

The True Witness

AND CATHOLIC CHRONICLE

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local Catholic interest solicited.

THURSDAY, JANUARY 30, 1908.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soo ma e 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. cal.

MODERNISM.

Continuing the article by Canon Moyes upon the Pope's Encyclical, we come to this second point treating of the evolutionary consciousness of Christ. Philosophically the system of Modernism is exaggerated subjectivism and evolution. It has, as might be supposed, the viciousness of Protestantism in so far as it is really private judgment. But it is also widely different from private judgment as used with reference to Protestants. Modernism is agnostic so far as the reality of the object is in question. All that it knows is its own impressions. Again it applies evolution, which it regards as a law, to the facts and foundations of religion. The mystery of the Incarnation is, according to Modernists' principles, no exception to the law of evolution. They apply the evolution tests to the Word-made-flesh. The Catholic mind thinking of Christ instinctively begins from the divine. There is the Person. There is the term to which all acts and words and thoughts even though some may be operated in the human nature. The Person who taught in Jerusalem and Judea was really a divine Person. The Person whose garment the sick woman touched and by whose virtue she was healed was divine. So also was the Person who was scourged in the courtyard and who died on Calvary. We think and speak of God the Son, living, teaching and suffering in His humanity. Christ was no mere glorified super-human—a man uplifted into a very close, intimate union with God. There never was a man Christ independent of the Divine Person. From the first instant, before the manhood was absolutely terminated by a human personality, the complete human nature was taken up by the Second Divine Person, and thus terminated in the Personality of the Eternal Word. Christ is God, God our Saviour, God made man. It is not that the divine nature becomes human nature, or that human nature is changed into divine nature. That could not be. There is perfect distinction between the natures, no confusion either in their reality or our thought concerning them. Yet Christ is God. That is the joy, the strength and glory of Christianity. No subterfuge of argument or metaphysical distinction can turn Catholic thought from this truth watered with the blood of martyrs and defined by councils from Ephesus in the fourth century to the Vatican in the nineteenth. From any attempt to apply any philosophical principle which might throw a doubt upon Christ's divinity Catholic conscience recoils with horror. When, therefore, Modernist writers express their views which imply that the human knowledge of Christ was evolutionary—that at first Christ was not conscious of His divinity, that this transcendent dignity was unfolded to His human intellect and faculties. On the other hand Catholic faith does not for a moment imagine that the human soul of Christ possessed the absolute Omniscience of the God-

head. The infinite cannot be contained in the finite. But by virtue of the personal union of the human nature of Christ with the Second Person of the Blessed Trinity He was conscious of His divinity from the first moment of His Incarnation. His human nature ever possessed a superabounding share of divine knowledge. It was relatively omniscient. Then again there was real experience or outward progress in Christ's knowledge. Catholic theology does not deny any sort of evolution in the human knowledge and mind of Christ. Evolution on account of its associations is an odious and misleading term. The Church maintains that this progress must be consistent with the central and initial fact and dogma of the personal or hypostatic union of Christ's human soul with His Godhead. From the very beginning Christ knew His own Godhead and His mission of salvation into this world.

Modernists treat Christ as they treat other men. His birth is the same as that of others. Religion is with Him as it is with all mankind, a matter of interior sentiment and experience. As a result of this principle Modernists hold that Christ's knowledge and experience differed from the knowledge and experience of other men, not in kind but in degree. He would be in the same class with the prophets or with the founders of other religions as Buddha, Confucius, Mahomet. The Catholic Church cannot accept this. Christ is not in the same plane with mere men. He is a man. He is also God. Any knowledge or guidance given by God to any mere rational creature can in no sense be compared or co-ordinate with that infusion which God the Son pours into His own human soul, to say nothing of that union with which the Incarnate Son was anointed far above His fellows. There is glory, a knowledge, a dignity belonging to Christ, of which He Himself was fully and perfectly conscious from the beginning and which is incommunicable. The other point in which Modernists wound Catholic truth is the extent of Christ's knowledge. They assert that Christ during the greater part of His life was utterly unconscious of His divinity, that He lived and died without any conception of His Church which was more the work of His followers than it was His own, and that He lived and died without any suspicion of the world. The picture of an ignorant Christ blundering into the knowledge of His kingdom, making up one day to the consciousness that He was God, and going to death without any idea that His blood was the price of man's salvation is not the Christ of Catholic conscience. It is not a Christ to whom any Christian could bend the knee in adoration. It is a caricature. That the Holy Father should resent this attempt of Modernists to force this base substitute upon the unsuspecting faithful is the fulfillment of his duty as guardian of all Catholic truth and father of all Catholic people.

LETTERS OF QUEEN VICTORIA. Interest cannot fail to attach itself to the series of letters from her late Majesty, Queen Victoria. These have been lately edited and published. As literary documents they cannot give glory to their authoress nor serve as models for imitation. They are not political history of her own long and important reign. Their focus centres in the Queen's personality. The first, and without exaggeration almost the entire, characteristic is the simplicity of her Majesty. When Queen Victoria ascended the throne, England, not so much as a country but as a monarchy, was different from what it was when she laid down her sceptre in death. A long series of sovereigns had dragged down the royal power. A young girl came to the throne, and raised more by her simplicity than by any overpowering ability. "I am very young," she wrote in her diary on the day of her accession, "and perhaps in many, though not in all, things, inexperienced, but I am sure that very few have more real goodwill and more desire to do what is fit and right than I have." With all her simplicity she had courage and never allowed her ministers to complicate her in foreign difficulties. This she showed as long as she possessed vigor and before she became very old. Had there been question of the Boer war fifty years before it took place it would not have been at all. In regard to religion Queen Victoria did not like Catholicism; she despised and feared it. She was opposed to the restoration of the hierarchy. Yet she wrote in a spirit of fairness to Lord John Russell as follows: "The Queen for her own part thinks it entirely against her notions of what is becoming to ask

the Pope for a favor at a moment when his name is being vilified and abused in every possible manner in this country. The Queen deeply regrets the great abuse of the Roman Catholic religion which takes place at these meetings, etc. She thinks it unchristian and unwise, and trusts it will soon cease." Her sentiments against the Tractarians are mingled with her dislike for the undeserved abuse heaped upon Catholics. She says: "Sincerely Protestant as I always have been and always shall be; and indignant as I am at those who call themselves Protestants (the Tractarians), while they in fact are quite the contrary, I much regret the unchristian and intolerant spirit exhibited by many people at the public meetings. I cannot bear to hear the violent abuse of the Catholic religion, which is so painful and cruel towards the many good and innocent Roman Catholics."

One thing we miss—a really kind word for Ireland. But the letters selected are more of a domestic character than indicative of political policy. Queen Victoria was a typical Englishwoman, and like all of the nation she did not understand Ireland, and what is more to be criticized, she did not want to understand it. She never visited it but once, and her charity to Erin's starving children time and again told the narrowness of her womanly heart and the unsavory-like care she took of Ireland of which she by the constitution called herself Queen. There are many qualities to admire in Queen Victoria's character and many events in her reign of which we may feel justly proud. One lack we claim spoiled many a good quality—her want of love for Ireland, and the failure of home rule. Had she shown the same good feeling her royal son and successor has shown home rule would not have failed.

FRENCH IMMIGRATION A TERROR TO ORANGEMEN.

There is a newspaper published in Toronto under the protective roof of the News—known as The Sentinel. Its chief occupation is to rouse the Orange lodges; and whatever space, time or energy it has left it spends in sowing division and in spreading calumny. As a specimen of news the front page of any issue will serve to prove its undesirable purpose and its habitual mendacity. Here is the copy bearing date the 16th inst. Before taking up the main subject let us look at two or three small items intended to whet the appetite of country lodges. We are first told that the redoubtable Col. Sam Hughes "drove through a pelting rainstorm to keep an engagement at Stanhope, Maple Lake." There is an example of bravery which should be told to the lodges, and which the lodges should tell to their children. The Sentinel does not fail to draw the moral—as if the Col. who put a stop to the Boer war was afraid of a rainstorm. That is no doubt a great thing to do and to tell—to drive through rain for duty. The Col. must have been the first to mention it. It sounds silly—but there is about as much of the heroic in it as in any of Col. Hughes' whole life. The next item acquaints us with the Orange lodge was organized at Englehart on the last day of last year, and that the event took place in the Methodist Church. How accommodating that is on the part of these Methodists! The minister may for all we know be Grand Master. They can work so well together. If the minister is sick or absent then the lodge master may take his place. They can hold church meetings and lodge meetings consecutively. As soon as church service is over the women may go home, and the lodge meet to plot against their Catholic neighbors. To Catholics the term church is much more significant. It is not a mere hall where people meet to pray or to hear a sermon. It is God's house, a type of the universal Church. To change its purpose, to turn it open for a secret society is a gross abuse, a scandal and a shame. But Methodism will go any length for popularity. It has no dogma to teach and no principle to defend. Its meeting houses are as easily turned into Orange lodges now as they were into Protestant Protective Associations a few years ago. But the paragraph in which we are specially interested is one based upon a statement by La Nationaliste, of this city. In promoting French immigration to Canada La Nationaliste argues thus:

"Non-French immigration must be counterbalanced, and if the current does not come from France, whence can it be expected? The main question is to know whether the French-Canadians, as a distinct race in this country, should call from Europe the help of desirable elements speaking the French language, so as to preserve their position and influence, or

stupidly continue to allow themselves to be crushed under the masses of Anglo-Saxons, Russians and Jews imported at their own expense."

In this policy the Sentinel sees nothing but the hand of Rome. It is not so much the French-Canadians who, both by the natural law of family increase and the encouragement of French immigration desire to advance as the Church who is prompting and encouraging the deep scheme. It is always the Church. If the Finance Minister goes to Rome, there is some ulterior purpose of the Church in the visit. If religious communities seek refuge in Canada, the brave Col. Hughes—the hero whose last exploit was to go through pelting rain—finds ruin for the country and the aim of Rome to take over the Dominion. When La Nationaliste advocates French immigration we have the Church thrust upon us. Jews may come—Japanese—any nation under the sun—provided only they be not Catholic. Geese once roused the capital of Rome. But it takes less hissing than that of a single goose to rouse the ignorant prejudice of country Orange lodges. They are bound together for only one purpose—to hate and persecute the Catholic Church. As long as the hissing and cackling confines itself to Toronto and the Province of Ontario it is not unusual and needs no comment. When the Orange lodge proposes to stop French advancement it is up against a stone wall. Immigration will be only a small detachment in the French march. Early marriages and large families will continue the good work. The Church may be kept busy. It will be in administering sacraments and opening new parishes. There will be nothing else. The people themselves will do the rest. It is all nonsense and worse to talk of troublesome times on account of the increase of the French. This country does not belong to English, Scotch, Irish or French. It belongs to Canadians. It is not the property of any commercial company, nor is it an Orange Lodge. It belongs to free citizens who need no secret meeting to protect their rights or belie their neighbors.

An Appeal for Aid.

Udyavara P. O.,
via Mangalore, India,
November 11, 1907.

The Editor, True Witness, Montreal:
Dear Sir,—I most humbly beg your pardon for having delayed so long to acknowledge your kind letter of August 2, and your express order for \$20.00 sent by the following mail. It was not want of gratitude or carelessness that kept me off from fulfilling this duty, but real inability. During the past few months I have been continually absent from my parish, and once for a whole month together. The reason is, I have been going about on a begging tour, in order to find funds to build my church. What little time remained during the intervals of coming and going was divided between the parish work and the work of designing and superintending the building. Besides parish priest I have to be at the same time the architect, the engineer and the overseer of the work, for which I have to go about myself in search of funds. I hope you will accept this my explanation and pardon my delay in writing to you.

I offer my sincerest thanks to the kind benefactors who have so lovingly and generously come forward to assist me, a strange priest, working among a people living so many thousands of miles away from them. They are \$20 that they sent me, but what a substantial aid they are in a pagan country like this! With \$20.00 I have been able to procure 2000 stones, each 1-1/2x3-1/2x2 ft. These are a fifth part of the total number required to build the church. Again, I cannot express to you how refreshing it was to receive at once a sum like \$20. You will understand this when I tell you that in order to raise such a sum, I have been obliged to go about for days together, begging from door to door. I therefore beg of you to convey my sincerest thanks to my kind benefactors. May our Lord reward their charity in a suitable manner.

And now, let me give you some news about my work. As you know already, my former church, which was built only 40 years ago, was ordered to be closed under the orders of the magistrate, as being in imminent danger of collapse. It is now a big heap of ruins. Thus on a sudden myself and my 1200 Christians found ourselves without a place of worship, and this in the midst of pagans who have three temples around our fallen church, and who sneeringly tell us that their gods have put down our church.

This was in July of last year. We had no church, but rather a debt. For three months I said Mass, preached, baptized, heard confessions, etc., in my house. The poor people not finding room in the house had to kneel outside. Now we have put up a shed which serves us for a temporary church.

Placing all my trust in Divine Providence, on Our Lady the Help of Christians, and the Patron of our former church, St. Francis Xavier, against all the rules of human prudence, and the advice of friends, ignoring all the fears and remarks of my people, I laid the foundation

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stone of the new church on November 18, 1906, and with what money I had collected by begging commenced its building. The work has been necessarily slow. Although it is now a year, the walls have reached only 13 feet high out of a total of 25 feet. After the walls are completed, there remains the work of the roof, which in a rainy country like this must be very strongly built, and costs as much as the work of the masonry. My funds are exhausted, and I am at a loss how to continue the work. All the money that has been spent till now was got by begging, and I require about \$1000, which too I must obtain by begging. But where shall I go, and from whom shall I beg, I do not know, so, dear sir, I have recourse to you and beg of you to make my needs known to your readers. My prayer is the prayer of twelve hundred Christians, living in the midst of thousands of pagans. It is to build a house for God in a place where He is houseless, where, it is so sad to say, the enemy of His Most Holy Name has three temples, worshipped by innumerable followers, but He, the eternal Son of God, has not wherein to lay His head. Therefore for the love of our dear Lord and God, on my knees, I beg each and every one that reads these lines to send me some little contribution. Even a few cents will be thankfully accepted. Every Sunday after Mass we have special prayers offered to these prayers of the poor, united with those of Our Lady the Help of Christians, and our powerful patron and apostle, St. Francis Xavier, to whom the new church is to be dedicated, will not fail to draw down the choicest blessings on our benefactors and their families.

With the fullest confidence that this appeal will not have been made in vain, respectfully begging of you to give it a place in your columns, and sincerely thanking you for all your kindness in the past, I am, dear sir,

Sincerely yours in J. C.
R. F. C. MASCARENHAS,
Catholic Priest.
St. Francis Xavier Church,
Udyavara P. O., via Mangalore,
India.

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