

The True Witness

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TR. WILL.—Matter intended for
closure should reach us NOT
later than 5 o'clock Wednesday after-
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mark of good faith, otherwise it will not
be published.
ITEMS OF LOCAL INTEREST : IL-
LITATED.

IN vain 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, FEBRUARY 17, 1910.

WELCOME IN OUR MIDST.

Thanks to a hearty invitation on
the part of Rev. Father McShane,
pastor of St. Patrick's, two pious
and learned sons of St. Dominic
have already begun the soul-saving
work of a great Lenten series of
sermons at St. Patrick's. We are
glad to know, too, that the faithful
have caught the true spirit, and are
eagerly reaping abundant fruit for
their eternal welfare.

Fathers Raymond Walsh and Al-
bert O'Neill are, indeed, welcome
among us. They are members of a
great order of religious men—an or-
der that can point to Lacordaire,
Thomas Burke and Monsabré!
"When St. Dominic," remarks the
prince of the French pulpit, "and
St. Francis met in Rome, they re-
cognized each other at first sight,
and fell upon each other's neck. It
was the embrace of the great pow-
ers of the world—poverty and the
Word."

The Word! Well have the Domini-
cans preached it, and countless the
souls they have drawn to Christ
and His Cross, unnumbered the con-
quered of their zeal, devotion and
oratory, now within the portals of a
blissful eternity. They have borne
the message of God and of His
Church to the world, and as Father
Burke says, "a people's voice may
be the proof and echo of all human
fame, but the voice of the undying
Church is the echo of everlasting
glory." The people of St. Pat-
rick's parish heard a learned son of
St. Dominic, throughout Lent, last
year. They have since blessed God
many a time for the boon and the
weal. This year, then, they are of-
fered a double chance for the benefit
of their souls and the general up-
lift of their lives. All English-
speaking Montreal in fact is the
chosen.

While they are with us here in
Montreal, we hope the good Irish
Dominican Fathers will find us the
kind of Catholics we ought
to be, and, thank God, are all striv-
ing to be. The mission should, and
must, prove an enduring success. We
must grasp the spirit of God's mes-
sage, and concrete it in deeds redol-
ent of Heaven and its reward. We
must cast off all spiritual sloth, and
put on the armor of God's valiant.

While we wish Fathers Walsh and
O'Neill continued health and happi-
ness, we sincerely trust that their
work in Montreal, and at St. Pat-
rick's, will leave enduring testimony
to their worth, and abundant proof
of a Lent well lived through on the
part of us all.

BISHOP CASEY'S PASTORAL.

In other columns of our paper, we
are publishing a strong arraignment
of the damning influence of the li-
quor traffic, from His Lordship Bi-
shop Casey, of St. John, N.B. Bi-
shop Casey is a power for good in
the Maritime Provinces. His pas-
torals are always sure to interest
the men of all creeds and classes.
In the present case, his terrific ar-
raignment of drink and disorder is
freighted with the full weight of his
episcopal authority. After a search-
ing consideration of the whole ques-
tion, and after explaining what sort
of liquor dealer a man must be to
be worthy of respect, he speaks of
the "others," and to these he says:
"Get out of a business in which you
are damning yourselves by damning
your neighbors."

St. John is rejoicing over His
Lordship's pastoral, and the daily
papers of the city, with the whole
Maritime press, have spread the
great letter broadcast, amidst thanks
and applause. The Bishop of St.
John is yet a young man, strong of
physique, ardent of heart, and vig-
orous of intellect. The Church ex-
pects much of men so dowered, and
Bishop Casey is fulfilling the hope
and the longing. Our readers will
thank him for his stern message.

GULLIBLE CHRISTIANS.

We know there are would-be Cath-
olic young men too intelligent to
be honest, would-be philosophers too
stupid to be wise, would-be good
men too sick of conscience to obey
the Church; but, then, there are the
"Gullible Christians," in the barg-
ain. Gullible they are, indeed; ever
ready, like the fools among the
fish, to jump at every bait, and seek
a home on every hook! Ever ready
to take up what this upstart has to
say against the Church, or what a
penny pedant declares our schools to
be! Ever ready to admire cheap
newspaper theologians, and be di-
rected by intelligent idiots morally
over-mature. If you told the "Gul-
lible" to seek medical advice from
a Christian Science faker, or from
any other charlatan, quack or
mountebank; to look for drill in
mathematics, from a blockhead, they
would rise in their anger, and smite
you in their wrath. Yet they are
willing to read and approve the first
stripling's views on education, the
first cad's ideas about politics and
clerical influence, ready to believe
that "the moon is made out of
green cheese," so long as some brass
plated coxcomb, with mustache and
goatee, is the guide.

Our "Gullibles" want to hear ex-
perts on such questions as those
that pertain to commerce, electricity,
and navigation, and yet they are
willing to believe, or, at least, half
approve, what every penny-a-liner,
every magazine philosopher, has to
say on questions that belong in the
domain of Church doctrine and pol-
ity. Nor do they scruple to speak
complacently about squib-studies in
dingy papers, from the foul pen and
foul minds of over-read know-
nothings. It is stylish, nowadays, to
believe everything, that is, every-
thing but the truth. Montreal has
even two or three semi-infidelistic
bluestockings. Are you a "Gul-
lible"? If you are, for Heaven's sake
get sense!

ST. PATRICK'S SOCIETY.

The True Witness is glad to share
the joy of St. Patrick's Society over
the election of Doctor Guerin, one of
its former presidents, to the Mayor-
alty. We fully endorse their two
resolutions, as drawn up at one of
the members' last meetings; the for-
mer was congratulatory, dealing
with the Doctor's splendid triumph,
the other was condemnatory of the
low policy of the "race-cry." In
view of Montreal's answer to the
like, St. Patrick's Society was plain-
ly justified in drafting that second
resolution.

The True Witness owes St. Pat-
rick's Society a deep debt of grati-
tude. They encourage us in our
good work in a thousand ways, and
they believe in spending a little to-
wards helping our paper along. They
want our paper strong, interesting,
and thoroughly acceptable; but, un-
like some others, they believe in
using a little of our advertising
space. Other good branches of very
prosperous societies are with us,
too; but we are ready to accept and
appreciate the help and encourage-
ment of all the others, who should
be willing to help their own cause
along. We are not, however, "go-
ing to the wall," for lack of sup-
port. This all will, please, remem-
ber! But, just the same, we would
like to find a means of honestly and
honourably satisfying the wants and
desires of all those in whose interest
we are fighting, even if we are in
conscience bound to reject the ridi-
culous ideals of lunatics.

GIVING TO GOD.

"Now six days before the pasch,
Jesus came to Bethania, where La-
zarus had been dead, whom Jesus
raised to life. And they made him
a supper there: and Martha served;
but Lazarus was one of them that
were at table with Him. Mary,
therefore, took a pound of ointment
of right spikenard, of great value,
and anointed the feet of Jesus, and
wiped his feet with her hair: and
the house was filled with the odour
of the ointment. Then one of His
disciples, Judas Iscariot, he that
was about to betray Him, said:
Why was not this ointment sold for
three hundred pence, and given to
the poor? Now he said this, not
because he cared for the poor, but
because he was a thief, and having
the purse, carried what was put
therein."

The words above, and the story,
are familiar. They are from St.
John, in the twelfth chapter of his
Gospel, in St. Matthew (xxvi., 8)
Judas asks: "To what purpose is
this waste?" He, as St. John
plainly says, direfully felt for his
purse.

Now, Judas is dead; he cheated the
law and the public executioner by
hanging himself. But if Judas is
dead, his name is perpetuated
through the deeds of some Chris-
tians. They are the gentlemen who
are everlastingly criticizing church
contributions. They can spend dol-
lars on horses, whiskey, theatres,
and finery, and they expect to get
to heaven in a hand-basket. Every
time they hear the priest give notice
of some little parish effort to raise
funds for the Church, they grow
wrathful, but seldom give a cent. The
writer has heard of how one of
these modern Judases, worth thou-
sands, put a nickel on the plate,
and then gathered therefrom four
coppers for his change. He was not
a reader of the True Witness, how-
ever. Those cheap critics are the
first to find fault and the last to
give.

THE LENTEN COWARD ABROAD.

The bear came out of his den
a few days ago, apparently hun-
gry and truly famished. But he is
not the only flesh-eating animal in
quest of good cheer: the Lenten
coward, though he has, unlike his in-
mate the bear—hitherto fasted and
been made merry with wine and meat,
is, as usual, going the rounds of his
greed and good appetite. Never
fear! The Lenten coward is not
going to fast. He hardly believes in
hell, and can scarcely be bothered
about heaven. His ideal of man-
hood's sphere in the world is to
live so that he may eat and drink,
have his fill and that of his next-
door neighbor.

Watch him, down at the restau-
rant! He knows it is Lent; he
knows it is a day of abstinence, and
yet he calls for meat. He calls him-
self a Catholic, and he has not de-
cency enough in him to live up to
his belief. Men trust the fellow,
even if he has not enough principle
in him to be faithful to the Church
of his God! He waives meat; but
what he needs most is the whip-
or the pledge. He thinks non-Catholics
will admire his broad ideas of obedi-
ence, and his freedom of living; but
Protestants are not deceived. They
expect a Catholic to act as a Cath-
olic. If they only knew the Lenten
coward, as well as others do,
they would keep their two eyes on
their shoe-strings, when he is in the
neighborhood.

Look at him come forth from his
repat, with the evidence of joy on
his face which a replenished ogre
would envy. Disobedience to the
Sixth Commandment is what ex-
plains it all. The Lenten coward!
The child of Moloch! The remnant of
Gomorrha! See him at a distance
and then anchor your hat!

THAT FAIRBANKS INCIDENT.

Mr. Fairbanks, former vice-presi-
dent of the United States, is now
appearing, as a good-sized dot upon
the map of the world. Mr. Fair-
banks is a leading Methodist in his
State, Indiana, and has never wil-
lingly forfeited an opportunity of
letting the people know he is.
Against this we have but little to
say. We, rather, like a man who is
not afraid to live up to his belief.
But there is another chapter to
the story. Mr. Fairbanks was in
Rome, the other day, and wished to
see the Holy Father. He asked, and
his request was granted, a day and
hour being set for the purpose, by
the Pope.

Now, our readers know that, in
Rome, there are American Methodist
bushyheads, who are trying to make
proselytes, and make them ten times
worse than themselves. These apos-
tles of heresy tell untruths about the
Church, slander the Holy Father,
and calumniate the Cardinals with
the rest of the clergy. They have
less sense of religion than has a Ma-
dagascarian bushman, and yet they
want to convert (?) the Italians.

But don't worry! The fellows are
well paid! They are not perspiring
in the "field afar!"

These godly men invited Fairbanks
to speak in their house of prayer,
the speech to be given on the same
day as the audience with the Pope.
When the Holy Father was request-
ed to change the date he had mark-
ed out for Mr. Fairbanks, he refused,
for the Vatican is not supposed to
reckon with deceivers. The Pope
has not to submit to his foul calum-
nators. The man from Indiana
then decided to snub the Pope, with
all due American etiquette abroad!

Fairbanks, we happen to know, is
jealous of Taft. He wished to be
nominated Republican standard-
bearer. The Catholics, through
gratitude, stood by the now "reign-
ing" President, with all might and
force. Mr. Fairbanks got a chance
of snubbing the Pope with whose
predecessor Taft so nobly dealt, and
so honorably. The A. P. Apes are
now in transports of joy. How
those aristocrats of the Almighty
Dollar do disgrace the great Republic
when at other people's tables!

THE INFLUENCE OF THE
PRIEST.

We were once asked by a staunch
Protestant friend how it is that
priests have so much more influence
over their people than have the mi-
nisters over theirs. We answered as
well as we could. Among the rea-
sons we gave were the Catholic re-
spect for religious authority, the
idea we hold of the priesthood, the
witness of tradition centuries old,
etc., etc., and, of course, the fact
that faith is a gift, an infused vir-
tue.

The Reformation destroyed the
principle of true authority. Each
man became a Pope for himself. The
character of the priestly office was
reduced to the nature of a speech-
maker's weekly worth, and the hol-
iest beliefs, together with most of
the sacraments, were laughed
unto scorn the most scurrilous. The
preacher ceased to be God's dispen-
sary of the Mysteries of Eternal Life.
The abiding presence of God in the
Most Blessed Sacrament and the
adorable Sacrifice of the Mass were
blasphemed into the accursed sacri-
fice of abandon and contempt. The
Reformers admitted their own falli-
bility and the destructibility of
their own fabric. Add to this that
the Reformation was built upon in-
famy, shameless wedlock, and con-
scienceless slander. The very roots
of the Christian claim to authorita-
tive teaching were drawn from the
soil; the teachers scoffed, while the
hearers grew painfully alarmed. Un-
der the spell of such lessons Pro-
testantism went on its mission over
the earth. Hundreds of sects sprang
from the very few; sect excommuni-
cated conventicle on whims suited to
the hour. The Councils of God's
Church became a dead letter, and
religion a matter of social etiquette;
so much so, that nowadays Protestan-
tism in action is simply refined
paganism in the concrete. Half the
sermons non-Catholics hear may help
them to live as civilized Gentiles
among the Jews; but of Hell or
Heaven, in the abiding sense of
truth and eternity, non-Catholic con-
gregations have grown adverse to
hear. Millions of Protestants are
unchurched. The only wonder is
that the preachers have any influ-
ence left at all. At any rate, they
are not the pastors of souls, but
simply preachers.

CHAMBERLAIN'S CLAIMS TO CA-
NONIZATION.

Although we know that William
O'Brien's army in the British House
will not be complete until it pro-
cures a fool-killer for private use,
yet we are willing to admit that
Joe Chamberlain has some claims to
canonization, such as the following:

- (1) Justin McCarthy says Joe
trades in bad faith;
- (2) The Irish Nationalists truth-
fully accuse him of treason;
- (3) The Liberals call him a traitor
and party wrecker.
- (4) He caused the downfall of
Balfour, his chief.
- (5) The Free Traders call him an
apostate;
- (6) The Nonconformists say he is
a falsifier;
- (7) The Peace party declare him
bloodthirsty;
- (8) The Social Reformers call him
the Hope of the Brewers;
- (9) The Labor Party say he is
false to his word and conscience;
- (10) He betrayed Parnell and
Gladstone;
- (11) He stole the secrets of the
Home Rulers;
- (12) He gave us the tragic and
blighting Boer War;
- (13) He lacks the judgment that
guides adventure to statesmanship;
- (14) He is no friend of the
Church.

Now, there is a modern saint for

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
Phone Up 3627.7 ST. CATHERINE ST. EAST
Phone East 246

you. And yet, he has his endow-
ments. If not an orator, he is a
powerful debater; if not a tactician,
he is a sly opportunist; if not a man
of letters, he is remarkable for his
knowledge of public affairs. His
forcefulness can meet strong opposi-
tion, and, with a courage all his
own, he could jump through a stone
wall. Justin McCarthy admits the
sincerity of Lord Salisbury and of
Balfour, but refuses Chamberlain the
compliment, and Justin McCarthy is
an optimist of marked degree. No
man has yet explained Chamberlain's
career, and, although we call for
his canonization, we are not either
seers, prophets, or magicians.

ADVICE FOR THE ORANGEMEN!

If our pious friends of the Loyal
Orange Brigade will permit us, we
shall offer them some words of ad-
vice. We notice that, whenever the
furny brethren meet, they pass res-
olutions as to what they intend to
do for the benefit of Canada. Lately
they, in some quarters, dealt with
"Dreadnoughts." Now, we hope
our pious friends will be mindful of
what we tell them, and we assure
them of Canada's love. So, gentle
brethren:

1. Remember you are supposed to
be civilized!
2. Try, for heaven's sake, to be
Canadians.
3. Remember that most Protest-
ants despise you.
4. You are, and have always been
the bane and curse of the Empire.
5. You know whence you sprang,
don't be proud!
6. You are the purveyors of Eng-
lish printed invective against Christ
and His Church.
7. The Germans made Milwaukee
famous; but what about the "Glori-
ous Twelfth"!
8. Your history is a disgrace
from foreword to epilogue.
9. No other nationality, creed, or
community could muster a meaner
looking crowd than the Orangemen
on parade in Toronto.
10. If you want us to respect you
at a whit, please get other spokesmen
at Ottawa.
11. One of your number must prove
a poor Orangeman, in order to ap-
pear a decent Canadian statesman.
12. You speak of your loyalty! Ask
King Edward about that! Your
glory is built around the name of a
foreign usurper and his unnatural
wife!
13. Half the trouble would cease,
if one-tenth of the entire Brigade
would keep sober enough to be de-
cent on the "Glorious Twelfth."

WOMEN OF PAGAN IRELAND.

It is the boast of Ireland to-day
that she has no divorce court, and
has never needed one; we leave such
rights to people who may be poorer
hands than ourselves at wielding
their fists in honest conflicts, even
if they do surpass us in several de-
partments of the fine arts.

We love our Irish sisters, wives
and mothers because we know they
are good and pure. The world has
been obliged to admit they are. St.
Patrick, when he first went to Ire-
land, as a captive, must have noticed
the people's natural generosity of
heart, while the purity of Erin's
daughters must have appealed to
the holiest admiration of his soul.
If the Irish were so easily converted,
and if no martyr died in the
cause, it was because the Irish, even
in the state of paganism, were a
pure, clear, moral, stout-hearted
people.

The woman may have been a slave
in other lands, before the advent of
Christ's Gospel; but, in Ireland, she
enjoyed the rights of a freewoman.
The excerpt below from a paper that
has appeared in the Ecclesiastical
Review, goes to show that, even be-
fore St. Patrick went to Ireland,
the property rights of wives were
recognized and respected. We are a
boastful people, we are told; let us,
then, thank God that we have
something to boast of.

Religious Pictures
For Framing.No. 2862, Head of Christ at Twelve Years, Hol-
mann Plate size 6 x 8.

These subjects are printed in black only.
Ecce Homo, Mater Dolorosa, Immaculate Con-
ception, Sacred Heart of Jesus, Sacred Heart of
Mary, St. Joseph, The Angelus, Christ in the
Temple, Magdalen, Madonna, Bodensee, Head of
Christ, Christ in Gethsemane, St. Anthony
of Padua, Madonna di San Sisto, St. Cecilia,
Head of Christ at Twelve Years, Madonna Per-
rucci, Madonna Sichee.

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

Says the Ecclesiastical Review:

"The pagan Irish were fierce and
proud, but at the same time remark-
ably just and pure. Those who wish
to verify this statement have only
to look up the old Breton laws
the legislative code that obtained in
Erin long before and long after the
advent of St. Patrick.
"These laws, with very few excep-
tions, were found good enough to
govern the land after the reception
of Christianity. St. Patrick saw
nothing to change in them, except
the religious features bearing on
the old Druidic worship. For the
rest, he left them as he found them,
and they continued to be the legal
guide of the Irish nation even down
to the 17th century.

"Among their most noteworthy fea-
tures are their sense of justice and
fair play and their eminently high
regard for the domestic relation-
ships of the family, the mutual
protection of husband and wife, the
reciprocal duties of parents and chil-
dren, etc. By way of proof or ill-
ustration, we give a passage from the
Senchus Mor:
"In the connection of equal prop-
erty... if with equal land and
cattle and household stuff, and if
their marriage be equally free and
lawful, the wife in this case is called
the wife of equal rank. The con-
tract made by either party is not
a lawful contract without the con-
sent of the other, except in case of
contracts tending equally to the
welfare of both... Each of the
two parties has the power to give
rejection and feast according to their
respective dignity."

"In case of separation ample pro-
vision was always made for the
wife's future. If, for instance, her
portion at the time of marriage
was equal to that of her husband,
she was entitled to half of the prop-
erty which they held at the time
of separation. If the whole prop-
erty belonged originally to the
husband, she received one-third at
the separation. If it was all her
own before marriage, she took two-
thirds."

Sleeplessness.—Sleep is the great
restorer, and to be deprived of it is
vital loss. Whatever may be the
cause of it, indigestion, nervous de-
rangement or mental worry, try a
course of Parmelee's Vegetable Pills.
By regulating the action of the stom-
ach, where the trouble lies, they
will restore normal conditions and
healthful sleep will follow. They
exert a sedative force upon the
nerves and where there is unrest
they bring rest.

Most people have been at some
time in their lives helped or cheered
on their way by reading some happy
thought pitifully expressed, some
bright rhyme or inspiring poem.
Such are on this page, and they are
given in the hope that they may
make the way seem brighter and
easier for some one else.

Rub it in For Lame Back.—A brisk
rubbing with Dr. Thomas' Electric
Oil will cure lame back. The skin
will immediately absorb the oil and
it will penetrate the tissues and
bring speedy relief. Try it and be
convinced. As the Hymn sinks in the
rain comes out and there are
ample grounds for saying that its
touch is magic, as it is.

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Zealand, the other de
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shall not prove a frien
Church, if we continue.

"Fry" Elbert Hubbar
made his home in Ottaw
a lineal descendant of
Hubbard," who once fo
for his pet dog. The