

The True Witness

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WEDNESDAY...NOVEMBER 13, 1895.

TRUE WITNESS PRINTING AND PUBLISHING COMPANY, Limited. Notice to Shareholders.

A meeting of Shareholders of the Company will be held at the office of the Managing Director, 129 St. James Street, on Monday, November 15th, at 4.30 o'clock p.m. Business—Receiving Report of Directors, Election of Officers, and other matters. M. BURKE, C. A. McDONNELL, President, Managing Director

PAPAL VICISSITUDES.

It has been the fate of nearly all the Vicars of Christ on earth to have suffered persecution for the sacred cause that they upheld and represented. The story of the nineteenth century is known to almost every person who reads, and the troubles that fell to the share of every Pope, from the one that Napoleon imprisoned at the beginning of the period to the present Pontiff, who beholds the last decade fly past from the palace prison of the Vatican. It seems to us that no stronger evidence of the Divine origin of the Church could be found than in the vicissitudes that the Popes have undergone and the corresponding triumphs of the Faith that they sustained. It is patent to the world that a religion that was born of suffering, that has been propagated in suffering, and that is destined to triumph through suffering, cannot be of man's making. The first Vicar of Christ, St. Peter, like His Divine Master, was crucified, and from his blood sprang the strength that shook the thrones of the Caesars and enabled the successors of the great martyr to erect the chair of Papal infallibility upon the ruins. In a recent issue of one of our Catholic contemporaries we find a most interesting list of some of the great Papal sufferers. By it we learn that, apart from martyrdom, exile and imprisonment were more the rule than the exception in the lives of the Sovereign Pontiffs. Pope Liberius was banished by a heretical emperor; Silverius died in exile; Virgilius was imprisoned and exiled; St. Martin died, a martyr, in exile; St. Leo III. was driven out of Spoleto; Leo V. was dethroned and cast into prison; John VIII. had to fly from Rome; Benedict V. was carried off into Germany; John XIII. fled from a Roman faction and took refuge in Capua; Benedict VI. was imprisoned and murdered by a Roman faction; John XIV. was cast into the prison of St. Angelo and died of hunger; Gregory V. was compelled to fly from Rome by a civil tumult; Benedict VIII. was driven from Rome by a faction; Benedict IX. was twice driven from Rome; Leo IX. was dethroned by the Normans; St. Gregory VI. went from land to land and from kingdom to kingdom and died in exile; Victor III. could not so much as take possession of his See, and died at Benevento; Urban II. was restored by the French Crusaders; Pascal II. was carried off by Henry V. and imprisoned; Gelasius II. was compelled to fly into France by an anti-Pope, who usurped his See; Eugenius II. was driven out of Rome by Arnold Brescia; Alexander III., on the very day of his consecration, was cast into prison. He was consecrated, not in the Holy City, but in a village church. He was obliged to fly into the mountains for safety. He passed seven years wandering from Terracina to Anagni, from Anagni to Tuscanum; Urban III. and Gregory VIII. could not even take possession of Rome. Lucius III. fled to Verona; Gregory IX. was compelled by an insurrection at home to retire to Perugia; Innocent IV. fled to Genoa; Alexander IV. fled to Viterbo; Martin IV. never entered Rome; Boniface VIII. was a prisoner at Anagni; Urban VI. fled to Genoa; Innocent VII. fled from the factions of Rome to Viter-

bo; Gregory XI. fled to Gaeta—(to which city Pius IX., in our day also fled); and John XXIII. fled from Rome. To this long list might be added the names of a hundred Popes who underwent all manner of persecution and privation and who still carried on the work of Christ, who never let go the helm of Peter's bark, and who proved to the unbelieving world that the Divine promise of the Church's Founder was sacredly kept and that He remained with them throughout the centuries. Some of the great critics of Catholicity love to dwell upon the splendors of the Papal palace and the gorgeous decorations of the Sovereign Pontiffs. But these men cannot see beneath the surface and only the externals are apparent to them. They are not aware—for example—that the Vatican and all its treasures belong to the Catholic world and not to the Pope. That he occupies only a very limited space in the building, that almost monastic simplicity and frugality surround his little corner. They do not dream of the hair shirt that often is hidden beneath the purple; no more than they think of the sufferings that are endured under a very happy and comfortable exterior. In a word, they judge the lives of the Popes by their own standard, and that is one of such a worldly character that it in no way applies to men whose thoughts are far away from the comforts of a transitory career on earth.

That the Catholic Church should have resisted the thousand and one tempests of the ages; that she should have battled successfully against paganism, schism, heresy, infidelity and apostasy; that she should have resisted the Mahometan, the northern barbarian and the armed enemies of generations; that she should have met and surmounted the huge breaker of the Reformation; and that, today, she should be as powerful, and even more powerful—humanly speaking—that ever, should alone suffice to tell the story of imperishability and of the germ of Truth within her bosom. We cannot understand how men, who on all other subjects are serious and careful students and general exact commentators, run into the groove of error the moment the question before them is that of the Catholic Faith. They seem to be logical on all other subjects; on this one alone do they violate the rules of reason. It must simply be that they have not the necessary grace to see things through the glasses of faith. They must be blinded by prejudice and be determined to reject anything that is calculated to prove the truth of Catholic doctrine. We would advise all such people to calmly study the lives of the Popes; to contemplate all the vicissitudes they have undergone; to meditate upon the million obstacles they have surmounted; and then to ask themselves if it is reasonable to look upon the Church that such men have governed as a purely human institution.

IMITATION.

Some months ago the Liverpool Catholic Times had a short paragraph on the subject of "Protestant Imitations of Catholic Practices." As the question has been referred to of late in many public organs, and even from non-Catholic pulpits, we will reproduce the words of our English contemporary and allow them to stand as a text for a few remarks we deem pertinent. The paragraph in question stated:— "The sincerest flattery, we know, is imitation, and every day the imitations of the ceremonies of the Catholic Church by the Ritualistic party in the Church of England increase and multiply. Sometimes they are so good that a casual and careless spectator might be deceived, but they are always mere external imitations in themselves of little value, and quite devoid of real meaning. As an instance of this may be quoted, the washing of the Communion table, mis-called an altar in the Anglican Church of St. John's, Kennington, on Maundy Thursday, and a good deal of original ritual, which began with the extinguishing of seven lamps that are always kept burning in the sanctuary of this church—why or wherefore no one knows, as there is not even a pretence of reservation of the Blessed Sacrament there. However, the lamps were extinguished, and the vicar and the curate dressed up in illegal vestments, proceeded to perform an equally illegal service, compiled from various sources, which appears to have consisted chiefly of brushing the holy table with a bunch of wax dipped in wine and water, by the clergy, while the few laity present chanted psalms. This travesty of the washing of the altar was confined to St. John's, Kennington. The blessing and distribution of palms was performed in several Protestant churches, notably St. Alban's, Holborn, which originated it in the Anglican Church about twenty years ago, and which is described in the Church Times this week as 'an historic centre of Catholic teaching.' Historically, it has not been built forty years." This paragraph, which appeared some time ago, came back to our mind the other day when, in conversation with a non-Catholic churchman, we learned that he, as well as many others, are under the impression that the cere-

monials of the Catholic Church are merely used to attract attention and give a special outward show to the devotees. Of course, if such were the case, the imitation of the ceremonies would be as meaningless and useless as the ceremonies themselves. But our Anglican and Ritualistic friends forget, or else they are not aware, that the pomp and external display found in Catholic worship are merely the clothing of the tremendous mysteries that such outward ceremony indicate. We are prepared to go as far as to say that the vestments, the altar decorations, the missal, the sacred vessels, the censers, the gold and silver candlesticks, the sublime prayers of the Mass, the ceremonies at the altar, the movements of the priest, and all the accompanying forms of worship, would simply be so much mummery and aimless, meaningless, useless show, were it not that the miracle of Transubstantiation constituted the central object of all the circumstances. It is the mystery of the altar, the great and adorable Sacrament of the Tabernacle, the incomprehensible and yet indisputable presence of the Redeemer, that lend importance to the external ceremonials. Take away the idea of the unbloody sacrifice and all the rest is without a meaning; remove the fact of transubstantiation and whatever pomp and grandeur of ritual accompany it have no longer any raison d'être.

Consequently the mere imitation of Mass, our ceremonies, our sacerdotal vestments, our forms of worship, is hollow and meaningless. Not possessing the substance they strive to dress up an effigy in the garments of the real and all-important object of adoration. It is not many months since we pointed out that no Protestant sect adores. They worship God, they pray, they chant psalms, they raise canticles, they glorify the Almighty, they meet to sing the praises of the Creator, to invoke His aid and to acknowledge His power,—but they have no adoration. There is no adoration where there is no sacrifice. What they do on Sundays in their churches, and what they call divine service, corresponds with what we do in many of our services. For example in the Vespers, in the various devotions of the year when we meet in the temple, we sing hymns of praise, we pray together, we honor the saints, the angels, the Blessed Virgin, and we worship the Almighty. But none of these are acts of adoration. We do not adore saints, nor angels, nor the Holy Mother of Christ. Vast is the chasm that separates the tributes we pay to them and the adoration we reserve for God alone. It is really in the Sacrifice of the Mass that we adore. The Mass is reserved as the one sublime and wonderful sacrifice that has for its victim the Son of God and for its object the Adoration of the Eternal. All other ceremonies are edifying, soul-inspiring, heart-elevating; but they are not real adoration.

The Most High-church Ritualist cannot approach within any measurable distance the mystery of the Altar. Not all the ceremonies of the church, nor all the glitter of vestments, nor all the sublimity of the prayers recited can suffice to raise the imitation to the level of the original. In order that such imitations should have a meaning, and that they should not be open to the shafts of ridicule, the participants in the ceremonies should have faith in the great dogma of Transubstantiation; the celebrant should have the power to perform sacerdotal functions; in a word, they would have to bow down, admit their errors, renounce them, accept the teachings of the Catholic Church, and become members of the true fold.

It may be a sign that our non-Catholic friends have a hankering after the old and ever true faith, and that they desire to show their appreciation of Catholic ceremonies by adopting them in as great a degree as possible, or as they dare without risking the loss of their coreligionists; but they are still as far from the real as if they worshipped between bare walls and in civilian clothes.

The present Pope has already had two jubilees. On January 1, 1888, he feasted the fiftieth anniversary of his sacerdotal ordination. On February 19, 1893, he commemorated his "golden wedding" with the episcopacy. A third jubilee is now in contemplation. On January 19, 1896, he will celebrate the fiftieth anniversary of his elevation to the archiepiscopacy. Gregory XVI., at the last consistory he held, appointed Mgr. Pecci to the Archdiocese of Perugia. The present Archbishop of Perugia—Mgr. Foschi—is taking a leading part in the coming festivals which will be participated in by all the Catholic Church in January next.

From St. Hyacinthe, P. Q., comes the first number—November—of the Voice of the Precious Blood. It is an English edition of the French publication which has been in existence for some time, and the good results of which encouraged the Sisters of the Precious Blood to issue a monthly in English. It is a pious review and has the approbation of the Right Reverend Bishop of St. Hyacinthe. The subscription is one dollar per year. The

first number is a very good specimen and contains an address from the Reverend Sisters to their English speaking friends, the blessing of the Lord Bishop of St. Hyacinthe, and a most interesting and instructive as well as edifying collection of prose and poetic contributions. We heartily wish the new publication all manner of success.

CREMATION.

Some time ago we wrote an editorial on the subject of "Cremation," in which we laid down clearly the views of the Catholic Church upon the question. We learn from the Catholic Columbian that at a meeting of the American Health Association, held last year, a committee was appointed to investigate into the matter and to report upon the best method of disposing of dead bodies. The chairman, Dr. C. O. Probat, who is also secretary of the Ohio State Board of Health, signed the report read at the convention of the Association held in Denver a couple of weeks ago. The following are the conclusions reached by the committee:—

- 1. Cremation is to be favored as a safe and clearly method of disposing of the dead.
2. Cremation in the United States, at least for many places, needs further safeguarding to prevent concealment of crime.
3. Earth burial, under proper conditions, is also a safe and satisfactory method for disposal of the dead.
4. The location, preparation and use of burial grounds should be controlled by statutes, under the direction of boards of health.
5. Intra-mural burial should be prohibited, and a considerable space in which there should be no burials should be provided around the outer area of cemeteries to prevent the encroachment of dwellings.
In commenting upon the foregoing the Catholic Columbian very properly states that the Catholic Church forbids its members to practise cremation for reasons of which the following are a few:
1. Cremation is a pagan way of getting rid of human corpses. It has obtained among heathens, never among Christian people.
2. Cremation is abhorrent to that reverence for the body that the Church inculcates. It is horribly suggestive of hell-fire.
3. Cremation has been revived and is advocated by those devilish anti-Christian secret societies that infest Europe, as a sign of divergence from Christian customs. It is, therefore, used by them as a mark of opposition to Christ.
4. Our Lord was entombed. In all possible ways Christians like to follow Christ.
5. Inhumation verifies the warning of religion: "Remember, man, that dust thou art and unto dust thou shalt return."
6. Even the partisans of cremation have to admit that "earth burial," under proper conditions, is a safe and satisfactory method for disposal of the dead.
"Therefore, no cremation for Catholics." Apart from those few very good reasons advanced by our able contemporary, we may add that the introduction of cremation would mean the doing away with some of the most cherished associations of our faith. There exists, according to our belief, a mystic chain of sympathy between the living and the dead. We call it the "Communion of Saints." By means of that union the members of the Church Militant on earth are enabled to aid the souls of the departed that are detained in the purgatorial realm assigned to the Church Suffering; and likewise, to come in spiritual contact with the members of the Church Triumphant in Heaven. It is the desire of every Catholic—every true one—to preserve as many mementoes of the dear dead as possible; they serve to bring back the memories of the departed and to make us live over the happy scenes in which they took part. A parent's picture, the ornaments worn by a dead relative, the child's toys and little treasures, all these are precious, not on account of their actual value in money, but on account of the memories associated with them. And of all the reminders of the past none are more to be considered than the graves of the dead and the monuments or humble crosses above them.

Once the barbaric system of cremation is introduced, the sweetest of all sad pleasures would be destroyed. The mother could no longer go to the tiny grave of her child and dream over the hours of hope and love when she held the little one to her bosom; the child could no longer kneel over the mound beneath which reposes the ashes of a beloved parent and pray for the soul of the departed one, while carefully tending the flowers or smoothing the grass over the precious remains. Life would be robbed of its grandest consolation. "God's Acre" is ever, and has ever been, held sacred; within its limits are the buried joys, hopes, loves, sorrows and memories that go to make up the variety of incidents along that narrow and short path from the cradle to the tomb. Again, human nature instinctively revolts against the cremation of the bodies we cherish. Could a husband wish to see

the form he so loved go into the flames and be reduced to ashes? Could the mother feel "in her heart to consign her own offspring to the flaming mercies of the crematory? The idea is horrible in the extreme, and it suggests to the mind visions of barbarism and paganism, it suggests stories of the early martyrs, and of Indian tortures in the first years of this country's history.

It will be seen, if carefully and honestly studied, that the Catholic Church is always right and in accord with the needs and best interests of the human race in all her regulations. She is truly a mother, not only in the spiritual but also in the temporal sense. There is not a single rule of Church discipline that is not calculated to produce a two-fold effect—the spiritual and the physical or temporal welfare of the faithful. And in no instance do we perceive this feature of Catholicity more strikingly displayed or exemplified than in the Church's opposition to cremation.

We trust that the day will never come when this method of disposing of the dead shall obtain in this or in any other country. We are in no hurry to have those whom we hold dear reduced to ashes; we are not anxious to do away with the graves of our dead; we do not want to see the sacred enclosure of "God's Acre" destroyed, and we trust that the great world is in accord with our sentiments.

EXTREME BIGOTRY.

The oath taken by the members of the so-called American Protective Association is one of the finest specimens of unbridled bigotry that could be imagined. Before touching upon this subject we will give our readers the benefit of that blessed document. Each member has to subscribe to the following:—

"I do most solemnly promise and swear, that I will not allow any one a member of the Roman Catholic Church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity if I can secure the services of a Protestant; that I will not aid in building or maintaining, by my resources, any Roman Catholic church or institution or their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance whereby the Roman Catholic employes may undermine and substitute the Protestants; that in all grievances I will seek only Protestants and counsel with them to the exclusion of all Roman Catholics, and will not make known to them anything of any nature mentioned at such conferences; that I will not countenance the nomination in any caucus or convention of a Roman Catholic, for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place the political positions of this government in the hands of Protestants. [Repeat.] To all of which I do most solemnly promise and swear, so help me God. Amen."

It is not because this oath is specially directed against Catholics that we object to it or criticize it; were it possible that any Catholic organization should ever become sufficiently unchristian to evince a similar spirit towards Protestants, we would be just as prompt in condemning its animus. But, happily for the country, no such a thing could ever take place, for the Church's authority would be the first to put a damper upon it. It is the narrowness, the anti-Christian hue, and the unpatriotic aspect of the affair that call for censure. Were such principles to be openly tolerated in a free country, the last vestige of liberty would forever vanish. Of course the men who composed and the men who subscribed to such an oath are at variance with the best interests of the land in which they live and are traitors to the very State that they pretend to respect and to the institutions they claim to protect.

There is a certain spirit of earnestness that must exist in the breasts of all men who have religious belief; by some it is called fanaticism, by others bigotry—but both terms are improperly applied. The fervor of the early apostles and martyrs was not bigotry; it was a strong and all-absorbing conviction of the truth they possessed and a holy desire to impart to others the life-giving principles that they had the happiness of enjoying. The Apostle may be an apostle, in a certain sense, but he will never be a martyr; he might be the instrument of the martyrdom of others, if he had the chance, but he will never sacrifice the slightest comfort for the cause he pretends to have espoused. There are men in the world who are so anxious to uphold their own religious opinions and to propagate them—be they good or erroneous—that they are styled bigots; yet, we cannot fairly apply that expression to their ideas and their consequent actions. They are misled, perhaps, and have cranky views, are very one-sided in their opinions, and believe that all who do not accept their theories are to be considered insane; still, they may not deserve to be called bigots. In our mind the bigot is a man who seeks to injure, in any way, the people who do not agree with his religious ideas.

No Christian—be he Catholic or Protestant—wishes to perpetrate an injustice upon his fellow-man. And no matter how tenacious he may be of his own tenets, he will not seek to have them adopted by others through means of injury, tyranny or cruelty. The bigot, therefore, is the one who, like the subscribers to the foregoing oath, attempt to crush their fellow-men—not for the glory of God or the good of religion, but in order to satisfy their own petty hate and miserable ambitions. Such creatures are not beyond appealing to the name of God, the name of the State, the name of humanity; they put on the mask of religion or the domino of patriotism at will, and they remove them just as rapidly when it suits their purposes. Under the cloak of honorable professions they hide the bloody symbol of their purpose, and they await the darkness to strike the blows that their cowardly hands would not dare to inflict in broad daylight. God help the country and the institutions that are swayed or governed by such men!

We have often made the assertion that, in the Catholic Church there is no bigotry; we repeat that there can possibly exist none in the Divinely established institution of centuries. The very fundamental principles of our Faith do away with all chances of bigotry existing. In the first place, we are taught to "love each other;" to "love our enemies;" to "love those who hate us;" to "return good for evil;" to "forgive our enemies;" and to "pray for those who persecute us." In the second place, we are taught to convert others by our example as well as by precept. In fine, we are taught to believe that only culpable ignorance and determined opposition to the truth are causes of condemnation in others. Knowing that we possess the Truth we certainly have no right to do anything that might compromise our Faith; but we dare not persecute others, or injure them in their property, their prospects, or their fair fame. All the ingredients of bigotry are foreign to Catholicity; wherefore, we can well criticize this abominable oath.

It is the duty of all true Christians and all upright men to banish the spirit of bigotry whenever it appears in their midst. And no means is more effective, in attaining that result, than mutual understanding. We Catholics have nothing to fear from a full investigation into the principles of our religion, the teachings of our Church, and the practices that ages have consecrated. Therefore, we are only too glad when non-Catholics, instead of abusing us, or injuring us, undertake to investigate and to honestly seek out the methods and dogmas of our Faith. The more they know about the Church the more likely are they to admire her grandeur; the more thoroughly acquainted with her teachings they become the more probable is it that they will finally accept—or if they do not accept, at least respect and honor—those teachings. It is merely ignorance of the true principles of Catholicity that keeps thousands outside the Church; and it is a lack of knowledge, combined with a lack of general Christian principles, that causes some men to be bigots. We have touched upon this subject for the purpose of contrasting the Christianity of the good Catholic with the spurious Christianity of the blind men who concoct and subscribe to such oaths as the one we have reproduced in this article. We hope and pray that they will never experience in their lives the ostracism they wish to impose upon their fellow-men.

NOTICE.

In our next issue we will publish the full text of Rev. Dr. County's sermon on Education, delivered on Sunday evening in St. Patrick's Church. In this issue we have only space to give the morning sermon.

THE MONTREAL FREE LIBRARY.

This library is rapidly assuming a position of importance in Montreal. It was established six years ago under very humble conditions, the first instalment of reading matter being a little over two hundred books. There are now more than six thousand volumes on the shelves of the Montreal Free Library, and the yearly circulation, according to the last report, is between fifteen and twenty thousand volumes. No one can form an estimate of the amount of good the library is doing in our midst. Another feature of this institution is, that it is not the result of any special donation. It has entirely subsisted on the charity of the many. The ladies who organized the library six years ago have held afternoon teas every year since, and with the proceeds have bought books, and carried on the work. This has been the only source of revenue since the beginning, and the actual success very plainly shows the providential character of the institution. The Fathers of the recent Provincial Council in their pastoral letter insist on the formation of Catholic libraries. Their Lordships, with their usual foresight, see in this work the best means of counteracting the evil influence of bad books and newspapers. The ladies attached to the library hold this yearly Afternoon Tea, on Saturday next, the 16th inst., in Hall & Scott's rooms, St. Catherine's street, from 4 to 6.30 p.m. It is to be hoped that a large number will be present to ensure a financial success.