

The True Witness

is published every Thursday by
The True Witness P. & P. Co.
816 Lagache Street, West, Montreal
P. O. BOX 1138

SUBSCRIPTION PRICE
Canada (City Excepted) and New-
foundland \$1.00
City, United States and Foreign... \$1.50
Terms: Payable in Advance.

NOTICE.

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

SUBSCRIPTIONS will be continued
until order to stop is received and all ar-
rearages paid up.

Send remittances by P. O. order or
registered letter.

NOTE WELL.—Matter intended for
publication should reach us NOT
LATER than 5 o'clock Wednesday after-
noon.

Correspondence intended for publica-
tion must have name of writer enclosed,
not necessarily for publication but as a
mark of good faith, otherwise it will not
be published.

ITEMS 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 Cath-
olic 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.

I heartily bless those who encourage
this excellent work.

† PAUL,
Archbishop of Montreal.

THURSDAY, AUGUST 27, 1908.

THE PROTESTANT DILEMMA.

On the question of Deceased Wife's
Sister marriages, the Catholic position
is well known, and is not af-
fected by temporal laws. But the
act of the British Parliament author-
izing and legalizing such marriages
has planted the Protestant Church in
a first class dilemma. Unions of
the kind are expressly forbidden by
the canons of Protestantism, and the
Protestant bishops as the guardians
of ecclesiastical rule have called on
their vicars not to officiate in these
cases, and to exclude the contracting
parties from communion. But the
vicars know that their church has
really no ecclesiastical head, that
it is a law-established religion, that
its prayer-book is a schedule to an
act of Parliament, and that its ar-
ticles of faith were drawn up and
passed by the House of Commons.
Consequently they prefer to be guided
by the law than by the bishops
who claim succession to the Apostles.

On a simple moral question the
Protestant Church speaks with two
contradictory voices! Catholics have
no part in the edifying wrangle, but
they cannot help smiling.

In common with the Anglican
Church, the Presbyterians taught that
marriage with a deceased wife's sister
was unlawful and sinful, having
been forbidden by the law of God.
And in common too with the Angli-
can and Protestant Episcopal Church
they are ready to change their con-
fession of faith, and to make that
lawful which was before unlawful, at
the bidding of Parliament.

What are we to think of the ser-
vility shown in the present instance
by the Presbyterian body, which
for such a long period during the
seventeenth and eighteenth centuries
suffered a good deal of persecution
rather than prove untrue to its prin-
ciples. The truth seems to be that
modern religious indifference has eaten
into its vitals. It has become
simply a powerful social and political
body, tinged with religious senti-
mentalism.

One minister at the General As-
sembly argued that the marrying of
a deceased wife's sister was accord-
ing to Scripture, and that all along
they had interpreted it wrongly. He
said that it was not until the eighteenth
century that a certain class, instead
of appealing to Scripture, argued and
argued until they came to that con-
clusion. That some of the Protestants
took up their argument and there-
fore it became part of the Con-
fession of Faith.

From this the conclusion must be
drawn that if the Presbyterian Church
has been teaching erroneous doc-
trines on this point for two centuries
and a half, and would have con-
tinued to teach it, were it not for
the intervention of Parliament, Pres-
byterians have a grave reason to
doubt whether their Church is the
true one or not.

Yet these are the people who think
it their duty to enlighten their Cath-
olic neighbors. When a report of
the Home Mission was read to the
Assembly, a reverend gentleman said
that the greatest of all hindrances
to the progress of the Irish race was
the spiritual darkness and bondage
in which the great mass of the people
lay. "It need only be said that
that Roman Catholic Ireland was
without the Bible." "The tyranny
of the priesthood was appalling."
"It was the duty of the evangelical
churches to labor for the deliverance
of Roman Catholics." The reasons
for those slanderous attacks by these
ministers on the Catholic clergy and
laity are that they suffer from several
grave defects as the result of
their early education. One of these
is ignorance in spiritual things; an-
other is an insufferable pride which
makes them look upon themselves as
the "elect" and their Catholic neigh-
bors as idolaters. Lastly, they bear
about them the detestable marks of
hypocrisy. Thus they are too blind-
ed by fanaticism to see their own
inconsistencies, too impervious to
common sense to understand that a
church which "reverses its teaching
of the Word of God" on a most im-
portant point with regard to moral-
ity, can no longer pose as a cus-
todian of the Holy Scripture and
only makes itself ridiculous by speak-
ing of its duty to open the Bible to
Catholics. If it were possible to
penetrate the darkness of the Pres-
byterian mind, it should be the duty
of Catholics to point out to those
erring souls the absurdity of their
position, and lead them gently to the
Holy Catholic Church.

SCHOOL OPENING.

Next week the majority of the city
schools will re-open, and it is to
be hoped that parents and guardians
are making ready for a good start
for the children, who should be well
recuperated after the two months'
vacation. The opening days of the
term are the ones which give the
teachers the opportunity to properly
place the pupils, therefore the urgent
necessity of having them there on
the first day in order that they may
be enrolled in their proper forms.
Neglect on the part of the parents
usually causes unnecessary trouble to
the teachers, and as a bad beginning
makes a poor ending, so it will be
with the pupils until the end of the
term. The boy or girl who is sent
out into the world without a good
education has a poor chance of suc-
cess, hence every advantage should be
taken of the facilities offered by our
Catholic schools.

THE IRISH UNIVERSITIES BILL.

The bill establishing two universi-
ties, one at Belfast, which will be
Protestant in character, the other in
Dublin, which will be under Catho-
lic control, passed without difficulty
through the House of Lords and has
now become law. It is a long step
in advance for the educational future
of Ireland, and though not all that
could be desired, seems to be gener-
ally regarded as the best solution
possible under the circumstances.

The grounds of complaint, which
may be ultimately removed, now that
the initial step is taken, seems to be
the non-residential character of the
university to be set up in Dublin and
the seeming exclusion from the di-
rection of its affairs of the episco-
pate and priesthood of the country.
With Oxford and Cambridge and even
Trinity in Dublin itself before one's
eyes, in which residence by the stu-
dent body augments to a great de-
gree the intellectual and social life
of these institutions, it seems quite
difficult at first to conceive of a uni-
versity in Dublin in which the stu-
dents shall not reside, but shall be
parceled out to the different board-
ing houses of the city. But the
money to build a residential college
of this kind was not forthcoming and
so, for the time at least, the Irish
people must rest content with a non-
residential college.

Those who have made a study of
the situation are inclined to believe
that the exclusion of the clerical
body of the country from the govern-
ment of the university will prove
to be only nominal. They feel that
while literally the legislative act
reads them out of any actual domi-
nance in its administration, still
considering the character of the na-
tion and the large powers vested in
the University senate, that they will
eventually acquire in the management
of its affairs a place proportionate to
the leadership which they hold over
the people.

At any rate there seems to be gen-
eral satisfaction that after so many
years of struggle a University that
is bound to be Catholic in character
has by law been established. The gen-
eral opinion in regard to it has been
voiced by Archbishop Walsh of Dub-
lin, who in a recent speech congrat-
ulates Mr. Birrell on the successful ac-
complishment of having the bill pass-
ed in face of difficulties and dangers

that more than once threatened its
shipwreck.

IRISH EMIGRATION.

During the five months ending May
31, 1907, 25,293 emigrants left Ire-
land, mostly bound for the United
States. The total for the first
five months of the present year was
16,531; a great decrease, but the
number is still horribly depressing
when it is considered that the never-
ending shrinkage of the population's
best elements leaves the country
poorer and poorer year after year.
These 16,531 emigrants in 1908 are
a greater loss to Ireland on the whole
than 40,000 were twenty-five
years ago—just as a shilling lost
means more to a poor man than a
pound to a person with cash to
spare. In the month of May 5304
persons left Ireland for "places out
of Europe." The number for May,
1907, was 8765. While Irish young
men and women are still pouring
across the border at the rate of more
than a thousand a week this summer,
other thousands of Continental na-
tives are hurrying back to their Eu-
ropean homes, sad at heart, and
hopeless of finding the meagerest
means of livelihood in the States;
and at least 4,000,000 men who
would work are vainly seeking for
employment within the boundaries of
the Republic.

PIERRE BEDARD.

It is not often that a prisoner re-
verses the order of things so far that
he it is who desires to remain in jail
and the Governor who desires to
get him out. Such, however, was
the case with Pierre Bedard, accord-
ing to the Catholic Encyclopedia.
After completing his course at the
Seminary of Quebec, says the Ency-
clopedia, where he proved himself an
excellent pupil, he studied law and
was admitted to the bar. In 1792
Bedard was elected member of the
Assembly for Northumberland and
continued a member of the Assembly
until 1812. During these years he
represented successively Northumber-
land, the lower town of Quebec, and
Surrey, and gave proof of his sterling
qualities. He devoted himself,
however, chiefly to the study of con-
stitutional questions of which many
of the government officials seemed to
have but an imperfect conception.
When the newspaper, "Le Canadien"
was founded in 1806, he became a
regular contributor and expressed his
views concerning the constitutional
government of the province of Quebec
with such warmth that the governor,
Sir James Craig, in the spring of
1810, suppressed "Le Canadien" and
threw Bedard into prison. Here Be-
dard remained some twelve months,
although the governor offered him his
freedom several times, so that he
could take the seat in the Assembly
to which he had been elected during
his imprisonment. Bedard, however,
demanded a regular trial, which the
authorities were not willing to grant.
Finally for the sake of peace Be-
dard left the prison. After Craig
had resigned his position and gone
to England, the new governor, Sir
George Prevost, appointed Bedard a
judge of the Superior Court at Three
Rivers as compensation for what he
had endured. Bedard filled the position
from December 11, 1813, until
March, 1827, when illness obliged
him to absent himself from his du-
ties for some months. After this
his health failed steadily until his
death. He was buried in the pa-
rish church at Three Rivers. Bedard
had four children, one of whom,
Eizevir, became a distinguished judge.

THE CHURCH AND SOCIALISM.

Commenting editorially on the re-
cent Catholic Federation convention
in Boston, the Chicago Inter-Ocean
says:

The Catholic Church is often re-
presented to be conservative and even
reactionary in its tendencies. Yet it
is to be observed that the leaders of
the Catholic laity, as well as the
clergy, have promptly recognized the
true character of socialism and have
stepped forward boldly to meet it
and stop it.

Socialism proposes not only an
economical revolution. It proposes
also an atheistic cataclysm. Its uni-
verse is confined to the earth. It
decries that men shall think only of
this life, and not at all of a here-
after. In it there is no room for
God and no God is in it.

Yet we see many Protestant clergy-
men, men of education, who should
be able to recognize a fact when it
stares them in the face, playing and
paltering with socialism, patronizing
and upholding such institutions for
its propagation as Hull House and
the Chicago Commons, and refusing
to see that the faith of which they
are sworn servants is one of those
things which socialism aims to
crush.

To the minds of thinking laymen,
irrespective of denominational con-
nections, the preachers who play thus

with socialism are as moths around
a flame. They court their own de-
struction. While evading the mate-
rialism of mammon, they flutter
weakly around the materialism of
Karl Marx.

How much better and wiser would
it be for them to recognize the so-
cialistic danger promptly and fight
it courageously, thus averting the
sacrifice which a delay in facing the
issue must eventually cost every
Christian church.

LIBERAL VERSUS COMMERCIAL
EDUCATION.

If one of our readers with a son
to educate were to ask our advice
as to what manner of training he
should give him, we should be gin by
asking a few questions: How old is
the boy? Is he talented? What call-
ing do you want him to follow? How
long can you afford to keep him
at school?

If our friend were to tell us that
his son was about fifteen or six-
teen years old, intelligent enough,
but with no particular bent for
study, and if he were to add that he
really could not afford to keep him
at school for more than a year or
two longer before sending him to
business, we should probably ad-
vise him to put his boy in some
good commercial academy where he
would be initiated into the mysteries
of bookkeeping, typewriting, com-
mercial arithmetic, etc., and so pre-
pared for a successful business car-
eer.

If, on the contrary, our friend were
to tell us that his boy was about
twelve or thirteen, intelligent, am-
bitious, fond of study, and that he
intended him to take up a profession,
or go into the higher walks of busi-
ness, we should most decidedly ad-
vise him to give his son a liberal
education. It is quite true that this
would delay him for a few years, but
the delay would be more than com-
pensated for by the advantages ob-
tained.

A boy of ordinary intelligence who
by working under high pressure for
a couple of months or a year man-
ages to scrape through his matricu-
lation in law or medicine, may by
working hard at his professional stud-
ies, become a good lawyer or phy-
sician, but he will scarcely ever suc-
ceed in becoming more than a mere
plodding practitioner. The moment
he ventures to go beyond the mere
routine of his professional work he
would be like a fish out of water.

Now physicians, lawyers and busi-
ness men, if at all successful, are
often called upon to take part in
matters of more general importance,
to share in public deliberations, to
represent their fellow citizens at
the council board or in Parliament,
in a word, to mix in the public and
social life about them. Now if they
are to do this with dignity and suc-
cess, they need to have their mem-
ory, intelligence, imagination and
judgment cultivated to their utmost
capacity; they need to have their
minds stored with the teachings of
history, the revelations of science,
and the lofty flights of poetry and
eloquence. If they have had no
other training than that which was
necessary to fit them for their pro-
fession, then they will cut a very
poor figure indeed.

Every man, therefore, who cherishes
the ambition of becoming more than
a mere plodder, needs something be-
sides his professional or business
training, and that something is com-
prised in what is called a liberal edu-
cation. But what is a liberal edu-
cation? We must reserve the answer
for another occasion.

Corresponder.ce.

CRIMELESS IRELAND.

Editor True Witness:

Under the above heading in your
issue of the 13th inst., you give a
very interesting article from the Dub-
lin Freeman's Journal.

Paraphrasing the language of the
Freeman, I would say: It would,
perhaps, be too much to expect that
Canadian papers would give publici-
ty to the criminal statistics of Ire-
land in 1907. Take, for instance,
our neighbors the Montreal Gazette
and Star, and in both of them you
will find every week or so a para-
graph giving an account of some al-
leged outrage in Ireland—but never
a word in the direction indicated by
the article in the Dublin Freeman.
Then again, watch the weekly letter
from Dublin of "T. S. B." That
writer seems to feel a pleasure in
plying his "mud-rake," scavenging
the columns of the Unionist press and
reproducing anything tending to low-
er the people of Ireland in the eyes
of his readers. I may say that the
attention of the Star has been more
than once called to this matter, but
T. S. B. pursues the tenor of his
way.

Surely this state of things should
not be allowed to go unrebuked.

Yours,
M. F. W.

Three Rivers, Aug 19, 1908.

SALE OF FANCY VESTS.

A Dressy Vest for cool evening wear,
very newest cut and guaranteed to wash.

The regular prices were \$1.75, \$1.50,
\$1.25. You can buy one for 90c.

BRENNANS'

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

THE PRIEST.

He stands at the foot of the altar
in his snowy vestments, his altar
boys around him; he ascends the al-
tar steps—alone.

Without him, there would be no
Mass, no Confessions, no Commu-
nions.

Of all that great church-full of peo-
ple, at last Mass, he is probably the
only one fasting. The rest had their
fragrant coffee, their Sunday morn-
ing's breakfast, hours ago. That is a
long fast—try it, some Sunday. It
will give you a headache, make you
feel half sick—but try it, anyway.

He stands at the altar alone.

Other men have come from homes
where wives and children await
them; he put that possibility away
from him years ago.

Other men meet on the streets,
stand and chat, argue politics, and
so on, by the hour.

Other men go to theatres, clubs,
amusements; his calling shuts him
off from all that.

Other men choose their place of
residence, their associates; he goes
where he is sent.

How different from the rest of the
world he is in the confessional.

When we are sick or worried or
annoyed we speak sharply even to
our dear ones and find ready excuses
for ourselves, for so doing; suppose
be allowed such things to make him
short and irritable with us, when
we go to confession.

We get out of patience, disgusted
with people, when they will not do
as we think they should; what if he
became disgusted with us when we
go to him, week after week, or
month after month, with almost the
same story of weakness, unfaithful-
ness and sin?

When people do not do as we want
them to, we leave them alone; after
awhile, to go their own way; what
would become of us if he let us go
our way?

We fly to others with our troubles;
he has the sorrows of hundreds
brought to him. Think you that his
heart is not touched, that he does
not feel for his people, and suffer
with them in their afflictions?

And when we do feel grateful to
him how seldom we let him know!
We are not bound, of course, to
thank the priest for what it is his
duty to do; but his heart is human,
after all, and gratitude and appreci-
ation are, without doubt, as consol-
ing to him as to us.

In that most beautiful and most
holy relation which exists between
the priest and his people, all are
equally bound before God; he, "so
watch, as to give an account of our
souls;" we, to profit, with the
greatest care and faithfulness, by
what God sends to us, through him.
St. Francis de Sales says that we
should regard our priests "with a
reverence that does not diminish our
affection, and an affection that does
not diminish our reverence."

A priest once promised a certain
woman that a favor from God should
be granted her. He promised it "in
the name of God." It was granted.
A dear Protestant relative, to whom
that woman told the circumstance,
said, "As God's minister and repre-
sentative, he stands in the place of
God to you. When he promises you
a thing, 'in the name of God,' it has
to come true." Wonderful answer,
from a Protestant! Wonderful con-
solation to us, when "in the name of
God" the priest pronounces the words
of absolution over us and bids us
"Go in peace."

In his care and watchfulness over
us we have a type of the loving care
of the Father who gave him to us.
In the sacrifices he makes for us,
there is a symbol of the infinite sac-
rifice of One whose humble follower
he is, and from Whom he receives
whatever beauty of character he pos-
sesses, as the tiny pool reflects the
glorious sun. In his wisdom and
knowledge for us, there are shown
the workings of that spirit of truth
and holiness, whom the Father pro-
mised to send, in His Son's name,
unto His Church.

Never, in this world, shall we re-
alize what we owe to the priest. We
are too full of our own wants and
needs, and we take our blessings too
much for granted, to think a great
deal about it.

But if ever we save our souls it
will be, under God, through his
help.

Then, having more knowledge and
seeing more clearly than we do here,
we shall comprehend what our
priests have done for us.

Then we shall regret, if regret can
enter that happy place, that we did
not more often cheer his heart by

Bell Tel. Main 1317.

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 method, practical in plan,
perfect classification of letters according
to similarity of formation. Uniformity
and improved style of Capital letters.
Clear description of the formation of
each letter given separately on practice
lines, and plainly illustrated by diagrams.
Absence of unmeaning words and prac-
tice of selection of sentences. Perfect and
progressive grading. Thorough drill in
figures. Frequent review exercises. Care-
ful and distinct ruling. Graceful and nat-
ural 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 practicing
teachers daily employed in teaching the
subject.

Published by
D. & J. SAULIER & CO.,
13 Notre Dame St. West
MONTREAL

**Church
Bell
Foundry Co., Baltimore, Md., U.S.A.**

MENEELY BELL COMPANY
22-24 RIVER ST., 177 BROADWAY,
NEW YORK, N.Y.
Manufacture Superior
CHURCH BELL, SCHOOL & OTHER
BELLS

**PATENTS
PROMPTLY SECURED**
We solicit the business of Manufacturers,
Engineers and others who realize the advan-
tages of having their Patent business transacted
by Experts. Preliminary advice free. Charge
moderate. Our Inventor's Adviser sent upon
request. Marion & Marion, New York City
Montreal and Washington, D.C., U.S.A.

gratitude and obedience.
Let us, then, reverence him, obey
him, love him with a holy affection
and thank God for him.
Let us pray, day and night, that
our dear Lord will comfort and
strengthen him here, and reward him
for all eternity among His Saints in
Heaven hereafter.—The Monitor.

SHAMROCKS VICTORIOUS.
Playing in their old-time form,
Shamrocks defeated Montreal on
Saturday last on the Mile End
grounds by a score of 7 to 4. Only
about 8000 people turned out to see
what proved to be the best match
of the season. Paddy Brennan made
his first appearance this season, and
his presence on the home had the ef-
fect of steadying that end of the
team and aided greatly in scoring a
victory. The juniors on the young
showed up very creditably.
Even especially playing one of the
best games in the nets seen here for
years. On Saturday next Sham-
rocks clash with Tecumsehs, and if
they play the same game as they
did against Montreal victory will
perch upon their banners.

**SETTLED—BUT NOT ACCORDING
TO FRENCH METHOD.**
SAN JUAN, P. R., Aug. 13.—The
church property matter, which has
occupied the Government and the
Church authorities for a considerable
time, has finally been adjusted in a
manner satisfactory to both sides.
The insular government receives the
market place, the San Francisco bar-
acks and the insane asylum and let
the Church receiving as compensation
\$180,000, payable in three instal-
ments.

The Federal Government gets the
infantry barracks and lot, pay-
ing therefor \$120,000. In addition to
money payments the Church is allow-
ed a chapel and sixty-two acres of
land near San Juan.

The agreements are subject to the
approval of the Legislature. The
cases in the Supreme Court have been
settled. There are no further
Church claims.