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ITEMS OF LOCAL INTEREST COLICITED.

IN vain will you build churches, give missions, found schools all your works, all your efforts will be destroyed if you are not able to wield the detensive and offensive weapon of a loyal and sincere Catholic press.

-- Pope Pius X.

## Episcopal Approbation.

if the English Speaking Catho Montreal and of this Province consulted their best interests, they would make of the TRUE WITNESS CO of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work.

PAUL Archlishop of Montreal. says:

THURSDAY, FEBRUARY 11, 1909.

THE BISHOP AND CHURCH

UNION

In his address to the Synod of his church. Rt. Rev. Dr. Farthing, the new Lord Bishop of Montreal, rather disappointed those who in the Church of England in Canada, have working for a reun; on of all the so-called Evangelical churches. The Lord Bishop, in his address. Rev. Dr. Paterson-Smyth, in his sermon to the members of the Synod, of the Church of England, as contrasted with the go-as-you-please style of the non-episcopal churches, and declared that the establishment, or something akin to it, must be quest, which is supported by a consummated.

The attitude of these two of England in Canada is the atti- introduced by Mr. Justice Lafontude which the Catholic Church has always held towards all who have tate was already sufficiently burspoken of church union. As the dened. A reference to statistics will Church of England, through the Lord Bishop, tells the non-episcopal not justified by the experience churches, they must accept the constitution of the church before they can hope for a union. So with the public schools, to which, as a rule, Church of England, it, too, must accept the divine constitution of which the successor of St. Peter at Rome is the visible guardian on earth. The words of His Lordship can be quoted with absolute approval this question when he says:

"Anxious as we all are for union. we must bear in mind that no union can be permanent unless those uniting are cordially agreed upon principles on which the union Compromises may be lawfully made upon minor matters, upon questions of administration and finance, and such like."

The Lord Bishop, however, further in his address, takes two contradictory stands when he says in Rochester one place: "The Church allows great Syracuse divergence of opinion among own sons. She allows great free Troy . dom in the interpretation of Scrip- Yonkers . . .12,100 ture, nor does she bind them to the acceptance of any theories on the the sacraments, inspiration, the atonement, and such like questions," and a little further on declares:

'The constitution of the church's' ministry by means of which she perpetuates herself, she received from apostolic hands. To this church was committed the faith, containe in our creeds in their historic and obvious meaning; the Scriptures, the sacraments. This church is founded to preserve and to proclaim Neither the Church nor the truth is ours to change. She has no power to compromise concerning To do so would be to cut historic past, and to sever ourselves from historic contact with apostolic

If the Church of England does not bind her own children to the acceptance of theories on the ministry. the sacraments, etc., how can she exact as a condition sine qua non of union that the non-episcopal churches shall accept "the constitution of the Church's ministry she received from apostolic hands the Scriptures and the sacra-

Dr. Paterson-Smyth likewise uses contradictory terms in describing the charges Church of England as "Catholic and sufficient money to allow of formed." If his church is universal, Apostolic, surely the apostles, missioned by their divine Master, founded their church firmly and

need the reformation by a Henry VIII. or a James I.

ments?"

cribute of Rev. Dr. Paterson Smyth when he says: "We have here in Canada the great Roman Catholic Church with her ancient lineage and apostolic ministry and sacramental life and her splendid past, from the story of the old martyrs in the Roman arena to the story of the primary schools, there is no reason slaughtered Jesuits in the Canadian wilds," we are forced to differ with ernment shall pay all the cost of the him when he declares that we have not the open Bible. We have free- that they are paying sufficient dom of thought, too, in the best tals to allow the landlords to consense of that term, though we have tribute a full share towards the not that license the splitting up of Protestantism in children can enter without charge. so many diverging sects, some of With the large families prevailing them veritable freaks.

While we cannot agree either with tion, as he euphoniously terms the tholic Church founded by Christ and tries. presided over on earth by the successor of St. Peter, we heartily share his hope of seeing all believers in Christ brought together in one holy Catholic and Apostolic church, and we echo his words when he

"Above all, we can pray for the reunion of Christendom, and I have no doubt that God, in His own time, will bring it about. In meantime, we must be true to our trust."

SCHOOL TAXES AND FEES.

At their meeting on Tuesday the Catholic School Commissioners resolved to ask that a tax of one mill be added to the present taxation for This is expected to school purposes. and produce a sum of \$100,000 a year, of which a portion will be applied to new buildings while the balance will both clung to the historical position be sufficient to extinguish the debt to be contracted for the building of additional schools which are sorely needed. It is to be hoped that the City Council will accede to this represerved if such union was to be milar demand by the Protestant School Commissioners. The representatives of the city present at the tinguished clergymen of the Church meeting voted against the motion taine, on the ground that real esshow, however, that this attitude is other cities. In the United States Catholics have to pay 'taxes they do not send their children, and in addition, to provide school accommodation for their own children. table recently prepared by Rt. Rev. Mgr. Lynch, of Utica, shows what proportion of children in the cities of central New York receive their education in the parochial schools The statement is as follows:

Children of School Age.	In Parochial Schools.	Average Daily Attendance.
35,716	10,538	19,736
00 500	9 976	16 911

her Albany . . . . 16,688 4.068 10.498 . ....10,459 3,310 5,606 3,220 8,879 Schenectady .10.023 1,604 6,876 If the Catholics of the state New York can bear such burdens addition to those of paying taxes to the public schools, the Catholics of Montreal should surely be able

pay for the education of their chil-

dren when their taxes are reserved

for this purpose alone. At the same meeting, the Catholic School Commissioners rejected a proposal to abolish school fees. The eason urged by Dr. Decarie was that people did not value what they nothing, and he instanced the fact that so many people send their children to the Academies ther than to the board schools. We would like to ask how many children the board schools for girls can accommodate. Were it not for the moderate rates charged by the Aca- tholic paper in the province.

demies referred to, conducted by the Sisters, what chance would a great number of our little girls have to get any education at all, unless they went to the schools under the Pro testant Board, which are already taxed to their full capacity? additional tax asked for will provide for the needed schools for girls to some extent at least, and the re lief on the founds now devoted to building purposes and the interest on such funds will release the Apostolic" yet "Protestant and Re- abolition of school fees. As things stand to-day, a large proportion of against what does it protest? If it parents do not pay any fees, while others are forced to keep up this charge to make up for the delinstrongly enough, that she did not parents declare that they cannot afford to pay fees they are relieved, but what good reason exists While we appreciate the splendid forcing parents to make such a humiliating admission?

While Ald. L. A. Lapointe's pectation that the government of the province, which is spending - large sums on the establishment of a higher commercial school and a technical school may grant larger sums for to expect, or to ask, that the gov schools, and tenants, at least, feel which has caused maintenance of schools which the among our French-Canadian populathe school fee is an onerous the Lord Bishop when he speaks of tax, and might prove one incentive the necessity for the Latin church, to a resort to race suicide, a practice so deeply deplored in other coun-

#### LA VERITE'S CRITICISMS.

La Verite continues its attacks on the Knights of Columbus, whom it accuses of not living up to true Catholic principles. The Knights may console themselves with the reflection that they have incurred the sincere but extreme criticism in good company. When His Holiness Church's law in this country, and Pope Pius X. cabled his congratulations to President Elect Taft, La Verite hailed the news with the comment that Mr. Taft was a man without religious principles and a Free Mason. Now comes the announcement that the Masons of Cincinnati have decided to make the president-elect a Mason on sight, a distinction conferred by the craft previously in a hundred years, showing that the brethren of the compass want to get all distinguished men they can possibly secure into their ranks. The Holy Father's action in extending his congratulations to the chosen head the neighboring Republic was tated by a sense of gratitude for the measure of justice which Taft had secured for the religious of the Philippines, which earned the Republican candidate the opposition of a number of bigots. La Verite in criticizing the head of Church was therefore mistaken, just as it is wrong in its opposition to a society that is doing good work for the Church wherever it has been

AN ARCHBISHOP ON THE CA-THOLIC PRESS.

Every day new testimonials come to hand confirming the necessity for a vigorous Catholic press. Our people in this city and throughout the province would do well to take to heart the words of the Holy Father which we reproduce each week our columns, as well as the advice of His Grace Archbishop Bruchesi, which is also to be found at the head of our editorial columns.

We commend also to their atten tion the words of Archbishop Soldey Romero, of Saragossa, the Congress of the Catholic press held in Saragossa-the sanctuary of

Our Lady of the Pillar: 'Among Catholics there are many rich persons who give money for the erection of churches and monas teries. Such generosity is very praiseworthy, but, unfortunately, a political change is sufficient to anni-niate these works, whilst, on the hilate these works, whilst, on other hand, the good wrote through the Catholic press can the good wrought ver be destroyed. Is it not, there-fore, preferable to found and sus-tain first-class Catholic periodicals to defend the true cause? We live to defend the true cause? We in an age in which it is necess to support morally and materially the Catholic press, the most re-liable defense of Christ's Church. May God inspire us with our of duty towards Catholic jou and journalists."

The words of His Grace of Saragossa find a grateful echo in the hearts of those who are trying to defend the true cause in this city and province, and we hope that his eloquent words will fire the en-thusiasm of our people to greater efforts to support the only Irish CaTHE CHURCH LAWS ON MAR-

Personal references are always unpleasant, but so much comment has been aroused over the fact that a Protestant lady from Montreal was married at Plattsburg last week to a Catholic young man and the wedding feast celebrated in Montreal that a word of explanation on the subject is necessary.

The laws laid down by the Church on the subject of marriage are chiefly concerned with two important matters, namely, the making that marriage shall be public, and the prohibition of marriage between certain parties who ought not marry one another.

It is absolutely necessary, in interest of the community, and individuals, that the contract such publicity that the marriage may be known to exist, and may be always capable of being proved. order to secure this, the Church has always forbidden what are called clandestine marriages, that is, marriages made in secret. Since the time of the Council of Trent her Canon Law has been that a marriage, unless it is performed in the presence of the parish priest and two witnesses, is absolutely and no marriage at all. This law, it is true, did not always affect England and Scotland, though it was in force in Ireland. But now, by the recent decree already alluded to, this country is laid under the same legislation as the rest of the Christian world; that is, no marriage between Catholics, or between a Catholic and a non-Catholic is recognized as marriage at all unless it takes place in the presence of a duly qualified priest and two witnesses. Hencefor ward, therefore, in the eyes of the Catholic Church, Catholics who marry in a non-Catholic place of worship, or before a Registrar, are not validly married. It need not be said that it is a matter of the graves importance that all Catholics should take notice of this change in should be prepared to observe families. Persons who marry in any way except before the priest will not be admitted to the Sacraments until their case has been laid before the Bishop, and he has satisfied

himself of their sincere repentance. Besides the law here stated, there are other laws of the Church which affect marriage, and with which Catholics are bound to have some acquaintance. First, second and third cousins are not allowed to marry No one may marry the brother or sister of a deceased husband or wife. Godfathers and Godmothers may not marry their Godchildren nor the parents of their Godchildren. Relatives by marriage come under the same prohibition as relatives by blood. No one may marry an unbaptized person, or non-Catholic. Dispensations sometimes given in most of these cases, but only when really serious grounds can be pleaded. But what Catholics have to aim at is avoid becoming engaged to persons whom the Church forbids them marry. It is too often the case that our young people take up intimacies

and make up their minds to riage without in the slightest degree caring whether the Church allows it or not. Now in the case under consideration, neither the Catholic nor

Protestant party to the marriage came under the jurisdiction of the Archbishop of Montreal, who alone can grant dispensations for such in marriages in this diocese. His Grace has ruled that he will not such dispensations in the future, except in extreme cases. Other bishops, however, are the best judges of the conditions in their own dioceses, and they may establish such rules they deem best fitted to advance the interests of the church in their respective jurisdictions. This does not nean that the church law differs in different dioceses, but that there may arise reasons which will bring about an excepcion to the law one place while the same reasons do not apply in the other. This is exactly what happened in the case in question. The reasons adduced by the applicants, while they might be considered sufficient a year ago to secure a dispensation for the marriage, were not regarded as weighty enough to secure the desired perm sion when the same would be refused to parties living in Montreal, on account of a rule made to check cer tain abuses which bad crept in gradually in the practice of the The young folks themselves

were perfectly satisfied with happy termination of their ron and the sneers of those who hint at two weights and two measures are absolutely unjustified. The usual fling of the enemies of the Church that anything can be secured for

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money is shown to be absolutely ilmarriage should be entered into with lusory, as money was no object in firmly but courteously refused to In deviate from the rule established in his diocese, and the Catholic young man secured from his own bishop, who knows him well, the desired permission and had his marriage celebrated elsewhere where local conditions did not render necessary the application of measures so rigorous as those which apply in Montreal.

### Kelly's Dream.

"A Subscriber" asks us to publish the words of "Kelly's Dream":

By J. W. Kelly.

About a week ago I was invited by an old-time friend of mine To come up to his residence and test

his beer and wine; We ate a lobster salad and a lot of other truck,
I drank each other's health until

the hour of 3 had struck— l, we drank until we didn't know which was wine or beer, Till our heads felt rather heavy, and

our brains not very clear.

Well, I got home, I don't know how
—my prayers, I think, I said—

But, anyhow, I was paralyzed when I got into bed. Well, I died and went to heaven,

saw that repertance was now for me too late, ien suddenly I was ushered before the golden gate. Vell, what will you have?'' said

Peter, "don't you know you can't you must surely suffer the greed,

glutton's sin."

Then I turned aside and said no more, and hung my head in shame,

And Peter's clerk stood close by and wrote 'lost' against my name.

Next came an Italian, one whom I knew well,

So I stopped and listened patiently

to the story he might tell.

'Gooda Father Petro, I comma to

you at last. My peanutta days are overa, and my

banana nights are passed;

I treata my neighbora like myself,
no begga, no robba, no steal,
And nevera on the \*dewalka I throw
the banana peel."

"You get out!" said Peter. "Your

"You get out!" said Peter. "Your gains were ill-begotten,
Your peanut shells were empty and your bananas oft-times rotten."
The Italian turned away, and a tear was in his are

was in his eye, came and stood beside me, and

he came and stood uestice me, and heaved a heavy sigh. Next came an aged Hebrew, with a satchel in his hand, And before the gate and old St. Peter the "sheeny" took his

stand.

Ah, Fadder Beter, I vill tell you vat hi vill do,

vat hi vill do,

Hi half got jewelry fit for angels, hi
vill auction hoff for you;

Hi could sell dem on the installment
plan, but that would be a sin.
So hi vill give dem to you at half
price, if you will only let me in.
On earth hi kept a clothing store, my
goots were neat and strong,
And to show you, hi had an overcoat hi forgot to fetch along."
"Then you did well," said Peter,
"for very well you know
There'll be little use for overcoats
where you will have to go."

where you will have to go."
So the Hebrew turned aside, and, as he was a friend of mine,
Just like me and the Dago, he sashayed into the line.
Next came an old maid, one bound

Next came an old maid, one bound to have her say,

And she began addressing Peter in

And she began addressing Peter in this peculiar way:

"Oh. goodness, gracious me, herè I am, after gossiping many a year. So open the gate and let me in, I will be catching cold out here. Give me a first class pair of wings, a silver shield, and then I won't be afraid of the naughty, naughty men."

"No," Peter answered blandly, "no angels have grey hair, And you have no sons or daughters.

angels have grey hair,
And you have no sons or daughters.
so you would be a stranger
there." The poor old maiden wilted, she

must ever more repine,
And just like me and all the rest,
she waddled into line. at came a German, now paralyzed with fear,

who on earth oftentimes paralyzed his customers with beer. Vell, Fader Beter, I come to you

"Vell, Fader Beter, I come to you free from sin,

Und I vill ask you only ein favor, dat is: If you vill let me in;

Mein vife she runned avay from meto hide mein shame I tried,

So I vent down by the river und committed suicide."

"Then you begone," said Peter, "and suffer thy disgrace,

You came before I sent for you, I cannot make a place."

cannot make a place.

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German turned away and said, "oh, Gott! oh, mein!"
And, just like me and all the rest,
took his place in line.
Next came poor Paddy, a son of
Erin's isle,
And greeted old St. Peter with a oh, Gott! oh, mein

very gracious smile 'Ha, ha! is it yersell, looking so nice and swate,
So get yer clark to let me in and
show me to me sate."
"Hold," cried St. Peter, "your case,
like all the rest, must first be

You will have to show a passport

before you get inside."
"But hurry up," said Paddy, "or for supper I'll be late."
And purposely he took his old slouch hat and threw it inside the gate. "Go get thy hat," said Peter, "thou sacrilegious lout."
So Paddy went inside, slammed the gate, and locked St Pater out.

gate, and locked St. Peter out.
Then through the keyhole he cried:
"I'm master now, ye see,
But I'll give up heaven, gate and
crown if ye'll set old Ireland

I then awoke and found my head be-tween the bed and wall.

The sheets got tangled around my feet, twas the lobster did it all.

#### Application to Parliament.

Notice is hereby given that an application will be made to the Parliament of Camade at its next sersion by the Cedars Rapids Manufacturing and Power Company for an Act extending the time granted by its charter Chapter 65 of the Statutes of 1904, (Section 12) for the expropriation of lands; and for other pingloses.

C. DESSAULLES.

Solisitor for Applicant.

Pated at Montreel this eighteenth day of January, 1909.

this society by it and I trust on the night venteenth of Ma of your most upoes it not send appreciation it not point to future of which Has it not sele program worth. program worth the minutest de congratulated u this programme nization is the deeper affection honor. This a promoting liter.
It stops at not duce to the we

The B

interesting L

Rev. Martin C

the speaker at Young Irishmen

Young Irishmer Witness gives having been pring last week. gramme, inclus selections by Fwho showed the finis old time bow, was very the large audie his lecture was old Ireland. spoke as follow You would numless you ap

unless you ap that has invite I could not refu I must acknow compliment. I this society by

laghan

I was free to would treat. Very the matter with the conclusion to interest you so might tell you tions on the Iri days. My guid torian.

Judging by the in your veins, I granted that you clined musicall country has a in ing titles. One oldest is: "Th Strictly speakin nation. May ye day when it wil gislate for itself has all that coul its own laws. it lack the spiri can concuer and of events, most sert political su tive independence All nations he

neaningless nor done has for it

upon their standerd of Eri Boru was a kin, musician. He is harp which he fi than he brandish the battlefield of over his vast do encountered no i The harp does origin. Mos in origin on monuments a Ireland has a tr its own—a music mitted from sire ration to genera alities may envy They do not pre and rashly woul and rashly would have it in their they may excel in rapturous melod:

> Tha Gin P