

The True Witness

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TR. 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not be published.

ITEMS OF LOCAL INTEREST: DE-
LICTED.

**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, FEBRUARY 10, 1910.

ASH WEDNESDAY.

"Stand still, my soul, in the silent
dark,

I would question thee,
Alone, in the shadow, dear and
stark

With God and me!

What, my soul, was thy errand
here?

Was it mirth or ease,
Or heaping up dust from year to
year?

"Nay, none of these."

And where art thou going, soul of
mine?

Canst see the end?
And whither this troubled life of
thine

Evermore doth tend?

Ash Wednesday and the penitential
season of Lent are again with us.
We must withdraw our soul from
the distractions of the world; we
must betake ourselves to the desert,
and, with Christ, ascend the mount
of prayer. Another Lent, with its
graces and mercies, with Jesus call-
ing to us from Calvary, and with
angels of God pointing to the Cross,
while their eyes look toward Heav-
en.

"Remember, man, that thou art
dust, and into dust thou shalt re-
turn." The priest will speak the
words, putting the ashes on our
forehead. By blessing ashes, and
thus marking the foreheads of the
faithful, does the Church begin the
holy season of prayer and atone-
ment. The ashes are a symbol of
penance, and an exhortation to
chastening grief. Under the Old
Law they were a figure of penance.
When Jonas announced to the Nine-
vites the destruction of their city,
"they proclaimed a fast and put on
sackcloth from the greatest to the
least, and sat in ashes." (Jon. iii.,
4 to 6). King David says of him-
self: "I did eat ashes like bread,
and mingled my drink with weep-
ing" (Ps. CL, 10). Thamar, Da-
vid's daughter, after her disgrace,
"put ashes on her head, and went
on crying" (II Kings, xiii., 19).
The same is said of Job (xiii., 6),
of the widow Judith (ix., 1), and
of many others. When Jeremiah the
Prophet, in the name of God, an-
nounced to the Jews that great
chastisements should come upon
them, he commanded them to put
ashes on their heads: "Howl, ye
shepherds, and cry; and sprinkle
yourselves with ashes, ye leaders of
the flock, for the days of your
slaughter and your dispersion are
accomplished, and you shall fall like
precious vessels" (xxv., 3, 4).
Under the New Law, too, the wit-

ness of Church History bears out
the fact that, from the earliest
times, ashes were put on the heads
of sinners. In the old days all those
who had had the misfortune of sin-
ning grievously, and who wished to
recover the grace of reconciliation,
asked for a public penance on Ash
Wednesday. And, to-day, how sub-
lime a spectacle it is to see the old
and the young of all conditions
among Catholics, approach the al-
tar of God and ask that ashes be
placed on their brow. Well may a
foolish world deride, and well may
the mocking victims of lust and
lechery pity our plight!

The ashes are procured by burning
the royal palms blessed on the Sun-
day commemorative of the glorious
entry of Jesus into Jerusalem. A
lesson in itself! They are put on
our foreheads in the form of a cross.
Sublime warning!

"Rise! for the day is passing,
And you lie dreaming on:
The others have buckled their armor
And forth to the fight are gone.
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are noth-
ing,

In the face of the stern To-day!"

This is a thought for Ash Wednes-
day. "In all thy works remember
thy last end, and thou shalt never
sin." (Eccles., vii., 40). Let us
often weigh these other words, too,
"Remember, man, that thou art dust
and into dust thou shalt return."
We know we shall die; we know not
when or where or how; but what
we do know is that if we die in
mortal sin, we shall be lost fore-
ver!

NEW MONTREAL.

We have now been living in our
new civic life for more than a week,
and are hopeful of long days of
peace, plenty and purity. We have
a new Mayor in the person of Dr.
Guerin, a sincere Catholic and patri-
otic Irish-Canadian. Naturally, we
English-speaking Catholics, feel hap-
py and honored that the chief mag-
istrate of our city, in this year of
the Eucharistic Congress, should be
one of our own; and we are grateful
to our French-Canadian and our
Protestant friends for having nobly
stood by a man of our faith and
blood.

Furthermore, we are proud of
Montreal, our city. We have shown
and proved ourselves the friends of
justice and the admirers of honesty.
We have all shouldered the wheel,
irrespective of creed or nationality;
and we have acted with a killing
vengeance. If our city was poorly
governed in the past, it is plain,
nevertheless, that we never meant to
share the spoil of the plunderer, or
cheer the highwayman to gain and
victory. Never, in the history of
Canada, or of the United States, did
a city vindicate its honor, and its
citizens their integrity, so fully and
so thoroughly, as we and our city
have vindicated ours. Let the de-
fenders of Montreal now look on and
admire.

The new leaders of our city must
now do their duty. They must
show us, and that very soon, that
we have gained by the change we
have made. We want a reign of
honesty in all matters pertaining to
civic administration. We must now
be Canada's first and best city
and citizens along each and every
line of endeavor. So, to work!

LENT.

Lent is with us again, and we
know our obligations. We have read
and have studied and have been fed
upon the Gospel of Penance. Beth-
lehem's story of self-denial we have
heard; we have been gently cheered
and comforted with the breezes of
Nazareth; for forty days Christ fasted
in the wilderness; and there is
Calvary with its soul-saving tra-
gedy! Our aim on earth is to
reach God and Heaven. We must
follow in the footsteps of a cruci-
fied Saviour. We must suffer trial
and discomfort, and be chastened in
the saving fires of pain endured for
God. We must pray and fast; we
must, as St. Paul did, bring our
body into subjection. Surely Jesus
would not have suffered, if earthly
sorrow were in vain!

Many beyond the Pale laugh at
such practices as keeping Lent. The
lives and teachings of their pro-
phets did not (and do not) include
the Cross and the Crucifix; but it
might be well for them, and for all
of us, to learn what the Fathers and
Doctors of the Church thought of
Lent and fasting and almsdeeds and
sacrificed suffering. Thus St. Au-
gustine (Serm. de Temp., 65) praises
St. John the Baptist, for having
subsisted but on locusts and the
honey of the wilds. St. Gregory of
Nazianzen (De P. A.) speaks prais-
ingly of St. Peter's quasi-perpetual
fast. St. Clement of Alexandria

(Bk. II., Prod. II.) tells us that
St. Matthew ate but herbs, and Es-
ebius (Hist. Eccl. II.), that St.
James the Apostle never partook of
any choice viand or morsel. St.
Epiphanius lauds the practice of
fasting, while Philo the Jew
praises the early Christians of Alex-
andria, those of the first century of
Christ, on the score. St. Ignatius
the Martyr writes to the Philip-
pians: "Fast, fast the fourth and
the sixth day," and Origen bears
witness to the practice taught by
Ignatius. St. Clement of Rome
(Constit., last chap.) orders the like
and is very severe; while St. John
Chrysostom (Hom. 3 ad Pop.)
says: "What good do we derive
from our abstinence, in depriving
ourselves of fish and fowl, if we
bite and tear our brethren to
pieces?" Those who like to reclaim
themselves of the Apostolic days
ought to be more consistent, we
think. But when Christ's fast of
forty days signifies nothing for cer-
tain people, what is the use of talk-
ing Patristics to them? They, seem-
ingly, do not need Heaven.

THE ACT OF LORD STRATH-
CONA.

Lord Strathcona and Mount Royal,
Canada's "Grand Old Man," has
placed his palatial Montreal resi-
dence at the disposal of His Grace
the Archbishop, in view of the com-
ing Eucharistic Congress. Lord
Strathcona never does things by
halves. Catholics, the world over,
will hear of his deed and generosity,
and more well-deserved fame will be
added to the lustre of the undying
renown he has won for himself
throughout the full extent of the
Empire. Nor did he refuse to swell
the Congress fund by one of these
full-hearted, purse-swelling gifts for
which he has become famous along
all lines of charity, endeavor, and
philanthropy. True, Lord Strath-
cona has grown to know, love, and
admire our Archbishop, and to cheer-
fully recognize the grandeur of the
Church and the earnestness of her
ministers and children. With all
other Catholics, then, we offer him
the humble tribute of our thanks
and esteem and heartfelt admiration.

As one of the greatest builders of
our Empire, and as the product of
Canada's best and truest, Lord
Strathcona is far removed from the
by-ways of petty feeling, from the
grooves of narrow nationalism, and
the smallness of prejudiced citi-
zenship. It is with men like the
noble Lord at our head, and as our
representative at home and abroad,
that Canada will be able to call the
present century her own, just as
he said she surely shall. Lord
Strathcona is a very old man, but
his wisdom and foresight are but
strengthened with his years. Cana-
da will never know half the story
of his charity and generosity; his
public gifts have been many and
grand and kingly, but his hidden be-
nefactions must call upon the mil-
lions to suit the figure of their bulk.
That God may bless him with years,
health, happiness and heaven is the
prayer of an Empire!

THE LITTLE TRUTHS.

Why should we refuse to believe
what people call the little truths
of our holy religion? Why, in other
words, question the efficacy of
holy water, the power of the priest-
ly blessing, the cheering effect of an
indulgence, the value of the sacred
sign of the Cross, well made, and
other like practices, teachings or
prescriptions of Holy Mother? We
believe the great truths, because the
Church teaches them; and we believe
the Church, because we admit her
infallibility, coupled with her di-
vine right to teach. If, therefore,
we are logically what we are, and
sincerely, we cannot take and leave
from what the Church teaches. For
a man with a spark of Christian
common sense, there is no door of
escape from the weight of the argu-
ment we here address. A half-Cath-
olic is no Catholic, and the Cath-
olic who controls his belief along
a system of weight and measure,
lacks the keen sense of Christian en-
lightenment. A logical man will
take all or leave all, but he cannot
be a culler along doctrinal lines. A
trifle, we know, is only a trifle; but
a trifle may bring perfection in its
wake (as in sculpture, for instance)
and perfection is no trifle. Michael
Angelo so thought, at least, and
may well we, don't you think? No
matter how small the issue, there is
no trifling with the things of God.
Private judgment claims its rights,
but "private judgment is a mere sen-
timent, illogical and unreasonable
in its source, and filled up to the
brim with conceit and self-lauda-
tion." The Catholic who scoffs or
smiles at the little truths is gener-
ally the worse for the want of a
heartly confession. If he so scoffs

or smiles, it is because he is a
breaker of the Sixth Commandment.

SCARCITY OF CRIME IN IRE-
LAND.

Every time 'Emery 'Orkina or any
other Cockney happens to voice his
opinion on Canada, he generally
shows what a blockhead he is; and,
when 'Emery talks about Home
Rule, he generally dwells on the law-
lessness of the 'Hirish'!

Now, Mr. 'Orkina knows as well
as you and I that Ireland is prac-
tically crimeless to-day. He gener-
ally 'olds what he 'as, but, according
to the British Prison Reports for
1909, he 'olds more prisoners of his
own kind than he does of the Irish.
They are closing jails in Ireland; the
judges there have little to do. The
dailies are there to bear witness to
the fact. The Irish Constabulary
are yet quite numerous; perhaps, in
a few cases, that is what helps the
judges towards having an easy time
of it. We are strong friends, and
admirers of our own policemen. And
yet, we are no admirers of the Irish
Constabulary; we have read a few
pages of later Irish history. That is
the reason why.

There are few prisoners in the
Irish jails for the Irish people are a
pure and clean race of men. There
were more prisoners in Ireland,
when the country was ruled by the
cannibals who died twenty-five years
ago, and when it was a crime to be
a schoolmaster, and treason to learn
how to read one's language. There
are fewer prisoners to-day, because
Parnell, Redmond, and Dillon, with
Gladstone and Lloyd-George, have
taught certain people that the meth-
ods of the Hottentot could no
longer be popular in Europe. Ire-
land is good, because she is Ireland,
and Ireland is Ireland, because she
is Catholic.

LEOPOLDISM.

We have borrowed our caption
from the Daily Witness for more
than one reason. And, indeed, our
Craig street contemporary is not a
bit pleased that Archbishop Ireland
should have defended the memory of
King Leopold. That good daily un-
derstands that, with the Archbishop
of St. Paul against them, the busy-
body missionaries in the foreign
fields stand an honest chance of be-
ing heartily laughed at. The Catho-
lic missionaries, at home and abroad,
bother themselves only with the task
of winning and rescuing souls. They
are not mercenaries, nor preaching
tourists. That is why their meth-
ods are not the same as those of
the gentlemen who would destroy
Leopold and his reputation, at all
costs.

Nor is Archbishop Ireland the only
distinguished defender of the late
King. Very recently, Professor Ar-
thur W. Wheeler, of Yale, lecturer on
European history, in discussing the
death of King Leopold, said that he
believed that the reports of the al-
leged Congo atrocities had been
greatly doctored by English enemies
and that the self-same reports were
inspired by the longing on the part
of the aforesaid English enemies to
obtain for themselves the territory
of the state, thus to be enabled to
complete their railroads from the
Cape to Cairo. In view of Joseph
Chamberlain's policy in South Af-
rica, together with that of Cecil
Rhodes and others, we are ready to
accept Professor Wheeler's state-
ments.

After having declared that Leo-
pold was a model constitutional
monarch, Yale's brilliant lecturer
closed with the remark that "if
everything said against King Leo-
pold were true, he would be no
blackier than the rest of them. There
is a vast deal of exaggeration in the
reports of the cruelties from the
Congo, without a doubt. If there
is anything worse than the opera-
tion of the British in Africa, we do
not know of it. The way they
treated the Zulus is hardly worse
than the cruelties attributed to the
Belgians." And what about Ire-
land, Professor?

IS THIS MONTREAL?

After we had read part of the re-
ports—enough, at any rate—of the
Bartenders' Ball, we asked ourselves
if Montreal is really Montreal. The
Bartenders responsible for the late
festivities of the brotherhood cer-
tainly made an egregious mistake
by acting the way they did. True—
and we are permitted to say it—not
all the Montreal bartenders sanc-
tioned the evening's performances. If,
indeed, they were, then things are
at a low ebb, in the drinking-places
of the city. What kind of girls
must some of the performers have
been? Surely not angels with gold-
en wings!

And, then, the papers add that
the police officers in attendance
were evidently pleased with all they
saw and heard. But what does

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Chief Campeau think of the whole
affair? Perhaps, we are nearing the
end of the end? It may be one of
the dying kicks of a once very spir-
ited horse? The campaign for de-
cency is telling with a vengeance,
most likely, and the worst element
of a rather undesirable trade are let-
ting us know the why and the where-
fore.

Those souls who are deeply in-
terested in the welfare of gin, rum
and whiskey, must understand that,
with spectacles such as the "Com-
mis de Bar" gave the other evening,
temperance workers will become all
the more interested in the campaign
for law and order. We cannot, as
citizens of Montreal, take pleasure
in seeing any of our young men go-
ing to ruin, and being at the mercy,
in their hours of weakness, of peo-
ple who conducted themselves as the
"Commis" did.

DECADENCE OF THE STAGE.

William Winter, the veteran New
York critic of the drama, was obli-
ged, as the papers truthfully told us,
to give up a lucrative position on a
big New York daily and all because
his pen and conscience refused to
approve of the immorality as exhi-
bited on the stage, in some plays,
and by a certain class of virtue-
proof actors. Naturally, Mr. Win-
ter has a few ill-wishers among the
gods who pander to lust and the
passion unbridled. He has explain-
ed his policy and stand, however, in
an article contributed to the Pacific
Monthly, which says, in part what
follows.

"The fever of unscrupulous busi-
ness theory and practice, and the
hardness and cynicism of a luxurious
community, saluted with sensual
pleasure and voracious of novel sen-
sation, have deeply vitiated at once
the atmosphere of our society and
our playhouse. Actors of the better
class have been discouraged. The
press of the nation, which might
have done, and still might do, so
much to promote the welfare of the
theatre, has to a deplorable extent,
neglected its duty, paltering with
intrenched iniquity and compromis-
ing, for the sake of advertising pa-
tronage, with bad men and marifist
forces of evil.

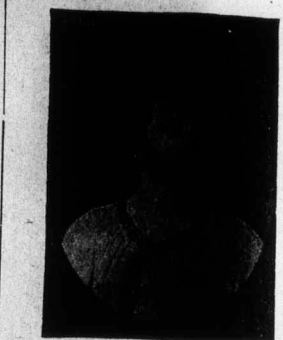
"An edious custom has been per-
mitted and even fostered, of bald
theatrical disquisition upon the in-
imate relations accompanied by nau-
seous analysis of certain diseases,
and by the intrusion of disgusting
'problems' (often no problems at
all, but only expositions of inde-
cency), and that appeal to the ja-
died appetite of sensuality, has been
accompanied with copious twaddle
about 'new thought,' 'drama with a
purpose,' 'the theatre of ideas,' and
kindred vicious nonsense. The charm
of romance which should hallow the
stage has thus been almost com-
pletely dispelled. The finer intelli-
gence of the community has been
largely repulsed from the theatre,
and, to-day, rampant vulgarity
reigns over it, with scarcely an ob-
stacle to unlimited empire, and the
dollar sign is the sign of success."

Nor is Mr. Winter's criticism
meant for such places only, as the
Theatre Royal, of our own city;
rather does he mean to deal with
certain supposedly "high-toned"
halls of devility.

WINNING CANADA FOR GOD.

The (Anglican) Archbishop of
York, speaking at Sheffield, Eng-
land, a few days ago, on behalf of
the Colonial and Continental Church
Society, referred to the position of
the Church of England in Canada,
as one problem, which, more than
any other, would test the faith and
loyalty of the church, during the
next quarter of a century. Our read-
ers know that the good Archbishop
was first elected Bishop of Montreal
an honor he refused, being, how-
ever, shortly after, appointed to the
very lucrative see he now occupies.

A short while ago Bishop Farthing
declared himself in favor of an in-
dependent Canadian Anglican Church,
with Rupertland as its tower of
strength, and not Canterbury. So
we wonder if the Archbishop of
York was thinking about His Lord-
ship of Montreal, during that speech

Religious Pictures
For Framing

No. 282, Head of Christ at Twelve Years, Hoff-
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,
Head of Christ at Twelve Years, St. Cecilia,
russi, Madonna Sicché.

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of his at Sheffield. Naturally, the
prelates of Canterbury and York,
with those of the other more im-
portant English sees, want to con-
trol, so far as they can, the des-
tinies of the colonial branch of An-
glicanism. They want Lambeth to
hold its own; and, then, English-
men are good bankers. But, as the
Church of England was built on
divorce and separation, she finds it
hard to keep her children at home.

The Archbishop says that Canada
must be won to God. Now, ever
since His Grace delivered that speech
in the House of Lords, he has been
seeing things and dreaming dreams.
Winning Canada to God! What does
he mean? Winning it to Anglican-
ism? If so, he may rest on the
laurels he won in the past! He,
too, thinks that the Anglican is Can-
ada's national Church! What non-
sense! The Plenary Council has
paralyzed them all!

The good Archbishop, in his utter
kindness of heart, admits that other
churches are making serious efforts
to win Canada to the Lord! "There
is the Church of Rome," he says,
"whose energy ought to command
our admiration." Of course! Of
course! The Church of Rome! His
Grace means to speak of the One,
Holy, Catholic, and Apostolic
Church that won Newman, Man-
ning, Faber, with two thousand other
Anglican ministers within the last
sixty years of the nineteenth cen-
tury.

"After Rome," he adds, "the Me-
thodists are also working with won-
derful zeal, force and faith, as also
the Presbyterian Church; but where
does the National Church come?"
Remember, the Archbishop says the
"National Church, meaning the com-
munion set up by His Holiness Henry
VIII! At any rate, he agrees
with what we said two or three
weeks ago. He declares "the Na-
tional Church is a bad fourth, not
only in numbers, but is showing
very few signs of force, enthusiasm,
and vigor."

And there you are! A bad fourth!
Yes, and a very bad one! A bad
fifth, we should think; for His Grace
forgot to speak of the Baptists.
However, if we are to have Prot-
estantism, in spite of the truth (but
always with tolerance), we prefer
the Anglican kind to all the others.
The Anglicans stand for a fuller
measure of the Revelation, and do not
go to the low extents of the Metho-
dists and Baptists. They are too
straightforward to work under the
queer policies of the Kirk. It is
true that some envoys of the Eng-
lish Protestant Alliance, among the
"foreign sparrows" Anglican minis-
ters, are spreading lying pamphlets
broadcast, but they are nobodies
among their brethren. They are
only harming the chances of the
"National Church."

Are
Poiso
Your

THE bow
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day, to
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Poor dige
of bile in the
or weak
contraction
bowels, ma
Constipation
"Abbey's Eff

Echoes and

Some religions do
Most likely they are
the "Deaf Trust."

We offer our sym-
pathy to the
them Cummings over-
come's signal success

William O'Brien an
especially the former
Ball's trust and dea
protection.

We hope the Hon.
tin will soon be wel
again. We cannot aff
mer as he.

Not three of the Q
"Sbian-Faners" could
they belong to that
exploded quacks.

It is poor policy
fish-speaking Catholi
more the just cause
for the sake of cultur

Beniger's Monthly
honor to Catholics. V
soon reach a million
land.

The coming Easter
ry auspicious time fo
cor to remember he s
good, practical Catho

With Archbishop Me
op MacDonald, on the
there is now hope for
thank God.

Father Martin Calle
in Florida, but five h
and hearts are with h
to the South.

Father Holland vis
form our readers the
friends are those who
Joseph's Home.

The Irish in Quebe
so numerous as they
be. Former Quebecers
tute one-half of Mor
population.

There are no J
among the Montreal F
should pity them if
We believe in being C
and thoroughly, as ba
said to be.

All this agitation a
clergy and Church aut
began in either a Bran
dent Order or in a C
Knights of Columbus!
some Catholic readers
nothing else but schism

When so-called Catho
views, or magazines tal
selver to criticize the
they must not be surp
tations worse than th
tinue the nefarious wor
gence. The publicatio
gender schism foster t
emptly.

The police authorities
posted on "cocking man
they would be as wel
things a hundred times
portant. Happily,
O'Keefe is showing us t
dedility is capable of
trolled. It is a pity th
was not discovered fift

More power to the C
Senate of the United S
American friends mean
telling check on the
Traffic." It is pretty
something strong and e
done for Montreal and
Canadian cities. Let th
Council show its power
lines of virtue and righ

An Ontario preacher
his job in the pulpit.
looked for work as a