

ST. ANTHONY'S MISSION.

Last week the services in connection with the women's mission in St. Anthony's Church were held both morning and evening. The morning services were at 8.30 and 8.80, and in the evening at 7.30 o'clock.

ENTERTAINMENT AT ST. GABRIEL.

On St. Patrick's Day, the dramatic section of the St. Gabriel Juvenile T. A. & B. Society will present an Irish musical and dramatic entertainment in aid of St. Gabriel's Church, in the Church Hall.



MR. C. P. COLLINS. Dramatic Instructor of St. Gabriel Juvenile T. A. & B. Society.

rollicking musical comedies, full of Celtic wit and humor, which will be supported by a clever cast of favorites and a chorus of fifty boys. All musical numbers are under the personal direction of Mr. Jerry J. Shea, who will also direct the grand orchestra which will be in attendance.

LECTURE AT ST. MICHAELS.

On the evening of the 16th there will be given a lecture in St. Michael's school hall by the Rev. Martin Callaghan. He is taking for his subject, "Music." Those who have heard the rev. speaker on former occasions can testify to his capacity in handling his subject. The lecture will be interspersed with violin selections. A rich treat is promised all those who attend.

Correspondence.

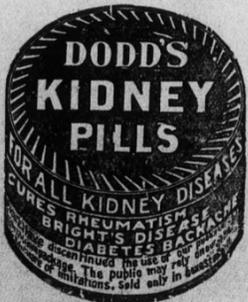
VERY TRUE.

To the Editor of The True Witness: Sir,—It occurred to me to wonder why there were no advertisements in your paper relative to the many entertainments taking place on St. Patrick's night. I naturally looked in the True Witness thinking that I would obtain all information and had to refer to the daily papers, which all contained advertisements.

M. T. O'MEARA,

Irish Proverbs.

A man is bothered until he is married, then he is bothered entirely. A kind word never broke a tooth. Many a man's tongue has broken his nose. God never shuts one door but that He opens two. The silent mouth is melodious. It is bad manners to talk of ropes in the house of a man whose father was hanged. It is better to have a bald head than no head at all.



A Catholic Defence League.

Canada possesses a Defence League that is unique in its aim as well as in its plan of action. Its raison d'être is not to create a religious war but to render one unnecessary and impossible.

Its object is to reply promptly to every anti-Catholic article appearing in the secular papers, and this is accomplished by printing the Catholic reply in the same columns in which the slander was printed.

The tone of all Catholic Defence League (C.D.L.) correspondence is expository, but not acrimonious. The plan of action is simplicity itself. The subjects of debate are distributed between twelve different departments, and at the head of each Department is placed a writer who is a specialist in the subjects assigned to him. Press scouts are on the watch everywhere for offensive editorials and letters His Excellency the Most Rev. Archbishop Donnatius Sbarretti D.D. Apostolic Delegate, is the moving spirit in the League and the Rev. Albert McKeon S.T.L. Parish Priest, St. Columban, Ontario, is the General Secretary.

A few weeks ago four Presbyterian writers of the fire-brand variety undertook to make it tropical for the "Roman Church" in the Diocese of London, Canada. Presently two of the C.D.L. heavy weights swooped down on the Calvinists and put all of them out of commission in quick succession.

The following taken from the London Free Press, is a sample of the C.D.L. work in Canada:

C.D.L. II ANSWERS LAYMAN.

Editor Free Press: (1) Layman's letter in to-day's Free Press urges three objections against the Catholic Church of Rome. Firstly he attacks the claims of Peter; secondly he attacks the claims of Peter's successors; and lastly he attacks the Catholic rule of faith, and advocates the rule of faith sanctioned by the Presbyterian Church, Queen's avenue, London.

2. The writer could fill a volume with answers to Layman's fallacies, but for lack of space I shall abbreviate my arguments. There is one power that God has never conferred upon any man, Presbyterian or Catholic, priest or parson, layman or cleric, and that is the power to reform Christ's religion, or to establish a new religion in opposition to the church or religion which God established. It was God who established the natural religion in the Garden of Eden (Gen. ii, 7) It was God who established the Jewish religion on Mt. Sinai (Ex. xxix, 18.) And it was God who said to the Pope of Rome: "Simon, thou shalt be called Cephas, which is interpreted Peter (John i, 42.) "And I say to thee thou art Peter (Cephas or Rock), and upon this Rock (Cephas or Peter) I will build my church and the gates of Hell shall not prevail against it, and I will give to thee (Peter) the keys of the Kingdom of Heaven, etc." (Matt. xvi, 17.) St. Peter was Pope of Rome until June 29 A.D. 67, when he was crucified by the order of Emperor Nero. Now Pope Pius X is Peter's lawful successor in the See of Rome.

3. Every visible society is established for some end; this end cannot be obtained without order; order cannot be maintained without unity, and unity cannot be maintained without one supreme visible ruler or primate. Christ knew all this. In Matt. xv, 15, He promised that Peter would be the visible primate of His church. He fulfilled His promise later on (John xxi, 17.) and from Christ's ascension until June 29 A.D. 67, Pope Peter always ruled as the visible head or primate of the whole Christian church. Pope Peter was the first apostle to suspend the laws of nature (Acts iii, 4); the first to address the multitude after the descent of the Holy Ghost (Acts ii, 14); the first to receive the Gentiles into the church (Acts x, 45); the first to raise the dead to life (Acts ix, 40.) Moreover Pope Peter was the only apostle endowed with plenary authority to terminate the "much disputing" at the Council of Jerusalem (Acts xv, 7-12); the only apostle to preside over the election of Matthias (Acts i, 15); the only apostle for whom Christ prayed in a special manner (Luke xxii, 32); the only apostle with whom St. Paul wished to take counsel (Gal. i, 18.) Better still Pope Peter was the only apostle upon whom Christ promised to build His church and the only apostle to whom He promised "the keys of the Kingdom of Heaven" (Matt. xvii, 18.) Therefore Christ appointed Peter, the Pope of Rome, to be the visible ruler of His church. Now this church is going to last until the end of the world (Matt. xxviii, 20), and Christ intends His church to remain just as He established it, having one supreme visible primate on earth, and consequently Pope Pius X, the 258th lawful successor of Pope Peter, the First, should be and is recognized as Christ's meek and humble vicary on earth.

4. How does Layman try to meet these arguments? Let him speak for himself. "Paul, the great apostle to the Gentiles," asserts that he "was not a whit behind the very chiefest apostle." Does not the phrase, "very chiefest apostle," clearly prove that, even then, Peter was recognized as the primate or supreme visible ruler of the church. In zeal Paul was not a whit behind Peter, but in the matter of authority and jurisdiction he

was always behind Peter. In Matt. xv, 15, He promised that Peter would be the visible primate of His church. He fulfilled His promise later on (John xxi, 17.) and from Christ's ascension until June 29 A.D. 67, Pope Peter always ruled as the visible head or primate of the whole Christian church. Pope Peter was the first apostle to suspend the laws of nature (Acts iii, 4); the first to address the multitude after the descent of the Holy Ghost (Acts ii, 14); the first to receive the Gentiles into the church (Acts x, 45); the first to raise the dead to life (Acts ix, 40.) Moreover Pope Peter was the only apostle endowed with plenary authority to terminate the "much disputing" at the Council of Jerusalem (Acts xv, 7-12); the only apostle to preside over the election of Matthias (Acts i, 15); the only apostle for whom Christ prayed in a special manner (Luke xxii, 32); the only apostle with whom St. Paul wished to take counsel (Gal. i, 18.) Better still Pope Peter was the only apostle upon whom Christ promised to build His church and the only apostle to whom He promised "the keys of the Kingdom of Heaven" (Matt. xvii, 18.) Therefore Christ appointed Peter, the Pope of Rome, to be the visible ruler of His church. Now this church is going to last until the end of the world (Matt. xxviii, 20), and Christ intends His church to remain just as He established it, having one supreme visible primate on earth, and consequently Pope Pius X, the 258th lawful successor of Pope Peter, the First, should be and is recognized as Christ's meek and humble vicary on earth.

5. The teaching Church—the church in which Christ promised to be the abiding Teacher until the end of time (Matt. xxviii, 20), is the true rule of faith. This is the rule Christ made for Himself and followed during the three years of public ministry. It is a reasonable rule, a secure rule, and a universal rule. By this universal rule of faith the Catholic knows whether doctrines are or are not revealed by the Holy Ghost.

6. On the other hand, the great difficulty with the Presbyterian rule of faith is that the average citizen can never reduce it to practice. The follower of this rule must determine by his own private judgment and personal knowledge independently of all authority, past or present, what books of all that have been written constitute the collection of booklets called the Holy Bible. The Presbyterian cannot appeal to the teaching of the Jewish Church, or to the teaching of any other church, without appealing to authority which is contrary to the Presbyterian rule of faith. Has Layman discovered the inspiration and canonicity of the compendium of the Bible by his

own private judgment alone? Or rather has he not accepted his little book on the authority of his friends and teachers? 10. In the practical affairs of life Dr. Ross' protector makes much less use of his private judgment than he thinks. If he is sick he renounces his private judgment and submits to "the tyranny" of the doctor. He does not analyze the pills for the approval of his private judgment; no, he simply swallows them on the faith of the doctor. It is the same when "Layman" goes to law; he gives his private judgment a rest and submits to the interpretation of his lawyer. On the boat or train he submits to the authority of the captain or conductor for interpretation of the rules of the company. Therefore common sense demands that all laws, divine and human, must have an authorized official interpreter. Without it human society, civilized or savage, could not exist, and without it the Church of Christ could not long continue to exist.

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always recognized Peter as "the chiefest apostle." And thus Layman's argument collapses like a rope of sand. He quotes the notorious Froude—a no Popery writer that always seems unable, or at least unwilling to distinguish history from romance.

5. Again Layman refused to believe in the Primacy of Peter, because Peter did not compel his Jewish guests to eat shoulder to shoulder with the Gentile brethren at Antioch. If President-elect Taft failed to compel his Jewish guests to eat shoulder to shoulder with the black Gentiles at Washington, would that breach of etiquette prove that Taft is not the president-elect of the United States? What had Jewish etiquette to do with Peter's Primacy, or his infallibility? The infallibility of the church means that in defining matters of faith and morals only the true church cannot teach falsehood. A church or religion that teaches falsehood is not the true church or Christ, because it teaches falsehood and is therefore a false church.

6. Now the question discussed at Antioch was one of diet rather than one of faith or morals; hence Layman errs in not making this distinction. Every Bible student knows that it was customary for the Jews not to eat with the Gentiles. Fearing to offend the Jews Peter withdrew. Paul, on the other hand, not wishing to inflict a slight on the Gentiles, "withstood" or reproved Peter for not compelling the Jews and Gentiles to eat together. Does it follow that a Presbyterian denied his creed, simply because he abstains from eating beefsteak at a Catholic home on Friday? Surely not.

7. Peter did not contradict himself at Antioch. He was unwilling to coerce his guests in a matter of little importance a mere matter of diet, or of etiquette. St. Paul, viewing the subject from a different viewpoint, was inclined to be more punctilious, for he says, "I withstood him to the face, because he was to be blamed." (Gal. i, 11.) A man is sometimes blamed without being guilty of crime. Peter was the first innocent pope to be blamed, but he was not the last one. Did Paul ever deny Peter's primacy? No. Does Paul tell us that he rebuked John or James or Andrew? No. Because when an equal rebukes an equal the matter excites no special attention. But when an inferior withstands or "resists" a superior the matter is worthy of special mention, and that is why Paul recorded the Antioch episode to the Galatians. Therefore the argument set forth by Layman confirms the Catholic doctrine of the Primacy of Peter. In that same epistle St. Paul says: "Then after three years I went to Jerusalem to see Peter, and I tarried with him fifteen days (Gal. i, 18) . . . lest, perhaps, I should run, or had run in vain (Gal. ii, 2.) Behold even the great St. Paul required the visible guidance, direction and assistance of Pope Peter the First.

Whenever all the apostles' names are mentioned in the Bible—Pope Peter's name always stands first. In Matt. x, 2, the Greek Testament calls Peter "Protos" (First), and the Latin Bible calls Peter "Primus" (Primate, or first.) Andrew is not numbered second, nor is James numbered third. Why did God inspire Matthew to describe Peter as First—Primus—Primate? Layman's strongest argument against Peter's primacy may be thus stated: "At Antioch Paul resisted 'Peter to the face.' Therefore Peter was not the primate or premier of the church."

In like manner: At Toronto, Hon. Mr. Mackay resisted Sir James P. Whitney to the face, therefore Sir James P. Whitney is not the premier of Ontario. The conclusion is Layman's, not mine.

8. The teaching Church—the church in which Christ promised to be the abiding Teacher until the end of time (Matt. xxviii, 20), is the true rule of faith. This is the rule Christ made for Himself and followed during the three years of public ministry. It is a reasonable rule, a secure rule, and a universal rule. By this universal rule of faith the Catholic knows whether doctrines are or are not revealed by the Holy Ghost. 9. On the other hand, the great difficulty with the Presbyterian rule of faith is that the average citizen can never reduce it to practice. The follower of this rule must determine by his own private judgment and personal knowledge independently of all authority, past or present, what books of all that have been written constitute the collection of booklets called the Holy Bible. The Presbyterian cannot appeal to the teaching of the Jewish Church, or to the teaching of any other church, without appealing to authority which is contrary to the Presbyterian rule of faith. Has Layman discovered the inspiration and canonicity of the compendium of the Bible by his

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own private judgment alone? Or rather has he not accepted his little book on the authority of his friends and teachers?

10. In the practical affairs of life Dr. Ross' protector makes much less use of his private judgment than he thinks. If he is sick he renounces his private judgment and submits to "the tyranny" of the doctor. He does not analyze the pills for the approval of his private judgment; no, he simply swallows them on the faith of the doctor. It is the same when "Layman" goes to law; he gives his private judgment a rest and submits to the interpretation of his lawyer. On the boat or train he submits to the authority of the captain or conductor for interpretation of the rules of the company. Therefore common sense demands that all laws, divine and human, must have an authorized official interpreter. Without it human society, civilized or savage, could not exist, and without it the Church of Christ could not long continue to exist.

11. The Catholic rule of faith is the living, interpreting, infallible voice with Presbyterians the rule of faith is a dead letter, which neither explains nor answers any question, when charged with inconsistency by infidels and atheists. Christ never wrote a chapter of the Bible, nor did He ever command His apostles to scatter Bibles—genuine or counterfeit—all over the world. "Layman's" private interpretation is condemned in the following inspired booklets: Deut. xvii., 5; Peter iii., 6 and Acts viii., 31.

Moreover, "Layman's" Presbyterian rule of faith is utterly powerless in its attempts to prove the Divine inspiration of Scripture; to establish the canon of Scripture; to ascertain the true version of Scripture. Furthermore still Layman's "rule" multiplies the number of heretical teachers. It produces Shakers, Quakers, Mormons, Mennonites, Douvistes, and Flying Rollers, all of whom claim to have the "dearly purchased right of private interpretation." Already this Presbyterian "rule" has split up the original religion of Christ into 300 warring sects. It has set up altar against altar, Christian against Christian, and brother against brother; it is not, therefore, it cannot be the rule of faith established by our Savior. All men are encouraged to study the Bible, but

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NOTICE.

The Institutes and the Curator named to the substitution created by the last will of Isidore Hurlbut, son, do hereby give notice that they will present to the Legislature of the Province of Quebec, at its next session, a bill to ratify the nomination of a testamentary executor, and several acts or deeds which have been passed by the latter, and for other powers to be conferred to him concerning said substitution. LORANGER & PRUD'HOMME, Attorneys. Montreal, Feb. 3rd, 1909.

NOTICE.

We do hereby give notice, on behalf of Messrs Charles Chaput, Farquhar Robertson, S. D. Vallières and Victor Morin, all citizens of Montreal, that they will present a bill to the Legislature of Quebec, at its next session, to ask that the charter of the City of Montreal shall be amended: 1st. To reduce the number of aldermen from two to one for each ward; 2nd. That a board of five commissioners should be created, of which the Mayor shall be chairman, to administer civic affairs, and also to deal with all questions relating to the civic administration. February 4th, 1909. BEAUDRIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys.

every half-baked theologian from Elijah III to Prince Michael of the Flying Rollers, and from Prince Michael down to the wild-eyed, cart-tail preacher on the market square. As Layman says, "I have no desire to continue this discussion further." I take this opportunity on behalf of your many Catholic readers, to thank you most sincerely for so much of your valuable space. Good-Bye, "Layman," and good luck to you, whoever you may be.—C. D. L. II.

Vol. LVIII. Stirring Pat Irishmen of selves proud in the great patron was St. Patrick's day celebrated. The were attended by the faithful, both the mother parish of the other time held services St. Mary's and St. Gabriel's tions assisted at and afterwards in a grey March day, but the south off the impending time that the street ready at high noon peeped out and swept aside for. REV. F. Irishmen of many various places and another of the celebrations. Many, the parades, lined catch even a glimpse who formed part of nifestation of patri know them easily, ever proud of the and the home of h never disguises his on St. Patrick's D making it appear large that he belie one of a race of c delights in further belief by liberal sp deed there was su of the shamrock ye might have well b believe that the cor and that this was tropolis on the b Lawrence. TWO PUBLIC There were two one in the heart o started from St. and one in the eas city which started in Craig street, as were worthy ones, joined in enthusias tions interested. Beautiful St. Pa