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Vol. LIV., No. 50

MONTREAL, THURSDAY, JUNE 22, 1905.

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KING ALFONSO'S VISIT IN ENGLAND.

The visit of the King of Spain to this country, says the London Catholic Times, is an event in which Catholics have a special interest. His Majesty is the ruler of the most Catholic nation in the world. There is to-day no other land where the old faith has been so well kept, and no other people have done so much for the Catholic Church as the Spaniards. When, after a struggle of eight hundred years, the power of the Moslems was crushed and Boabdil withdrew broken-hearted from Granada, a great golden cross was raised upon the mosque as a token that the success of Ferdinand and Isabella was a triumph for the Christian faith. Again, when Columbus, under the patronage of the same rulers, landed at San Salvador, the banner of the expedition bore a green cross to show the creed of the Spanish sovereigns, and the discoverer in taking possession of the territory on behalf of the Castilian Crown dedicated the first fruits of his discovery to Our Lord Jesus Christ. That noble policy of recognizing the pre-eminence of the Catholic Faith was invariably pursued in the work of colonizing and civilizing Central and South America. The natives were placed in possession of the precious gift of the faith. When the Emperor Charles, after having established peace between the Catholics and Protestants, resigned his territories to his son Philip, his words to his son were: "Fear God, live justly; respect the laws; above all, cherish the interests of religion." When by the overwhelming victory of Lepanto Christendom was saved from the Turks, Spain was a member of the Holy League that opposed them, and one of the wounded on that occasion was the author of "Don Quixote." A great number of the historic recollections of Spain are more or less intimately associated with the vicissitudes of the Christian Faith, and Catholics, wherever they live, are under many obligations to the Spanish monarchs.

The Catholics of Great Britain are under a special debt of gratitude towards the Kings and people of Spain. Not only did the Spaniards provide Colleges for English, Irish and Scottish Catholics in the days of persecution, as Father Robert Smith stated in our columns last week; they generously aided the missionaries that came from Spain to help to preserve the Catholic religion, and were even more directly of service. In Hastings' "Catholic London Missions" we are told that during the latter part of Queen Elizabeth's reign and nearly the whole of the reign of King James I. the palace, Ely Place, was let on lease to Gondamar, the Spanish Ambassador, and the chapel was used for Catholic worship. Father Jarvis says that "Here the English Catholics, as in the other ambassadors' chapels, were able to hear Mass without incurring legal penalties." The persecution of the Catholics was at its height about this time. Sixteen priests had been hanged, drawn and quartered, and by the year 1622 there were some four hundred Catholic clergymen in prison. The Spanish ambassador afforded a refuge to many such priests who were being hunted down like wild beasts. In the Howell letters it is related that the Countess Gondamar, with her maids, used early in the morning to sweep and clean the chapel, and to get all things ready for Mass. In 1614 died here the venerable Luisa de Caravejal, a Spanish lady of distinction, who, eager for the conversion of England, founded a community of religious in London which was afterwards dispersed by order of King James, whilst she herself was confined to the Spanish Embassy, where she remained until her death. The Abbe Airoldi, who came to England on a mission from the Holy See in 1670, in giving an account of his experiences says he visited all the ambassadors' chapels and found that the Spanish chapel was the one most frequented. "Something attractive in the Spanish name," observes the visitor, "draws Catholics and even heretics to its services." During the Lord George Gordon riots in 1780 many

Catholics stored their goods at the Spanish Ambassador's, judging it the most secure place; but the mob sacked the building, carrying off large quantities of plate, with money and household goods. Thus it will be seen that in times of trial the Catholics of this country could not have had more genuine proofs of true friendship and affection than they received from Spain.

Most heartily, therefore, have the Catholics joined in the welcome given to the young King. His reception has been all the more cordial because of the dastardly Anarchist attempt made in Paris upon his life. Under the trying circumstances he bore himself with courage worthy of his nation. He showed not the slightest symptom of fear, his only anxiety being that the account of the affair sent to his mother should not be alarming. During his stay in England he has been busy. His Majesty has been present at various stately functions, one of the most noteworthy being that which took place on Tuesday last at Westminster Cathedral. Whenever he has gone he has by his dignity and courtesy increased the friendly feeling entertained for him. In the difficult task which lies before him as the head of the Spanish nation he will enjoy the most earnest sympathy of the people of these islands. It has often been asked why there is not more social progress in Spain, why so many of the Spanish poor are ill-fed, ill-housed, and ill-clothed. No doubt when opportunity offers for reforms that will lift up the peasantry, they will be readily embraced. But it may be that we have not much to boast of if a contrast be drawn between the life of the Spaniard and that of a native of this country. Men may be better housed, better fed, and better clothed here, but is their contentment greater and do they more thoroughly enjoy life. However small his wages, however coarse his fare, however comfortable his abode, the Spaniard is never unhappy. Sober, affectionate, warm-hearted, with a keen sense of humor, the inhabitants of Spain compare not unfavorably with the natives of the most advanced European countries. In them King Alfonso has the material which will enable him to raise his once great nation again to high social and political eminence.

The meeting held last Sunday for the formation of a new parish for the English-speaking Catholics of Hochelaga was not as largely attended as was expected. Rev. Canon Martin, after hearing the views of those present, told the ratepayers that he would report the proceedings to His Grace the Archbishop, and inform them next Sunday afternoon of His Grace's decision in the matter.

OBITUARY.

MR. MICHAEL LEAHY.

With feelings of sorrow we record the demise of Mr. Michael Leahy, of Eardley, Que., who passed away on the morning of June 16th at the age of 62 years.

The deceased, who had been in poor health for about two years, became worse about a week ago, when he received the last Sacraments from Rev. Father Desjardins, of Luskville, and died resigned to the most holy will of God and in hopes of a happy resurrection.

Mr. Leahy was married about 23 years ago to the eldest daughter of the late John Murphy, of Hull, who died some four years later, leaving him the care of three baby girls.

He was a man of sound religious principles, just, upright and charitable. All were his friends, enemies he had none, and the good example he gave will be long remembered by his friends and neighbors of the parishes of Eardley and Chelsea.

To his orphan girls we extend our sincere sympathy in their sad loss and affliction. We ask all those who believe in the communion of saints to offer a prayer for the repose of his soul. May he rest in peace.

One great trouble in life is that the paths for going wrong are planted so prettily with flowers at the beginning.

AMERICAN VS. FRENCH LIBERTY

(L'Univers, Paris.)

The time has come for turning on the searchlight upon the good faith and sincerity of our legislators, who, relying on the assurance of their leaders, would have us believe that in voting for the separation of Church and State they are removing the cause of religious dissension in our country and in that way are bringing about religious harmony and tranquillity such as exists in the United States. We would not oppose the programme of our sectaries if it were possible for us to repose confidence in their sincerity and if we did not see that the separation they so much desire will be supplemented by a continuation of the stupid persecution to which the church is now subjected, a persecution to which new and deliberately planned features will be added. They would have us non-militant like the Catholics in the United States, but on their side they should be non-aggressive like the republicans across the Atlantic.

What we demand of them is to be true republicans. They are not such and they have no desire of becoming such. How can they sincerely wish the establishment of religious peace modeled after the sort existing in America?

Unquestionably in their speeches and their writings they make frequent use of the republican maxims of the new world; but they never translate these maxims into acts. In place of real American republicanism they substitute a counterfeit of it. The truth is, they present a caricature of free America.

The following extract taken from "Review of Religious Studies," gives us a clear-cut statement of the American political form of government: "In the United States they have undertaken to create a civil society and a stable political government by conceding an almost unlimited scope for individual liberty, reducing the restraining action of the government to an almost complete nullity. To leave freedom of action to every one whilst enabling each one to attend to his own interests and to reduce the rights of the state in proportion to the diminution of its functions is the principle underlying American public law. What the law permits the individual to do in his individual capacity, it with almost equal facility allows citizens to do when banded together as a unit. In America, liberty of association is on an equal footing with individual liberty, of which it is only another and more effective and striking form."

Hence it follows that in America the laws aim not to regulate liberty, but to protect it, which is quite another thing. Restraint is brought to bear only upon those who would interfere with the civil liberty of others.

Here in France we always have had, in the civil domain, a decided leaning towards this enlarged sort of liberty, but we have never known how to render it practicable. It was the doctrine of the Constituent Assembly of '91 which was embodied in the famous Declaration of the Rights of Man: "Liberty consists in being able to do whatever does not injure others." It must be noted here that it was not a question of moral liberty, but exclusively of civil liberty. The legislators did not wish it to be understood that he declared that everything was permissible in the forum of conscience. He had in mind only the civil power and the civil courts of law. M. Pascal Duprat had also a predilection for this sort of enlarged liberty when he declared in 1776: "The republic is that form of government which governs the least."

M. Frederic Bastiat, our famous political economist, wrote in 1834 that the rights of the State, so far as the relations between it and its citizens are concerned, should be confined to simple police duty which should have for its object the securing of the full and unimpeded expansion of the legitimate energies of individuals and of associations of citizens engaged in the work of advancing their own interests. He did not, for example, recognize the right of the State to make itself master of the school. That was entirely out-

side the function of the State. He maintained that those who have control of the government are too much interested in transforming the school into an instrumentality of tyranny for the violent and tyrannical perpetuation of their own political power. A State University endowed with a monopoly of teaching would be as abhorrent as a State press possessing the exclusive right of publication. Each one, so far as his thoughts and his expression of them are concerned, is, from the point of view of the civil law, responsible only to his own conscience so long as he respects the natural order of society.

Such was the way in which republicans expressed themselves and still continue to express themselves. We only ask of them to act as they speak. If they would do that, all would be well. In that case the separation of Church and State would not lead to a war between them. The State would have no ground for fearing the Church. Certainly it would not be the Church who would injure the State or commit acts detrimental to social order. Has the United States ever preferred such a charge against the Catholic Church? The Catholic Church on her side would have nothing to ask of the State except the faithful carrying out of the constitutional pact. This is why we again say to our legislators who are honestly disposed: Be republican after the type of the republicans of the United States and we Catholics will act as the Catholics of the United States do.

But in this old Europe of ours we live by routine. We speak of modern public law whilst, in practice, we cling to the public law of bygone times. To govern means for the State to intermeddle in all things and to keep the people in a state of tutelage, body and soul, in order that those who are in power may govern with the least possible inconvenience and prolong their political power. The country passes from a monarchy to an empire, and from an empire to a republic; charters take the place of constitutions, and constitutions are substituted for charters. But never under any circumstances do the old methods of governing change their character. Whether it be a King or an Emperor, or an Assembly with a President of a republic as a figurehead, it matters not. Our rulers always believe they possess the right to meddle in all things and to hold in leading strings the bodies and souls of the people.

What is the outcome of all this? The answer is that it fosters the worst passions. In the last analysis it will be found that those who hold the reins of government are bending all their energies to the securing of a perpetuation of their political power. In this respect the republican rulers of France differ in no way from Caesar. They view the moral influence of the Church as the disturbing element in their feast of power. Peace with them is out of the question. To capture votes in future elections they deem it necessary to win away men from their spiritual allegiance to the Church. That is why they show their contempt of civil liberty, which is so essential for a true republic. It explains also their attitude towards liberty of conscience, which they regard as a most absurd thing.

INES ON A MEMORIAL CARD.

Who shall explain the cruelty of Death That robs us of communion with some precious life? Grief has a sanctuary where, with bated breath, She bars her portals on unceasing strife; And, in the silence of our loss we hear, The answer to the heart-ache and the cry: He who made Life made Death and every tear Shall by Himself be wiped from every eye.

-B. F. D. Dumm.

There is no one who has it not in his power to pray a smaller of larger prayer—to pray a prayer, that is, which either asks merely for some endowment or adornment of the life, or a prayer which asks for an elevation and alteration of the life itself.

THE LATE JAMES F. X. O'BRIEN

A Great Irishman and a Great Catholic.

(Boston Pilot.)

The death of Mr. James F. X. O'Brien, M.P., on May 28, at his residence, Gauden Road, Clapham, London, Eng., removes a patriarch from the Irish party. Although Mr. O'Brien was in his seventy-seventh year, he was attending to his duties as member of Parliament, and of the executive committee of the U. I. L., until a few days before his death. On May 25, while at the League offices, where he was engaged in arranging matters for the coming convention, he complained of a chill, and though he attended at the House of Commons late in the day, he was obliged to go home, hoping to be able to return later in time for the division on the motion for the reduction of the Chief Secretary's salary. On reaching home, however, he grew worse, and telegraphed to Mr. Redmond that it would be impossible to take part in the division. Doctors Alfred Ambrose and Atkinson were called in and pronounced Mr. O'Brien to be suffering from an attack of pleurisy.

Mr. O'Brien was a singularly devout Catholic, and received the last Sacraments at the first intimation of danger, from Father Bennett, Redemptorist, of St. Mary's, Clapham, passing away peacefully with his spiritual director and his beloved family at his bedside.

Mr. O'Brien was born in 1831, and had represented Cork City as an Irish Nationalist since 1895. At the general election of 1900 he was returned as the second member for the city, Mr. Wm. O'Brien heading the poll. The figures were: Wm. O'Brien 5812; J. F. X. O'Brien, 5513; J. C. Blake (L), 2235; Maurice Healy (N), 1985. Mr. J. F. X. O'Brien had previously represented South Mayo. An interesting fact in his career is that in 1867 he was tried for high treason and sentenced to be hanged, drawn and quartered. The sentence was commuted to penal servitude for life, and he was released after undergoing some years' imprisonment. He was for some time general secretary of the United Irish League of Great Britain.

On May 30 a Solemn Mass of Requiem was celebrated in St. Mary's, Clapham, in presence of an immense congregation, for the departed patriot, by his son, the Rev. John O'Brien, S.J., another son, the Rev. Clare O'Brien, and Father Kirk, assisting. Father Bennett was master of ceremonies. Many priests were in the sanctuary.

The following members of the Irish Party were present: Messrs. J. E. Redmond, John Dillon, T. P. O'Connor, Edward Blake, Sir Thomas G. Esmond, Captain Donelan, Joyce, Law, Haviland-Burke, P. O'Brien, O'Shaughnessy, Power Campbell, P. J. O'Brien, Gilhooly, Flavin, Roche, Abraham, Reddy, Flynn, Nolan, Field, Kilbride, Doogan, Young, Clancy, Murphy, Hammond, O'Dowd, M'Hugh, London, Kendall O'Brien, Sheehan, Ambrose, John O'Donnell, Nannetti, MacKeon, O'Malley, DeLaney, MacVeagh, V. Kennedy, J. J. O'Kelly, James O'Connor, Barry, O'Mara, Boland, Hayden.

A PROTESTANT APPRECIATION.

Mr. Alfred Webb writes in the Dublin Freeman as follows: "The news of J. F. X. O'Brien's death in London this afternoon, to such of those who knew him as I did, appears to darken everything this lovely spring evening. The news comes with greater shock in that we all hoped to see him within a few weeks permanently settled in Ireland. For years he had been long-ling and planning to retire here after his long service in England, and his desire appeared about to be accomplished. I had the inestimable advantage of his friendship during my life in London, and to me and my wife it would have been a dearer place than we found it out for a few friendships, that with his family amongst the principal. He was one of the most unswervingly conscientious and honest men it has ever been my good fortune to meet. We were intimately associated in the affairs of the Parliamentary Party for over five years, as we have been again

since the establishment of the United Irish League. It was an education in business methods to work under him. He did not know what any approach to crookedness meant. He was always hopeful. Treading the path of duty and following out what he believed best for Ireland came as naturally to him as the breath he drew. His life was a singularly eventful one, and in his family relations and in his family he was seized for proving his devotion to his country singularly happy. In the crucial period his character and conduct shone out with peculiar clearness. He was amongst those who believed the proper moment had not come for taking the field. He was outvoted by some who, when the moment came, put in no appearance, and it was left to him to take a leading part and set his life on the hazard. Having done his duty, he accepted the consequences with perfect equanimity. He has more than once told me that he never felt calmer or less mentally disturbed in his life than while sentence of death was being passed upon him. The hope deferred, the disappointments, the struggles, the isolation (at least to a Protestant) incidental to a clinging to the cause of Irish nationality, are more than made up for by the many gentle and noble spirits with whom one has been brought in contact, and whom one has learned to know and love—and amongst such in my case stands out pre-eminently the name of J. F. X. O'Brien."

WORK-WORN MEN

Can Obtain New Health and Strength Through Dr. Williams' Pink Pills.

Mr. Edgard Martel, 98 St. Peter street, Quebec, is one of the thousands of workmen throughout Canada who cheerfully admit that they are kept in health and strength through the use of Dr. Williams' Pink Pills. To a reporter who interviewed him, Mr. Martel said: "The present condition of my health contrasts strikingly with what it was nine months ago. Then I felt that I was almost at death's door, while now I am strong and well. This happy change is entirely due to Dr. Williams' Pink Pills. I am a workman, and it is little wonder that after years of diligent toil my system was gradually run down. My blood got as thin as water, and I grew so poorly that the least exertion would leave me weak and trembling. I consulted a doctor, who said that I was run down through hard work, but his medicine did not help me any. A few weeks later I was forced to quit work, and shortly after that had to remain in bed most of the time. One day a fellow workman called to see me, and induced me to try Dr. Williams' Pink Pills. Before the second box was finished I had a better appetite and relished my meals, and with this came new strength. In a few weeks I was able to go out again, and in about six weeks from the time I began using the pills I was able to return to work, my health completely restored and my strength as vigorous as ever it had been. I attribute my complete recovery entirely to Dr. Williams' Pink Pills, and I think every hard-working man would be better for using a box of these pills occasionally.

Mr. Martel's advice should be taken by every workman. The only way to health and strength is to keep the blood rich and pure, and the only way to get rich, strength-producing blood is through the use of Dr. Williams' Pink Pills, because they actually make new blood. Dr. Williams' Pink Pills make tired, worn out men and women vigorous and strong. Sold by all medicine dealers, or sent by mail at 50 cents a box, or six boxes for \$2.50. By writing The Dr. Williams' Medicine Co., Brockville, Ont.

Christ left the glory of the Father, and came into the world as a little child, to teach us the lesson of humility.

There are so many operations of late that a man can become distinguished by arriving in heaven all in one piece.