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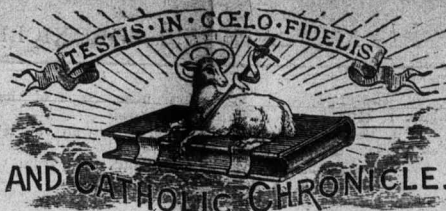
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Vol. L Gardien de la Salle de Lecture Feb 19 1908

MONTREAL, THURSDAY, JUNE 11, 1908

PRICE FIVE CENTS

Situation in Ireland.

Recent events have proved beyond doubt that Home Rule has taken a foremost place in British politics. The declarations of Mr. Asquith, the Prime Minister, and Mr. Churchill, in Dundee, bring Home Rule again into the very forefront of debatable questions affecting the life of the Government and Parties. I have before me just now a little pamphlet, entitled "The Humors of Law and Order in Ireland," compiled by Alfred Webb, the veteran patriot, and Honorary Secretary of the Irish Parliamentary Fund. I quote for your readers the following extract from Humor No. 1:

"In Ireland the police can, without reason given, enter any newspaper office or news vendor's shop, and confiscate and take away copies of such newspapers as they desire. They can do this without proclamation, prohibition or meeting; they can draw down speakers from platforms; they can allow one person to speak and order others to cease. If, when they order a meeting to disperse, the attenders do not return fast enough, they can baton them to any extent they desire. Police note-takers, attended by armed guards, so as to force themselves into good positions, attend all open air meetings of persons opposed in politics to the Government."

"A police sergeant has been known to cut off the tails of animals and to have committed other barbarities, as to increase his importance as the discoverer of crimes. He and confederate underlings have then sworn that innocent men committed these crimes. These innocent men were sentenced to, and served out, terms of penal servitude. Upon discovery the police sergeant has been permitted to leave the country. His confederates have been, by Government, largely rewarded for being so good as to tell the truth. One of them at least is still retained in the police force in Ireland as a reward for the number of convictions secured rather than for the general condition of their districts. The victims in these police conspiracies were convicted by packed juries, and in one case at all events after an ordinary jury had refused to convict."

THE EFFECTIVE VOICE OF THE PEOPLE.

This has reference to the power of the police, and is very appropriate, having regard to the fact that the police force in Ireland has been recently strengthened to deal with what is called "Agrarian Troubles," but what is in reality the effective voice of the people giving expression to in cattle driving and other acts, expressly entered into for the purpose of overthrowing the present system of misrule in Ireland.

To give you an idea of the antiquated nature of the law at present administered in Ireland, I might point out that the Act which is brought into force for the prosecution of cattle driving in Ireland is the Act of 34, Edward III., passed at a Parliament held in Westminster in 1360, and long since obsolete in England. Under this Act magistrates can "take and arrest all those that they may find by indictment, or by suspicion, and to put them into prison and to take all of them that be not of good fame, where they shall be found, sufficient surety and mainprise for their good behavior towards the King and his people, and others duly punish."

THE POWER OF THE POLICE.

Your readers will be able to form an idea of the power of the police in Ireland from the fact that the principle instrument in their hands is this medieval legislation of the age of darkest England. But what makes this humor of law and order particularly grotesque is the fact that when charges are made under this statute, the defendant cannot defend himself. As Judge Gibson said in a case of Rice vs. Halpin, some years since: "The authorities compel me to decide unwillingly that in the case of surties for good behavior evidence on the part of the plaintiff cannot be heard. The result is most unfortunate." (King's Bench Div., Dublin, Feb. 26, 1901.)

Further it was stated in an English Law Journal that this Statute of Edward III., which had been allowed to become obsolete in England, "was passed, in 1360 by an English Parliament solely for Ireland, and was never intended to bind Ireland, or in any way whatever to extend its operations to that country."

NUMEROUS ARRESTS IN GALWAY.

I have before me also a newspaper report showing where forty-six men were arrested at Briarfield, County Galway, early this week, for driving cattle and sheep a distance of twenty miles to the residence of a grazier who had promised to relinquish a large tract of grass land he held, but who had then gone back on his

promise. These forty-six men were all arrested in the middle of the night and were brought before a removable magistrate who is paid to administer the antiquated Act of 1360, and whose ideas of justice are as old-fashioned as the tortures he inflicts on the valiant men and women who are struggling so heroically to regain the lands from which they and their families were driven in the past. The prisoners were remanded to Galway jail, and on the following morning one hundred manly men arrived to bail them out. Here is an extract from the evidence of a policeman, given before the removable magistrate on the occasion:

"I was on duty," Constable McDonough, the first witness said; "at Mullaghmore South, this morning, in company with Constable Beirre. It is about two miles from Briarfield. At about six o'clock I heard a sound as if of the beating of a drum. I heard shouting also. That was in the direction of Briarfield Farm. The Farm was used for grazing by Mr. Morris, of Clare, Galway, and his cattle was grazing there. I left a farm which I was minding at about seven o'clock as I had to remain there until I got another man to take my place."

THE POLICE EMPLOYED TO WATCH GRAZING LANDS.

From this evidence your readers will see for themselves that the object for which the people of Ireland are supporting a police force is to pay them to watch the lands of the graziers, and assist them in every way to the detriment of the interests of the country and the Irish people alike. In no other country could such a thing be tolerated, and it is not to be wondered at, that having regard to the broken promises of successive Governments, in this as well as in other matters, the people should indignantly protest as they are doing, by driving the cattle from the grazing ranches throughout the country, and by taking the law into their own hands, for after all, when everything is said and done, they are the best judges. I should say that in the case above referred to the young sheep which were unable to bear the journey, if driven, were carted to the residence of the grazier, so that no injury might be done them on the journey, for after all these cattle drivers are a friendly, hospitable and humane people, and have each of them a soul and conscience, which I am very doubtful, cannot be said for the graziers.

But just to show your readers what is actually going on, and let them see that the whole Midlands and West are up in arms against this cruel system, I give herewith reports from a Dublin daily paper of a number of drives which have taken place within the past few days:

BIG "DRIVE" IN WESTMEATH—200 CATTLE SCATTERED.

Mullingar—A very extensive "drive" is reported from Dolyin district. On Sunday night the lands in Southill, Mitchelstown and Robinstown were, it is stated, cleared. The land is the property of Francis Chapman, and was driven now for the fourth time within twelve months. About two hundred cattle were scattered, and these belonged, it is learned, to six persons. The cattle have, it is understood, been recovered.

SERIES OF RAIDS IN COUNTY SLIGO.

Bovle—Following the cattle-drive on Tuesday morning in the Riverstown district of the County Sligo, another series of raids occurred on Wednesday morning. A farm at Tamnach was the scene of operations on that morning, over sixty head of cattle being scattered. For the second time a raid was made on another farm in the same locality, and seventy bullocks were scattered. Last evening there was an extraordinary demonstration in the district. The Riverstown band turned out, and marched along the roads leading to the farms which had been cleared. Large crowds of people assembled, and fires were lighted on the surrounding hillsides. Horns were blown and there was great excitement. The police were powerless to stop the proceedings, but took the names of several prominent parties. Subsequently a meeting was held in the village of Riverstown.

WHOLESALE CLEARANCES.

Tuan—Yesterday, in the presence of the police, the extensive grass farms of Robert Blake, Ballygluzin Park—viz., Clondahamper, Gethbeg Abbey, Knockmoy, Cullagh, and Briarfield, occupied by the graziers, were cleared of all stock—sheep, cattle, and horses, etc.—by large bodies of men, armed with sticks, who drove them to the high roads. The grazier, Mr. O'Hara, and of Mullachmore, owned by Mr. O'Hara, and other large grass tracts let to graziers were also cleared, so that the road from Tuan to Moylough was almost

impassable by car from the numerous droves of cattle and sheep. Although a large body of police had been drafted in from outlying stations, they were unable to cope with the drivers, and made no arrests, but noted the men's names. On a Moyne farm, the grazier, Mr. Phibbs, J.P., and a number of police stood at the gate to prevent egress of the cattle, but had to step aside to escape being trampled upon.

EXCITING SCENE NEAR BALLINASLOE.

Practically since the May Day lettings the area about Ballinasloe, which contains many grass farms, has been disturbed almost daily with "drives." Glenties townland, on the Hynes estate, has been the scene of one of the most determined drives of the week, particulars of which are just at hand. During the past six years the land has been let on the eleven months' system, but notices were posted up that this practice was to be discontinued. A man named Nolan refused to comply with it, and his large flock of sheep and a great number of cattle were, despite the vigilance of the police patrol, driven off. Five arrests were made—John Finerman, Thomas Murray, Michael Ryan, Patrick Coffey, John Murray. Other less exciting drives are reported from the same locality. Last night and to-day large forces of police arrived at trains from various parts of the Midlands, and proceeded to the West.

MANY ARRESTS AT LOUGHREA.

On Monday last a crowd of several hundred people assembled at Gralla farm, near Loughrea, on the Clarcathry estate, and drove a number of sheep and cattle belonging to the tenants on the estate into the farm. The herder attempted to drive out the cattle but was prevented by the people. In the early hours of Tuesday morning a large force of police visited the farm, when the herder again attempted to drive out the stock, but the crowd, which had again assembled, resisted the police throughout the day, with the result that several baton charges were made, in which some of the police, as well as a considerable number of the people, were injured. It was not till a late hour in the evening that the crowd dispersed, leaving the animals still on the farm. Arising out of the affair, seventeen men were brought up before J. White, R.M., charged with unlawful assembly. They were summarily dealt with and were bound over to keep the peace for twelve months, each in \$100 and two sureties of \$50 each. Further arrests are expected.

CATTLE RAIDS NEAR GALWAY.

Two more cattle raids have been reported from the Loughgeorge and Claregalway districts. The first took place on lands near Derrymac-loughlin. Cattle and sheep were driven off and given up to the owner, about five miles from Galway. In the second case a large number of men, with a band and banners, raided a farm at Ballyglass, and gave the cattle up to the herder. On Sunday and Monday evenings last a crowd of about three hundred men, women and children collected at Briarfield farm, which was raided on Friday last, and held a dance in the centre of the farm.

COUNTY SLIGO RAIDED.

A big cattle drive took place near Riverstown, in the County Sligo. Owen Phibbs, D.L., Sealfield, has a large grazing farm at Ardumber, which he has stocked with cattle. For some time past the local branches of the United Irish League have been passing resolutions calling on Mr. Phibbs to surrender this land for distribution among the people of the locality. This put the police on the alert, but on Tuesday morning they were surprised to find the farm clear of cattle, over seventy head having been scattered. Some of them have been found within a few miles of Riverstown. Apropos of cattle driving in Ireland, it seems that English ministers are angry because the people here advert to this policy, yet I am reliably informed that a very short time ago, the people of New Zealand adopted a similar policy and cleared vast tracts of land held by one Williams, and others, in the neighborhood of Auckland. The result of the cattle driving in New Zealand was the passing of laws giving the land to the people desiring and requiring them, and I have no doubt similar results will accrue from cattle driving in Ireland.

Montreal City & District Savings Bank.

Notice is hereby given that a Dividend of Ten Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House, in this city, on and after Thursday, the Second day of July next. By order of the Board, A. P. LESPERANCE, Manager. Montreal, May 29th, 1908.

Shakespeare's Catholicity.

(N. Y. Freeman.)

In a past number of the Fortnightly Review of London, Mr. Lilly discusses the question as to whether Shakespeare was really the intransigent and adamant Protestant that Anglicans would wish to show him to be. Mr. Lilly very sagely avoids mere theorization in this matter, and prefers to show from Shakespeare himself that he certainly held no specific brief for the Established Church of England, but that rather as Thoreau, a very strong Protestant, says in his "Shakespeare's England," the great poet-philosopher ever showed in his work "a yearning fondness for the Old Faith."

As Mr. Lilly remarks, it is best to judge the whole matter from the works of Shakespeare, for no man ever expressed himself through his characters more forcibly than Shakespeare did.

What warrant, asks Mr. Lilly, is there in Shakespeare's plays—there is admittedly none in his poems—for the belief that he was an adamant Protestant? The plays generally cited in evidence are King John, Henry VI., and Henry VIII. Yet King John's anti-Catholic speeches, as in his refusing Langton admission to the See of Canterbury, no more prove Shakespeare a Protestant, says Lilly, than the saying "there is no God," makes David a septic.

The next proof of Shakespeare's strong Protestantism is derived from his picture of Cardinal Beaufort in Henry VI., and of Wolsey in King Henry VIII. Yet Mr. Robert Simpson points out that the fact that Beaufort drew income from the licensing of drinking-houses—the accusation made against him by Gloucester—may have been historically correct, while even unknown to the Cardinal himself.

With regard to Wolsey, continues the deponent, the faults which Shakespeare attributed to the Cardinal, namely, worldliness, greed, pride and ambition, were faults which the Catholics of his age accused him of, and it is certain, writes Mr. Lilly, that in very pronounced Protestantism, such as in the prophesy made at the baptism of Elizabeth in "Henry VIII.," that the passages were the work of others.

The scene just mentioned was admittedly added by Fletcher. The late Doctor Dollinger, one of the most profound students of Shakespeare, once observed that the play of Henry VIII, the character of Queen Catherine and Henry's opinion of Anne's religion (he called her a "spleeny Lutheran") and of Cranmer's religious views—all attest the Catholicity of Shakespeare's own opinions. A Protestant writer, he said, could and would have made Catherine and her daughter Mary pale before Anne Boleyn and Elizabeth.

In "All's Well that Ends Well," we find a tribute to one of the most beautiful doctrines of the Catholic Church, says Lilly. This is the recognition of the power of the Blessed Virgin's intercession:

"What angel shall Bless this unworthy husband? He cannot thrive, Unless her prayers, whom Heaven delights to hear, And loves to grant, reprieve him from the wrath Of greatest justice."

The testimony here is brief but decisive. Shakespeare in these lines, says the Protestant Simpson, affirms distinctly, if not intentionally, one of the most characteristic doctrines that distinguishes the Catholic from the Protestant community. In "Measure for Measure," the ethos of the play is strikingly Catholic, Isabella the votarist or postulant of St. Clare being, says Lilly, Shakespeare's noblest type of womanhood, commanding the reverence of even the dissolute Lucio who speaks of her as "a thing-ensky'd and sainted." Father Sebastian Bowden, of the London Oratory, says: "The readiness and aptitude with which Shakespeare avails himself of Catholic imagery are manifested again and again in his plays. Priests, nuns, the Mass, sacrifices, patens of gold, chalices, incense, relics, holy crosses, the invocation of Saints, the Sign of the Cross, the sacraments of Baptism, Penance, Holy Eucharist, Extreme Unction, details of the ritual, as for instance, the Benedictio Thalami. All these and many other Catholic rites and usages are introduced with a delicacy and fitness possible only to a mind habituated to the Church's tone of thought."

It has been said that the line in "Romeo and Juliet" in which mention is made of evening Mass is evidence to the fact that Shakespeare was no Catholic. Yet, says Lilly, Evening Mass was quite common in Shakespeare's day. In regard to his philosophy, Father Bowden points out that Shakespeare was not only a follower of the Scholastic method, but even had a predilection for it. "He was," says the Oratorian, "distinctly a Thomist on the following points: his doctrine of the

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Present State of English Catholicity.

Nothing shows more strongly the situation of the Catholics of England at the present day, says Father Bonbee, S.J., writing in Etudes (Paris), than the courage with which they face the present Parliamentary session which will discuss more measures bearing upon Catholic interests than ever heretofore.

The best assurance the Catholics of England possess to-day is the sentiment which they now as to the strength of their own cause. They voice their opinions with no uncertain voice, and just because they know they have that power behind them which makes them feared. Their numerical strength alone is a guarantee of the influence which they command. Of the 12,000,000 of subjects who obey Edward VII and His Holiness at Rome at the same time, there are 5,500,000 in the United Kingdom, of whom 3,300,000 are in Ireland, and the balance in England, Scotland and Wales.

According to the president of the Catholic Federation, nearly 500,000 Catholics reside in and around London. Here we have a Catholic population nearly equal to that of Rome. As it is the Catholic population of London is equal to one-eleventh of the population of Greater London.

According to the Catholic Directory for 1908, there are in England Scotland and Wales some 4075 Catholic priests who look after 2121 churches, or 45 more than in 1907. In 1803 there were only 11 Catholic churches in London. To-day there are at least 100. In London there are some 92 Catholic schools with 40,000 pupils. In the whole country there are 1070 Catholic schools with 400,000 pupils, a vast difference from the year 1803, when in the whole of England there were some 10 schools in all. Even in 1871 there were but 383.

The Catholic population, again, is no longer, as even till comparatively recent years, composed of poor people who dwelt for the most part in the East End of London, or in the poorer regions of the great metropolis.

We now-a-days find among them big manufacturers, merchants, shopkeepers, all of whom have carved their way to prosperity without denying, or without finding themselves under the necessity of denying, their religion, or forsaking its practices. And in England, where social condition counts before riches, the Catholics yield to none in regard to family prestige. This is of paramount importance for the Catholic cause, for it must be remembered that half a century ago, the Catholic nobility and gentry played no part whatever in public life. To-day, however, what a difference.

There are 33 members, out of a total of 606, in the House of Lords. In the House of Commons there are 81 in 670—or nearly one-eighth. Of these, however, 73 are Irish, whilst the 2,000,000 English Catholics have been instrumental in returning only 8 members.

The Protestants, on the other hand, are represented by 567 members. The best known of the Catholic members representing English constituencies are Messrs. Rowland, Hunt, T. P. O'Connor, and Hillaire Belloc, a naturalized Frenchman who fought in the war of 1871.

There are, besides 42 peers (some not holding seats in the Upper House), 52 baronets and many knights.

Among the members of the present government is the Marquis of Ripon formerly Viceroy of India. In the Privy Council there are 12 Catholics. Then there are Catholics who bear historic names—an important consideration in England—like the descendants of Lord Nelson, of Lord Dvorn, of Sir Walter Scott, of Fielding and of Dickens.

The musician, Sir Edward Elgar, the actor Hicks, Sir Charles Sant-lev, the singer, Sir Frederick Burnard, late editor of Punch, many prominent doctors, judges, lawyers and

literary men, are Catholics whose influence counts for very much. Not within the recollection of any of the oldest members of the Catholic priesthood in England has the outlook for Catholicity appeared so bright as at present.

There is no question of it, concludes Father Bouee, that all are conscious that they are on the eve of stirring events in the Catholic cause. All are prepared, however, for whatever difficulties may present themselves in the struggle, and the consciousness of their own strength and the greatness of the issues involved bid fair to make their coming efforts partake of the heroic.—N. Y. Freeman's Journal.

Gift of a Palace.

One of the most notable gifts presented to the Pope because of his sacerdotal jubilee year is a whole palace and its surrounding grounds, which were presented to the Holy Father by the Catholics of the Argentine Republic. The palace is located in one of the most desirable quarters of Buenos Ayres, and is said to have been purchased by the Catholics of that city and the country for \$300,000. A deed to the property was sent to the Pope, who is, of course, not expected to use the palace himself. He will utilize it for the benefit of the apostolic delegation—in the Argentine Republic, which has thus far had to rent quarters at a considerable expense. Pius X. was much pleased with this gift, which will save the Vatican administration several thousand dollars a year, and through their archbishop he has just sent a letter of thanks to the Catholics of the republic.

When going away from home, or at any change of habitat, he is a wise man who numbers among his belongings a bottle of Dr. J. D. Kellogg's Dysentery Cordial. Change of food and water in some strange place where there are no doctors may bring on an attack of dysentery. He then has a standard remedy at hand with which to cope with the disorder, and forearmed he can successfully fight the ailment and subdue it.

NEWMAN MEMORIAL CHURCH

We have now reached the final stage in the erection of our new Church, and only the building of the Dome remains to complete the Fabric. Meanwhile we have come to the end of our resources, and have consequently been compelled to incur a debt of \$5,000, in order that the work should proceed without interruption. It is proverbially difficult to collect the means for finishing a large undertaking, but Cardinal Newman's name is held in such honor that we feel justified in our hope of opening the Church in 1909 free of debt.

Up to the present time more than \$25,000 has been given in donations, varying from \$5,000 to the smallest sums, and we look confidently for further help from those who cherish the great Cardinal's memory. We therefore appeal earnestly to your generosity to aid us in collecting the amount still needed, during the next fifteen months, by a weekly or a monthly subscription, or by a single donation.

JOHN NORRIS, Provost, Birmingham, England, May 1908.

Mass is said twice a week for all Benefactors of the New Church, and their names are entered in the Liber Aureus, or Golden Book, to be preserved under the future High Altar.

