

The True Witness

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If you will—Matter intended for
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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mark of good faith, otherwise it will not
be published.
**TERMS OF LOCAL INTEREST SOL-
ICITED.**

**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 consider
their best interests, they would 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 4, 1909.

THE JUDGE AND THE LAW.

The utterances of Mr. Recorder
Dupuis will not meet with any senti-
ments in this quarter but those of
strong disapproval. The province of
a judge is to administer the law, not
to amend it. If the law has not suc-
ceeded in stamping out any particu-
lar form of sin are we to lay
down arms and capitulate? Because
of laxity in a certain section of the
public—a section formed of men of
many tongues and different beliefs—
and because of the greed for gain on
the part of individuals who promote
a traffic shameless beyond words,
must the fight be stayed? Because
the enemy is strong shall the cause
be surrendered? Surely that would be
craven. It is not an easy fight, it is
not a nice fight, but if man is to
throw down his arms when confronted
with difficulty and unpleasant
tasks why should there be any re-
straint, and to remove restraint
would institute a reactionary con-
dition frightful to contemplate.

The subject is one calling for firm
measures, yet it is one that serves
an ill purpose when freely discussed
in the public prints. The communica-
tion of His Grace, Archbishop Bru-
chesi, delivered at the Cathedral,
deals fittingly with the occasion. He
said:

"Beloved Brethren,—Established by
God Himself as the guardian of mor-
ality in this diocese, it is our duty
to observe, denounce and condemn
anything that might dim its true
notion in your minds.

"A few days ago a document,
which the public press spread in
every part of the country, disturbed
many souls.

"We felt upon reading its contents
both grieved and astonished. It con-
tains assertions and principles
against which you naturally ex-
pect us to protest.

"This protest we desire to make
to-day, to you and to every Catho-
lic in this diocese, with the convic-
tion of fulfilling a sacred duty of
our pastoral office.

"We shall have to answer one day
before God for your souls that have
been entrusted to our care for a
time, we shall not suffer, therefore,
any one to misguide them with im-
punity, and we entreat you to re-
main faithful to the holy teachings
which the church has given you on
virtue, duty and honor.

"The deep respect we have for you,
husbands and wives, fathers and
mothers, and also the recommenda-
tion of Saint Paul the Apostle
(Ephes. V. 3), prevent us from en-
tering into details. Already we
have very often lamented over the
shameful things that newspapers
bring to the knowledge of our youth.
Without saying anything further, we
feel that we are understood, and
that we are echoing the sorrow of

your rightly troubled souls.

"In other countries we have wit-
nessed the ruin which laws contrary
to Christian principles have heaped
upon society and the family. Thank
God such laws are unknown in this
country, and our code, taken as a
whole, can be called the guardian of
the morality of the Gospel; patriot-
ism as well as religion make it our
duty to ask that its regulations con-
cerning the repression of vice be scru-
pulously observed."

THE CATHOLIC HIERARCHY.

From Mgr. Battandier's "Annuaire
Ecclesiastique," the issue for 1909
having been recently placed at the
services of the public, a wealth of
valuable information concerning the
hierarchy of the Catholic Church is
available. The annual informs us
that there are now 1027 residential
sees in the Catholic world, 946 in
the Latin and 81 in the Oriental
Churches. Europe alone contains
605 of these bishoprics, of which 25
are in Germany, 53 in the British
Isles and colonies, 52 in Austria-
Hungary, 6 in Belgium, 1 in Bul-
garia, 56 in Spain, 84 in France, 7
in Greece, 5 in Holland, 268 in Italy,
1 in Luxembourg, 1 in Montenegro,
1 in Monaco, 12 in Portugal, 2 in
Roumania, 13 in Russia, 1 in Ser-
bia, 5 in Switzerland and 7 in Tur-
key.

Asia has 40 sees, 32 of them in
the East Indies, 4 in Japan, 1 in
Persia and 3 in Turkey in Asia. The
American continent counts 249, of
which 10 are in the Antilles, 4 in
Bolivia, 281 in Brazil, 29 in Canada,
4 in Chile, 14 in Columbia, 7 in
Ecuador, 91 in the United States, 4
in Guatemala, 5 in Haiti, 30 in
Mexico, 1 in Paraguay, 8 in Argen-
tina, 3 in Newfoundland, 3 in Urugu-
ay, 6 in Venezuela. Australia has
19 sees, New Zealand 4 and the Phil-
ippine Islands 9.

Of the 81 residential sees of Ori-
ental rites, 20 are Armenian, 3 Cop-
tic, 27 Greek and 31 Syrian. The
Annuaire does not say so, but it is
a fact that almost one-third of the
present Bishops have been appointed
during the five years and a half of
the Pontificate of Pius X. When
His Holiness has been twenty years
Pope he will practically have renew-
ed the entire Catholic hierarchy.

In addition to the Bishops of re-
sidential sees, there are also nearly
four hundred titular Archbishops and
Bishops, most of them coadjutors,
auxiliaries, or Vicars Apostolic, or
prelates who have been raised to
the episcopal dignity on account of
the position they occupy or the
great service they have rendered to
the Church.

The death of Cardinal Cretoni re-
duced the number of Cardinals to
54, sixteen short of the full number,
and ten less than took part in the
election of Pius X. Fifteen of them
have been created by Pius X., thirty-
eight by Leo XIII., and only one,
the octogenarian Cardinal Oreglia,
by Pius IX., nearly thirty-six years
ago. Thirty-two of the Cardinals
are Italians, the remaining twenty-
two being divided throughout the
Catholic world—five in Spain, six
in Austria-Hungary, three in France,
two in Germany, and one each in
Portugal, Belgium, Brazil, Australia,
Ireland and the United States.

Twenty-four of the Cardinals are
resident in the Eternal City, and
have each their special work in the
various congregations, offices and
tribunals of the Roman Curia. There
are only five of the Cardinals who
have not received episcopal consecra-
tion—Cagiano, de Lai, Segan, Vives,
and Della Volpe; seven belong to
religious orders or congregations—
Aguirre and Neto, of the Friars Minor;
Gotti, Disalcedo Carmelite; Vas-
zary, of the Benedictines of Hun-
gary; Martinelli, of the Augustinians;
Vives, of the Capuchins, and Cape-
celatro, of the Oratory. Neither the
Jesuits nor the Dominicans nor the
Minor Conventuals are represented in
the Sacred College to-day. Twenty-
six Cardinals have died during the
five and a half years of the pontifi-
cate of Pius X., including two creat-
ed by His Holiness. The oldest of
princes of the Church is Cardinal
Grusha, Archbishop of Vienna, who
is in his ninetieth year, and the
youngest is Cardinal Merry del
Val, who is in his forty-fourth year.
It is sixteen years since a Cardinal
was created in any of the English-
speaking countries, when Cardinal
Logue was raised to the purple on
January 16, 1893.

CLEMENCEAU'S SPEECH.

The malice of the French Govern-
ment towards the faith continues to
manifest itself in the dealings of of-
ficials towards men who profess the
true belief. A recent instance was
the exclusion from a professorship in
the College of France on no ground
save that of membership in a religi-
ous order, of a foremost archaeolo-
gist and scholar, Father Scheil. He
is a Dominican, and it would seem

that unless a diploma of atheism be
shown, along with others, no chair
in the College of France, which is a
Government-favored institution, is
open to any scholar, no matter how
eminent or world-renowned. But
the famous French Academy is be-
yond the pale of Governmental in-
fluence now as it was in the time
of the Empire, when it did not shrink
from blackballing the name of Em-
peror Napoleon III. when it was
proposed for membership. It has
admitted Father Scheil as an "im-
mortal" by thirty votes out of thirty-
three. As for the chair in the
college of France vacant by the
death of Professor Opert, he was the
first candidate both of the College
de France and the Academie des
Inscriptions et Belles Lettres, the
two constituent bodies. Yet he was
passed over by the Government
against all precedent, in favor of one
of the second candidates, who is de-
scribed by the Paris correspondent of
the Saturday Review as a mere no-
body. Father Scheil is the brilliant
scholar who deciphered the Laws of
Hammurabi, but he has the insuper-
able drawback of being a good Cath-
olic. This was enough for Cle-
menceau. Had he been an apostate
he might have passed.

THE IRISH REVIVAL.

Wonders will never cease. In ex-
tenuation of the use of a well-worn
expression it is desirable to note
that Trinity College has so stirred
itself from a condition akin to hos-
tility in Irish affairs as to have
sanctioned the organization of a
"University Gaelic Society." No
greater tribute than this can be paid
to the spread of the revival in Ire-
land. Trinity, usually indifferent,
and often openly hostile, has had no
place in true Irish movements. It
would seem, however, that the in-
terest shown in educational institu-
tions of Continental Europe and in
America in this modern revival has
had such an influence as to shame
Trinity into participation in a work
of which Dublin should have been a
leader and not a laggard if those
who rule were animated with pa-
triotism and not prejudice. Looking
at the occurrence from this view-
point, it appears that the National
University has done good already, it
being highly probable that fear of
the new institution was, to a con-
siderable extent, responsible for this
new state of affairs.

UNITED WE STAND.

No, sir, the Democratic party can't
speak in terms with itself. When
you see two men with white neckties
go into a street car and set in op-
posite corners, while war mutters
"Thraitor" and the other hisses
"miscreant," you can bet they're
two democratic leaders tryin' to
reunite the gran' ol' party.—(Mr.
Dooley.)

If the above were altered in a few
minor details it would fit the pre-
sent situation of the various non-
Catholic bodies like a skin on a
sausage.

EDITORIAL NOTES.

The noble work done by Notre
Dame and St. Paul Hospitals is
such that it should meet with a
greater measure of support from the
public than it now receives. The
annual reports of the institutions
presented at the annual meeting dur-
ing the week are encouraging, but
further support is needed.

Latest despatches from Rome in-
dicate that His Holiness has greatly
recovered from the indisposition
which compelled him to suspend au-
diences. He is, however, able to
transact much important business
which is presented to him daily.

A probable visitor to Canada next
summer will be the Most Rev. Ab-
bot General Augustine M. Marre, O.
C.R., Titular Bishop of Constance.
He is the head of the Trappist Order
and will make a canonical visitation
of the houses of the order in the
United States and Canada, and will,
of course, visit the monastery at
Oka. This latter house, because of
its recent affiliation with Laval Uni-
versity, forming the agricultural de-
partment of that institution, will
become an important place in the
economic affairs of Quebec.

It has not been the privilege of
the writer to have had personal ac-
quaintance with the Rev. Mr. French
yet he is well aware that the years
of that minister have been well spent
and that he is a worthy citizen. That
Mr. French's work has been of some
consequence is evident by recent
events. His zeal has drawn upon
him the wrath of high persons, and
he is reaping the reward of all re-
formers by being called meddlesome.

The well-beloved pastor of St. An-
thony's parish has reached another
milestone in his useful career. May
"Father John" reach the years of
the prophet, increasing in happiness
each succeeding day.

The imposing list of Lenten preach-
ers in the various English speaking
Churches of the diocese shows plain-
ly that there exists an active Catho-
licity in the Metropolis.

"An Englishman's Home" a patri-
otic play designed to inspire Eng-
lishmen to interest themselves in the
army and prepare to meet any inva-
der, indicates that the day of the ge-
neral disarmament is yet a long way
off.

Correspondence.

THE SALOONKEEPER'S TEN
COMMANDMENTS.

Editor, the True Witness:

Sir,—While passing along one of
our principal thoroughfares recently,
a man handed me the card which you
will find herewith enclosed. I am
also sending you a copy of what I
consider a more honest decalogue for
the use of rum-sellers when advertis-
ing their wares:

TEN COMMANDMENTS.

1. When thirsty, thou shalt come to my house and drink.
2. Thou shalt always keep my name in memory and all others in the same business.
3. Thou shalt honor me and my clerk, and treat my bar with respect.
4. Thou shalt honor me and mine, that thou mayest live long and see me again.
5. Thou shalt not ask for drink when I say you have enough.
6. No singing. Thou shalt not raise thy voice in song, nor thy feet in gait after 12.00.
7. Thou shalt not dare to pay the bill in bad money, or even to say "Chalk it down."
8. Thou shalt not steal from me, as I need all I have and more, too.
9. Thou shalt not expect too large glasses, as I have to pay big money for a chromo that allows me to sell.
10. If thou comest into my place and canst not see what thou desirest, thou shalt ask for it and thou shalt receive it, for I keep everything in my line.

A MORE HONEST DECALOGUE.

1. When thirsty, thou shalt come to my house and drink eternal wrath, remembering the words of Holy Writ, "The drunkard shall not enter the Kingdom of God."
2. Thou shalt always keep my name in memory, as shall also thy poor wife and naked children.
3. Thou shalt honor me and my clerk, by dishonoring thyself and thy family.
4. Thou shalt honor me and mine, that thou mayest live to curse the day thou didst for the first time im-
bibe within my house.
5. Thou shalt not ask for drink when I say you have enough, because sense and speech will then have for-
saken thee.
6. No singing. Thou shalt not raise thy voice in song after 12.00, for thy voice will by that time have
reviled sufficiently in blasphemy and
immorality.
7. Thou shalt not dare to pay the bill in bad money, for even the devil
demands his due.
8. Thou shalt not steal from me as
thou dost from thy wife and child-
ren.
9. Thou shalt not expect too large
glasses, for poison, as you know, is
more effective in small doses.
10. If thou comest into my place
and canst not see what thou desirest,
thou shalt ask for it, and thou
shalt receive it, for I shall strain
every nerve in my body to gratify
your abnormal appetite—for money's
sake.

M. F. C.

Montreal, March 2, 1909.

**Let us have your order
in time for St. Patrick's
Day Special. Price 15c.
Special Rates to Agents.**

AID A GOOD WORK.

Interest the children in the cause
of poor missions. Home and Church
will reap the benefit of such early
sowing. If the children are taught
the luxury of giving their mite to
the cause, a sense of doing good
will gradually grow upon them. The
spending habit asserts itself from
earliest years and develops apace.
The boys and girls who hasten to
spend upon themselves every penny
that comes their way are novices in
the art they will practice later on of
squandering their wages. Home and
Church both suffer to-day from
many "grown-ups" who seem to feel
no sense of responsibility towards
their parents and pastors. This prob-
ably has resulted, in many cases,
from defective early training. As
children they were accustomed to re-
ceive all and to contribute nothing,
and later on they could not grasp
the blessedness of the contrary prin-
ciple. Self-indulgence has so grown
upon them in their teens that upon
attaining manhood, dress and amuse-
ment leave little in the wage-enve-
lope for the home or Church. Habits
thus acquired dull the sense of gen-
erosity and even of justice. So it is
better for all concerned to begin
with the children. Teach them the
benefits of school and Church and
the habit of assisting in their hum-
ble way, others not enjoying these
blessings of God. Place the Register
weekly in your children's hands, and
awaken within them an interest in
missions. You will at the same time
help on the good cause and assure
your child's future. Both you and
your child will reap the benefit of
every penny consecrated to the cause
and sanctified by self-denial. Lent
should make some impression upon
those whose age exempts them from

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the fast of this season. Can they
not refrain from their little pleasures
of other seasons and devote their
savings to the cause of religion?
They can if taught and encouraged to
do so. Make the effort and watch
for results.—Catholic Register and
Extension.

An Easy Pill To Take.—Some per-
sons have repugnance to pills because
of their nauseating taste. Parmelee's
Vegetable Pills are so prepared as
to make them agreeable to the most
fastidious. The most delicate can
take them without feeling the revul-
sion that follows the taking of or-
dinary pills. This is one reason for
the popularity of these celebrated
pills, but the main reason is their
high tonical quality as a medicine
for the stomach.

Gaelic Salutation at the Elevation of the
Host.

Canon Courtenay Moore, Protest-
ant rector of Mitchelstown, Cork,
has an interesting letter in a recent
issue of the "Guardian" of London,
in the course of which he says:

"I have been told by an Irish so-
licitor, a member of the Roman
communion, that a distinguished
English Nonconformist on a tour in
Ireland went to Mass in Killarney,
and when the Host was elevated he
heard a poor Kerry peasant saying
devoutly, 'Caed Mille Fálthe ribh
Sluaightheoir an domhain.' Out of
curiosity he inquired into the mean-
ing of the sentence, and when it was
explained to him, he was so deeply
affected by it that he went over to
Rome in consequence. I cannot give
the date of the incident, nor can I
offer any opinion as to the preva-
lence of repeating this devout and
touching Irish formula by Irish-
speaking people when assisting at
Mass. To judge from Provost Ball's
letter it was apparently a congrega-
tional act in Gaelic-speaking dis-
tricts some half century ago. The
revival of the study of Irish may
tend to preserve and revive this
touching national and original fea-
ture of purely Irish worship. But
the origin of the phrase connects it
with a salutation specially for
Christmas Day and as such it has
existed in Ireland for many centuries.
I will make inquiries as to its non-
rubbish use in the service of the
Mass from my old Irish-speaking pa-
rishioners and friend.

"I may add that the following tradi-
tion is current among the Irish Ro-
man Catholic peasantry in Munster:
Our Blessed Lord, meeting His bless-
ed Mother walking by the way, said:
'A thousand welcomes to you, dear
Mother.' She replied: 'Ten thousand
welcomes to you, dear Son, for the
mother has for the child ten thou-
sand welcomes for the one that the
child has for the mother!'"

Domination Edition of Payson, Duntan and Seribner's System of Penmanship

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The Rev.
Grace, writes:
"I have used
your Salt ever
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