

The True Witness

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mark of good faith, otherwise it will not
be published.
ITEMS OF LOCAL INTEREST—
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 Cath-
olic press.**

—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of
Montreal and of this Province consulted
their best interests, they would soon
make of the TRUE WITNESS one
of the most prosperous and powerful
Catholic papers in its country.

I heartily bless those who encourage
this excellent work.

PAUL,
Archbishop of Montreal.

THURSDAY, MAY 12, 1910.

PENTECOST.

Next Sunday will be Pentecost, a
great anniversary indeed in the
Christian Church. Naturally, our
minds go back to the ever-memor-
able scene of the first Pentecost in
the Cenacle, when the Holy Ghost
came down upon the apostles under
the appearance of fiery tongues that
sat upon their heads.

Before Christ ascended into Heav-
en, He instructed His Apostles, in a
final discourse, on the love of
God, promised them the Paraclete,
and consoled them for His departure.
Sad, indeed, were their hearts at
the parting, and, perhaps, a whit
sadder, when "behold, two men
stood by them in white garments,
Who also said: Ye men of Galilee,
why stand you looking up to Heav-
en?"

It was a bitter separation for the
disciples to endure, they who felt
the burning need of a strong Mas-
ter; but on Pentecost they were
triumphantly consoled. How sub-
lime, too, the story of the Para-
clete's coming, as we read it in
the Acts of the Apostles (II, 1 to 11):

"When the days of the Pentecost
were accomplished, they were all
together in one place; and suddenly
there came a sound from heaven, as
of a mighty wind coming, and it
filled the whole house where they
were sitting. And there appeared to
them parted tongues as it were of
fire, and it sat upon every one of
them, and they were all filled with
the Holy Ghost, and they began to
speak with divers tongues, according
as the Holy Ghost gave them to
speak. Now there were dwelling at
Jerusalem, Jews, devout men, out
of every nation under heaven. And
when this was noised abroad, the
multitudes came together, and were
confounded in mind, because that
every man heard them speak in his
own tongue. And they were all
amazed and wondered, saying: Be-
hold, are not all these that speak,
Galileans? and how have we heard,
every man our tongue wherein we
were born? Parthians and Medes,
and Elamites, and inhabitants of
Mesopotamia, Judea and Cappado-
cia, Pontus and Asia, Phrygia, and
Lybia, about Cyrene, and strangers
of Rome; Jews also, and proselytes,
Crete and Arabians: we have heard
them speak in our own tongues
the wonderful works of God."

What a change had come over the
Apostles once they had been blessed
with a visit on the part of God's
Holy Spirit of Wisdom and Forti-
tude. They had ceased to be weak-
lings, and were presently trans-
formed into heroes and martyrs.
And so with us. The action of the
Holy Spirit, says Father Garrard,
within us in all our spiritual ef-
forts, gives Him the title of Com-
forter. In this office, He uses a
special sacrament, the laying on of
hands. By the strength received in

Confirmation, we are fortified
against dangers to our faith, and
through our faith, against dangers
to our moral life. In the constant,
daily, hourly struggle it is the Holy
spirit who is our mainstay.

Thou of Comforters the best,
Be our soul's most welcome guest,
Sweet refreshment here below.

This, then, is the practical fruit
to be gathered from the dogma of
the Holy Spirit. We know that a
Divine person, who is the Love of
God and His Gift, has come to us
as our guide and comforter, to
dwell within us, and by His in-
dwelling to make us holy, to foster
and bring to perfection our ever-
lasting life. In the olden times,
God revealed Himself as the God of
Might, a God whom His people
served with a service of fear. In
the Gospel times, He revealed Him-
self as a God of Love, a God en-
joying the happiness of His three-
fold personality, a God clothed in
human flesh, and living among His
created children. A further revela-
tion, however, showed Him to be a
God living not merely among us, but
within us. This the burden of our
meditations for Pentecost.

THE PASSING OF KING EDWARD.

The King is dead! We have a new
ruler in consequence, a monarch
with a name that hardly breathes
inspiration in England's kingly ar-
nals.

When the late Monarch was as-
cending the throne, even shrewd
statesmen in the Empire were in
doubt as to his capacity and as to
whether he was going to make a suc-
cess of his reign. Events, how-
ever, have reassured even the most
exact of all. Edward VII. proved
himself capable of worthy mea-
sures and of a policy of broadminded-
ness. In Ireland, especially, he
will be remembered for his spirit of
peace and for his willingness to re-
cognize a people for whom preceding
rulers had entertained but scant
feeling.

True, King Edward's visit to
France but shortly after that country
had banished the religious bod-
ies and confiscated their honest
property, caused some alarm; it re-
minded us all of the fact that he,
as Prince of Wales, had been Grand
Master of the Freemasons; and yet
we were all willing to believe that,
in his heart of hearts, the King
was not the kind of man to find
glory in the work of hounding de-
fenceless nuns and destroying the
saving vestiges of religion. His reign
was short, but it will truly live
in story, with the account of do-
ings of no mean shape and signifi-
cance.

Catholics expect the new King,
Edward's successor, to be a man
of noble motives, holding a message
of peace and good will for all his
subjects. We do not expect a bril-
liant monarch, but we hope the new
King will take heed of the best
things his father did while King. If
the Empire is to grow stronger, or
remain as strong as it is, all por-
tions of that Empire will have to be
attended to, and all classes of sub-
jects be honestly and full-heartedly
dealt with.

Canadian Catholics will never for-
get the late King's courtesy to-
wards our Bishops in Council as-
sembled. The message of good will
he sent them will remain a pre-
cious possession of the Canadian
Church.

We could not better close this lit-
tle tribute of ours to the memory of
him gone before God to give an ac-
count of his royal stewardship, than
by adding words spoken in his praise
by His Lordship Bishop Casey, of
St. John, N.B.:

"In the midst of the grief in
which the British Empire is plunged
at the news of the death of its
great and good King, there are
no more sincere mourners than the
millions of his Catholic subjects. I re-
call my visit to Ireland about five
years ago. There I met many strong
and intelligent Irishmen declaring
their tender affection and strong
admiration for King Edward. In his
public career, he was always the
lover and promoter of peace, and I
can recall many instances in which
he desired most admirably to make
his Catholic subjects feel at home. In
this, we cheerfully testify, his suc-
cess was admirable. His gracious
and memorable answer to the cabled
greetings of the bishops assembled
in the first Plenary Council in Que-
bec will ever be tenderly cherished
by the Canadian episcopate. In the
midst of our bereavement, we find
much consolation in the fact that he
left us such a worthy and promising
successor. Our profound sympathy
goes out to her bereaved Majesty the
Queen, and we will ever pray that
Divine protection and guidance may
not be wanting to the royal fam-
ily."

POEM BY DR. A. H. CHANDLER

Elsewhere in this number of our
paper we are publishing a sonnet
from the trained pen of Dr. A. H.
Chandler, Cochrane, N.B. Our read-

ers will relish it. We had the plea-
sure of meeting Dr. Chandler on
Christmas Day a few years since, in
the house of his parish priest, for
the Doctor is a Catholic. He is no
longer a young man, it is true, even
if his verse always breathes youth,
love, and hopefulness. We are sor-
ry that Dr. Chandler loves his soli-
tude by the sea too earnestly and
contentedly. We would like him to
give the most of his poetic work
to readers who would surely relish
it. It has been our privilege, how-
ever, to know his muse and to grasp
the meaning that words can never
portray. We hope that hencefor-
ward the True Witness will be able
to offer its readers many a sonnet,
or other poetic gem, from the pen of
kind and genial Dr. Chandler.

THE HOUSE OF LORDS.

There is such a thing as abiding
respect for authority, but when the
House of Lords as it stands in
England is held up as authority
worthy of respect and obedience, es-
pecially on the part of the Irish
people, abuse of terms easily finds
its way and wake.

True, and we admit it, there
must be law and order, authority
and obedience, in every land; true,
that many of the Lords are good
men, but many of them are not
what they should be. There are ty-
rants, "grafters," and general good-
for-nothings among them. Such
people have no right to dictate to
a civilized people, and have no
claim that is real and earnest upon
the good sense of any portion of a
governed people.

Let us have law and authority; let
the throne be made stronger; let de-
magogues be set aside; but let there
be equity and justice, with right,
and not might, to the fore.

All those nobodies rated rightly
by leading papers as "Wildpeers,"
"Noddies," "Boodlers," and "Back-
wooders" have no right to sit in the
House of Lords. The sooner Eng-
land finds that out the better for
the honor and safety of the crown.

We do not want to see the reign
of godless demagogues hold sway over
us; we do not want to be subjects of
a power on a footing like that of
infidel France. On the contrary, we
want the authority over us to be
strong and respectable, and that
is why all the good-for-nothing ele-
ments, supposedly of power, but
really of destruction, should be
driven into obscurity, forced to
abdicate. England has to under-
stand now, or shall have to admit
later, that her House of Lords, just
as it is at present constituted, is
not made to keep any people in
heavenly subjection and shall never
succeed in putting the yoke of fla-
very upon the neck of the Irish peo-
ple.

JOHN REDMOND THE MASTER.

Of a necessity, those organs of
English opinion which, together
with the London Times, have made
it a natural conscience duty to slan-
der Ireland and the Irish, could not
be supposed to praise John Red-
mond over his successes either past
or present. But, even in England,
lying and calumny are considered ne-
farious trades to-day. Statesmen,
forced by the urgency of sense and
common justice, are willing to deal
with the Irish along lines unaccus-
tomed to souls that deem expedi-
ency and dollar-getting more impor-
tant than even the Mosaic Decalogue.

John Redmond is the man of the
hour. He has forced his enemies to
capitulate, at least for the present.
England hates to think that
Ireland's day of final triumph is
dawning. She was even wont to
rule her subjects as slaves, when-
ever she was able to do so, and,
naturally, the present discomfiture
of Asquith & Co. is not a whit con-
soling. The London Daily Mail,
however, is one of the most dis-
couraged of all English organs; com-
menting upon Mr. Redmond's recent
results, that organ of trumpery and
misrepresentation says:

"If there is any man in England
who should feel proud to-day, it is
John Redmond. He is the master
of Asquith, who is the master of
the Liberal Party, and who is pre-
paring to exercise an absolute ty-
ranny over this country. He is the
"boss" who pulls the strings, and
for whom the puppets of the Cab-
inet work. The spectacle of a Brit-
ish Prime Minister's descent to be
the tool of an Irish factionist is in-
tolerable enough, but it becomes
shameful when, at the order of Mr.
Redmond, Mr. Asquith is compelled
to violate every Constitutional prin-
ciple, and to drag the Crown into
the party arena. The ignominy is
all the greater because the Irish
Party on every occasion proclaims
its hostility to this country, and
because it is financed by enemies of
England in the United States. It is
then, to please the foes of the Em-
pire, that this affront is to be of-
fered to the head of our State, and
that the British Constitution is to
be destroyed."

In spite of the Daily Mail, the
Lords, and all other effete organ-
izations in England, shall have to
swallow many another bitter pill
before Redmond and the Irish are
through with them. It was ever a
discouraging occupation to be oblig-
ed to fight against constitutional
tyranny and injustice; but when a
nation is backed with ten centuries
of undaunted warfare, it can look to
hope beyond even the very denial of
hope. The age of tyrants and of
slavery is no longer popular, even
among madmen.

Obedience and loyalty are good,
are things called for, as necessary
as human life; but slavery, tyranny
and oppression are things against
which Christ and His Church have
rightfully fought. If England is so
willing to boast of what she may
have, let her begin to boast that,
at least in the twentieth century,
she is willing to let Irishmen in the
Old Land freely live and fully
breathe. Until she does she shall
continue to find out that there are
Irishmen and sons of Irishmen
abroad in places where they can
make their voices heard in objection
and opposition.

EMBARRASSED CATHOLICS.
"Considerable discussion has arisen
on the lecture on "Literature" de-
livered by Rev. Dr. Barclay, of
Montreal, before the Halifax Cana-
dian Club several days ago.
Dr. Barclay's references to what
he termed "the ignorance and su-
perstition of the Pre-Reformation
period," and his remarks concerning
the "hostility of the monasteries of
that time toward the extension of
education to the masses," caused
some embarrassment to Roman Cath-
olics on the platform with him.
There is the Star's way of telling
what Dr. Barclay did down in Ha-
lifax. He "embarrassed Catholics!"
If the pastor of St. Paul's Presby-
terian Church did embarrass the Cath-
olics present at his lecture, he is
the first preacher who ever did. The
whole trouble is that Dr. Barclay
was forgetful of the rudimentary
principles of very primitive eti-
quette. Any man who speaks as the
Doctor did could never embarrass a
man with a grain of sense, helped
out by even a slight knowledge of
history.

TOO DRASTIC.

The following news-item has ap-
peared in the dailies:

"The convocation of Canterbury,
which is to the Church of England
what Parliament is to the country,
has been in session the past week.
The proceedings have not been deem-
ed of sufficient interest to report in
the newspapers except the discussion
of the divorce law and Sunday re-
creation."

"The debate on the proposed
changes in the divorce law showed
strong feeling against increasing the
facilities for obtaining divorce. The
Bishop of Southampton said the tie
could afford to pay the cost of di-
vorce procedure and the poor were
unable to pay. Therefore the ques-
tion was whether they desired to
make divorce for the poor, or should
they not rather wish to make it more
difficult for the rich."

"A resolution favoring the entire
abolition of divorce was carried."
Now, first of all, the Convocation
of Canterbury is not the dangerous-
thing the news-item claims it is.
Anglicanism in England is a state
department, and all the Convoca-
tions of Canterbury in two cen-
turies can change nothing in the
Church of England. The cultured
and respectable members of the Can-
terbury body may offer suggestions,
but they are powerless as far as
executive worth is considered. The
creed and polity of the Church of
England may be approved or mod-
ified by agnostic heads of the govern-
ment, but even the entire House of
Anglican Bishops can do nothing
worth talking about along the same
lines of endeavor or usefulness.

It has come to the crisis at last,
that a church founded on divorce
must fall by divorce. All rulers
who play with rebellion and revolu-
tion must fall the victims of re-
volution; and a religious body built
upon any violation of the Decalogue
must die through the violation.
What becomes of Henry VIII., and
what becomes of his motives, if
Anglicanism is no longer the friend
of easy divorce? Of all the Pro-
testant sects, Anglicanism may be
the most cultured, but she is, like-
wise, the most illogical. Logic con-
verted Newman and Manning helped,
of course, by the light from above.

"The proceedings," says the news-
item, "have not been deemed of
sufficient interest to report in the
newspapers, except the discussions of
the divorce law and Sunday recre-
ation." And there you are for the
thousandth time! When the pro-
ceedings of any Protestant synod or
assembly or conference have nothing
to interest the readers of the daily
newspapers, all their usefulness is at
an end, for they seem to be got up
especially in view of giving "copy"
to the papers.

WHO ARE INTOLERANT?

There are people in Ontario, and
elsewhere, who declare that the Pro-
vince of Quebec is intolerant, where-
as, it is well known that, in the
Province of Quebec alone do the ma-
jority give the minority a full and
honest chance, beginning with the
very city of Montreal. In Ontario,
and in parts of the Maritime Pro-
vinces, in Manitoba, in British Co-
lumbia, and in all the Western Pro-
vinces, a man's title of Catholic de-
bars him from his share of worldly
success wherever and whenever bi-
gots and fanatics, urged on by the
Orangemen and the forces of Freema-
sonry, find it a possible game to
play the hypocrite's part and as-
sume the role of the double-dealer.

It is sheer nonsense to blame Cath-
olics themselves for this state of
affairs. That is an old explana-
tion, with only wooden legs where-
upon to stand. It is not true, only
in so far as it holds that Catholics
are discriminated against just be-
cause they will not rise up and de-
fend their rights.

There is a big glowing spirit of
charity(?) abroad, the wind of
some mighty Catholics' breath, to
the effect that an era of union and
generosity has dawned upon us. It
is something like inviting Orangemen
to share our rejoicings over
Redmond's triumphs!

The grand era of union and ge-
nerosity has not yet come, however,
and shall not come until Catholics
get their fair share of representation,
beginning with the Cabinet at
Ottawa.

The following letter, which ap-
peared in our esteemed contem-
porary, the Catholic Record, tells its
own story, and points to what
could be said by Catholics dwellers
in seven other provinces:

Editor Catholic Record:—Com-
menting on Hon. Mr. Murphy's ad-
dress at Toronto St. Patrick's Day
celebration you say: "out of a
man's religion should be no bar to
his advancement in Canada. Never-
theless, in this Province of New
Brunswick, forty per cent. Catholic,
citizens of that denomination are
not accorded the slightest need of
fair play or justice. Conditions in
New Brunswick were never ideal in
this respect, yet the present time
sees a state of things hardly to be
believed by the casual observer. Some
\$40,000 is annually paid in
salaries in the departmental offices
at the capital, and of this amount
\$2,500 is grudgingly paid to a hand-
ful of Catholic messengers and
junior clerks. It is a well known
fact that even this small amount is
being starved out of the service. What
is true of the seat of government is
true of the province. Appointments
of Catholics are gazetted only where
it would be too dangerous alto-
gether to refuse in ridings exclusively
Catholic; in mixed communities such
appointments are not made. In Hon.
John Morrissey the Catholic people
of New Brunswick have a courageous
and willing champion, but for the
first time in its history the
province rejoices in a militant
Orange administration, and Catholic
members of the Legislature are
indifferent or ignorant of conditions
being created under their very feet."

My object in writing this is to
make the statement, that while pub-
lic men are seeking votes they are
very solicitous that our rights be
firmly maintained, yet on arriving
at the top they speedily kick over
the ladder on which they climbed to
power. This is one of the reasons
why Mr. Morrissey is fighting a lone
hand in New Brunswick.

So Mr. Murphy might have gone
farther and set forth that the in-
ferior positions Catholics hold in
the various public services are largely
due to the incapacity or lack of
courage of their representatives in
various legislatures and govern-
ments. That such a state of affairs
is allowed to exist in New Brun-
swick shows something radically
wrong with our public men.

Very truly yours,

NEW BRUNSWICK.

TWO PICTURES OF A ROMAN SUNDAY.

Elsewhere we are publishing a
double account of a recent Roman
Sunday; one of the accounts ap-
peared in the Christian Advocate,
New York, over the signature of B.
M. Tipple, D.D., pastor of the Me-
thodist rabble in Rome; the second
appeared in the Saturday Review,
London, Eng., a journal of decided-
ly Anglican aims and leanings.
After our readers will have per-
used both accounts, they will be
able to add still more to their fund
of admiration for the Rev. B. M.
Tipple, who, it is plain, is seeing to
it that Methodism in Rome shall
share the honor and glory and in-
famy of the worst elements in the
Eternal City of the Popes.

Were Tipple a sincere man, and
were the Christian Advocate (Metho-
dist) honest, they would choose
other friends and boon companions.
But what does Tipple care? Why
should the Christian Advocate not
rejoice over infidel gains in Rome?
Methodism and paganism are one
and the same when it comes to
fighting the Church, even if we had
thought that Methodists believe in
and endeavor.

being gentlemen at least.

At the bottom of their hearts,
even the noisiest of pagans cannot
help pitying the preachers. They
want all the allies they can find,
and the preachers of Tipple's die
and stamp make good tin soldiers,
at least, even if bullets are wasted
on the kind of people he and his
confederates are.

For the benefit of all those good
people whose purses are interested
in Tipple's success, we subjoin the
following from Rome, the organ of
the English-speaking Catholics of
the Eternal City. Says Rome:

"It is not the success of the Me-
thodists which makes them an ob-
ject of aversion to all right-minded
persons in Rome, but their vile pro-
paganda. Fifty years ago they be-
gan to spend millions of dollars on
the perversion of Italian Catholics,
and every year since then they have
been sending home highly decorated
accounts of their success. But the
simple truth is that they have failed
utterly to make any permanent
impression."

In Rome for September 7, 1907,
we were able to present the fol-
lowing facts from their own official
report:

In Italy and Italian Switzerland
there are about 34,000,000 people,
and the Methodists among them,
including both members and proba-
tioners, total exactly 3,449. Rome
which is well over the half million
mark, contains two hundred and
sixty-six members and probationers.
How many of the 3449 and the 266
are Italians and how many of them
are Americans, English, Germans,
etc., we do not pretend even to
guess, but taking them all as Ita-
lians, we reach some interesting re-
sults:

It will be found that the present
Methodist following in Italy has cost
about 7000 francs per head; that the
half million francs spent on Italian
Methodism last year (1906) has re-
sulted in a net gain over the num-
bers of the previous year of just
75 persons, which works out at 6666
francs for every additional Metho-
dist; that at the same rate of ex-
penditure and the same rate of pro-
gress it will take 12,500,000,000
francs and 36,000 years to convert
the Italian people to Methodism. Un-
fortunately, there are several flaws
in the calculations, for we find that
in some respects Italian Methodism
is going back. The last report, for
instance, announces that there were
32 native preachers in the field,
whereas the previous one registered
55. We also note that in the space
of one brief year these 32, aided by
the nine foreign missionaries of Me-
thodism, baptized as many as two
adult and eighty-six infant Italian
Methodists, while in the previous
year the number of adults were no
fewer than five and of infants eighty-
seven. This means a diminution
of six baptisms in the year—but it
must be remembered that there were
23 fewer missionaries to do the
work."

ARCHBISHOP HAMILTON'S JUBILEE.

Little as Archbishop Hamilton's
church standing means in the matter
of Catholic validity of orders, yet,
knowing him to be the man he is,
we are glad to pay him our tribute
of good will and praise.

On Sunday, May 1, he celebrated
the twenty-fifth anniversary of his
consecration—his Silver Jubilee. He
was born in Hawkesbury, P.Q., on
the 6th day of January, 1834; he
was educated at the Montreal High
School and at the University Col-
lege, Oxford. In the year 1857,
when he was only 23 years of age,
he was ordained to the Anglican mi-
nistry, and became curate of the
Quebec Cathedral the same year. In
1864, he became rector of St. Mat-
thew's Church, St. John street
(without the gate), and remained
in that position until 1885. In
1885 he was appointed Bishop of
Niagara, and after holding this po-
sition for eleven years, he was nam-
ed Archbishop of Ottawa, in which
capacity he is still retained.

Archbishop Hamilton has passed
the three score and ten mark, and
is, therefore, no longer a young
man. His honesty of purpose and
the nobility of his aims and me-
thods are well known. He stands
for what is best in the Church of
England. He is very High Church
in his leanings, and is an open en-
emy to lax marriage laws that favor
the re-marrying of divorcees. He
has publicly praised the Church's
stand on that question, and has,
likewise, confessed his admiration
for our separate school system, be-
ing a strong supporter of religious
education for the young. No one,
be his religious standards what they
may, could know Archbishop Hamil-
ton without respecting him and his
truly winning sincerity of motive
and endeavor.

Echoes and

What fools these
take chances for Eter-

to attend to their E-

The more laws w-

joy riding" the mo-

automobile seems to

man, however, cann-

women's work. V-

officers.

Another loathsome

Ontario courts, w-

as a consequence, fr-

headquarters. And

talk about trying to

Province of Quebec t-

Fire did some da-

Church of St. John

ing at Norwich. Th-

been given to the wo-

mal opening is to t-

shortly.

Teasing an eccentr-

pastime for cowards.

and manners killed tw-

other day. While w-

mend the gipsy for h-

those inclined to be

genius on people who

Many of us do not

or even care, who the

are trying to "eman-

schools. The little fe-

know no more about

a cow does about a

us wake up!

Outside of Halley's

is no body that move-