

The True Witness

Published every Thursday by The True Witness P. & P. Co.

Subscription Price: Canada (City Excepted) and Newfoundland \$1.00

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

with an equal chance to all, to see some of the world's greatest men.

This Congress will do Montreal an enormous amount of good. We are all taxpayers.

The Congress will reduce railway and steamboat rates for every taxpayer, independent of creed or blood.

Is not bigotry, cheap, jealous bigotry, at the bottom of the protesters' virtue?

Why refuse the Congress a grant that is made to other organizations that do not give us one-hundredth part of the gain?

What is the Church going to make as far as money is concerned? Let the bigots tell us that, will they!

Why do they upbraid a Catholic city with unjust expenditure when they enjoy all the educational rights they deny Catholics in the other Provinces?

Let them state their reasons fully explained for objecting, will they? Let them answer this paper. Can not they give answer?

What has Presbyterianism ever done for this city? Did it ever give us a dollar?

Will they explain Ontario's grant to their own Church, and Toronto's munificence in favor of Presbyterianism?

They had to protest! Presbyterianism had to exhibit its innate meanness, even in the heart of a great Catholic community. The devil must rejoice to think that the Holy Eucharist is being opposed in one quarter at any rate.

A POEM WE LIKE. Miss Lottie M. Morgan's exquisite poem "Cratloe Woods" appears in another part of our paper.

Miss Morgan evidently knows that such things, as rhythmic flow, verse-structure, and stanza-scheme are realities in the domain of poesy and poetry.

We had read other poems from her bright and winning pen, and so we knew, as soon as we saw the signature, that a treat awaited us in the matter over it.

We are proud of the fact that such a writer of truly beautiful verses, as is Miss Morgan, should be willing to favor us with choice gifts from her pen.

We abhor doggerel, but we dearly love a poem.

BISHOP EMARD'S PASTORAL. Bishop Emard, of Valleyfield diocese, has sent the clergy and faithful under his distinguished care and guidance, a remarkable Lenten pastoral letter.

His Lordship is a pastoral scholar, a prelate, a worker with all the perseverance of a German student of history.

His pastoral is a mine of the richest lore, and we should reproach ourselves with indifference towards the winning things of God, did we refuse to herald his message, at least, as far and as wide as our paper's worth and influence may reach.

So rich is it in historical lore concerning devotion to the Most Blessed Sacrament that we are going to give our readers the chance of reading a translation of it.

Bishop Emard has sent out this glowing pastoral of his, in view of the Coming Eucharistic Congress. It is not a passing message, but, on the contrary, it will add to our common Canadian Catholic annals many valuable pages, which scholars will cherish with as much delight as will the general body of the faithful.

We have ourselves translated the letter, after having received due leave. We are only sorry that our translation has been done rather hastily, our other work of a thousand kinds clamoring for our weak but willing efforts.

Our particular aim in this instance, is to interest our readers all the more in the work of the Eucharistic Congress, in accordance with the desire of His Grace the Archbishop. Let us hope then, that the fervent and brilliant pages of His Lordship of Valleyfield shall awaken more intense interest in the success of the Congress, and cause us all to love the adorable God of the Tabernacle with renewed fervor and undying attachment.

Wear hodden gray, and a' that; Gie fools their silks, and knaves their wine.

A man's a man for a' that, For a' that, and a' that; Their tinsel show, and a' that; The honest man, though e'er sae poor.

The lines of course, are from the Highlanders' champion saint and bard some of whose verses we cherish as fondly as he himself did the "Logan Braes".

"The honest man, though e'er sae poor, Is king o' men for a' that!"

If ever there were truly kings amongst men, we think the lay Catholic editors have a claim to royalty with the best of them.

What noble souls, what gallant hearts, the souls and hearts of those men and women of the world who, in all the countries, are wielding the pen of the strong in defence of Holy Church!

In spite of their talent, and notwithstanding a hundred avenues to fame and wealth, those brilliant lay editors of ours are willing to prefer the consolation of good service done to the solace of the money-bags of a thousand misers.

The fact that they are not prone to be overwhelmingly dogmatic in their rulings and findings is one of their claims to immortality.

It is, indeed, a happy and wholesome thought to think that, in the midst of a greedy world there are scholars willing to be poor for the sake of the good fight.

If we were millionaires we should pay each one of those lay apostles of the press as high an annuity as we could possibly afford.

Patrick Ford, Phillips, O'Shea, Duggan, Preuss, O'Malley, Desmond, O'Hagan, McCarthy, Coffey, J. K. Foran, Campbell, Cronin, O'Brien, Daly, Wall, Hackett, Heltigan, Meahan, McGuire, McBride, Murphy, Egan, Brendan Ford, with Tardivel, Hérroux, Bégin, Dorion, Pelletier, Laflamme, Denault, Chapais, Roy, among the French—these are a few of the names of the men near at hand.

We do not give them in order of merit, for we want to make no trouble over our dutiful compliment to real worth and principle. We have forgotten some names; but, in all honesty, we mean no slight.

For the valiant defenders, those other words of Burns. "I whiles claw the elbow o' trouble-some thought; But man is a sodger, and life is a faught; My mirth and good-humor are coin in my pouch, And my freedom's my lairdship nae monarch dare touch!"

A thousand blessings, then, on the valiant laymen and the thorough-going women of the Catholic press!

THE DELLA-CRUSCANS. (Answer to a Correspondent.) There is a little knot of writers, who won notoriety at the close of the eighteenth century.

They now—to speak paradoxically—survive chiefly by their demolition, at the hands of Gifford, in the "Baviad", 1794, and the "Maeviad", 1795.

Some ten years previous to the last-named date, certain scribbling English residents in Florence had formed themselves into a Mutual Admiration Society; and, growing elated with each other's praises, first published a miscellany in Italy, and afterwards began to report their productions for home consumption.

Their odes, sonnets, elegies were heralded by the editors of the World and the Oracle, in forewords and prefaces both magniloquent and murderous; and their affected obscurities speedily found admirers and imitators among the favored whose ears were as delicate and as long as their own.

The leading writer in the Florentine Miscellany was one Robert Merry (1755-1798), who was a member of an Italian Academy "Della Crusca" for the enhancement of style and the scrubbing of language.

Merry adopted the name as his pseudonym, or warbonnet, and it speedily became the generic term for the washy-wordy sentimentality, which, for a while, in the hands of "Laura Maras," "Anna Matildas,"—of "Orlandos" and "Edwins," grew to be the popular fashion of poetry, to the effacement of such second-rate writers, as Pope, Milton, and Shakespeare.

From one end of the kingdom to the other, all was nonsense, Della Crusca, and herrings. To William Gifford (1756-1862)—may his shadow never have to hide any more lanterns!—belongs the credit of having given the rights of the returnless traveler beyond the bourne, to this contemptible style, in the two satires mentioned above.

After their appearance, the Della Cruscans retired to their native field, and, perhaps, but little service

is now rendered by recalling from Gifford's justificatory notes (sixth edition, 1800) the names of these once famous mediocrities.

For a fair idea of their manner, the reader is referred to an excellent parody in the "Register Addressee" of a performance by Mrs. Cowley, who, under the signature of "Anna Matilda"—not "Maria Katt"—was one of the most illustrious of the coteries.

In default of this, the following bona-fide Della-Cruscan verses will perhaps suffice:

"Gently" o'er the rising "billows" "Softly" steals the bird of night, "Rustling" thro' the "bending willows" "Fluttering" pinions "mark" the flight.

The quotation marks are suggestions from Gifford. That is one stanza, one log-cabin in the dell; here is another:

"Whither now in 'silence bending,' Ruthless winds 'deny thee rest;' Chilling 'night-dews' fast descending 'Glisten' on thy downy breast."

And there you have the tenderest scrawl ever written, if we except Emma Jackson's letter to her lover, Rastus Johnsing, which introduced a bill for washing three years and a month old. The horrible stanzas above are part of a ballad described by a contemporary critic as "very mellifluous; easy, artless, and unaffected."

Following are a few lines on "M— Cemetery". The author is a modern newspaper genius. Our readers will relish the gentle flutterings here and there:

Ah, spot so solemn to the heart, So still and lonely e'en the breeze Seems but to make emotion start, As muffled-like it onward flees.

The withered look which Autumn gave, The naked trees of leaves bereft, The river calm and free from wave, Seem but to speak of death and rest.

Beneath this hollowed lot of ground Lie some more than a century dead, Some names cannot be easily found Upon the stones which mark their heads.

Here's represented youth and age. The young and old are 'neath the sod; From infancy to life's last stage Man's governed by the laws of God.

What solemn thoughts and of such truth Come flowing like the wind, as free; Each one, though in the days of youth, The plan of life can plainly see.

The tide flows in, and out and on, Each time is but another less; The day dawns bright but soon is gone, The moments and the hours pass.

Life at its longest is not long, Its years and seasons past us glide, To-day we're in its glowing dawn, But swiftly comes its eventide.

Then comes the time when day is o'er, Life's last faint ray fades in the west The soul must live on ever more, But 'neath the sod the form shall rest.

And to think that the masters of the valentine will amiably declare that their field is unexplored. It is no wonder that many of us pray that no obituary poetry will later disturb us in our grave. Mutual Admiration Societies among the poetsasters should confine themselves to the pasture.

BRAVO!

It did our heart good to see all our societies united, through their representatives, to protest against the desecration of a spot that is sacred to the Irish of America in a very particular way.

We are not in favor of narrow-minded nationalism, but if we can only unite on all occasions, and remain so throughout the year, we shall then be fully able to do good and lasting work.

Let our societies take joint action against the Protestant Alliance leaflets, and have Chiniquy's books placed under the ban. The duty of safeguarding the interests of our holy religion is even far more important than our national struggles and the sacred defence of our dead.

To revert to the particular issue now at stake, let us say that the Grand Trunk Railway must not get control of that hallowed spot of Canadian land at the foot of St. Etienne street, Point St. Charles. We are not going to surrender what is sacred to us all, in order to calm

New Shirts Coming In.

Our Shirts have started to arrive a little earlier than usual. The designs and coloring are superior to any Shirts we have yet shown, with high grade workmanship and prices to suit everyone. This will make the Popular Shirt.

BRENNAN BROS. Hatters and Men's Furnishers

251 ST. CATHERINE ST. WEST 7 ST. CATHERINE ST. EAST Phone Up 3627. Phone East 246

Religious Pictures For Framing. Price, 15c. each.

No. 286, Head of Christ at Twelve Years, Hoffmann Plate size 6 x 8.

These subjects are printed in black only. Ecce Homo, Mater Dolorosa, Immaculate Conception, Sacred Heart of Jesus, Sacred Heart of Mary, St. Joseph, The Angelus, Christ in the Temple, Magdalen, Madonna, Bodenhausen, Head of Christ, Christ in Gethsemane, St. Anthony of Padua, Madonna di San Sisto, St. Cecilia, Head of Christ at Twelve Years, Madonna Peruzzi, Madonna Sicché.

Write for catalogue of larger sizes. D. & J. SADLER & CO. 13 West Notre Dame St., Montreal.

know that Montreal is, seventh Catholic! Do they not know that, as hundreds of thousands of people will visit Montreal during the week of its glorious Eucharistic pageantry, the grant we Catholics ask the city, is not even the one-hundredth part of what the city shall gain? Whatever Montreal will sacrifice she will receive interest a thousandfold in this case.

Is Montreal a two-penny shirt-town? Are men, leading men, from all the countries in the world, to be given the idea that we cannot spend a few dollars to welcome them? If Presbyterianism is unable to gather the best men of one hundred different national standards under its folds and banners, is that why Catholicism should be regarded as bound by the shackles that must necessarily control a narrow little sect? When has Montreal refused to be just and loyal to all men? Why should the ministers exclaim with the Iscariot, "Why this loss?" Is it because religion is going to gain? Are the deeds Our Saviour lauded no longer suitable? Oh! no; at the bottom of it all lies bigotry, lies jealousy, lies the spirit of the one angered at Magdalen's munificence.

Dr. Maurice Francis Egan has been extensively entertained since his return to Washington from Copenhagen. His welcome has been exceedingly cordial, as this is his first visit to America, since he left the Catholic University to become United States Minister to Denmark. Of all the festivities in his honor, none, perhaps, gave him greater pleasure, than the luncheon at the Dominican House of Studies, which enabled him to renew his friendship with the scholastics who had attended his lectures, when he was professor of English literature at the University. Dr. Egan has been forced to decline all invitations to lecture, owing to a throat affection.

One of the finest College museums in existence is that of the College of St. Laurent, in our own archdiocese. The museum itself is a splendid octagonal-shaped, fire-proof building, and the collections are worth thousands. Especially is this true of the numismatic and ornithological treasures. The College, as we know, is directed by the zealous Congregation of the Holy Cross. The museum is the result of one man's work, the late Very Rev. Dr. Joseph Carrier, O.S.C., one of the most learned priests Canada has ever had. Though born in France, Father Carrier was a thorough-going American citizen, having served as a chaplain for the North, during the Civil War.

THEY HAD TO PROTEST! We like to take our time to think, before we rush into print. We could have dealt with two questions last week; but we believe a protest, or rejoinder is more effective, once some of the powder from other arsenals is out of our nostrils, and when the field is ready for a good and generous volley.

And so, the Presbyterian ministers do not favor a grant to the funds of the Eucharistic Congress! They seem to think we are simply manipulating a new scheme to grow rich.

But, why do those good ministers not reason a little? Do they not

Are Poisons Your...

THE boy move to health. If the waste is the system a self blood

Poor digestion of bile in the or weak contractio bowels, m Constipation

Abbey's E

Echoes and

"The Christian Ch Nazareth; and even ing, it was divinely St. Joseph."—Rev.

Doctor Morphy sa no rabies in Toronto the matter with the nel?

"Oh, how good is y Grand help from the Grand the self-sustai Of the serpents roun —Cardinal Wiseman

A lad of fifteen ha to preach in the Me at New Haven, Conn. the strength of the p says children and fo trust.

The great and feari of Boston has thro into the camp of "Intellectuals" who is fitting to have la dal stories from Orien tany. Our ideals of plain such accused n

According to Rev. J Methodists are not rig tholic Church in Rom. Fourteen hundred do dear for an atheist's c it is to be hoped th gets a salary—on cor would starve.

Italy needs Methodi is no longer Catholic Rev. Mr. Tipple. Wh gets tired of doing hi he becomes an infidel, a very clever Methodis claim him even at ter price offered.

And now two Unive ters in the United Sta to be tried on a char Those preachers believ pretation of the Scrip when one of their bre for infidelity, they e him! They scoff at claim of infallibility! effectively put out of t a fire.

Charles M. Crittenden airo druggist, of New Y devoted the rest of his rescue of fallen women, M. Whittemore, a forme man, who, with Mr. C established 150 homes men, say that about 9 the unfortunates who mission to the homes, had fallen as a resu dances. The late Arch gan believed so, too.

Professor Macnaughto stified with his blasphem Gill, went to Toronto a ther vent to the outpo imagination, while the Alliance were prosecu dealers for selling pepp Sabbath. Having death polar legend of the bir vine Infant, his next at doubt be on Santa Cla

These Methodist minis believe there presen th ary. They explain the saying Catholicism is al when forced to compete tantism. In other can help us out, just a does. The more tempta fights down the greater the eyes of God. They e the Church just, as Ner helped to add hundreds the list of martyrs.

"In the Cathedral of the place in England wa was first effectually ann a dead empty cloister a