

The True Witness

And Catholic Chronicle

IS PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.

25 St. Antoine Street, Montreal, Canada.

P. O. Box 1138.

SUBSCRIPTION PRICE.

Canada (city excepted), United States and Newfoundland..... \$1.00

City and Foreign..... \$1.50

TERMS: PAYABLE IN ADVANCE.

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THURSDAY, JUNE 7, 1906.

MICHAEL DAVITT.

In a world of graft and money worship it is one of the revelations of all-enduring truth to turn the eyes for one brief lucid moment upon the passing coffin of Michael Davitt. In the records of men who lived in this self-same world, we must needs seek the dramatic, sympathy of a writer like Dickens to tell us a story resembling that which Michael Davitt has written across our contemporary page of time.

The up-to-date philosophers tell us that poverty and privation can slay nobility in the soul.

Michael Davitt was born in a Connaught cabin. He never regarded that fact as a misfortune, but remembered with veneration his humble birthplace to the hour of his death. Birthplace it can only be called, for the poor lad could hardly remember it as a roof-tree. The thatch was given to the flames after one of those pitiful evictions that came within the scope of the average Irishman's life. Ill-nourished and weak of frame, the boy Davitt soon found himself the support of his mother in a crowded English town. But love and loyalty imbued amid the privations of his bleak infancy, outlived alien hardships though the little factory slave lost his right arm. This painful childish fight for his mother's and his own bread gave way in turn to a still more terrible probation within the gloomy walls of the prison where a treason-subduing government could find the future legislator and social reformer no fitter employment than being harnessed to a dung cart, as a thing whose labor was held cheaper than that of the dumb brute. But even these later horrors passed away, and Michael Davitt emerged upon the world, mutilated and wasted in manhood, but eager to give to his country and to the world that had used him so badly the remainder of his life. His literary gifts soon blossomed in the sun of opportunity, and Ireland and Irishmen quickly accepted of the renewed offering of Michael Davitt's undying patriotism.

This man, whose soul no fate could darken, went back to Connaught, and said to the peasants there, whose suffering had been but a degree less than his own, "Sursum Corda." And they lifted up their hearts and Ireland followed their example. Michael Davitt's was the mind that planned all the law reforms of Ireland, and though the tolling masses of England, of Continental Europe and of America called

ed to him as the years rolled on and loved him for his services to humanity, his name will live because of his sacrifices for Ireland.

A tribute that few monarchs have ever received in death has been paid by Ireland to Michael Davitt. His clay rests beside the remote scene of his earliest suffering; and his birthplace and burial place assuredly will be held sacred in the hearts of Irishmen.

QUEEN VICTORIA OF SPAIN.

The Princess Ena is now Queen Victoria of Spain. Her young eyes have been opened to the realities of tribulation as well as of joy. Taken from her quiet English home, her first shock must have been the surly demonstrations of those of her own people, who dared to claim her very soul as subject for their rude fanatical contentions. On her wedding day the generous loyalty of the Spanish people was disturbed by the explosion of an anarchist's bomb and the blood of innocent victims splashed her bridal equipage. But she had to bear herself as a Queen, unmoved in the pathetic tenderness of her years. The path of her life leads onward, who knows through what further trials and tests of pain—and pain's compensations. For in God's wisdom there are always compensations. And this young English convert is surely destined to be the instrument of divine compensation to the Spanish people whose recent national woes her young life has already exemplified.

THE MOTHER CHURCH.

Giving Rev. Arthur French, of this city, full credit for an honest desire to lessen the unhappy divisions of what he feels himself at liberty to call the Christian Church, it would certainly be well for him to consider the value of correct definitions. According to Mr. French the divisions are known as: (1) the Church of Rome; (2) Protestantism, and (3) the Anglican Church. These definitions cover western Christianity.

We wonder how many of his congregation understood what Mr. French was endeavoring to say. It is to be hoped that he made himself a good deal clearer to them than the report of his sermon in The Gazette makes him to the public. How many of Mr. French's congregation, or, indeed, any other adherents of the Anglican denomination seriously deny Protestantism to themselves? The few who confidently follow teachers like Mr. French will not be content to stop where he is at present willing to leave them, merely contending for a nominal right to call themselves Catholics. They will either assure themselves of that right or logically cease pretending to a privilege for contention sake. Far be it from us to chide the beginnings of historical or religious inquiry by intelligent Christian people. It has in the past led many a sincere soul into the fold. It will continue to do so in the future.

P. P. A. REDIVIVUS.

Upon the initiative of Dr. Sproule, M.P., the Orangemen of Ontario have appointed a large committee to engage in recruiting work among the Protestant denominations that have heretofore held themselves aloof from the Orange propaganda of sectarian hatred. The avowed motive of Dr. Sproule is the formation of another P. P. A., upon English lines this time. The last effort was to copy a Yankee model. The English Protestant Alliance is now declared to be the thing.

What's the matter with the Orange order itself? Why not make the flock of agents enrolled in Toronto last week look for new business for the old company, instead of putting the proposed risks into a subsidiary concern after the fashion of strenuous insurance folk?

Dr. Sproule, M.P., can see a hole in a ladder as well as the best of them, and we verily believe that the insurance investigation has given him a wrinkle or two. The Orange Association is no good as a direct recruiting agency, because it was

long ago found out as a Tory political organization. It cannot hope to live down that reputation, and Dr. Sproule stands to increase his usefulness as Tory Chief Lieutenant by putting business through a brand new P. P. A. subsidiary agency and realizing the political profit for himself and his fellow directors of the Tory party.

But the best laid schemes of mice and men oft gang a-gley, and when such fine dodges in the financial world are being laid bare, the Orange Grand Master must have a mighty poor opinion of the non-Orange Protestants of this Dominion if he hopes to play them successfully by so transparently copied an adventure in guile.

CABINET RECONSTRUCTION.

The resignation of Hon. Charles Fitzpatrick and the re-arrangement of portfolios that followed, leaves English-speaking Catholic representation in the Cabinet incomplete. The subject is engaging the serious attention of Catholic Liberals in Ontario and Quebec at present. From the general appearance of things at Ottawa it would appear that Nova Scotia is a strenuous provider of timber for the next Solicitor-General. The English-speaking Catholics of Ontario and Quebec may possibly have to find contentment with a representative in the Cabinet without portfolio. There is, of course, no other feeling than confidence among our people that Sir Wilfrid Laurier will call the best available associates. Meanwhile Irish Catholics will heartily congratulate a young but tried friend, Hon. Mr. Lemieux, upon his advancement to the office of Postmaster General.

No more just claim than that of the post office employees for higher wages has been put forward. Their wage was fixed some forty years ago and notwithstanding the increase of 100 per cent in the cost of living, they have never received an increase. A delegation will wait upon the Premier to-morrow and present a petition asking that they may receive proper compensation. We trust that they may receive a hearing worthy of the just demand they are making.

A Struggling Infant Mission

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly Collection...3s 6d.

No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I HAVE GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside hope is, evidently, necessary. Will it be forthcoming? I HAVE noticed how willingly the CLIENTS OF ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL.

"May God bless and prosper your endeavors in establishing a Mission at Fakenham."

"ARTHUR, Bishop of Northampton."

Address—Father Gray, Hempton Road, Fakenham, Norfolk, England. P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart.

This new Mission will be dedicated to St. Anthony of Padua.

Correspondence.

CHURCH UNITY.

Preaching on Christian unity in the Church of St. John the Evangelist recently, Rev. Mr. French took occasion to have a few raps at the Catholic Church, as no sermon appears complete to our non-Catholic friends, if Rome does not receive a certain amount of rough handling at the hands of the preacher, who thereby becomes "a very sincere man" and "up-to-date" pastor.

Among other absurdities and contradictions which, judging from a newspaper report of his sermon, Mr. French was guilty of, are the following: "Rome has refused the right hand of fellowship to all who do not admit her claims to supremacy, and also to those who do not admit the truth of some of her modern doctrines."

It is now up to the rev. gentleman to point out these modern doctrines. Before doing so, however, I would advise him to read the early history of the Church of God, and also to try and grasp the meaning of the term "Definition of a doctrine." The Church has in recent times defined her teaching concerning certain doctrines, but never can it be said that she added to or took from the Deposit of Faith delivered to the saints.

Here is another sample of Mr. French's idea of "One Lord, one faith." "In England Rome is rightly called an intruder and schismatic; she has no need to be there, her people can receive valid sacraments without her. But in Canada, certainly in the Province of Quebec, her position and right of possession are undoubted. She it was who sowed the Gospel seed and firmly planted the cross in this country."

If Mr. French considers Rome an intruder in England to-day, what were her Roman missionaries of the sixth century who landed on English soil in the year 597 and rescued the English people from pagan worship? Were they intruders? If the position and right of possession of Rome are undoubted in Canada because "she sowed the Gospel seed and firmly planted the cross in this country," how does it come that the same right is not hers in England, where she also sowed the self-same Gospel seed and planted the faith of Christ in the hearts of the English. Is not the weakness of Mr. French's position apparent? For he contradicts his very self.

"Rome is schismatic in England," says Mr. French, "and the English could not receive validly Catholic sacraments from her." It would be well for the rev. gentleman to look up the true meaning of the words "schismatic" and "catholic." I fail to understand how he can apply the word schismatic to the Catholic Church. She separated from no other church in Christendom, but all other churches separated from her, and they, not her, are in the schism and many—as the Anglican—in heresy as well. If the English cannot receive validly the sacraments of the Church at the hands of her official clergy, it is because they are not of the faith. Not that England is a stranger to Catholic administration, for during ten centuries the English were validly admitted to participation in the sacraments, and during these many years they were the faithful children of Holy Church.

"Rome," declared Mr. French, "has no need to be in England, her people can receive valid sacraments without her." From whom? Is it becoming the Bride of Christ to leave her children to be fed by the hireling or poisoned pastures? No, indeed, the sword which had not dried for years failed in its attempt to drive the shepherd from his flock, and so long as there are souls to save on Britain's isle the Church of God will be there to minister to their spiritual needs.

The Catholic Church teaches that there are seven sacraments, while Anglicans hold but two, declaring the other five to be inventions of Rome. The Catholic Church teaches the necessity of baptism as a condition to salvation; Anglicans deny this necessity. Catholics adore the Divine Lord in the Eucharist while Anglicans call such a belief idolatry; Catholics hold that in the Sacrifice of the Mass, Christ is truly offered to the Father for the living and the dead, while Anglicans condemn such a doctrine as a blasphemous fable; Catholics practise sacramental confession as a necessary means of regaining the friendship of God when they have the great misfortune of offending wilfully. Anglicans declare it is necessary to confess to none but God. And yet Mr. French does not hesitate to say that Catholics can receive valid sacraments from the ministers of a human fallible institution who have neither power nor jurisdiction to administer a sacrament. As to Rev.

Mr. French's claim to the word "catholic" it is absurd, for the very fact of his belief in a national church at once destroys the possibility of it being Catholic. St. Cyprian wrote a book "on the unity of the Church," showing that the true Church of Christ, though spread throughout the world, is but one; and that to this one church it is necessary to belong. And in a letter to Papias (Ep. 69) he says that "the Church which is Catholic and one is not rent nor divided."

St. Ambrose, another of the Doctors of Holy Church, declared that "Where Peter (i.e., the Pope) is, there is the Church."

And St. Cyril, in his instruction on the article of the Creed, "In one Holy Catholic Church," says: "It is called Catholic because it is throughout the world from one end to the other... and rightly named church because it calls forth and assembles all men."

"Many things," says St. Augustine, "must justly keep me in the bosom of the Catholic Church. The agreement of peoples and nations keep me... The name itself of the Catholic Church keeps me—a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of, that though all heretics would gladly call themselves Catholics, yet to the inquiry of any stranger, 'where is the meeting of the Catholic Church held?' no heretic would dare to point out his own place of worship."

St. Irenaeus declares that "the whole Church has one and the same faith throughout the whole world." The Church, though in all nations, is one, "a flock," "a city," "a kingdom," "one fold," "not rent nor divided." She is the spouse of Christ without spot, the body of which Christ is the head. Yet Mr. French would multiply the churches instead of bringing all to the unity of the one true fold.

The branch system of Mr. French is condemned by Christ and the Doctors of the early Church. "Break a branch from the tree," says St. Cyprian, "once broken it can bud no more."

There can be no Christian union until all Christians come to understand that as God is one faith must necessarily be one. The federation of Protestant sects will fail in its aim because the very principal of Protestantism—i.e., private interpretation of Scripture—shall remain the rock on which the fondest hopes of all those who long for union among Protestant sects shall be dashed to pieces.

The Catholic Church can afford to wait for God's designs to be accomplished, for all time is hers. May God hasten the day that our non-Catholic brethren shall realize the truth of the Catholic claim and shall return to the bosom of Holy Church, from which their forefathers were so ruthlessly torn by fire and sword. Then shall our fondest hopes be a reality indeed, and our sorrow shall be turned into joy and there shall exist even here below "the one fold of the one Shepherd."

Montreal, June 4, 1906.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked, do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity, and never fails to effect a cure.

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Shamrocks the

Once again the hearty porters of the Irish Club were delighted at their victory, too, was one rejoicing over, for they had avenged the check the exhibition match at the preceding Saturday.

Another reason for exists in the manner victory was achieved. list is one of the small for teams of the call which met on Saturday despite the fact that the Williams Bramley, is constrict, while his assist Taylor, of the Montreal keen player himself, and would not be likely work which was against Tecumseh started in manner of the Western a great burst of speed looked dangerous for a of the supporters of our little nervous at the first quarter, but quarter had finished it that the men wearing

still the masters of the and fully capable of the toughest opponents. It is no disrespect to sehs to say that the was largely a count against matter. The vi in better condition; they and youth in their favor were determined to ob at the very start. The organization realized that outset, and determined vantage of these things chances. Currie spared did Robinson in the tie game was largely an ends, now at the Sham with big Jim Kavan everything that came h occasionally taking a lit to keep himself from In fact, the Shamrocks enough to thaw out and the second quarter, wha tors' red shirts were fl directions with the res wearers at the end of the ter were fairly worn.

Then the Shamrock saved themselves in tha ter. They took no ch shot steadily, whenever their way, trying out nents, taking each m for the real struggle, w decided was to come stage. The cool and de nor in which John Bre his way, rolling the ba him for a moment, whi the best place to put the "Tucky" Hogan's cool after a feint which cau the Tecumseh goaler, to wards to the right.



SHE WON HER U

Uncle Harry was a b not fond of babies. E four-year-old Helen fall heart. Every one made fuss over the youngster, ry declared.

On day Helen's moth ed downstairs and with trembling asked Uncle I was stretched out on a would keep his eye on F Harry granted "Yes," b red from his position—i eyes were tight shut.

By-and-by wee Helen to the sofa and leaning