

The True Witness

AND CATHOLIC CHRONICLE
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CORRESPONDENCE and items of local Catholic interest solicited.

THURSDAY, MARCH 5, 1908.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would see more 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 Mo. Et.

ITALY.

The arrival of the new Italian representative, Dr. Lionello Scelsi, and his hopeful statement are decidedly welcome. We may not agree with all he says, yet we should be glad with him to see a prosperous and united Italy. In saying this we must not for one moment be considered as consenting to the thought that our Holy Father should be a subject of Italy or of any other single country. We wish to see him perfectly free—a self-sustained monarch—free to communicate with his subjects without asking leave from any earthly power. Let us, however, come to this point in the sequence of Dr. Scelsi's own remarks. Dark lines are not wanting in the picture he draws, though brightness casts a gleam even over these. A clear distinction is drawn between the north and south of the peninsula. They differ in products, people and institutions. Nearly all the manufacturing of Italy takes place in the north, which, therefore, becomes the real centre of industrial activity. In close proximity to France and Germany, in a temperate zone, the northern district of Italy has been for several generations the centre of intellectual and political forces which have had their influence in forming the present condition of Italy. Revolutionary France and atheistic German philosophy seemed to meet as two mountain streams which converge in the Italian centres of the north. Here the house of Savoy started upon its robber march; here Rosmini wrote his Five Wounds of the Church, and Gioberti his Ontologism. The industry of this district is marked with all the thrift of a bright, clever people. It is, however, severely handicapped, as likewise, the other part of Italy, with having no coal. In fact there is no coal in any part of Italy. All their coal has to be imported. Most of it is brought from England. This is a great drawback both in manufactures and in railways. Italy abounds in waterfalls, so that the available electric power, when developed, will be unlimited. Southern Italy as the Consul remarked, is still backward—due, it may be, to politics, much more likely due to the different races and warmer climate. In speaking of those who come to America or elsewhere, Dr. Scelsi says that they send back about 200,000,000 francs every year. That is a very creditable showing—although, as Canadians we expect a large portion of the money earned in the country to be spent in the country. We may admire the economy and industry of these hard workers. We hope that more of them will make their homes here and find in Canada, if not the sunny sky of Italy, at least the cheerfulness of prosperity. If some of them leave their knives at home, and quit their secret associations, and divide up some of their generosity with their church they will win out quickly. There is no use in making them believe that Canada is simply a passing exile from which they are to

draw as much as possible to which they are to contribute as little as possible, and where they must remain for only the shortest time possible. As might be expected Dr. Scelsi speaks about trade relations between Italy and Canada. The exports of Italy would largely consist of wine, fruit, cheese and olive oil. Seeing the distance between the countries, the difference in the tastes and habits of the two peoples we see no prospect of Canada becoming a general market for Italian products. All else that they might have to expect would belong chiefly to the class of luxuries.

We pass to this gentleman's remarks concerning the relations between the Pope and the Italian government. It is natural for any representative of the Quirinal to magnify the good intentions of his masters and minimize any opposite sign or different view. He points to the freedom of the last two conclaves, to the reception of the Papal Ambassador on his return from Paris, to the honor which would be given the Holy Father if he appeared on the streets of Rome, and, lastly, to the allowing of French religious into Italy. These are, at any rate most of them, not grave matters in the whole issue. If the Holy Father appeared in the city of Rome he would pass as subject of Italy. In other words he would be both monarch and subject in his own city; for the Catholic world cannot reconcile the taking of Rome by Victor Emmanuel as anything but a robbery which lapse of time does not rectify or material power justify. The Piedmontese government had no more right to the city of Rome than it had to the city of London. Glad indeed beyond measure would the Quirinal be to learn that the Sovereign Pontiff was going out for a drive on the Pincio. All the troops in the Eternal City would be detailed to guard the streets. But we must reflect on King Humbert's father might testify, Madrid, and the royal tragedy of Lisbon, and here in America the work of anarchists. The royal house of Italy could not protect itself as King Humboldt's father might testify. There is a volcano under the Quirinal whose rumblings are heard in the irreligious municipal government of Rome itself, in the republican tendencies of all Italy, and in the atheistic shouting around the Campo di Fiore on the anniversaries of Giordano Bruno's death. The Quirinal could not protect the Pope. Things will have to go on before the tide of justice returns and before an improvement sets in. We promise to take up the subject again with a protest against the remark that the temporal power made the Popes a shuttle-cock for the Catholic states of Europe. It was not the case at all. It was the cupidity of the House of Savoy, encouraged by bigoted England and all the forces of the square and triangle, abetted by the cowardly action of the third Napoleon. These are some of the forces arrayed against Rome during the last sixty years.

THE ORANGE ORGANIZER.

The Organizer of the L. O. L. has, notwithstanding the snowdrifts, been rousing the brethren in several parts of Ontario. His speech at Durham has been sent to us with the request that we would comment upon it. Though why stereotyped fiction and professional prevarication require notice at this late day is what puzzles us. We can say nothing new upon Orangeism, its principles or its methods. We find no new idea in Brother Birmingham's remarks. It is the same dull underhand misstatement of history, the same dark, bitter hatred of everything Catholics hold dear. The same cowardly unpatriotic cry for creed division, and the same broken down party around which the rally is made. However it may not be amiss to call attention to the boast which this organizer makes that Orangeism has 2000 lodges in Canada with an active membership of 100,000 besides many superannuated adherents. This may be a good thing for Orangeism, but it is a bad thing for the country. It may be the glory of Birmingham and his brethren, though it is the humiliation of every true Canadian. It says little for the progress and education of the Dominion. Let any one judge of the intelligence of Durham when they accept as history the statement that: "William of Orange was taken as the central figure around whose valor and greatness much of the glory of the British Empire of to-day is ascribed." It is not a question in which William of Orange is, or should be, concerned. This monarch had no more to do with Orangeism than William the Conqueror. Orangeism sprang from the bigotry and hate of Irish Protestants against Irish Catholics a hundred years after William's death.

We do not know whether this organizer knows that he is falsifying history—but it speaks volumes for the public school education of Ontario that year after year, and generation after generation this error is proclaimed without criticism or contradiction. We quote a short extract from a history of Ireland by a graduate of Trinity College, Dublin—a source which cannot be challenged: "After the elective franchise was conceded to the Catholics the hate of the lover of Protestants was exasperated by self-interest. Previously to that event the vote of the Protestant freeholder had him a more eligible tenant to an electioneering landlord; but now when the Catholic was permitted to compete with him on equal terms, he found the landlord inclined to take advantage of the open market by raising his rents. In 1795 a Protestant banditti, calling themselves Peep-of-day-boys, served notice on most of the Catholics in the county of Armagh to quit their farms before a certain day, threatening destruction of property, and even loss of life, in case of disobedience. Towards the close of that year the Peep-of-day-boys formed themselves into an Orange Association. The Peep-of-day-boys were not checked before they had driven from Armagh several hundred Catholic families. These seeking refuge in various parts of the country, spread through the Catholic body a report, to which appearances gave some sanction, that the extermination of the Catholics was the real object of the new Orange Association." That is the origin of Orangeism. Begotten of hate and cradled in bigotry, it has been true to its birthright; nor will it ever lose its spirit. In Canada as in Ireland its steps are marked with passion, and its lodges are the centre of fraternal disunion. No man but an Orangeman would introduce into this new land the quarrels of the old. None but an Orange organizer would go up and down the country playing upon the prejudice and ignorance of his sworn brethren. No one but men of this stripe would boast that the platform of Orangeism is "a strong stand against political Romanism and Jesuitical power." What is political Romanism? For the life of us we know not: Catholics are to be found on both sides of politics and have ever been. Unless it be a mere name to rally Orangemen, a red rag to the country bulls of Ontario and elsewhere, we see nothing in the term. Brother Birmingham then gives a list of men who, he says, have identified themselves with Orangeism. Amongst them he enumerates Professor Goldwin Smith, "who," to use the Brother's appreciation—and he is so well able to form an appreciation—"must be acknowledged to-day as the great master of English literature and English thought." Unfortunately for the Organizer he had no authority for identifying Goldwin Smith with Orangeism. Personal enquiry was made by our Toronto contemporary, The Catholic Register, which received the assurance that Professor Smith is not, and never was identified with Orangeism. Two other points cannot be allowed to pass unnoticed: the vote of Protestant politicians for separate schools for the new provinces of Alberta and Saskatchewan, and two visits of Sir Wilfrid Laurier to Rome. Both complaints show the intolerant misleading spirit of this society which must either dissolve itself or perpetuate a class and creed hate. Aggressive in tone and not respecting the rights of those who differ from them, men of the Birmingham stamp hiss like serpents whilst they are harmless as geese. To try and make capital out of any number of visits of the Premier to Rome is more disgusting and impudent than convincing. The idea of a Canadian Premier consulting Papal authorities upon local matters is absurd, without foundation, and false upon the very face of it. That Sir Wilfrid Laurier like thousands of others would visit Rome and then pay his respects to the Holy Father, and that the conversation would turn upon Canadian affairs are all most natural. But to insinuate that such visits were made with ulterior purposes is only the thought of base, suspicious minds. Birmingham has just such a mind, whether really and by temperament we do not know. It may be that having to earn his salary as Organizer he plays a part. He knows his brethren—how bitter they are against everything Papal, how gullible they are when cajoled, and how brave they are when the enemy is in the Vatican. He can talk as he pleases. It is the echo of the twelfth of July tunes. It pays Birmingham, it satisfies his morbid ignorant audiences, and it is quite harmless so far as the Holy Father is concerned, and we gravely doubt if it hurts Sir Wilfrid Laurier. It does injury to the neighborhood, it falsifies history, it sows disunion, and perpetuates quarrels which had been left in the old land to perish of inanition.

EDITORIAL NOTES.

The Quebec Legislature was formally opened on Tuesday morning by His Honor Sir Louis Jette, the Lieutenant-Governor, with the usual brilliant ceremonies.

The London Daily Mail announces that the Prince of Wales, who probably will be accompanied by the Princess, will represent the King at the Tercentenary at Quebec. A big military celebration is in prospect. It is said to be the intention of the Government to assemble at the Ancient Capital upwards of fifteen thousand of the Canadian militia. Field Marshal Lord Roberts and General French are mentioned as Generals of the Imperial army who may visit the Tercentenary.

The United States immigration officers are receiving orders to do their best to clear all undesirable foreigners out of the country. It would be well if Canada made the law more stringent in regard to the many undesirables coming in here.

The Conservatives had a win in New Brunswick on Tuesday when they secured thirty-one seats against twelve for the Liberals. Mr. H. D. Hazen is the new Premier.

OBITUARY.

MRS. T. McDONNELL.

The sudden death of Mrs. T. McDonnell on Sunday evening was a great surprise to the deceased lady's many friends. Stricken with paralysis on Friday, deceased never regained consciousness and passed quietly away on Sunday. A family of three sons, Messrs. C. A. McDonnell, accountant, of this city; J. T. and J. A. McDonnell and one daughter, Mrs. George Carpenter, survive.

A very large concourse of friends attended the funeral to St. Patrick's Church, where the body was received by the pastor, Rev. Gerald McShane. Rev. T. O'Reilly officiated at the solemn requiem assisted by Rev. Fathers Heffernan and Killoran. The chief mourners were Messrs. C. A. McDonnell, J. A. McDonnell, J. T. McDonnell, George Carpenter, D. Coughlan and P. Kennedy. In the cortege were Mr. Justice Curran, Mr. C. F. Smith, Mr. Justice Guerin, Dr. Wesley, Dr. McDonald, Dr. Kennedy, B. Tansey, Martin Egan, T. Reynolds, Michael Burke, Alderman O'Connell, Ald. Galloway, T. Casey, F. J. Curran, M. C. Foley, A. Foley, F. S. Maclellan, Jas. McCarty, T. Moore, Peter McCaffrey, M. J. Stack, T. Starr, M. J. Morrison, G. Hamel, J. McDonnell, P. McVeigh, W. Stevenson, John Burns, W. Dunn, W. E. Doran, D. Byrne, William Daly, P. Mullins, P. McCrovy, Rev. Brother Prudent and many others.

DR. C. A. BRADY.

The death of Dr. C. A. Brady, of Great Falls, Montana, brother of the Rev. Father Brady, P.P., St. Mary's Church of this city, Rev. Robert Brady, P.P., St. Lawrence Church, Hamilton, Ont., Mr. T. E. Brady, attorney, Great Falls, Montana, Mr. William Brady, San Francisco, and Mr. James T. Brady, Huntington Co., P.C., removes an eminent physician who during his seventeen years in the United States did honor to the Irish Catholics, as well as to Canada, the land of his birth. Dr. Brady was born May 31st, 1863, at St. Antoine Abbey, Huntingdon, Que. After leaving the public school he entered the College of St. Theobald, from which he graduated, afterwards going to the Grand Seminary of this city, where he graduated with the class of 1886. He then entered Victoria Medical College, graduating in 1890, and standing third in a class of 51. The same year he began medical practice at Cherubusco, N.Y., remaining there until February 1891, when he went to Great Falls, Montana. It is a peculiar coincidence that Dr. Brady died just 17 years to a day after he arrived in Great Falls. In 1890 Dr. Brady was married to Miss Mary Ryan of this city. Besides his widow he leaves three children, Laura M., 15 years old, Charles E., 12 years old, and William J., 10 years old.

Dr. Brady was complaining for nearly three years and after consulting specialists and visiting various medicinal springs, he obtained only temporary relief. In the beginning of February, after returning from Alhambra Springs, he was taken to the Columbus Hospital, Great Falls, where he lingered for two weeks. In his last moments he was attended by His Lordship Bishop Lenthall. For several years Dr. Brady held the position of Coroner of Cascade County, besides holding various other positions in the medical profession of the county and city. Dr. Brady was one of the popular physicians of Great Falls. He was extremely charitable and was a great friend to the poor. He invented an instrument which will prove very valuable in surgical operations, and which has been approved of by eminent surgeons of the United States. The funeral took place on Sunday afternoon, Feb. 16th, and was one of the largest and most impressive ever held in Great Falls. In the funeral cortege were the police, firemen, aldermen and city officials, the fraternal order of Eagles, Woodmen of the World, A.O.E., Knights of Columbus, the Great Falls Medical Society, county officials and 100 carriages. A solemn service was held at St. Ann's Cathedral, conducted by Rev. Father Lauzon, assisted by Rev. Fathers Walsh and Molyneux. Father Lauzon, in his address, dwelt at length upon the life of Dr.

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Brady as a man beloved by all who knew him; his sterling qualities of character, his popularity, his extreme charity, and the great good he had done among the poor. A special choir of 300 school children sang the Libera. An immense congregation filled the Cathedral, and hundreds were unable to get into the church. The floral offerings numbered one hundred, among them being beautiful ones from the Ancient Order of Hibernians, Woodmen of the World, Knights of Columbus, Order of Eagles, Great Falls Medical Society, county and city officials. The late Dr. Brady was well known in Montreal, being leader of St. Mary's choir some twenty years ago. The solemn requiem services held lately at St. Antoine Abbey and St. Mary's Church for the repose of the soul of deceased were largely attended. Dr. Brady's mother is still living at St. Antoine Abbey, being now 85 years old. His father died last October at the ripe old age of 89 years. Besides the five brothers, there are also two sisters, Mrs. J. Ryan, of Helena, Montana, and Mrs. McGillicuddy, of Kenilworth, Ont., who survive him. The True Witness extends its sympathy to Rev. Father Brady, P.P., St. Mary's Church, and other members of the family in their bereavement.

No Age Limit.
There is no immediate danger of the withdrawal of the Rev. D. S. Phelan, editor of the Western Watchman, from the secure place he has so long adorned in the field of Catholic journalism. Being asked recently how long he was going to keep at the work, Father Phelan replied: "God only knows. We see no immediate relief. But in a general way we can say that we shall lay down our pen when we begin to feel that our powers are on the wane. We are quite sure that point has not yet been reached. We will let our readers into a little secret. We are getting just a trifle sensitive about our age. We would wish when our conferees among the clergy and in the profession speak of our venerable age, they would use the soft pedal. We are not a bit vain of our dearship, or our exalted claims to veneration. In a couple of months we shall have been forty-five years in the priesthood; but we shall never get any older after that. It will be absolutely the last time we shall call attention to our age. We shall never whisper into the startled ears of the reading public five years hence that we are passing our fiftieth milestone. That is accepted everywhere as the age limit of compulsory retirement. It shall slip by like a thief in the night. We are still young, and shall remain so for yet many years. Our friends are kind enough to say so, and we are frank enough to say we believe them."

Popularizing the Encyclical on Modernism.

Cardinal Merry del Val, on behalf of the Holy Father, has addressed to a French priest, Father Lemuis, a letter expressing cordial approval of a catechism which he has arranged for the purpose of popularizing the encyclical on modernism. The character of the Pontifical document is pointed out, make it difficult to understand readily all the details of the important encyclical. The cause of the evils it exposes does not at once become evident to the minds of the less cultivated classes who do not take heed of doctrinal movements, good or bad. Nor is it quickly appreciated by those who are prompt to accept errors, especially when they are presented in a false scientific garb, and who are slow to perceive the danger thus incurred. The author of the catechism has done a useful work in simplifying the teaching of the encyclical by casting it into the form of a catechism and bringing it to the level of the humblest intelligence. The Holy Father is confident that the labors of Father Lemuis will prove fruitful—all the more so because whilst clearly explaining the purport of the Pontiff's arguments he keeps closely to the letter of his statements. It is the Holy Father's wish that the Catholic masses should become thoroughly familiar with the nature of the measures he has taken to safeguard the faith.

The Church in France.

Some time during Lent there will be a meeting in Paris of French Bishops, by order of the Vatican authorities, to arrange matters of discipline in regard to the conditions brought about by the separation law. It is said that the rules adopted by the Third Plenary Council of Baltimore will be followed as far as possible. There are many questions to be settled for the Church in France. First is the question of support for the Bishops and priests, who, owing to the government's action, which abolished the Concordat, are now practically deprived of their means of living. Then there is the question of the wearing of cassocks outside the churches, and parochial residences. Many of the French Bishops have already advocated the adoption of the American style of clerical dress for street purposes, and it is believed this may be adopted. The most complex question will be the matter of raising church funds.

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Mary S.

An interesting when Queen of St. Ninian, little town of It is sadly dilapidated, with the national tradition it should be in Scotland their utmost order that oped at once. As cent of the gr was so closely country—her which she low tonizing that has received a Worms deca Mother Gavr deranges worr the sufferer. to try it and

Uniformity

At Tuesday night Catholic School Judge Lafontaine's subject of the uniform on the board. He a special committee members of the con of the director-gen general, Principal Ahorn, and religious orders have boys' and girls' se the board, be in chools, with a vie books, with a vie uniform cur tion to be made books approved by Public Instruction. The reasons give fontaine in support were substantially first place, it w deal of unnessar parents and also of education to Under the present schools or religio ferent text books, pens that families quarter of the ci children have to new books, and their class status did not wish to one set of boo used in this or t any order what wanted the speci make the best se sets already in t adopted in all t marked that this discussed time an been possible agreement. It v to force uniformi the religious ord regulations Besides this, the mity of text bo sound as claime since it was rec and boys ought to to the same cur exactly what were trying to made use of too and the other o appropriate for bo also declared th such as had been ly, would never orders either, an objection of addi the parents was leged. In every there was a day controlled by th that children co at liberty to st charge of the d books of the M dook suits. A trit up their book, pecuniary intere could not do so respective const selling the book were ready to s sacrifice, if it w Canon Dault h the province of uniformity of t reason why thi the same. Pa were paying fa of their childr system than u formity idea, v this case the s more likely to as it had actu elsewhere. In e even in Europ, formity of te explained by J Canon Adam chairman's vis stress on the p orders, were from a financi book supply. Alderman Laf problem might tion was refer suggested by J Mayor Payett view of the re unwilling to gi was practically at any agree Alderman Ga supported the element of the Upon an am man, the quest present system committee com suggested by J the representat orders left ou