The True Witness

AND CATHOLIC CHRONICLE

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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, MAY 2, 1907.

New Postal Regulations between Canada and the United States.

At a conference recently held at Washington between postal representatives of the United States and Canada, the postage on newspapers passing from Canada to the States was not only increased to sixteen times the former rate, but it was decided to make Canadian publishers affix stamps to the papers instead of paying on bulk weight as formerly. This necessitates an increase in the subscription price of THE TRUE WITNESS to subscribers in the United States to $1.50 instead of $1.00 per year, as at present.

Our friends in the United States will kindly take notice when sending subscriptions and renewals.

IRISH CHORAL SOCIETIES SUCCESSFUL.

That there is a world of latent vocal talent among the young Irish ladies and gentlemen of this city is well known. It has been evidenced on many occasions in the past, and has always received the flattering encomiums of the public and press.

Up to the present time, we believe, that no concerted action has been taken towards forming one grand choral or "singing society." From the vast field to select talent, Montreal should have an Irish Choral Society worthy the name. We number among the most efficient musical directors of the city several of our own people whose initiative in this matter would put a stamp of success upon it at once.

The matter is being taken up in a great number of large cities, why not in Montreal?

Our esteemed contemporary, the Catholic Union and Times, of Buffalo, is advocating the organization of a society of the kind in that city. Significantly, in the current issue of the Catholic Mirror of Baltimore—Cardinal Gibbon's official organ—a writer on Gaelic subjects presents a page summary of Miss Margaret Donegan's article on "The Irish Choral Movement in America" (Donahoe's Magazine for April) and urges the formation of an Irish Choral Society in that city.

In the same connection, the Syracuse Sun says:

Evidently the Irish Choral Movement has come to stay. If anything could prove that it is liable to become as permanent as the far-spread German Liederkranz it is the almost phenomenal success that has attended the first concert of the Irish Choral Society of Syracuse. In the matter of attendance the Syracuse experiment simply broke all records of anything Irish previously given in the city. It is worthy of note that this must be written of every Irish Choral Society concert hitherto given in the country. People turn out in thousands to hear Irish music where only hundreds turn out to hear lectures on Irish topics. Perhaps the world is getting tired of the old subjects. There has been so much said about them that little of new is left for anybody to say. The old songs are proving themselves more eloquent than the old lectures.

Artistically, socially and financially the Syracuse venture was a marked success also. The daily press next morning declared that the city was proud of the Irish Choral Society. It was a generous compliment, but it was meant and it was deserved. The Irish had shown that they, too, could do artistic things in an artistic way—these sons and daughters, or grandsons or granddaughters, of men who fifty or sixty years before had come to the city as humble laborers and, somehow, all at once everybody seemed glad. There were Germans, members of the Liederkranz, in attendance and they went away praising the performance, and the three songs in Gaelic brought out the aged grandsires, and also professors and students of philology from the university, and these, too, were appreciative and glad. It was something new to hear songs sung in a language older than ancient Greek, and older than ancient Egyptian, and sung, moreover, by the descendants of the founders of the language—the children of the deathless Kelt.

The Irish Choral movement is upon its feet and is walking throughout the country. It has a mission to perform and it is a noble one. This mission is to revive, popularize and advance Irish music—The old songs and the new. In making its concerts equal to the best it will deal a death blow to the stage Irishman and to all vile caricatures of the race. It will advance Keltic ideals and promote race-respect. Because the concerts given by Irish Choral Societies always bring out numbers of people belonging to other races, the world is shown that there is a beauty in things Keltic of which it has before little dreamed. The race which in our day has produced a Narelle and a Maud McCarthy is not unmusical. It needs only inspiration and encouragement in order to go forward and do its part and take its place. Are we not proving this true?

AT THE COLONIAL CONFERENCE

We are told by the London papers that Sir Wilfrid Laurier showed especial delight in the quaint ceremony of the presentation to him and his colleagues of the Freedom of the City of London, each freedom enshrined in a massive gold casket. The assembled Courts of Aldermen and Common Councillors were gravely assured, on the unimpeachable authority of a Mr. Tickle and his fellow civic dignitaries, that the Colonial Premiers were each and all good men and true, who could and would pay their scot and bear their lot. In due order they took the oath of allegiance to the King and of obedience to the Lord Mayor, and undertook in the phraseology of mediaeval days to keep clear of street brawling and other riotous behaviour while within the civic limits. The bare thoughts of the dignified Sir Wilfrid Laurier and the sombre General Botha painting London town red to the tune of "Mafeking" or "Rule Britannia" was too much for the composure of both recipients and auditors, Still there was the solemn oath solemnly read and administered, and it was duly taken and the roll signed.

Sir Wilfrid and the Hon. Louis Botha may shake hands over "De Papineau Gun." It has been the keynote of the Conference of 1907—the keynote struck by the dead poet of the French-Canadian habitant and echoed from the far distant Boer veldt—the freedom of British citizenship.

An' Papineau, an' Nelson too,
Dey're gone long tam, but we are free;
Le Bon Dieu have 'em way up dere.
Salut Wolfred! Salut Louis!

There are some, said Sir Wilfrid in his Guildhall speech, who predict failure for this conference. Failure? How can there be failure when you see my friend Dr. Jameson and my friend General Botha sitting at one table in free and friendly consultation? And with memories of the Jameson Raid, the beginning of the Boer war, he added: "The relations between them were not always so cordial." The keynote was struck in the Canadian Prime Minister's few words at a meeting of the Conference. "If," he said, "the basis of the union which now binds the British Empire remains as it is now, a proper and always permanent recognition of the principle that every community knows best what does for itself, then we cannot go wrong, and our deliberations must be fruitful." This acclaim of the national status of each self-governing Colony—the full freedom of self-government—has dominated the deliberations of the Conference from first to last, and especially has it dominated the attitude of Canada towards the several problems of preference, defence, and administrative co-operation.

But the conference has lacked in one vital point to make a harmonious whole, be it said to the discredit of British statesmanship, in that it did not include in the deliberations John E. Redmond, or some other equally good man, as Prime Minister of Ireland.

ARCHBISHOP WILLIAMS.

The Most Rev. John J. Williams, D.D., Archbishop of Boston, celebrated last Sunday his eighty-fifth birthday, in excellent health of mind and body, having but recently participated in the deliberations of one of the most important annual meetings of the American Archbishops.

Most Rev. Archbishop Williams was born in Boston, April 27, 1822. Looking back to that day over the changes and progress of the intervening years seems indeed like going back to primitive times. It was the day of the stage-coach. Stephenson had not yet built his railroad from Liverpool to Manchester, and it seems strange to think that when young Williams came to Montreal to enter the Seminary, he had to travel from Boston to the St. Lawrence by frequent relays of coaches drawn by horses. In 1822 Bishop Cheverus was still in Boston. John Adams and Thomas Jefferson were still alive. The Diocese of Boston then embraced all New England, with a Catholic population of less than ten thousand, attended by not more than half a dozen priests. It was in 1822 that Boston obtained its charter as a city and had a population of some 45,000—of whom scarcely more than 3000 were Catholics.

Contrasting this with the conditions to-day—New England with a Catholic population of fully one million and a half; Boston with a Catholic population of probably 350,000, within a five mile radius of the State House, over 1800 priests in what now forms the Province of New England, together with the churches, schools and charitable institutions everywhere to be found—all forms a picture of growth and progress during these eighty-five years that seems more like a dream of romance than an actual reality and leaves us in admiring wonder how such a development could take place within the span of a single life.

Archbishop Williams was ordained to the priesthood, at Saint Sulpice, in Paris, in 1845. There he had made his theological studies, and after ordination he returned immediately to Boston, stopping on the way for a short visit to the home of his parents in Ireland.

The young priest enjoyed in a high degree the confidence of the third Bishop of Boston, the Rt. Rev. John B. Fitzpatrick, D.D., whose Vicar-General he became at an early age, having already rendered efficient service as rector of the old Cathedral. Father Williams combined with the office of Vicar-General that of first rector of St. James, where he established the first conference of St. Vincent de Paul in New England. It celebrated, the other day, its forty-fifth anniversary.

Bishop Fitzpatrick sought and early in 1866 obtained the appointment of his Vicar-General to be his Coadjutor-Bishop. On March 12, in the same year, Bishop Fitzpatrick having died about a month previous, the Rt. Rev. Dr. Williams was duly consecrated as his successor. For the rest, his history is known of all men, as also that of the phenomenal growth of the Catholic Church in the old capital of Puritanism.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

THE CONVERSION OF ROBERT HUGH BENSON.

Readers of Catholic papers are aware of the fact that Robert Hugh Benson, the highly gifted son of the late Protestant Archbishop of Canterbury, is a convert to the true faith, a zealous priest of God, and a writer of books which are not only entertaining and instructive, but are very helpful to those who are anxious and willing to obtain "peace through truth." What makes the conversion of the son remarkable is the circumstance that the father was somewhat of a bigot in his attitude towards the Catholic Church. And yet, with all his prejudice against her, this Anglican archbishop was once convinced of the truth of the claims of the Catholic Church and was converted to her fold in a dream! The dream was so vivid that it made a deep impression on his mind—so much so that he was wont to say that were he ever to see them again he would certainly recognize both the priest who convinced and converted him and the place in which the interview occurred. In a memorandum which Professor Sidgwick contributed to the "Life" of the archbishop the matter is thus described: "I have indeed an impression that in his undergraduate days he passed through a stage in which the attraction exercised by the Church of Rome upon Newman and his followers was felt by him sufficiently to cause him some mental struggle and anxiety; but no trace of this was ever perceived by me in even the earliest talks that I remember on these topics. Indeed, the only definite ground that I can recall for the impression is a description he once gave me in talking of dreams, of a peculiarly vivid and memorable dream which he had at Cambridge, in which he seemed to be holding a critical and final dialogue with a Catholic priest, terminating in his conversion to Romanism. The dialogue was held in a certain room in a country house with an oriel window; the man and the room were both unknown; but so definite was his memory of the dream that he felt he should recognize them with certainty if he ever saw them in reality."

EDITORIAL NOTES.

It is quite common to see distinctive Irish names figuring in the business of prize-fighting, says the London Record. The impression, in consequence, prevails that the sons of the Emerald Isle are prone to follow pursuits of the lower order. Oftentimes we see in the sporting page such names as "Kid O'Brien," "Young Murphy," "Jack Shea," etc. but these unlovely personages are frequently found to be Germans, Italians and Poles. The same holds good in police court circles. Some time since the Irish societies of New York, having made careful investigation, discovered that Italian criminals had been in the habit of giving Irish names when taken to the office of the chief of police. In the last number of the Utica Globe, a picture is given of "Terry Martin," a new aspirant for honors in the prize ring. Any one hearing the name would at once conclude that "Terry" was a full-blooded Celt. But such is not the case, for a sketch of his career in the same paper gives his real name as Martin Martinson, and his native country Norway.

The Italian government has paid over the sum of nine millions of francs ($1,800,000) to the Cardinal Vicar of His Holiness. In 1873 the Italian government calmly suppressed the religious congregations in the Pontifical states and took possession of their property. An exception was made in the law for the houses in Rome occupied by the generals of the religious orders and their consultors; but notwithstanding this exception the government took possession of these also. Two years ago it recognized that it would certainly lose the action that was about to be brought against it by the rightful owners for the recovery of the confiscated property and the arrears due, with compound interest, for the thirty years of its unlawful occupation. The government preferred to compromise, and a year and a half ago signed an agreement to pay over the above-named sum to the representatives of the religious orders.

The way the Catholic Church is carrying out her divine commission to teach all nations is shown by some interesting statistics, which we find in L'Univers. From these statistics we learn that the Fathers of the Foreign Missions of Paris have opened three ecclesiastical seminaries in Japan, one in Corea, four in Manchuria, thirteen in China, one in Thibet, six in Tonquin, five in Cochin-China, one in Cambodia, one in Siam, one in Burmah, four in the Indias, one in Laos. The number of native students in these ecclesiastical seminaries is 2246. Considering the vast territory these students, when ordained, will have to cover, their number is comparatively insignificant. But the seminaries themselves are the nurseries in which the work of supplying indigenous priests is begun.

Andrew D. White, a trustee of Cornell University and its first president, gave an interview this week on the subject of Bishop McQuaid's proposal to erect a hall and chapel at Cornell University. The following is an extract of the interview as prepared by Mr. White: "Bishop McQuaid's proposal must be considered as of happy omen, since it indicates that the Bishop sees the truth that the thinking young men of the country, whether Catholic or Protestant, are more and more determined to avail themselves of the advantages of the great facilities of the larger universities over the small denominational colleges, imperfectly provided with laboratories, libraries, professors, lecturers and the like."

Irish blood tells. Governor Cummins of Iowa is not a Catholic, but this is what he says in a recent letter: "The confiscation of church property is utterly indefensible and it grieves me beyond measure to observe that the recent attack in France grows out of a spirit of hostility towards religious teaching. I have often said, and I repeat it to you, that I look upon the Church as the most potent ally of good government, and I thoroughly believe that if its influence was destroyed it would be impossible to perpetrate free institutions among men. I assure you that my voice is for the rights and privileges of the Church, and for the maintenance of its beneficent influences."

That 75 per cent of present day Protestant sermons from the pulpit could be dispensed with to the betterment of church attendance was the opinion expressed by a delegate to the national conference of church clubs in session at Washington last Thursday. "The church might stagger under the blow," he remarked, "but its recovery will be rapid and lasting." The utterance was warmly applauded and was delivered during a discussion of the question "Why men do not go to church."

The commission appointed to select music to be played in churches in the Archdiocese of Baltimore has passed on several Masses. Poniatowski's entire Mass was rejected. Four of Gounod's and one of Mozart's Masses were accepted in part. The portions rejected will be omitted. The Masses are Gounod's "Mass of the Sacred Heart," "Orpheonistes," "Convent Mass" and "Joan of Arc Mass," and Mozart's "Seventh Mass."

We are in receipt of a copy of the second edition of "The Catholic Confessional and the Sacrament of Penance," by Rev. Albert McKeon, S. T.L., St. Columban, Ont. This valuable booklet can not help doing a great deal of good by giving correct notions of a subject which has been misrepresented by non-Catholic writers and speakers. It will likewise serve to remove prejudice from the minds of some of our Protestant friends who happen to read it.

Says the Irish-American, of New York City: A movement is already on foot among the American friends and admirers of Dr. Drummond to put a memorial of him, which shall be distinctly associated with persons on this side of the line, in some fitting place, probably Montreal, or, if possible, in the new public library building in this city.

The Rome correspondent of the Daily Standard, of London, England, states that Bishop O'Gorman of Sioux Falls, N.D., has been positively assured that the Pope, at the next consistory, which it is understood will be held in June, will satisfy the just aspirations of the United States and will create one or two American Cardinals.

At the meeting of the Archbishops held last week in Washington, a letter from the Cardinal Archbishop of Paris was read, thanking the American prelates and people for their continued expressions of sympathy for the French hierarchy in their troubles.

Seamus MacManus, the writer of Irish folk stories, called at the White House on April 12 to pay his respects to the President. He and Mr. Roosevelt had a long chat about literary matters, the President having expressed a keen interest in Irish songs and general literature.

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Says Charter does no Authority to Censor

Apropos of His Grace t bishop's application for a censorship the law depar the City Hall has given a nion which in effect is th charter does not give suff er to pass an enactment shall be submitted to a s mission before they ar The Council must make for increased powers to t ture. The opinion is clea Chief of Police has full p stop plays that are consi moral when produced.

The special civic commi now pass a resolution as Legislature for the increa referred to. In referring matter, a member of t Committee said:

"I approve of the applica has been made by Archbis chesi and others for the ap It has already been shown would have been a mo thing for a body of censo that the manuscript of should be sent to them fo ation before the plays we the boards. According advice, which the aldermen sess, they are in the posit having the necessary powe an ordinance creating a b sors.

"It is likely that the ou be that the task of censo will be left to the clergy, all immoral plays, —if the moral in their present have to be forbidden by of Police."

ITEMS OF INT

CHILDREN OF MARY ANN'S PARISH

During this month the n the Children of Mary will as usual on the first and day. There will also be a into the Sodality.

CATHOLIC SAILORS'

On Wednesday, May 8th concert in connection with tholic Sailors' Club will under the auspices of t Committee of the Club. certs have always been a pleasure to the sailors an friends in the past, and the good cause for which established—the entertainm sailors while in port—they heartiest support.

A Cure for Rheumatism.— trusion of uric acid into t vessels is a fruitful cause tic pains. This irregularity ing to a deranged and condition of the liver. A ject to this painful affecti find a remedy in Parmel table Pills. Their action kidneys is pronounced and ficial, and by restoring h tion they correct the impu the blood.

HOME FOR INCURAB

On Sunday, the 14th ult of the Church of Notre D Grace kindly sang during diction of the Blessed Sa the Home for Incurables. requiem Mass was celebr Wednesday, the 18th Apr o'clock a.m. for the repos soul of the late Sir Willf ton, also on the 25th in was a requiem service for of the soul of the late Ma mond, mother-in-law of th J. Forget.