

The True Witness

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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, OCTOBER 15, 1908.

Honor to Whom Honor is Due.

It is not the policy of our paper to throw mud at anyone, much less stand by and see it done. The enemies of a man's own household are those whom he has to guard against, so, in conscience, as Catholics, let us not be the one to cast the first stone. Quite apart and outside of politics, we want to place on record our disapproval of the action of certain Catholics who are trying to besmirch the character of our illustrious Premier, a statesman of whom we are justly proud, and to assert fearlessly that no election slander can detract from a name which will one day be engraved upon the honor roll of the world's history. Ingratitude has been the common reward of all great men; but atonement will be made the day when history will give to the world actual facts. It should not then be the policy of any paper to wait until death to do justice to a great man.

The Law of the Church.

Few people think or know of the important work which, started by our present Holy Father, is fast drawing to a close. We allude to the codification of the laws of the Church. The end, says "Rome," is clearly in sight. Within a short time each of the bishops will receive a draft copy of the new code, upon which he will be asked to make his observations, especially those based upon experience. This and the subsequent sitting of the different commissions will take nearly two years—when at length the code will be promulgated. In many respects this colossal work is the greatest reform undertaken by Pius X. At least it will compare most favorably with others. There is the revision of the Vulgate, a most historic labor. It was said, and freely too, that the Holy Father, now happily reigning, did not compare in power of intellect or force of character with his illustrious predecessor. We are not about to compare them. Each is remarkable for wonderful gifts. Both will live in history. The Church will feel

for ages the benefit of their virtuous example, their learning and their paternal government. No act, however, of either Pontiff will outlive the future of the Church more positively than this codification of the law. In a country like ours many do not reflect upon the subject. Many more are ignorant about most of the laws of the Church. Occasionally in life, as for example at the time of marriage, the fact is impressed upon individuals that the Church has laws. Otherwise most of us go through the world quite indifferent, with more practical respect for the law of the land than for the legislation of the Church. The idea of the Church legislating! Whoever thought of such a thing? We forget that the Church is a society—not a mere association whose purpose is to administer to us certain sacraments and to help us in the work of salvation. True the Church does all this and does it well, but she does it as a society. The Church is a kingdom founded by our Blessed Lord with all the power and sanction which He Himself possessed. Its power of government is not the mere voluntary acceptance of its communicants. Its law is no ordinary changing to suit the liberal easy views of its members, or the views of individual prelates. Had this been the constitution of the Church it would not have lasted a hundred years. We have in the Church Pope, bishops, priests and laity. Amongst priests we have two main divisions, regular and secular. Then there are religious, not priests, forming a class by themselves. All these have various ecclesiastical relations which require stability, equity and due regard to the common good. Law, therefore, is most necessary in the great Church whose ramifications reach to the ends of the earth, whose children differ so much in national customs and temperament, and most of all because Mother Church's single purpose is to keep us in the truth and lead us to heaven. The history of this law dates back to apostolic times. As ages advanced and the Church increased modifications and additions were made. Now a new order has arisen. It has seemed good to our Sovereign Pontiff to eliminate what has grown useless from changed circumstances, and to consolidate all in a practical code. This is truly an immense work; important, too, for it concerns us all as subjects of Christ's Kingdom.

CATHOLIC CONGRESSES.

Now that the Eucharistic Congress has passed into history it is opportune to consider Catholic Congresses generally. So many and various are the interests of the Church that the holding of these meetings plays an important part in the advance or retrogression of Church work. Catholics do not meet often enough. A gathering of Catholics from a distance and from all points of the compass from time to time cannot fail to do much good. These congresses are more common in the old world and especially in Germany where they helped considerably in keeping the Centre Party together and in combating the atheism of German philosophy. Their subjects are by no means limited. Sometimes questions social and economical as well as historical and theological are taken up and discussed. Supposing the English-speaking Catholics of Canada held a congress in the near future, what an interesting programme might be formed making for the support, strength and edification of the whole body. We should learn our weaknesses and our power. That is not bad: we could heal the former and direct the latter. It is certain that work is largely local and diocesan. This is organized and fairly looked after. Beyond this class lies so much not done that souls perish for want of laborers and our cause suffers for want of encouragement. The very meeting of members of faith brings with it mutual blessings and the prayer of the united flock is a guarantee for its efficaciousness. We are a scattered people—from sea to sea, and over vast plains where it is almost impossible to track the lonely hamlet and keep kindled the dimming, flickering light of faith.

THE LAMBETH CONFERENCE.

This gathering of Anglicans last spring from all parts of the British Empire and a few other sparsely scattered points is in marvellous contrast to the Eucharistic Congress. The former was an assembly of all available officials—a Pan-Anglican Synod, as much like an Oecumenical Council of the lopped branch as the Establishment could make it. History will never rank it with the real Oecumenical Councils, nor will theologians appeal to its decrees as evidence of Christ's teaching. However it was Pan as far as the British flag went, and Anglican as far as concerned a comprehensive lack of dogma and a complacent desire of leaving all questions upon religion untouched. Nothing could be more harmonious. Everything went merrily as a marriage bell, for all trouble was carefully avoided. The High Church party did not raise the point about the Real Presence or the practice of confession. The Evangelicals were equally courteous: they never said a word about Roman imitation, not a word about Rome itself. This we might have expected, for undoubtedly Rome generally occupies a fair share of attention. Besides Rome has for a long time been receiving some of the best and brightest Anglicans. Nor is this silence about the erring Sister habitual either in Lambeth Conferences or in Anglican circles at other times. A former Lambeth Conference lectured Rome most solemnly upon her attitude to the Blessed Virgin and the Saints. Nor is it long ago since the Bishop of London found fault with the prayer "Monstra te esse matrem," which he called modern. When we hear an extract from the "Ave Maris Stella" called modern, we wonder when the early Church ceased and the modern began. The only way in which the Lambeth Conference referred to Rome was to advise Anglicans not to marry Catholics. The principle theme upon which the Conference discoursed—without coming to any conclusion—was matrimony. Naturally, considering the origin of the Anglican Church one is not surprised that the matrimonial difficulties of Henry VIII. should recur from time to time and lead to further developments. Divorce was the special phase at this Conference. Suppose a wife has to be put away on account of misconduct, is the husband en-

titled to marry another while the former wife lives? The Catholic Church says, No, certainly not. What says Lambeth? The innocent party may marry again, but they had better seek it outside the Church. The innocent Anglican may not present himself to be married, but he and his new consort may both go to communion. All this is mere advice—issued by no authority and unsupported by any plea other than opinion. Here is the crucial difficulty of all Anglicanism. The two hundred and forty-three heads at the Conference were so many and no more—every head counted. There was no head to the conference, and consequently no unity. It lacked one chief shepherd, one supreme and universal ruler, one sovereign. The Eucharistic Congress on the other hand was a unit in its faith, its deliberations and its submission. There was a thread running through the whole cloth which bound together the warp and woof in beauty and strength which manifested themselves to the wide world, for the eyes of the world were upon that Congress as it was almost a regular Council of the Church. In history it will live as evidence of unity—and productive of fruit. It is these two things which are sadly lacking in Lambeth Conference. Unity it had not, and fruit it cannot produce by reason of its weakness, and because Anglicanism is a lopped branch.

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History of the Church.

(Continued.)

In order to help men in this world, another animal will come forth; he will be intelligent, docile, quick, hardy and faithful. The shepherd's dog will mind the flocks; the hunter's dog will subdue the beasts of the fields and forests. The stag, the deer and the hare will be forced by him to embellish the parks and furnish the table of the rich; the wild boar subdued by him and thriving on the vilest food, becomes the richest of the poor. Next comes man's faithful servant the dog, the most serving of domestic animals. And for all his services he is satisfied with the

leavings of the table, or a few bones; with this he will obey his master and be his faithful servant. He will watch around his master's house, feel lonesome when he is absent, jump for joy on his return, accompany him on any road and defend him at the risk of his own life. Should he see that his master has been assassinated, he has been known very often to denounce the murderer before the tribunal of human justice, and this fidelity is the same whether the master be rich or poor; nothing can corrupt him. What is more, if a man should be reduced to beggary and blindness, a little dog will lead him by a string through the crowded streets, guard him against false steps, solicit the pity of the rich and even lead him to the abodes of the well-to-do and supplicate them by his way of acting and the humility of his manner, to put something in the little box which he holds in his mouth. Who was it that inspired the little animal with such an attachment for man?

But there is another which by the dignity of his bearing and his proud step seems to speak to us in the words of God to Job: "Wilt thou give strength to the horse, or clothe his back with neighing? Wilt thou lift him up with the locusts? He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men. He despiseth fear, he turneth not his back to the sword. Above him shall the quiver rattle, the spear and shield shall glitter. Chasing and raging he swalloweth the ground, neither doth he make account when the noise of the trumpet belloweth. When he heareth the trumpet he saith Ha, Ha; he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army. This superb animal will love and fear man, who will regulate his strength and make him like another self."

See this ardent horse while his trainer is breaking him in, how irregular his movements are! This is the effect of his strength which is badly used. He composes himself, becomes obedient under the spur, under the reins, under the hand that directs him right or left, or urges or holds him back as it pleases. At last he is broken in, he does nothing but what is asked of him, he can trot, he can run, not with the activity that exhausted him, by which his obedience was disobedient. His ardor is changed into strength, or rather, since this strength was in a way in this ardor, it regulated itself. Remark well, it was not destroyed but regulated. He does not need the spur nor scarily a bridle for the bridle has done its work in turning the horse when he was wild. No, but by a simple movement which indicates the will of the horseman, the animal is instructed rather than forced to obey, and the peaceful brute just simply listens, and his action is too much united to the one who directs him that only the one combined action of horse and rider is noticeable.

Thus the Christian soul, under the hand of God changes its ardor, its activity is gravity, meekness, rule. Noble animal, made to be gentle and God to carry Him, so to speak, in this lies his courage, his nobility. But the horse, proud of his station, for he carries the warrior to battle and the hunter to chase the deer, he must have costly food and be well cared for. The poor man therefore cannot possess such a beast. What will replace the horse for him, he must also live.

See, beside the charger, there is another animal, more modest, more laborious, harder, more frugal, content with almost any kind of food, weeds, leaves, thistles; an animal that will help the poor in everything, sowing, reaping, hauling, his friends or his family from one place to another. The ass can do even some things the horse cannot do. He will climb the high mountain, he will walk surefooted in the narrowest paths, even along the brink of a precipice.

The she-ass, whose milk very often gives health to the sick will be seen later on carrying the king of the poor in triumph to Jerusalem.

THE CONFERENCE OF ST. VINCENT DE PAUL could be made real dynamo of charitable energy, but laymen decline to give personal service to the work, which falls by default into the hands of a few well intentioned folk who do what they can and that is little enough. You may find on all sides non-Catholic professional and business men whose every hour is valuable, giving their time without stint to philanthropic work, but Catholics of the same class seem to consider such service degrading. There are many societies exclusively Catholic in membership and they do singularly little, as a rule, for charitable works. There is in every parish a many-sided and sore need for charitable activity, yet the average layman takes little more interest in it than he does in the politics of Thibet. The Church here will never reach her full stature and power for good until laymen do their part.

Why this endless counting of heads? It is not skulls but the quality of their contents that count. Numerically we may be strong, but dynamically we are puny. This is the reason for "Federation." The laymen must be awakened to the enlarged horizon of his duties and the increased measure of his responsibilities. It is only by getting together, talking these things over, listening to leaders who are not buried in details but survey the Church from the heights, and who have thought long and deeply on her needs in this land and age, that educated and prosperous laymen will learn to be ashamed of themselves for their lack of interest and be brought to see that presence at Mass and a dollar in the contribution box denote a narrow and ignorant conception of the duties of Catholics in twentieth century America.

Within her own sacramental sphere the Church continues and develops herself by virtue of our Lord's promise, and twenty centuries of law and discipline have bequeathed to her teaching and governing body a wisdom and strength unique in history. So divinely aided and well ordered is her system that any priest, almost irrespective of mental ability, provided he be obedient and zealous, can perform his essential duties in a fitting manner. The priest never stands alone. Back of him is Christ and the grace and power of Christ's Church giving a force to his words, a strength to his hands and fruit to his labors far out of proportion to the effort made.

Far different is the case of the layman. Whatever he does over and above his bare duty is voluntary individual service. Personality and individual effort means much. Strictly interpreted his duty is easy—attendance at Mass, Communion at Easter, proper money support. Many are content with this minimum and grumble at that. To them the parish is an institution managed by priests, the duties of laymen being limited to attending services and paying dues.

HOW LAYMEN COULD HELP. This is a low ideal for an educated and prosperous layman. It was never the form in Catholic countries in the days of faith. It is a relic of immigrant days, the outcome of

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primitive and passing conditions. Once the priest had to be the factor for the people were poor and illiterate. They are not so today. The composition and environment of the average parish are far different from those of half a century ago. There are many things that laymen can do for a parish if they have good will and right dispositions. Every parish includes Catholics of wealth, education and ability who often do little more than the poor laborer, but devote their efforts to a vain attempt at scaling the social ramparts. The Church forsooth must rest content with the prestige of writing their names on the parish register.

Some would co-operate if they could run the parish, others in the parish would help them in business, others if the pastor were removed, they cannot see the Church because of some priest. Some stand aloof nursing some ancient grudge or hasty word and contribute nothing except criticism.

It is not now a question of interference, of trustee system, of parish advisory board. We have done with that, let us hope, forever. It is a question of permissible and needed co-operation in proper lines. These lines are many, but for the present, we shall take one, charity.

Outside the Church charity has become a highly organized and specialized profession. All that is left of Protestantism has been poured into the cup of humanitarianism. The activity of these agencies is incessant. Money, workers, systems, are all ready to their hands. On the other side stands the priest alone.

CATHOLIC SOCIETIES DO LITTLE CHARITY WORK.

The Conference of St. Vincent de Paul could be made real dynamo of charitable energy, but laymen decline to give personal service to the work, which falls by default into the hands of a few well intentioned folk who do what they can and that is little enough. You may find on all sides non-Catholic professional and business men whose every hour is valuable, giving their time without stint to philanthropic work, but Catholics of the same class seem to consider such service degrading. There are many societies exclusively Catholic in membership and they do singularly little, as a rule, for charitable works. There is in every parish a many-sided and sore need for charitable activity, yet the average layman takes little more interest in it than he does in the politics of Thibet. The Church here will never reach her full stature and power for good until laymen do their part.

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Greatest Need of Church in America.

(From the Boston Pilot.)

The greatest need of the Catholic Church in America to-day is not more priests or more money, though the lack of both retards many a good work, but more loyal, energetic and enlightened co-operation on the part of laymen.

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Led by Science to Faith

(From the Messenger.)

The death of Henri Becquerel, the distinguished physicist, is called by the French papers an irreparable loss to science. He was but fifty-six years old. One might have hoped for many more years of successful research. Glorious tributes to his great achievements will be paid by all the scientific periodicals, but we fear there will be scant mention of the fact that his scientific work, to quote his own words, "brought him to God and to faith."

The funeral discourse, pronounced by his parish priest, was published in La Croix. The expressions used imply that in early manhood Becquerel neglected his religious duties. His conversion was attributed by himself to his study of science. Behind the marvelous phenomena, some of which he was the happy discoverer, and behind the laws that rule in nature, he discerned the intelligent First Cause before whom he bowed his mind and his heart. Becquerel was in later life a practical Catholic, a faithful attendant at Sunday Mass, and a model in his family, joining in daily prayer with all the members of

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Demoralizing to Children.

One of the chief features of the American playground congress held in New York recently was the spirited attack on a young Cincinnati woman Miss Maud Summers, on the comic sections of Sunday newspapers. Miss Summers, one of the best known story tellers for children in this country, was vigorously applauded when she declared that in these papers emphasis was placed on deceit, on cunning and on disrespect for gray hairs.

"The comic supplement of the Sunday newspapers is lowering the standard of literary appreciation," said she, "and debasing the morals of the children of this country. It teaches children to laugh when boys throw water from an upper window upon an apple woman or outstare an old infirm man. Humor has its place in the literature of childhood, and it would be well if gifted writers for children could be found capable of substituting genuine fun for the coarse vulgar type now so prominent."

"The child learns in but one way—by reproducing in his own activity by the things he wishes to be. By the means of the imagination the child forms a mental picture, in which he holds in mind and strives to imitate. Therefore the most vital purpose of the story is to give high ideals which are reproduced in character."

"In consequence it is of the utmost importance that the story truth have at its heart a spiritual truth, or, in other words, that it shall have a right motive. This truth may be any one of the many virtues, such as generosity, kindness, hospitality, courage, heroism and chivalry. It should be worked out in terms of cause and effect, according to the immutable law of literature, the law of compensation, which rewards the good, and of retributive justice, which punishes the bad."

It is not all skittishness, for they rattled and mud, and without danger. Today at the Nag's foot of Dumfries from Windermere quarter of an hour's ride rushed by us that it had been over a bad day.

But it is a capital view a goodly land, heavy, dogged, courting the ready of light, eager, saucy which needed the coachman's voice whistles, whirled mere to Keskic, a two miles over moor and a half hour, the yard at the Keskic time to a second.

WORDSWORTH'S The run from Wick is conceded to many in the district five mile stretch from Ambleside, a mile before the lake.

Where else, is the road fondest dreams of an hard, smooth, unkept like a lady's path. Not far from Ambleside, and here we could

The W and

Have you ever in the western of nature and landscape and smiling ocean and smiling visit to this charming pleasure not soon year ago for the spent a pleasant "Wilds of America" Europe or America rest and enjoyment hear from so great Edward VII. King in "all his vast Ed in all his vast Ed more pleasing and than on the west. And yet how few visitors who crowd steamers every year in the North. The land and the high not to speak of the on the American tour of holidays and not knows "the be land. Killarney and hurried visit to the tour in the North the opinion of the mares district, who has in many respects upon the lover of these places. W visit abroad next race of this status.

When the writer English Lake Country in this charming was impressed with claims of the rugged lakes were superior graceful charms of graceful suffer from ravine who say there three-fourths writer had been the and it did not rain time.

It was also that of red fiction who cause of the rains had deserted gister at one hot with Pittsburgh names. Why so many come to the lakes? It must overjoy clean water. As for hands—they must have the stern and forbidding local Sabbath only by inroads of sionists poured into at its Fort William Furness railway, a terrifying concern cles.

One cannot help William Henry end, of Lake Windermere. George on a small is ten miles long and its hills, moorland, and it has its name. Bowmies. It has an on which the Saguenay a hotel like the St. this one is built on a cheaper here than the mountains rise northern ends of is a habit of Euro find the same thing Magee and Garco mers, Geneva and the picture. The m not the towering you see in Italy and they command 3,000 feet and some scarred and rugged that they look like miles.

But after all what first sight is Engla. talent for packing. we all know, a vast this district has a quickly beautiful sort of lake scenery. ing to the newcomer see this district is coach, and coach direction. They too, for a large part of this district them and they t time.

It is not all skittishness, for they rattled and mud, and without danger. Today at the Nag's foot of Dumfries from Windermere quarter of an hour's ride rushed by us that it had been over a bad day.

But it is a capital view a goodly land, heavy, dogged, courting the ready of light, eager, saucy which needed the coachman's voice whistles, whirled mere to Keskic, a two miles over moor and a half hour, the yard at the Keskic time to a second.

WORDSWORTH'S The run from Wick is conceded to many in the district five mile stretch from Ambleside, a mile before the lake.

Where else, is the road fondest dreams of an hard, smooth, unkept like a lady's path. Not far from Ambleside, and here we could

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