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# The True Witness



Vol. LVII., No. 40

MONTREAL, THURSDAY, APRIL 9, 1908

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## John M.P., Oil and Education Bill

Speaking in the Free Hall, Manchester, recently, Mr. John Redmond, M.P., spoke of the M'Kenna Education Bill as follows:

What we claim, and have a right to claim, for the Catholic schools of this country is equality of treatment. Contracting out means the creation of two classes of schools—a superior class and an inferior class. It puts on our schools—the badge of inferiority. ("We will not have it!")—and from the point of view of justice it seems to me incomprehensible how any man in his senses can say that it is just to call upon the Catholics to pay school rates for the public schools and then pay it over again for the maintenance of their own. There has been a great cry in the last few years from certain sections of the population against what they call "Rome on the rates." That is to say, they as Protestants object to pay for the teaching of the Catholic religion in the Catholic schools. Well, I have two things to say about that. First of all it is no worse to ask them to pay rates for Catholic schools than to ask us Catholics to pay rates for Protestant schools. But we have a better answer even than that. Protestants at present in England do not pay rates for the maintenance of Catholic schools. If the rates paid by Catholics in this country were earmarked and pooled they would be sufficient to pay for every Catholic school in the country. If that is so, if the Catholics of this country pay enough in rates to maintain their schools, what is the meaning of talking of the present law making Protestants pay for our schools? They do nothing of the kind.

On the second reading of Mr. Birrell's bill in 1906 I made a suggestion that the Canadian system, which applies to-day in the Protestant province of Ontario and the Catholic province of Quebec, should be applied to the Catholic schools of England. That system is perfectly simple. What a ratepayer is called upon to pay his school rates he has to fill up a form and declare whether he wants his rate to go to Catholic or Protestant schools. The rates thus collected are pooled and handed over to the schools. If the sum is not enough the difference is made up by the respective parties. In this country I am sure the Catholics would be willing to take that risk. I do not see that that is an impracticable suggestion. In 1906 I was told it was all very well for Canada, but could not be carried out in England. I do not see why it should not.

## New Views on the "Blessed Reformation"

For several years past conscientious, painstaking and scholarly non-Catholic historians in England have been re-writing the history of the so-called "Reformation," with the aid of authentic documents which have recently come to light, and with the aid, also, of that freedom from religious bias which is one of the most important qualifications of the true chronicler of the succession of events which we term history. Alluding to the "Blessed Reformation" in a recent issue of the Academy, one of the leading literary weeklies published in the English metropolis, said editorially: "The rotter tyrannies of Henry VIII and Edward VI destroyed between them the old fair world in which the poor man once dwelt; his guilds, his churches, his social framework were all cast down together in to ruin for the benefit of shopkeepers and Reformation parvenues. All the good things of life were taken from the poor man; he was given in exchange the whipping-post and the work-house and the gallows. Then came Cromwell to rivet the chains, and last of all came Industrialism, a gospel which showed that the only end of the poor was to earn a fortune for the rich." In connection with the same subject an Anglican clergyman said, in the course of an address which he lately delivered at an English Church Union meeting in Brighton, that the Reformation in England was founded upon politics rather than upon religion; that the free voice of the entire spirituality was against it; and that "without force and fraud there would have been no Reformation settlement as we know it." In replying to clerical criticisms of these remarks he writes: "For my part, I am not anxious to claim continuity in doctrine with either Parker or his royal mistress, High

though they may have been compared with others. Roman controversialists (many of them I mean) have certainly been guilty of mis-statements, but the 'Nag's Head Fable' is as dead as a door nail. And have we been immaculate? What about such gross perversions of history as 'the Church of England was never Roman Catholic,' and 'the Reformation was welcomed by church and people as a whole'? What about those Anglicans who make use of the protests against Papal encroachment in temporals to prove that the Church of England protested against Papal supremacy and jurisdiction in spirituals? Did the Crown never attempt to infringe the rights of the Pope? Dr. James Gairdner wrote to me—I have his permission to make it public—that 'tyranny cut off England from Rome.' The same high authority said: 'I quite agree with you and that there was no thought of questioning Papal jurisdiction before the Reformation.' We are just beginning to learn the real history of the Reformation, and it is idle to stick our fingers in our ears and cry 'No Popery,' when new facts are brought to our notice."

## Lord Dillon's Heir a Catholic.

The Hon. Harry Leo Dillon was on Sunday last received into the Catholic Church by Father Bernard Vaughan, S.J. Mr. Dillon is the eldest son and heir of Viscount Dillon, and is a J. P. for County Roscommon. It will be remembered that the Dillon estate, portion of which in Longford and Westmeath was in possession of the family since the time of King John, was recently purchased by the Congested Districts Board. Since then the family has severed its connection with Ireland. The thirteenth Viscount in 1766 conformed to the doctrines of the Church of England. Previous to that the family was Catholic.

## Catholic Education and Catholic Literature.

In this day nearly every Catholic publication one picks up is found declaring that Catholic literature is not appreciated by Catholics as it ought to be.

And the statement is true. Catholic books go unthought; Catholic writers go unrecognized. Everybody knows that Catholics buy books, but they rarely think it necessary to buy books by Catholic literary producers. Everybody knows that many of our people have culture, but they do not often know the names of Catholic literators. Whose is the fault?

We incline to believe that some part of our system of education needs to be remodelled. Here is a sample statement of the activity of a high class Catholic academy this week found in a western exchange. "Earnest work has recommenced in the literary circles, where the authors chosen for study are as varied as the tastes and capacity of the pupils. Shakespeare's 'Hamlet' occupies the attention of the Annunziata circle, while other societies have selected Whittier, Bryant, Irving and Longfellow. Good fiction is not ignored and 'The Lady of Decoration' has been read for a few minutes in several of the circles as a reward for attention and interest. Those who have perused Francis Little's charming letters from Japan will grant that the time has not been squandered."

Not one of the authors which the Catholic young women who attend that academy will study is a Catholic. One—Whittier—is distinctly anti-Catholic occasionally. The author of "The Lady of Decoration" is anti-Catholic, personally, Bryant, usually, is colorless.

## St. Patrick's Society.

The annual meeting of St. Patrick's Society, held on Monday evening, was largely attended. Mr. W. P. Kearney, President, was in the chair. It was decided among other things to take part in the celebration of the tercentenary of the foundation of Quebec and to aid the celebration by every means in their power. With this object donations were made by the society and by the members individually. The meeting decided to lend the support of the society to the concert in memory of Dr. Drummond, to be held on or about the 30th of April, in aid of the Western Hospital.

The following officers were elected: President—W. P. Kearney. 1st Vice-President—H. J. Kavanaugh. 2nd Vice-President—E. McG. Quirk. Treasurer—W. E. Durack. Corresponding Secretary, T. W. Wright. Recording Secretary—T. P. Tansy. Asst. Recording Secretary—M. E. Tansy. Marshal—B. Campbell. Asst. Marshal—P. Connolly. Committee—F. Casey, J. P. Kavanaugh, James Rogers, P. C. Shannon, E. Quinn, W. J. Crowe, F. J. Laverty, B.C.L.; D. Furlong, Alex. McGarr, M. Delahanty, Jos. O'Brien, J. Coffey, P. Lloyd, T. M. Tansy, T. J. O'Neill, P. J. Shea, J. E. O'Leary, Dr. J. T. Rogers, M. O'Donnell, Dr. Walter Kennedy. Physicians—Drs. J. J. Guerin, E. J. C. Kennedy, F. E. Devlin, W. J. Prendergast, F. J. Hackett, Edw. Mulravy, H. Lennon, W. H. Donnelly, A. G. McAuley, W. A. L. Styles, T. J. Curran, J. J. McGovern, J. T. Rogers, Donald Hington, McEvoy.

One of the features of the evening was a presentation to Mr. Geo. Craven, a charter member of the society, who has a record of fifty-two years' membership, having joined in 1856. The stirring events which marked the history of Montreal half a century ago were gone over to the delight of those present. A programme of music helped to pass a pleasant evening.

## A New Crime for France.

Richard Davy, in one of his illuminating letters to the Saturday Review of London, on the state of France, tells how a young soldier, in sending to his mother a picture of a cathedral exterior, added that he had not seen the interior, because five of his comrades in arms were then under arrest for entering the sacred building.

## Closing of Mission at Sherbrooke.

The bell of St. Patrick's Church, Sherbrooke, pealed its merriest last Sunday evening at 9.45. The occasion of this unusual manifestation of joy was the chanting of the Te Deum in thanksgiving for the glorious results of the mission—just closing for the English speaking men of the parish, which lasted two weeks and was well attended in spite of the rain which, it was feared, might interfere with the exercises of the first week during which the women attended. It was by far the grandest work ever done in the little church. From fifty to seventy men came, some from long distances, and were waiting for the keys of the sacred edifice to commence their devotions at a quarter to five every morning, leaving at six o'clock for breakfast and the day's work; the others coming at half-past seven for another instruction on the same subject and leaving at half-past eight, to return with their co-parishioners at 7.30 in the evening for the day's sermon. The first Mass at 5 o'clock was said by the missionary, Rev. Father Holland, of Montreal, and the second by the pastor, Rev. Father Fiset. At the close of the mission, one hundred and sixteen men took the pledge some for one year, others for five years, others again for life. Father Holland is to be congratulated on the strict attention given to every word that he uttered and the natural results that followed. With the mission of four weeks' duration given by the Jesuit Fathers Proulx and Prince, and the one held in our own modest little church, Sherbrooke is a changed city. Many who have not been in church for years will now be regular attendants, as all men and women, have pledged themselves to make the Way of the Cross once a week. The crown of the mission was the baptism of William Edward McLellan, a young man of about eighteen, administered in front of the altar after the reciting of the beads. When the time came for the profession of faith the whole congregation stood, and with the neophyte and his godfather and godmother, Mr. and Mrs. Steele, recited the Creed and the Lord's Prayer aloud. The effect was grand and enthusiastic, and there were many wet eyes in the assembly.

## Secular Paper Pays a Merited Tribute to Paulist Fathers.

At the conclusion of a mission given recently in Vicksburg, Miss., by the Paulist Fathers, the Herald, the leading newspaper of the city, published the following comment: "The work of the reverend fathers was constructive, not destructive. Even when discussing the most keenly controverted points they adhered strictly to their rule never to criticize or pass judgment upon others. They made no attempt as a means of recommending their own faith, to discredit or bring into contempt or ridicule what other Christians believe. And in this they gave an example of how religious discussion may be carried on without losing that dignified tone that is essential to genuine Christian preaching. Fathers Healy and O'Hern on leaving Vicksburg may feel assured that all wish them well, and pray that they may continue to meet with success in preaching and exhorting the characteristics of true patriotic citizenship. The tendency of their preachings is to bring men of all creeds and conditions closer together in the bonds of genuine Christian charity, thereby helping to realize in the lives of all the message of Christ to the world: 'Peace on earth, good-will toward men.'"

## Pope Gets Missing Coin.

Pope Pius received the members of the Sacred College a few days ago, who greeted him on the occasion of his name day. The Holy Father entertained the cardinals with the recital of how a certain gold coin had been given to him as a jubilee gift by the diocese of Acqui. This coin was discovered in 1898 while excavations were being made for the foundation of a new church at Acqui. It was found to be the only specimen in existence of the period of Innocent IX, a pope who reigned for two months in 1591. The diocese of Acqui was unable to pay the architect who had drawn the plans for the new church, so it gave him the coin with the understanding that if he sold it for more than \$1200, the amount of his bill, the surplus should be returned to the diocese. The architect offered the coin to King Victor Emmanuel, but his Majesty would not give more than \$500. So the clergy of the diocese collected the \$1200, bought the coin from the architect and presented it to the Pope. This coin was the only one lacking to make complete the Vatican collection of coins issued under the Popes.

## Rev. John Talbot Smith Author of 'Paganism.'

The success of the Plattsburg Summer School is now largely in the hands of Rev. John Talbot Smith. Father Smith has worked in season and out of season for the school, and is at present at the head of the organization which conducts this worthy work. Although his time is occupied in pastoral duties in the city of New York, Father Smith has turned his activities into many channels, and is widely known as an author and a lecturer. He is still in the prime of life, being fifty-three years of age. For three years, from 1889 to 1892, he acted as editor of the New York Catholic Review. Among his works, a volume entitled "The Training of the Priest," created much discussion throughout the country on account of the advanced position it took in urging a broadening of the course in our Catholic seminaries. As a novelist his best known works are "His Honor," "The Mayor," "Saracene," and "The Woman of Culture."

## Request for Masses is not Charity.

The Supreme Court of California recently handed down a decision that bequests for the saying of Masses for the repose of the soul do not come within the 'charitable uses' against which there is a statute limiting such dividing to one-third of the estate. The case at issue was an appeal from Los Angeles county, from a decision in favor of probating the will of the late Father Patrick Lennon.

Father Lennon's heirs sought to break the will because the bequests to "charity" exceeded one-third of the estate. Among these was one of \$5500 to Bishop Comty, "to have the same amount of masses celebrated as soon as possible for my soul." The appellants alleged that this was a "charitable" bequest, but the court of last resort set itself as clearly on record against such interpretation. Such a bequest, the court held, was for the benefit of no one but the testator, and cannot be regarded as charity.

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## Irish Speakers of Australian Parliament.

The Westminster Gazette draws attention to the Irishmen who have filled the position of Speaker in the Parliaments of self-governing British colonies. It mentions that at present three of the Australian Parliaments are presided over by Irishmen—Frank Madden, T. F. Quinlan, and John Leahy, who are speakers of the Houses of Legislative Assembly of Victoria, Western Australia and Queensland, respectively—and places among the great speakers of the colonial Parliaments Sir Charles McMahon, Sir Francis Murphy and Peter Lalor. To the list should be added the name of Sir George Maurice O'Rourke, a Galway man, who was elected on five occasions speaker of the House of Representatives of New Zealand.

## AN AMAZING BELIEF.

(From The Lamp, Anglo-Roman.)  
Until very recently even the most enlightened of English churchmen labored under the amazing belief that the Church of England was greatly benefited by the Reformation, and owed a debt of gratitude to Henry, Edward and Elizabeth for breaking with Rome. The great majority of Anglicans are still in the grip of that extraordinary infatuation. For the first thousand years of English Church history the children in the infant grade of her parish schools knew that the Pope was the visible head of the Church and that from St. Peter he had a commission to feed the universal flock of Christ, but more than sixty years after Newman and Manning, while still in the bosom of the Anglican Church, made the discovery afresh, the truth about the Papacy still remains hidden from the eyes of the immense majority of Anglicans, although as a principle of revealed religion it lies embedded in the very corner-stone of the Church constitution.

If your children moan and are restless during sleep, coughed, when awake, with loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is St. Worms. Mother Graves' Worm Expeller effectively removes these pests, at once relieving the little sufferers.