

The True Witness

AND CATHOLIC CHRONICLE
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NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon.
CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, JUNE 18, 1908.

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 considered their best interests, they would soon make 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 Montreal

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must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.

IRELAND.

A writer in the North American Review, amongst other profound, if not original, ideas, suggests that the Irish should give up demanding home rule and seek for prosperity from within. That any nation should seek to be self-reliant is a truism based upon the love of freedom and all reasonable ambition. Surely the demand for home rule is far more than a pauper's plea or a captive's petition. Home Rule does not ask England to build up Ireland. It does not even ask restitution for the over-taxed, plundered past; it lays no claim to wipe out in this way the stain of misgovernment and tyranny. The demand for this, a people's first right, is the very key to the situation which this writer judges to be the safe and independent one for Ireland to occupy. Home Rule of itself is not the only thing desired. It is the management of their local affairs in regard to land, education and many other matters. Prosperity has been an impossibility for Ireland with absenteeism on land, Protestantism in education and discouraging restrictions in manufactures. We need not go back to the time when the sources of these national streams were poisoned. Later years have shown how a people under cruel tyranny can decrease, and how a brave race can carry to strange lands the religion of their fathers and the rancor of ancestral centuries. Because the Irish know that in their own versatile temperament and in the fertility of their soil they can find under more favorable circumstances a fair share of prosperity, for this reason they ask home rule. If the Irish were merely looking for home rule as an end without the confidence that in Ireland itself and in Irishmen at home there is the power for self-development, national advancement and refined culture, the cry for the political prize would long ago have stopped. Hope deferred maketh the heart sick. This is as true of a nation as it is of an individual. With Scotland coming in for home rule, and with the Boers already in possession of it, England may perhaps howl to the inevitable. We know that Scotland is Protestant and Ireland Catholic, and that neither one nor the other is as far away as

South Africa. Then England is slow to admit a fault or undertake a change. It cannot, however, stand out much longer against a righteous demand which really means greater union and truer prosperity for both countries. One measure of great importance, the Irish Universities Act, is now before the British Parliament. This will remove what has been a long standing disgrace. Whilst Scotland had four universities and England nine, Ireland had none for the Catholics who form three-fourths of the population. Yet all that the Catholic hierarchy demand is that they have an institution where their students would not be exposed to influences which would militate against their religious faith. This moderate and reasonable claim they think sufficiently guarded by appointing on the governing body men who could be trusted to provide that professors and other instructors should be selected with this purpose in view. Higher education secured we may hope to see clever graduates advance to the professions or find other walks where their talents will be recognized and others stimulated to follow their example. Home rule more than foreign advice will prove to the world the contentment, the patriotism and the ability of the Irish race.

CONVERTS.

At a time when the number entering the Church is on the increase we are led to many reflections concerning these good people, their former friends and their new surroundings. The step from any outside denomination into the one true fold is no easy one. It is not a mere change of opinion upon certain important subjects. It is something more than the signing of oneself with the sign of the cross, or passing the large church to go further down street to the little chapel where the poor and lowly are entering. Too frequently it is the leaving of one's father's house and the quitting of friends and people bound to these good souls by all the ties which form the support and consolation of earthly life. Conversion is not in this order at all. It is obedience to a higher call. More than earth can ever be to us, more than father, mother or any dear relative, more than the best temporal friend can ever prove to us is Christ who calls. Who is he who will resist it, or murmur that he knoweth not whether he is drawn or which way he must walk? Or what man so self-sufficient that he thanks God no such trial ever came to him? He ought to know that the light is most kindly when leading through the encircling gloom. It is the thought that we may be in darkness which starts the enquiry and initiates the doubt about our present position. First a ray showing the insecurity and blindness we have been following—a little beyond, the parting of two ways. All this has come to so many whose gifts one would surely think were rich enough and strong enough for life's conduct and reward. Not so at all; for it is grace, not works or the law, which heals the wound of sin and crowns nature with glory. One thing, however, those are made to feel who have trodden this stony part of the road, is the unkind parting given them on leaving what had been home to them. They were not prodigals taking their substance to waste it upon pleasure and passion. They were not seeking advancement in the world's places of power and wealth. They were obeying the voice of conscience, and seeking peace through the truth. We do not see, on the principle of private judgment, that the young man who acts thus can be coldly treated, as if old ties should be snapped and old bonds broken because he, by following private judgment, brought it and offered it as a tribute upon the altar of St. Peter. The young man or the young woman was conscientious. Prayer, reading, instruction led them all the way, whilst pride and human respect held many others captive or because their courage failed them seeing they could not stand the taunt of a mocking world. Private judgment is the boasted principle of Protestantism. When it is carried to its logical conclusion, when it is applied without fear or favor, it leads to Rome. The last who should complain or feel bitter towards their brethren are the members of the household, which they are leaving. Sympathy they show not, but rather threaten the rod of correction and the coldness of abandonment. Nor do these converts find the welcome they expected. They are stared at as they pass up the aisles and the wondering gaze asks who they are and whence they come. All are busy in a Catholic Church, too busy, perhaps, with the work of their own

soul. Yet surely more charity can be easily extended to these strangers who do not feel at home, not knowing yet the fulness of the Church's love for each and all. Catholics are not social. Often they are in cliques and sets—too un mindful of how valued a kind word or a social meeting may be to one whose special solitude makes his trial doubly hard. Rejected by their old friends and coldly received by their new brethren they sometimes grow discouraged, looking in vain for that charity which is the bond of peace and the fellowship of the Holy Spirit.

THE CHURCH AND AUSTRIA.

An eminent warrior of England sent to Pope Pius IX. the advice "to make sure of the coat-tail of Austria and hold on." When the time came to take advantage of this counsel the venerable Pontiff made light of political wisdom and showed his independence of Austria. By being faithful to his sacred trust which involved the freedom of the Church the Pope did good to Austria, rendering her more Catholic than she had been for a century before. If the same advice was not tendered to Leo XIII he was taunted with sacrificing the interests of Catholicism in Austria by placing his hopes in France for the restoration of the temporal power. It is a matter of history also that the Cardinal of Austro-Hungary entered a protest in the last conclave against the election of Cardinal Rampolla to the Papacy. Only the other day, to come to an end, the Nuncio of the Vatican at Vienna protested against certain un-Catholic teaching of a Professor in the University of Vienna. This act was regarded by the liberal press of Europe as it regards every other action of the Papacy, interference in national and political affairs. There is nothing concerning which the Popes have been so astute as their successful avoidance of the many European political entanglements. Whether it was a question of the Triple Alliance or the Hague Conference, or Italian unity or anything else the Popes have shown courage, detachment and independence. Pius IX. was never so strong as when the whole world was against him; his "non possumus" kept the leaders of society wondering what manner of man he was. Leo XIII took his place. If his method was more diplomatic his purpose was identical with that of his predecessor. He was willing to have peace but not at the price of principle. Then comes Pius X., brushing aside all political obstacles and making for the liberty of the Church with the force of a master. Truly the Popes have the grace of their high office—and that is the guardianship of the deposit of faith and the protection of the Church's freedom. Sometimes the nations have tried to ensnare the Popes into taking sides, at other times they have assumed an air of pride, ignoring them entirely. Neither policy has succeeded. Both betray the inherent weakness of neglecting that factor of peace, liberty and strength, which centuries ago proved its power in the construction of modern European nationalism. But we started off with considering the Church and Austria rather than the Church and nations in general. Austria at the beginning of the eighteenth century was nearing the rocks and wrecking a history glorious with the faith and sanctity of her children. Joseph II. proved himself the apt pupil of a bad teacher. Educated in false philosophy, he applied its principles. By an edict of 1781 religious were forbidden to obey foreign superiors; or to leave the hereditary states of the Hapsburgs without the imperial permission. Another edict forbade the recognition of any Bull or Rescript from Rome which had not received the imperial placet. This was followed by a third forbidding any recourse to Rome for matrimonial dispensations. Not satisfied with the suppression of convents and certain holy days, Joseph undertook to "re-write the manner of carrying out some of the religious functions. Pius VI wrote repeatedly to Joseph II. urging him to abandon his un Catholic course. Not succeeding the venerable Pontiff, when the Emperor claimed the right to confer all the bishoprics and abbacies in Lombardy, made a personal visit to Vienna. Nothing came of it. He was scarcely back in Rome when the very enactments against which he had protested were published at Milan. Such edicts as these will give an idea how Austria was leavened with dangerous error. But Josephism, as it is termed, was not the only virtue preying upon the faith of a great Catholic nation. Freemasonry and Judaism tampered with it also. In the Hapsburg empire, as an historian observes, we see in a land where the inhabitants are deeply religious, and where the

legislation appears to be Catholic, nearly all the journals in the hands of Jews or of other enemies of the Church. We see the schools delivered to a heterodox neutrality, under the control of atheist teachers. Far more embarrassing was the law of mixed marriages in Hungary, until at last, through the influence of Freemasonry, an act was passed introducing civil marriages. When it became known that the sacredness of the marriage tie was attacked Greek Schismatics vied with Latin Catholics in their opposition. The prelates who had too long temporized matters were aroused to activity which unfortunately soon relapsed into a derelict lethargy. It was only through Leo XIII. that these prelates were roused to a sense of duty, and Hungary, the land of St. Stephen, saved from irreligion. The Sovereign Pontiff required that to obviate these perils both clergy and laity should obey the Holy See in all things; and in the second place the faithful must avoid as much as possible the evil of mixed marriages, so dangerous to the faith of those contracting them. The arousing effect of the Encyclical was soon visible. From all this it will be seen that the Church has had much to contend with in Austria, and that it is only of late years that the spirit of liberalism is giving way to the renewed faith of ages. False philosophy and erroneous teaching were the start. It need not be astonishing that the Papal Nuncio is aroused to action at a professor who now opens a new floodgate of modernism upon his faithful students, which if it were not stopped would undermine the creed and practice of several generations.

DOCTOR SYMONDS.

Doctor Symonds spoke on Whitsunday in Christ Church Cathedral. Among other things he said that "the Church of Christ abides with us, has grown and developed. It has been persecuted, ridiculed, torn to pieces by schism, but it has lived, and to-day is full of vitality." This is no doubt meant as a compliment to the Catholic Church, except the clause which speaks of its being torn to pieces by schism. The Church is not torn to pieces by anything, it is still all one piece, the same as a tree would remain a tree no matter how many branches might be cut off or broken off or rotted off. The Church is one, so that he needs give himself no unnecessary annoyance about union. The Anglicans have no bishops: the Nag's Head incident having been discussed by those who know, the decision was given against that falsity. If the straightforward simplicity of the Catholic Church does not convince, it is not the fault of the argument, but that of the individual who is hard of conviction. Something, however, has convinced a great many of the Doctor's colleagues, and when God in His mercy will grant him the gift of faith, he will be astonished as others, that he had not seen it long ago. Protestantism is not flourishing much, the proof is in the fact that the brightest flowers are going over to Rome. Cardinal Newman whom the doctor cites, is a bright example. The Protestant has never triumphantly proved superstition, idolatry, false doctrine, monstrous claims, bitter persecutions, corruption of life against the Church," the doctor to the contrary notwithstanding. When immense numbers of people leave the Catholic Church, "they do not become Protestants," says the doctor. Can they be anything else, Doctor? What is a Protestant but one who protests against the Catholic Church? In this way every infidel and atheist is a Protestant, the very Jews are classed with Protestants in the school boards, and even a section of the Daily Witness is given to matters of interest to them.

"The Roman Catholic controversialist points to the division of Protestantism, the bareness and coldness of its churches, their emptiness on week days, irreligiosity and unbelief," says the Doctor. Yes, the Roman Catholic controversialist does point out those things, but he easily explains the reason of them all. The divisions come from the individual interpretation of the bible; any church must be cold from which the Body of Christ is absent, their emptiness on week days and even on Sundays is explained by the same reasoning. There is nothing to attract, unless it be a sensational sermon such as the one that we have in hand; the irreligiosity and unbelief is easily understood when we see that the religion is unbelief, a paradox, but no matter. No, Doctor, there is no halt to be called so far as the Catholic Church is concerned: "Go," is the word, "teach all nations." Nor is there any "problem threatening the very

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life of Christianity." "Behold, I am with you all days, even to the consummation of the world." "What," asks the doctor, "is that more excellent way, then, which may lead not to mutual contempt and hatred, but to mutual respect, as the first step towards unity." Another mistake in this question before we deal with the answer. The feeling of the Catholic for his Protestant neighbor is not one of contempt, but of pity. This is proven by the prayers offered daily for his conversion, and that they respect each other is seen in every walk of life where the differently persuaded come into contact.

The doctor may add this bit of diatribe to the revivings he has read in other Catholic papers. He will remark, however, that the Catholic paper is attacked before it defends itself. It has no religion to peddle. Satisfied with its own, it has neither time nor space to attack the religion or irreligion of others.

If Doctor Symonds will put his best efforts forward to accomplish the union between the different Protestant sects, and succeed in the attempt; then read to the so united assembly the following words from the gospels, and convince them that it is Jesus Christ who spoke those words, the union will be easy: "If he will not hear the Church, let him be to thee as the heathen and the publican." Then will the lion be consummated, then will the lion and the lamb lie down together, and the lion will be on the outside.

If our illustrious Mayor had put into his Paris speech a few words of praise for the God of Champlain and none at all for the infidel God-hating French Republic, he would have shown himself a better Canadian.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Keallogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

Mineral Resources In Ireland.

The following interesting and characteristic article from the pen of Keeffe Cusack appears in Sinn Fein: In spite of our recent industrial shaking of ourselves we are still far from being awake to our country's possibilities. This fact was forcibly brought home to me the other day on getting from Scotland a copy of the "Clements Lead Mines' Synoptic prospectus." The mine, evidently a new one, is situated at the upper end of Lough Corrib, Galway, and is being floated entirely by canny Scots. What more natural? Let us look at these extracts from a directory of 1846: Cavan.—The mineral productions are silver, copper, iron, lead, coal, ochres, marl, manganese, sulphur, fuller's earth, clays of different kinds and quantities and a species of Jasper. Donegal.—Iron ore, lead, plumbago, and different kinds of clays. Down.—Granite occurs in the Mourne mountains and copper in those of Iveagh. Iron and fuller's earth are found west of Killybegh, and ochrous earths in various districts. Derry.—Iron is found disseminated through many of the strata of the country and in the basalt district so abundant as to affect the needle. Ironstone was formerly worked in Slieve Gallan, and coal, copper and lead have been found in considerable quantities in several districts. Monaghan's mineral treasures, he says, are iron and lead ore, antimony, manganese, and coal in different districts, and fuller's earth and marble in other parts. These are a few of our northern counties, and by no means the rich-

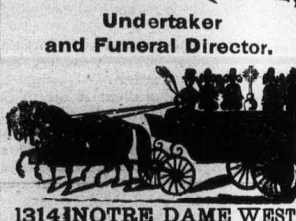
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