

The True Witness

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Remittances by P. O. order or
check, preferred.
By W.L.L.—Matter intended for
publication 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mark of good faith, otherwise it will not
be published.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 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 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, DECEMBER 24, 1908.

CHRISTMAS.

No thought is so old and yet so
fresh as the sweet thought of Christ-
mas and its midnight cave. The pa-
ganry of the world has passed along
the highway of time but never with
the thrill of Bethlehem's Babe.
Heroes there may have been and
leaders who have directed the des-
tinies of nations. The Child who is
this day given us aways the whole
world and turns the tide of his-
tory. All the glory of God and all
the peace of man look to Him for
their brightness and accomplishment.
Truth and virtue, religion and mor-
ality, life and death—all kneel in
adoration at the manger seeking an
answer to the questions of the soul.
Well for us that the circling year
brings back its memories lest we
absorb in this world and forget the
unutterable gift of God—who hath so
loved us as to give His Only Begot-
ten Son for us. Well for us to re-
new our faith, and offer it in re-
paration for the want of faith there is
in Jesus Christ, the Babe of Bethle-
hem. Theories are many to-day.
"What think ye of Christ?" will
bring so many answers that doubt
will prevail where certitude should
reign. There is one living witness
to Him—His holy Church. The
thanksgiving we owe Him for com-
ing is doubly due because He gave us
the pillar and ground of truth to
save us from the confusion and con-
tradiction of novelty and our own
unstable judgment. Joy and hope
are with us. His coming did not
change our lot. It gave a reward
for humility, a crown for obedience,
and consolation for suffering. His
infant silence is the invitation to
praise God with Him. His love and
His message to us all. May it bring
to our readers all the mercy, the
peace and the good will they need
and wish. This is our cordial Christ-
mas greeting to them and theirs.

A GREAT POPE.

The closing year has had no histo-
rical celebration so surrounded by
personal merit and a universal ex-
hibition of loyalty and unity as the
golden jubilee of our Holy Father's
priesthood. We Canadians may well
feel proud of our own tercentenary,
laden as it was with national mem-
ories and national hopes. It was of
another order. The classes are not
the same. When the Head of the Ca-
tholic Church sang his jubilee Mass
in St. Peter's he had around him the
mitred forms of every nation: he had
the devotion of the Catholic world.
In such a celebration there is the
admiration of the Supreme Pontiff
himself, who by his personal quali-
ties wins double affection from those
of his vast flock who have the good
fortune of seeing him. There is no
surfer sign of greatness than for a
man in position to be approachable.

It shows unselfishness, and at the
same time adorns the power he
sways with attractive grace. When
others might repel the approachable
ruler draws; when others discourage
he exalts. No more fascinating fig-
ure could be found among the sov-
ereigns of a whole century than Pius
X. No Pope could prove himself
more the Servus Servorum, the Ser-
vant of the Servants of God, than
the venerable Pontiff now happily
reigning. His paternal manner, his
kindly face, his readiness to receive
all, his sacrifice of time and strength,
his yielding to many capricious
wishes his generosity in giving his
autograph, are all the habitual ex-
pressions of greatness of soul and
kindness of heart. Then when he
comes to graver themes we find in
his paternal advice that solidity of
thought and depth of learning which
are the rays and treat of a grand,
zealous man. Personal qualities are
one thing, pontifical policy and acts
are another. The august dignity of
the papacy has brought into stronger
light the attributes of the great man
who occupies the throne of the Fish-
erman. Not a Pope we know of has
won in the short space of five years
such moral triumphs as our Holy
Father. Not the mild Pius VII.,
who opened the nineteenth century,
who won from Napoleon the Concord-
at and who after being imprisoned
by the Emperor, lived to enjoy a
freedom which mocked the island of
St. Helena and its imperial occu-
pant. Nor did Pius IX. win the
same triumph. The time was not
ready. Storms were only breaking.
Liberalism was just beginning to feel
its strength. The powers had not
felt the danger of revolutionary prin-
ciples, and were too uncatholic and
prejudiced to admit the wisdom of
the Church or seek her protection
against the coming evils of radical
and irreligious education. Pius IX.
was followed by Leo XIII., whose
intellectual force the world appreci-
ated better. The evil fruit of the
evil tree was ripening. Men were
disappointed. Materialism did not
fulfil their hopes in philosophy or
afford any guarantee against social-
ism or provide any remedy for the
other wounds of society. When,
therefore, Pius X. came to the throne
he followed a Pope great and ad-
vanced in thought—one who wished
to correct philosophy by a return to
St. Thomas and one who was not
afraid to meet the champions of or-
ror and democracy upon their own
ground. Two threatening dangers
hung over the Church. One was the
atheistic spirit of France and the
determination on the part of an anti-
Christian government to break faith
with the Papacy. The other was a
still worse evil, since a man's en-
emies are those of his own house-
hold. A strange infatuation for
Kantian philosophy—an offset to
materialism—had taken hold of many
It had even reached to the lecture
rooms of Catholic professors. It was
the worm of false philosophy eating
the life from the religious fruit of
truth. The harm it was doing could
not be exteriorly manifest. That
evidence would have come too late.
Error is always doubly injurious. It
is bad in itself and worse in its con-
sequences. So would it have been
with Modernism, the second evil
with which Pius X. was face to
face. He is not a man to seek a
quarrel, nor would he avoid it
whenever he deemed it his duty. Sim-
ple and brave, God-fearing and God-
trusting, he met these two enemies
—with no diplomatic courtesy on the
one hand and no subtle argument on
the other. He let France burn the
bridges between Paris and the Vati-
can—was patient while a government
and a legislature swept away a
solemn national treaty and Europe
raised not a single voice in protest.
Then when France had consummated
its treachery by breaking the Con-
cordat Pius the Tenth showed his
greatness by ordering the clergy of
France to face spoliation and there-
by preserve their freedom. He pre-
ferred starvation and poverty to
wealth and comfort at the cost of
principle. The result is the glory
of the Church and a lesson to the
world. No greater example of hero-
ism can be found testifying to the
unity of Catholicism and the faith of
France than the message of the Pope
and the answer of the French clergy
and people. With Modernism the
Holy Father dealt more sternly. The
cases were not the same. Rome was
threatened with fire. It was de-
vouring truth, misleading the gen-
erations who, asking for life, were
given death—and poison for nourish-
ment. Pius, with the love and rig-
or of a father, stopped the evil and
took precautions by warning the
bishops and marking out a line of
action for them. Rome spoke. Re-
flection has proved that it was none
too soon. The cause is finished.
What was claimed to be the guiding
theories of great Catholic thinkers is
shown now to be subversive of the
first principles of Christianity. If

anything could express approval and
admiration for the greatness of Pius
the Tenth it is the gathering of the
Catholic world in Rome this fall at
the festivities of the golden jubilee
of his holy priesthood.

ATTENDANCE AT MASS.

Few things indicate more the pre-
valence of religious indifference than
the carelessness of attending holy
Mass. Any excuse would satisfy the
conscience of numbers who would not
be so discourteous to an earthly
friend, let alone be disrespectful to
any law of the land. The least
stress of weather is sufficient to di-
minish a Sunday congregation. Cold
in the street and an ill-heated church
—rain, even only a light shower—
snow, so injurious to furs—heat, fa-
tigue, aches of a trivial nature are
all made to save the mind and quiet
the reproof of conscience. Mothers
cannot go because of the children,
and the children cannot go alone.
Fathers are weary with their week's
business. Servants cannot be spared
on account of the breakfast, and
find it inconvenient to attend an
early Mass. Young men are pro-
portionately the chief offenders. They
cut religion very much out of their
life and conduct. It means self-re-
straint and makes for discipline.
These are things which pretended in-
dependence will not bear. Neither in
the piety of any devotion nor the
reprimand of instruction nor in ac-
quiescence to authority do they find
the perfection they need nor the gra-
tification they would seek else-
where. Why is the Church losing its
hold upon the rising generation? No
blame can be attached to the Church
upon its own account. It cannot be
alleged that our Mother has grown
stern or that she exacts more from
us than she did from our fathers.
Her discipline is more moderate than
ever: her commands the same ex-
cept that they are administered with
more leniency and with an exceeding
consideration for our weakness. Why
is it, then, that young men are
drifting from the Church? We may
as well candidly admit the truth and
face the consequences. There was a
time, not long ago, when a school-
boy leaving school stepped into a
business apprenticeship or a higher
institution of learning, walking with
the same steady gait of unchanged
conduct towards church or home.
Things are different now. There is
scarcely an apprenticeship; and high-
er education prides itself in its ir-
religion and its want of discipline.
The youth is changed. He thinks he
is his own master. He has appoint-
ed himself judge. He reads what he
likes and does as he likes. He se-
lects what companions he pleases.
The same is to be said about his
books. Indulgence is the consequence.
This in turn reacts upon the mind,
and the mind upon the heart. Cor-
rupt principles undermine virtue; just
as vicious habits blind the intellect.
Here may be found some of the rea-
sons why young men do not attend
Mass and shun the practice and in-
fluence of their religion. It may be
that religion leaves all amusements
in other hands. Perhaps more could
be done in an indirect way to win
and hold the young—not so much by
authority and religious associations
as by entertaining communication,
pleasant intercourse, wholesome
talks. Here can be found a vast
field for good whose harvest will be
proportionate to the tact and zeal
exercised. It is hard to follow the
stray lamb wandering hither and
thither. These are they who need
the shepherd's care, who in self-con-
ceit of youth do not see their danger
or feel their wounds. Worldliness
has a strong allurements for them.
The suer of those around them sinks
deeper into their soul than the fear
of God. They can bear with more
equanimity the sanction of religious
law than the taunt of those who
would wish them as careless and bad
as they are themselves. Anti-cler-
icalism is popular for many genera-
tions. It has votaries amongst the
rich who serve the world, votaries
amongst the poor who think they
would be happier without religion,
votaries amongst those whose pride
cannot sear commands of Mass and
Confession and Sacraments. Amongst
this class non-attendance at Mass is
worse than amongst others. More
grace is abused, more malice dis-
played, less pity is evident and greater
evil induced upon the soul. In-
nocence and virtue are all the more
to be admired when found and prac-
tised by young men. They should be
fostered and guarded with all the
greater care. It was this very vir-
tue which our Lord commended in
the young man of the gospel and for
which our Lord gave him a higher
call. Self-denial and poverty and
cross-bearing seemed too hard. He
went away—and nothing more is
known of him. So it is to-day.
Mass and holy prayer are shunned.
The delinquents mingle with the
crowd heedless of soul and eternity.

Corresponder.ce.**THAT SERMON IN THE STAR.**

The following letter was received
last week too late for publication:
Mr. Editor:

I have been following the Satur-
day sermons of the Montreal Daily
Star of late, and have, at different
times, intended to publish my opin-
ion concerning them. However, af-
ter reading Rev. W. E. Gilroy's talk
of last Saturday, I decided to pro-
ceed. Mr. Gilroy is a B.A., remem-
ber, the pastor of the Brantford,
Ont., Congregational Church.

Judging from his picture, I was
ready for the Freshman mannerism
that characterizes his style and liter-
ary synthesis. The Star, I know,
is an old offender; hence it is not
necessary to explain how little sur-
prised I was to see Preacher Gil-
roy's bigotry paraded in its col-
umns; no more than I was to come
across Juvenile Artist Seward's
drawings of Catholic clerical faces
on Christmas day, and exhibited in
the same issue.

The first great mistake Mr. Gilroy
makes is due to the fact that he
takes himself too seriously for the
sake of five dollars. His writing
may be what Cardinal Newman
would call an attempt at the fine,
but his I's and my's leave the read-
er with as cold a heart as if he had
spent a session of three hours in an
ice-house with an electric fan to
keep him warm, and that, notwith-
standing good intentions to the con-
trary.

Preacher Gilroy makes bold to tell
us that when he beheld Italian equi-
vocal, it was not with the eye of bi-
gotry, for he remembered England
and its slums the while. He was
genuinely sincere, evidently bent upon
getting his five dollars, since he
speaks of "the semi-pagan tawdriness
and grandeur" of Rome's
churches. He missed, it appears,
"the symphonies of clean, bright,
happy living," after witnessing as
many other symphonies (this we
learn from his sermon) as would
put a street piano-organ to shame,
especially if the player happened to
give us "In the Good Old Summer
Time," on a bleak December day.

If Preacher Gilroy did not strike
the "clean" note especially, in the
Italian street and home life, it is
not the fault of Rome's people. It
is true they do not believe in di-
vorce or child-murder; that you
would not meet as many drunken
men on Roman streets in a year as
you would in Toronto in a week; but
then, you see, Mr. Gilroy remembered
London, and did not mean to be
bigoted.

But our preacher is a thinker, too.
He says, "the Gospel of Christ is
neither a creed nor a theory, nor a
theology—it is a power."

Please pass the snuff: we want to
snuffe after that.
He finds "sham beneath the creed"
of the world's religion. Poor man,
we know that it is not surprising,
when giving his sermon, that he is
ready for sham: he has lots of it to
spare, we think. With all the fake-
churches and joke-sects in the land
of his dwelling, he wanted to sing
"Home, Sweet Home" while going
through the streets of the Eternal
City.

Another instance where the preach-
er shows himself a thinker, is when
he exclaims, with all the solemnity
of a lawyer pleading for the acquit-
tal of a first cousin, "Men are not
saved by the death of Christ, but
by the power of God."

Now, we had never thought On-
tario had such a theologian as is
Mr. Gilroy. At that point in his
sermon we were longing for a life-
buoy: the preacher had menaced to
drown us in his logic-pond.

And so on.
To end, let us ask when the Star
intends to be mindful of the fact
that thousands of Catholics are sub-
scribers. True, we are accustomed
to mean little quarter-columns in the
reports of Catholic festivals, such
as the Immaculate Conception; but
we are willing to stand even that,
if the paper will cease inflicting
Freshman excuses for sermons upon
us.

PADRAIG.

A Cure for Fever and Ague.—Dis-
turbances of the stomach and liver
always precede attacks of fever and
ague, showing derangement of the
digestive organs and deterioration in
the quality of the blood. In these
ailments Parmelee's Vegetable Pills
have been found most effective, abating
the fever and reducing the ague in
a few days. There are many who
are subject to these distressing dis-
turbances and to these there is no
better preparation procurable as a
means of relief.

Spiritual Gifts of Ireland to the Pope.

A richly bound and illuminated al-
bum, containing the immense list of
names of those who joined the "Ju-
bilee League of Prayer for the Pope
and for the afflicted Church in
France," for the year 1908 is being
sent by the editor of The Irish Mes-
senger of the Sacred Heart to the
Pope as a jubilee gift. The members
of the League are divided into four
classes, as follows: 1. Persons of-
fering Mass and Communion daily,
1908; 2. Persons offering Mass daily
and Communion weekly, 1908; 3. Per-
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