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ITEMS OF LOCAL INTEREST (UN-
CITED).

**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, MARCH 31, 1910.

IS IT STILL GOING TO LAST?

Now that our Legislature is in
session, we want to know if the in-
sulting anti-Catholic and anti-Chris-
tian English Protestant Alliance
pamphlets are going to be permitted
to freely circulate in our Province?
If, at Ottawa, they do not seem to
care, are we of this Catholic Prov-
ince going to permit the sale and
distribution of foul and filthy print-
ed matter that insult, belittle, and
blaspheme everything we hold sac-
redly dear? Have those in charge
any idea of conscience? Surely
they have; so, then, let them not
do what Pilate did. Let our hon-
est Protestant brethren enjoy all
their rights and liberties of citizen-
ship; but it is one of our Catholic
rights to see the foully nefarious
anti-Catholic leaflets and pamphlets
of the filthy Protestant Alliance de-
barred from within the walls of
this province, where "race suicide,"
divorce, and Malthusianism are ta-
bood.

OUR SCHOOLS.

Every now and again some up-
start wants to make laws and re-
gulations for our Catholic schools.
Now, in the Province of Quebec Cath-
olics and Protestants direct and
conduct their schools separately.
Just as a Protestant school is sup-
posed to be Protestant, so the Cath-
olic school must be truly Catho-
lic. The Protestant people do not
interfere with our schools, simply
because they are not Catholics; so,
then, why should we permit infidels,
freethinkers, cheap Freemasons, and
other mountebanks to interfere with
our schools? If the good Protest-
ant people have no right to change
our programmes, or dictate to our
teachers, surely "La loge des éman-
cipés" or a hundred other groups
of quacks and prevaricators are
much less entitled to do so. Have
we not two or three statesmen in
the Province capable of seeing and
knowing that? Our schools are
meant for Catholics, not for two-
penny pagans.
But, then, and, of course, politics
are politics. All our public men
are supposed to have consciences;
that is why some of them are as
mute as broken fiddles in the house!
They are afraid of offending the
party, afraid of embarrassing the
profane gods of the land. The school
question may come up a thousand
times, the two-penny pagans may
make a million attacks—but on the
good men sleep, and their constitu-
ents do not seem to know or care
whether they are alive or under six
feet of earth. How grand our pub-
lic spirit!

Let "La loge des émancipés" un-

dertake to change this or that
school arrangement, but we are
bound they shall not change ours!
If others are not adverse to a taste
of Combes and Briand, we want
neither Combes, Briand, "les éman-
cipés," nor Antichrist. They are all
of one ilk as far as we are con-
cerned. We should demand that our
representatives in the Legislature,
whoever they may be, wake up and
protest. It is very agreeable to
peacefully sit through a session;
but we want work and determina-
tion to stand for our full Catholic
rights. If the Jews want no Chris-
tian hymns in the Protestant schools
let them go and build schools for
themselves. Protestant money paid
nineteen-twentieths of the amounts
the Protestant schools of Montreal
have cost. If our cheap infidels and
"butter" Freemasons want schools,
let them go and get them. Let us
organize a crusade against the de-
vility of the "émancipés." There
is work for our societies.

AT IT AGAIN.

We are being publicly told again
that our Province is behind Ontario.
It appears we are behind the times!
Now, we are not blind to Ontario's
good qualities; but, pray, in what
are we behind our sister Province?
In the educational field, says the
Reformer.

Is it because a Catholic or a Pro-
testant may educate his child as he
sees fit, with equal rights to all, in
our Province, that we are found
behind? Is it because we put
"butter" Freemasons in their place
that we are behind? Is it because
our Province's representatives at
Ottawa are head and shoulders over
their comrades from the other pro-
vinces that we are found in the
rear?

Laval and McGill are better than
anything they have in Ontario. And,
then, Ontario, outside of three or
four institutions, has nothing to
compare with our classical col-
leges. Then, look at our prosperous
commercial colleges and our un-
equalled convents all over the land!
They do not teach infidelity, Com-
bism, and rot! Is that why they are
not to be rated? If it is because
our teachers are not paid so well as
the Ontario teachers, that is thanks
to our Government, but not to the
Church. The Protestant clergy—of
Ontario are not to be compared
with our priests of Quebec, as far
as educational worth is concerned.
The preachers are, for the three-
fourths, graduates from a truncated
course. What do they know about
either the classics or theology?
What is their mental boast? There
are smart men amongst them—"rari-
nantes in gurgite vasto"! The major-
ity of the best of them are "High-
er Critics" of small calibre.

No; the only trouble with some
people in the Province of Quebec is
that they got their higher education
at too low a price; the priests
worked too hard for them. If you
feed a dog well, he will guard your
house; but some men do not seem
to have even the minimum of dog-
gratitude. If they can prate in
correct language and deliver speeches
the Ontario dailies herald, it is
thanks to the schools they malign.
But, then, it is all a game. Un jeu
de farceurs!

THE NEED OF PRAYER.

His Grace the Archbishop, in the
course of his thoughtful remarks on
St. Patrick's night, taught a valu-
able lesson when he said that it
does not suffice for us to be active,
hardworking men, but that we must
be prayerful men in the bargain.
"Prayer alone," said Pius IX.,
"gives light and strength for the
acquisition of grace and truth";
while the saintly Cardinal Cullen
could say that "prayer should be
our chief hope in all our wants," in
our national longings as well as in
our striving for the things beyond
the turmoil of earth.

"For prayer the ocean is where di-
versely
Men steer their course, each to a
several coast."

The greatest men of all the times
were men of prayer. Louis IX.,
King of France, was a great war-
rior, but a man of prayer in the
bargain. The saints were prayerful
men; and, as His Grace remarked,
if St. Patrick's work was so suc-
cessful, it was because he was a
man of prayer. The great Popes,
bishops, and priests were prayerful
men; so were and are the world's
best scholars. O'Connell, Wind-
thorst, Donoso Cortés, Moreno,
Newman, Manning, Ketteler, they
were all prayerful men. Luther,
Calvin, Henry VIII., Zwingli, Knox,
with such as Bruno, Gavazzi,
Zola and Chiniquy were the leavings
of the dogs because they gave up
saying their prayers. Doellinger,
Hyacinthe, Loisy, Murri and Hou-
stin, with a host of other eminent
failures, began by putting their

heads aside.

If there is so much folly, non-
sense, sin, tomfoolery, and refined
paganism in the world to-day, it is
because conditions are as the good
old Prophet Jeremiah found them in
his—with multitudes revolving every-
thing in their minds and hearts save
the prayerful things of God. If race
suicide, divorce, boundless murder,
Malthusianism, trusts and com-
bines, "White Slavery," "graft," in-
fanticide, etc., etc., are the belong-
ings of our civilization of to-day, it
is because prayer is tabooed in
twelve million localities.

The Hottentots, the Kaffirs, the
Cannibals, and the followers of
John Kensit give more time to
meditation than do the upper cir-
cles of (what is called) Society.
Nine-tenths of the "money-
kings," ninety-nine per cent of their
wives, with all of their sons and
daughters (even if few, after all!)
do not believe in prayer. If we
have anarchy, Socialism, and a hun-
dred new foolish sects, the lack of
prayer explains it all.

THE REFINED PAGANS OF TO- DAY.

If "Reader" (March 12) wants to
know what we mean by "refined pa-
ganism," as we use the expression,
let him or her read the following
dry facts:

Preachers who deny Christ's di-
vinity and tear the Scriptures to
shreds are refined modern pagans,
nothing better.

"Got there" aristocrats who bury
dogs with ceremonies and in special
graveyards are pagans.

The flesh-toll of the crematories
and other fashionable incinerators
were pagans when alive.

The heretics who were never bap-
tized are only "pagans at the most
(exception made for good faith.)"

The Reformed Jews, at least, are
modern heathens.

The "Higher Critics," with the
two-penny professors who copy
their pages into lectures are sim-
ply innocent abroad, farcical pa-
gans.

Nine-tenths of the secular maga-
zine publishers, with a majority (by
acclamation) of their editors are
only cheap heathens.

Combes, Briand, Vulgar Watson,
Canon Hensley-Henson, Mother Hub-
bard's descendant in Ottawa, with
ninety per cent of the Freemasons,
are pagans, infidels.

Three quarters of the best (and
they are few, indeed), theologians
among the heretics are only refined
pagans—and they know it.

The doctors and other alleged men
of science, who preach auto-steril-
ization, are simply pagans.

The lords of the filthy high-toned
drama are refined, but indecent, pa-
gans.

Ninety-nine per cent. and more of
the re-married divorcees are pagans
skilled in the fine arts.

Half, and ninety-nine per cent. of
the other half, of modern secular
novelists are simply pagans, as are
the majority of poets and poetas-
ters.

Seven-eighths of the non-Catholic
university professors in America are
simply head-inflated pagans.

Three-quarters of the non-Catholic
European university professors are
avowed, if truly refined, pagans.

The Anarchists, the Socialists,
murderers, apaches, and horse-
thieves are refined pagans.

The so-called grand dames of "So-
ciety," with their mannikin-husbands
are, in the majority of cases, pa-
gans like those of the preceding
class.

But, dear "Reader," we should
never finish; so to the Greek Ka-
lends with them all!

REV. DR. HERRIDGE SPEAKS A MESSAGE.

Rev. Dr. Herridge, of Ottawa, is
universally known as a thorough
Christian gentleman, and yet he,
too, is troubled with the nightmare
of Modernism. The Ottawa papers
lately told us he had preached "two
sermons of more than usual inter-
est," in St. Andrew's Presbyterian
Church, at the Capital. In the
morning his subject was "Is there
Hope of Church Reunion?" His eve-
ning discourse was, to some extent,
a continuation of the morning one.
He spoke on "The New Catholicism"
and dealt with the recent outbreak
in petty circles, known as Modern-
ism, showing that (as he said)
"many members" of the Roman
Catholic Church had voiced objec-
tions to conditions as they now ex-
ist within the Pale.

Dr. Herridge believes that there
may yet be a universal Church.
"Many do not believe in the possi-
bility of a universal church, but I
thank God that there are some who
do."

Now, that is very kind indeed of
Dr. Herridge. He means to say
that Catholics and Protestants may
still come together. Whether he
likes it or not—and he is decidedly

in favor of peace—there shall be but
one fold in the end. If Protestants
are, to-day, separated from Catho-
lics, we can all thank the ruthless
and faithless Reformers. But the
universal Church of Christ is still
there, still preaching Christ and
Him crucified. Heretics broke away
from the Church in all ages. What
she condemns to-day in the sects of
the hour she condemned at different
times throughout her history. Dr.
Newman took up the study of the
olden heresies, and witnessed the
Church proscribe the same false
teaching as the Reformers sought
to spread. It was due to this in-
disputable fact, if, under God, he
made the great step that led him
into the true Church. Hundreds of
other great Protestant scholars were
forced to do likewise.

Dr. Herridge believes that "many
of the finer motives which originally
prompted Protestant dissent no longer
operated, or if they did they had
lost their first intensity." He fails
to tell us what he means by "finer
motives." According to history,
the "finer motives" were Luther's
stubbornness and his desire to mar-
ry Catherine, or Zwingli's violated
vows and scandalous wedlock, or
Henry's repudiation of a decent
Queen for the sinful love of another
lady, or Calvin's and Knox's cruel-
ty, ignorance, and general good-for-
nothingness. In the face of sound
study and scholarship there are no
other "finer motives," even if we
are heartily ready to admit the vir-
tue, honesty, and general worth of
the Protestants of to-day. No won-
der, however, that Dr. Herridge be-
lieves Luther's "magnificent Reform-
ation will not do for all time." That
is an old, a very old, fact, Doc-
tor.

"The friendly discussions which
have been going on for the last few
years among representatives of three
important Protestant churches," said
Dr. Herridge, "with regard to orga-
nic union are a significant sign of
the times."

Yes, and a very significant sign
of the times, we think. Protestants
of all sects are disgusted with things
as they are. But, in spite of all
their efforts, there is no union
among them and there never shall be
union; because there is no recogniz-
ed authority of doctrine among
them. Even if a union were
brought about, it would only give
us another great sect, a vast num-
ber, if not the majority of the sects
of the hour, still continuing to be,
and call themselves, what they are.

But, then, Dr. Herridge is a great
admirer of Modernism. If he will
only take the pains of studying
matters aright for a half hour, he
will find that Modernism in the
Church to-day is as dead as a cof-
fin. Until he gives us more ex-
planations of what he means by the
influence of Modernism on Catholic
belief as it stands to-day, we must
simply let his wisdom take its due
course to obscurity.

MARRIAGE AND DIVORCE.

The daily press brought us a St.
Patrick's Day message from Bishop
Lawrence, the head of the Episco-
palian diocese of Eastern Massachu-
setts. It reads as follows:

"Boston, March 17.—Bishop Law-
rence, head of the Episcopalian diocese
in Eastern Massachusetts, declared
from the pulpit of St. Paul's Church
this afternoon that divorce and un-
happy marriage could be prevented
by home training and the education
of children by their parents."

"The Bishop declared that out of
every twelve marriages in the United
States there was one divorce. He
gave these five suggestions which he
declared would aid in solving the
divorce problem.

"That children should stay at
home more in the evening with their
parents, and that parents should
forget attending theatres and clubs
nightly and remain at home with
their children."

"That young people contemplating
marriage should know each other
intimately and have each other's
confidence long before the marriage
ceremony is performed."

"That children should be educated
before and after the marriage cere-
mony."

"That young couples who are to
marry should have a sense of soli-
darity when joined in wedlock."

Now, Bishop Lawrence's advice is
good as far as it goes, but that is
only over a little piece of the way.
How on earth can a shepherd think
of leaving aside the duty and neces-
sity of prayer? Still there is no
suggestion of the truly religious mo-
tive and incentive in his "sug-
gestions." The good man should un-
derstand that ninety-nine per cent.,
and more, of the divorces are ex-
plained by the lack of piety and the
reign of impiety in the hearts of
divorcees.

What divorcees need is confession,
is virtue, is decency, is honor, and
grace with prayer. All the Episco-
palian bishops, together with the
"Methodist Bishops of the World"
(and of Binghamton, N.Y., in par-
ticular) might offer a million sug-
gestions, and divorcees would get

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thony of Padua, Madonna di San Sisto, St. Cecilia,
Rural, Madonna Sicca.

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13 West Notre Dame St., Montreal.

here is another, one from "La Croix"
(de Paris), this time:

"La Croix,"
Paris, le 8 mars, 1910.

Au directeur du "True Witness,"
Bien cher ami:

Il est absolument faux que 1500
prêtres français aient apostasié. Il
y a eu quelques défections isolées, et
c'est tout.

Veillez agréer, etc.,
(Signé) VRAU.

TRANSLATION.
To the Editor of the True Witness:
Very dear friend:

It is an absolutely false statement
to say that 1,500 French priests
have apostatized. There have been
a few scattered cases of defection.
That is all.

Kindly receive, etc.,
(Signed) VRAU.

The man who signed that letter to
us is M. Féron-Vrau, proprietor and
director of "La Croix." Our read-
ers have been told how the French
Government has been trying to
wreck this great Catholic daily.

Now, what are the lying religious
weeklies "in some places going to
do? Have they enough honesty left
to deny their previous calumny? Will
no one among our Anglican readers
ask the Canadian Churchman to re-
tract? We might as well let the
mendacious editors of anti-Christian
religious publications understand
that, in the future, we shall serve
some more surprises on them.

The London Church Times gravely
informs an inquirer that, although
Pius IX. by his bull, "Ineffabilis
Deus," settled for Roman Catholics
the question of the Immaculate Con-
ception, the English Church has
made no declaration on the subject.
To those who recognize the vigor
of the Church of England as a teach-
ing Church, this must be a sur-
prise, yet an examination of the
long series of doctrinal decisions
with which, since the Reforma-
tion, it has protected the purity of
its primitive faith, will show the
Church Times to be strictly correct.
Could not a case be prepared for
the Court of Appeal or for the Ju-
dicial Committee of the Privy Coun-
cil to which dogmatic definitions
seem to belong? Or at least could
not a resolution be carried in the
English Church Union? Evidently
something should be done to re-
move this stain upon its faith and to
protest against the errors of Rome.
—America.

Impurities of the Blood Counter-
acted.—Impurities in the blood come
from defects in the action of the liver.
They are revealed by pimples
and unsightly blotches on the skin.
They must be treated inwardly, and
for this purpose there is no more ef-
fective compound to be used than
Farnele's Vegetable Pills. They
act directly on the liver and by set-
ting up healthy processes have a be-
neficial effect upon the blood, so
that impurities are eliminated.

Echoes and

How is it Mr.
Lander did not
rick's Day?

Basil and Juli-
dents at the sech-
one became the S-
the Church, the
and relentless for-

There are busy
good Sunday lav-
force exaggerated
mix up details a-
them fill their
with.

There is a falli-
dian crop of Bap-
in Eastern Can-
houses are closed.
heard them all pr-

Our colored cor-
Dr. Pugilist Jor-
preached in a M-
M. E. Church, on
ject of "Pugilism
matter to the ne-
N.Y.) Occumenical
"Methodist Bishop

It has pained us
friends and admir-
Hughes have not
good vote in his
latest comical con-
entitled to furnish
He has all the tur-

The Episcopalian
Rock, Ark., lately
cathedral from in-
rector from suspen-
then, is now clear-
& Sells. The same
undertaken to spr-
Cabe's paralyzing
holy (?) vineyard

"Anybody who has
fairs of France, we
read, cannot be sus-
that wholesale re-
going on over the
gious houses. The
it could be. French
sublimely admire c-
formation! But,
few of our papers.

"One man was p-
sword-point in a d-
in France; another
knocked out with
bullets. When sha-
play safe; and use
lin bows, opera ha-
The Chamber of Dep-
up the matter and

Did you ever seri-
the "priest-eaters"
vile habits? Did y-
notice that father-
them are of one ki-
the best friends
trades from the sin-
Lately a champion
"reformer," was ar-
would be a mortal
we even to name th-
to answer. Bewar-
formers," they are

It is too bad that
Catholic American p-
border, must contin-
cuments that conce-
alone. They thin-
"get a dig" at prie-
Their idea of Catho-
seen in the concrete,
are at work not in
Catholic papers can
of neither the Pope