The True Witness

is published every Thursday by

The True Witness P. & P. Co.

316 Lagauchetiere St. West, Montreal

P. O. BOX 1138

SUBSCRIPTION PRICE

Canada (City Excepted) and Newfoundland..... $1.00

City, United States and Foreign... $1.50

Terms: Payable in Advance.

NOTICE.

When a change of address is desired the subscriber should give both the OLD and the NEW address.

SUBSCRIPTIONS will be continued until order to stop is received and all arrearages paid up.

Remittances by P. O. order or registered letter.

TO THE WELL.—Matter intended for publication should reach us NOT LATER than 5 o'clock Wednesday afternoon.

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must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.

ITEMS OF LOCAL INTEREST SOLICITED.

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.

I heartily bless those who encourage this excellent work.

† PAUL,
Archbishop of Montreal.

THURSDAY, OCT. 29, 1908.

A PORTUGUESE JOURNALIST.

Another example of the anticlerical leanings of many of the European journals is given by a Portuguese in an interview at Genoa. He declared that Queen Maria Pia, Mother of the murdered King Carlos, had been out of her mind ever since the tragedy. This, if true, would not surprise any one; but it is false. He told further that Queen Maria Pia was anticlerical and had striven to induce her grandson, the present King of Portugal, to enroll himself amongst the same irreligious class, as the only way to save himself from his father's fate. She might, according to this journalist, have succeeded were it not for the King's mother, who is a devout Catholic. The plan proposed for appeasing the anti-clericals was for King Manuel to make a visit to Rome—make his stay at the Quirinal and thus offer an insult to the Holy Father. "What matters it," hysterically exclaims this interviewer, "that new and terrible tragedies of blood are perhaps at this moment being prepared in Portugal? What matters it? For the Papacy the one essential is that a principle of politics should prevail." Clap-trap! Because he wishes to champion. None can argue a pari from Christ's Church to university education. Unity is essential to Christ's Church. A man might reason from a Dominican or a Franciscan or a Jesuit Church to a similar choice in universities. To claim that because Christ's Church is one, therefore it is a monopoly—and consequently the Church is better divided—or to claim that the unity of the Church is an indefinite attribute, without form and void, and that thus all the sects have a full share in the one Church will not stand the slightest test of analysis. Unity of the sternest stuff light visible from every quarter—strength that would stand full square to all the winds that blow—were required in the Church of Christ. This is not monopoly: this is unity. A kingdom cannot be divided against itself. The truth of the Incarnation and of the Redemption—the whole framework of justification and salvation is not patchwork—taking and leaving what we please. Education this is of the highest order and of eternal importance. What divisions it contains are those of labor and ity? When the Divine Founder laid hierarchical organization, not of doctrine and authority. All the parts combine and fit together to make the whole. Is truth divided? What eclecticism can form Christian the corner-stone of His immortal Church, the one thing He sought and prayed for was its unity. That prayer was heard: for our Lord was always heard. The Chancellor of the University of New York need not look far afield to see its verification. Up the fashionable avenue and down the crowded streets he may see in this twentieth century what St. Paul labored for in the first—the Mystical Body of Christ—one in its constitution many in its members—unity in its doctrine and power; multiform in its worshippers. Unfortunately the gentleman has striven to gather grapes from thistles, and has allowed prejudice to run away with him. We know not how he can take comfort in sectarian divisions, or how he can regard that state better than a single church. As far as the religious signs of the times indicate anything, they show the further disruption and weakening of the denominations which without authority to judge or standard to test truth are fast crumbling away. Christianity was never a monopoly: it always was, and always will be, a unity What prevents the former is that its fountains are free and open to all; what guarantees the unity is our Lord's unfailing promise and the indefectible purpose He had in founding His Church.

A WAIL FROM NEW YORK UNIVERSITY.

The spirit of monopoly, like all spiritual energies, is never satisfied. It lives upon further prospects, and is ever covetous of what it does not possess. Our own days witness its wonderful activity and organization as well as its gigantic achievements in the commercial world. We might reasonably have thought that this spirit would have had enough to do to conquer and retain the markets and bargains of men. It seems not. It is, according to the Chancellor of the University of New York, invading the college world also. If so it would not be the first time. It was one of Napoleon's pet schemes for military and political purposes, whereby he well nigh ruined France by filling the depleted ranks of government slaves and spies with two or three generations of irreligious fortune seekers. Nor was it till long after Napoleon had died in his island prison that the evil was remedied and a better, freer plan introduced in 1851. From an experience of twenty years the Chancellor of the New York institution is convinced that monopoly is the creed of the older and richer universities as Columbia, Yale and Princeton. "There is room," say these opponents, "for only one university in the American metropolis." The argument advanced by the Chancellor against this is an unfortunate one. Briefly put it means that as their fathers opposed monopoly in church so they should oppose monopoly in education. "Nothing worse could happen to the various churches than to re-establish the church trust of five hundred years since." To reason in that way is neither logic, history nor theology. For a chancellor of a University to speak of a church in so flippant a manner, for him to regard it better that Christianity should be divided, or for him to fear a united church is not good augury for the man himself or the hind it there may be one thing—the deep, dark plot of those whose only political principle is death to all principle and authority in Church and State. This very interviewer is the head of the Portuguese freemasonry who went to Paris last November to prepare the Portuguese revolution with the head of French freemasonry. On Dec. 25 a warning was published in the anti-Masonic Review—La Franc-maconnerie demasque: "If the King of Portugal paid heed to the lessons of history he would at once forbid in his realm freemasonry and secret societies. It is to be feared that sooner or later Don Carlos, deposed, expelled or slain, may furnish another example of the power of the brethren." Two months after this unheeded warning Don Carlos and his son fell victims to the revolutionary plot hatched within the closed doors of freemasonry. Its purpose is to bring about the fall of the house of Braganza and introduce into Portugal a republic after the type of the French republic. The act has prepared the ground for the banishment of the religious congregations. Absurd stories are started with a view to separate monarchists and liberals from the Catholic parties. Calumnies about convents similar to the Italian inventions of last year are spread without scruple and without foundation in order to keep the country in a state of ferment. Now this masonic journalist ingeniously asserts that all danger will be averted if the King of Portugal will make a visit to Rome against the wishes of the Pope.

THE MASS AND THE REFORMATION.

One of the most interesting papers read at the Eucharistic Congress was that by Canon Moyes upon the Mass and the reformation. Few subjects could be more appropriate for such an assembly in such a city—enhanced by the unreasonable antagonism roused against a devotional procession of the Blessed Sacrament. We do not pretend to give an exhaustive analysis of this able paper—for in that case we should publish the whole of it. Our space limits us to a few main points and brief considerations upon what the title itself suggests. Prior to the sixteenth century heresies had for their centre the great doctrine of the Incarnation and the Person and the human and divine nature of our Lord Himself. The storm shifted. This time it turned against the Mystical Body of Christ, the Church. And heresy attacked the Church in the two most delicate organs of its constitution—in the centre of its unity and in the mystery of its faith and devotion: the Primacy of St. Peter and the Blessed Sacrament. By denying the former they broke up as far as human endeavor supported by national pride could do the unity of that Church whose limits were intended by its founder to be coterminous with the world. By denying the latter these heretics stripped Christ of His priestly robe, left the disciples without a victim, the temple without an altar and the famished soul without a sacramental grace. St. Peter had to go with his Master; nor would the Master go alone. If the primacy of St. Peter had been preserved no persistent denial of the Blessed Sacrament would have followed. If the Real Presence had been admitted the unity of the Church would have been saved. The Mass and the Church stand or fall together. As Canon Moyes puts it: In the Catholic mind, the order of salvation is Christ, the Chuech, the soul. In the Protestant mind it is Christ, the soul, the Church. It was Luther's purpose to change that order and put the soul ahead of the Church. Thus the Church was to be a third party—unnecessary, almost, indefinitely instrumental in the work of sanctification. The only way in which the Church could be put down from its throne was by doing away with the Blessed Sacrament. As long as Trans-substantiation remained a doctrine of the Church so long must the sacramental system remain, and doctrine and devotion depend upon the Church. This Luther saw. He was determined after throwing off allegiance to the Pope to deny the Mass—for it is the "Mass that matters." As he put it himself: "The Papacy will stand or fall with the Mass." When we reflect what the Mass is, the living representation of our Lord's sacrifice on Calvary, the offering of that Bread which came down from heaven and of that crimson Blood whose rivers flow about the throne—when we reflect upon this food of the elect and of its abiding Presence, we see the glory and treasure of the Church. Let the Blessed Sacrament remain, all will stay with us. Take it from us and we are poor indeed. Through and in the Mass the Church is rich in treasure—and her temples have a glory beyond that of the temple of Jerusalem. The Church has also a public worship presenting the prayer and praise of Him who in the days of His flesh was heard for His reverence. Then the Church has authority to govern, to insist that her children join with her at reasonable times in this supreme act of worship. Thus our Mother commands us to attend Mass on Sunday and other days specially consecrated to God and His saints. If the Primacy of St. Peter is taken away the law of attending Mass becomes a dead letter. If the Mass be swept away the chief purpose of Sunday law is lost. Luther and still more bitterly Calvin and Zwinglius raved against the Mass with relentless hatred. Amongst both wings of these innovators the chief animus was against the sacrificial character of the Mass, and consequently against the Canon was carefully and comas regularly and clearly as a sacrifice. "In the reformed liturgies," says Canon Moyes, "even when the words of institution were preserved, the entire sacrificial expression of the Canon was carefully and coml pletely eliminated. "It is important," he adds, "to bear in mind this special incidence of the Reformation attack upon the essential part of the Mass, for it is the key and the clue to what subsequently took place in England." We leave the English Reformation and England's treatment of the Mass for another day.

IS SOCIALISM AMONGST US?

When we put this question we mean seriously to ask if Socialism is to be found amongst practical Catholics, and if it is gaining ground. The Catholic Fortnightly Review claims that it is making headway amongst the Catholics of the United States. So think other papers. That the Church will feel keenly the stress and stringency of money may be in evidence without socialism. Few will deny that money conditions are changing, the rich becoming richer, the poor poorer. The great majority of our people are the laboring classes. Generous they have so far been, nor can any complaint be made yet. Still the young generation is not as the old. This arises not so much from their want of heart as their need of money. We read that one of the arguments used by the socialists to convert Catholics to their views is this: "that the Church demands more of their earnings than public taxes." So the Church should Public taxes will represent only a small portion of what an ordinary individual uses in a social way. The payment to the Church represents all that can be given in a religious way. If we compare city churches wity city taxes we think that for ordinary citizens the case will be in favor of the Church. This is, however, a low view of things. Catholics are Catholics not because they have to pay little or much or nothing at all. All the econonomical systems in the world will never do for us what holy Mother Church does. So far as she is concerned we may cheerfully make a sacrifice, and feel every time that it is more blessed for us to give than for her to receive. There may be less for her to receive. There may be less haste in building large churches Smaller ones and more of them will be of more lasting benefit to the community. One change may be advantageously adopted: it is not to start large churches without more than half the money in hand, and the balance spread over a fair time. To commence an expansionMMMMM To commence an expensive church withouyt money, to be obliged to pay tremendous amounts in interest—all this is reasonably objected to. We doubt if those who make this objection are socialistic, just as we are not quite sure that those others who build in that way, extravagantly and without provision, are good financiers. Revision of the methods all round may be beneficial. Economy is as useful a lesson for churchmen as for laymen. None of this, however, we take to be Socialism, from which we trust our working people will ever keep themselves as free as we honestly believe them to be so far. Whatever danger there is of socialistic tendency will come from an undesirable foreign element whose assimilation with our institutions is conspicuously slow and undesirably critical. Economics are changing and with them the finances of all must change—more prudence and care. Even if it should come to this that pastors or missionaries should be sent without purse or script it would not be the first time. We are confident that as before they would want for nothing.

A STEADY MATERIAL ADVANCE.

(From the Philadelphia Press.)

Substantial results have come to Ireland in the present Parliament. The University question has been settled so as to promote Irish learning without sacrificing Irish liberty on the rights of conscience. The evicted tenants have been restored, under a compulsory law. The next session of Parliament will end the long struggle in the grazing lands in the west of Ireland by replacing cattle with Irish families under compulsory sales. The agricultural laborer has been rehoused and the town tenant protected by new and efficient grants and legislation.

Step by step the restoration of the land, the dwellings in field and town, and the various daily rights of learning and of trade, of office and of free action, is in progress to those who inhabit Ireland. The material advantages won since the last English general election in January, 1906, by the Irish Parliamentary Party, under the leadership of John E. Redmond, have been equaled in no previous two years of the struggle, if their immediate value and influence on the future be considered. This has only been possible through the aid and sympathy shown in the country, and the result of this generation of agitation has been the steady material advance of the Irish people and a new revival of Irish solidarity and the Irish tongue.

GLOVES

We can fit and satisfy the most exacting men.

Dent & Perrin contribute to our stock. every pair guaranteed. Price from $1.00 up.

BRENNANS'

2 Stores: 251 St. Catherine St. West
7 " " East

Will Revive Irish Folk Songs.

Ireland's favorite tenor, Joseph O'Marra, was among the passengers on the American liner Philadelphia, which arrived last Saturday from Southampton. A large number of his friends and representatives of several Irish societies were on the pier awaiting the arrival of the ship, and the moment the singer came down the gangway he was given a greeting that he will long remember.

"It makes me feel almost as though I was back in Ireland," Mr. O'Mara declared to his manager, A. W. Dingwall. "They say an Irishman is at home anywhere. How can he help it when he finds himself surrounded by Irish faces and hears the familiar Irish accents everywhere about him? What a change there is in New York since I left here eight years ago! I thought an American friend of mine in London was exaggerating when he said that the skyscraper was already a back number in New York and that the buildings now going up were so high that they were termed 'cherub teasers.' Is there no limit to your ambition in this way?

"Yes, I am delighted to get back to America and am looking forward to my new field of work with much pleasurable anticipation. It is only natural that I should have some little feeling of regret at leaving the grand opera stage forever. The glorious works of the great masters that one assists in presenting there are a delight to a true artist. However, I shall feel compensated by the thought that I shall be able to present the folk music of my native country to the great American public.

Beauty of Irish National Music.

"There is a strange meaning in the old Irish airs that can only be grasped by a specially trained singer or musician. I hope to be able to show some of these hidden beauties in the songs which I will introduce into 'Peggy Machree.' They are very characteristic melodies. We are looking forward in Ireland to a great development in the Irish school of music in the near future. Musicians are beginning to realize that the traditional airs of Ireland have many beautiful characteristics and are studying them seriously. Among the great admirers of them are Sir. Charles Villiers Stamford, Michael Esposito and Hamilton Harty. These men, however, have so far only made arrangements of the old airs, but I believe their work is going to prepare the way for the future Irish composer, who, saturated with the traditions of the ancient bards and prepared for the work by a thorough musical education, will become to Ireland what Grieg has been to Norway, a composer with thoroughly national characteristics.

"The people of Ireland have fully realized the importance of my work in helping to further this development and have sent me here with the best wishes and honors. An official reception and banquet was given me by the Lord Mayor of Dublin at the executive mansion of the Irish capital; Limerick greeted me with a torchlight procession, bands, and an official welcome by the mayor and all the officers of the city government, winding up with presenting me with the freedom of the city, an honor never before conferred on a singer and the highest in their gift. In Waterford, the last place in Ireland where I appeared, I was given an official welcome by the mayor of the city and escorted to the hotel by bands and a great torchlight procession. I was pressed into service by the mayor to extend an invitation to my fellow countrymen here to assist in getting up a memorial statue to General Thomas Francis Meagher, in Waterford, his native city.

"The Irving memorial, is it? Ah, sure, that is gone out of our hands entirely. It was a very funny affair. The little cottage where Irving was born had fallen into bad repair and nobody appeared to have any interest in it, until it leaped out that my associates, Messrs. Brooks and Dingwell, and I were about to buy it and make a memorial of it. At once a storm of indignation arose. We are condemned as a lot of Yankee showmen and told that we would better mind our own business and keep our hands off English memorials; that the British public was fully capable of showing honor to its dead. I was beginning to wonder where I was going to hide from the shower of abuse, when I heard that the local candidate for parliamentary honors, Mr. Edward Jardine, had patriotically saved it from the Yankee invaders by purchasing it. I only trust that he will make as good use of it as we intended.

"What are my future plans? Personally, I hope to be able to make my home among you and become a citizen of this great country. As for my professional plans, you'll have to ask Mr. Dingwall there. He knows a lot more about them than I do. I am entirely in his hands."

YOUR DANGER BEGINS WHEN YOUR BACK ACHES.

It is the First and the Sure Sign of Kidney Disease.

Doan's Kidney Pills

cure the aching back by curing the aching kidneys beneath—for it is really the kidneys aching and not the back.

They act directly on the kidneys and make them strong and healthy, thereby causing pure blood to circulate throughout the whole system.

Mrs. Frank Foos, Woodside, N.B., writes:—"I was a great sufferer with backache for over a year, and could get nothing to relieve me until I took two boxes of Doan's Kidney Pills and now I do not feel any pain whatever, and can eat and sleep well; something I could not do before.

Doan's Kidney Pills are 50 cents per box or 3 boxes for $1.25 at all dealers or mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

MENEELY BELL COMPANY
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

Church Chime Peal BELLS
Memorial Bells a Specialty.
Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

Bell Tel. Main 1317.

H. BOURGIE,

Undertaker
and Funeral Director,

1314 NOTRE DAME WEST

Coffins in wood and metal of all descriptions.

First class hearses for funerals and all accessories.

Subscription to the funeral society, $1 per year for the family.

Dominion Edition of Payson, Dunton and Scribner's System of

Penmanship

SPECIAL FEATURES

Simple in method, practical in plan, perfect classification of letters according to similarity of formation. Uniformity and improved style of Capital letters. Clear description of the formation of each letter given separately on the covers, and plainly illustrated by diagrams. Absence of unmeaning words and superior selection of sentences. Perfect and progressive grading. Thorough drill in figures. Frequent review practice. Clear and distinct ruling. Graceful and natural models. Copies written and full of life. Superior quality of materials used and excellence of manufacture.

Special adaptation to School use, being prepared for this purpose by practical teachers daily employed in teaching the subject.

Published by

D. & J. SADLIER & CO.,
13 Notre Dame St. West
MONTREAL

W. G. Kennedy

DENTIST
419 Dorchester St. West,
Corner Mansfield St.
Specialty: Plates and Bridges.