

The True Witness

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NOTICE.

When a change of address is desired the
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 SUBSCRIPTIONS will be continued
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 rers paid up.
 Remittances by P. O. order or
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W. L. L. Matter intended for
 publication should reach us NOT
 later than 5 o'clock Wednesday alter-
 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 mark of good faith, otherwise it will not
 be published.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 SOLI-
 CITED.**

**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 considered
 their best interests, they would make
 of the TRUE WITNESS one of the most
 prosperous and powerful
 Catholic papers in this country.

I heartily bless those who encourage
 this excellent work.

PAUL,
 Archbishop of Montreal.

THURSDAY, JANUARY 14, 1909.

Beware of Fakirs.

It has been reported to can-
 vassers for advertising for the
 St. Patrick's Day number of
 the True Witness that a
 number of people are visiting
 business establishments in
 this city, and private individ-
 uals as well, soliciting ad-
 vertising for an Irish Catho-
 lic souvenir number in con-
 nection with the True Witness.
 These people have, in certain
 cases, gone so far as to exhib-
 it copies of the souvenir
 numbers of the True Witness
 in previous years. The can-
 vassers authorized to receive
 subscriptions for the Souvenir
 Number of this paper, and by
 the way the True Witness is
 the only Irish Catholic paper
 in Montreal, are each provid-
 ed with the colored souvenir
 copy for this year, which is
 an attractive piece of work
 and sufficiently striking to
 commend itself to the atten-
 tion of any one who has ar-
 tistic taste.

THE EMMANUEL MOVEMENT.

Evangelicalism, however varied in
 form and well intentioned in its in-
 tial purpose, sinks into humanitari-
 anism. The supernatural ceases both
 as the end to be attained and the
 means to be employed. Calvinism
 no longer holding to its dreadful
 doctrine of election, has yielded to
 Arminianism which in turn has given
 away to semi-Pelagianism. These
 different isms must not alarm us or
 distract our readers as antiquated
 theories and unintelligible terms.
 They all in certain phases hinge upon
 the question as to whether man can
 by his own natural powers attain to
 sanctification, to the keeping of all
 God's commandments and the prac-
 tice of all virtue. Calvinism taught
 that the elect could not lose their
 election, which therefore guaranteed
 their sanctity, their perseverance and
 their heaven. Too much was attri-
 buted to grace. Free will had no
 part in it. Some were created to be
 saved; some to be condemned.
 "You will and you won't."
 "You'll be damned if you do."
 "And you'll be damned if you don't."
 This extreme and repulsive inter-
 pretation of obscure texts selected from
 St. Paul's Epistles did not long re-
 main undisputed. Men rejected a
 yoke whose burden promised no re-
 ward to them and which caused
 others to look down upon their weak
 neighbors as antecedently condemn-
 ed. In repudiating this doctrine
 they went to the other extreme; and

tacitly, if not openly, denied the
 necessity of grace either habitual or
 actual. Matters had improved in
 the material comforts of life. Nat-
 ural activity had received consider-
 able impulse from commerce and in-
 dustrial machinery. Education be-
 came more general. Life in many
 ways was made much more pleasant
 and refined. Man's intelligence
 achieved wonderful triumphs over
 the forces of nature, and made them
 serve their master with untiring fi-
 delity. Medicine advanced. All along
 the lines of life nature looked up
 with hope and courage, confident
 that as she was renewing the mate-
 rial face of the earth, so she could
 take heaven unassisted. Grace was
 not needed. Grace had been limited
 to faith, and faith was narrowed
 down to confidence in Christ. Christ
 in turn is eliminated. It is all now
 centred in careful study of psycho-
 logy and strong confidence in our-
 selves. The field of action for re-
 ligion is bodily suffering. Religion's
 work is healing, not by true hum-
 ble prayer nor by the intervention of
 Christ's power supported by resigna-
 tion to the holy will of God. This
 healing as manifested in the Em-
 manuel movement is to be attributed
 to nature. It claims that men may
 work miracles just as Christ wrought
 them, and that Christ's working of
 them was not a sign of His divinity.
 The Incarnation is thus made the
 centre of the battle. To explain
 away the miracles of Our Lord is to
 deny His Divine Sonship. To do
 away with the Supernatural comes
 to the same point; to weaken faith
 or water it with mere subjective
 confidence; to limit the action of re-
 ligion to temporal, bodily advant-
 ages; and to build the temple upon
 worldly statistics or success are all
 practical denials of the great illu-
 minating truth—that the Word was made
 flesh and dwelt amongst us. Arian-
 ism, Socinianism or whatever else
 it may be called, heresy in the long
 run and in its ultimate conclusion is
 ever a denial of the Christ. There is
 one living witness, one unfailing
 teacher—St. Peter—who cured the
 blind man at the door of the temple
 and whose robe healed as he was
 passing them that were suffering.
 His miracles were his Master's pledge
 and glory—the supernatural stooping
 down to raise nature, weakened
 and wounded to a higher level than
 it could ever possibly attain. St.
 Peter's work stopped not here—nor
 did his power cease. His Church
 was no mere physician's consulting
 room but that supernatural light and
 life of sin burthened, sorrow-laden
 nature.

THE BAR.

A warning note of no uncertain
 sound was given on New Year's day
 by the vote of the city of Toronto.
 The municipal elections were run
 upon a peculiar question—whether
 forty bars should be closed or the
 number left intact. Unless this be
 the first instalment of a general
 closing we see neither the end gained
 nor the real good accomplished. Is
 Toronto prepared to close its bars?
 We doubt it. Toronto might about
 as well pretend to close its hotels.
 No city of three hundred thousand
 can resolve itself into a Methodist
 conference with teetotalism for its
 menu. We have no respect or ex-
 cuse for the bar. It is a curse. It
 has more to answer for than "wine
 or women"—and has demoralized
 more of our young men than our
 Church would redeem in a half dozen
 generations. Let the bar be done
 away with and let treating be pro-
 hibited, then legislation will have
 gone the limit in the cause of tem-
 perance. Our difficulty is practical.
 We wonder whether the law will be
 respected when our neighbors in To-
 ronto will have reached the end of
 the road upon which this vote has
 started it. Toronto is as vain of
 its virtue as it is of its growth. We
 fear it will not live up to its pro-
 fession. There is a great deal of
 much cant in modern virtue. It
 strains at gnats and swallows
 camels with more ease than did the
 pharisaic hypocrites of old. Bars
 may be made unlawful and a public
 seal put upon their doors. Some-
 thing must take their place, were it
 only for the strangers who do not
 deem a glass of liquor sinful. To
 close forty bars is a bankrupt
 method of paying a few cents on the
 dollar. The end is all right, though
 the means seem harsh and inefficient.
 If it is the only way to stop the
 drink evil and treating let justice
 proceed and the heavens fall. Major-
 ities are not very considerate about
 their own responsibility in such mat-
 ters. Their sweet will is the voice
 from above. A small majority—
 about 850 in a vote of 30,000—
 sends forty owners to the wall with-
 out the least mention of compensa-
 tion. Society is not going to cor-
 rect evils in that way. No matter
 what we may think of keeping bar
 and selling liquor by the glass, the

business is legitimate. To deprive
 an individual of his livelihood calls
 for compensation. We do not sym-
 pathize with the evil or regret that
 public opinion is becoming more and
 more opposed to the use and abuse
 of liquor. Self-denial is a primary
 principle in Christian conduct; tem-
 perance a cardinal virtue; and gluttony
 a capital sin. All this should
 be brought home to every one with
 all the force possible. Not a single
 act of war can justify the destruction
 of the property of any number of
 men whose trade has so far been un-
 der the protection and supervision
 of law. Extreme socialists could
 not go farther. Let the bars go—
 but deal fairly and generously with
 those whom the vote will have de-
 prived of their hitherto legitimate
 right.

A CALUMNY NAILED.

Biloxi, a rapidly growing town on
 the coast of Mississippi, has been the
 scene of an incident which shows
 that vigilance is necessary at all
 times to protect Catholics against
 calumny by the enemies of our re-
 ligion. A certain Rev. W. A. Roper,
 a Baptist preacher, writing to the
 official organ of his denomination,
 declared that progress of his church
 was slow owing to the influence of
 Catholicism, which had existed for
 two centuries. So far the state-
 ment was true, and is accepted joy-
 fully by the people of Biloxi. When
 he went on to add, however, that
 provided the people went to confes-
 sion to the priests they could carry
 on licentiousness to any degree, and
 that the code of morality in Biloxi,
 as in all priest ridden districts, was
 very low, he struck a hornet's nest.
 Mr. P. H. Prieur, Grand Knight of
 the Biloxi Council of the Knights of
 Columbus, took the slanderer to
 task in the Biloxi Herald, in a ring-
 ing letter, in which he defended the
 honor of the wives, mothers and
 daughters of the town. He added
 that the words of the preacher were
 untrue, and disproved by the bet-
 ter element even of the church over
 which Mr. Roper presided. Not con-
 tent with this, Mr. Prieur, accompa-
 nied by several other Catholic gen-
 tlemen, called upon the Baptist min-
 ister and forced him to sign an
 apology which was published in the
 local press. Judge Z. T. Chaplin, a
 member of the First Baptist Church
 of Biloxi, also communicated to the
 press an indignant denunciation of
 the vile reflection upon his neigh-
 bors. Moreover, the congregation
 over which Mr. Roper presided are
 seriously considering the question of
 forcing him to resign, as his usef-
 lessness appears to have ceased in that
 neighborhood.

STRANGE DOCTRINE FROM THE BENCH.

In the war against vice which the
 Rev. Arthur French has undertaken
 in his own neighborhood, he is en-
 titled to the strongest support from
 all who have at heart the purity of
 the home, and the fair name of the
 city. The sincerity of Rev. Mr.
 French cannot be doubted—his whole
 life gives the lie to those who at-
 tempt to cast aspersions on his mo-
 tives. It was therefore with a feel-
 ing of stupefaction that the citizens
 of Montreal read in the daily news-
 papers last week that Mr. F. X. Du-
 puis, one of the Recorders of this
 city, had from the Bench denounced
 the activity of Rev. Mr. French and
 declared that the work of clearing
 out disorderly houses should be left
 to the police.

It is and always has been the un-
 alienable right and privilege—as it
 is the undoubted duty—of every Brit-
 ish subject to see that the laws of
 the land are observed by all who
 live under them. Police officers, as
 such, are citizens like all the rest
 of us. It is only because most peo-
 ple are so busy with their ordinary
 business that they have not the time
 to attend to keeping order that
 certain citizens are paid to devote
 their whole time to the preservation
 of order and the observance of the
 law. The pronouncement of the
 Recorder is therefore not only in
 bad taste, contrary to the interests
 of good morals, but it is not found-
 ed on the first principles of British
 citizenship.

That Recorder Dupuis should have
 some supporters is not to be won-
 dered at. The miserable women who
 pursue the nefarious career which Mr.
 French, and those who are working
 with him, wishes to have made im-
 possible in this city, are naturally
 opposed. The lower element in the
 liquor trade which fattens on that
 same class of people who inhabit
 and frequent the places kept by these
 women are of the same opinion as
 the Recorder lately appointed. These
 are others, however, supporting this
 view and combating Rev. Arthur
 French—though, with more circum-
 spection, who would naturally be ex-
 pected to take a different stand.

Le Canada, the government organ in
 this city, came out the day after Re-
 corder Dupuis made his attack on
 Rev. Arthur French with an editor-
 ial of endorsement. It would be
 interesting to know whether the di-
 rectors of the paper approve this
 attitude. They are men of high
 standing in the community, and
 should be expected to stand for all
 measures that will further moral re-
 form. The editor of Le Canada,
 Mr. Godfroi Langlois, M.L.A. for
 St. Louis, is known to hold advan-
 ced ideas on all subjects touching
 upon religion and morality. His
 ideas on education have been sup-
 ported by the Daily Witness, which,
 however, takes strong ground in
 support of Rev. Mr. French on the
 moral issues concerned. The atti-
 tude of the editor of Le Canada,
 however, does not surprise those
 who know from what school of
 thought in France he usually draws
 his inspiration. Anything that de-
 stroys the influence of religion of all
 kinds is bound to meet with their
 approval, though their own lives
 may be above reproach in this re-
 spect. Their attitude towards the
 movement inaugurated by the curate
 of St. John the Evangelist, how-
 ever, is of a piece in its inspiration
 with their attitude towards religion
 in the schools. They pursue a given
 object by all means within their
 power, and those who wish to see
 the country progress along sound
 and Christian principles will do
 well to discountenance their plans,
 or if they do at times advocate some
 reforms, these must be received with
 the greatest caution.

In the meantime, however, the va-
 rious Protestant bodies are sup-
 porting Rev. Mr. French by all
 means in their power, and the Cath-
 olics of the city, while they have
 not deemed to make a special de-
 monstration of principle on this oc-
 casion, can be counted on to sup-
 port the crusade against vice, and
 to do all in their power for the
 cleansing of the city by the destruc-
 tion of the dens of iniquity the ex-
 istence of which seems to be regard-
 ed as necessary by Recorder Dupuis
 and the editor of Le Canada.

RELIGIOUS LIBERTY IN FRANCE

His Grace Archbishop Bruchesi, ad-
 dressing a gathering at the home of
 Francois Veilliot, nephew of the
 celebrated Catholic writer Louis
 Veilliot, spoke on Liberty, detailing
 to his hearers the measure of liberty
 which the French Canadian Catholics
 enjoyed under the government in this
 country.

The subject could not well have
 been better chosen in that place.
 The Government of France, which
 has placed liberty as one of its three
 watchwords, has strange idea of the
 manner in which that word is to be
 interpreted. Not content with des-
 poiling the religious who educated
 the youth of their country, they
 have now started in to prevent
 those connected with the army and
 navy from attending church. Only a
 few weeks ago a colonel and three
 members of his staff were relieved of
 their command or removed to an-
 other station because they had been
 reported as having attended Mass.

To such a state of affairs has
 France, the eldest daughter of the
 Church, come! We in Canada en-
 joy, indeed, all the rights and pri-
 vileges conferred by liberty. Here,
 however, as elsewhere, it would be
 well not to forget the trite but
 true saying that eternal vigilance is
 the price of liberty. Over a hun-
 dred years ago, in France, came the
 terrible upheaval of the revolution,
 when the Church was dethroned
 from the proud position she held in
 that country which had been the
 home of the crusaders. Napoleon,
 however, who, though not a practi-
 cal Catholic in all respects under-
 stood that Catholicity alone could
 save the nation, restored the church
 to certain of her pristine rights by
 the Concordat which the government
 of to-day in France has so shame-
 lessly denounced. The enemies of
 the Church were checkmated for the
 moment, but they were not disheart-
 ened. They took other means to
 achieve their ends. Instead of using
 force, they introduced their doc-
 trines quietly. They preyed upon
 the minds of those who were dis-
 satisfied with their conditions of
 life, and taught these to believe that
 emancipation from religious beliefs
 would bring them relief from their
 hard lot. They gradually and by
 occult means propagated their doc-
 trines, and under the guise of need-
 ed reforms obtained the controlling
 influence in the schools, thanks, in
 many cases, to the well-meaning but
 mistaken zeal for knowledge of men
 who would have been surprised had
 they learned they were furthering
 machinations calculated to injure the
 Church. The poison of unbelief was
 instilled into the minds of the chil-
 dren by the emissaries of these sec-
 taries, and finally came the great

upheaval culminating in the denun-
 ciation of the Concordat and the
 passing of the separation law.

We, in Canada, have not got so
 far on. Yet we have among us men
 inspired with the same aims as
 those who actuated the sectaries who
 gradually overcame the beliefs of a
 large section of the population of
 France by insidious pretences of ser-
 vice to the public good, and especi-
 ally to the cause of education. That
 is the favorite stamping ground of
 our would-be reformers in this coun-
 try and this province. They, too,
 are receiving support from many Cath-
 olics, who, if they knew the oc-
 cult influences which these people are
 putting in play against the Church,
 would banish them from public and
 official life. They have their de-
 votes in our city council, in our
 legislative halls, and even in our
 school boards in certain instances.
 Every branch of the public service is
 closely watched by them and no
 opportunity is neglected to do ser-
 vice to the cause of anti-Catholicism.
 They are opposed to all reli-
 gions, but they understand that if
 they can overturn the giant religion,
 the paganism which possess only a
 share of the Christian belief will
 offer but little resistance. If, then,
 our people do not wish to see this
 country reach the plane in which
 France is to be found to-day, they
 should rouse their energies and be
 watchful.

YOUNG FRANCISCAN WILL SAY FIRST MASS.

Rev. Father Mullins, an old Mont-
 real boy, who was ordained in Que-
 bec on Sunday last, for the Order of
 St. Francis, will say his first Mass
 in his native city on Sunday next at
 St. Michael's. Rev. Dr. Luke Cal-
 laghan, who is replacing Rev. Fa-
 ther J. P. Kiernan, is making all
 arrangements to make the occasion
 as memorable as possible. This is
 the more desirable as the newly or-
 dained Franciscan will have but a
 few days to spend among his rela-
 tives and friends, as he leaves on
 Thursday of next week for the scene
 of his future labors as a missionary
 in China.

REV. JOSEPH HAYES LEAVES FOR NEW YORK.

Rev. Father Joseph Hayes, who for
 the past four months has been at
 St. Agnes' Church, assisting Rev.

SOCK SALE.

We are offering our regular line of high grade Cashmere and
 heavy wool half hose at big bargains. GREEN, PURPLE,
 BLUE, MAROON. In fact, any shade that is made, we
 have it.

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NOTICE.

Notice is hereby given that at the
 next session of the Legislature of
 the Province of Quebec, Miss Johanna
 Malone, Miss Annie Watters, Miss
 Annie Fox, Miss Helen Gillespie and
 Miss Elizabeth Webb, all of the City
 and District of Montreal, will pre-
 sent a bill asking to be incorporated
 as a charitable and philanthropic
 corporation under the name of "St.
 Anthony's Guild."
 Montreal, 21st December, 1908.

**BEAUDIN, LORANGER, ST.
 GERMAIN & GUERIN,**
 Attorneys for Petitioners.

Father Casey and Rev. Father Mc-
 Donald, left on Wednesday evening
 for New York, where he will under-
 go medical treatment before return-
 ing to his home in Fredericton, N.B.
 Father Hayes, who formerly minis-
 tered to a parish in the archdiocese
 of Halifax, was forced to give up
 his ministry through illness and es-
 pecially through deafness. A change
 of climate was recommended, and af-
 ter spending some time at his family
 home in Fredericton, N.B., he came
 to Montreal. In the short time he
 spent here, in St. Agnes parish, he
 manifested the deepest interest in
 the young people, and was a great
 favorite with the boys and girls and
 the younger grown up people of the
 parish. He was just about to or-
 ganize a grand concert when he was
 forced to leave for New York to se-
 cure further treatment for his hear-
 ing. Quite a number of young folks
 accompanied Father Hayes to Bon-
 avenue station to bid him God-
 speed. At the same time they pre-
 sented him with a small token of
 their regard, and expressed the hope
 that his trip would be successful and
 that he would receive considerable
 benefit from the course of treatment.