

The True Witness

Is published every Thursday by The True Witness P. & P. Co. 315 Lagache Street, West, Montreal P. O. BOX 1188

SUBSCRIPTION PRICE Canada (City Excepted) and Newfoundland... \$1.00 City, United States and Foreign... \$1.50

NOTICE When a change of address is desired the subscriber should give both the OLD and the NEW address.

TERMS OF LOCAL INTEREST SOLICITED.

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 defensive and offensive weapon of a loyal and sincere Catholic press.

—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

PAUL, Archbishop of Montreal.

THURSDAY, SEPTEMBER 24, 1907

THE NEUTRAL SCHOOLS OF FRANCE.

The French Government has given another instance of what it means by religious neutrality. The Minister of Education, M. Doumergue, has brought in a Bill which runs as follows:

"On the complaint addressed by the Inspector of Primary Education to a Justice of the Peace, the penalties set forth in Article 14 of the Law of March 28, 1883, will be inflicted on the father or guardian or other responsible person who shall have been convicted of having prevented a child on the roll of the public school from there receiving instruction on all or part of the subjects declared to be obligatory under Article 1 of the aforesaid Law, or from using in class any books regularly inscribed on the list of the department.

The immediate reason of this Bill is that a certain number of parents at a place called Vieuvigne laid a complaint in the Court of Dijon against a teacher named Morizot, who declared to his pupils that confession was nonsense, and that God was nothing but a well-filled purse. The Court decided that the teacher had violated the neutrality of the school demanded by the Law of 1882, and passed censure on him accordingly. M. Doumergue now declares that any parents having complaints to make against teachers must lay them, not before the courts but before the Education Department and that, in the meantime, any parent who forbids his child to study certain text-books shall be held guilty of the offence which the above-mentioned teacher was convicted of and shall be subject to the penalties for violating the neutrality Law of 1882. It is the lamb, not the wolf, who has muddied the stream. The Minister of Education excuses himself by saying that there is a conspiracy of parents against the schools and that only narrow-minded bigots could find fault with the text-books. Here are some of the passages which M. Doumergue says, none but bigoted parents would object to their children reading in schools: "For a long time it was thought that God created man. But the recent conquests of evolution," etc. "The Renaissance followed the epoch of Christian barbarism when Christianity paralyzed the arts, sciences and literature." "Christianity is the struggle against the beautiful in nature, since it declares war on all man's propensities." The Morizot incident is not the only one which shows what sort of neutrality is observed by the teachers. A teacher in a Paris school declared to a class of children between ten and twelve years old: "If I offered God 50,000 francs for putting out the sun,

would he be able to win the money? You see, therefore, very clearly that there is no God." A school-mistress at Saint Genard told her scholars: "All that the Church teaches is lying and false; the Mass and religious ceremonies are only shows there is neither heaven nor hell; all these things have been invented by the curés in order to enslave people's consciences." A teacher in the Nord district argued thus against the immortality of the soul: "The spirit is in the brain; at death the brain dies, and therefore, when one dies, one is dead wholly." At the time of the terrible disaster in the Courrieres mines, one of the schoolmasters of the neighborhood asked his pupils: "If there were a God would such things happen?" Another Paris teacher threatened to withhold certificates from any pupils who went to Mass or made their First Communion. An Inspector of Schools, writing in a "New Course of Pedagogy," which has just been published, boldly declares: "Education destroys more than it builds up. The child does not come to school a blank. He brings with him the prejudices of his parents; the fear accumulated in the race by religious oppression. The great thing is to destroy all that. Conscience is not a light. Conscience is a tradition. We shall be on our guard against conscience." In the face of facts like these the Minister of Education has the effrontery to say that the State schools are neutral, and that parents wishing to make complaint must do so to the Education office, that is to the Government of the day, and not to the Courts which are in some measure independent of the Government. If they forbid their children to attend such schools or use such text-books, they render themselves liable to fine and imprisonment. The Temps and the Journal des Debats, both of them Republican journals, and neither of them Catholic, have protested against this injustice. The Temps says:

"Everyone knows the real origin of this crisis. It arises from the inopportune language of a certain number of teachers who have a singular way of understanding what is meant by civil instruction and religious neutrality. Their theories on military duty and the fatherland, as well as the invectives to which they give themselves not only against the priest, but even against the very idea of religion itself, have rightly alarmed parents who are anxious to see the consciences of their children respected. It has, furthermore, been more than once fully proved that the books put into the hands of the scholars with the approbation of the education authorities contained passages which did not always, especially in the matter of religion, take their inspiration from the rules of neutrality which the legislator has wished to make predominant in compulsory secular education."

The Journal des Debats speaks to the same effect: "Public opinion complains of an existing abuse. There are public teachers who show an outrageous lack in the matter of neutrality which is either unseemly or even actually injurious to patriotism, morality, the religious sentiment or social order. Families feel themselves helpless against these excesses of language, which, though forbidden by law, actually enjoy a frequent immunity."

But the British press, taking the keynote from the London Times, has steadily denied that religion is being persecuted in France. The solitary exception among daily papers is the Birmingham Post, whose London correspondent wrote as follows on the occasion of the death of the Paris correspondent of the Times: "The sudden death of Mr. William Lavino, who has been the Paris correspondent of the Times since M. de Blowitz passed away, recalls the opposing attitudes taken by the distinguished journalist and the Post in the matter of the hostile legislation against the Church in France. Mr. Lavino threw the whole weight of his influence in favor of M. Briand, and against the French Bishops and the Vatican, and by continuous treatment of the facts from one point of view alone, succeeded in giving a decided direction to London opinion, and to various provincial journals. The issues were put in your own columns, alone among English daily papers, however, in a sense contrary to that expressed by Mr. Lavino; and I have reason to know that this was noted with much satisfaction at the Vatican, where it was held that the English press had allowed itself to be misled by the high authority of Mr. Lavino. Energetic steps were taken to undo the effect of his writing, but, as the Times biographer of his colleague suggests to-day, Mr. Lavino was writing to enforce a principle—that of the supremacy of the French Republic over any institutions within its borders, and that explained much as to his controversial methods."

OUR DEAD. The vast throng which gathered in Cote des Neiges on Sunday last was an eloquent tribute to the quiet dead resting there; it was also a respectful response to the request of His Grace, who has set aside the Feast of Our Lady of Seven Dolours as a day on which special pub-

lic prayers for the dead would be offered in the cemetery. There under a cloudless sky some 30,000 persons assembled to offer a pious supplication; the solemn strains of the Libera pleading, as it were, for those in bonds. How can we forget our dead, when we know that one day we will share in the solitude of the tomb? And yet a very human trait is to forget. Time, the healer, soothes our sorrow and dries our tears, so that in a short while nothing remains but a fading memory. The eloquent preacher urged upon the faithful the necessity as well as the duty of praying for their dead who could no longer help themselves. The cross visible at every grave gave proof of the faith in them, and the hope in a glorious resurrection. The most unique sight indeed was that witnessed, a mingling of the living with the dead, a most consoling one exemplifying as it did the belief in the Communion of Saints. Let us, then, from time to time give a thought to our dead, so that when the day comes when we shall rest in the grave we will not be forgotten.

BEATIFICATION OF PIUS IX.

The process for the beatification of Pius IX., of which much has been said for some time past, and which has been especially promoted through the efforts of the Catholic French admirers of the dead Pontiff, will be opened within a few weeks, according to the procedure for such canonical processes. The first phase of the cause will be inaugurated in the episcopal curia of Imola, the diocese governed by Pius IX., from 1833 to 1846, the time that preceded his elevation to the pontificate. The process will begin with an examination of the articles presented by Mons. Antonio Ciani, postulant of the cause, who will be represented by the vice-postulant, Doctor Vittozi; the heroic virtues, supernatural gifts and sanctity of the illustrious Pontiff will be then examined. The Bishop will preside at all sessions, and if impeded his place will be taken by his delegate, Mons. Biondi. It is impossible to state how long a time this preliminary process may occupy, but it is certain that it cannot be finished before several months elapse.

A NOTABLE ESSAY.

Not for years has such universal favorable comment been evoked from men of literary standing as has been occasioned by the posthumous essay of Francis Thompson, the poet, on the poet Shelley, published in the Dublin Review. Men who differ in many respects have borne willing testimony to the excellence of this paper and its deep insight into the poetical genius of the great master of English verse.

The leading English Reviews have given unstinted praise to this appreciation of a Catholic poet for the work of a man who was in his religious beliefs at the opposite pole from the one who became his most judicious and valuable critic. They do not hesitate to proclaim it a masterpiece of literary criticism; and they attribute its singular power of penetration to the fine discernment springing from the poetic genius which Francis Thompson undoubtedly possessed and which enabled him, to appreciate, as no other man could do, the power and sentiment of the earlier songster. It is one of the few occasions when the work of a poet has been properly appreciated by another master in the same line, and has produced a deep impression in the literary world.

GREAT PRIEST ASTRONOMER.

Father Guichetau, of the French Catholic Church of St. Vincent de Paul in West Twenty-third street, New York, is one of the greatest living astronomers. Only a few months ago Father Guichetau performed the Foucault experiment for the first time in this country, in the great rotunda of the Church of Our Lady of Lourdes in Brooklyn, the experiment proving to a mathematical nicety the hourly movement of the earth on its axis in relation to the latitude of New York.

Father Guichetau has also just completed an intricate calculation to prove the exact age of the pyramids. Standing on the little observatory of the parish church, which he has practically built himself, he said: "The more deeply I have gone into the study of astronomy the more deeply have I been impressed with the magnitude of God's wonders. What is revealed to man by the telescope is almost beyond comprehension. No further demonstration need be given the unbeliever than a view through the telescope on a clear and starry night.

Curiously enough the greatest of all the world's astronomers who have devoted themselves to a study of the sun was also a Catholic priest, the celebrated Father Secchi.

Father Secchi devoted a lifetime to the study of the sun, and the most important things now known about the great luminary of the heavens are due to the indefatigable Italian priest.

An Interesting Experiment in Ireland.

A most important experiment—if experiment it may be called—in educational affairs in Ireland has been begun by the establishment of St. Enda's School, Rathfarnham, Dublin. It is a bilingual residential school for Catholic boys. The teaching staff, and the "atmosphere" will be thoroughly Irish. Pupils, whose parents so desire it, will be educated for the intermediate examinations, but the object of the teaching imparted at the school will not be to secure a high place in the pass lists. The object will rather be the formation of character, and the inculcation of a true spirit of patriotism.

The following is an extract from the prospectus of the school, and gives an idea of its aims and purposes:

"St. Enda's School has been founded with the object of providing an elementary and secondary education of a high type for Irish-speaking boys, and for boys not yet Irish-speaking whom it is desired to educate on bilingual lines. St. Enda's will bring the experience of its founders to bear in an effort to extend the scope and improve the methods of secondary education in Ireland. The central purpose of the School will be not so much the mere imparting of knowledge—and not at all the 'cramming' of boys with a view to success at examinations—as the formation of the pupils' characters; the eliciting and development of the individual bent and traits of each; the kindling of their imaginations; the giving them an interest and an aim in life; the placing before them of a high standard of conduct and duty; in a word, the training up of those entrusted to its care to be, in the first place, strong and noble and useful men, and in the second, devoted sons of their Motherland. Half an hour each day will be devoted to the teaching of the Christian Doctrine. In addition to this formal doctrinal teaching, the school staff will constantly exert itself to promote amongst the boys an active love and reverence for the Christian virtues, especially for the virtues of purity, temperance, fortitude, trust and kindness. A spirit of chivalry and self-sacrifice; gentleness towards the weak and courtesy and charity towards all; kindness to animals, and respect for their lives and well-being, as also a love of inanimate nature and of everything in the world that is fine and beautiful—these are amongst the virtues and sentiments which the teachers of St. Enda's will endeavor to implant in the hearts of their pupils. A manly self-reliance and a healthy ambition to plan and achieve will be not only inculcated in theory but fostered in practice by the system of organization and discipline which will be adopted in the schoolroom and on the playground. The school staff will direct earnest efforts towards the awakening of a spirit and the formation of a sense of civic and social duty."

Every subject will be taught by means of Irish as well as English. It has often been stated that the Irish language, having been arrested in its growth, is deficient in scientific and technical phrases, but the existence and curriculum of this school will disprove that statement. Christian Doctrine, History, Geography, Science, Mathematics, Manual Instruction, Music, Dancing, etc., will be taught in both languages. The building consists of a large and commodious manor house, equipped with every modern requirement as regards education and sanitation. The house is delightfully situated in its own grounds, which are sheltered with stately trees and a luxuriant undergrowth of brushwood. Gardens, orchards and spacious playground are attached.

The establishment of this school is an effort to put into practice the theories propounded by the Gaelic League and its official organ. The professors and instructors will include the ablest and most brilliant intellects in the Irish language movement.

Correspondence.

REV. MR. TROOP AND THE EUCHARIST PROCESSION.

To the Editor, True Witness: Sir,—Interviewed by the Montreal Star respecting the order issued by the British Premier forbidding the carrying of the Host in the procession held recently in connection with the Eucharistic Congress, Rev. Osborne Troop declared that the appearance of the Host being carried through the streets of London would be an outrage upon the Protestant convictions of the nation.

I dare say I could find many among his brothers in the Anglican ministry who would question the veracity of his assertion. There are thousands of Anglicans who hold the doctrine of the Real Presence as taught by the Catholic Apostolic Church, just as firmly as Catholics do, and such are not confined to England either I would not be obliged to leave the city in which we live to prove my claim.

Mr. Troop seems to forget that his church is High, Low, Broad and Liberal or as an Anglican prelate recently put it "She is not hampered in her creed." She is elastic enough to quit the belief of all comers.

Does Mr. Troop not remember, that but a short time ago a minister of his church, speaking from the pulpit of one of the leading Anglican Churches of Montreal, declared his belief in the doctrine of the Real Presence and moreover affirmed that he failed to understand what other interpretation could be put upon the plain

Fall Hats



are now here. They are the new shapes, elegantly finished and just the thing to top off a fashionable dresser. Prices from \$2.50 up.

BRENNANS'

2 Stores: 251 St. Catherine St. West 7 " " East

words of Scripture. I might add for Mr. Troop's benefit, that the preacher in question was not called to account by his Bishop for preaching tersely.

I am glad to hear that the Rector of St. Martin's has come to the conclusion that what the Roman amphitheatre failed to do, Protestantism can scarcely hope to accomplish. It had its trial at the "force" method of overcoming "Romanism" and history tells the story of its failure.

As for his reliance "on the sword of the spirit, which is the Word of God," Protestants must first determine among themselves what the "Word of God" really is, if they knew, there would not be a thousand warring sects enrolled beneath the banner of that modern Babel—Protestantism—to-day.

Mr. Troop expresses the hope that as a result of the Eucharistic Congress "Churchmen and Nonconformists will unite in a true Evangelical Catholicism."

His hope will be in vain. St. Cyprian tells us that "a branch once broken from the tree can bud no more." Decay must surely set in, and the result be that branch will crumble to pieces.

Such is the case with Protestantism—broken from the Apostolic Tree, it is to-day divided into hundreds of parts and the work of decay goes constantly on. As well try to stop the rush of the mountain current as to hinder that division. The logical outcome of the Congress will be a return of thousands of stray sheep to the Master's fold.

The result of the Oxford movement is yet green in our memory—when some of the brightest lights of Anglicanism left that House of Confusion, and cast themselves upon the bosom of Mother Church from which their forefathers had been ruthlessly torn at the point of the sword.

The after effect of the Protestant Episcopal convention recently held in the State of Virginia was the reception of nineteen Protestant ministers into the Catholic Church. Such must be likewise the case in old England when thousands of British best shall sit down to the Wedding Feast. Perhaps Mr. Troop will be among the number—who can tell!

M. F. C. Sept. 20, 1908.

Catholic Journalists.

At a meeting of the American Catholic Press Association, held at the office of the Catholic Union and Times in Buffalo, on September 12, 1908, the following resolutions were adopted:

Resolved, That the Catholic Press Association invites all Catholic societies to pass a resolution pledging the patronage of their members to business men who advertise in Catholic papers.

Resolved, That it is the right of the Catholic Press to be the first to get strictly Catholic news, and this particularly from the hierarchy and clergy.

Resolved, That we express our conviction that the Catholic Press is the very best kind of an advertising medium. We also protest against the discrimination practiced by many lines of business against the Catholic press, and hereby declare our determination to resent in every legitimate way a continuance of such discrimination.

Resolved, That we remind the Catholic people that the Holy Father and fathers of the Council of Baltimore, and the clergy in general, have spoken of the necessity of the Catholic newspaper in the Catholic family and as a continuous mission in the parish. In harmony with these declarations we respectfully appeal to the hierarchy and clergy to take steps to make these sentiments practically effective.

Resolved, That the American Catholic Press Association encourage Catholic writers and foster Catholic literature.

The Story of "Father O'Flynn."

"Alfred Percival Graves tells in a little book just published the story of the origin of his famous song 'Father O'Flynn.'" The sprightly air to which his charming words are wedded, and which has long enjoyed wide popularity in this country, is stated to be the Kerry version of "The Top of Cork Road."

H. BOURGIE, Undertaker and Funeral Director. 1314 NOTRE DAME WEST

Coffins in wood and metal of all descriptions. First class hearses for funerals and all accessories. Subscription to the funeral society, \$1 per year for the family.

Dominion Edition of Payson, Dunton and Seribner's System of Penmanship

SPECIAL FEATURES Simple in method, practical in plan, perfect classification of letters according to similarity of formation, uniform and improved style of Capital letters, clear description of the formation of each letter given separately on the copy, and plainly illustrated by diagrams. Absence of unmeaning words and superfluous sentences. Perfect and progressive grading. Thorough drill in figures. Frequent review practice. Clear and distinct ruling. Graceful and artistic models. Copies written and full of life. Superior quality of materials used, and excellence of manufacture. Special adaptation to School use, being prepared for this purpose by practical teachers daily employed in teaching the subject.

D. & J. SADLER & CO., 13 Notre Dame St. West MONTREAL

Church Bells Memorial Bells a Specialty. M. F. C.

MENEFFY BELL COMPANY, 22, 24 & 26 RIVER ST., 177 BROADWAY, NEW YORK. Manufacture Superior CHURCH BELLS, SCHOOL AND OTHER BELLS.

SELF RAISING FLOUR Brodie's Celebrated Self-Raising Flour Is the Original and the Best. A Premium given for the empty bags returned to our Office. 10 Bleury Street, Montreal.

THE LATE MR. JOHN POWER. The funeral of the late Mr. John M. Power took place from his father's residence, 228 Park Avenue, to St. Patrick's Church and thence to Cote des Neiges Cemetery at 8.30 on Tuesday morning, and was largely attended. At the church the remains were received by the pastor, Rev. Gerald McShane. Rev. Father Elliott celebrated Mass, assisted by Rev. Father O'Reilly as sub-deacon. The chief mourners were Mr. Martin Power, father; Master Frank Power, nephew; Messrs. Joseph Gall, James Ward and Frank Cahill. Among others present were Mr. Justice Guerin, Messrs. Patrick Reynolds, F. A. Routh, Captain Reid, F. Lane, Andrew, Percy Quinn, A. McCarry, J. A. Mercier, R. C. Wilkins, W. F. Kearney and James O'Connor.

OBITUARY.

THE LATE MR. JOHN POWER. The funeral of the late Mr. John M. Power took place from his father's residence, 228 Park Avenue, to St. Patrick's Church and thence to Cote des Neiges Cemetery at 8.30 on Tuesday morning, and was largely attended. At the church the remains were received by the pastor, Rev. Gerald McShane. Rev. Father Elliott celebrated Mass, assisted by Rev. Father O'Reilly as sub-deacon. The chief mourners were Mr. Martin Power, father; Master Frank Power, nephew; Messrs. Joseph Gall, James Ward and Frank Cahill. Among others present were Mr. Justice Guerin, Messrs. Patrick Reynolds, F. A. Routh, Captain Reid, F. Lane, Andrew, Percy Quinn, A. McCarry, J. A. Mercier, R. C. Wilkins, W. F. Kearney and James O'Connor.

Field Day

rick's Bo

The fifth annual Patrick's Boys' enjoyable program gathering of pupils and their friends at the yesterday afternoon looked as if the afternoon, but caused no discom and slightly imp of the track.

The races for proved the most, surprisingly good mile, the boys under 14 time than the O'Shaughnessy, three runs in 6 gnessy, who won time 13 2-5 sec that, while the s in the slow time competitors in th it easy, while the out to run the 1 In the mile, 1 Little F. Brady prize for his good mile runner meet en out only in by 3. M. Bogue. This was one of the day.

Another little was W. Lukeman lad, who won th for boys 14 year youngster is a br man, the M.A.A. Roland Gomey acted as referee. bers of the M.A. rious official cap programme was The results were 100 yards, 1 final heat-1, G. 3. A. Casey. 100 yards, 14 y al heat-1, D. Br E. Dupuis. 100 yards, open O'Loughlin, 2. O. Bogue. 220 yards, 12 G. Gould, 2. W. Mahoney. 220 yards, 14 D. Brown, 2. W son. 220 yards, open O'Loughlin, 2. M Lynch. High Jump, 1 1. W. Lukeman. High jump, op McDonnell, 2. R. 440 yards, 12 L. Bogue, 2. W son. 440 yards, 12 Bogue, 2. R. Lyt tin.

Broad jump, 1 1. F. S. McGuir J. Cooney. Broad jump, 2. O. Loughlin; 2. O. Lynch. Half mile, 12 J. Gould, 2. H. Le-Carr. Half mile, 14 J. O'Shaughnessy 3. W. Coyle. Half mile, open Lynch, 2. J. Brac lin.

Hop, step and under-1, D. Br 3. R. Grace. Hop, step and under-1, G. McGay, 2. W. Bogue. Pole vault, open R. O'Connell, 12 One mile, 12 H. O'Shaughnessy, W. Smith. One mile, 14 J. O'Shaughnessy, G. Filatreault. Mile, open O'Loughlin, 2. Bracken. Bicycle race, and under-1, Palmer, 3. E. R. school-1, B. Br 2. M. Bogue. Putting shot, O'Loughlin; 2. Ryan. 120 yards hurd -1, W. O'Loughl P. Ryan. 100 yards, 14 L. Lukeman, M.A. Nationals. One mile, open A.A. 2. A. Hobi McMahon, M.A.A. Two mile juven M.A.A. 2. Dame de Grace; Patrick's A.A.A. OFF

Referee—Roland M. & D. Harrier Starter—J. J. A.A. Timekeepers—J. Hensley, E. Her Judges—Rev. C. Spriggins, Major Kearney, B. Tan Scorer—C. A. Sayer, M. J. O. Pky. Clerks of the stein, Leo Burns Announcer—J. A.A.

Is Your Ed Our Beginner's C bottom in Articul line. Composition the thing for th soon. Ask about i need in any subj other subjects. I subject ask us at residence Coll. Can.