THE TRUE WITNESS AND CATHOLIC CHRONICLE

THE MASS. (By a Regular Contributor.)

the first object that attracts our attention is the Cross upon the Altar. It is surrounded by candlesticks in which are lighted tapers, beneath it is the tabernacle, with its small veiled door. It is unnecessary to state to a Catholic the reason why the grand emblem of Christianity.the Cross-is placed upon the altar It occupies the highest place on the exterior of the temple as it holds the most conspicuous position inside the walls. It is ever present to the Catholic, reminding him of the Passion of Our Lord, and telling him of the price that was paid for salva tion. That cross brings back to mind the story of our redemption the sufferings of Christ-the blotting out of man's sinfulness-the opening of the gates of heaven- the love deep, endless, powerful of the Son of God-the awfulness of sin-the ingratitude of humanity-the dangers of the past-the hopes of the present and the eternal promise of the future !

As in days of old there was a spot in the temple . called the Holy of Holies, into which the High Priest entered once in each year, and where the sacred vessels, the ark, the golden candlesticks and so forth, were kept, so in the Catholic Church we have the tabernacle,' that depository wherein the Host is kept, and which is always locked. It is the most sa cred spot in all the sacred edifice. I rests upon the altar, just in front of the priest, in order that he may when circumstances require, open th door and take out the Blessed Eucha rist, whether to use on the alta or to give it to the faithful in sacramental form. In front of the tabernacle there burns continually smail lamp.

In the use of lights and incense pnactice sheered at by the Protestant as pagan,-we but read the touch ing story of the early Church, when her children, hunted by the persecu tor, held their religious meetings either at night, or in subterranean passages, whose gloom, of course rendered the light of tapers necessary and where the fumes of the censor besides being familiar to the people among whom Christianity sprung into existence, were resorted to as a means of, dissipating unwholesome In sprinkling the holy water on the forehead, we call to mind the far period-as early as the beginning of the second century-when salt b gan to be mixed with the blessed water, in memory of Christ's death; or, as others will have it, as mystic type of the hypostatic union of the two natures of the Redeemer According to Tertullian, the sprinkling of the holy water was "in m morian dedicationis Christi."

. . .

An Irish gentleman in search of religion, states in his exquisite little work on the Church that there occurred to him a proof of the high antiquity, of the religious observances of the Catholics, which struck him more forcibly inasmuch as it related to one of the most ridiculed practices, that of beating the breast with the clenched hands, at the Confiteor and other parts of the service; a practice which, in Ireland, drew down on the Papists the wellbred appellation of craw thumpers. When I looked around, however, says the author, "upon the humble Christian, thus nicknamed, and re memberd that St. Augustin was also a craw thumper, I felt that to err with him was, at least, erring in

When we enter a Catholic Church, | It is used during the service of ben diction, and upon public occasions when, in procession, the Host is Such are the principal taken out. vessels used by the priest, and they have each a special purpose, whil they all date back to the dawn of Christianity. In no other Church are they all to be found; they are sacred because, being consecrated by the bishops, they are destined to be used in the temple for the worship of God and for no other purposes. If of old, Balthazzer was stricken down in the banquet of his glory while abusing tof the sacred vessels from the temple, what may he not expec who respects not the sacred vessel that have been consecrated under the

new dispensation ?

. . . The Church makes use of differen colors in the various ornaments and vestments, in order to excite the required dispositions in the breasts of the faithful, according to the occasions and festivals celebrated. There are five colors used-white, red, purple, green and black. The white re minds us of innocence, and is used on all grand and imposing festivals such as Easter, Christmas, the feasts of the Blessed Virgin Mary, and upon all solemn and special occasions Red reminds us of charity, and is used especially upon the feasts of saints who are martyrs-the red also recalling to mind the blood that they shed for their faith, the great loving sacrifice of their lives which they villingly made, in order, in some way to merit the still greater sacrifice of the life of Christ for them. The purple reminds us of penance and hope; it is used during Advent and Lent, those seasons when we are expected to prepare for the great festivals of Christmas and Easter by fasts, vigils, prayers and penance; and it tells of the hope that we have held out to us by the coming into the world and the death and resurrec tion of Christ. The green represents faith, evergreen and lively, and is used from the Octave of the Euiphany to Septuagesima, and from the Octave of Pentecost to Advent when there is no reason for any other The black, the sign of mourning, recalls the thought of our destiny upon earth, the grave. It is used from the Octave of the Epiphand upon Good Friday. It bespeaks the union beyond the grave, the power of prayer, the communion saints, the temporal punishment after death, the darkness of the tomb, the hopes beyond it. The sombre pomp of the funeral service gives to the Catholic rites a special meaning, tells the mourners of their own last end, warns the erring that Diving mercy has yet reserved for them moments of repentence and preparation, pro claims to the thoughtless that they

too, sooner or later, must be brought to the same spot, for them, also, one day, the priest must don the ments of black, and chant the Libera Yes, everything in the Catholic Church speaks. The ornaments, the very colors of the vestments, and hose vestments themselves.

In closing this second article upon he Mass, we will give the meaning of the priest's vestments, and in the next article we can commence the study of the Mass itself.

1st. The Amict: a piece of white linen which the priest passes over his head to cover his shoulders. It minds us of the moderation to be used in our words, and the care should have to cover ourselves (so to speak) in order not to be distracted 2nd. The Alb : a white robe, full and reaching to the feet. It is symbol of purity which the priest should carry to the altar, and which the people should have while at the

erly a large mantle, full and round with an opening in the centre through which to pass the head. Laymen as well as ecclesiastics wore it. How ever, the former laid it aside, but the Church retained it for her priests It reminds us of the mantle of charity with which we should cover our selves, and it recalls to mind the early days of the Church when the wore those vestments almost priests continually.

There are also the ornaments used by the the sub-deacons and those of the bishops. Now that we know the meaning of the lignts, the decorations, the incense, the vessels, the vestments and all the colors used we will commence with the priest at the foot of the altar, and follow him on through the Mass. reflecting upon each part and studying the dread sacrifice of Calvary, in an unblody manner, throughout the ages for the salvation, redemption, ture happiness and glory of mankind

Reminiscences Of an American Senator.

Senator Hoar, of Massachusetts, has just published a most interesting volume entitled "Autobiography of Seventy Years." One chapter of the book deals with the A.P.A. controversy, and the unreasonable persecution to which Catholics in the United States had been subjected for long years. His personal experiences his views concerning Catholics, and his opinions of the know-nothing and A.P.A. factions are most admirably told, and furnish a fine tribute to the intelligence and honesty of mind that characterizes the Senator. He begins by pointing out that the stirred up in the United citemant States came to the Americans by lawful inheritance from their English and Puritan ancestors. It was a bitter and superstitious dread of the Catholics, and it often resulted in riots and crimes. Religious prejudice against Catholics seemed to have been the chief factor in these disturbances of the general peace. A few extracts from that autobiography will, doubtless, prove of interest. The Senaton, speaking of the false stories circulated about Catholic persecution, says : . . .

"Our people, so far as they are of English descent, learned from their

fathers the stories of Catholic persecution and the fires of Smithfield. Fox's 'Book of Martyrs,' one of the few works in the Puritan libraries, was, even down to the time of my youth, reverently preserved and read in New England. "So it was believed that it was only the want of power that prevent-

ed the Catholics from renewing the fires of Smithfield and the terrors of the Inquisition. It was believed that the infallibility and supremacy of the Pope bound the Catholic citizen to yield unquestioned obedience to the Catholic clergy. There was a natural and very strong dread of the Confessional

'Our people forgot that the religious persecution, of which they cherished the bitter memory, was the result of the spirit of the age, and not of one form of religious faith. They forgot that the English Protesand tants not only retaliated on Catholics when they got into power, but that the Bishops from whose fury as John Milton said, our own Pilgrim fathers fled, were Protestant

anti-Catholic comLinati "The prejudice of which I have spoken and seen itself in some terrible Protestant riots in New Orleans and in Baltimore, and in the burning of the Catholic Convent at Charles-town. There was also a strong feeling that the compact body of Catho-lics, always voting for one political party, was a danger to the public security. Of course this feeling manifested itself in the Whig party, for whose adversary the solid Irish Catholic vote was cast. As early 8.5 1844, after the defeat of Mr. Clay Mr. Webster made a suggestion- I do not know where it is recorded now but I was informed of it on good combination with a view to resist the influence of our foreign element

Then turning to the growth of the A.P.A.-the offspring of knownothngism-he says : "Secret societies were formed all

in politics."

over the country. The organization calling itself the American Protec tive Association, but known popularly as the A.P.A., had its branches all over the North. Its members met in secret, selected their candidates in secret-generally excluding all men who were not known to sympathize neral, but a very noble thought. Then with them,-and then attended the Republican caucuses to support candidates in whose selection members of that political party who were not in their secret councils, had no share. Ambitious candidates for office did let it include as its foundation innot like to encounter such p powerful

enmity. They, in many cas ten porized or coquetted with the A.P. A., if they did not profess ito approve its doctrine. "I want to get the 700,000 Catholics in Massachusetts on our side * * and when their young men and women are suitable, are intelligent, liberal persons, attached to the school system. I want some them to be employed as teachers. I don't wish to exclude them from my don't wish to exclude they political support when they are in other matters, because of their religious faith. Nor do I wish to exclude them from being public school eachers, if they will keep their parly unselfish, for selfishness is of ticular religious tenets out of instruction, because of their religi

ous faith, any more than I would have excluded Phil Sheridan from his You never saw an essentially selfish person who was truly happy, and you will be no exception to the rule. office in the army, or would have refused to support him for any public Don't try it. office, if he had been nominated for Third-Let your plan cover a lifeit. Further I want to state time, not only a possible period of so many years on this side of the advocate my opinions in 'the face of day; and you may be sure that I grave, but an eternal lifetime. shall do this without flinching before plan for less is to throw away

anybody's threats or before any. body's displeasure or indignation You, on the other hand, I undergo into the cellar principles. You stand, want to go into the cellar to declare your principles. You want to join an association whose nembers are ashamed to confess that they belong to it; many of whom without apparently forfeiting the re spect of their fellows, lie about their membership in it when they are ask ed about it. You want to mass together the whole Catholic population of Massachusetts to the support of

priests, if any such can be found. "When O'Neil, the young Catholic soldier of Worcester, lay dying, he said : "Write to my dear mother and tell her I die for my country. wish I had two lives to give.

the Union flag be wrapped about me and a fold of it laid around my head.' I feel proud that God gave me such a man to be my countryman and townsman. I have very little respect for the American that is not moved and stirred by such a story.

SYMPATHY.

A note of sympathy should be sent to a friend who has had a bereave-



cent date appeared a very interesting letter from the pen of Rev. Robert R.

White, Pastor of Faith Presbyterian

Church, New York, It was entitled

'Man and His Wonk," and purports

to instruct men in how to build up

ten a grain of truth to be found in

a mass of errors, and as we frequent-

fine principles, but unable to draw

ly have men of thought laying

to winnow out the chaff from

but come at once to his plan

man in the shaping of his life. He

view of life, with its needs and op

portunities, and shape his work right

from the start. He wants man to so

plan his life that God can use that

life in His own plan. This is a ge-

he comes to the details, and they are

. . .

"First-Let it be worthy of a man

to find and do what God wants of

him. This was the key to the life

of Jesus. "My food," he said, "is to

do the will of Him that sent me and

Second-Let your plan be essential-

self the base and root of all misery.

So it must

To

and

As there is of-

the structure of life.

large part of the results of your

SATURDAY, FE

THE WI

The seventh of Febru

number of interesting On that date, in 16

Oliver Plunkett, Archh

magh, was born. In

7th February, Charles

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1859, Robert Walsh, t

author, died. And on

ruary, 1872, Archbish

7th February, 1878, th

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The Sth February has

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was on the 8th Februar

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Ruskin, the great art cri

terary light, was born.

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was born; he who has

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the sculptor, was born in

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O'Connell delivered his la

in Parliament. That wa

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8th February, 1861, Jeff J

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The 9th of February, 17

the date of the birth of Wi

leton, the novelist and w

Irish character sketches a

tures, The 9th February,

muel J. Tilden was born.

same date in 1856, General

received the thanks of Cong

the same date, 1867, the

DOMESTIC

INSTRUCT

One of the leaders, Mrs. Ho

London, Eng., in a movement city for Domestic Instruction

cently visited Montreal. Sh

plained the methods adopted

The department of domestic

struction consists of three br

cookery, laundry work and ho

ery. Each is taught in a secontre by specially qualified t

trained in schools established

purpose and recognized by the

of Education. The syllabus i

arranged that two courses

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don as follows :

. . .

Confederacy.

Atlanta to Savannah.

on the Sth Feb

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this life.

1819,

On the

Also on the sa

Fourth-In planning for your particular life task seek for that which you, by nature and for cumstance, appear to be best fitted. That is probably God's plan for you; it is at least as near it as you are likely at the time to come."

SATURDAY, FEB. 20, 1904.

. . .

from them all their possible conclu-Here we have four very true prosions and benefits, we are inclined to A life based on religion ositions : take what they give us of good and and according to God's will; an unselfish life; a life that takes in time the grain,-retaining the latter. We will and eternity both; and a life in the not deal with all the preliminary resphere for which you are best adaptmarks of the reverend gentleman, ed.

We have no critical remarks offer in regard to all this, for it asks that man should take a broad all true and sound advice. But we is desire to draw attention to the fact that this is exactly what is comprised in what the Catholic Church calls "vocation," and which she ever labors to ascertain for each indivi-dual in order that his life may be dual in order in accord with the manifest will of God. And there is still something more to be considered. The non-Catholic is lighte always to construct a very beautiful edifice, but neglects the essential part, the interior completion, the proper furnishing of it. He elaborates a fine plan of life, that is perfect in all its parts, but he stops short at the means necessary to carry that plan to realization. This is where Protestantism differs from Catholicity.

> The Church insists on the "vocation," which includes all the four points mentioned by the writer of the foregoing; but she demands still more, for she insists upon the grace of God that is necessary to know that vocation, and without which it is in vain for a man to try to live up to it. Here it is that we come in with the sounces of grace-prayer and the sacraments: here it is that the young man, setting out in life, finds the required assistance to guide him on the road that God wills he should follow. And this is the great beauty of the Catholic ideal of life, and the Catholic conception of a "vocation." Yet, even thoug true Yet, even though lacking the soul to animate it, the form of life as planned by Rev. Mr. Wright is noble and holy contrasted with the

moral or not. The danger in these pictures, illustrative of crime and vio ence, lies in the fact that they fire the minds of thoughtless young people, cause them to gloat over the 'heroes'' of the tragedies, inspire them with the foolish ambition gaining notóriety in a similar manner, and finally suggest to their weak brains crimes of which they had never heard and of which they would have no conception, were it not for these pictorial suggestions,

plan that the world forms.

Then these posters are but the advertisements for plays that are calculated to produce the very worst moral effects and to assist in the too rapid deterioration of social standards and of public morals. With this aspect of the question we do not pretend to deal now, for in itself it would demand columns; we are only writing about posters on the fences and walls of the city. We even believe that the most innocent and inoffensive posters disfigure the apperance of our streets. They may suit upon the sheds and barns along a country road; but in a city, where there should be some attempt at

in the syllabus covers a period three years. All girls over 11 years of ag attending the ordinary ele ary schools are required to roome of these domestic centres half day each week. Exception made in cases of girls training special examinations. The in supervised by a superin ent and girl assistant superin ents. The instruction is free, grant is payable to the board special subjects. Thus for coo four shillings for each girl over years of age for not less than ours of instruction during a s year, of which not less than tw ust have been spent in a ing with the pupil's own hand; undry work two shillings for hours during a school year, of w not less than 10 hours must l been spent in practical work; ho anagement, seven shilling every 100 hours of instruction.

(By a Regular Contributor.)

that old time abuses creep in by de-

grees, and finally there is a return to

ON WALLS

their extreme and wrong-headed It may seem like a repetition of what has been so frequently written

about to call attention to the que tion of city posters. But we think that such matters should be taken up periodically, otherwise the people who offend in this regard are likely to forget admonitions or rather to imagine that the public has forgotten all about them-the result being

the general license of the past. We do not believe in having our city walls daubed and plastered over with all sorts of posters that are far from artistic, decorative, or beautiful. At best, even when they are not down-

spiration and hope the person example of that most wonderful of all manifestations of man, Jesus Christ, the Son of God. You touch God through Him, if you will, and God can thus reach and help you Religion is the effort to adjust your life to the fact and the will of God. A life work without this is bound to go astray. The most important, thing in the universa for a man is

to finish hHis work."

be with you

these :

1 proceeded join the tun dentes pectora, as the saint describes them, with all might."

to

my

We will now speak of the sacred vessels and ornaments. Firstly the chalice; it is a cup of gold or silver, or both, that the priest uses for the consecration and reception of the pre-The chalice was cious blood. in use long before the days of Christiaur Lord made use of it when nity He performed the first grand conse ration at the last supper. He put wine into the chalice, and telling His which the priest wears on his Apostles that it was His blood, He arm. It was formerly a handker gave them the same to drink. The patena is a small plate of gold spiration from the face. It tells us or silver, that covers the chalice, and upon which the priest places the Host when he offers up and consecrates

The ciborium is a species of covered chalice that is lopt in the taber-nacle, in which the Holy Eucharist is deposited. There is also a portable the priest, of the respect due to tabernacle, in which the Sacred Host him, and of the sacredness of his offor the adoration of the faithful; it is called the ostensorium.

sacrifica. 3rd. The Cord : a cincture to confine the Alb. It represents the cords with which Christ was bound during His passion, and it is an emblem telling us that we must become detached from a sensual life and attached to things of heaven, the Church and

4th. The Maniple : an ornament chiaf used to wipe the tears and perof our dpty of labor, of good works, and their future reward.

5th. The Stole: An ornament which the priest passes over his neck and crosses upon his breast. It is the symbol of dignity and power. It reminds us of the position occupied by

6th. The Chasuble: this was for-

s and not Catholics. They forgot the eight hundred years during which Ireland had been under the heel of England, and the terrible history so well told by that most English of Englishmen, and Protestant of Protestants, Lord Macaulay

"When I came into political life shortly after 1848, I found this anti-Catholic feeling most intense. The Catholics in Massachusetts were, in general, in a very humble class. The immigration, which had well begun before the great Irish famine, increased very much by that terrible calamity.

"Even then they gave an example from which all mankind might take a lesson-of many admirable gualities They had a most pathetic and touch Witness ing affection for the old country They had exhibited an incomparabl generosity towards the kindred they had left behind. From their scanty carnings, Edward Everett, a high authority, estimates that there were sent twenty millions of dollars ir four years to their parents and kindred.

He thus deals with the origin of Fifty years,

Premium TO Subscribers. We offer as a premium e each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the True

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the pase

rightly immoral and suggestive, they resemble the vulgar valentines of the common sort, or low caricatures that are more or less repulsive.

There are two categories of pos ters, however, that are not to be to lerated under any condition. On consists of the positively indecent and immoral pictures that are source of shame for even men, that young people cannot look upon without feeling the blush come to the cheeks; the other consists of the representations of deeds of viole ders, burglaries, pick-pockettings and such like crimes. As to the first category, it comes, at once, under the stroke of the law, and any exhibition of the pictures belonging thereto is almost certain to mee with immediate prohibition by the authorities—if not on their own iniauthorities—if not on their own ini-tlative, at least at the demand of in-terested citizens. But the second ca-tegory is much more liable to escape in-tarference, because it may be ques-tioned whether the pictures com-prised therein can be neally called im-

they are entirely out of place. We would advise proprietors af vacant property, of fenced in lands, and of extensive street fronts, to forbid any and all kinds of posters from being pasted up-they would be rendering a ervice to the community.

congruity

ST. BRIDGET'S NIGHT REFUCE.

Report for week ending Sunday, 14th February, 1904 : Irish, 116; French, 170; English 18; other netionalities, 11. Total 315.

COST OF CONVICTS

The 15,000 convicts in England ost \$3,000,000 every year.

BUSINESS MEN.

Over 500,000 passengers trav us, train and tram from the urbs to London by 10.80 gers travel by every

The cookery and laundry cent are built on land adjoining ordin schools, and a few of the bousewi centres are built in the same of built of the same of tentres are built in the same we but as a rule they are ordinary du ling houses adapted for the purp The housewifery centres are ranged on the plan of the ordin artisan's house with the addition

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