

Co. LIMITED
10, 1905.

"P" SALE
FREE.
we mean we
-ever before,
-you trashy
-died—every
dependable

oted it to be
e have tried
their chance

(S, 35c.
say when you
eal a quality
his low price,
how desirable

35c

50c
Jaspar silks,
s, shades are
and reseda.
man-

\$5.
be no need
the suits & ill
press upon
ions.
that smart
—no matter

\$5.00
\$1.39

ACES.
Laces IT
ive values
rice hints—
es, 1 in. and
orth

IC
shes and Tor-
and black.
es 2 1-2c

LIMITED
Montreal

WORTH-WEST
SITUATIONS.

section of Do-
in Manitoba or
nces, excepting
served, may be
person who is
amily, or any
of age, to the
r section of 160

personally at
for the district
sitate, or if the
he may, on ap-
pplier of the In-
Commissioner of
eg, or the local
ty for some one

required to per-
connected there-
following plans;
months' residence
of the land in
years.

for mother, if the
the homestead
in the vicinity
for the require-
may be satis-
residing with the

as his permanent
ing land owner-
ty of his home-
as to be resi-
dency by residence

ice in writing
the Commission
at Ottawa of its
patent.

W. W. CORY.
er of the Inter-
publication
will not be pa-

The True



Witness

Vol. LV., No. 6

MONTREAL, THURSDAY, AUGUST 17, 1905.

PRICE FIVE CENTS

THE HONOR OF ENGLAND

(R. Barry O'Brien, in Dublin Freeman's Journal)

England poses before the world as a nation which par excellence loves fair play and keeps her word. "English honor" is invested with something like divine attributes by English statesmen. "What guarantee," Mr. Pitt was asked in 1800, "has Ireland that England will keep her word?" "The honor of England," was the reply.

"England can do no wrong; she is in God's keeping," that is the English creed. Yet Ireland lies at England's door, and the page of Irish History is open, so that those who run may read.

From the Treaty of Limerick to Balfour's "redistribution" scheme is a long story, marked at almost every stage by meanness and falsehood, by cowardice and perfidy.

The pledge of "English honor" given at Limerick to guarantee the civil and religious liberty of Catholics (constituting the bulk of the nation) was followed by a series of laws—more infamous perhaps than can be found in the statute book of any nation—reducing the Catholic population to a state of serfdom, and depriving even the Protestant minority of commercial rights and privileges, which were vital to the material prosperity of the country.

The pledge of English honor given in 1782 as a guarantee that the legislative independence of Ireland should never again be "questioned or questionable" was followed in 1800 by the destruction of the Irish Parliament under circumstances which showed that England was lost to all sense of honor, and capable of using the foulest means to gain the basest ends. In 1800 the honor of England was pledged to emancipate the Catholics. But Catholic Emancipation was refused for over a quarter of a century. It was then granted with mean reluctance, England yielding to the pressure of force what she had refused to the appeal of justice and honor.

In the moment of defeat and surrender the English Government of the day spitefully resolved to wound and injure. O'Connell had roused his people, and with the help of the forty shilling freeholders won the Clare election, making Emancipation inevitable. For this victory he and those who had made it sure were to be punished.

The Catholic Emancipation Act was so framed that O'Connell was not allowed to take his seat without seeking re-election, and the forty shilling freeholders were at once disfranchised. It was thought then that the force of meanness could go no further. But the Balfour administration was still in the womb of Time. In 1829 English honor was pledged to throw open to Catholics positions of power and emolument in the State. But the Emancipation Act was made a dead letter, and Catholics were still in the main excluded from all influence in the Government of their country; and so in the main they are excluded to this day. After Emancipation, as before, England ruled Ireland through and for the Protestant minority, whom, however, she did not hesitate to betray when it served her purpose. In 1832 measures of Parliamentary reform doing justice to the people of England and Scotland became law. In the same year an Irish Reform Bill was passed, which led even in the words of an English statesman to the "virtual extinction of the representation of Ireland." In 1844 the population as between England and Ireland was in the proportion of two and a quarter to one, while the number of electors was in the proportion of eight and a half to one. Ireland was cheated of electoral rights under the promise of electoral equality!

In 1838 English honor was pledged to abolish the law by which Irish Catholics paid tithes to the English Protestant Church. But under the form of redress the substance of injustice was preserved. The name was abolished, but the thing was retained, and the Irish Catholic tenants still paid in rent what they had hitherto paid in tithes. The Tithe

Commutation Act of 1838 was a fraud.

In 1840 English honor was pledged to reform the Irish Municipal Corporations. But a measure was passed which, in the words of an English historian, "virtually disfranchised them."

Of sixty-eight Irish Municipal Corporations fifty-eight were abolished, and a restricted franchise was given to the remaining ten. The "honor of England" was then satisfied.

Throughout almost the whole of the 19th century the masses of the Irish people were steeped in misery and poverty. Agriculture—the trade of the country—was starved by iniquitous laws which robbed the tenant of his industry, and made an alien aristocracy arbiters of the nation's fate. The gaunt figure of famine, haunted by the evil spirit of Coercion, habitually stalked the land, and the perishing people—whose prayers for justice were received by the English Parliament with denial, with contempt, with insult—fled over the seas seeking shelter from the power of the foreigner, whose rule was as fatal as the hand of death. Between 1841 and 1881 Ireland was depleted of 3,000,000 of her people. It seemed as if the policy of extermination, which Mountjoy and Cromwell, and the Penal Code, could not make successful, might yet be carried out by enlightened and humane statesmen of the 19th century.

Those who were entitled to speak for England looked upon the disappearance of the Irish as a crowning mercy, and rejoiced that the "Celt" was "going with a vengeance." But the end was not yet. The remnant of the population still struggled for justice and freedom. A great Irish leader arose; a great Irish organization was formed; the Irish rose all the world over, rallied to the cry for help which went out from the old country; the Irish Parliamentary representatives, disciplined, determined, united, made their presence for the first time felt in a hostile assembly. A storm of revolution swept over the three Kingdoms and shook the House of Commons to its centre. England in the old way bowed to the tempest. Coercion when she dared, concession when she must, has always been the keynote of her Irish policy.

The Irish peasant was freed; Irish political autonomy was almost established. O'Connell and the forty shilling freeholders were, as we have seen, punished because they forced England to emancipate the Catholics. The Irish Parliamentary representation of to-day is to be cut down, and Irish boroughs and counties are to be disfranchised, because Irish members and Irish voters freed the Irish peasant and brought Home Rule within measurable distance of success.

The Prime Minister has for the moment been checked in mid-ocean. His foul design has for the instant been baffled by his ignorance of Parliamentary precedence. The ill-directed blow of the assassin has missed its mark, but the dagger is still in the assassin's hand. Ireland forewarned must be forearmed.

The Prime Minister has changed his plans but not his purpose. Having failed to carry the position by "resolution," he means to take it by "Bill." He must be resisted to the last.

The Englishman has not changed his skin. He is now as he has ever been, ready to cheat and to despoil the Irish people. The Prime Minister proposes to rob Nationalist Ireland of twenty-two Parliamentary seats. But he does not propose to give one of those seats to Unionist Ireland. He distrusts Unionist and Nationalist alike, for he knows that his nation has defrauded and betrayed both. But assuredly Irishmen of all classes, creeds and interests—landlord and tenant, Catholic and Protestant, Orange and Green—ought to learn a lesson in unity from this latest exhibition of English injustice, meanness and treachery. The Protestants should remember that though the Penal Laws were passed to oppress Catholics, the Commercial

Code was passed to injure Protestants. Landlords should remember that though England legislated against the tenant, she did not hesitate when it suited her purpose to undermine the authority of themselves. Above all, they should never forget the words of Grattan: "The Irish Protestant cannot be free while the Irish Catholic is a slave."

The upshot of English dominion in Ireland for the past hundred years has been the wholesale decline of the population of the country. The peasantry are perishing, the landlords are perishing. The upas tree of foreign rule has poisoned the air. Life under its shadow is impossible. Only in one way can all be saved—only in one way can Ireland be saved—by the establishment of a National Government, possessing the confidence of the people, and drawing its inspirations from them.

A Gracious Act by a Just Administration.

Under the above heading the Good Counsel Magazine, published at Villanova by the Augustinian Fathers, prints the following:

The following letter in reference to an act in favor of the religious in the Philippine Islands has come to us, and we publish the same with especial pleasure:

"War Department, Washington.

"My Dear Father McErlain—I have your letter of recent date, in which you write me of the sacred vessels used in divine service by the Augustinian friars, which had been removed to Hong Kong during the disturbances, for the sole purpose of securing their safety, and which ought to come back into the Philippine Islands without paying duty.

"You may remember that I fully concurred with you in your views, and did not forget it when the Philippine tariff bill was before Congress and then secured by writing myself the following amendment, which passed both houses, and is now the law:

"(b.) Vessels for Communion or other sacred purposes, vestments, relics, jewels, candelabra and other articles belonging to any church and belonging solely for religious ceremonial purposes in and about an altar or a church, or worn by priests or ministers of religion for such purposes, if such articles were in the Philippine Islands, and were removed therefrom before July first, nineteenth hundred and two, to avoid the danger of robbery or depredation, but such articles are to be admitted without duty only after the Governor-General shall be satisfied by evidence produced that the articles presented for admission free are within the foregoing description and shall certify the fact to the collector of customs for the Philippine Islands.

"This is to be found in the statutes at large, 1904-5, page 975, and is part of an act that some such provision should be made, and you will bear me out. I have complied with my promise. Very sincerely yours,

"WILLIAM H. TAFT.

"Rev. John McErlain, O.S.A., St. Lawrence's Church, Lawrence, Mass.

REQUIEM FOR LEO XIII.

On Thursday, 20th July, a Requiem Mass was celebrated in the Sistine Chapel, Rome, on this, the second anniversary of the death of the lamented Pontiff Leo XIII. It seems but yesterday since Rome and the whole Christian world were standing anxious by the bedside of the dying Pope. All other thoughts and thrones of conversation were hushed in the presence of the struggle of the aged Pontiff with death. It is safe to say that at no time in the history of Christendom has such universal attention been concentrated on the successor of St. Peter. Two years have passed, says a Florentine Catholic journal, since the most beloved of Fathers, the Venerable Pontiff of the Rosary, the vindicator of social justice and of the liberty of the Church, descended into the tomb in the midst of the consternation and sorrow of the whole Catholic world.

On the left, or Gospel side, of the altar the Pontifical Throne, hung with crimson damask, was placed. In the centre of the chapel, in front of

the altar, were arranged the benches for the Cardinals, Patriarchs, Archbishops and Bishops, and the Roman nobility. The remaining portion of the Sistine was occupied by the gallery and tribune erected for the members of the diplomatic corps accredited to the Holy See, and the representatives of the Sovereign Order of Malta. At half-past ten the Holy Father, accompanied by the members of the Vatican Court, entered the chapel and took his place upon the throne, assisted by their Eminences Cardinals Agliardi, Machi and Segna.

The Mass was celebrated by His Eminence Cardinal Vincenzo Vannucchi, Bishop of Palestrina, Prefect of the Sacred Congregation of the Council. The celebrated Sistine choir, under the direction of Monsignor Lorenzo Perosi, Perpetual Director, accompanied the Mass with the Offering, Sanctus, Agnus Dei, and Lux Aeterna of Casciolini, and the Kyrie, Reguiem, Dies Irae, and the Libera of the Maestro Perosi. The Holy Father at the Throne followed the Mass, and at the Elevation he descended from the throne and knelt at the faldstool before the altar.

After the Mass was ended the Holy Father imparted the Absolution. The ceremony was over at midday.

FRANCE AND POPE PIUS X.

The Paris Figaro has a very notable contribution as to the state of mind of the French Moderates regarding the Pope at the present moment. The writer of this article is M. Eugene Lautier. After relating that the Catholics of Rome voted numerously at the municipal elections in the beginning of the present month, this writer asks: "But what profit will the Sovereign Pontiff have in appearing a little as the supreme leader of a new Conservative group which has three or four representatives in the Chamber? When Leo XIII. gave counsels to the Catholics of France or of Germany he spoke as the head of Catholicity. When Pius X. gives counsels to the Catholics of Italy there is great care taken to tell us (see a conversation of his friend Cardinal Capocciato) that Italian patriotism animates him and inspires him with the interest of the Church."

The aim of this is to insinuate a comparison between Leo XIII. and Pius X. to the detriment of the latter. And the writer goes on to say: "I remember that on the morning of the election of the new Pope, it was said 'this will be a religious Pope.' Egregious nonsense! All the successors of St. Peter are religious Popes; and also all of them are forced to deal with politics. The only difference is that they do not deal with it in the same way. The policy of Leo XIII. was universal, or, as one says at present, worldwide. . . . And then comes the new French complaint against the Pope. 'No doubt,' says M. Lautier, 'that the former Pontiff would have found something to say upon the war between Russia and Japan, and that he would not have left to President Roosevelt the monopoly of pacific deal. And without insisting on it, when I think of the power of the Catholic Centre in Germany, it seems to me that a Leo XIII. would have attempted something, a little while ago, to aid in the appeasement of a certain conflict.'

If this be a specimen of the views of the moderate minds of France to-day, one may well conclude that their future is hopeless. The only use they seem to have for a Pope is to secure to them their finances, by his bringing about a cessation of the war between Russia and Japan, and to impress upon the Catholic Centre of the German Parliament the necessity of saving them—the antagonists of Germany—from the consequences of their own folly and insolvency. And all the while that the Pope was employed in making peace between Russia and Japan, and assailing the Centre to play the part of traitor to Germany, they should employ all their efforts to sweep from out the broad land of France every one who acknowledged the Pope as Head of the Church! There does seem no limit to the ridiculous extravagance of the ordinary French publicist at the present day.

Archbishop Bourne's Views of Ireland and the Irish Party.

Helen Derome, an Australian newspaper correspondent, interviewed Archbishop Bourne, of Westminster, last week, and gives a pen picture of that prelate as follows:

The Archbishop of Westminster, Most Rev. Francis Bourne, is a typical Englishman. He is a man who in his calm, dignified personality, his handsome, ascetic face, his "air," typifies the strange, inexplicable inevitability of that extraordinary thing called lineage, birth, race—they are all one's! One feels, at sight of the stately pile called "Archbishop's House" in old Westminster, that England, more than any other country, is imbued with the seriousness of the duty of impressiveness.

Flights of stately steps lead to the shrine which houses Westminster's Archbishop. One can hear a pin drop in the strange stillness of this great house. Life here is a quiet, calm, marble-hearted, ascetic thing. How quiet, how terribly serious it all is! I thought, as I sat in lonely splendor in the audience chamber of His Grace at Westminster.

A door opens with slow deliberateness, and with the punctuality common to royalty and gentlemen—the Archbishop entered the room. But what a surprise to me! I expected, of course I did, an old, white-haired gentleman. To my astonishment, a young man confronts me—a young man of aristocratic bearing, tall and thin, with the slight build and the stately carriage of the well-born Englishman.

"Surely the youngest Archbishop in the world!" I could not help saying.

The Archbishop smiled amusedly: "No," he said, "there is one other who is only 42 while I am 44." (He looks 30.) Archbishop Gleason holds a see in America, where it is not so strange to be young and powerful.

The Archbishop of Westminster is not partial to the newspaper interviewer, so that for the interest which attaches to his remarks for American readers Cardinal Moran, of Sydney, Australia, is to be thanked. But for the possession of a written request from the great Australian Cardinal I should certainly never have gained access to the house of Westminster.

With perfect courtesy the Archbishop prepared to answer me, after first inquiring into the health of the Australian and American cardinals, of both of whom he is an honest admirer.

"Your Lordship is, of course, an Englishman?"

"I am," said the Archbishop. "My father was English and my mother was Irish, and I was born here in England."

"What is the attitude of the English Catholics toward the Irish Catholics?" I inquired.

A thoughtful look came into the quiet blue eyes of the young Archbishop as he said slowly:

"The English and Irish races are entirely different, with a difference which nothing has or ever will overcome. There is no doubt a great union of sympathy on essential questions, such as education—but the two countries will never understand each other fully. I sympathize intensely with Ireland, but my heart is also with England, and, as far as I can see, Home Rule is still quite in the far future."

"I think that if the university question had been settled as well as the land question in Ireland, there would have been a much greater unity of spirit and opinion in Ireland itself, for even politically it is terribly divided. Since Parnell instituted that party pledge it has been almost impossible for men of the upper classes to go into Parliament at all."

"With regard to the Home Rule question the Catholic Church has no direct influence. The Catholics in England are all divided into different political parties. Yet where Catholic interests are at stake those differences don't disunite. Then, again, in the question of free trade Catholics are divided; in fact, only in a

very few questions are they united, such as the education question and the royal declaration grievance. It is obviously unfair," continued the Archbishop, "that at his coronation every English sovereign should be forced to denounce the Catholic faith."

BACK FROM ENGLAND.

Rev. Father Wafer Doyle, S.J., arrived from one of the Jesuits' Colleges in England on Saturday evening. Father Doyle is appointed Bursar of Loyola College for the scholastic year.

Rev. Father Malone, S.J., has been appointed Professor of Mathematics at Loyola College.

CATHOLIC SAILORS' CONCERT.

Last night's concert, given under the auspices of No. 1 Division, A.O. H., was a grand success in every particular. At the appointed hour for the opening of the programme it was found somewhat difficult to procure seats for the few late comers who presented themselves for admission, and as Mr. J. O'Neill, chairman for the evening, came forward to start the proceedings, the scene presented was certainly a most encouraging one.

The various parts were well sustained, and special mention is due to Misses Walker, O'Brien, Fitzgerald and Mrs. Margingon, as also to Messrs. Holton, Hogan, Winterbottom, Jones, Scott, Prentice, Dundardale and Holland for the many well-chosen songs presented during the evening. The concertina solo by Mr. G. Price, and violin solo by Mr. Brown showed that these gentlemen were not only capable in the handling of their favorite instruments, but also endowed with that spirit of being ever ready to offer enjoyment, a faculty so necessary and pleasing on such occasions.

Mr. F. Hogan's recitation was certainly well given, listened to with wrapt attention, and made the subject of prolonged and well merited applause. We should not forget the song by Master Baker, nor the fine accompaniment played by his sister, as also the song and dance by Mr. Prentice.

On the whole, the evening was a most enjoyable one, and presents a fair prospect for the future of the institution.

HARVESTING IN THE WESTERN PROVINCES.

Thirteen thousand men will be required in the harvesting of 100,000,000 bushels of grain now ripening in the Provinces of Manitoba, Saskatchewan and Alberta.

Excursions have been organized for those who wish to work on the harvest and at the same time see the fertile western prairies.

Tickets can be had from all points in the Province of Quebec for \$12, which will be sold with a certificate extending the trip beyond September 15th, 1905, without additional cost to any station of the Canadian Pacific Railway, west, northwest, and southwest of Manitoba and Assiniboia, but not west of Moosejaw, Yorkton and Estavan, provided excursionist engages as a farm laborer. Excursionists who shall have worked at harvesting not less than thirty days, and who will produce a certificate to that effect, will be returned to the original starting point in the East, until Nov. 30th, 1905, at \$18.

Any further information, particularly in regard to Manitoba, can be obtained either in writing, or personally, at the office of the Manitoba Immigration Commissioner, Room 22, 107 St. James street, Montreal.

I walked myself upright, alone,
Nor asked of any aught of aid;
Before me straight my course was laid,
I know each corner stone.

But, ah! Love took my hand one day,
A moment stayed, then left again;
I started on, but, strange, since then,
I cannot find my way!

—After Harlan.