

# The True Witness and Catholic Chronicle



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### EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and general Catholic papers in this country. I heartily bless those who encourage this excellent work."  
—PAUL, Archbishop of Montreal.

## NOTES OF THE WEEK.

**THE SMOKE MENACE.**—The Fire and Light Committee received a very important letter, which was read at its last meeting, from Rev. Father Brady, pastor of St. Mary's. The following is the text of the letter:—"I beg leave to draw your attention to the inconvenience caused by the smoke from the establishment of Mr. T. Deguire, No. 75 Panet street. St. Mary's Church is at certain times completely surrounded by sooty black smoke, which covers the dome and enters our Church through doors and windows. In the past the Church ornaments bore the evidences of the smoke from the neighboring chimneys, but especially from the one whereof I hereby complain. We are rebuilding our Church, and we are afraid that even before the tinting of our walls is completed these latter will be considerably damaged by the smoke. A glance at the blackened walls of my presbytery would suffice to convince you that the situation is intolerable. Consequently I would like to learn of your determination to take steps for the protection of St. Mary's Church from any further damage.  
"Yours truly,  
"P. J. BRADY, P.P."

This letter of Father Brady is certainly timely and a fine text for whoever is interested in the well-being of our citizens and of our various institutions. The pastor of any other parish—of St. Patrick's, St. Ann's, St. Gabriel's, or, in fact, all of the parishes—might well write this same letter making the exact same complaint. It is the solemn truth that the spires of our churches and domes of our institutions rise out of a fog of smoke that seems to take a special delight in clinging to them and covering them from the gaze of those who love and admire them. It seems to us that there should be some solution to the problem, some means of getting rid of the nuisance. It is, at least, a matter that demands immediate attention, and that should be made a subject for the study of those who have it in their power and are possessed of the authority to act. There are two points from which the subject must be considered, regarding the injury done by this profusion of unhealthy smoke: the sanitary question as regards individuals, and the property losses as regards the buildings and those who are interested in them.

We have no pretension of entering into all the details of the matter at this moment, but we are in the hope of having occasion, when later on the subject becomes one of general discussion, and when it is positively taken up, as it must eventually be, by the authorities, of going into the more minute considerations that it suggests.  
Meanwhile, we would say that in all our institutions of education, our hospitals, our refuges, and our other establishments, wherein congregate and live both young and old, there is a constant menace to the health of these inmates in the unhealthy matter that is thus wafted upon them, through every window, door, crack and crevice. It is the same in regard to the churches that are so often and for hours at a time crowded with hundreds of people, are breathing the same polluted atmosphere. This consideration alone should suffice to waken up our citizen representatives to a sense of duty and to activity in this matter.  
We need not mention the damage done to the edifice, some of it so costly, so rich in the material of its construction, as beautify

suppose that a wonderful discovery had been made, that our religious institutions were founded a couple of years ago, and that the orders were communities of yesterday. Well, this supposition is so foolish that we need not linger upon it. But, then, we must come to the conclusion that the religious orders should be supplied with the famous Elixir of Life of the olden alchemists, and that their members should live to celebrate their centennials. Let us look the matter honestly in the face.  
That there are members of religious communities who die young no person will deny. On becoming members of these institutions they do not divest themselves of their humanity, and they are subject, like the rest of the world "to all ills that flesh is heir to." But in proportion to their numbers they are far from being as short lived as people in the world. To-day you read of a young nun, or a young priest who has died; to-morrow you read of two nuns, and two or three priests celebrating their silver, and their golden jubilees of religious life. No note is taken of the latter, but all possible prominence is given to the former cases.  
We regret to say that such themes as this have a fascination for certain writers in the non-Catholic press, and these writers are not always non-Catholics themselves. The suggestion of the sanitarium, in the present instance, does not come from a non-Catholic, but rather from one of our own faith, who should be able to find other and more congenial subjects for his pen. It is not a very enviable task to be the one who dwells most on pretended blemishes in a system that has so many perfections of a real character, and the bringing out of which should be his duty and pleasure.  
If you take our religious institutions, the homes of our religious orders, as a rule, in this city, you will find that they occupy the most healthy, airy, and perfectly sanitary locations in the vicinity. This needs but a moment's reflection. This happy selection of sites is due to the careful business and perceptive faculties of those who are the heads of the different communities. For example, it is at the novitiate that the member of a religious community begins life in the order, is the youngest, and the most susceptible of influences. Where are our novitiates? The Oblates have theirs at Lachine, the Jesuits at Sault-au-Recollet, the Christian Brothers up on the wooded hills beyond Maisonneuve, the Sulpicians on the slope of the mountain, and so on through the long list. Take our convents, and you find them, from Villa Maria to the Sacred Heart situated in the very best and most healthy surroundings. If a person of the world needed a sanitarium he or she would do well to go to one of these institutions. Take the cloistered nuns; the Hotel Dieu is almost in the country, at the foot of the mountain, the Precious Blood is at Notre Dame de Grace, the Carmelites are in real country surroundings, the Sisters of the Holy Names go to Outremont, but leave a most healthy spot on the river bank, in the midst of large fields and immense shaded grounds. But we have no space to squander upon the long list, nor have we patience with people who write and talk as if the life of the community were a menace to the days of its members. It is not sanitariums that are needed, but more zeal in assisting the orders in their labors. If Catholics would take more to heart the interests of these institutions, be more open-handed in paying their dues, and more faithful assisting them in the labor of caring for their children, there would be less sacrifices to be endured, less privations to be suffered, less worry to be undergone, and consequently more health, happiness and contentment to be enjoyed.

**SANITARIUM FOR RELIGIOUS.**—In last Saturday's "Herald" there appeared an article under the heading "Religious Orders Here Need Sanitarium to Fight Plague." In order to better grasp the drift of the article we will quote the introductory part of it, which leads up to an interview with some member of a community, said to have been teaching for a quarter of a century in this city. We will not preface the extracts with any comments as these will come in better after the readers have an idea of the trend of the article. The "Herald" says:—"There is an apparent need among the religious congregations, both male and female, of a sanitarium to fight the white plague, which is greatly on the increase among the younger sisters and brothers of the different communities of Montreal. A member of one of the communities, one who has spent over a quarter of a century in the city engaged in teaching, speaking on the subject yesterday, said:  
"There are at present thirty-three different religious communities in Montreal, and it would be an easy matter to build a sanitarium for consumptives in the Adirondacks, if they would all join in the affair. It is an object worthy of admiration. It is surprising the number of our young sisters, especially those in parochial schools, who fall victims to the ravages of this disease."  
"To what do you attribute its increase?"  
"To over-crowded class rooms, bad ventilation, the laws of hygiene being only a secondary matter with many, even with some school commissioners."  
We need not follow on with the aforesaid interview, we have quoted sufficiently to establish that the "Herald" seeks to impress its readers with the idea that in our religious communities there is a veritable plague of the consumptive character, and that the establishments are not airy enough nor otherwise calculated to prevent these alleged ravages.  
On reading this contribution to the journalism of the hour and the manner in which it is set forth, propped up with a lengthy interview by some individual, whose opinions may be as ill-founded as those of the writer of the article, we would naturally

are ten to one that the great scholars, poets, statesmen of 1925 will get their training and education in the best school that ever escaped an endowment, the good, old university of the farm, the factory or the shop, supplemented by postgraduate courses of self-denial, self-teaching and short commons."  
This is quite true, as far as it goes. But we could add thereto that the great men, the good men, the builders up of the stable structure of society, the men whose minds are cultivated, whose hearts are moulded in the proper form, and whose principles are as immutable as the strata of mother earth, shall still be the off-spring of institutions wherein moral and religious training will go hand in hand with all the ornamental, or useful, acquirements of the mind. Millions may be spent on libraries; but if those who are to read the books contained in them, are to profit thereby and become useful members of society, supports of the State, and worthy parents of the future generation, then they must have been taught to read properly and to read with knowledge as to what is good, what is evil and what is indifferent. Millions may be spent to endow schools, but if the institutions so endowed are not based upon something more enduring and more fruitful than mere money, they become a menace to the country, we do not attempt to underestimate the value of money, nor do we deny its great importance in matters educational as well as in all the other affairs of this world. But all the millions of the rich could not infuse into a generation the education that alone can save society, make life in this world a blessing and in the next world a certainty of happiness. It can aid in the attainment of these objects, but only when the more necessary fundamentals exist.

**GREAT ENDOWMENTS.**—Referring to the immense sums that are being now given out on all sides for the endowment of various classes of institutions, the Boston "Pilot" says:—"Mr. Rockefeller continues to endow colleges and universities with the dollars of the oil consumer; Mr. Carnegie scatters libraries all over the land, and Mr. Pulitzer has started a journalist faculty in Columbia College at a cost of \$2,000,000. The next generation is going to be the most intelligent ever known, if money can make it so; but the chances

degrading stripes, and that of the convict, in giving an idea of such removal, to indicate how true it is that even in the most criminal being there is a hidden fountain of pride, a spring that can be touched, and from which naturally the salutary waters that may yet wash away the crust of sinfulness, issue forth. There are certainly men (and women, alas) so degraded that they are lost to all sense of shame, and to all feeling of pride. In them nothing, save some miracle of God's grace, can awaken a spirit that might save them from their degradation. For such as these stripes have no material effect, they neither serve to make them feel their low stage and fearful disgrace, nor yet to encourage them to labor well and act properly in order to get rid of these marks of the prisoner's life. For them it matters not whether they are dressed in prison garb or otherwise. It is very different with the hundreds of unhappy people who are expiating their wrong-doings, and who still pine for liberty, for respect in the eyes of their fellowmen, and for a feeling of honor. They experience a terrible degradation when reduced to wear the inflexible evidence of their degraded position. By freeing them from the obligation of wearing stripes while holding over them the menace of a return to that regime, in case they act badly it seems to us that a twofold object is gained; the prisoner is afforded a reason for doing well, and at the same time a stimulus to future ambition when the days of penalty are over.

**PREJUDICE STILL!**—If any one says that the days of bigotry are entirely gone we feel sorry to have to contradict the statement. We admit that there is an amelioration, and a very sensible one, in the relations between peoples of different creeds. But outside the Catholic Church there seems to still exist clouds of bigotry that cling to the minds of people who, otherwise seem enlightened and sane on general subjects. The moment, however, that the Catholic Church, or ought belonging to her, comes upon the tapis, at once these minds—that surely cannot be well balanced—go off at a tangent, and nothing known to human science could ever calculate the extent of their possible eccentricities and aberrations. In glancing over American exchanges this week we came upon a few samples of this anti-Catholic mania. They would be amusing as a study were they not at once so painful and so serious.  
Rev. Dr. Potts, in the Michigan Methodist organ the "Christian Advocate," speaking of Rome, says:—"She has trained reporters by the thousand, and has placed them in positions of power where their word is law as to what shall be printed and what not concerning Catholicism."  
Referring to all the praise bestowed upon the late Pope by the Protestant press, this learned Dr. Potts says:—"The death of a Methodist Bishop is at least one-half as important to Americans as the death of a Pope, yet the dying Bishop gets only a mention, and perhaps not that, while every word and wish and motion and sigh of the departed Pope is chronicled before all the world by column and page."  
Now, there is only one grave omission on the part of Dr. Potts; he should have followed up his nightmare to its logical conclusion, and found a "Jesuit," in disguise, on the staff of every leading Protestant paper in the world. Surely Rome did not omit that very necessary precaution when thus planning to get possession of the press of the world. Is it not a pity that a man, who is learned enough to be styled a "doctor" and Christian enough to claim the title of "reverend," should make such a stupid and silly assertion, and do it in all seriousness. We can only account for it in the fact that the poor man has certainly got his head into bigotry's cloud, and cannot even catch a glimpse of the horizon of common sense.

Another sample of bigotry, in another form, we have in the case of Father Buckley, of Duxbury, Mass., rector of St. Peter's Church, Plymouth, and in charge of the former mission. He wished to secure a hall in Duxbury for the use of his Catholic flock, but could not get it. A gentleman of that town says, after declaring that they were not bigotted:—"A young man was sent to buy a lot of land, representing that he wanted it to build a house on. If it had been known that it was wanted as a site for a Catholic Church, the woman who owned it would never have sold it for that purpose."  
If this is not an evidence of an anti-Catholic spirit we would like to know what to call it. In connection with the Church affair, the priest, referring to the same gentleman—the one who adduced the foregoing wonderful proof of lack of bigotry—says:—"The facts have been distorted. If the owners had wanted more rental for their hall, why didn't they say so? Instead, they sent me a note which refused me the use of the hall. When I asked Mr. Hollis for an explanation, he said the owners, several elderly ladies, had voted to sell the property. 'Don't blame me,' he added; 'you know I cannot help the prejudice of some people.' It is true that we employed an agent to buy our land; we had to, or we could not have got any. But no restrictions whatever were made in the bargain. I made an offer to buy the hall building, but it was refused."  
And yet we are told that anti-Catholic bigotry is dead. We wish that it were; but as long as such reminders keep cropping up, we fear that we shall have still have faith in its existence.

**THE KING'S OATH.**—In an entirely new form comes up the question of the coronation oath, and this time it comes from a source anything but Catholic. The facts of the case are as follows: A Pontifical Requiem Mass for the repose of the soul of the late Pope was sung at the Brompton Oratory, London, England. King Edward, who was absent from the country, on a visit to Ireland, sent Lord Denbigh, to represent him on that occasion. Lord Denbigh was in full uniform and drove to the Oratory in a royal carriage, where he was received by the Catholic clergy and escorted to a special seat immediately in front of the High Altar. The Duke of Cambridge attended in person, and also occupied a special seat, next to that of the representative of royalty. This fact called forth no end of quiet comment in certain circles. But two organs, in particular, the "English Churchman," and the "St. James' Chronicle" spoke out very strongly, the latter saying:—"The official recognition of the Mass certainly conflicts with the terms of the declaration made by the sovereign on His Majesty's accession, in which he solemnly avowed, as his personal belief, that the sacrifice of the Mass is idolatry. If the Mass be an idolatrous ordinance, then its celebration at the Brompton Oratory was an act of idolatry, and to afford it royal sanction would appear to be indefensible in the judgment of millions of His Majesty's Protestant subjects."  
In this we have the ever present "if" of the doubting. They say that "if the Mass be an idolatrous ordinance." Take, then, the other side of the question; "if the Mass be NOT an idolatrous ordinance," the celebration of it, at Brompton Oratory was NOT an act of idolatry, and the King was perfectly right in being thereat represented. How, then, reconcile the conflicting circumstances? It is the easiest thing in the world. In the case of the Requiem Mass the King was a perfectly free agent, bound by no old-time and obsolete usages perfectly at liberty to go or to stay away, to be represented or unrepresented, just as he deemed well. By selecting the former course, when he had an option, he recognized openly that he did not believe in the terms of the oath that a fanatical parliament of a few centuries back, had placed in his mouth—much against his inclination, and strongly against his convictions. That is the whole of the question. The fact is that the taking of the oath by the King was just as hard an ordeal on him as it was unpleasant for his Catholic subjects. But the vast bulk of those Catholic subjects know full well that he attached absolutely no importance to the words, and he knows that they know it. Since that day he has lost no opportunity of proving this to them. He did so by his visit to Leo XIII.; he did so by his address to the Catholic clergy of Maynooth; he did so at the Requiem Mass at Brompton, and probably as often as he has a chance.