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## The True Witness

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BY REPTIONS will be continued antil order to stop is received and all arteries party up.

Learners party up.

TH WELL.—Matter intended for Ek than 5 o'clock Wednesday after-

correspondence intended for publicaatot must have name of writer enclosed, not necessarily for publication but as a nark of good faith, otherwise it will not be published. ITEMS OF LOCAL INTEREST ( )L-

TN vain will you build churche. give missions, found schoolsall 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 Catholic 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 of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work.
PAUL,

Archlishop of Montreal.

THURSDAY, MARCH 10, 1910.

## OUR FELICITATIONS.

We heartily felicitate those Catholics ladies of Montreal who are willing to help along the work of the Eucharistic Congress in the matter of contributing to the work of furnishing God's altars. It is typical of Catholic women, the world over Catholic womanhood's claims honor, respect, and admiration have been shown and vindicated throughout the life-epochs of God's Church. We are thoroughly proud of our Catholic women of Montreal.

### THAT PROTEST AGAIN

The protest made by the Presbyterian ministers against the advisability of a grant, on the part of the city, towards the Eucharistic fund, though it appears to be plausible, is naught else but the plea of ignorant bigotry, or of bigoted ignorance. Again we repeat what we say in another article that Catholics are not asking for money without being ready to pay back interest at a thousand per cent. Let us ask some questions:

Will not the grocers, butchers, etc., etc., make enormous gains thanks to the Congress? They are taxpayers. not the railway companies heap up goodly piles of money? They are taxpayers.

What about the Montreal Street Railway? They are taxpayers.

What about the steamship anies? They are taxpayers. What about the proprietors

managers of hotels and boardinghquses? They are taxpayers. What about a week of plenty for the

cabmen! They are taxpayers. Stationers, dry goods merchants, livery stables, automobile garages,

Taxpayers. What of the Catholic seven-eighths of our population? Taxpayers. What about the thousands who

shall find extra work with extra wages! Taxpayers. Protestant merchants will benefit

as fully as their Catholic friends : in some cases, a thousand times more, Taxpayers. t about the advertisement our

city shall receive all over the world, through the visit of distinguished men from every country? We are all taxpavers.

Do the ministers think this Coness is not going to give us twenty hundred times the gains and in nce a Presbyterian Synod can? They are taxpayers. They ought to be glad Catholics are filling the

Artists, photographers, confection merchants, etc., are all

Our humbler citizens are going,

with an equal chance to all, to see ne of the world's greatest They are tax-payers.

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

and steamboat rates for every tax payer, independent of creed or blood. Is not bigotry, cheap, jealous bi gotry, 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

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 Presbyterian-

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, 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. 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 very scholarly prelate, a worker with all the perseverance of a German student of history. His pastoral is a mine of the richest lore, and 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

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 che rish 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 aders 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. We Canadian Catholics, whether of this or of that descent, should thank God for the telling pastorals our bishops have been sending us. Truly we are a promising part Christ's Vineyard. May one grand outcome of the Congress be the union of all hearts under one God! Let us lay aside national pettiness and prejudices! Let us have place in our hearts for the men of all flags! We cannot afford waste our strength, while the forces of Hell are arrayed against us. Let us agree to disagree where we can not agree; but let us unite with the strength of the valiant against the powers of darkness and the spirits that rule the shades.

THE LAITY OF OUR PRESS. What though on hamely fare

Wear hoddin 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

Is king o' men for a' that !"

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

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 af the world who, in all the countries, are wielding the pen the strong in defence of Holy In spite of their talent, Church ! and notwithstanding a hundred avenues to fame and wealth, those brilliant lay editors of ours are willingto prefer the consolation of goo service done to the solace of the noney-bags of a thousand misers. The fact that they are not too 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, Haltigan, Meahan, McGuire, McBride, Murphy, Egan, Brendan Ford, with Tardivel, Héroux, 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 prin-We have forgotten some names; but, in all honesty, we mean no slight. For the valiant de-

fenders, those other words of Burns. "I whiles claw the elbow o' troublesome thought;

But man is a sodger, and life is a My mirth and good-humor are coin

in my pouch. And my freedom's my lairdship nac 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 nowto 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 wards began to report their productions for home consumption.

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

The leading writer in the Florentine Miscellany was one Robert Mer ry (1755-1798), who was a member of an Italian Academy "Della Crusca" for the enhancement 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, while, in the hands of "Laura Marias," "Anna Matildas,"-of be the popular fashion of poetry, to

"Orlandos" and "Edwins," grew to effacement of such second-rate writers, as Pope, Milton, and Shake speare. 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 cre dit of having given the rights the returnless traveler beyond bourne, to this contemptible style, in the two satires mentioned above After their appearance, the Della scans retired to their native field, and, perhaps, but little service

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

For a fair idea of their manner the reader is referred to an excellent parody in the "Register Address of a performance by Mrs. Cowley, under the signature of "Maria Katt"-was Matilda"-not one of the most illustrious of the coterie. In default of this, the follow bona-fide Della-Cruscan verse ing will perhaps suffice :

'Gently' o'er the rising "billows" 'Softly' steals the bird of night, 'Rustling' thro' the "bending wil-

lows" 'Fluttering' pinions "mark" the flight.

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

'Whither now in "silence bending," Ruthless winds "deny thee rest;" Chilling "night-dews" fast descend

'Glisten' on thy downy breast."

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

Following are a few lines "M- Cemetery". The author is a modern newspaper genius. Our readers will relish the gentle flutter-

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

The withered look which Autumn

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 Some names cannot be easily found

Upon the stones which mark their

Here's represented youth and age. The young and old are 'neath the 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 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

The moments and the hours pass. Life at its longest is not long,

Its years and seasons past glide. To-day we're in its glowing dawn.

But swiftly comes its eventide. Then comes the time when day is

Life's last faint ray fades in the west The soul must live on ever more,

But 'neath the sod the form shall And to think that the masters of

the valentine will amiably declare that their field is unexplored. It is that many of us pray that no obituary poetry will later disturb us in our grave. Mutual Admiration Societies among the poetasters 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 de lence of our dead

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

Our Shirts have started to arrive a little earlier than usual.

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the greed of commercialism.

To quote our esteemed contempo rary, the Star :

"Directly on one side of the plot of ground are the tracks of the Grand Trunk Railway. Bounding the other side are telegraphy. are telegraph poles, and it claimed that that would mak ideal place for a switchline connecting different parts of the Grand Trunk. As a first step toward this move the giant boulder placed in the nove the giant boulder placed in entre of the lot by the works who constructed the Victoria Bridg has been taken from its bas placed up in St. Patrick's

laced up in St. Patrick's Square.
slight protest was made at the
me, but as the stone was well
counted in St. Patrick's Square, it
as thought that directions had peen given for the change, and the protests died down. This, in spite protests died down.

of the fact that the inscription on
boulder reads: "To preserve of the fact that the matter the boulder reads: "To preserve from descration the remains of 6,000 immigrants who died of shipfever in 1847-48, Erected by workmen of Peto, Brassey, Betts.' The base of the stone remains in

the burial ground.

Now, the Board of Centrol and the Railway Commissioners must understand that we are not going to countenance the desecration of that sacred spot in Point St. Charles. Modern ideals of civilization based upon the all-ruling power of the Almighty Dollar. There are people left, however, who can put the hallowed claims of martyrs above the pangs of lucre and the altars of Mammon. That stone is not alone a memorial of the Irish exiles who died; it is a lasting testimony gratitude as well, a memorial to future generations. It must stay, and the spot where it stands be saved from the clutches of vandalism.

We can still look the world in the face, and say with the late gentlesouled Dr. Drummond, that although "We've bowed beneath the chastening

rod, We've had our griefs and pains, But with them all we still thank

God, The blood is in our veins, The ancient blood that knows no

fear, The stamp is on us set, And so, however foes may jeer, We're Irish yet-We're Irish yet !"

Yes we are Irish and intend to remain Irish; what is more we are going to see to it, as much as, and even more than, ever, that what is Irish and sacredly such shall not be desecrated or belittled with impunity.

To the task, then, with vigor and strengthened will! graves of our martyred dead must remain free from the sacrilege This is not sentimoney-makers. mentality, is not an empty claim. The new world must be taught to respect something at least. ,Let us on with the cause

some utilitarian purpose," "For writes Vivia Fitz-Grey in the Canadian Messender, "this monument has been, in recent years, removed to its present position in St. Patrick's Square, which seems to be a case which seems to be a case of making it a monument standing wide of the mark." "Wide of the mark" is not the place for it. Let us continue to mean saying it not! Let all Irishmen unite on this question. Bravo! then, for what has already been done, but let earnestly, if honorably, do a thousand times more !

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 ejoinder 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 man-ipulating a new scheme to grow

But, why do those good minister; oot reason a little? Do they are

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know that Montreal is, seveneighths 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 onehundreth 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 shiretown? 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 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 Copenha-His welcome has been exceedingly cordial, as this is his first 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 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 numismatical and ornithological treasures. The College, as we know, is directed by the zealous 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, C.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. **Echoes** and

"The Christian Ch Nazareth; and even ning, it was divinel St. Joseph."-Rev. Doctor Morphy say

no rabies in Toront

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the matter with th "Oh, how good is y without help from h Grand the self-sustai Of the serpents roun -Cardinal Wiseman

A lad of fifteen he to preach in the Me at New Haven, Conn. the strength of the says children and fo The great and fear of Boston has thron into the camp of

'Intellectuals' who is fitting to have la dal stories from Orien amy. Our ideals of plain such accursed r According to Rev. Methodists are not fig tholic Church in Rom Fourteen hundred do dear for an atheist's it is to be hoped th

gets a salary-on con rould starve. Italy needs Methodis s no longer Catholic Rev. Mr. Tipple. WI gets tired of doing his he becomes an infidel. 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 believe pretation of the Script when one of their bre for infidelity, they e him! They scoff at claim of infallibility! effectively put out of t

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

Professor Macnaughto tisfied with his blasph Gill, went to Toronto ther vent to the outpo imagination, while the Alliance were prosecuti lealers for selling peppe Sabbath. Having destr pular legend of the bir vine Infant, his next at doubt be on Santa Cla

ose Methodist minis elieve there presence th sary. They explain the saying Catholicism is a when forced to compete testantism. In other can help us out, just a oes. The more tempts fights down the greater the eyes of God. the Church just as Nerchelped to add hundreds the list of martyrs.

"In the Cathedral of the place in England w was first effectually and held an empty cloister