

The True Witness

AND CATHOLIC CHRONICLE

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P. O. order or registered letter.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, NOVEMBER 15, 1906.

S.P.C.A.

We have in our midst a society, the object of whose existence is noble in the extreme—that of alleviating the hard lot of dumb animals by punishing the miscreants who ill-treat them. On several occasions we have notified the society of cases of wanton cruelty which have come across us, and the speed with which same was taken up, and notification of results forwarded to us is noteworthy. The unfortunate part is that efficient as the officers are, there are too few to cover the vast territory, and many things must naturally escape them. We would like to make the suggestion that should any of our readers be troubled with a surplus of cash, and not know exactly what best use to make of it, that they would give it into the hands of the Society for the Prevention of Cruelty to Animals, and they may rest assured that it will be used to good advantage, even though they may not be able to draw interest on it, that is from a material point, but we are certain that He who has said "Amen, I say to you, as you have done it unto the least," keeps account of the brutal treatment which some men are pleased to vent on a poor, patient horse or other animal, and which goes to show that the seeds of murder are pretty deeply implanted in the heart. We congratulate the S. P.C.A. and thank them for the way in which any matter we lead before them was treated.

THE ENGLISH CHURCH UNDER NOMINATION.

Protestantism is Protestantism wherever you meet it. The latest evidence is a peculiar article by the editor of the London Spectator, a broad churchman, at a recent Church Congress. He advocates strongly and upon sound reasons the union of Church and State. "It is to my mind," he says, "impossible to make a more capital error in the art of government than to assert that the State has no concern or connection with man's spiritual interests, and that the commonwealth is nothing but an affair of drains and roads, trade and statistics, armies and navies, the repression of crime and the enforcement of contracts." He looks upon the state as a maimed thing when it averts its eyes from half of human fate, and that the most important half that is all right. Now comes in the Protestant. He claims the right of making the Church. The leading mark, or, as this gentleman puts it, the right to be the national church, requires a church to be comprehensive. It is not a question of orthodoxy, nor of authority. Still less is it submission to St. Peter or anxiety for the validity of the sacraments. This supposed church must include within its body all who are willing to be included. There must be the widest liberty. So far from narrowing her fold, she will as time goes on widen her borders. When some new Arius arises and denies again the divinity of Christ, this

broad Church, instead of driving him away, will welcome him, take him to her bosom, and give him the kiss of peace. If a man deny the existence of God, where is the authority in this comprehensive institution to expel him? The latter is going only one step farther than the former. To tell us, however, that the English Church was founded or re-founded on compromise is trying our credulity and knowledge of history. Compromise with whom? With what? It is in the sense of compromise the editor of the Spectator uses the term comprehension. How can a Church compromise in matters of doctrine? The English Church cut itself off from Rome. Rome, therefore is not in the scheme of comprehension. And the editor holds with Jeremy Taylor that "an error in doctrine, however great, and however far-reaching, is no error, and therefore no obstacle to communion with other good men, provided it comes from an honest heart." If the subject were not so serious, we would regard the whole thing as a farce. Here is a man who emphasizes the religious and spiritual interests of a people, and yet he regards error of doctrine as quite trivial. Why look for dogma at all? Dogma is impossible in a Church without a head. And the English Church has no head, though it has a big body and very weak legs. It is claimed that the English Church should comprehend all who accept the Apostles' Creed. That is strange. The Catholic accepts it, professes it, and abides by its interpretation as given by his living teacher. Is the Catholic thus comprehended in this broad national Church? He has no wish to be so treated, for his idea of a church is that it is not national, that it comprehends all nations—that it is broad as the limits of the earth so far as its members are concerned and that it depends for its teaching not upon the judgment of its members but upon the undimmed truth of its Divine Teacher who abides with it forever. Another peculiar claim advanced for the English Church is that it is undenominational. A denomination is a sect with a common creed and a common form of worship. How does the English Church satisfy this definition? Some believe in intercession of the saints; yet others deny it. Some believe in sacerdotalism, others differ from them in turn. Hardly an article of the Apostles' Creed can be mentioned upon which they agree. And as for common worship, the differences between high church service and low church are enough to separate them into Roman and non-conformist camps. The English Church will have difficulty in proving that it is denominational. But the reasons why it should be regarded as undenominational are not the breadth of its views or the clearness of its teaching, or even the desire and ambition to comprehend the world. The only way in which it may claim to be undenominational is its indefiniteness of doctrine, its absolute want of authority, its incompatible differences of worship and the laxity of its discipline. The English Church is a strange anomaly.

A NEW ORDER OF KNIGHTHOOD. Towards the end of August, the Most Rev. Dr. Carr, Archbishop of Melbourne, issued a short pastoral letter, in which he announced that it was his intention to institute a new Order of Knighthood in honor of Our Lady of the Southern Cross for the chivalrous protection of woman, and the extirpation of evils which are eating into the vitals of the social body. These evils are the loss of the true faith, the spread of rationalism and agnosticism, the corruption of morals, the frequency of divorce, the limitation of the family, the brutalising effects of sensual gratifications, and the consequent degradation of woman, both in the married and the single state. Whether we close our eyes to the facts, says His Grace, or look them honestly in the face, these are the deadly and widespread evils of modern society. There is no necessity for adding to the number. It is true that intemperance and gambling are very grievous evils, but they do not touch the springs of humanity, the very roots of social life, as do the evils I have enumerated. Neither is it necessary to be pessimistic, and say that our age is worse than any former age. It is sufficient that we have in our midst most grave evils which are spreading like a cancer, and which we have it in our power by individual as well as by united effort, to restrain, if not to eradicate. How can we do this better than by reviving the spirit of Christian chivalry and the order of knighthood? In his first epistle, the prince of the Apostles intimates that every Christian has to fulfil the duties of a spiritual priesthood. "But you," he says, "are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare His virtues who called you out of darkness into His marvellous light." (I. Peter, II. 9.) The knights who bore arms during the Crusades felt that they bore them more for a religious than for a military purpose. It was in that spirit that the Knights of old went forth, to preserve peace, or, as it might be, to make war on the enemies of God, of their country, or of society. As far as society is concerned, the order of knighthood is needed now more than it was needed in the Middle Ages. There are more deep-seated wrongs to be redressed, more serious evils to be cured. In the Middle Ages marriage was recognized as the sacred and sacramental institution intended by God for the lawful propagation of the human race, and the inseparable union of man and woman in family life. But to-day, outside the Catholic Church, marriage has lost its sacramental, and much of its sacred character. The primary purpose of the Almighty in instituting marriage is largely frustrated by the artificial limitations of the family, and by race suicide. The indissolubility of marriage is destroyed by the recognition of divorce, and the unity of marriage is dissolved, not, indeed, by simultaneous, but by progressive polygamy.

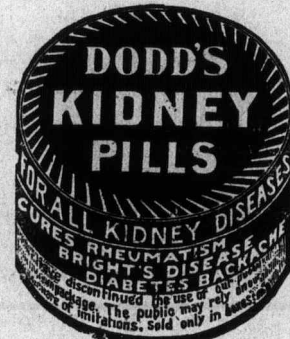
EDITORIAL NOTES.

An extraordinary scene has been witnessed in a Cork graveyard in connection with a legal inquiry, which has been in progress for some years, to ascertain who are the next of kin of a Cork man named John Sullivan, who died intestate at Seattle, Washington, leaving an estate valued at over one million dollars. Several commissions were appointed by the Washington Superior Court for the taking of testimony in Cork, Tipperary, Belfast and Dublin. A number of claimants to the property in Ireland and the United States have come forward, and several Americans and Irish lawyers are assisting at the inquiry. During the course of the proceedings all concerned adjourned to St. Joseph's Cemetery and assembled around Sullivan's grave. The commissioner and lawyers having seated themselves on surrounding tombstones, Sullivan's grave was opened. Four coffins, containing the bodies of four of Sullivan's relatives, were disinterred. The remains were exposed to view and photographed, as were also the breastplates, skulls and bones found in the grave. The remains were then replaced in the grave in the order in which they had been found.

According to many experienced business men the time has arrived when a beet sugar factory might be established in Ireland with prospects of success. The trouble in Cuba and the prospects of a sugar combine in the United States is viewed with some alarm in Ireland, as it is felt that the price of sugar would enormously increase. If cane sugar goes up beet sugar is bound to follow. Col. Everard, who was the first to see the possibilities of tobacco culture in Ireland, and de-

monstrate its practicability, is equally as enthusiastic with regard to the growth of beets in Ireland. He points out that Ireland imports as much as 135,000 tons of sugar annually, most of which he believes might be produced at home. The colonel maintains that the beet grown in Ireland is quite as good as, if not superior to, that raised in Germany, which has 400 beet factories, producing 2,000,000 tons of sugar annually.

The war which is being waged by the French anti-clericals against all things holy is not without its amusing incidents. At Houmele the Mayor was ordered to take down the crucifix from the wall of the communal school for girls. After consulting his council, he refused to obey. Thereupon the prefect sent down an inspector to the school to command the mistress to remove the obnoxious emblem. She obeyed, took down the crucifix, carried it to the town hall and left it there. She was given a receipt by the officials, to avoid all questions of her not having obeyed. And now the mayor's turn comes. He takes back the crucifix, replaces it on the school walls and retires. Whereupon the school mistress takes it down, carries it back to the town hall, gets another receipt, and retires also. Thrice did this little performance occur, until the mayor nailed and sealed the crucifix to the school wall! The prefect threatens the mayor with dreadful penalties; the mayor calmly replies that he is too old to mind, and too independent to fear any action the government may take against him. The mayors of the neighboring towns, encouraged by his example, have secured the school crucifixes so that they cannot easily be removed, and await the coming of the military, sappers, miners and engineers.



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.

Best outside help 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 LITTLE. Do that little which is 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



Montreal, July 19th, 1906
Messrs. Motard Fils & Senecal, Montreal.
Gentlemen.—On our arrival here in last November, from the south of France, my wife and I were troubled with Influenza (Catarrhal Grippe). At the same time our lungs were so badly affected that we feared we were going into consumption.
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We still continue to use it because it keeps us so well during this trying weather, and we believe it to be a preventive against Consumption.

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ARTHUR,

Bishop of Northampton.

Address—Father H. W. Gray, Hamp-
ton Road, Fakenham, Norfolk, Eng-
land.

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.

CATHOLIC SAILORS' CONCERT.

Last evening's concert was under the management of Miss Lynch and proved a great success. Mr. Robert Bickerdike acted as chairman. Mention is due to Misses Masters, Duncan, Halligan, Flossie Lynch, Harney, Coleman and Mrs. Marchison and Mrs. Rielly-McEntyre, as well as Messrs. O'Dowd, Hennessy, Noble, Costigan, Skinner, McDonnell and the old and ever welcome and genial seaman, John Cameron, who is about to leave our port for the season.

Next week's entertainment will be in the hands of the Literary Committee of the Club.

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AS SHE HEARD IT.

A fashionable woman had a bit of statuary bearing the inscription "Kismet." A housemaid dusting the room asked the mistress: "Shure, ma'am, what's the meanin' of the 'ritin' on the bottom of this?"

"Oh, you mean 'Kismet.' It means 'fate,'" replied the mistress. Bridget was limping painfully when out with her sweetheart not long afterward, and he asked: "What's the matter, Bridget?"

"Faith," was the answer, "I have the most terrible korns on me kismet."

DIED.

FERON—In this city, on the 11th inst., Michael J. Feron, advocate, third son of the late Michael Feron.

Funeral took place on Tuesday from his late residence, No. 21 Mansfield street, to St. Patrick's Church, thence to Cote des Neiges cemetery.

COOK—On the 24th October, at the Hospital for Incurables, Notre Dame de Grace, Mr. P. J. Cox, in the 73rd year of his age.

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A GOOD CHANCE

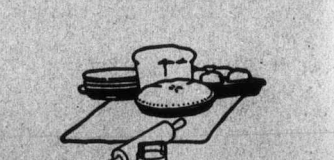
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COULD HAVE HERS.

Visiting Philanthropist—Good morning, madam; I am collecting for the Drunkard's Home.

Mrs. Moggs—Sure, I'm glad of it, sir—if ye come round to-night ye can take my husband and welcome!



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