

The True Witness
is published every Thursday by
The True Witness P. & P. Co.
607 Levesque St. West, Montreal
P. O. BOX 1190

SUBSCRIPTION PRICE
Canada (City Registered) and New
foundland \$7.00
U.S., United States and Foreign \$1.50
Terms: Payable in Advance.

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SUBSCRIPTIONS will be continued
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IN WILL. Matter intended for
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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mark of good faith, otherwise it will not
be published.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 (1-12)
NOTED.

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 Ca-
tholic 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 its country.

I heartily bless those who encourage
this excellent work.

PAUL,
Archbishop of Montreal.

THURSDAY, JULY 14, 1910.

OUT WITH THE SHILLELAGH!

Do you know, Catholic Irishmen,
of Montreal, that the "butter" Free-
masons, "les émancipés," are hatch-
ing plots against the Eucharistic
Congress? Is it impossible that the
fellows should be responsible for the
sacrilege at St. Michael's Church?
Are we going to sit by inactive? If
even the slightest scum of the slimiest
lodge in Montreal mean warfare on
the Most Blessed Sacrament is
that a reason why we should with-
hold our arms and our muscles?

We have told you all along about
those devil-bosomed "émancipés,"
told you that they mean to wreck
our schools under the specious pre-
text of cheap books and diplomas
for our religious teachers; railed
those very few among ourselves
willing to take the rascals seriously;
but now we say "Out with the shil-
lelagh!" Let us organize in de-
fence of our schools and of every-
thing we hold sacred!

The foul attempts of those vile
upstarts against the Eucharistic Con-
gress should make us take a hundred
times more interest in its welfare
and success. When we fight the other
fellow always loses! So, let "les
émancipés" find us serried into
ranks of steel! A hundred dirty fel-
lows cannot beat us down! Let
them find out that they have struck
a cyclone for the first time in their
lives!

THE BALMES CENTENARY.

The Bishop of Vich, Spain, has
sent out a splendid pastoral dealing
with the coming centenary of the
birth of James Balmes, the learned
priest and brilliant philosopher.
The main feature of the celebration
is to be an international congress of
Apologists, to be held from Sep-
tember 7th to 11th, and this year.

In a note appended to the Bishop's
letter, we are told that the commit-
tee in charge invites to the congress
all Catholic theologians, philosophers,
writers and publishers. The pro-
gramme includes lectures and dis-
cussions of the apologetics in its re-
lations to science and the Bible, its
history and development, its auxil-
iary disciplines, and its bearing on
the Catholic social reform movement
now on foot all over the world.

Correspondence is solicited by the
committee for the Centenary of
Balmes, Vich, Spain.

Jaime Lucio Balmes, born at Vich,
Catalonia, Aug. 28, 1810, died
there, too, July 9, 1885. He was
ordained a priest in 1832, and was
only twenty-two, and was for a
time professor at the University of
Cervera.

Those were troublous days in
Spain, days when courage was re-
quired of heroes; yet Balmes man-

fully related the movements of the
revolutionary hordes and factions in
Spain, although he plainly sym-
pathized with institutions meant for
the true and real progress of the
Spanish nation.

Balmes did yeoman service in the
cause of Catholic enlightenment, and
his name is now, through his books,
as widespread as the very Church
herself. His principal works are:

"El Protestantismo comparado con
el Catolicismo en sus relaciones con
la civilización europea" (4 vols.,
Barcelona, 1842-4), which passed
through several editions, and has
been translated into English and
other languages; "El Criterio" (Ma-
drid, 1845); French and German
translations, 1851-52. Henry F.
Brownson, son of the great Dr.
Orestes Brownson, published a trans-
lation of "El Criterio," in two vol-
umes, New York, 1857. A complete
edition of Balmes's political writings
appeared in 1847, and biographies of
him have been published in Spanish,
French and English and German, to
say the very least.

It is a good thing that we
are having so many grand and faithful
congresses nowadays. Congresses
are what will give us union. They
are based upon that spirit and prin-
ciple which gives us councils in the
Church. The sects are aware of the
fact that were they united they
could fight Christ's Church with
more effect, even if that is the only
common cause in which they natu-
rally agree with any amount of full-
heartedness.

Balmes ranks with the Church's
best champions in these latter days.
He worked wonders for good, not
only for Spain, but for the entire
Catholic world.

DIRTY NESTS IN MONTREAL.

We want to arouse at least our
fellow English-speaking Catholics
here in Montreal into iron action
against the vile fellows who wish
to rule us all, our schools, and our
children of the schools. We could
succeed if only all were willing to
be aroused. We expect much from
certain portions of the A.O.H., for
instance, and we feel sure that very
soon they will take up the fight.

Writing in a late issue of La Vé-
rité, a contributor, Pierre Mance,
has what follows to say for his
French readers:

"The readers of La Vérité have
often been informed as to the sorry
progress of freethought and anticler-
icalism in Montreal.

"They have long known that
among us there is the Alpha-Omega
Circle; not a few, however, are at a
difficulty to know how that circle
came to exist. A passing word
will not be out of place concerning
another secret club.

"The Alpha-Omega was founded in
the course of the winter of 1908-09
by a group of French-Canadians,
some of whom were Laval students,
for the purpose of free debate. At
the outset they were not hostile to
the Church or to Catholic belief.
Was this a piece of roguery calculated
to bring in more recruits? That
is what is hard to say.

"Towards the spring of 1909,
thanks to Masonic control and to
freethought, the Alpha-Omega be-
came a thoroughly anti-religious or-
ganization. Shortly afterwards, the
Loge de l'Emancipation placed some
of its members on the Alpha-Omega's
advisory board, and gave its
sister as new members some social-
ists with anarchistic tendencies, re-
volutionaries, and a whole brigade
of rabid sectaries. La Loge thus
became the mistress of the Circle.
It was then that no check was put
upon the appetite of some of the
Masonic brethren in their work of
devouring priests. Anti-religious
and anti-clerical lectures were fre-
quently given and conferences orga-
nized. Thus, again, it came to pass
that last autumn a Protestant mi-
nister gave a lecture (?) on the Ro-
man Inquisition, wherein the Church
was soiled and slandered in the most
shameful of manners.

"Some of the founders of the Cir-
cle, members as yet, struck with
sudden fear, sought to snatch the
Alpha-Omega from the hellish grip of
l'Emancipation.

"Last November, as discord was
tearing the bosom of the Circle
apart, the most advanced members
decided to form another club called
La Raison. Its object was to do
work along the lines of devilry as
it works in France. A veritable lit-
tle revolution was to be organized.
Hopes were set in certain work-
ing-men's clubs and upon certain big
newspapers. The bubble burst. But
in the month of December the self-
same individuals organized a new
Masonic lodge within the very bo-
som of l'Emancipation, and called it
"Force et Courage," which is spoken
of in Lemieux's brochure, p. 12.
In the mind of its founders, the new
lodge meant to get the worst el-
ements of French-Canadian Masonry
together. As is stated on page 14
of Mr. Lemieux's book, membership
in the lodge "Force et Courage" is re-
fused to all who still believe in God
and in the soul's immortality.

"History with reason was it said
—repeats itself.

"Fourteen years before, likewise
in December, Godfrey Langlois noisily
left the lodge known as 'Cours-Usis',
under the pretext that it was not
sufficiently rabid; he then founded
l'Emancipation. And now lo! and
behold ye, the latter is not suffi-
ciently impious and wicked for a
full baker's dozen of 'les émancipés'.
We can thus form an idea of the

progress reached in our midst by
anticlericalism and impiety. The
plot hatched against the Eucharistic
Congress says enough concerning the
mentality of those individuals an-
swerable for 'l'Emancipation,' 'Force
et Courage,' 'Alpha-Omega' and
'La Raison.'

Thus 'Pierre Mance' in La Vérité.
Now, for God's sake let us remem-
ber that the selfsame fellows of
those clubs and lodges are the peo-
ple who want to rule us as Catholics
and our schools. What are our so-
cieties going to do? Again let us
say that our hopes are principally
set in certain divisions of the A.O.
H. Let us seize our shillelachs! Those
agents of Hell here in Mont-
real must find out that they have
now won foes in quarters unfore-
seen. Let us scatter the rascals as
far as our Irish schools are concern-
ed, at least!

COLONIZATION.

Our readers are aware of the ar-
duous work of colonization going on
under the zeal and care of our Bi-
shops in the Western Provinces. More
than a few priests have organized
entire settlements. Catholic Exten-
sion is hard at work as well. It may
be well for us all to become deeply
interested in all matters that tend
towards broadening out the king-
dom of Christ on earth. Archbishop
Irland, ever resolute and practical,
early understood what was the best
way to give growth and expansion
to the Church in his particular field.
Unfortunately, however, we are not
interested half as much as we should
be in the Catholic immigrants com-
ing to our shores, even if the ex-
ample and lessons of Archbishop Ir-
land are there to show real effort
crowned with success abundant.

Handling the question with which
we are dealing, Father Julius E.
Devos contributes the following rich
paragraphs to the mid-June issue
of Editor Preuss's truly admirable
Catholic fortnightly Review (Bridge-
ton, Mo., U.S.A.):

"What becomes of our Catholic im-
migrants? Many are lost amid non-
Catholic surroundings. Many others,
who move from one place to an-
other, also drift away. Close calcu-
lations of railroad men estimate this
class at 100,000 per year. Most of
these people going to churchless re-
gions disappear from our census and
are lost to the Church.

"Lack of grouping, lack of coloni-
zation, are the main causes of this
defection. The Catholics who settle
among unbelievers invariably fall
away. Catholics grouped together
grow in number and become a power
in the land. The bulk of our
immigrants are recruited from the
most energetic workers of Europe.
If well directed they could be made
a valuable acquisition to the Church.

"That the lack of colonization is
a great cause of leakage is evident
from the magnificent celebration in
St. Paul, May 19. It was my privi-
lege to see that triumph of organi-
zation, and I shall never forget it.
The representative of the Pope, Mt.
Rev. Diomedeo Falconio, archbishops
and bishops, prelates and priests had
come from all parts of the U.S. to
assist at the consecration of six bi-
shops for the province of St. Paul.
The civil and military authorities
vied with the population of the twin
cities to celebrate the progress of the
Catholic Church in the Northwest.
What is the main cause of the
growth of the Church at the head-
waters of the Mississippi River? It
is colonization. Hardly was the
land open to white men, when Arch-
bishop Ireland planted half a dozen
Catholic colonies; and he continued
his work of caring for the incoming
Catholics. The need of six bishops
is a proof that the settlements have
grown. Through colonization the
Catholics grouped in centers were
taken care of, and the result is ten
bishops with 800 priests in Minne-
sota and Dakota. The western and
northern dioceses of Lead, Bismarck,
Crookston, and Duluth are not thick-
ly settled, but they have bishops to
direct their settlements. It is ac-
cording to the plan. They are mis-
sionary bishops.

"Why do we never hear of such ce-
lebrations in the south? Why is it
that one bishop can or does suffice
for a whole State along the Atlantic
and Gulf coasts? The lack of coloni-
zation has a great deal to do
with it. The time of the South has
now come. Immigration to-day is
largely from the Catholic lands of
Southern Europe—of the refined La-
tin and the hardy Slavic stock. It
comes mainly from rural districts.
Providence brings it to the Atlantic
coast to give the South its share of
Catholic population. The efforts at
colonization are still timid and ten-
tative—few and far between.

"An army of half a million immi-
grants is waiting to be directed to
the Promised Land. It ought to be
possible to guide many of these to
the sunny fields of the South. If
these immigrants were from the
North of Europe, the Northwest
would not let this splendid opportu-
nity pass without reaping a bounti-
ful harvest. The South needs more
centers of Catholic activity, more
organization, more bishops, and
more priests. The bishops will bring
the priests and form organizations
like we see in the West.

"There are two difficulties that
are often brought forward. The first
is that the emigrants' destination is
determined before they leave Europe,
ordinarily by friends who send for
them. But the facts show that it
is determined without regard to
church facilities, as the emigrants do
not join any church when they come.
That determination could be changed

through the clergy of Europe if we
had an official colonization system
in America. Let European bishops
know where provision is made for the
soul of the immigrants, and the good
people will go there, or be sent
there.

"The second difficulty is that
many European emigrants have
no money to go farming. They must
first earn money. These industrial
laborers, too, ought to be colonized
in mining or lumbering camps and
industrial villages, free from the
voices that run so many workmen
in our mines and forests, factories
and cities. Under the guidance
of the Church, the men could command
higher wages and save part of what
they earn, and it would be easy for
them to get farm homes in a few
years."

THE RELIGION OF HUMANITY.

(Answer to "Objector.")

Now that the greater number of
preachers, with millions of their
hearers, have seen the emptiness of
Protestant claims, in the light of
logic, history, and the Gospel, they
are serving us "Humanity," in lieu
and stead of Our Lord Jesus Christ,
to the tune of "the Fatherhood of
God and the Brotherhood of Man."
Scamps and artists of all kinds and
shades find that kind of religion very
convenient. It needs no apologetics
to destroy it, as is the case with
Protestantism, even if it is curing
the world with the ugliest kind of
Paganism it has ever seen, since Lu-
cifer began his Hegira to his king-
dom of to-day.

The sacrilegious cry of God's Fa-
therhood and Man's Brotherhood, as
its apostles use and mean it, is
ruining millions of souls. Here are
some of the works attributed to the
Religion of Humanity:

It teaches free love;

It patronizes and extends the vil-
est divorce;

It is giving us a reign of "Molly
Coddles";

It will let the driver drown to
save his horse;

It wants to vivisection criminals;

It wants to make criminals virtu-
ous through surgical operations;

It has cast the Gospel to the
winds;

It causes girls in universities to
listen to lecherous lectures from
male professors;

It is emptying the heretical
churches;

It is giving us social and "Every-
Day" clubs on Sundays instead of
real religion;

It promotes race suicide and auto-
sterilization;

It is destroying all authority, even
in the home;

It is putting infidels in Christian
pulpits to earn salaries under false
pretenses.

The daily newspapers are its pre-
achers supreme in the work of snatch-
ing souls from Christ.

It is even making some minor sec-
tions—of the Catholic press, utterly
colorless;

The Mosaic Decalogue, especially
the Sixth and Ninth Commandments
(Cath. version), is the bugbear of
its clients.

It makes of elopement in marriage
a fashionable sensation;

It is taking manhood from man,
and modesty from womanhood.

It is giving us the fool-professor in
our universities;

It is making even Catholic maga-
zines more careful of etiquette than
of the truth;

It is giving us a world of old wo-
men of both sexes, and an abun-
dant of young men with old men's
faces.

It is giving us the kind of fool
needed to humbug millions of other
fools in the world;

It is giving us sermons on "Kind
Words" even for Satan.

It explains the "Mother's Sunday"
and the Sunday for Dumb Animals.

It persecutes undersalaried police-
men.

It is giving us filthy lawsuits.

It is what is helping some bad ne-
groes to be lynched;

Its motto and programme is "I
love you! Cock-a-dee-dee!"

Now, "Objector," there is our
frank view of your "Religion of Hu-
manity." You know yourself that
we are not exaggerating. Thousands
want the "Religion of Humanity,"
because they want none at all. It is
all sham and buncombe. Get them
to keep the Sixth Commandment,
and we may cease our preachments.

WHY DO THEY NOT SUCCEED?

Far be from us to want to prevent
good being done, even by our adver-
saries; and yet why should so-called
respectable organizations permit
their chief officers to visit haunts
and dens of infamy in the interests
of morality, at all hours and in the
worst districts? It is just such
foolishness that harms a good cause.
There are too many "key-hole" re-
formers nowadays, and too many
bushy-bodies interfering with the po-
lice authorities. It is not better
policemen we want in Montreal, but
more of the kind we have.

Another thing is this: certain or-
ganizations (which we need not
name) are ruled and governed by
the thickest-headed bigots, and they
seem to go after their rank and file
amongst the most sinister fanatics
in the country. As long as such
things hold in the heart of their
pious organizations, they need not
expect to see gentlemen take them
seriously.

A third thing: some of those or-
ganizations to which we refer need
a bath and a scouring for their list
of leading officials. It is all well
and good to make laws for the pe-
ty offender, a holy and wholesome
thought to fine a man for having
sold popsin gum, peppermint candies,
and "sen-sen" on the "Sawbath,"
but do not forget the bath and the
shower and the needed deluge!

JUST THE TRUTH.

Our valiant contemporary, the Re-
gister-Extension, has this to say,
while felicitating a contemporary:

"Even if we say so, the Catholic
press of Canada has made a distinct
advance technically and otherwise
since Extension came into the field.
This is well. The Catholic press
has the same grand work to do
here as elsewhere and it should
strive to do it in the most effective
manner. We are always glad to see
our contemporaries improving."

Now, that is nothing but the truth.

Register-Extension believes in cour-
age and manliness; so do the vast
majority of Catholics. Our friends
and peaceful fellow-citizens, the
Orangemen of Toronto, are having
coals of fire heaped upon their heads
nowadays, with the result that they
are fast going to cinders.

There is too much petty jealousy
among self-canonized saints; many
alleged exemplars believe in peaceful
glory for themselves, leaving the
martyr's palm for those a thousand
times better than themselves. The
men responsible for the Register-
Extension are above such pettiness;

there is frankness to their well-
wishes. The reign of brazen demi-
gods is going to end. But all this
is an allegory!

It may be well to subjoin a very
pertinent remark we borrow from
the Casket:

"An exchange that we read with
delight is the Catholic Register and
Canadian Extension. When we see
a brother in arms in the thick of
the fray, and doing battle manfully,
we cannot help feeling that we should
like to line up beside him and share
the fighting with him. A good deal
of the Register's fighting, however,
is local in Toronto and Ontario, and
our post of duty is elsewhere. But
Ontario papers do come to Nova
Scotia; and we know enough of what
the Register has to contend with.
Orange Sentinels, Atlases and their
dogus stories; Sam Blakes and their
bogus bishop's oaths, or bogus Je-
suits' oaths; and the itinerant ad-
venturers who trade upon the credu-
lity and bigotry of others. Of these
latter, Toronto is the happy hunting-
ground. It is the mecca of scandal-
fakers of the Maria Monk and Chi-
niquy brand. It is said that tramps
have the custom of putting a private
mark on the gate or door of a house
where good treatment is accorded to
their kind. We imagine the "ex-
ams" and the "ex-priests" and their
well-known kind, must have a great
testimonial chalked up somewhere
for Toronto. But the tramps have
another custom—they put a mark
on the place where there is trouble to
be expected. And by this time, eve
have no doubt, when an itinerant
priest-baiter approaches Toronto,
he sees more than one chalk-mark in
the haunts of his species; for surely
the scarred and battered tramps
whom the Register has put to flight
long ere now, marked up somewhere
the friendly warning—'Beware of the
Popish watch-dog.'"

Newman had an intellect; he read
the story of Protestantism, and saw
the Fathers before him fight its er-
rors, and the Church of the early
day anathematize its heresies. He
came over to the Church, under God,
the conqueror of history and the
prize of logic. Oh! if Protestants
would only do what he did!

"I want to see the relations be-
tween the clergy and the people
spontaneous. I hope I shall never
see the day when the clergy will be
sustained by the government. This
would mean that the government
could pay what doctrines should be
taught by the clergy." Cardinal
Gibbons uttered these words, the
other day, at a banquet in connection
with the celebration of the silver
jubilee of St. Mary's Academy,
Leonardtown, Md. "I want," he
added, "to see affection, devotion,
and appreciation between the clergy
and people." Archbishop Spalding
has said: "The world has not, I be-
lieve, a body of men who are more
contented, better satisfied with
their lot in life and the work which
they are doing, than the priests of
the Catholic Church." A priest may
have to put up with a few bores,
scamps, and walruses, but the peo-
ple as a whole always make up for
such.

IF THEY READ HISTORY.

We have often said, and we now
repeat, that were Protestants to
read the history of their respective
sects, they would lose all confidence
in Protestantism. Others, tens of
thousands, did, and the result was
what we say it would be in the case
of those left. One of the reasons so
many Protestant scholars—four-fifths
of them—become infidels is attribut-
able to the fact that they read his-
tory, and are not willing to see the
light when they can find it.

In spite of Prof. Bieler's theories
(based upon Merle d'Aubigne's fic-
tion), even the Huguenots alone, as
one of their writers confesses, burnt
down 900 towns or villages, and
murdered 378 priests or religious,
in the course of one rebellion. The
number of churches destroyed by
them in France is computed at 20-
000! Still there are men who pic-
ture these Huguenots as martyrs!
They are mindless of the truth, or
else they know nothing at all about
history. The Rationalists have read
and have studied; that is why they
just scoff at heresy, deeming Catho-
lics alone foemen worthy of their
anti-Christian zeal.

The history of England's reforma-
tion (though this was more orderly
than infamous Knox's in Scot-
land) has caused the conversion of
countless Anglicans, some of them
their best leaders and most theo-

rough scholars. It produced this
effect on James II., and his first
consort, the mother of Queen Mary
and Queen Anne.

Following is the account which the
last named has left of this change,
and which is to be found in Dodd's
last volume, as well as in the "Fifty
Reasons" of the Duke of Brunswick.

"Seeing much of the devotion of
Catholics," she says, "I made it my
constant prayer that, if I were not,
I might, before I died, be in the
true religion. I did not doubt but
that I was so until November last,
when, reading a book called the
History of the Reformation, by Dr.
Heylin, which I had heard very much
commended, and had been told, if
ever I had any doubts in my re-
ligion, that would settle me; instead
of which I found it the description
of the horrid sacrifices in the
world; and could find no cause why
we left the Church, but for three,
the most abominable ones: 1st,
Henry VIII. renounced the Pope be-
cause he would not give him leave to
part with his wife and marry an-
other; 2nd, Edward VI. was a child
and governed by his uncle, who made
his estate out of the church lands;
3rd, Elizabeth, not being lawful heir-
ess to the crown, had no way to
keep it, but by renouncing a church
which would not suffer so unlawful
a thing. I confess, I cannot think
the Holy Ghost could ever be in
such councils."

The Queen was right, and, indeed,
she had just reason not to see the
workings of God's Holy Spirit in
such sacrilege, even if the Reformers
are not the only offenders who blas-
phemously drag the name of the
Holy Ghost into the sacrilegiously
alleged approbation of trumpery and
falsehood. Sins against the Holy
Ghost are not ordinary in their ma-
lice.

The trouble with the Protestants
of scholarship is that they refuse to
read history aright; especially is
this true of High Church divines.
They will not read the Fathers with
single mind. They are direfully con-
tent with semi-conviction. They
swim in an ocean of doubt, and de-
pend but upon perishable wreckage
for their safety. Not so with New-
man. He read Church History and
manfully sought the Light. For him
the Fathers were not dead. He con-
sulted them, as soon as their mind
was clear to him he made it his
own. This was the influence that
proved decisive. "What was the use,"
he asked, "of continuing the contro-
versy, of defending my position, if
after all I was but forging argu-
ments for Arius or Eutyches, and
turning devil's advocate against the
majestic Leo? Be my soul with the
Saints! and shall I lift up my
hands against them? Sooner may
my right hand forget her cunning,
and wither outright, as his who
once stretched it out against a pro-
phet of God—perish the whole tribe
of Cramers, Rideleys, Latimers,
and Jewels—perish the names of Bran-
hall, Ussher, Taylor, Stillfleet,
and Barrow from the face of the
earth—ere I should do ought but
faith at their feet in love and wor-
ship, whose image was continually
before my eyes, and whose musical
words were ever in my ears and on
my tongue!"

Newman had an intellect; he read
the story of Protestantism, and saw
the Fathers before him fight its er-
rors, and the Church of the early
day anathematize its heresies. He
came over to the Church, under God,
the conqueror of history and the
prize of logic. Oh! if Protestants
would only do what he did!

"I want to see