

The True Witness

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Correspondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.

TERMS OF LOCAL INTEREST: UNLIMITED.

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 Catholic 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.

PAUL, Archbishop of Montreal.

THURSDAY, JANUARY 13, 1910.

CATHOLIC SOCIAL WORK IN GERMANY.

Father E. J. Devine, S.J., editor of the Canadian Messenger, has sent us a copy of "Catholic Social Work in Germany," a learned brochure from the pen of Father Charles D. Plater, S.J., M.A. (Oxon.). Next week we intend to deal with Father Plater's study in a careful and conscientious manner. For the time being we shall merely state that we are thoroughly pleased with the brochure. It is written in masterly English and is laden with the spoils of philosophical lore. It is made up of four brilliant articles previously contributed by the author to the venerable Dublin Review. In a preface to Father Plater's study, the Bishop of Salford says: "It is especially to us Catholics that a more intimate acquaintance with Germany and particularly with German Catholicism, must be of the greatest value. The sterling worth of this German Catholicism is well known all over the Church. Those of us who have seen it in its home have long been filled with that conviction. Tried in the fire of the Kulturkampf, German Catholicism has emerged the sterling, solid, practical, progressive organization that we all admire."

SOME REASONS WHY.

- A non-Catholic correspondent fails to see how we may say that it is as plain as daylight to us why forty millions of Protestants in the United States are unchurched. Following are some of the many reasons: (1) The American is too practical a man to content himself with half-truths; (2) The unchurched folks never pray; (3) Half the preachers attack the Scriptures; (4) Hundreds of preachers make fools of themselves in the pulpit; (5) Protestantism rejects the principle of Church authority, and so the preachers fail; (6) There is no Holy Mass to draw the crowds, and people grow tired of the minister; (7) The American mind is too

practical to believe in churches that admit their own liability to err; (8) Nine-tenths of the non-Catholic sermons deal with subjects which laymen can better explain;

(9) Hundreds of thousands have been lost to heresy through the lying pamphlets against the Catholic Church, which they have found to be false and malicious;

(10) Mixed marriages between the sects have left all the sects in the lurch;

(11) Class distinction has driven hundreds into Socialism of the worst kind;

(12) The writings of "Higher Crickets" among the ministers have unchurched hundreds;

(13) The inherent weakness of the Protestant system is not calculated to make very earnest church-goers of the multitude;

(14) Truth-telling history has worked havoc in the sects;

(15) But, then, of course, the sects are without the Sacraments of Our Lord Jesus Christ;

(16) Protestantism necessarily fails in a republic;

(17) The unchurched were never taught ten proper lessons in doctrinal belief and practice;

(18) The preachers have no real influence over the lives of their flocks;

(19) Preachers say the Church of God is the pillar and ground of truth, and yet they declare she was sunk in idolatry for eight hundred years. (Americans do not see through teachings of that kind.)

(20) Heresy is of its nature self-destructive;

(21) "Protestantism, fallen to the rank of simple negation, is scarcely any longer held seriously by anyone."—Montalembert.

(22) Protestantism has never worked a miracle;

(23) It has destroyed the idea of mortification in the minds of millions; they find it more inviting to sleep or read on Sunday than to attend church;

(24) The sects have weakened the belief in baptism, and have cast the Bible to the winds;

(25) Protestantism offers Heaven to everybody irrespective of creed and conduct, and so, millions prefer to be saved by staying away from church;

These are only a few, very few, of the reasons why millions of Protestants are unchurched in the United States to-day. True, the atmosphere in which they live and breathe is not conducive to either holiness or heaven, but Protestantism itself has made that atmosphere. Many Catholics are lost, too, eternally lost, just because of that atmosphere, which, in larger cities, breathes the very breath of hell. The older the United States will grow the smaller shall the percentage of church-going folks among American Protestants be. What is true of the big American cities is true of our own.

THE URSULINES OF GREENWICH, ENGLAND.

We lately told our readers of the Ursuline Convent, Greenwich, London, S. E., England. We called their attention to the fact that willing postulants are sorely needed for the good work. We asked our readers to consider the matter a little at least. Let us remember that the Ursulines of Greenwich are exiles from France. From a second letter we received from the Reverend Superioress we learn that people "would feel more keenly for us, if the sufferings of the first year in England were known to them—in the parochial school, scarlet fever among the boarders, threatening collapse of an old wing, ensuing debts, etc., etc. Why, if all the crosses sent by Almighty God, between September, 1907, and Easter, 1909, were recorded in a book, they would seem incredible; and yet these statements are bare truths and facts witnessed by all our acquaintances." But "hard as it is," gently remarks the good Sister, "we have not lost our confidence in the Sacred Heart of Jesus, and we feel sure to find mercy with our dear Lord, and hope that these trials will be our sanctification." "What is resignation? Putting God between us and our grief." Thus Mademoiselle Swetchine. We hold no brief for the Convent of Greenwich, but we trust we have enough kindness of heart to be moved to pity when we hear of how pure and gentle women have suffered. God is never outdone in generosity; so let those who can help the good French runs of Greenwich. Who is the heroine traversing the field of battle, like an angel of peace, in order to relieve the dying, heedless of the leaden hail, of the canon's roar,—that heroine who is present wherever disease holds sway, where infancy is to be instructed, where pain is to be

assuaged, and tears to be dried? It is a woman—a gentle nun.

REVEREND PASTOR ROOT'S WORRIES.

"The Catholics have 16,255 clergymen, 8000 more than the number of their churches. The Protestants have only 149,472 ministers, or 50,560 less than the number of their churches. This number of churches must either be without pastors or divide a man's time," says the Rev. Edward Tallmadge Root, Field Secretary of the Massachusetts Federation of Churches, in the Delinquent for January.

Let us remind Pastor Root that: (a) A priest's work is altogether different from the preacher's;

(b) Priests of religious orders receive no personal salary;

(c) College priests receive, as a rule, but a mere pittance, not a salary;

(d) Thousands of Catholic pastors receive but a small income in return for their services;

(e) Thousands of Catholic priests work under conditions impossible for a preacher with a family;

(f) One priest has more work to do than have a dozen ministers;

(g) The priesthood is a sacred calling, not a position or a money-making profession;

(h) Sermon-preaching is far from being the ordinary priest's chief weekly work.

But, further, Pastor Root remarks:

"What can this mean, in the light of concrete cases studied, but that at least 100,000 churches are too small to support a pastor alone? To be sure, their weakness is not always due to duplication; but, on the other hand, many are enabled to support a pastor only by receiving missionary aid and paying a starvation salary. If these be added, we may allow for those weak because in genuine missionary fields, and still estimate that their very weakness proves that half of the churches in the United States are superfluous."

If Pastor Root would only say that "half of the Protestant churches in the United States are superfluous," we should most cordently agree with him. He must remember that if there are too many Protestant churches, it is due to the fact that Protestantism itself, with its sects and divisions, is to blame.

In hundreds of little towns there are five or six Protestant houses of prayer, each with but a small congregation; while one Catholic Church filled several times on Sunday, suffices for all the Catholics in the place, even when their number exceeds that of the Protestant brethren added and combined. Before Pastor Root will succeed in mending the matter of too many Protestant churches, he will have to undo the nefarious work of the Reformers and their non-commissioned successors.

But Mr. Root adds (with reason):

"It is safe to say that the same proportion holds of buildings; for if there are church organizations without houses of worship, on the other hand there are buildings, as our citations show, standing idle. Twice as many churches as are needed seems a high estimate, but the reader will note that some such estimate notoriously characterizes our quotations of facts or statistics for city as well as country."

Yes, there are buildings standing idle! Many of them, in all corners of the United States especially. Twice as many Protestant churches as are needed seems no high estimate, in our eyes, with the millions of unchurched heretics in the United States. Old towns in New Hampshire and Vermont and New York and Massachusetts are there to bear witness to what we say; while, in some of the younger states, thousands of the neo-Pagans do not know what religion is.

We defy Pastor Root, however to give even a short list of unneeded Catholic churches in any part of the land. The only superfluous Catholic church we ever heard of was destroyed by a fire started by bigots, in token of their love for religious light, tolerance, and liberty.

Furthermore, according to Mr. Root,

"There is \$500,000,000 sunk in needless church buildings, and \$100,000,000 a year is needlessly spent in their maintenance and erection. But this is a small item of waste compared with those of which society as a whole is guilty. How petty is seen in comparison with \$2,000,000,000 spent for luxuries and tobacco—needless inebriates and tobacco. Or in comparison with the 200,000,000 tons of coal annually wasted in improper methods of mining; with the similar waste of water-power, forests and all our resources."

Now, Pastor Root is not a bad man, after all; he quite agrees with us, and we are glad to share his views on questions pertaining to needless expenditure, if he will only exclude coal in winter, when the stewards of big institutions are on the premises; but he must remember that English-speaking Protestants, at least, will have taken Mammon as their god, and worldly success as their virtue, before they succeed in remedying the evils of Protestantism, that "there is probably not a dollar more expended in church property than is actually needed somewhere." (Amen!) "The trouble is that it is not expended to meet real need, that it is wasted so far as the real interests of the kingdom of God are concerned." And there you are!

As Pastor Root likes to dwell on the liberty-loving soul of Protestantism, we shall give him a subject of meditation in the words of O'Connell: "Geneva was free till the Protestant Bernese conquered it; Sweden was free until the Reformation was established in it, and Denmark was free until the Reformation struck down its liberties." Protestantism is the best mother of high taxation, and has always been such.

As his last word, Pastor Root very truthfully says, as long as he means to confine himself to Protestantism, that "there is probably not a dollar more expended in church property than is actually needed somewhere." (Amen!) "The trouble is that it is not expended to meet real need, that it is wasted so far as the real interests of the kingdom of God are concerned." And there you are!

MURDEROUS FOOTBALL.

It is a patent fact that athletics occupy too big a place in the American student's life. If there is so much base-ball and football at the American school, it is, perhaps, due to the fact that the average American youth is no friend of table games, and is, as a rule, of very clean habits. Human nature, in his case, asserts itself in rough play. To say the least, we prefer even that roughness and semi-brutality to something else that could be in the American colleges. Uncle Sam's boys at school are too strong and tender hearted to keep football as it is. A change will come. Even colleges that do nothing else but play ball will be affected. The following from the Ave Maria is very interesting reading. Says our leading magazine:

"Now that the football season is well over, it is to be hoped that all openminded advocates of this game will be disposed to consider some objections to its American type,—that it is exceedingly dangerous to life and limb, and calculated to develop brutalizing instincts both in those who take part in it and in those who look on. Of the danger, there can be no question. The number of fatalities reported during the season proves that the sport is an extremely dangerous one. But, instead of developing the brute dormant in human nature, the defenders of College football contend that it makes for manliness, and militates against "molly-coddling," as strength rather than moral courage; as if due care for physical well-being and the preservation of life were something to be despised.

What serious objections can there be to a sport that is encouraged by so many eminent educators, that is so much patronized by the reverend clergy and the sex called gentile, and that has become nationally popular? It would indeed be quite useless for ordinary persons to offer any objections, and they may as well spare themselves trouble and abuse. But the defenders of football ought to be willing to listen to what military men have to say about it—men like William Everett Hicks, associate editor of the Army and Navy Journal, and Col. John S. Mosby, Confederate chieftain and alumnus of the University of Virginia. Both denounce the game in severe terms. The former declares: "Viewed as a necessary part of the training of a cadet, it will be found not only unessential, but, without question, detrimental to the best interests of the military education of cadets, and opposed to the spirit of modern tactics."

In expressing his objections to the popular sport, Col. Mosby decried the college ideals of manhood. He compared the game to actual warfare, to the detriment of the former; maintained that the great number of fatalities represents so many murders, and proclaimed that the past and present ideals of manhood in the great American universities represent the distance between Stone-wall Jackson and John L. Sullivan. The veteran Confederate officer, whom nobody ever accused of being a molly coddle—no one certainly that had to contend against him during the Civil War,—remarked further:

"I have read with indignation mingled with sorrow the account of the murder of young Christian, a student of the University of Virginia, in a football game in Washington with Georgetown University. I use the word murder advisedly—the killing was not an accident. The very fact that a university surgeon went on with the team shows that they were going to war. They neglected, however, to provide an ambulance to carry off the wounded."

The inductive philosophy teaches that the main object of education should be to gain the empire of mind over matter. Even man is by no means a mere collision of physical forces. Napoleon would have made a poor quarterback."

Well said. Let us hear no more about the importance of football as

REMEMBER HIM AT BRENNAN'S

Hundreds of gentlemen friends have been remembered from our stores.

All that's desired for men, in smart, new creations, are fully represented--Ties, Mufflers, Scarfs, Fancy Vests, Stick Pins, Dressing Gowns, Gloves, and a host of other hints.

BRENNAN BROS.

Hatters and Men's Furnishers 251 ST. CATHERINE ST. WEST Phone Up 3627. 7 ST. CATHERINE ST. EAST Phone East 246

a means of developing manly qualities, or of the military value of this sport.

It is gratifying to learn that the New York Board of Education has passed a resolution ordering that football in the public schools of the city be abolished on and after January 1. Speaking in favor of this resolution, Mr. Frederick R. Couderc said: "There have been twenty-seven deaths from this game during the past season, and a large number of young men injured. The game is barbaric and brutal and ought not to be tolerated in our public schools. Dr. Butler of Columbia, has had the good sense to abolish it from that University. It has been shown that when a football player has been injured and appears in another game when partly recovered, the opposing players mass their men against this injured youth so as to overcome him. . . . The game is worse than it ever was, and all talk of reforming it amounts to nothing."

Last Sunday the Rev. Dr. Symonds preached an eloquent sermon, so the papers say, on sport, which was pretty hard on the bass bawlers in the choir, and the result will be a well crowded attendance the next time the club that he had in view will appear on the ice. At Douglas Methodist Church, the Rev. Dr. Young preached on civic politics. Rev. W. D. Reid announced that his congregation increased in a few years from 268 to between 1200 and 3000 in very round numbers. He did not state, however, where they attended church, nor how often. At a mass meeting Rev. Dr. Johnson, in a brief address, attributed the worldliness of the city to the large foreign population, deplored the manner in which sports monopolized the attention of the young people, and stated that ignorance and superstition were the worst enemies of the church. Superstition, as defined in the dictionary, is false worship or religion, belief in what is absurd, without evidence. So that it is not, according to the dictionary, an enemy of the doctor's church at any rate, and the blame of ignorance should be laid at the door of those who encourage it from the pulpit. Rev. Mr. Montgomery said that no minister was ever equal to the perfect performance of all tasks which attend their office, whereupon the ladies of the congregation presented him with a new gown to enable him, no doubt, to become equal to the arduous labors incumbent upon him. General Booth of the Salvation Army is coming out as a prophet. He has the whiskers, a good start, but if he will examine the much abused Book, he will find that there were others. In all cases, let the good work go on, and before long we will hear as little mention in the reports from Protestant pulpits, of man's duty to God as we do of the Bible.

Advertising Value of Religious Press.

What may be regarded as an authoritative utterance on the subject of the value of advertising in religious publications was recently published in Printers' Ink. The arguments are as interesting as they are correct:

"Probably a little of the rapidly disappearing prejudice against religious paper advertising worth has been due to the condition of the religious press years ago. Religious journalism a long time ago was exceedingly different from that of today. . . . In those days very little advertising in any medium was either individual or progressive, and when it came to the religious publications the advertising was rendered somewhat ineffective by the attitude of the mind of religious people toward it, and by the supposed incon-

Religious Pictures For Framing.

No. 2862, Head of Christ at Twelve Years, Madonna Plate size 6 x 8.



These subjects are printed in black only. Ecce Homo, Mater Dolorosa, Immaculate Conception, Sacred Heart of Jesus, Sacred Heart of Mary, St. Joseph, The Angelus, Christ in the Temple, Magdalen, Madonna, Bodenhausen, Head of Christ, Christ in Gethsemane, St. Anthony of Padua, Madonna di San Sisto, St. Cecilia, Head of Christ at Twelve Years, Madonna Perpetua, Madonna Sichelé.

Write for catalogue of larger sizes. D. & J. SADLER & CO. 13 West Notre Dame St., Montreal.

gruity of any advertising with anything religious. "At the present time the change is almost phenomenal. Advertising is now regarded by most religious papers and their readers as legitimate as any other clean business. The care with which advertising is now accepted by the leading religious publications indicates the means by which this frame of mind has been brought about. The advertising columns have been made quite as reliable, if not more so, as the merchant who is recommended by a friend.

"Religious people have many qualities in greater degree than others, and among them is serious-minded loyalty. The very fact that their convictions about religion are settled and held fast, proves their mental attitude toward other things. When this attitude is turned to the advertising columns of their favorite religious papers, the advertising propositions are viewed in the same serious spirit and are clung to with the same intense and faultless loyalty as is manifested in their religious beliefs.

"The best religious press is peculiar in that its subscribers represent a somewhat higher and more stanch order of religious people than one generally pictures simply by the term "church people." While nearly one-half of the country's population is enrolled in church membership, a great many are necessarily lukewarm. These lukewarm church members represent perhaps the unstable element in the religious field, and may be considered unstable also in their capacity as consumers of advertised goods.

"The subscribers to the best church papers, however, are a particularly distinct class. A church paper, to most people, is one of two things—either the result of deep religious conviction, which makes the paper almost an oracle of infallibility, or else the result of financial ability to add to the list of family publications for a combination of reasons, chief of which is the desire to have a generally readable magazine of religious tendencies. In either case every subscriber of a church paper represents an unusual advertising prospect.

"This may be a partial analysis of the reasons why advertisers are discovering the peculiar advertising value of good religious mediums. There can be no stronger medium than one which a reader takes up with a strong religious feeling, which gives every word contained in it additional force and conviction.

"The fact that women are the largest buyers and are also notably religious in temperament has considerable to do with the excellent advertising value of a live and well-edited religious publication."

A bottle of Bickle's Anti-Consumptive Syrup taken according to directions, will subdue a cough in a short time. This assertion can be verified by hundreds who have tried it and are pleased to bear testimony to its merits, so that all may know what a splendid medicine it is. It costs you only 25 cents to join the ranks of the many who have been benefited by its use.

Are Pois You

THE b day, to health, the wast the system a self blo

Poor d of bile int or weak contract bowels, Constipat Abbey's

Echoes an

How often do said for your det

It makes a pers reads of "Fun Moderate Prices,"

A good way, a Catholic paper in the Orange Sent shall still keep up all that. We ha to hit back, and

Some people, please, will never for having re-esta in Scotland and swear by Landse Lords. If they land's chances fo would do so—the

Considering that Irish blood runs some of the best F families, the horrid produced by La I is very much out the least.

No man may cie who, to vent h must laugh at ano It is easy to par even if the shadow than a cowardly was men with the up the Maria Mon

"Who dares to cur bless Shall know of sin The patience of the Beholding man's t Whittier wrote t eaters" and self-c meditate the words

We hope our read good and kind Fatlughan's paper on Music." Another is to hear Father especially when he periods with selecti vorte violin, of he is a past master, treat being able to as he does. But priest is known a Halifax to San Ant ly needs our praise.

It may not be gre that Father Marti last to receive a lett Reverend Edmund W not know what the letter were, but Fatlures us that it rel on the departed clerg uses and through si pose, and that is dent for us and our latest accounts the a large class of inte under instruction.

We cannot underst very brilliant brot French-Canadian press Irish people responsi letter written by son man or other. Like ples we have some v duals among us, those few of us who the French-Canadian leaders of our natio They are generally would deem it a sin ture to sing "God S Let the French-Canadi the liars, but we do blame as a people garies of a few madm

"I shall know by the glitter Of the golden chain y By your heart's calm loving, Of the fire they have Beat on, true heart, fo Shine bright, strong g