

The True Witness

AND CATHOLIC CHRONICLE.

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SATURDAY.....JULY 2, 1898.

THE '98 COMMEMORATION.

The magnificent parade by which the Centenary Anniversary of the Irish rebellion of 1798 was celebrated in Montreal on Sunday last, was, notwithstanding the inclemency of the weather, worthy of the Irishmen of Canada's mercantile metropolis, worthy of the A.O.H. and the other local and visiting Irish organizations that took part in it, and worthy of the great historic event which it commemorated. The True Witness, which publishes a full report of them, heartily congratulates the A.O.H., who took the initiative in the proceedings which culminated in the imposing procession which Montreal witnessed on Sunday, and the other associations who so cordially co-operated to make it the memorable success it was.

The utmost enthusiasm and the most perfect orderliness prevailed. The resolutions, adopted by acclamation by the vast gathering assembled on the Exhibition Grounds, proposed by the Hon. Dr. Guerin, M.L.A., and seconded by Mr. M. J. F. Quinn, M.P., were models of moderation. They were as follows:

"Moved: That we now, one hundred years after the rebellion of 1798 in Ireland, place on record our appreciation of the men, who, regardless of creed, united to alleviate the condition of their brothers, seeking to establish the principle: 'Liberty and justice to all men'."

"Whereas, we in Canada enjoy civil and commercial freedom, religious toleration and political economy;

"And, whereas, this year eighteen hundred and ninety-eight marks the centenary of a rebellion of the Irish people, in which many of them gave up their lives, to obtain for their country the blessings we now enjoy;

"Resolved, that inasmuch as the Government of Ireland during the past one hundred years has not been promotive of her progress and welfare, nor conducive to the harmony and happiness of her people, we express the hope that the day is close at hand when that measure of liberty which the heroes of '98 sought to confer upon their fellowmen shall be realized by their descendants."

Mr. T. Grattan McMahon, of Brooklyn, was the orator of the day; and although, of course, Irish Canadians may not coincide with all the views which he so passionately expressed, yet they will all agree in pronouncing his fervidly patriotic utterances as being worthy of a high place in the history of Irish eloquence. He was on sure ground when he stated that "his argument was not one for force. There was nothing to preserve their people, nothing to sustain their race, nothing to propagate their demands, but the united action through a parliamentary power, that power believed in by O'Connell. He stood for everything that evening that Daniel O'Connell stood for in 1810, and that enabled him, by the magic power of his mind, by the overwhelming gift and genius of his understanding, to roll up into a common ball five millions of Irish people and secure Irish Catholic emancipation."

The lesson and significance of Sunday's magnificent demonstration are obvious. It proved that, though the brief but glorious struggle of the heroes of '98 was immediately followed by disaster, yet it had paved the way for O'Connell's Repeal of the Union movement, and for his splendid achievement of Catholic emancipation. It proves, too, that the patriotic spirit which inspired them in their brave and desperate struggle against overwhelming odds is vigorous and militant and more widespread still, and ready to do battle for Ireland's freedom, not, indeed, upon the field of battle, but upon the surer field of constitutional agitation, with the tongue and the pen for weapons—weapons far more effective in these later days than sword or cannon.

FREEDOM FOR IRISH POLITICAL PRISONERS.

The British Government has expressed its intention of at last extending some clemency to the Irish political prisoners who have for long years been languishing in English dungeons for alleged complicity in the dynamite conspiracies of 1883. This decision has been robbed of its graciousness by two circumstances. In the first place, it has been postponed

for several years after the time when the common dictate of humanity, to say nothing of the usages of other civilized nations, suggested that the "quality of mercy" would not have been strained had they been pardoned. In the second place, the conditions under which their liberation will take place are characterized by that sullen unwillingness on the part of Great Britain to treat Irish political prisoners humanely of which history furnishes so many proofs. The official statement of the Government is simply and curtly this: that "in the coming revision of the sentences passed upon these prisoners life sentences will be regarded as twenty-year terms." This means that Messrs. Wilson, McDermott, Dalton, Featherstone and Flanagan, who have now been in jail for fifteen years, will be set at liberty in the course of the present year if their prison record has been "good."

This modification, however, of the hitherto stern and unbending attitude of the British Government on this subject, is something to be thankful for, although it is probable that in the case of some of the unfortunate prisoners it has come altogether too late to be of any earthly avail to them. The Irish Nationalist leaders—who, by the way, on other questions, have ever been united on this—deserve great credit for the pertinacity with which they kept the matter before the British Parliament, and for the effectiveness of their appeals on behalf of the prisoners; nor should a word of thanks be withheld from Lord Charles Bessford, who, although a supporter of the present Government, and an admiral in the British navy, warmly supported the final plea of the Irish leaders in this connection a few months ago in Parliament, of which he had only been a member for a couple of weeks.

SPANISH OR ENGLISH?

At a recent meeting of the Atlanta (Georgia) School Board, the teaching of the Spanish language in American schools was advocated on the ground that, as Spanish is the tongue generally spoken in South America, Central America, the West Indies and Mexico, with which countries the United States has extensive commercial relations, which it hopes to increase, it would be justifiable for the rising generation of Americans to be acquainted with it. It was pointed out that, "setting aside other considerations," it would be a valuable "commercial asset."

The New York Sun objects to the proposal on very sensible grounds. It admits the "commercial asset" part of the argument, and acknowledges that an acquaintance with Spanish would be desirable "for the large number of Americans who will follow up immediately our conquests in the West Indies and the East" by transferring thither their enterprising activities. But it contends that the introduction of the study of Spanish into the public schools would overload the course of instruction there, which is already weighted down by the multiplicity of branches, and stands rather in need of simplification than further complexity. And it maintains, moreover, that it is not the teaching of Spanish in the United States, but of English in the Spanish-speaking regions about to come into the possession of the United States, that is really required.

CATHOLIC EDUCATION IN ENGLAND.

A joint pastoral upon a very important subject has just been issued by the Archbishop and Bishops of the ecclesiastical province of Westminster, England. It deals with the valuable work that has been done for education in that country by the Catholic School Committee since its establishment in 1847, and with the discouraging fact that, notwithstanding the increase in the Catholic population of England and Wales since that year, the amount of money raised annually by subscriptions and collections to defray its expenses has been steadily diminishing.

The claims of this central organized body of Catholic educationists upon the gratitude and generosity of the Catholics of England and Wales are put forth at length by their Lordships. It has managed and maintained the Catholic training colleges in England, which have so greatly benefited education by keeping up a constant supply of thoroughly equipped male and female teachers. It has administered economically and efficiently over \$1,500,000, derived from subscriptions and church collections, and expended in helping necessitous schools in the poorer districts and in providing a system of regular inspection of the religious teaching given to pupils attending elementary schools. It has also watched over the general and individual interests of the schools, and secured in many cases state intervention where it was required, and also the construction of new schools where they were needed. The increasing necessity of the existence of the Catholic School Committee is proved by the fact that when it was founded, in 1847, there were only 89 schools in England, with 8,445 Catholic children, under Government

inspection, attending them, while today the number of such schools is 1,006, with an attendance of 295,024 children. Twenty years ago the committee's annual revenue from subscriptions and collections was \$25,000; last year it had dwindled down to \$15,000. And in the meantime, of course, its work had vastly increased, as the figures we have quoted show.

It is unnecessary to discuss the causes which have contributed to such a falling off of support. The fact that the support has largely diminished is enough to enlist the practical support of English and Welsh Catholics. In England and Wales there are, according to their Lordships, about 1,400,000 Catholics; and if these would, as the Bishops suggest, contribute one penny per head per annum, much more than the required \$25,000 would be raised. We have no doubt that the appeal of the Bishops of Westminster will meet with a generous and a prompt response.

MORE ALLIANCE TALK.

The speech of Mr. Chamberlain on what he absurdly called an alliance between the "Anglo-Saxons" of England and the United States continues to be discussed by prominent public men and journals on both sides of the Atlantic. As we remarked a couple of weeks ago, the reasons given by Mr. Chamberlain himself for his desire to see such an alliance formed, would be certain to prevent its conclusion, even if it were possible, which it is not. The Birmingham statesman imprudently added that the reason he would like to see an Anglo-Saxon alliance was that at the present moment England's influence in China is seriously menaced by Russia. What an estimate he must have formed of the average rate of American intelligence and of the strength of the Irish vote in the United States!

The Daily News, one of the leading Liberal newspapers in London, goes straight to the point when it says:—"Has it occurred, we wonder, to Mr. Chamberlain that here, as in so many other things, Ireland may be found to block the way?" The memorial to President McKinley which Mr. Davitt is said to be preparing is a reminder on this point. Mere "Disruptionists" have remembered it all along, and have argued that the satisfaction of the Irish vote throughout the English-speaking world would bring a powerful accession of strength to the Empire. But the Unionists have always failed to see this. The present situation may possibly bring it home to them. Mr. Chamberlain now proposes, on the occasion of the demand of Home Rule for Cuba, to seek alliance with the United States. Mr. Davitt asks Mr. McKinley to make Home Rule for Ireland a condition precedent. We do not ourselves agree with all Mr. Davitt's actions in this matter, nor do we recognize any close similarity between the case of Cuba and of Ireland. But the fact remains that the Irish vote is a strong, and often the dominant factor in the politics of the United States. It is the Irish vote which has been at the bottom of much of the political bitterness in the past between the American Government and our own. Few things would conduce so powerfully to the growth of an alliance between the two peoples as the grant of Home Rule to Ireland."

The most influential paper in England, outside of London, the Manchester Guardian, takes somewhat similar ground. It says: "A good sign of a settled desire for friendship with the United States would be a determined endeavor to remove the obstacle interposed by Irish discontent and disaffection. Ireland is now used by England as a training school for emissaries to keep up dislike for England among Americans. The millions of Irish emigrants to America are all, in their degree, anti-English missionaries, and, thanks to the special liking and aptitude for politics which Irishmen often show in other countries, they have secured in America a degree of political influence not merely proportionate to their numbers. Many of them are now agitating furiously in the American press against any American alliance with the United Kingdom. One or two English and Scotch newspapers have noticed the agitation and denounced it rather petulantly, not allowing for the fact that if you plant thorns and briars with all your might it is not solely their fault if they grow up and prick you. Seriously, it is not a bad test, though not the only one, of the genuineness of this new inclination to make friends with America. An English politician who profoundly desired to attain this end could not help feeling that Ireland was one of the avenues of approach."

And Mr. John Dillon, M.P., speaking in Birmingham, in the very hall in which Mr. Chamberlain delivered his notoriety-seeking address, gave to it recently a very effective reply. He first of all observed, with fine sarcasm, that it was an unfortunate circumstance for the proposed alliance that it was only when Great Britain was worsted in the struggle with Russia in the East that,

to use Mr. Chamberlain's words, the "United States Republic was a powerful and generous nation, whose people speak our language and are proud of our race." There is another race in the United States, as the Irish leader pointed out, who will have more to do with this alliance business than the "Anglo-Saxon race"; and that is the race brutally alluded to by the London Times fifty years ago, when, exulting over the terrible devastation caused by the great famine of 1847-48, and the wholesale emigration which it was causing, it declared that the "Celtic race was gone with a vengeance." Yes; the Celtic race is now the dominant race in the United States; and it has a vengeance stored up against those whose cruel laws sent so many of its members across the Atlantic. What nationality, Mr. Dillon asked, had done more for the United States, from the day when they were the right arm of Washington when he emancipated his country down to the hour when Irish blood was poured out like water on the battlefields of the Civil War, what nation of men had done more to build up that great fabric of liberty than had the Irish people? "The States had given to that race a home and to our people a country where they had an equal chance with the rest of mankind in the race for prosperity and for power. Our people had richly repaid that debt, and there was no nationality more loyal, more faithful to the home of their adoption than were the Irish citizens of the United States. When he read about certain sections of the press in America and small sections of the public clamoring in favor of this so-called Anglo-Saxon alliance he observed with some amazement that when on a recent occasion a great fashionable regiment of New York, which he often saw marching through the streets in beautifully made uniforms—when it was called on to volunteer for the front—coming from that class who were now all for an Anglo-Saxon alliance, it was discovered that by volunteering for the front it would break up the organization of the regiment, and so they preferred to remain in New York. But the Irish regiments were not afraid to go to the front; they did not wait to be called on to volunteer; and he could not help being struck by a despatch in the Daily Telegraph describing the scene of enthusiasm in New York when the 69th Regiment marched through Fifth Avenue. He remembered well the 69th. Many was the day it had escorted Irish agitators, himself among the number, through the streets of New York, a thousand strong, with one of the most gallant Irishmen that ever lived, Col. Cavanagh, at its head. When it came to be a question of looking into the red eye of battle in defence of America it was not the Anglo-Saxon alliance men who would be found in the front; it would be a very lively regiment that would get in front of the Irish regiments on the field of battle. He had read a description in the Times of the landing of a small body of American troops in Cuba, in which it was stated that the first American officer to land was a grand nephew of Daniel O'Connell, who won his epaulet in the presence of the enemy in the Civil War. The Irish were too busy at present getting to the front to take much interest in this Anglo-Saxon alliance, but he would venture to say that when the war was over they would want to know, and insist on knowing, how things stood in old Ireland before they considered this Anglo-Saxon alliance."

The fact of the matter is, that England, being isolated, and having been refused help by Germany, has turned to the United States for aid in her extremity, and put that request in the form of an ardent desire for an Anglo-Saxon alliance. But she will find that Brother Jonathan is as shrewd a character as ever he was; and that he knows as well as ever he did where his own interests lie. It would be interesting to hear his own reply as to how much of the Anglo-Saxon there is about him.

SUNDAY OBSERVANCE.

Our Catholic contemporary, The Providence Visitor, has published some timely and sensible remarks regarding the increasing laxity of the proper observance of Sunday as a holy day amongst Catholics. "In spite of much protesting," it says, "Sunday continues to be more and more desecrated. Indeed, so far as appearances go, it was never less regarded than now. Of all times the summer furnishes the most temptation to forget its holy character and let go restraints in the effort to find amusement. There are some places where people perform their usual labors on Sunday, open their shops, run their machinery, and pay no more attention to it than they do to Monday. Even with us there are some occupations which get along without Sunday observances. Our policemen, carmen and many other kinds of workmen, who wait upon the convenience of the public, have to be contented with no Sunday or Sunday which is greatly shortened. But the great mass of us know what a day of rest is. Not so many as formerly

used to observe it, and our recollection of the olden time is fast fading. The Sabbath was made for man, not man for the Sabbath; it is as true to-day as it ever was; but it is no less true that it was made for man's spiritual as well as physical improvement. The Sunday excursion is a form of Sunday observance which is peculiarly obnoxious to Christian instincts. Perhaps its most obnoxious features last over Sunday and are quite as prominent on week days as on Sunday, but, nevertheless, it seems particularly incongruous on a day dedicated to religious observance."

These remarks are not without some applicability to Montreal. In the past the Catholics of this city were noted for the pious and decorous manner in which they observed Sunday; but within recent years excursions, drunkenness, and amusements accompanied by gambling and other dangerous elements, have come to be prevalent amongst a certain section of our population. These seem to be confounded with the innocent amusements and pastimes which constitute legitimate recreation on Sunday, after the religious duties of the day have been performed. It is assuredly time that steps were taken to check this increasing desecration of Sunday in our midst.

CATHOLIC LOGIC AND PROTESTANT ABSURDITY.

The elasticity and cloudiness of the religious teaching of that noted New York divine, Dr. Lyman Abbott, are matters of amusement to educated Catholics. By a number of American Protestants, however, he is taken rather seriously. A leading New York daily recently called him a "pantheist"; and Dean Duffly, preaching in his Episcopal church, denounced him as a "degenerate," whose views of the Deity are "anthropomorphological." He has just been delivering a characteristic address to the students of the Philadelphia University, in which he spoke to them of the "war" and of religion in general; and the Catholic Standard of that city thus takes him to task:—"He told the students not to mind what brand of theology they took up to study so long as they came up to his idea of good young men. He places no more value upon a definite doctrine than he does upon anything related in the Scriptures. There is one thing he believes in, as a substantive faith, however—that is, big gun ammunition. He calls them missiles with which the United States is teaching Spain the ways of civilization 'God's projectiles.' Now this idea hardly agrees with his former postulate, that the energy of nature is God—that nature itself is God. This position, we say, involves the conclusion that these projectiles are God, and we fail to understand why he speaks of them in the relative instead of the absolute sense. And if these projectiles are God or God's, what or whose are those which the Spaniards are using, since God made all things? Whose projectiles are the English Dumdum bullets? If there be no necessity for definition in theology, surely the student of international law will require some guide in the matter of the origin and ownership of shells and cannon balls. And if Dr. Abbott's hylomorphism be the true explanation of religion and natural philosophy, is there any difference between God and Mammon? Whose or who is the handsome lot of coin he puts into his pocket every year for teaching religious chaos? These are profoundly interesting side issues arising from his own postulates, but we fear that, like many other pertinent and profoundly interesting things, they must remain unanswered." It will be difficult for Dr. Abbott to extricate himself from the horns of the dilemma on which our contemporary has thus successfully impaled him.

THE DOWNFALL OF LEITER, HOOLEY AND OTHERS.

There have been several attempts made within recent years by unscrupulous speculators to enrich themselves suddenly by what is known as cornering staple articles like wheat or cotton, but especially wheat. And what is singular is that they have all been forced to retire beaten or bankrupt from the contest, overcome by the potency of certain great forces which seem to have been established for the purpose of regulating the operation of the natural laws of supply and demand, and also of curbing the greed of those who, in defiance of those forces and laws, and of the fate which has overtaken similar attempts in the past, to grow wealthy by artificially forcing up the price of the people's food in many lands.

The case of young Leiter of Chicago is but one of a series. At the outset he seemed to be certain of making from \$3,000,000 to \$5,000,000, out of operations which raised wheat to about 30 cents to 40 cents above its normal. He pursued his reckless idea of trying to keep up the value of wheat at so artificial a price, notwithstanding the cry of starvation that came from thousands of mouths in various wheat-importing countries, and the actual bread riots which happened

in two of them. The inevitable has occurred, and he to-day finds himself personally bankrupt, unable to meet the demands made upon him by his too confiding creditors. No sympathy will be felt for him elsewhere. On the contrary, regret will be felt that laws do not exist to punish such gambling with the people's chief food supply as affects the price fixed for it by the natural law of supply and demand.

The previous case of disaster to a Chicago wheat manipulator was that of Benjamin P. Hutchinson, or "Old Hutch," as he was familiarly called, which occurred a few years ago. Like Leiter, he had cornered the market and had driven the price of wheat up to \$2 a bushel, and consequently raised the price of bread for millions of the poor. The dealers whom he had ruined or pushed to the verge of ruin were only too glad to retaliate when the critical moment came, and the result was that, instead of possessing \$10,000,000, which he did as the result of his deals in wheat, corn and ribs, he was in a few months reduced to living on a dollar a day. Edward Partridge, two years ago, had a similar experience through wheat suddenly descending to its normal value, as Crawford and Valentine had done before. The case of Hooley, the great English company promoter, though carrying the same lessons, does not belong to the same category, for, instead of injuring the poor, he gave away millions to them in the form of either sincere or ostentatious charity; and his operations were confined to large industrial and manufacturing ventures in which the moneyed classes speculated not wisely but too well.

The dominant idea, however, in all these cases was to do business out of the ordinary legitimate channels, and to set at naught the principles which lie at the root of every sound financial venture, the main idea being to make enormous profits out of little outlay.

Laws should certainly be made, not merely to protect the masses of the poor from the hardships inflicted upon them by the lust for gain on the part of the unprincipled few, but to safeguard the interest of others who have more money than common sense.

THE statement made in the secular press some months ago that Cardinal Moran, of Sydney, New South Wales, had disapproved any celebration of '98 in his diocese, is hardly borne out by the news that His Eminence took part in the centenary celebration at Melbourne, where he presided over a requiem service for the famous rebel leader of Wicklow, Michael Dwyer.

MR. FERON'S MARRIAGE.

St. Anthony's Church was the scene of a very pretty wedding on Tuesday last, when Mr. Frank M. Feron was united in marriage to Miss Evelyn Stafford, daughter of Henry J. Stafford, Rev. Father Donnelly, parish priest, officiated. The wedding presents were very numerous and valuable, and some of them will serve in years to come as souvenirs of the esteem in which both bride and groom are held by their friends. Among these the presentation from St. Anthony's Church, O.F.S., of which Mr. Feron is Chief Ringer, will perhaps take the place of honor. It was a magnificent silver tea service, and the presentation was made by Mr. P. Scullion, in a very appropriate speech. Mr. Feron made a happy speech of thanks to the members of the Court, in which he showed a full appreciation of the honor done him, and assured them that in the future, as in the past all his best efforts would be put forth for the advancement of the interests of the Court. Speeches were also delivered by Messrs. Kilfeather, Pigott, and several other members. Then after the presentation formalities the younger members improvised a most enjoyable concert, which was a fitting bachelor farewell.

After the wedding on Tuesday the happy couple left for Chicago amid a shower of rice and good wishes.

AN OLD LACROSSE PLAYER MARRIED.

Few men are better or more favorably known in lacrosse circles than Mr. Thos. Dwyer, who for many years, through good and ill fortune, has struggled to uphold the honor and prowess of the Shamrock Lacrosse Club in many hard fought fields, and it is no wonder that when he took the important step of entering into wedlock with a charming young lady the Shamrock Athletic Association should seize the opportunity of giving some suitable mark of appreciation of the unwavering loyalty and great services which Mr. Dwyer always gave to the Club. He was looked upon as the old reliable, and he had well deserved the title, for never player played with better heart. The Association tribute to Mr. Dwyer took the form of a purse of gold, and the speeches on the occasion were significant of the high esteem in which he was held by the Shamrock Amateur Athletic Association.

Mr. Dwyer was married in St. Anthony's Church on Wednesday morning, Rev. Father Donnelly performing the ceremony. The happy bride was Miss Olivia Byrne, whose charming appearance made her the centre of congratulations. Mr. and Mrs. Dwyer left immediately for a trip to the Saguenay.

Queen Victoria has been pleased to bestow the Order of the Royal Red Cross on Mother Patrick, O.S.D., matron of the Salisbury Hospital. This distinction is given for distinguished services rendered in the Rhodesian hospitals during the last seven years, and especially during the late native rebellion.