duke of Leinster again had Lord Edward's leaden coffin encased in a new wooden one, as the one supplied at Lady Campbell's cost was falling to pieces. The new coffin bore a plate thus inscribed:

Lord
EDWARD FITZGERALD;
Born 1793; Died 1798.

We may add that steps have been taken by Lord Walter to renew the outside coffin, as the last one has in turn become too decayed for further use.

BISHOP McDONNELL has been very generous towards the Italians of his diocese. He gave Father Pasquale de Nisco, pastor of the Church of the Sacred Heart, in Brooklyn, \$25,000, for the establishment of an industrial school for Italian children. The Rev. Pastor will set to work to put up a first-class educational establishment.

WE have often spoken of the many strange and often extraordinary questions that come from different subscribers and correspondents. Many of them it would be impossible to even attempt answering. However, a few are of such a nature that had we the space, the time, and nothing else to do we might manage to examine fully. The other day one of our subscribers asked us the following: "Would you kindly inform me, through the columns of your paper, concerning the Catholic teaching, whether or not animals have souls, plants have souls, also the theory advocated in regard to the immortality, or otherwise, of such souls?" There is a puzzle for you. It would require twenty five pages of Grandcloud's philosophy to furnish a full and comprehensive reply to the above question—or rather number of questions. Animals have not souls—in the sense of immortal spirits; neither have plants souls. Consequently there can be no theory regarding the immortality of that which does not exist. Animals, thereby we mean the brute creation, for men are also animals—possess a vital principle that may be called instinct or by any other term that distinguishes the same from the immortal essence that forms part of man. This vital principle dies with the animal; or, in other words, when it ceases to act upon the corporal part of the animal, death ensues—a death which affects both the body and the animating principle. Plants have neither souls nor even the same vital principle that belongs to the animal kingdom.

Plants have a chemical vitality that is not even instructive. The kingdom of inert matter is the basis whence the members of the vegetable kingdom draw their vitality, and both the members of vegetable and animal kingdoms are subject to entire perishability. Man, as the highest being in creation, possesses the vitality of the plant, the instinct and vital principle of the animal, and over and above he has a soul—immortal in its nature and a direct breath of God the Creator. The existence of these faculties is necessary to the immortality of the vital essence in man; they are reason, judgment and memory. Plants possess neither of these; no more do the animals—their memory simply being a development of their instinct. Not possessing any of the three characteristics of a soul, and that which is not a soul being perforce perishable, the question of their immortality is settled. Without the necessity of referring to the Church or its teachings, common reason suggests these conclusions.

THE Voce della Verita is now publishing Dr. Moncog's complete rejoinder to Zola's labored libel on "Lourdes." In the preface is the following witty turn of an epigrammatic couplet of the first Revolution:

"De par de Zola, defense à Dieu
De faire des miracles en ce lieu."

We might thus freely translate these two lines:

"By Zola's orders, God must not
Work miracles upon this spot."

This may seem a stretch of satire, but certainly, when we consider all the devil-worshippings, the anti-Christian proceedings in the diabolical societies of our day, and the extravagances of frantic irreligion in the anarchist teachers of the hour, it appears to have more sense than would at first appear. Lucifer, Zola, and others would actually dictate to God. We know Lucifer's fate—Zola's is yet in the womb of the future and in the hands of the same God. Poor Zola is more to be pitied than any other living man. Were he a fool it would be a great God-send, for then he would escape the consequences of his life of blasphemy.

ELSEWHERE we publish an announcement of the St. Anthony's Catholic Young Men's Society concert. In this connection we might mention that on Sunday last, Rev. Father Donnelly, the kindly pastor of that parish, in delivering the usual announcements, addressed a few practical suggestions, in this connection, to the congregation. He pointed out the great indifference displayed in certain quarters regarding the assistance that should be accorded the young men. He showed how, elsewhere, young Catholics have halls, gymnasiums, reading rooms, and all the accommodations required to induce them to spend evenings together; but in Montreal they were otherwise. These words are perfectly true, and we can say, that, outside the Young Irishmen's Society, no other Catholic association possesses the advantages of which the Rev. Pastor spoke. We trust that these timely words will have the desired effect of stirring up some degree of enthusiasm in regard to our young men's societies, and help to create an emulation that will place them upon an independent level, with halls and with all the requirements for the success of such organizations.

To show how little chance the Irish Catholic has in a world where he is surrounded by the members of secret anti-Catholic societies, we will quote the following from the Du... Irish Catholic:

"The influence of Freemasonry in Irish public offices has long been known

to be exercised to the detriment of the Catholic officials engaged in the service of the State. Our attention has recently been directed to a flagrant case where one of the chiefs of an important public department—on whose good word and favour the promotion of his subordinate depends—is one of the rank and file of a Masonic Lodge of which one of these same subordinates is the Worshipful Master! It is needless to say that Freemasonry pervades the office in question, or that by a curious coincidence Masons most quickly secure promotion, while Catholics are left behind. We have even heard it alleged that in the case of promotions within the clerical staff of the National Education Office a curious suitability for advancement appears to have characterised the Masonic members of the staff. This, of course, may be merely accidental, and not the result of the machinations of a secret society. It is, however, satisfactory to know that, as some eight promotions, from one grade to another, are about to take place amongst the clerks in this office, we shall not have long to wait in order to ascertain whether an extraordinary good luck still favours the brethren of the square and compass within its precincts. Should any remarkable preponderance of advancement fall to members of the Masonic body, as has been the case at other times and in other affairs, we certainly shall take such steps as may be within our reach to secure an investigation into the circumstances which it will be admitted require explanation."

JOHN BURNS, M. P.

THE LABOR REPRESENTATIVE HAS ARRIVED IN NEW YORK; HE RECEIVES A HEARTY WELCOME.

NEW YORK, December 2.—John Burns, M.P., and representative of amalgamated labor in England, arrived here to-day on the Cunard steamer Etruria. Samuel Gompers, president of the American Federation of Labor, and a couple of local leaders, went down the bay on a revenue cutter and boarded the liner at Quarantine to receive the noted Englishman.

The real welcome, however, did not occur until Mr. Burns ran down the gang plank and landed breathless among a hundred enthusiastic members of different trade union organizations who had gathered to meet him. Mr. Gompers, in a few words, welcomed Mr. Burns in the name of the United Trades Union of America. In the centre of the circle formed by the members of the Federation Mr. Burns stood conspicuous, but not embarrassed by his warm reception. As Mr. Gompers finished, Mr. Damas, representing Typographical Union No. 6, stepped forward and delivered an address, in which he said that on behalf of one hundred thousand members of the local organization of the city of New York he welcomed him to the metropolis.

It was several minutes before Mr. Burns could be heard in reply, owing to the continued cheering. He said in part: "I wish to express my thanks for your many kind words and the splendid welcome you have accorded me. It is a pleasure for me to be in America at last. I come not to take sides with any faction, particularly in labor organizations, but to do all I can to promote fraternity between the laboring people of England and America. I am particularly pleased that my first reception should take place on a dock. I have been the leader of the dock strike in London, and it seems singularly appropriate that my landing here should be among American working people, in the midst of the noise and bustle peculiar to a big city." After some handshaking with labor leaders Mr. Burns was escorted to the Colonnade hotel. On his way up West street many a stevedore who had worked on the London docks recognized their champion, and grasping his hand, saluted him with a "Good luck to you, John." Mr. Burns commented on the incident later at his hotel, and spoke of the pleasure he experienced when he was remembered and addressed so familiarly by those he had known in the old days.

As to relatives—Little—"Have you any distant relatives?" Mutch—"No; mine are all near enough to visit me at a moment's notice."

What would you do with a tailor who never has your trousers done at the time he has contracted to deliver them? See him for breaches of promise.