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# The True Witness

TESTIS IN COELO FIDELIS  
AND CATHOLIC CHRONICLE.

MONTREAL, THURSDAY, OCTOBER 1, 1908 PRICE FIVE CENTS

## Note and Comment

A Catholic who finds a Catholic paper "too dull" to read is a Catholic who rarely opens a prayer book. It is "dull reading" too.

A number of young men are studying for the priesthood in Ireland preparatory to going on missions among the Copts in far-off Egypt. A new college for foreign missions has been opened in Ireland this year near Castlebar, in County Mayo.

In leaving London for Rome last Thursday, Cardinal Vanutelli said to the large crowd who were here at the station to see him off that he would inform the Pope that despite the attitude of a few irresponsible bigots the feeling of the English nation towards the Pope and the Eucharistic Congress was excellent and that the heart of England beat only for liberty.

A monk engaged in the interior decoration of a church is the unusual sight witnessed at McKeesport, Pa. The artist is Father Bonaventura, O. S.B., of Manchester, N.H., whose work in murals is winning recognition. When St. Mary's Church at McKeesport was finished, the pastor, Rev. L. Boel, secured the services of the talented Benedictine.

An interesting feature of the great German Catholic Congress at Dusseldorf was the pilgrimage of the delegates to Kaiserwerth to visit the grave of St. Sulfertus, the Irish monk who first spread the light of faith in that region. Cardinal Fischer made the pilgrimage the occasion for an eloquent discourse on the brotherhood of nations in faith and the debt of Catholic Germany to the missionaries of Ireland.

Under the operation of the separation law in France the twelfth Century Church of St. Christophe at Le-grotte, a village in Savoy, was offered for sale at Grenoble for \$100. The churchyard, including the hundreds of bodies buried there, was offered for \$50. Local Catholics became indignant and purchased the property to prevent profanation.

Among the gifts received by the Holy Father last week were 20 chalices from women of the South of Ireland. The chalices are copied from a beautiful Irish chalice of the 15th century. Each chalice, which is silver throughout, stands on a hexagonal base, divided into six incurved sections.

Catholicity has been making great headway in Switzerland in recent years. The Bureau Federal de Statistique, in its "enquete" concerning religious professions, states that "in all the cantons the Catholic religion counts more adherents than in 1888, a change which is produced chiefly in the towns that have had a Protestant majority. In Geneva the Protestants were formerly much more numerous than the Catholics. Now there are 30,000 Protestants and 28,000 Catholics. From 1850 to 1888 the proportion of Catholics and Protestants remained the same, since 1888 it has changed in the interests of Catholicism."

Professor Ludovico Seitz, director of the Vatican picture galleries, died last week at Albano. He was engaged until a late hour the previous afternoon in superintending the transportation of Raphael's masterpiece, "The Transfiguration," from the old gallery to the new Vatican galleries.

The English Catholic Times notes the signal success attained by pupils of Catholic schools in the annual Oxford examinations. In England as elsewhere Catholic schools and colleges take high rank in comparison with those under secular auspices. Out of 179 first-class honors in the senior examinations, 27 were won by Catholics—a remarkable proportion in view of the fact that Catholics form only one-twenty-fifth of the English population.

La Verite, of Quebec, makes several significant statements, which we summarize thus, says the Chicago New World: "Lincoln, a Freemason, was assassinated by a Freemason named Booth; Garfield, a Freemason,

## Should Religion Be Advertised.

Readers of the daily newspapers have noticed for several months past the curious form of advertisement called the "Paragraph Pulpit" which the leaders of the Unitarian denomination have adopted as a means of calling attention to their religious views. (It appears nearly every other day in our San Francisco morning papers.) It is pure advertising matter, paid for at space rates, and designed simply and frankly to spread Unitarian principles and attract recruits to Unitarian churches. As such we observe that it has shocked many religious and secular commentators, to whom the idea of advertising a religion is at once new and distasteful.

For our own part the idea is so far from absurd or repugnant that we own to a wish that Catholics might resort to a similar expedient for advertising truth when it is not possible to get it before the public in any other way. To pay for space to advertise religion is surely as defensible as to pay for space to make known chances for investment, the claims of employers on the delusions of money-seeking theorists.

As far as the Unitarians are concerned, we believe that they are wasting money in buying newspaper space for the insertion of the absolutely colorless reflections which alone can be inspired by their utter lack of belief and unlimited "breadness." To call their Paragraph Pulpit an advertisement is about as apt as to call Byron's "Ode to the Ocean" an advertisement for a steamship company. In order to advertise religion with any success, the first essential would seem to be to have a religion to advertise.

But where there is a definite set of truths to be made known, truths for which many are groping in ignorance and on which their eternal salvation may depend, where there are glaring misrepresentations to correct and dangerous misconceptions to dissipate, there seems to be every justification to purchase newspaper space in the best available agency for the purpose. A zealous young pastor of this state was, for years, and may be still, in the habit of renting a column every week in his country paper for use in exposing falsehood and preaching Catholic truth to his ignorant and prejudiced neighbors. His method resulted not only in the enlightenment of many he could never reach through his own pulpit, but in bringing back to the faith a number of poorly instructed Catholics who had been influenced by the atmosphere of denial and misrepresentation in which they lived.

If religion is not the most important business in life, as all consistent Christians must believe, it can hardly be advertised too extensively or too persistently. Without implying that newspaper publicity is by any means the best kind of advertisement, or that it can compare for a moment with that demonstration of faith which a man makes by an intelligent knowledge and faithful practice of its teachings, or that the Church makes by its organization and its representation in the world, the press is certainly an important agency for the inculcation of truth as for the diffusion of error. It is the medium of an apostolate we cannot afford to neglect, the means for a campaign of education which those who believe they have a message of salvation for the world should be the last to ignore.—Catholic Universe, Cleveland, Ohio.

## A Year After.

Last Tuesday, September 8, it was just a year since the Sovereign Pontiff published the immortal Encyclical Pascendi dominici gregis, in which he laid bare, refuted, and condemned the whole system of religious errors comprised under the name of Modernism.

Two months before that, July 3, 1907, the Holy Office had promulgated by order of the Holy Father the Decree Lamentabili sane exitu, in which sixty-five propositions containing the most notable of these errors were condemned. How have these two great documents, landmarks not only in the pontificate of Pius X., but in the history of the Church, affected the situation?

The truth is that it is difficult to believe that only a year has passed since Roma locuta est, such has been the extraordinary change effected by the encyclical. Up to a year ago almost the whole of Europe seemed to be heaving in the throes of a religious unrest pregnant with calamity for the Catholic Church. Just as the Renaissance is supposed to have rent the veil of darkness that hung over the world during the long night of the Middle Ages, so too, new ideas of religion and a new conception of Christianity were to form a new epoch in the religious history of the world.

Daring theories were set forth by Catholics in works which were widely quoted and read all over the world, magazines were created for the express purpose of expounding and propagating them, other periodicals hitherto orthodox began to show favor to advanced doctrines which would have horrified their founders, the movement spread into the daily press, it penetrated into many even of the seminaries where professors instilled its principles into the receptive minds of their young pupils, it formed a common topic of conversation not merely among the studios but even in the gilded salons of the worldly.

To confess that you were not at least superficially informed on the new religious movement was to confess your deplorable ignorance, to admit that you had no sympathy with it was in the eyes of many to admit that you were an obscurantist with a mental horizon bounded by the ideas of an age that was irrevocably past.

When it began to be bruited abroad that the Holy Office had instituted a searching examination of the whole movement cries of alarm and indignation and menace filled the air. The cardinals and consultants of the Holy Office were a body of reaction-theologians who knew nothing of the wonders of modern thought and discovery; they were about to condemn the great Cardinal Newman who was the real chief of the movement; they would inevitably make a fatal break between science and religion which would estrange from the Church all her most cultured and intellectual members.

Then came the Decree and the Encyclical—a year ago! What has happened? Modernism has disappeared as an interesting topic from polite

## The Copts.

Father Rolland, S.J., missionary in Upper (or Southern) Egypt, writes in the French Messenger about the Copts. The Copts fell descendants of the ancient Egyptians. The sanctity of the Egyptian Church under St. Mark, the Evangelist, Bishop of Alexandria, furnishes one of the brightest pages of early Christian history. In the first ages of the Church thousands of religious peopled Thebaid "the classic land of sanctity."

The greater part of the Copts fell fifth century. A leaven in the mass, however, remained. And to the few faithful have been added, in recent years, over eleven thousand conversions. In the last six years alone, there have been 1700 converts. The Catholic Copts have, in gratitude, consecrated themselves to the Sacred Heart of Jesus, by the official act of their Patriarch, Mgr. Cyril, at the close of a lately held national synod.

In the city of Tahta, above the ruins of Thebes, is situated the new national seminary, due to the zeal of Pope Leo XIII. The faithful in its vicinity are remarkably devout. No one omits the Easter duty, and frequent Communion of both men and women is common. Nearly 500 receive Holy Communion on the first Friday, the Blessed Sacrament being exposed all day. A large proportion of the parishioners assist at daily Mass.

## Late Bishop Carmichael.

The following letter appeared in the Telegraph of Quebec:  
Editor of Quebec Daily Telegraph:  
In many of the notices of the death of the late Bishop Carmichael, mention is made of his gift of "Irish oratory," but, the priest, have been added also his gift of Irish patriotism. Doubtless there are amongst your citizens some who will remember the lecture delivered in the Anne street lecture hall—now Tara Hall—about thirty-five years ago. I remember it as an Irish subject, if I remember right it was on Henry Grattan and the Grattan Parliament. Anyhow, such an impression did he make, and so much was his patriotic utterances admitted by a certain portion of those present that, with the approbation of the late Rev. Father McGauran, an effort was made by the St. Patrick's Catholic and Literary Institute to induce the reverend gentleman to deliver another lecture, but the time at his disposal did not allow him to do so.

Yours,  
MATTHEW F. WALSH,  
Ottawa, Sept. 21st, 1908.

## A Masonic View.

The Five Points of Fellowship, a Masonic paper published at Covington, Ky., contains the following in a recent issue:  
"His Holiness Pius X., following the noble example of the long line of illustrious Pontiffs of the Holy Roman Catholic Church has recently issued an encyclical forbidding the laity of the Catholic Church uniting with the Masonic fraternity. For so issuing he is entitled to the everlasting gratitude of Masons the world over, for the very good reason that the encyclical will have the effect to keep out of the Masonic Order an undesirable class of men. A Catholic becoming a member of the Masonic Order and claiming to hold his membership in the Catholic Church cannot be true to both, and if false to either, he cannot be true to either. On the other hand, a Free Mason who becomes a member of the Catholic Church proves false to the Masonic Order. It is fair to infer that it is not the sublime teachings of Free Masonry that attracted the Catholic, but only the substantial benefits he hoped would accrue to him by becoming a Free Mason."

The purport of this article, written as it is, in a Free Mason organ, goes to show that the Catholic practical or indifferent, is not desired by Free Masons as has been supposed by many lax members of the Catholic Church. It goes also to reveal the true policy of the Masonic Order—hatred of Catholicity, and should be taken as a warning by all of us.—Central Catholic.

The Most Rev. Dr. Tommasi, Archbishop of Siena, died on Friday last. He was born in 1839 and had been Bishop of Fiesole for four years and Archbishop of Siena for six.

## Regarding Confessions.

Those who have neglected confession for so long a time that the prospect of a satisfactory accounting of themselves in the sacred tribunal fills them with discouragement, may find these suggestions helpful.

Father Ernest Hull, S.J., is a missionary of long experience.

"Those who have absented themselves from confession for a long time often object that they cannot remember properly what they have done, or how often. They are not in the habit of watching themselves. They live by impulse, sometimes without doing wrong, sometimes having their fling for a time, and so on. How can they recall details? The answer is as follows: There is a difference between theory and practice in this matter. In theory the exact number, species and aggravating circumstances of each and every sin ought to be expressed. But this theoretical rule is tempered by another practical rule, viz., the penitent is bound to confess his sins only in such way as they present themselves to his own consciousness and only with that standard of exactness which belongs to his temperament, character and the examination of his conscience into a head-splitting drudgery. He is only bound to survey his sins with the same degree of care with which he surveys the ordinary affairs of his life. To take an instance: 'How much and how often do you smoke?' You will tell me: 'Well, I never kept a very exact record. I smoke a pipe regularly in moderation, perhaps three or four times a day. Besides this, I always have a box of cigars, and

## PERSONAL.

The very Rev. Provincial Father Colombari, O.F.M., and the Rev. Father Berchmans, O.F.M., have left for the new mission of the order at Lake Saskatchewan.

## St. Joseph's Home Fund

The actual date of Father Holland's birthday has passed and we had hoped that a goodly sum would have been realized to present to him on Sept. 19th; but so many have been out of the city during the summer that our appeal failed to reach them and consequently nothing like the necessary amount came in. However, every day is a birthday—somebody's—so if each one contributed, his number of years either in dollars or cents, quite a comfortable sum in a little while would be realized. We think those who answered our appeal and trust that those who have not already done so will send in their mite to help a worthy cause—To pay off the debt on the St. Joseph's Home for Working Boys. A cent will be as welcome as a dollar and will be acknowledged in issue following receipt.

FILL OUT THIS COUPON.

FOR  
ST. JOSEPH'S HOME FUND.  
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